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THE  
GENERAL BAPTIST  
REPOSITORY,  
AND  
MISSIONARY OBSERVER.

VOL. III.—NEW SERIES.

1841.

LONDON :

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## PREFACE.

THE great design of a religious periodical is the promotion of true godliness. This important end is secured by the record it contains of the lives and actions of the excellent of the earth ; by the discussion of the leading doctrines, and the enforcement of the various duties which are inculcated by our holy religion. The opportunities which it affords of suggesting plans of usefulness, of securing a general interchange of thought and feeling, and of enkindling and extending christian union and brotherly affection, are too obvious to be overlooked. A work of this kind also is a medium by which, at a small expense, we may be acquainted with the movements of the Church of Christ, the efforts which are put forth for its advancement, the difficulties and trials through which the different branches of it are called to pass, or the success with which the Great Head of the Church is pleased to crown their labours. Thus the sympathies of christians, though residing in localities remote from each other, are excited, their zeal is provoked, or their gratitude is lifted up to heaven. The invalid at home can perceive the state of the Church, and lift up his prayers to heaven on its behalf. The retired inhabitant of the glen, or the remotest friend can, in imagination, mix himself with the multitude that keep holy day ; while the missionary in distant lands, far removed from his brethren, can transport himself into their circle, and enjoy their society, and sympathize with their sorrows and their joys. It presents a happy medium of mutual instruction. Its pages are open to suggestions from every quarter. The aged minister may thus transmit his matured thoughts to his junior brethren without leaving his home ; and the active, studious, and enterprising, may throw out their suggestions for the consideration and adoption of others.

Every religious denomination has its periodical. All are sensible of the importance of such a vehicle for the transmission of thought, the correction of error, or the diffusion of intelligence. Every consideration, of a laudable kind, which influence the members of other communities to support, improve, and extend their own magazine, should certainly be admitted to operate on

our minds: and if this truth was more generally acted upon amongst us, it is not saying too much to aver, that the pages of the **General Baptist Repository** would be greatly enriched.

We have to present our acknowledgements to those ministers and kind friends who have contributed to the pages of this periodical. We have no doubt, that, speaking generally, their productions have contributed to the edification and improvement of our readers. While we are anxious to afford all our friends in every part of the **Connexion** an opportunity to express their sentiments on controverted topics, we wish once for all, to request that everything which looks like acrimony or personality may be studiously avoided. We are obliged to all our friends who have forwarded intelligence of special and important services, and have no doubt they will continue their kindness. It is pleasant to hear of the Churches "how they do."

Our next number will be embellished with a highly-finished portrait of the **Rev. J. G. Pike**, the indefatigable Secretary of the **Foreign Missionary Society**; and will contain an interesting memoir of the late laborious minister and tutor, the **Rev. T. Stevenson**, of **Loughborough**, by the **Rev. J. Wallis**, of **London**. We purpose in subsequent numbers to insert some account of the late **Rev. J. Goadby**, of **Ashby-de-la-Zouch**. We once more solicit the aid of our active friends and ministers, that this periodical may be worthy of the denomination to which it belongs.



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AND

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THE  
GENERAL BAPTIST REPOSITORY,  
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No. 25.]

JANUARY, 1841.

[NEW SERIES.

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RISE AND PROGRESS OF THE GENERAL BAPTIST CHURCH,  
EAST LEAKE.

It appears that there were some remains of a dying General Baptist cause in this neighbourhood before Donisthorpe and Grimley visited it. There is a certificate now extant of the licensing of a house in East Leake in the year 1694; and from the family to which the house belonged, there is no doubt but that it was used by the General Baptists, and probably was continued to be used by them till the forementioned preachers visited Leake. The cause, however, had become nearly extinct, and but few professors of religion were to be found in the village favourable to the General Baptist tenets; but these few were united, and encouraged Grimley and others in coming and preaching unto them the unsearchable riches of Christ. Success followed these efforts which were made to promote the Saviour's cause, and several were joined together in christian fellowship.

About this time, (i. e., about the year 1762,) the house of a Mr. Miller was licensed as a preaching house, and here the cause rapidly progressed, though amidst severe persecution. Cats were frequently put down the chimney by the villagers, and every kind of annoyance was cast in the way. Nevertheless, the infant cause continued to grow, and many persons of respectability joined themselves to it. Among these were T. Bosworth and J. Burrows, of Leake, Mr. Blount, of Costock, and Mr. Bennett, of West Leake, who, in consequence of his unflinching attachment to the Baptists, was dispossessed of his farm, and driven from the village.

In the year 1763, the foundation of a chapel was laid, forty-five feet by eighteen. This important undertaking was entered upon with considerable spirit, and within a very few years the chapel was entirely free from debt. Though the building itself was strong, the interior was far from being comfortable. The seats were low and without backs. In the course of time, therefore, it was thought desirable to alter and improve the chapel: this was done in 1805. The doors and pulpit were conveniently removed, the walls were wainscoted, the seats backed, and several pews erected. This alteration was made at a cost of £70, which was quickly and cheerfully contributed. The congregations now very much increased, and an enlargement was thought desirable; but for want of ground and money, the project was deferred. In the course of a number of years, a

very convenient piece of ground was purchased on the west side of the chapel by one of our members, (Mr. Stevenson,) and sold to us at a very considerable sacrifice. The purchase was made by the Church in 1837; and in 1839 the enlargement, which had so long been wished for, and which was now rendered indispensable, took place. The chapel was made one third wider, and four feet higher. A new roof was found to be necessary; the gallery, which had formerly been erected at the expense and for the special use of the school, was raised and widened; the ground floor was two parts out of three pewed; and the chapel in every part conveniently and elegantly fitted up at a cost of between £400 and £500. There is at present a debt on the chapel and burying ground of upwards of £300.

A very few years after the commencement of the cause at Leake, it was introduced into Wimeswold. A house in the occupation of Mr. Clarke was licensed, and preaching was continued there till about the year 1780, when the foundation of a chapel was laid, and the building shortly completed. The cause at Wimeswold was very prosperous, so much so, that in 1826 the building was greatly enlarged and improved. The Baptist cause was introduced into Rempston about 1792; a few years after into Burton; into West Leake about 1810; and at Wysall and Hoton about the same time. The last named villages are all branches of the Church at Leake, forming a very important and arduous sphere of labour.

Connected with our Church, we have two or three large and flourishing Sabbath-schools. The one at Leake commenced in 1807, and has continued useful and prosperous till the present time. The teachers have been very diligent and persevering in their efforts, and have been liberally encouraged by the religious public. During the thirty-three years which have passed away since our school commenced, we have built two school-rooms, at a cost of £160, and the gallery, to which we have already referred, at a cost of £60. We have given several hundred New Testaments to scholars who have been dismissed from the school, and many other religious publications have been distributed by us. Many of the members of our Church were once taught in the school, and almost all our present teachers received their instruction there. Very much of our prosperity, therefore, as a Church, is to be attributed to the disinterested and untiring efforts of our Sabbath-school teachers.

At the commencement of our interest at Leake, the friends met with great opposition from almost every quarter; but acting under the influence of the spirit of the Gospel, they returned good for evil, and by this means, in many instances, overcame evil with good. Many who came to mock and persecute returned to weep and pray. The members commonly went on sacrament day to Barton, and Sutton Ashfield, and Melbourn; and the writer has often heard them talk of the happy journeyings they had, and how their hearts burned within them while they talked by the way. It was no unusual thing for some of our members, and even females, to walk four and five miles to week-night preaching, and that in the depth of winter. I cannot think of their piety and zeal without blushing at the cold inertness of many modern professors.

The first pastor that was stated at Leake was Mr. R. Thurman. His ordination took place about 1792. He was a plain, faithful, and alarming preacher: his sermons were sometimes almost entirely composed of well

chosen passages of Scripture, classed under his several heads. For a length of time during his ministry, the Church seemed to be in a very prosperous state, and many additions were made. One circumstance there was about this time which disturbed the Church, and for a while impeded its progress. The comparative merits of Calvinism and Arminianism were frequently discussed, and both parties seemed too self-willed. It terminated in the withdrawing of three or four of the former party, but these in time became reconciled.

The sphere of labour being so large, it was judged necessary to invite another minister to labour in connexion with Mr. Thorman. A Mr. Orton was therefore requested to serve the Church, which he did for six months only. After Mr. O.'s removal, Mr. J. Bissill accepted an invitation from the Church to become the assistant minister: this was about 1798. Mr. B. continued his labours, which were highly acceptable and useful, till 1802, when he removed into Lincolnshire, and Mr. Hoe, an assistant minister at Broughton, was invited to succeed him. With this invitation Mr. H. complied, and fixed his residence among us in the early part of 1803. Mr. H. continued his labours, which were rendered exceedingly useful both in the conversion of sinners and in the building up of saints, till the year 1822, when he removed to Hose. During Mr. Hoe's residence here, Socinianism was introduced into the Church. Several of the members eagerly imbibed these infidel principles, and displayed no small degree of zeal in scattering the firebrands of death wherever they went. The Church, thus divided and distracted, rapidly declined, the tone of pious feeling was very much lowered, and the flame of christian zeal nearly extinguished. In order to preserve the whole body from destruction, it was found necessary to cut off three or four disaffected members, and several others withdrew. After this peace and order were gradually restored.

In 1825, the Church at Leake invited Mr. Henham as a successor to Mr. Hoe. Our invitation was accepted, and for several years Mr. H. continued to labour among us with great success; but from one circumstance or other, he became unacceptable to many of the friends; prejudices were found against him, which continued to increase till 1833, when he resigned his charge, and removed to a distant part of the country. We next invited Mr. E. Stevenson, who continued with us only six months, so that we were again left destitute. Mr. Tunnicliffe was the next who came to reside among us: his labours at Leake were very acceptable, but not being cordially received at Wimeswold, he left us at the end of twelve months. Mr. C. Lacey, now in Orissa, served us for one year, and we were again left without a minister. Our attention was then directed to the Academy, and in the summer of 1837 we invited Mr. Bott to serve us for twelve months, when he should have finished his studies at Loughborough. Mr. B. commenced his labours among us on the first Lord's-day in 1838. In the autumn of the same year he accepted an unanimous call to the pastoral office, and was publicly recognized by the Church, in that capacity, in the month of November. (See Repository, Jan. 1839.) Mr. Bott still continues to perform the pastoral duties among us with acceptance and usefulness. His efforts have been greatly blessed by the Head of the Church and nearly forty members have been added to us by baptism since he commenced his labours amongst us.

## JONAH.

## No. 1.—THE FLIGHT.

JONAH was a native of Gath-nepher, a small city in Galilee, belonging to the tribe of Zebulun. It is conjectured that he prophesied during the latter part of the reign of Jehu. The occurrences recorded in his book are of a very extraordinary character; abundant evidence, however, might be easily produced, to confirm the truth of the whole narrative. It is impossible for any reflecting mind attentively to peruse the history of this prophet without being powerfully impressed with the holiness and equity, compassion and tenderness of the Supreme Being. Though "clouds and darkness frequently encircle his throne," justice and judgment are pre-eminently displayed in all the dispensations of his providence, harmoniously blending with infinite mercy and love.

While investigating the character of Jonah, we stand amazed at his painful and strange delinquencies, and can scarcely be restrained from exclaiming, "*Is this a prophet?*" A little acquaintance, however, with the obstinacy and deceitfulness of the human heart, in conjunction with the machinations of the foe, moderates our surprise, and teaches us that solemn and important lesson, "Let him that thinks he stands take heed lest he fall." It is a striking circumstance, that the prophet himself has furnished us with the gloomy detail of his wanderings; and he has so faithfully given such prominence to actions which cast a deep shade over his character, as to evince his sincere penitence, and to demand, on our part, the exercise of that charity which the gospel so highly commends. We read, that the "word of the Lord came to him, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

Nineveh was the metropolis of the vast empire of Assyria. Strabo states, that it was much larger than Babylon; and Diodorus Siculus affirms, that it was sixty miles in circumference, twenty in length, and twelve in breadth. Wealth and power had been attended with the most direful effects; the most luxurious habits were freely indulged; the decencies of life were outraged: licentiousness, the most barefaced, was triumphant; and crimes, the most daring, were perpetrated without restraint. Such deeds of darkness could not pass unnoticed—the cup of iniquity was full, and divine justice could no longer slumber. Hence the command given to the prophet, "Arise, go to Nineveh," &c. It might have been supposed that Jonah would have regarded it his highest privilege, and the most exalted distinction which could have been conferred upon him, to be thus employed by the God of heaven; and that he would readily and instantaneously have made preparations in order to comply with the divine will. But instead of kindling with holy zeal, instead of rising above all earthly considerations, Jonah arose to flee to Tarshish from the presence of the Lord. He proceeded to Joppa, a sea-port town on the shores of the Mediterranean, and there finding a vessel bound to Tarshish, he secured a passage, anxious to avoid the important duty. What motives could actuate him in this strange procedure? It appears to us that, like many others, he was influenced by indolence and groundless fear. The journey was long, wearisome, and tedious. He knew not what difficulties and dangers he might have to encounter: his denunciations might excite the rage of the Ninevites, and expose him to instant death. Such, probably, were the thoughts which



agitated his mind. But where was his confidence in omnipotent power? Where was his reliance on Jehovah's exceeding great and precious promise? An ignoble love of ease paralyzed his energies; his faith yielded to the painful impressions of fear; and his selfishness became victorious over the principle of love. He arose to flee from the presence of the Lord.

Perhaps, however, he was in some measure influenced by another motive of a different character. It is by no means improbable but that he may have been jealous for the distinguished privileges possessed by his own nation, and felt some reluctance that any other people should be so highly honoured as to be favoured with the discoveries of divine revelation. The Israelites were generally too ready to indulge the preposterous supposition, that every display of kindness to others must be subtracted from themselves. Besides, should the Ninevites humble themselves before God, and exercise genuine repentance, and thus escape the awful storm of divine vengeance, Jonah might suppose that their empire might, as years advanced, become still more extensive and potent, and eventually overwhelm the whole Jewish community. If any feelings of this nature were allowed to sway his mental powers, he must not only have permitted a mere groundless anticipation of future evils to quench every benevolent emotion, and selfishness to usurp dominion over every faculty, but must have regarded private interests as of superior importance to the infallible injunctions of the Divine Being. What awful infatuation! No selfish consideration should for a moment be suffered to control us when heaven commands; self must be denied, and the heart must bow with submissive and reverential silence when a voice from the excellent Majesty reaches our ear.

There was, however, another motive which still more powerfully influenced the mind of Jonah, and which he afterwards advanced as the chief cause of his flight. He was afraid his reputation might be tarnished. Should the divine forbearance be exercised towards Nineveh, he thought his character would be called into question, and his office fall into disrepute. Thus groundless apprehensions, relative to his own dignity, led him to an act of open and determined rebellion against high heaven. He submissively yielded to the suggestions of sense, instead of relying on that invincible power which has engaged to throw around us in every season of danger the shield of defence. What a prominent station might Jonah have occupied! With what lustre might his character have shone! Let it ever be remembered, that when we consult our own ease, or our own feelings, we inevitably hasten our degradation and ruin. As a vessel in the midst of the ocean without a rudder and a pilot is ever at the mercy of the boisterous elements, so man, when he throws off his allegiance to heaven, and becomes the slave of his own lusts, is every moment on the verge of ruin; the billows roll, the winds are high, but no light illumines his path through the mighty waters, the *next wave* may plunge him in the depth of sorrow, or may for ever fix his doom.

We cannot reflect on the different stages of Jonah's disobedience without perceiving its criminality and folly. No pretext, however ingenious and plausible, could in the least justify or palliate his conduct. It was highly presumptuous and sinful. It was rebellion against the highest and best of beings; and rebellion aggravated by the fact, that he was the avowed servant of the Most High, and had often experienced the most enrapturing

emotions, kindled by the energy of his spirit. The divine afflatus had rested on his soul, the voice of Jehovah had fallen on his ear; yet, notwithstanding these tokens of heavenly love, he arose to flee from the divine presence! The mandate of heaven should be instantaneously obeyed. We may meet with difficulties in the path of duty; temptations may assail us on every side; but we must gird on our christian armour, and stand ready for every emergency. The cross must be borne if we would wear the crown. Cowardly must be the spirit which shrinks in the face of danger when all the voices of heaven urge us forward, and our glorious leader emphatically assures us, that he will bruise satan shortly under our feet; at the same time presenting to our view an immortal diadem glittering with all the splendour of the celestial state.

Witness, further, the *absurdity* of Jonah's determination,—to flee from the presence of the Lord! What infatuation could dictate a procedure so preposterous? But the disobedient prophet is not the only one of our wretched race who has acted on the same delusive principle. Well may the apostle state, that the god of this world blinds the minds of those who believe not. Reader, hast thou not said, "God hath forgotten: he hideth his face: he will never see it. How doth God know, and is there knowledge in the Most High?" But remember, O ever remember, that he is about our bed, and about our path. His eye penetrates the dark recesses of the mind; every wish, every thought, every feeling, are all observed by Him. "The eyes of the Lord are in every place, beholding the evil and the good." You may transport yourself to the farthest verge of the "green earth," and stand where the foot of man never trod, still you are under the inspection of Jehovah—within the reach of his arm. "If I ascend up into heaven Thou art there; if I make my bed in hell Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee."

"Heaven, earth, and hell, stand all displayed,  
And open to Thy piercing view."

Perhaps, however, Jonah supposed that the more immediate presence of Jehovah was confined to the land of Canaan—that the spirit of prophecy would not follow him to a foreign clime. But was not such a thought pregnant with the most daring impiety? What spiritual consolation could he expect to derive while destitute of the divine presence? What repose of mind could he possibly realize? The bliss of heaven all flows from the presence of the Godhead. It is the support of the christian in every scene; it is that which inspires his song in the dark and cloudy day, and enables him to pass through the valley of the shadow of death with triumphant joy. If we forsake him, we must expect to meet with disappointment and sorrow; darkness will rest on every scene; we shall pass through the vale of time in the bitterness of our soul, and appear amid the realities of eternity in anguish and despair. Jonah was not permitted to escape, as we shall show in a future paper.

*Castle Donington.*

J. J. OWEN.

## RESOLVES FOR THE NEW YEAR.

THE changing of times and seasons is adapted and intended to convince mankind that they live in a transitory world. "The things which are seen are temporal." Not only do they undergo a variety of successive transformations, and decay and disappear, but we who look upon them are also, in a short season, to pass away: "For what is our life?"

The recurrence of the seasons is admonitory. It teaches us that "our days are like a shadow, and there is none abiding;" and it warns us, that whatsoever our hands find to do, we should do it "with our might." The commencement of a new year carries with it the most weighty precepts of this kind; for while we are sensible we are nearer the end of our career and to eternity, we cannot but feel that a year is a very important section of our mortal life, and that being permitted to enter on another, we are called upon to form our plans and make our resolves, in order that it may be the least sinful, the most useful, and happy we have yet experienced.

It is common to wish our companions "a happy new year;" and the custom has its foundation in a benevolent regard to them, and a conviction that with many the revolving years do not bring happiness and enjoyment. But this wish is often associated with ignorance of the true springs of felicity. If we were all of us really aware how much our peace of mind and inward and real pleasure were dependant on a right discharge of our religious and social duties, we should sometimes rather express ourselves as solicitous that both we and our friends might ever be found in the discharge of them, inasmuch as happiness, properly considered, is never obtained when it is pursued for its own sake, and it is the invariable concomitant of a course of habitual piety and usefulness.

For proof of this, let the Christian look to the past. What, on a review of the year that is added to the date of the world, of redemption, and of our lives, affords us real satisfaction, except the assurance that we have been seeking to serve God, and that in doing so we have tasted that the Lord is gracious? Our days of indolence, our seasons of apathy, our times of mere worldly pursuit, much less the hours of folly, afford us no joy in their remembrance. Their reminiscence is painful and humbling. It depresses our soul, and it darkens our prospects. Admonished and instructed by the past, let us resolve for the future, that, with God's blessing, we may secure yet happier and brighter days.

But some will say, "We have often resolved, and such is the weakness and infirmity of our nature, that we have been in no measure benefited. We have bid fair to realize the statement of the poet,

'Resolves, and re-resolves, and dies the same;'

and therefore we hesitate, and fear to form any new resolutions." I doubt both the sentiment of the poet, and the groundwork of your fears. You may not have attained to the full height of your purposes, but have you not been the better for them? Did you not make greater progress, and were you not more useful, than if you had formed no such resolves? The very state of mind that induced you to frame your good resolutions, while it indicated a dissatisfaction with the past, also demonstrated the existence of a vital and healthy energy in the inner man, to contend against the unfriendly influences to which you were exposed, and to wrestle with your own native inertness and depravity. And what is the most devoted christian life but

the formation, and often the partial accomplishment only, of good and obedient resolves from day to day? And it is by the failures of the past that we are taught, not to form no excellent purposes for the future, but to form them in the strength of God, and in his presence, and in dependance on his grace.

We are now entered on another year. Shall we form no new plan of usefulness? Shall we determine not to alter our course at all? What! are the former so numerous and complete as to admit of no addition; and is the latter so perfect as to require no amendment? Surely there may be something found in our habitual temper of mind, in our mode of attending to public and private duties, in our closet exercises, and in our general course, that may be improved; and there may be some walk of usefulness which we have not yet frequented. Let us "consider our ways;" and when our inward frame, and our outward course, our social, relative, and christian duties, have all passed under our review, and the question has been seriously urged on the conscience, "What more can I do for Christ, for the Church, and for the souls of men," we shall all find enough reason for new resolves.

Is not this the case with *ministers* of the Gospel? What, beloved friends, are the most suitable resolves for you? Excuse the freedom thus taken with you: it is a friendly hand that writes. Should it not be, to pray more in connexion with your great work, to study more in the spirit of prayer, and to seek that there may rest on your own souls, for your own benefit, as well as that of others, a larger measure of the "Spirit from on high?" Ministers, who have to dispense the word of life, have greater need of "the spirit of life" than other men, that their own hearts may not be cold and unimpressed while they seek to influence and animate others. "*Bene orasse est bene studuisse*" is a good maxim. What, as a chief resolve, can be more suitable than that more earnest and importunate prayer for the next year shall accompany your studies, sermons, and public and private engagements?

Will not the *deacons* and *elders* of our Churches also perceive a fitness in some new resolve? Many of you have passed the meridian of life, and all of you, besides the immediate duties of your office, are called upon to occupy a prominent position in relation to the Church of God. The younger members of the Church look to you as their pattern, and the world as persons in whom the true christian character should be displayed. What resolve, then, can be more appropriate at this season for you than the following?—"That, with God's help and blessing, you purpose and resolve to be more exemplary in your deportment, so as ever, if it be possible, to carry with you the distinguishing traits of true piety; that in your spirit, temper, zeal, and regular and devout attendance on all the various means of grace, both public, social, and private, you will be ensamples to the flock." How much benefit, in the coming year, would result from the formation of this resolution by all the deacons of Christian Churches. How would the hands of pastors be strengthened.

We are come to regard *Sabbath-school teachers* as a sort of officers in a Christian Church. At any rate, they are the chief labourers in cultivating very important nurseries of the Church. How interesting, dear friends, is your sphere of labour! Is there no old resolve you can renew, or new and important one you can adopt? Your children have souls, and are naturally depraved, but are under your care at a period when the mind is tender, and the nature plastic. Will you not set before you more constantly the spiritual ends of Sabbath-schools, and resolve, that to impress their

hearts and consciences with divine truth, so as to incline them in youth to seek after God, shall be your steadfast, prayerful purpose? God has encouraged, and will bless such purposes as these.

And has not every *Christian* need to resolve for the new year? Alas! how hard our hearts, how defective our services, how decaying our graces. O let us all come to the footstool of mercy, and there, before the searcher of hearts, and our Saviour, and our Judge, utter and record our purpose for the prospective year. We may all do something more than we have done, for our own welfare, for the cause of God, and for men; we may pray more in our closet; we may be more attentive to the state of our own hearts; we may be more solicitous for the prosperity of religion in the Church, more devoted to works of mercy and love; we may be more importunate with God for our ministers and our brethren; we may "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us," more frequently "looking unto Jesus," and more ardently setting our affections on things unseen.

Let us recollect this year may be our last. Happy will it be for us to reflect at a dying hour, should this be the case, that it was begun by solemn resolves at the throne of God, that, with his help, it should be the most devoted, consistent, and exemplary year we have yet passed. "Then shall I not be ashamed when I have respect unto all thy commandments."

ONE WHO RESOLVES.

## THE SABBATH-SCHOOL TEACHER.

*"The lips of the wise disperse knowledge."*—Prov. xv. 7.

To every thoughtful observer, the present period of time assumes a deeply interesting and eventful character. Within the limits of a very few years, a mighty change has revolutionized the aspect of our world. The investigations of scientific men have resulted in the most triumphant success, and we behold on every hand innumerable trophies of that unwearyed assiduity and successful research which entitle them to the gratitude of the human family, and which invest their names with an almost imperishable renown. But while we acknowledge the obligations under which we rest to these benefactors of mankind, we must also admit that to another class of persons we are under still deeper and higher obligations; obligations which arise from the many efforts they have put forth, not merely to effect a reformation of the moral and social condition of man, but to implant in his breast that glorious hope which, after sustaining him through the conflicts of time, will enable him to meet with composure, and even with joy, that solemn hour

"When with a giant pang, tearing the tender fibres of the heart,  
The immortal spirit struggles to be free;"

and which will eventually secure him a safe passport to the glorious realities of heaven.

Of the many sections of which this latter class is composed, perhaps their are few more important than that to which is entrusted the education of the rising generation. The Sabbath-school teacher, by universal consent, occupies no unimportant position in the Church of Christ below. He has to implant the seeds of instruction in the minds of those who will, in a very few years, have to perform a most important part on the arena of human

action; and to him is entrusted the direction of an institution which exerts a mighty influence on the destinies of the world.

It is not to be expected that the discharge of any important earthly duty, however disinterested, should be unattended with those trials which are the inseparable attendants on mortality. In every engagement of human life, there are numberless opportunities presented for the display of a spirit of kindness and forbearance; and the vocation of the Sabbath-school teacher seems peculiarly fitted to show forth those lovely features of the christian character. But his is not exclusively a state of trial; often, amid the darkest clouds, some bright reflections of heavenly light shine across his path to encourage him on in his "work of faith and labour of love;" and in the persevering discharge of his duties he has sometimes realized

"A joy so pure, so calm, so bright,  
So near allied to heaven,  
That his rapt spirit has forgot  
Its tenement of clay,  
And fondly wished the conflict o'er,  
To gain the tranquil happy shore  
Of never-ending day."

And what effect ought the realization of these pleasurable feelings to have on the minds of Sabbath-school teachers? Ought they not to urge those of us who are engaged in so important a work to increased effort, and to awaken in our minds feelings of devout gratitude to our divine master for having assigned us so delightful a work in his vineyard.

But this is not the only consideration which should invite us to increased exertions. Let us never forget that we are all travellers to eternity, separated but by the narrow span of human life from "That bourne from whence no traveller returns." Our days in this world are uncertain as the winds of heaven; like the flower of the field we now flourish, but how soon may we be cut down, and the place that now knows us so well know us no more for ever. Is it not very desirable, then, that this brief, probationary state, should be spent in the best possible manner? and where can we find a more important, and at the same time interesting employment, than Sabbath-school tuition? We may search amid the fair and tempting scenes of worldly pleasure and amusement, but we cannot find it there; and even in the wide range of christian duty, we may perhaps experience some difficulty in finding an occupation so productive of real enjoyment and permanent good. Youthful Christians, I invite you to come and help us. You have solemnly vowed to take as your pattern the example of your Redeemer; and can you consistently remain indifferent to the welfare of the rising race, when He, both by his example and precepts, enjoined so widely different a course? Let me exhort you to join with us in our endeavours to instruct the untutored minds committed to our care, and to induce them, in the morning of their life, to seek that almighty Saviour who has graciously said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Many of you have enjoyed the advantages of Sabbath-school instruction; and will not this consideration present an additional reason for giving us your aid? Take a reminiscence over the scenes of your childhood, that early stage in your history when the chill blights of adversity, or the withering influence of care, seldom laid prostrate the gay dreams of your youth. Let your memory dwell on the many happy hours you have spent within

the precincts of a Sabbath-school, and then permit me to ask, whether such a retrospect does not cause some long untouched chord to vibrate in your heart, and make you desirous of imparting unto others that instruction which you then so richly enjoyed, and which, perhaps, in no trifling degree contributed to the formation of that character which you now sustain in the Christian Church.

Dear friends, let a principle of gratitude help to induce you to come to our assistance. Our towns and villages teem with young children now spending that day which their Creator commanded to be kept holy, either amidst all the squalid wretchedness of their miserable abodes, or in wandering about the fields and highways, contaminating one another, and every week sinking lower and lower in degradation and sin. These cry aloud to you for that instruction which you are so well qualified to impart, and which would make them rich in time, but far richer in eternity. Will you come to their rescue, or will you let them sink irremediably into the gulf of perdition? While you delay they perish. The opening year is a fit season for the commencement of your exertions. At its close, if spared, may we none of us have to regret the misimprovement of those privileges with which we have been favoured during its precious hours.

But Sabbath-school teachers not merely want the personal assistance of young Christians; they stand much in need of the more zealous and active co-operation of the Christian Church. It is a melancholy truth, that from the statistics of Sabbath-schools it appears, that a less amount of actual conversions result from the agency employed in these institutions, than from any similar amount of exertion put forth in any other department of the Christian Church.

Christian friends, how is this? Doubtless some part must be owing to the want of more real piety, and more strenuous efforts on the part of the teachers. But is there not too much reason to fear, that the far greater proportion may be ascribed to the indifference with which so many members of the Christian Church regard these institutions. If family, or other indispensable engagements, will not allow you to become regular teachers, you may nevertheless assist the exertions of those who are regularly employed by your fervent prayers. Sanction and encourage them in the discharge of their duties by your occasional presence; and whenever a claim is made on your christian liberality, cordially render them what pecuniary assistance you can to defray those necessary expences which are so inseparably connected with the proper discharge of Sabbath-school instruction.

Let it be the concern of each one of us, in whatever department of the vineyard of Christ we may labour, or whether contributors of personal or pecuniary assistance to our Sabbath-schools, to do all things with a sincere desire for the promotion of the glory of God, and the salvation of immortal souls.

A TEACHER OF BROOK-STREET SABBATH-SCHOOL.

*Derby, Dec. 14th, 1840.*

## ACTS OF THE APOSTLES, XVI. 14.

*“ Whose heart the Lord opened.”*

THE labours of the apostles were abundantly owned and blessed of the Lord; they were privileged to behold fruits of grace arise from the seed of the word which they were employed to sow. We learn from this chapter that a little band of love, consisting of four persons, namely, Paul and Silas

Luke and Timothy, travelled from place to place to preach "the unsearchable riches of Christ." On their arrival at Philippi, they found some persons devoted to the Lord, amongst whom they "abode certain days; and on the Sabbath-day," saith the historian, "we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." These "honourable women," like unto their sisters in the Gospel at Berea, knew the value of the messages of grace which the Lord in rich mercy sent by his servants; and although they were not so favoured with places erected for divine worship as we are in the present day, we learn that the Lord is not confined to time nor place, that he dwelleth not in temples made with hands, but those *were his temples* in which he delighted to dwell. In a social manner they assembled together by the side of a river, where they were privileged to drink "of the water of life." In this assembly we find there was "a certain woman named Lydia, of the city of Thyatira, who worshipped God." How the grace of God assimilates the souls of those who are made the happy recipients thereof, of whatever nation, city, or family they may be. And here we discover its operation upon the heart of this highly favoured "daughter of the Lord Almighty," whose memorial shall stand coeval with "the word of truth." 'Tis probable, before that time she was not a *retentive* "hearer of the word," but the sanctifying power of the spirit conveyed the word *effectually* to her heart, through the preaching of Paul, whereby she was not only a "hearer," but "a *doer*" of the word; and the subsequent verse displays the gracious effects which the Gospel produces when thus conveyed with power to the heart, "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there: and she constrained us." It is written, "They that preach the Gospel should live of the Gospel;" and the Lord, in opening the hearts of his people to receive the blessings of salvation, will also impart therewith a "spirit of love" toward those whom he "hath set apart" for the purpose of "ministering in holy things," to minister unto *them* of those things which are necessary for their temporal requirements; and as "the earth is *the Lord's*, and the fulness thereof," they are led to consider that what they possess is lent them by the Lord, and that even a cup of water, which he hath lent them to give, "shall in no wise lose its reward." W.

#### ON THE FIGURATIVE LANGUAGE OF HOLY SCRIPTURE.

THE Holy Scriptures abound with figures, striking and beautiful—figures which, while they attract the reader by their grandeur and sublimity, serve to illustrate those great and holy truths in which the eternal interests of mankind are so deeply involved. The orientals, to this day, are constantly in the habit of using figurative language. In fact, they scarcely speak on any subject of interest without a figure. This is amply proved by the communications from our own missionaries on the continent of India. I was very much struck with the answer of one of our native missionaries to an individual in a goldsmith's shop, where Mr. Wilkinson and he had taken shelter from a shower of rain. 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." Now mark the answer of Poo-rooscotum. "All seeds," said he, "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." This was a good answer, and showed that he could turn his oriental and sanctified imagination to good account.



The Prophets abound in figure, and the book of Psalms presents us with some of the boldest and most sublime language of this description which is to be found in the whole of the sacred volume. The Lord Jesus Christ adopted the same mode of communicating instruction to those who listened to his ministrations. The net cast into the sea, the seed cast into the ground, the vine and the branches, the bread of life, the living water, the grain of mustard seed, the light, the leaven, and the salt, were all at the Saviour's command, and pressed into the delightful employment of making known the way of salvation to benighted and guilty man.

Prosopopoeia, or Personification, is a figure frequently used by the sacred writers. It is a figure of speech by which we attribute life and action to inanimate objects. In Psalm cxiv., this figure is presented to our notice in the most sublime language. The Psalmist is speaking of "Israel coming out of Egypt, and the house of Jacob from a people of strange language;" and he says, "The sea saw it, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little hills, like lambs?" Here we apply eyes and feet to the ocean, and life and animation to the mountains and hills. Those young friends who love to read their Bibles will find this figure of speech frequently used by the inspired writers.

In Joshua x. 12, 13, it is brought before us in a very striking manner. Joshua was pursuing his enemies, "and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Here are ascribed ears and feet to the sun and moon. We are not to suppose that these figures convey no historical truth to the mind, that they are mere embellishments of God's precious word. Nothing of the kind. As sure as the waters of the Red Sea divided when Moses stretched out his rod over them at the bidding of the God of Israel, so sure did the sun and moon remain stationary until that most devoted servant of God gained a complete victory over his enemies.

Milton often uses Personification. He says,

"At his command the uprooted hills retired  
Each to his place; they heard his voice and went  
Obsequious. Heaven his wonted face renew'd,  
And with fresh flowrets hill and valley smiled."

Another figure of speech often used in the sacred volume, is that of Simile. A Simile expresses the resemblance that one object bears to another. The sweet singer of Israel uses this figure in the first Psalm. After having pronounced the man happy who did not walk in the counsel of the ungodly, who did not stand in the way of sinners, who did not sit down in the seat of the scornful; but, on the contrary, who made the law of God his study and delight, he says, "He shall be like a tree planted by the rivers of water." Here the good man is compared to a tree: "He shall be like a tree." This is a most striking representation of the christian. "He shall be like a tree planted," not on the summit of the mountain, nor in a dry and barren soil, but by "the rivers of water." Let the reader ask his own soul whether he is such a Christian, and whether this Simile applies to him.

In Luke xiii. our Lord uses this figure twice, when speaking of the spread of the Gospel, and of the extent of his kingdom in the world. "Then said he, What is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and cast into his garden, and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it." And again, "It is like leaven," &c. The commencement and progress of the Redeemer's kingdom are represented by a grain of mustard seed cast into the ground, and leaven cast into meal. Blessed be the name of our God, the mustard tree is growing and extending its branches far and wide, and the heavenly leaven is spreading and insinuating itself into the masses around us. In Psalm cxxxiii. we have this figure presented to us in beautiful language, and on a most interesting subject—on unity amongst brethren. "Behold how good and how pleasant for brethren to dwell together in unity. It is like the precious ointment; as the dew of Hermon—the dew

that descended upon the mountains of Zion," &c. Happy is that family, that social circle, that Christian Church, where these resemblances are strikingly manifest.

There is another figure of speech called Metaphor, and which is closely allied to Simile. A Metaphor differs from a Simile in this, that the former is put for the thing we design to express, and the latter is compared to it. Had the Psalmist said of the man whose conduct was so exemplary, and who delighted so much to meditate on the law of God, had he said of him, "*He shall be a tree*; or, *he is a tree* planted by the rivers of water," he would have used Metaphor, and not Simile. The Lord Jesus Christ used Metaphor at the administration of the last supper. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body*, which is given for you: this do in remembrance of me." Our Lord does not say, "This resembles, or is like my body;" had he said so he would have used Simile, yet it is quite clear that this is precisely what our Lord meant. No: he uses Metaphor, and says, "*This is my body*." On this metaphor, used by our Lord, the Church of Rome has built the absurd doctrine of transubstantiation. God says, when engaging to protect and defend his Church, "I will be unto her a wall of fire round about, and will be the glory in the midst of her." Here is Metaphor—"I will be a wall of fire." When Christ was speaking of the union existing between himself and his disciples, he says, "*I am the vine, ye are the branches*." He does not say, "I am like the vine, and ye are like the branches." No: Jesus thought in Simile, and spoke in Metaphor.

God grant that we may know what it is to be united to him by faith, and strong and constant affection.

Notintone-place, Nottingham.

H. HUNTER.

(To be continued.)

## CORRESPONDENCE.

### -ON 2 PETER II. 21.

DEAR SIR,—Your correspondent, R. W., wishes for 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." If you have received nothing more to the purpose, the following observations are at your service.

I. The way of the Lord is the way of righteousness. It is that way by which a sinner is justified before God. Man is a sinner, has violated God's law, and has incurred his displeasure. The divine lawgiver must preserve his holy character irreproachable in the eyes of all his subjects. And as man had sinned, a kind of necessity was laid upon him to vindicate the honour and rectitude of his moral administration. He felt himself insulted, his character slighted, and his government held in contempt; and he knew that his honour could be preserved, and his authority vindicated, in no other manner than by making either the sinner himself, or a sufficient substitute in his stead, the example of his vengeance. From this consideration, he determined that his own Son, who had freely offered himself to the work, should suffer all that was necessary, in order that he might consistently exercise mercy to the offender, and at the same time exhibit to the whole world his infinite abhorrence of sin. And in the atonement made by Jesus Christ, we behold a sacred lustre thrown over every divine perfection: here mercy and truth embrace each other in holy, happy union; and while provision is made for the vindication of the divine government, God is able to be just in the justification and salvation of the guilty rebel. Surely we must be constrained to admire with holy awe this illustrious exhibition of the wisdom and goodness of God, presented to our view in the wondrous scheme of human redemption, and join with adoring gratitude in the song which was sung at the Saviour's birth, "Glory to God in the highest, on earth peace, good will toward men." The death of Christ is the life of man, and the way of righteousness; it develops God's righteous character, harmonizes all his perfections, and offers pardon to a

rebel world. "We are justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Christ is the end of the law for righteousness to every one that believeth."

II. Believers in Jesus Christ *know* the way of righteousness. This is stated in the passage under consideration. The knowledge of genuine believers is not speculative, but practical; it is such as unites them to Jesus, and enables them to escape the pollutions of the world. (See the 20th verse.) Impressed with the guilt and danger of sin, attracted by the love and virtue of the Saviour's vicarious sacrifice, they fly to him as their refuge, rest on him as the foundation of hope, and obey him as their sovereign and judge. "Yea, doubtless, they count all things but loss for the excellency of the knowledge of Christ Jesus our Lord; for whom they are willing to suffer the loss of all things, and to count them but dung that they may win Christ, and be found in him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." How important it is to *know* the way of righteousness! It is this which gives a peace that passes all understanding, a serenity which no felicitous combination of worldly circumstances can produce, and prepares us to enter into the holiest by the blood of Jesus. How sweet is the peace that passes all understanding! How bright is the hope that blooms with immortality! How vital the faith that unites us to God! And yet this is the portion of all true believers who know the way of righteousness. They know the joy of pardon, they know the peace of piety, and the comforts of the Holy Spirit. In whatever light the subject is viewed, the importance of such knowledge cannot but appear. There is no condition, no conjuncture in human existence, in which this knowledge is not available for safety and happiness. "It is profitable to all things, having promise of the life that now is, and of that which is to come." Jesus Christ is the way of righteousness and the way of life. Where else can the exploring eye discern a shelter from the gathering storm? Here is the only balm which can heal a wounded spirit—the only fountain which can cleanse the soul from its pollutions. The believer knows all this. But

III. It is possible for him to turn away from the holy commandment; or, in other words, to fall from grace. This is a solemn consideration, and should awaken in our bosom feelings of the tenderest concern. Is it possible to "turn from the holy commandment?" *Observation* and *Scripture* unite to say it is. How many that once ran well have made shipwreck of faith, and have returned to the weak and beggarly elements of the world. Once they were an ornament to their profession, a comfort to their minister, and a blessing to the Church; but now, alas, they are enemies to the cross of Christ, and run with the giddy multitude to do evil. And this is the case not with a *few*, but with *many*. May their conduct lead us to watchfulness and prayer, for in our "best state we are altogether vanity." "Be not high minded but fear."

How frequently are we cautioned against falling away. And how are we to understand these cautions on the supposition that the thing is impossible? "Take heed, brethren, lest there be in you an evil heart of unbelief in departing from the living God." "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief." "If any man draw back, my soul shall have no pleasure in him." "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (See also Heb. vi. 4-7.) "Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck." "Let him that thinketh he standeth take heed lest he fall." "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therewith and overcome, the latter end is worse with them than the beginning." Observe,

IV. It had been better for such never to have known the way of righteousness.

What an injury such persons do to the cause of religion. How distressing it is to the *pious*. Their expectations are cut off, and their hearts are discouraged. How such conduct tends to harden the heart and to steel the conscience of the unbeliever. He is led to think that religion is a fiction, which, when understood, is despised and discarded; and if its warmest friends abandon it for the pursuits of the world, it is foolish and absurd to seek its enjoyments. Thus the Saviour is wounded in the house of his friends, and the enemies of the Lord are encouraged to blaspheme. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

What does the conduct of those who turn aside seem to say? "I have tried the world and sin, and I have tried religion. I prefer the former to the latter, and hence I will neglect my Bible and my closet: I will abandon God's house and God's ordinances for the pleasures and pursuits of time and sense."

What folly and ingratitude are connected with such a course. To live upon the Saviour, and then to reject him; to feed at his table, and then to lift up the heel against him; to eulogize his merits, to speak of his love, and then to crucify him afresh, and put him to an open shame. To what will not a depraved nature lead a person? And it not unfrequently happens that backsliders, those who have known the truth and forsaken it, become more hardened in sin, and more awfully wicked, than those who never embraced religion. Historians tell us, that when Julian the apostate was mortally wounded in the field of battle, he caught in his hand some of the blood that flowed from his wounds, and throwing it towards heaven, exclaimed, "Thou, Galilean, hast conquered."

What a fearful account will such have to render in the last day; and what sufferings await those who die in such a state. It was said of Judas, "Woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born." And better had it been for every apostate "not to have been born." Oh! how must they tremble when their insulted Judge shall say, "These are they that deserted my cause, trampled on my blood, and put me to an open shame. 'Take them, and bind them hand and foot, and slay them before me.'"

*It had been better for such individuals had they never known* "the way of righteousness." Their knowledge increases their guilt, aggravates their ingratitude, renders their example more pernicious, and their responsibility more fearful and weighty, and will augment their last sufferings if they die unpardoned and unsaved. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes."

Let my readers guard against a backsliding spirit. "Watch and pray that ye enter not into temptation." Live near to God, and make his word your guide. Cultivate a tender conscience, and guard against the influence of the world. Often contemplate the wonderful scheme of human redemption, and draw all your comfort from a crucified Saviour.

Let those who have at all swerved from the holy commandment of the Lord take care what they are doing. The way of sin is a *downward* course, and without care we shall slide away irrecoverably. If we have backslidden at all, let us take words and turn again unto the Lord, that he may heal our backslidings and love us freely.

That R. W. and your numerous readers may steadily pursue the way of righteousness, and obey the holy commandment of the Lord, is the earnest prayer of

Yours very truly,  
Yorkshire.

W. B.

#### QUERIES.

SIR,—Will you, or some of your correspondents, have the kindness to inform me, through the medium of the Repository, how Matt. xxvii. 5, 6, 7, 8, can be made to harmonize with Acts i. 18, 19? and you will much oblige,  
Yours,  
A CONSTANT READER.

Is the ordinance of Immersion *binding upon all believers in the Lord Jesus Christ*; if so, is it *sinful in any to neglect it*?  
INQUIRER.

## REVIEW.

MEMOIRS AND REMAINS OF THE REV.  
JOHN GRIFFIN. *By his SONS.*

This is an interesting and valuable memorial of a very industrious, practical, and successful preacher. Mr. Griffin's ministerial conduct seems to have been regulated by the apostolic rule, *he took heed to the ministry he had received in the Lord, and fulfilled it.*

He was born in 1769, at a small village in Buckinghamshire, called "the beautiful Woodburn." His father was a poor, but pious man, employed in a paper manufactory; and before he was nine years old, young Griffin was put to the same employment. Destitute of the advantages of education, he displayed during his boyhood a thirst for knowledge, and he diligently improved his leisure hours by reading and study. At this early period too he had received many serious impressions, and when in his sixteenth year, he wished to unite with the Independent Church in his native village. But the minister desired him to defer this step till he should be older, and consequently he was not admitted a member till he was turned *seventeen*. His heart was now set on the ministry; and after being for *three* years exercised with alternate hopes and fears, such as most aspirants to the sacred office are familiar with, the way was opened for his entering on a course of preparatory instruction under the pious Cornelius Winter, of Painswick. Here he spent *three* years, and at their expiration he supplied various places as a probationer. In 1793 he was directed to Portsea; and receiving an unanimous call, he accepted it in December of that year. With this people he was permitted "to live and to die." The Church there contained 110 members, and the chapel was situated in Orange-street. This chapel, though it had been twice enlarged as early as 1805, was yet too small to accommodate the increased attendance; and in his diary, under date 15th Dec., 1805, Mr. G. records his anxieties, his hopes and fears, respecting "more room." This important object, at that time so difficult of attainment, was not lost sight of. He and his people adopted the principle of early and decided action in reference to it, guided "by patience in taking sufficient time for its completion." A large sum of money was subscribed by the congregation and personal friends of Mr. Griffin; and in 1812 the foundation of a new chapel was laid in King-street. This, we believe, is one of the largest chapels in England,

the number of sittings being 2500. In 1830 Mr. G. felt it necessary to have assistance in his duties, and accordingly the Church found a co-pastor in the person of the Rev. T. Cousins. In 1833 his health declined considerably. He preached his last sermon in November, from "Thanks be to God for his unspeakable gift;" and in the following April he expired.

The apostle Paul tells the Corinthians, that "not many wise men after the flesh, not many mighty, not many noble," had called them.\* And the history of the Christian Church will show, that the most devoted, talented, and successful ministers, have generally been those born in the humbler walks of life. Not a few of the most eminent *living* ministers and authors belonging to the dissenting denominations have risen from the lowest grades of society. So it was with John Griffin; nor did he wish to conceal this. "Religion," said he to his children, "has done every thing for your father. He was once a *poor, hard-working boy,*" &c. We applaud the respected editors of this volume for having made no secret of their father's ancestral obscurity and poverty; and we refer to this book as an additional exposure of the pitiful puerility of those who are clamorous for young men of higher origin to enter the ministry, on the plea of raising it to greater respectability. "Great men are not always wise." Genius has no natural and necessary connexion with rank. Worldly competence is not usually a spur to industry in the pursuit of knowledge; and piety, which is the primary and paramount qualification for the sacred office, is seldom more eminent among the rich than among the poor. Despite Mr. Griffin's lowly origin and limited resources, his sterling piety, his application to study, his "good behaviour," and his whole-hearted consecration to pastoral employment, rendered him one of the most useful and *respectable* ministers of his day.

U. W.

THE PRINCIPLES OF NONCONFORMITY:  
*a Lecture delivered at Abingdon, Berks.,*  
*Sep. 16, 1840, at the ordination of the*  
*Rev. E. S. Pryce, A. B. By J. P. MUR-*  
*SELL.*

This address, which has many of the characteristics of its eloquent author, is very deserving the attention of dissenters and others at the present time. It is bold, argumentative, and powerful. The usual pleas urged in favour of an Establishment

\* Macknight's translation.

are very happily disposed of. We cannot do better than give a few extracts.

"The argument that it is calculated to secure uniformity of religious belief is too futile to deserve a confutation. So far from securing that uniformity in the Established Church, there is not a denomination of Dissenters which has not its representatives in that community. We have Baptists among the most learned of their scholars, and Independents among the most liberal of their bench. We have known Arians and Socinians amongst their bishops, and Arminians and Antinomians amongst their clergy. The restrictive influence of articles, and tests, and oaths, has been abundantly proved to be impotent and void. We meet beneath the shadow and the frown of the University of Oxford, known for ages as the joint nurse of learning and of bigotry, of intelligence and intolerance,—the very metropolis of the Established Church. A large body there are retracing the steps of the great reformers. Learned and eminent votaries of the Protestant religion are virtually aiming to repeal the Reformation itself. The most noxious doctrines of the Catholic religion, for their hostility to which our pious ancestors burned and bled, are at this instant propagated with the most fanatical zeal in the highest seats of this Protestant University. This is, indeed, in accordance with the natural tendency of things."

Again, "But the second argument adduced in favour of an established and compulsory form of religion is, that it is essential to the maintenance of Christianity in the world, and that, in the absence of it, the spontaneous efforts of associated Christians would fail to sustain an adequate standing ministry, and to preserve among society the influence of the Christian religion. Against this plea we may confidently appeal to known and historical facts. How, let me ask you, have the principles of universal truth advanced amongst mankind? Has it been by the influence of courts, and the authority of legislatures? How has science been promoted throughout the civilized world? By what means has education advanced? How has superstition been exploded? How has an approximation to justice in international and social relations been diffused through the varied communities of men? How has the Gospel been spread? By what pervading power is heathenism tottering to its fall? How has the Bible been carried, in innumerable copies, and translated into almost unheard-of dialects, to almost every tribe of humanity? Nay, how has evangelical religion sprung up, though in too scanty an amount, in the very bosom of the Estab-

lished Church? Will any man say that these results have flowed from political arrangement, and the binding force of law?"

The following statements are too pungent to be overlooked.

"A standing and permanent Christian ministry is indeed one of the greatest blessings which the divine Founder of the church has bequeathed to his followers. A legalized priesthood, aping at once, the divine authority of a long past dispensation, and the venerable claims of inspired apostles, and polluting with secularity the most holy and benevolent arrangements of the divine mind itself, I hold to be an impiety and a curse; an insult to the understandings of men, and an arrogant assumption of the prerogatives of God."

"The system of the Protestant Established Church is, like that of its Romish parent, most ingeniously devised to enthrall the minds of the people, by shewing that all their dearest privileges are involved in the sacredness of its powers. It professes to take the children of a country from their birth, and, by a ceremonial rite, which it claims the exclusive power to perform, to make them the children of God and the heirs of the kingdom of heaven; it re-adopts them promiscuously at an early stage of youth, and professes to incorporate them with the visible church of Christ; it holds them indebted to it alone for the legitimacy of the most sacred connexions of life; it follows them to sickness and to death with the pretence of an exclusive power to forgive their sins, and to prepare them for the rewards of the just; and, finally, commits them to the earth, on the presumption of their having submitted themselves to its past pretensions, with the declaration of a 'sure and certain hope of their joyful resurrection.' Against this mischievous mass of error and priestcraft we have to oppose the authority of Christ and the principle which dares to obey it. For any such pretensions we find no warrant in the Bible. By that testimony, from which we dare not appeal, we learn that religion, if it is anything, is a purely personal thing; that it is a matter, not between a man and his priest, but between a man and his God; that it is a thing, not transacted in synods, and parliaments, and councils, and ratified by the signatures and appointments of anointed monarchs, but conducted in the meditations of the closet, and ratified by the prayers of the penitent."

BAPTIST CHILDREN'S MAGAZINE, for 1840.

This interesting and useful volume fully equals its predecessors. Some of the articles are written with considerable spirit, and

display an earnest desire to please and profit the very numerous readers it has deservedly obtained. Exceptions might be made against others, and also against the conception of some of the pictorial illustrations. Who ever saw a sower flying with wings across a field, casting his seed

into the ground? Where, however, there is so much to commend, it would be invidious to condemn.

BAPTIST CHILDREN'S MAGAZINE, for Jan. 1841.

The embellishments and articles for this number are excellent.

## VARIETIES.

**LOOKING TO CHRIST.**—There is no holiness if thou, Lord, withdraw thy presence; no wisdom profiteth if thy Spirit cease to direct; no strength availeth without thy support; no chastity is safe without thy protection; no watchfulness effectual when thy holy vigilance is not our guard. For, no sooner are we left to ourselves than the waves of corruption rush upon us, and we sink and perish; but, if thou reach forth thy omnipotent hand, we walk upon the sea and live. In our own nature we are unsettled as the sand upon the mountain; but in thee we have the stability of the throne in heaven. We are cold and insensible as darkness and death; but are kindled with light and life by the holy fire of thy love.—*Thomas A Kempis.*

**WITNESSES TO THE DIGNITY AND GLORY OF THE SAVIOUR.**—The *Heavens* gave witness—a new star passed through the sky at his incarnation; and at his crucifixion, for three hours the sun was extinguished.

The *Winds and Seas* gave witness; when, at his word, the furious tempest was hushed, and the rough billows smoothed into a dead calm; at the same word, the inhabitants of the waters crowded round the ship, and filled the net of the astonished and worshipping disciples.

The *Earth* gave witness. At his death, and at his resurrection, it trembled to its centre.

*Diseases* gave witness. Fevers were rebuked; issues of blood were staunch; the blind saw their deliverer; the deaf heard his voice; the dumb published his glory; the sick of the palsy were made

whole; and the lepers were cleansed at his bidding.

The *Grave* gave witness, when Lazarus came forth in the garb of its dominion, and when many bodies of the saints which slept arose.

The *Invisible World* gave witness. Devils acknowledged his divinity, and flew from his presence to the abodes of misery. Angels ministered unto him in the desert, the garden, and the tomb. Yea, a multitude sang an anthem in the air, in the hearing of the shepherds; and as our risen Lord ascended up to glory, they accompanied him with sound of a trumpet, and shouts of a triumph.

O yes, he is, as the Apostle affirms, "The great God, even our Saviour."

**MAXIMS OF BISHOP MIDDLETON.**—Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of a conviction. Rise early, and be an economist of time. Maintain dignity, without the appearance of pride; manner is something with every body, and every thing with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent. Rather set than follow examples. Practice strict temperance; and, in all your transactions, remember the final account.

## INTELLIGENCE.

**LINCOLNSHIRE CONFERENCE.**—This Conference assembled at Whittlesea, Dec. 10, 1840, and was of an interesting character. In the morning Mr. Yates, of Fleet, preached from Psalm li. 13, *On the importance of individual efforts in promoting the salvation of souls.*

1. The report of baptisms during the quarter was unusually favourable.

2. The suggestion of Mr. Butters, the Treasurer of the Lincolnshire General Baptist Ministers' Widows' Fund, to vote £5

to Mrs. Thompson in her present afflicted circumstances, and also to our very aged friend, Mrs. Binns, was cordially adopted.

3. An interesting letter was read by Mr. Lyon, from Mr. Paul, of St. Ives. It was resolved, That a vote of thanks be given to Mr. Paul for his kind letter, by this Conference, and that it approves of his suggestions respecting *Fen Stunton*, and would be glad to hear of a young man suitable to occupy that station. There is an available fund of about £20 a year for the present, independ-

ently of what might be raised among the people. Mr. Paul has just expended £40 in putting the chapel into repair.

4. A letter was received from Boston, stating that preaching was commenced at *Swineshead*, seven miles distant, through the exertions of a zealous friend of the Church at Bourn, and suggesting that more time should be devoted to business at the Conference. It was resolved, That the public service commence at half-past ten o'clock, and at the close of it the business of Conference be proceeded with till dinner-time.

5. A letter was received from the Church at Fleet, proposing a plan to regulate the order of the Conference for four years. It was agreed to insert it in the minutes, and request the ministers and Churches to consider it before the next meeting.

- 1841.—Lady-day.....Boston  
 Midsummer...Snterton  
 Michaelmas...Bourne  
 Christmas.....Spalding
- 1842.—Lady-day.....March  
 Midsummer...St. Giles  
 Michaelmas...Peterborough  
 Christmas.....Wisbech
- 1843.—Lady-day.....Stamford  
 Midsummer...Gedney Hill  
 Michaelmas...Coningsby  
 Christmas.....Fleet
- 1844.—Lady-day.....Chatteris  
 Midsummer...Whittlesea  
 Michaelmas...Gosberton  
 Christmas.....Sutton

5. The financial state of the Widows' Fund to be laid before the next meeting.

The next Conference to be at Bourne, on Thursday, March 4th. Mr. C. Pike to preach, *On the connexion between members of Churches attending prayer-meetings, and their spiritual prosperity*. In the evening a very interesting Home Missionary meeting was held. Mr. John Smith, of March, presided, and the audience was addressed by brethren Ewen, Peggs, Jones, Yates, Lyon, C. Pike, and J. Wherry. Collections £2, 4s. 6d. J. PEGGS, Sec.

CHAPEL OPENED, AND NEW CHURCH FORMED AT KIRTON.—Kirton is a village three miles from Ollerton, Nottinghamshire, containing more than three hundred inhabitants. In the summer of 1837, Mr. Stubblings commenced preaching in the open air in this place, and several were induced to attend; but as we had no commodious room where a religious service might be held during the winter season, preaching was given up. This summer (1840) an influential farmer, the only one having property in the village, sold a piece of freehold land, on which a chapel has been erected. Most of the respectable

inhabitants have contributed towards the expense, and led the materials gratuitously. It will accommodate about 150 worshippers.

The services connected with the opening took place on Thursday, Dec. 10. The Rev. H. Hunter, of Nottingham, preached two excellent, affectionate, and deeply impressive sermons from Isaiah lxiv. 3, 4, 5, "I will pour water upon him that is thirsty, and floods upon the dry ground," &c. This day's services excited a very great interest in the village and neighbourhood, and a most friendly feeling was produced. On the following Lord's day the Rev. J. Wood, of Mausfield, preached in the morning from 1 Kings ix. 3, "I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually;" and in the evening from Zech. iv. 6, 7, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts," &c. These were two very appropriate, weighty, and highly acceptable discourses. In the afternoon the Rev. W. Bray, of Basford, preached a useful discourse from Isaiah xiv. 22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." The Church was now publicly formed. The Rev. J. Wood presided on the occasion; and after solemnly admonishing the members of the vows of God which were upon them, and of the duties which, as the disciples of the Lord Jesus, they were now required to attend to, administered the Lords' supper to the members of the new Church, and other friends from Warsop, Boughton, Elkley, and Retford. A deep and solemn interest prevailed throughout the service, and it is hoped that impressions were produced which will be long felt and remembered. Collected about £30.

From what has been stated, it might be expected that no formidable obstruction to the progress of the Gospel at Kirton would have been shown. The person of whom the land was purchased has incurred the displeasure of men of office, birth, and title, who were exerting all their influence to prevent the preaching of the Gospel by dissenters; but he is one of the last men in the world to be frightened by the threats and persecutions of those who seek to exercise authority over conscience.

We take this opportunity of presenting our affectionate thanks to those of our sister Churches who have kindly assisted us, and we hope that others, when applied to, will not be sought in vain.

HALIFAX.—The ordinance of baptism



was administered in our chapel on Lord's-day morning, Oct. 18th, 1840, to three persons, one male and two females. Previous to immersing the candidates, our minister delivered an excellent address on the subject of baptism, from these words, "What saith the Scriptures?" which was listened to with deep attention; and, we trust, a powerful impression was made on the minds of many. In the evening of the same day the ordinance of the Lord's-supper was administered, when the newly-baptized were received into the Church. It affords us pleasure to add, that the three baptized on this occasion have all been trained in our Sabbath-school; two of them are engaged as teachers, and the other still remains a scholar in one of our select classes. We hope soon to have several more candidates, as there are a number attending the experience meetings concerning whom we hope well. We have of late been making some effort to promote a revival; which, although it has not yet been attended by any great accession to the Church, yet has had the effect of awakening in some of our members a stronger desire after holiness, and conformity to the image of the Saviour, and a longing desire to see His kingdom extended by the conversion of sinners: and for the furtherance of this object we lately resolved, That in three populous neighbourhoods, where we have been accustomed to hold Sunday evening prayer-meetings, we would, instead of holding them only in our own friends' houses, go from house to house to every one who would open a door for us; and hitherto we have not had a refusal, but on the contrary, have been received with pleasure.

JOSEPH WILSON.

**NETHERSEAL.**—On Sabbath-day morning, Nov. 22nd, 1840, the ordinance of believers' baptism was administered to five persons, when a sermon was preached on christian obedience, from the words of our Lord, "If ye know these things, happy are ye if ye do them." In the afternoon, after listening to an affectionate address on the importance of retaining and improving on their "first love," the candidates received the right hand of fellowship, and commemorated, in common with their new brethren, the sufferings and death of the Saviour. Additional interest was given to the ceremony in consequence of its being the first performed in our new chapel; and it is to us a matter of exultation, that this infant cause, which has long been feeble and sickly, is gathering strength, and bids fair, we trust, ere long, to be strong and vigorous, and to bear some humble part in aiding the valuable institutions of the connexion to which it belongs.

On Monday evening, the 14th inst., the first missionary meeting was held, when a good feeling was awakened on behalf of the poor heathen, and the collection was encouraging. May the Holy Spirit be poured upon us in richer and larger effusions, for "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." G. STAPLES.

**HEPTONSTALL SLACK.**—I hope our cause at Slack is making some progress: our congregations are good, and our Sabbath-schools are more numerous attended. We have purchased eligible premises about a mile from this place for the accommodation of a flourishing Sunday-school, and for public worship. I baptized ten persons on Thursday, Nov. 26th, in the presence of many well-behaved spectators. A pleasing peculiarity was connected with the candidates: they were mostly related to each other. There were two own cousins of the same name, a brother and a sister, and three young men and their wives. May they all live to be a blessing to the Church and neighbourhood, and an ornament to their profession! So prays

Your old companion and friend,

Dec. 7th, 1840.

W. BUTLER.

**WENDOVER.**—*Good News!*—A line of intelligence respecting "the little one" at Wendover, may not be unacceptable to distant friends, especially to those whose kindness has tended to promote its growth. The Baptist cause has passed through various changes, yet comparatively little has been known of it except by its immediate friends. It has never been able, chiefly through poverty, to appear prominently, nor indeed collaterally, with sister Churches in the religious world, by identifying itself with those institutions which are the glory of our land. It has not, therefore, enriched the pages of ecclesiastical history, nor supplied much of note for the more recent annals of the Church. Yet, though small in its beginnings, and generally poor in its friends, it has been under the care of the Great Head of the Church; by His blessing it has gone on to increase, its borders have been repeatedly enlarged, its numbers have increased, and in the day of final account, it will appear to have been the birth-place of souls. This is a consideration outweighing every temporal advantage, and it will be looked upon with interest in the future world by those, who themselves saved in Christ, have sacrificed honour, wealth, or ease, to promote it. God hath marvellously helped this feeble band whilst struggling with difficulties; and now, glad for what he

has done, we record his mercies that "friends and neighbours" may rejoice with us. Six years the Church laboured under the debt which had been necessarily contracted by enlarging the chapel. At length, after repeated efforts, we had the pleasure of announcing that the chapel was disencumbered. This being understood, a meeting was convened on the 19th of Nov. last, publicly to return thanks to God for his great goodness to us in this particular instance, upon the review of which we could not but exclaim, "What hath God wrought!" The meeting was well attended, and interest in the cause and gratitude to God was felt, whilst it was recollected that he had not permitted the doubts of some to be realized, nor the fears of others to prevail. One had asked, "How was the money to be raised?" and another had pronounced it "impossible to discharge the debt:" even some of its friends had their fears. But objectors were silenced, and fearful souls were cheered, when it was seen how the hand of God had disposed the hearts of friends toward us; and how, from their stores, he had sent us help, for the strengthening of our own efforts. In a word, the debt was gone, and we felt it to be a "year of release." We thanked God, and took courage. And we now sincerely thank every kind hearted friend who has helped us in this cause, either by labours, or property, or prayers. A cup of cold water will be remembered when friends meet at the judgment seat of Christ. Appearances encourage us to hope that many are coming to trust in the sinner's friend, and travel with us to heaven. Who knows but this "little one" may yet be illustrious in the records of the Church, and in the eyes of the world. "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." C. T.

**BARTON.**—We learn that the old meeting-house in this place, which was originally erected in 1747, and which received its last addition and enlargement in 1809, is about to be remodeled, or rebuilt. The latter appears to be the most probable course. We rejoice that this "mother of us all" does not decay with age, but retains an increasing vigor and strength.

**MEASHAM.**—The General Baptist Church in this place is about to erect an entirely new meeting house. They have advertised for tenders according to plans and specifications already prepared.

**THE ACADEMY.**—The present students are, Messrs. Stanion, (who is accepted as a missionary,) Keighley, Josiah Pike, Fox, Lee, Smith, Elsey, and Chapman. After the examination, which took place Dec.

17th, the examiners expressed their high gratification with the progress which they had severally made in their important duties.

**MR. BAINES.**—The following address was presented to Mr. Baines, from the General Baptist Church in Archdeacon-lane, Leicester.

*"To Mr. William Baines, a prisoner in the County Goal, for the non-payment of Church Rates.*

"**ESTEEMED SIR,**—We, the members of the General Baptist Church assembling in Archdeacon-lane, Leicester, deeming all human interference in matters of religion as entirely at variance with the simple interpretation of divine truth, have witnessed, with extreme regret, the persecution to which you have, for a long time, been exposed for conscience-sake.

"Dissenting, as we do, from the forms of religion as prescribed by the Establishment of our land, we hold it to be our duty to acknowledge no authority but that of the Scriptures, and consider any exaction for the support of a national religion, unjust and oppressive; derogatory to the rights of conscience, and inimical to the best interests of man. We look not to Ecclesiastical dignitaries for our creeds of faith, and rules of conduct, but to the pure word of God, and confess our surprise that an order of men, so highly distinguished for their learning and refinement, and professing to be guided by the same authority, should expect the promulgation of a religion whose genius is characterized by meekness, tenderness, and love, to be secured by measures so arbitrary and tyrannical.

"With these views, we most respectfully tender you our sincerest sympathy, and though by the wilful prejudices of designing men you are cruelly and wantonly severed from the endearments of home, and by the rule of unrighteous law immured in a prison, we rejoice in the confident assurance that you will be sustained by the conviction, 'that the things which have happened to you have fallen out rather unto the furtherance of the gospel.'

"We beg to express our unqualified approval of your dignified and consistent conduct throughout this unjust persecution, and sincere gratitude for the Divine support with which you have been favoured, and to assure you of a continued interest in our prayers, while we indulge the hope that if any of us should be called to undergo the same trial, we shall be encouraged by your christian example."

Signed, in behalf of the Church,  
THOS. STEVENSON, Pastor.  
Leicester, Nov. 30th, 1840.

Addresses have also been presented from the Churches in Dover Street, Friar Lane, Harvey Lane, from several independent churches in the town and neighbourhood, and from Chesham, Nottingham, &c.

A new trial of his case has taken place in the court of Chancery, the result of which is, *that he is remanded.*

**CHURCH RATE AGITATION.**—At a meeting of the Committee of the Leicester Voluntary Church Society, held in the Leicester prison, on Wednesday, Dec. 23rd, Mr. Baines in the chair, it being understood that the Dissenters and Liberals in large towns and in the country generally are looking to the Dissenters of Leicester to take the lead in this movement, it was resolved, "That a public meeting be held as early as possible in January, to petition for the abolition of Church Rates, Church Courts, and for the release of Mr. Baines, to which the Members of the Borough, Thos. Duncombe, and Daniel O'Connell, Esqrs., shall be invited." It was also proposed to urge throughout the country for congregational petitions for these objects; and intimated that memorials to the Queen, from the Ladies of Leicester, headed by Mrs. Baines, and from all other places, should be simultaneously prepared, pressing for Mr. Baines's honourable release.

**BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.**—A numerous assemblage of the parishioners was attracted

to St. Mary's Church, Reading, a few days since, to witness the novel and (in that town) unprecedented ceremony of a young lady, the daughter of highly respectable parents of the Baptist denomination, being received within the pale of the Church of England by public immersion. The ceremony was performed by the Rev. C. J. Goodhart, the vicar, in the Coley chantry of the church, where a large vessel was placed for the recipient, filled with water partially warmed. The ceremony occupied nearly an hour.

**BAPTIST BOARD.**—At a meeting of the ministers of the Baptist Board in November they determined to hold a meeting of the Board at Fen Court, on Wednesday, the sixth of January, at ten o'clock, for special prayer for the increase of their pastoral success, and for the prosperity of the cause of God throughout the world, especially in our own denomination. It was resolved, also, that they would rejoice to know, that the Churches to which they belonged would unitedly devote the evening of the same day to a similar purpose.

**CHURCH RATES.**—Dissenters in London are contemplating a vigorous effort to obtain, in the next session of parliament, the abolition of church rates, which are being enforced in some places with increased severity. They believe that their brethren in the country will co-operate with them with promptitude and energy.

## POETRY.

### THE SABBATH MORN.

LIGHT of the Sabbath—soul-awakening Morn,  
Thou mirror of the mystery above!—  
Oh! sainted day, on prophet pinions borne,  
How waits the heart thy solemn rest to prove;  
How longs the soul with Deity to move,  
And drink thy deathless waters!—and to feel  
Thy beauty—and thy wisdom—and thy love—  
Sublimely o'er the soaring spirit steal,  
Till ope the heavenly gates **ЖЕHOВАН** to reveal!

Whilst, mounting and expanding, the Mind's wings  
Thus like a seraph's reach eternal day;—  
Futurity its starry mantle flings  
And shrinks the Past an atom in its ray!—  
So mighty—so magnificent—the way  
Which leads to God!—so endless,—so sublime!—  
The skies grow dark, their grandeur falls away  
Before the worldless glory of that clime  
Which feeds with light the suns and thousand worlds of Time!

Light of the Sabbath—soul-awakening Morn:  
Take me, Religion, on thy holy quest;—  
Lead me 'mid desert hills the wild and lorn,  
To mark the lowly shepherd hail his guest,

And bless the Voice which ever leaves *him* blest!  
 Makes his rude cot an altar to God's praise!—  
 Where, 'neath a mother's pious bosom prest,  
 His child, with little hands, and upward gaze,  
 Pleads for its parents' health, and happy length of days!

Sun of the Sabbath—lead me to the vale  
 Whose verdant arms enfold you' village fair;—  
 Afar from towns where passions stern prevail,—  
 Afar from Commerce and her son's of care—  
 Guide me where maidens young for Church prepare  
 In cottage grace—and garments Sunday-white;  
 With reverend step, and mild submissive air,  
 Oft let me bear their tuneful lips unite  
 To hail with humble hearts the Sabbath's sacred light!

Oh, sight the loveliest human eyes e're found!  
 To view two sisters o'er the same page bend,  
 Their lovely arms each other's waist around,  
 Their soft, bright hair in careless ringlets blend,  
 Their mingling breath like incense sweet ascend  
 Over God's Book—His angel book of truth!  
 Their hearts, minds, feelings, all emotions, lend  
 A vision of that paradise of youth  
 Ere Adah's beauteous form drooped 'neath the serpent's tooth!

Morning of worship! with thy beams arise,  
 Devotions sanctified by memories dear;  
 With thee the hymns of nations wake the skies!  
 The broken prayer; the sinner's contrite tear;  
 Hail blessed morn that brings the *distant* near;  
 Bids *kindred* meet the hallowed page around;  
 Pours comfort in the friendless *Widow's* ear,  
 For Who the wild bird fed whilst winter frowned,  
 Will succour *her* poor babes when she sleeps in the ground?

Hail, Sabbath morn! Hail, comforter and guide!  
 Hour when the wanderer home a blessing sends;  
 Hour when the seaman o'er the surges wide,  
 To every kindred roof his heart extends!  
 Hour when to *all that mourn*, thy peace descends,  
 When e'en the captive's bonds less sternly lower;  
 Hour when the cross of Christ all life defends;  
 Hour of Salvation!—God's redeeming hour!  
 Eternity is thine! and Heaven-exalting power!

*Charles Swain.*

“ FOLLOW ME.”

Voyagers on life's troubled sea,  
 Sailing to eternity!  
 Turn from earthly things away—  
 Vain they are, and brief their stay:  
 Chaining down to earth the heart,  
 Nothing lasting they impart—  
 Voyager! what are they to thee?  
 Leave them all, and “follow me.”

Traveller on the road of life!  
 Seeking pleasure—finding strife—  
 Know, the world can never give!  
 Aught on which the soul can life:  
 Grasp not riches—seek not fame—  
 Shining dust and sounding name!  
 Traveller! what are they to thee?  
 Leave them all and “follow me.”

Pilgrim through this “vale of tears!”  
 Banish all thy doubts and fears;  
 Lift thine eyes—a heaven's above!  
 Think—there dwells a God of love!  
 Wouldst thou favour with him find?  
 Keep his counsels in thy mind.  
 Pilgrim! much He's done for thee!  
 Wilt thou then not “follow me?”

Wanderer from the Father's throne,  
 Hasten back—thy errings own;  
 Turn—thy path leads not to heaven!  
 Turn—thy faults will be forgiven!  
 Turn—and let thy songs of praise  
 Mingle with angelic lays.  
 Wanderer! have they charms for thee?  
 I know they have—then “follow me.”

C. P. ILSLEY.

## MISSIONARY OBSERVER.

## OREAH CONVERTS.

WE have extracted the following interesting sketches from the last Report of the General Baptist Missionary Society. They are of the most encouraging character. As many of our readers do not see the Report, and all, we trust, are interested in the progress of the Mission, we are assured that they will peruse these instructive narratives with great pleasure. How severe are the trials through which the native converts have to pass! How strong must be their convictions, how sincere their hearts, and how sure the presence and sustaining power of the Spirit of God, to enable them thus to endure "a great fight of afflictions!" "What hath God wrought!"

*Rogu-roud.*

"Rogu-roud was a companion of Sebo Saho and Luckindas, and, in common with them, his thoughts have for several years been much exercised about Christianity. He can read very well, and so has, by the perusal of our tracts and the Scriptures, not only improved in christian knowledge, but strengthened in christian experience. He had been waiting for me fifteen days; and as I formed a favourable opinion of him, and the native brethren at Khundita were so decided in their opinion as to his sincerity, and also considering the state of anxious suspense of his wife and children till his return unto them, I decided to have his baptism in the afternoon. Accordingly, about half-past three o'clock myself, Major Farran, the native christian preachers, and the Khundita Christians, proceeded to the river Khursua. We had previously given information of the baptism in the surrounding villages, and about one hundred and fifty or one hundred and sixty people collected about the place. The service commenced by singing a hymn in Oriya, commencing, 'Come, O my soul, and worship God.' Then addressed the people on the subject of the christian religion generally, and closed by explaining the reason of our coming to the place, and of christian baptism. After this I prayed, during which the people paid silent, wondering attention. Our native evangelist, Rama Chundra, then descended with the candidate into the water and baptized him. This is the first instance of Rama Chundra baptizing. He went through the ordinance with great seriousness and propriety. Rogu-roud had already thrown off his idolatrous marks. I believe that there was some good degree of conviction prevailing in the minds of the people. They did not utter a word of railing or opposition, and we retired in peace.

"On our return to our little village, we immediately set out for Koosalpoor, the village of Rogu-roud. Rogu-roud asked me to go with him, thinking that my presence would restrain the people, and deter them from abusing him; and he asked the native friends to accompany him to assist in carrying his children, his loom, and his goods, for the people would in no wise endure his residence in the village. We set out about five, and reached the village about half-past five. When Rogu-roud went into his house, he found that his wife, children, and goods, had all been removed. He also found two watchmen set over his house, who said they were placed there by the Pradhan of the village, and that he would not have his family and goods restored. After some consultation, and informing these two officials that a suit would be commenced against them for detaining Rogu-roud's property and family, before the magistrate, we turned ourselves

round and came away. I had not proceeded more than fifty yards, before I was requested by a messenger from the Pradhan to return and adjust the business. We came back in good faith. On arriving where the Pradhan stood, he ordered his chowkeedars to intercept the path, and called upon his people to bind and beat the whole party, in the mean time exciting the people to commence an attack on us by every means. I saw the rising storm, and endeavoured to retire. The chowkeedars laid hold upon my hands, but I pushed them aside and passed on; the native preachers and christians followed as well as they could. I was most anxious for Rogu-roud, but he kept on with his friends pretty well. I occasionally stood to remonstrate, but to no effect. They followed us for about a mile, assailing us with clods from the fields, and tearing up the hedges for weapons. Several serious blows were received, which, had it not been for the softening influence of a shower of rain a few days before, would have done serious injury. Providentially the clods were not baked hard by the sun, and fell harmless upon us. We presented a petition to the magistrate for redress and protection; and after a tedious process of four months in his court, we obtained our object. The Pradhan is now in prison for three months in default of paying a fine of fifty rupees; the other persons complained of are fined, and in default of payment are now (except one man) in the jail. We are now able to pass among the villages without interruption. Rogu-roud has petitioned for the recovery of his wife, children, and property, and will probably obtain the two latter; HIS WIFE REFUSES TO ACCOMPANY HIM."

*Damodur.*

"Damodur is half-brother to Bhubunanunda; he was formerly connected with Sebo Saho before his baptism, and obtained christian knowledge by means of the tracts Sebo Saho used. On every occasion of baptism at Khundita, Damodur was deeply impressed with the importance of Christianity. When his brother Bhubunanunda was baptized, he came to see me and inquire about the truth, but had not resolution then to come forward. At length, about two months ago, he determined to break through his difficulties and profess Christ. His brothers were aware of his intention, and watched him narrowly. One night, at twelve o'clock, he made an attempt to escape, but his brothers awoke and secured him. The next night he was more successful: he rose at twelve without being detected, and joined Doitaree at Khundita. They immediately set off together to Cuttack, and although the distance is forty miles, they arrived the next morning. They were closely pursued by the brothers and friends of Damodur, who arrived at Cuttack only half an hour after them; not, however, before they were safe in Christianpoor, where they could not be molested. I desired the native christians to allow the friends of Damodur to see and converse with him: they used every kind of persuasion and entreaty, but the young man remained unshaken in his resolution. Soon after this Damodur was baptized in the chapel tank, and made a noble profession of his faith before many witnesses. He answered several questions relative to his knowledge and experience with correctness and promptitude, and the moment before his baptism, with great firmness he tore off his malla, the last and most particular badge of hindooism. Brother Stubbins attended to his baptism, he being at Cuttack at the time. The usual Indo-british and native christian congregation, as well as the school children, and a large concourse of

heathens, attended the service. Damodur remained some days at Cuttack, after which he set out to visit Khundita, and see his parents and family, who he knew were in great distress on his account. This was more particularly the case with his aged and venerated father. The old man exclaimed in the bitterness of his grief, 'Why died I not, ere I witnessed the disgrace of my family and line, by my child becoming an unclean out-cast!' The mind of the affectionate youth vividly painted the scene he was about to witness on returning to his parental roof, and at once he felt himself utterly unable to face it; his strength and resolution all forsook him, and, to use his own expressive language, a dark cloud surrounded him, through which not a ray of light appeared. Feeling unable to meet his sorrowing parents and his family in what they would consider his degraded condition, he was tempted to purchase and assume a new necklace, which he did: he then hid his christian books, the Pilgrim's Progress, and some christian tracts, in the jungles by the road side. Thus prepared, he met his family, and denied his baptism to them, and bid them not to sorrow for him. A censorious person, unacquainted with the trials a Hindoo youth experiences on embracing Christianity, would probably consider this defection of Damodur as an incontrovertible evidence of his insincerity; connected, however, as it should be, with his subsequent feelings and conduct, it is, in fact, a proof to the contrary; and he is now much more a subject of commiseration and love, than of censure and rebuke. Damodur had no sooner received the welcomes of his idolatrous relatives, than he began to feel the bitter reproaches of a guilty conscience. In vain they attempted to soothe his feelings, and quiet his mind: he continued in a most unhappy state. At the end of about sixteen days he could endure no longer. He wrote a letter to his friend Lockhundass, at Khundita, begging of him to assist him to escape. He said he could no longer live under the intolerable burden he sustained by having betrayed his Saviour, and forsaken and disgraced his cause. Lockhundass immediately obeyed the summons, and went with the letter in his hand to appear before the enraged parents of the youth. When they assailed him, he referred them to the letter, and they were disarmed. As soon as Damodur saw the messenger, he tore off his newly assumed necklace, and rushing out of the house joined his christian friend, and went to Khundita. The wailings of his parents were heard for a long distance, and as loud were heard the curses and execrations of the brothers and acquaintances of the convert. On my return from Balasore, I found Damodur in Bechor-nagger Khundita, in a most contrite, tender state of mind. He came to ask if there was forgiveness for him. I told him there was, and mentioned several considerations calculated to inspire hope, and confirm his future resolutions. Damodur is a young man of about twenty years of age, of a good caste, and respectable family. He is a well educated Hindoo; and will, I hope, be useful in the cause he has espoused."

*Rogu-bur-duba.*

"Rogu-bur-duba, a person of a high brahminical caste, and a Boishnob, applied to me for baptism. You will recollect, that in our last Report it was mentioned that a temple of Honuman, with the ground and house attached to it, had been bought, and that Gunga Dhor had built him a house on that spot, and with the materials of that temple. Rogu-bur-duba was the owner of that temple and idol. He has now become a Christian, and the large idol which he carried away after he had sold his temple he has

now brought back to Cuttack, and given it to me. I have just taken a measure of it; it is three feet high, one foot thick, and a foot and a half wide; and weighs, I suppose, two cwt. or nearly. It must have been worshiped some hundreds of years, as the rattle upon it, with various other paint, is more than an inch thick. Honuman is raddled once a year, on the occasion of his festival. The commencement of Rogu-bur-duba's knowledge of Christianity was about seven years since. He lived near our chapel, and had frequent conversation with Gunga Dhor, who at that time lived on the chapel ground. He once desired Gunga Dhor to invite Mrs. Lacey to see and talk with his wife. She accordingly called, and had conversation with her, and her husband too. They were both given up to the worship of the idol Honuman. The woman felt some remarks which were made, but her husband more. Soon after this Rogu-bur-duba removed his family to Piplee, he says, because his wife wished to be beyond the reach of christian instruction and importunity. At Piplee she died, a decided heathen; but her husband believing it a judgment on her, and on himself, for neglecting Christianity, his impressions were much deepened by the event. Thus was Rogu-bur-duba when I left Cuttack for England, nor does Gunga Dhor report much of him during my absence. The offer of his Honuman land and temple brought him to my notice after my return, and during the negotiation about this property, I was pleased with the man's adherence to truth, but knew not that he thought of Christianity. Soon after this bargain had been concluded, I asked him to get for me an idol, which, with several other idols, lie under a tree near our chapel. He said he would bring me several better than that soon. Afterwards, I reminded him of his promise; he said, Wait awhile; evidently, as it now appears, referring to the renouncing of his own gods. About two months ago Rogu-bur-duba made several attempts to tell me his mind, but always failed when he came to the point. One of his last acts as a brahmin and a heathen, was to unite with several of his brethren in introducing a coolie, (a labourer) who professed inspiration and the power of working miracles, into the profession and class of a devotee. At length he broke his mind to Bamadeb, and Bamadeb brought him to me as a christian inquirer. He wept as he gave me an account of the convictions of his conscience, how he had evaded them, but how God had at last overcome him. I found that Rogu-bur-duba's wife left him a slave girl at her death, a good looking person, of good caste; she has been a wife to him, and has acted as mother of his children. He could not marry her in his heathen state, he being a brahmin, but on becoming a christian inquirer he immediately married her. They were united in marriage according to our own form in our chapel early in November, and immediately took up their residence in Christianpoor. The week before his marriage, Rogu-bur-duba took carts to Piplee, and brought his family idols, and other property. He found his daughter with the person whom she called mother, but his two younger sons are in the possession of a younger brother of their father, who refuses to give them up. He brought away his idols, and other relics of idolatry. Rogu-bur-duba also brought the sunnods, or title deeds, of various lands of which he is the owner. His land amounts to about forty acres, and the Collector has pronounced sunnods good. Rogu-bur-duba must, therefore, at all events be acquitted of motives of interest for becoming a Christian, as his property is more than sufficient to procure him the necessaries and comforts of a Hindoo life. Since Rogu-bur-duba's profession of faith in Jesus Christ, he has conducted himself so as to obtain credit for



sincerity ; and as there appeared no reason for longer delay, the Church met on Lord's-day forenoon, Dec. 1st, and he was unanimously received to be baptized the same day, and accordingly he was.

"The relatives and acquaintances of Rogu-bur-duba vowed that he would soon die, as a punishment for his treachery to his gods and his religion ; however, he still lives, much to the disappointment of these kind prophets. There did seem, for some time after his baptism, a probability that these confident predictions would be verified ; not, indeed, by the anger of Honuman, but from the operation of a painful disorder with which Rogu-bur-duba was afflicted : he has now, however, perfectly recovered his health, and the cleanliness of christian habits has, under the divine blessing, had no small share in restoring it."

*Prosua.*

"He, likewise, has been long acquainted with the Gospel, and has made several resolutions to leave idolatry, and at length carried his determination into effect. As he was thought well of, and had left his wife, family, and property a prey to his idolatrous neighbours, it was agreed at the Church meeting that he should be baptized with Rogu-bur-duba."

*Sebo-niak.*

"Sebo-niak was formerly a master in one of our old indigenous schools. Much labour and expense were bestowed upon these schools, and the conversion of Sebo-niak proves, at least, that all has not been in vain. In relating the pleasing tale of his conversion, Sebo-niak attributes his first and most powerful impressions to our labours in the native schools. After these institutions were discontinued, he retained his impressions, and became increasingly dissatisfied with his condition, and paid occasional visits to Cuttack. On my late visit to Athgur, I remained a few days in Sebo-niak's village, where I preached, disputed, and distributed tracts ; and these labours seem to have had the effect of removing his doubts, clearing up some difficulties, and encouraging him to come forward and embrace the christian faith. Two days after our return from Athgur, Sebo-niak made his appearance, and requested baptism. The next day he took a boat and brought away his mother, (now a candidate,) his wife, (the eldest daughter of Doitaree, also now a candidate,) and his two children, with his moveable property."

## GENERAL MISSIONARY INTELLIGENCE.

EXTRACTS FROM THE LAST LETTER OF THE REV. JOHN WILLIAMS.—The subjoined letter from this distinguished missionary, addressed to a christian friend in England, which so faithfully portrays the very *mind and soul* of the writer, possesses a peculiar, though a mournful charm, as being probably the last his hand ever inscribed. It bears no date, but was evidently written on the evening of the day preceding his visit to Tanna. The gratifying events connected with that Island occupied the morrow, and on the day following he fell on the fatal shore of Erromanga. The closing paragraph of this interesting epistle exhibits the deep and

solemn emotions with which he contemplated his approaching enterprise, and proves, that though his fall was violent and sudden, that death, with all its solemnities, was familiar to his mind.

"My Dear Friend,—Being on my way to New South Wales, where I expect to be fully occupied, I am employing my spare moments on board the *Camden* in writing to friends whose many expressions of kindness have indelibly fixed them in the most sincere and sacred affections of my heart. Indeed, the very act of taking up the pen and commencing the letter conveys one in imagination to the place of sacred intercourse, brings you into actual converse

with the beloved object of your communication, and calls to remembrance the interesting scenes that live only in the grateful recollections of kindred hearts. But I must not indulge in imaginative correspondence, or give vent to feelings in the expression of which I might speedily fill my sheet. I must recollect that I am nearly 20,000 miles away from you, engaged in a work which is near to your heart, which is constantly in your prayers, and to aid which your possessions are consecrated. Information, therefore, upon the progress of the cause of Christ in these Islands, I feel assured, will be most acceptable to you; far more so than a volume of expressions of esteem for your person, or gratitude for your favours. I visited Rarotonga, and am happy to inform you that my truly excellent friend and invaluable brother, Buzacott, entered fully into my views respecting the college. He commenced it immediately with two, and has now eleven students in it. A large piece of ground has been purchased of Makea, on which to erect the building, and there is every prospect of its succeeding to the extent of our most sanguine expectations. This is a darling subject with me, and I trust I shall live to see it in full and efficient operation. The ground cost 150 dollars. The truly good chief (who is since dead) would not have parted with it for ten times the sum for any other object; indeed, he would not have parted with it at all.

"I could fill my sheet with relating many delightful circumstances about dear Rarotonga; the truly affectionate manner in which the people welcomed me again amongst them; and how they scolded me for not bringing John and Mrs. Williams. The eagerness with which they received the Testaments would have cheered your heart could you have been eye-witness of the scene. The countenance of a successful applicant glistened with delight while he held up his treasure to public view, others hugged the book, while many kissed it; some sprang away like a dart, and did not stop till they entered their own dwellings and exhibited their treasure to their wives and children; while others jumped and capered about like persons half frantic with joy. You will recollect that none are GIVEN AWAY; those who had money to pay for them were the first supplied, (the price was 3s.,) and in a few days nearly £20 were brought into Mr. B.'s hands. The next were those who had dried bananas or nuts to pay for them; these my dear John was to purchase at the price of a book, and find a market for them where he could.

The third class supplied were those on trust; and when some came whose characters were such as to cause some little hesitation, their appeals were pointed and affecting. 'Do let me have a Testament; do let me have the good word of God; perhaps by reading it my heart may be made better.' Others who could not read, and were slack in their attendance at school, would plead and promise to do better. 'We did not know,' said they, 'that our eyes would ever have beheld such a sight as this in Rarotonga; we shall neither eat, drink, nor sleep, if you do not give us the good word of God.' These are but faint representations of never-to-be-forgotten scenes which occurred at this delightful island.

"I did intend to have said more about the Navigators' Islands' Mission than I shall have room for; but as I have written to dear —, and intend writing to Mr. —, I have requested them to make you acquainted with the contents of my letters; lack of information upon some points will be obtained there. Your invaluable present of books I have divided equally between the Rarotonga and Samoan Missions. Our friends at Rarotonga have not yet received theirs, but to the brethren at the Samoas I have given, I believe, about 180 volumes in your name, and they were to write a letter of acknowledgement to you for them. It is our intention to establish there also an institution for the education of pious natives which induced me thus to divide your bountiful and invaluable contribution of books between the libraries. Oh, what a luxury it is to do good! what sound philosophy there is in the Bible. What a knowledge it displays of sanctified human nature when it asserts, 'It is more blessed to give than to receive.'

"I have just heard dear Captain Morgan say, that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer-meeting. Oh! how much depends upon the efforts of to-morrow. *Will the savages receive us or not?* Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety; but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these heathen people, and leave the event with God. I brought twelve native Missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for New Hebrides and New Caledonia. The approaching week is to me the most important of my life. You would love our dear good Captain if you knew him. He

is a holy man of God. With sincere esteem,  
"I remain, truly yours,  
" J. WILLIAMS."

DELHI.—*Diminution of the Glory of Idolatry.*—"In the course of last month an assemblage of the followers of Charandas took place, and continued about a week. This is an annual meeting of bairagis of the Charandasi sect, which, on former occasions, I have seen numerous attended, even by hundreds of the order, but has, of late years, dwindled to a small number; and one of their four temples I found quite deserted this year, owing to their rent-free lauds being mortgaged for a heavy debt, no less a sum than 50,000 rupees. It may be the design of Him who is made Head over all things for the interests of his Church, to punish the gods of this temple and people, and thus constrain the worshippers to turn away from them from a sheer conviction of their impotency in the most palpable matters, even those which affect their own dignity in the eyes of their worshippers.

"I never, in all the eighteen years of my visit to it, witnessed the temple in such a state of desolation. In all its grandeur I have beheld it; its idols gorgeously appraised, its mahants sitting in the place of God, and receiving, together with the now neglected idols, the adulatory worship of well-fed and deluded votaries; and the temple, its courts, terraces, and adjacent buildings, crowded to excess by its misguided and temporary visitors. Here, too, standing in the court, before the dumb idols and guilty mahants, I have testified against their ways; and, on one occasion, was violently reproved or remonstrated with by one of their Demetriuses, now alive, but who never visits the temple since it has been despoiled of its glory; and now my only

regret is, that I was not louder in my declamations, and more earnest, and more pointed; and that I did not, in the spirit of faith, anticipate the desolation and the forsaking that has ensued; then had my joy been greater, and the convictions of the confounded worshippers stronger, and proved, perhaps, salutary."—*Mr. Thompson, Baptist Missionary.*

LABOURS AND ACTIVITY OF MR. KNIBB.—By the good hand of God upon him, this indefatigable missionary has attended, during his six months stay in England, 154 public services, travelled about 6000 miles, and addressed, on a probable computation, 200,000 individuals. Having succeeded in obtaining pecuniary aid for commencing the African mission, and for adding ten new labourers to the missionary band in Jamaica, his closing efforts were directed towards the removal of the debt of upwards of £3000 owing by the Society. For this object he has engaged to raise £500 among the Churches in Jamaica; and so warmly has the matter been taken up in London, and by many kind friends in different parts of the country, to whom circular letters were addressed, that it is apprehended, when the whole amount engaged for is paid in, little, if any thing, will remain unpaid.

#### CHINA.

*From the American Missionary Herald.*

Mr. Bridgman writes from Macao, 15th April, that the state of things there and at Canton remained much as they had been for some months. Dr. Parker was still at Canton, and would probably not retire so long as the merchants were permitted to reside there. Leang Afa had returned from Singapore, and was residing unmolested near Canton, and said that he could now again preach in his own house.

## POETRY.

### MISSIONS.

"Forth, far as day's ascending glories smile,  
Forth to the gloomiest deep and loneliest isle,  
Sin's wasted prey to succour and release,  
The seed repentance, and the harvest peace."  
Such the command, which, fresh with triumph, gave  
The Eternal Victor of thy pains, O grave,  
'Ere conquering Godhead sought the expectant sky,  
And led captivity his thrall on high.  
Such the command,—with what unearthly powers  
Obey'd and seal'd, bear witness we and ours.  
Nurs'd at the streams of life, and called to guide  
To other lands that pure and healing tide,  
Where is the shore, whose limits have not heard  
The ready heralds of the imparted Word?

Where the far sea, whose green recesses now  
 Cleave not before the heaven-commissioned prow?  
 Swart Afric bends,—for quickening might is there;  
 And mystic Ganges hears a holier prayer;  
 And fair Ceylon, above the coral'd wave,  
 Hath cried to Him, the prompt and sure to save;  
 And where the Indian Moloch signed to slay,  
 Blood-sprinkled dweller in the wild Morai,  
 The Sabbath-hush, the meekly list'ning flock,  
 Beneath the kingly palm or shadowy rock,  
 The low and cane-fenced dwelling, and within,  
 The unfolded antidote of grief and sin,  
 Speak of the peaceful dawn, which, promised long  
 In the deep numbers of prophetic song,  
 Now tarries not,—but, kindling into birth,  
 From flood to flood, from earth to answering earth,  
 Cheers, through each clime by suffering frailty trod,  
 The call'd,—the pardon'd—and the bless'd of God!

Praise for the earliest fruit of mercy won!  
 Praise for the strength vouchsaf'd and work begun!  
 But, while fair Hope's anticipative sight  
 Tracks in its beamy course the growing light,  
 Above the distant homes of others shown,  
 Comes there no voice of mourning for our own?  
 Alas, that while the voice of safety near  
 Tahiti and the groves of Indus hear,  
 Our sunny vales, through many a peopled track,  
 Give but the wreckless execration back!  
 Alas, that while the feathery cocoa's height  
 Waves with the golden dawn of knowledge bright,  
 Our sheltered Island of repose and rest,  
 Hides still the mist of darkness in its breast!  
 Where toil but lures, and distance cannot tire,  
 Faith hastes, with lip of love and wings of fire,  
 Seeking the lost—and prosperous be the 'quest,—  
*But shall the household child remain unblest?*  
 Exile and alien, banish'd and denied,  
 With few to sympathize, and none to guide,  
 And daily pining for the sacred bread,  
 E'en at the halls where foreign throngs are fed!

Such stain no longer mark thy seed or thee,  
 Long favoured Ruler of the subject sea;  
 Awake, and speed the holy labour set,  
 And earn the better wreath which waits thee yet,  
*Till own'd and hallowed through thy wide domain,  
 His cause shall flourish and His Spirit reign,*  
 Whose will hath placed thine ocean throne apart,  
 And nerved thine arm, and made thee what thou art.  
 Nor long shall be desire, nor slow redress,  
 Though sin and darkness still our land oppress;  
 And error, as of old, with weapon bar'd,  
 Keep in stern panoply the path prepar'd.  
 But o'er the seed, with prayer and patience spread,  
 When was the rain withheld, or dew unshed?  
 Or how, though guilt, and sin, and night assail,  
 Shall that unshaken word of promise fail,  
 Which is, and shall be yet, when heaven is past,  
 Best, fairest, surest, holiest, mightiest, last?

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[NEW SERIES.

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MEMOIR OF MRS. SARAH WILKINSON, OF ASHBY-DE-LA-ZOUCH.

THE name of the wicked shall rot ; but the righteous shall be had in everlasting remembrance. When ages and ages shall have rolled away, their record shall be on high, and their names written in the Lamb's book of life. Amongst these worthies, we doubt not, will be found the name of Mrs. Sarah Wilkinson, late of Ashby-de-la-zouch, Leicestershire. She was the subject of divine impressions from her infancy ; and while she was yet young she became a member of a Baptist Church. She was baptized at Castle Donington, about sixty-five years ago, and continued a worthy and zealous member to the time of her death. Her first husband was Mr. Wm. Barton, of Roslinson, a respected member of the Church at Cauldwell, with whom she lived in connubial happiness for nearly fifty years. She lived some years a widow, and was afterwards married to Mr. Elias Wilkinson, a member and a deacon of the G. B. Church at Ashby, with whom she lived about nine years ; and died at the advanced age of eighty-one, esteemed and beloved by all that knew her. It may be truly said, she was a mother in Israel : an Israelite indeed, in whom there was no guile. Her long profession of the christian name was steady, and unstained by any irregularity or inconsistency of conduct : she truly adorned the doctrine of God her Saviour. But few possess in so eminent a degree that easy, placid equanimity of mind that she possessed ; always happy, and always ready to every good work. As a christian, she lived habitually near to God by humble, fervent prayer. Her bible, her little book, containing a portion for every day in the year, and her hymn book, were always at hand, and were often referred to during the day ; hence she possessed a fund of Scripture knowledge, and could refer to the sacred word with great readiness. She had a deep interest in the prosperity of the church to which she belonged, and in that of the connexion at large. She had an extensive acquaintance with many things connected with the churches of the midland district for upwards of sixty years ; and her name is recollected with pleasure by many of her surviving friends.

Her house at Roslinson was opened for preaching ; and she not only received the ministers of her own denomination, but often assisted others, as occasion offered. She was given to hospitality. She possessed a happy readiness to speak on divine subjects : here she felt at home, and her lan-

guage often savoured of the richness of her own experience. During her long pilgrimage she was helpful to many. Many young people, when seeking the Lord, came to her to tell their sorrows and perplexities, and to obtain direction and encouragement. She often administered medical relief to her neighbours and friends in their time of need, and very frequently visited the abodes of sorrow and affliction to impart consolation, and to communicate religious instruction; and wherever she went, it was her aim to leave behind her the sweet savour of Christ. Possessed of an amiable and friendly disposition, she was a stranger to that spirit of detraction, and speaking evil one of another, which abounds so much in the world. Those best acquainted with her hardly ever heard her speak a disrespectful word of an absent individual. But amidst her many excellencies, she had also her weaknesses and imperfections, and the writer of this article has often heard her acknowledge them with the greatest humility. While she abode at Roslinson, she was actively employed, under the direction of a pious clergyman, as a collector in the "Society for promoting Christianity amongst the Jews;" and during an affliction with which she was visited, she received many marks of attention and kindness from this pious gentleman, of which she always retained a grateful recollection. After her removal to Ashby, she became a member of the "Ashby Ladies' Bible Association," and continued a collector amongst them until the time of her death; and notwithstanding her great age, not one of the ladies was more active and diligent than she.

Her last illness was only of a few weeks' duration. In the latter end of October she went to the opening of a new chapel in a neighbouring village, and caught a cold, which gradually increased upon her, and under which her feeble and declining constitution sunk down into death. During her illness, she possessed the same happy equanimity of mind that she enjoyed when in health; she had no sorrow nor disquietude, no fear nor doubting. A pleasing calmness, and a hope full of immortality, were very perceptible to all who visited this dying christian. "I have had a long pilgrimage, but it is now coming to a close; I have now gotten almost to the end; there is but one struggle more, but it is a hard struggle—the struggle of death! and then, O then! the happiness and glory that will be enjoyed for ever!" At the time of her illness, a friend to whom she was greatly attached was very ill also, and by many expected to die. To a female friend who visited her, she said, "There is quite a striving between me and brother——, which of us shall get to heaven first; but I think I shall win. When you call and see him, tell him I am fixed on the rock: Christ is my rock, my Saviour, my all! I have nothing else but Jesus; all, all I want is there!" These, and such like expressions, were the happy language of her lips, until death itself imposed silence.

Upon a slip of paper she wrote a short address to the friends who should attend her funeral:—"Dear friends,—You are now come to pay the last office of kindness to me; may you also be prepared for the change when the messenger of death shall come; then I shall hope to meet you in heaven, to join in singing the praises of God and the Lamb through the countless ages of eternity: the Lord grant you this blessing. Now I bid this vain world farewell for ever, with all its temptations and snares, and hope to be admitted into the presence of God only through the blood of the Lamb, my dear Redeemer, who loved me, and gave himself for me: for

ever praised be his great and holy name.—S. W.” She also selected the text for her funeral sermon, from Psalm xxxix. 4—7, “Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth: and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee.”

May the example of this good woman be copied by her surviving friends and relatives, and may God in all things be glorified, through Jesus Christ. Amen.

J. G. A.

### ANTICHRIST.

CORRUPTIONS at a very early period infested the Christian Church. Even before the death of several of the Apostles, principles totally at variance with the genius of Christianity, were boldly maintained, and industriously propagated. In the writings of some of these holy men, we are furnished with a comprehensive and minute account of the ultimate consolidation of those evil principles into one vast system of iniquity—a system utterly unprecedented in its character, involving a power that would proudly dictate to the mightiest empires, and succeed in bringing the potentates of the earth beneath its overwhelming sway—a power connected with the most tremendous spiritual domination, that would even assert its authority over the invisible world, and blasphemously assume the titles and attributes of the Most High. Although the elements of this iniquitous system were in operation during the apostolic age, there existed, however, an influence which for some time prevented its gaining ascendancy: this influence, doubtless, was the heathen government of imperial Rome. So long as this continued pagan, the revelation of the man of sin was an impossibility. During the period that intervened between the apostolic prediction, and the developement of the mystery of iniquity, there was a gradual departure from the faith. Every age the Church continued becoming more corrupt. Men, occupying prominent and influential stations, became the unflinching abettors of principles diametrically opposed to the fundamental doctrines of Christianity. Justin, though on various accounts an excellent man, positively believed that our Saviour, at the time of his *passion*, prayed that his soul might not fall under the power of the devils; that we are obliged, on approaching death, to imitate his example; that the prophets were, after death, exposed to the insolencies of evil spirits; that the souls of the faithful who daily depart this world, are subject to the same inconveniences; and, consequently, do all stand in extraordinary need of being relieved by the prayers of the living.\* Thus were prayers for the dead unequivocally sanctioned at this early period by a most learned and eloquent FATHER. It was not long before the *professed* ministers of the meek and lowly Jesus, influenced by unbounded ambition, usurped the prerogative of God—a jurisdiction over the consciences of men; and, as the natural result of such daring impiety, they unhesitatingly maintained, that none could lay claim to the distinguishing appellation of Christians but those who submitted their private judgments to their sovereign will. THE CATHOLIC AND APOSTOLIC

\* Blondel of the Sibyls, b. 2, cap. 13.

CHURCH, as they even then denominated themselves, was said to be walled round like the garden of Eden, and guarded by the flaming sword of cherubim from the intrusion of heretics. All within was perpetual light and sunshine, all around was "outer darkness." Cyprian, writing in the year 250, and referring to those who dared to dissent from his dogmas, makes use of the following intolerant and pompous expressions. "What sacraments can these rivals of the priesthood administer? Do they who meet together *out of Christ's Church*, imagine that Christ is present at their meetings? *Should such men even die for the name of Christ, that stain, that inexpiable crime of schism, could neither be washed away by their blood, nor atoned for by their sufferings. No church, no martyr!*"

In the beginning of the fourth century, the seat of government was removed from Rome to Constantinople, and the Emperor Constantine embraced the profession of the christian faith. These two memorable events opened the way for the full developement of the mystery of iniquity; the former, by placing the bishops of Rome in an advantageous position for extending their influence and authority; the latter, by secularizing the Church. Had the emperor become a christian man, it had been well; but having attached himself to the christian religion, he must also become a christian sovereign, his faith must be imposed on the empire, and imperial power must be employed in its defence and propagation. The profession of Christianity became thus the sure path to preferment and honour. The necessity of holy zeal and untiring benevolence in the support of the sacred cause, was set aside by the constant aid granted by the civil power. The means of extending Christianity became entirely changed: no longer was she permitted to triumph by her persuasive tenderness—the mighty influence of her spiritual energies, but she must be harnessed in the mail of the warrior, and march through the world stained with human blood. The ministers of religion also became secular, seeking their own aggrandizement rather than the extension of pure religion. Permission being granted to all the churches of the empire to receive gifts of bequests, in land or money, from the faithful, the opportunity thus afforded was most sedulously improved; indeed, so rapid were the acquisitions of these self-styled successors of the Apostles, so indefatigable were their exertions, and so unscrupulous the means they employed, that in less than fifty years after the edict of Constantine, it was found necessary, by a most orthodox emperor, to impose legal restraints on their cupidity. The moral atmosphere thus continued becoming more and more gloomy. In the year 476, the empire was dismembered by the barbarians, and in the year 566, Rome was deprived of its senate by the Emperor Justin, and made subordinate to Ravenna. The Roman bishops had now full play to extend their influence. Possessing already a vast amount of power, the inhabitants deprived of sufficient civil protection, fled to them in all cases of emergency. Nothing could better tend to gratify their ambitious and aspiring views. In the year 606, Boniface the Third, by various stratagems, received from Phocas, the emperor of Constantinople, the title of universal bishop. Immediately after this event, messengers were despatched to the Western Church to demand subjection to Rome. Now every barrier to the progress of corruption was removed. A flood of evils quickly deluged the world. Spiritual tyranny and oppression, ignorance and superstition, maintained for ages their infernal sway. The thunders of the Vatican, the sword of the Crusader, and the torture



of the Inquisition, supplanted the persuasive eloquence of christian love. Dogmas, the most monstrous, were propounded as articles of faith, and truth was smothered beneath an overwhelming weight of worldliness and paganism. Many servants of the Most High, in different ages, lifted up their voices against the encroachments of this tremendous evil; but every effort to restore Christianity to its primitive simplicity, was crushed by stratagems and tyranny, oppression and cruelty. A variety of circumstances, however, conspired ultimately to curtail the influence of this spiritual domination. Luther and his compeers, brought the volume of truth out of its prison-house, and a cheerful morning after a dark night dawned on the nations of the earth. But it must be acknowledged, that the Reformation was very far from bringing back Christianity to its pristine purity. We should, however, feel grateful that so much was accomplished, and especially that since that period truth, in the face of every opposition, has been gradually extending its peaceful sway.

Still antichrist exists, and stalks forth through the length and breadth of our land. The Established Church of this country was remodelled at the Reformation by men utterly ignorant of the true nature of a Christian Church, and evidently unacquainted with the first elements of christian liberty; by men of the same stamp as Nestorius and Cyril, by turns persecuting and persecuted, but always striving for the mastery; by men ever ready to tell us as Theodosius, "*Give me the earth purged from heretics, and I will give you heaven.*" We find, therefore, that the very constitution of this hierarchy is antichristian: the principle on which it is based was, as we have seen, the chief cause of the introduction of the man of sin. "My kingdom," says the Saviour, "is not of this world;" but connected with the state, it becomes at once a *political engine*, and as Robert Hall emphatically says, "A compact between the priest and the magistrate to betray the liberties of mankind, both civil and religious." The rites and ceremonies of the establishment are also of antichristian origin. Kneeling at the altar was introduced by pope Honorius, in 1214; the surplice was introduced by Pope Adrian, in 796; the litanies were ordained by Gregory the First; the collects were introduced by various popes. The primitive Churches had no altars; these were first consecrated by pope Sylvester. As for ecclesiastical orders and officers, such as archbishops, lord bishops, deans, archdeacons, &c., they are not even mentioned in the inspired page, and no trace of such offices and spiritual domination can be found in the primitive Church until four centuries had rolled away. Dedicating churches was introduced by antichrist. Pope Sacharias, in 737, ordained priests' gowns, tippetts, and four cornered caps. The Apostles' creed was not known in its present form in primitive times. The Athanasian creed was composed and introduced under the auspices of antichrist. Dr. Burnet states, that it was not known till near three ages after the death of Athanasius.\* The principal part of worship symbolizes with the mystery of iniquity. We find that when the book of common prayer in the English language was first used in churches, it occasioned some discontent, in consequence of which the following statement was published,—"*As for the service in the English tongue, it perchance seems to you a new service; and yet indeed it is no other but the old, the self-same words in English, for nothing is altered,*"

\* Dr. Burnet's History of Reform, b. 2, p. 167.

but to speak with knowledge that which was spoken with ignorance."\* Some few alterations, it is true, were made by queen Elizabeth, and king James I.; but its essence remained the same. The mode of worship also symbolizes with Rome. Do Churchmen kneel at confession and absolution? so do Roman Catholics. Do Catholics, on the reading or singing *quicumque vult*, or Athanasian creed, stand? so Churchmen. Do Catholics respond when the litanies are sung or read? so Churchmen. Do Catholics kneel at the altar when partaking of the Lord's-supper? so Churchmen. The English hierarchy also symbolizes with the Romish Church in the ordination of the priesthood.†

It is a singular fact, that pope Pius IV., and Gregory XIII., offered queen Elizabeth to confirm the English liturgy; and the Jesuit, Dr. Carrier, declared, "That the common prayer and catechism contained nothing contrary to the Romish service."

We may further state, that the spirit cherished in the Church of England is decidedly antichristian: it is the spirit of intolerance, coercion, and persecution. In the reign of Charles II., nearly eight thousand perished in prison because their consciences could not bow to human legislation in matters of religion. The intolerance of this establishment has been the principal cause of the troubles, and struggles, and revolutionary movements which have disturbed this island during the three last centuries. In the days of the last Henry, and his daughter Elizabeth, it sent some to the flames, some to the gallows, and thousands to the dungeon. In after ages it drove multitudes from their homes to the wilds of America, and incarcerated and mutilated complainers and remonstrants. The same fiendish spirit begins again to be manifested. A mighty struggle is evidently at hand. Are we prepared for the conflict? Next month we shall return to the subject, as we fear many are not aware of their duties, and the tremendous evil which with christian heroism they may soon be called to oppose.

*Castle Donington.*

J. J. OWEN.

### ADDRESS TO CHRISTIAN MOTHERS.

THAT the maternal duties are highly important, it is presumed none will attempt to deny; but that they are too frequently neglected, or discharged in a careless and superficial manner, is a truth lamentably apparent. Happy would it be for the interests of religion, if none but those who are strangers to it were thus culpably negligent. It is not to be expected that the mother who is ignorant of the worth of her own soul, who is indifferent whether it be saved or lost, should be anxious in endeavouring to promote the salvation of her children; but that women professing godliness are, in too many instances, thus inattentive to the best interests of their offspring, is matter of grief and astonishment. Yet, alas! how often do we see members of our churches anxious for the temporal welfare of their children,—such as their education, personal accomplishments, respectable appearance, &c.—while, if we may judge from the conduct of those children as they grow up into life, the one thing needful has been forgotten. Alas, how many gay, worldly-minded young men, and giddy, thoughtless, young women, are to be found among the children of professors; and then how common for the

\* Fox's Act. and Mon., vol. 2, p. 1189.

† See De Laune's Plea for the Nonconformists, p. 45.

parents of such to sigh deeply, and say, "We cannot give them grace!" when, if those parents had been faithful to their trust, who can tell but their children might now have been filling useful and important stations in the Church of Christ? Though attention to the spiritual welfare of children is obligatory on *both* parents, yet I wish to confine this address to *mothers*; because, during childhood, the mother has generally the management of her children more immediately under her own eye, and therefore has better opportunity of observing and checking any evil propensity before it strengthens into habit. To her, in an especial manner, belongs the

"Delightful task, to rear the tender thought;  
To teach the young idea how to shoot."

And also because maternal instruction, in matters of religion, has been succeeded by the divine blessing in innumerable instances. Consider, then, beloved sisters in Christ, when God gives you a child, he in effect says, "Take this child, and nurse it for *me*." How highly responsible, then, are you to him, for the manner in which you discharge this most important trust; surely you will be earnest and constant in your addresses to the throne of grace, for wisdom from above, to enable you to train the young immortal up for heaven. Pray not only *for* your children, but frequently retire and pray with them; even before they can understand the nature of prayer. By this means, prayer, and a reverence for the Divine Being, will be associated with their earliest recollections; and you will thus accustom yourself to this important duty, which if you are tempted to neglect till you suppose they can understand your petitions, it is well if you do not put off from time to time, till, through timidity or shame, or some other motive, you entirely omit it.

With fervent, persevering prayer, unite religious instruction, in a plain, simple way, as the infant minds of your children can understand; especially impress upon their tender minds the idea that they are always under the eye of God; that he is acquainted with their thoughts, words, and actions; and urge them to avoid sin, as that which is offensive to him, and not merely because it will incur your displeasure; even enforce obedience to yourselves on the same principle, because He says "Honour thy father and thy mother."

Strive to render all your instructions and admonitions effective, by a holy conversation. Let not your precepts and example be at variance, but let your children see that you feel the value of that religion which you recommend to them. A highly respectable minister in our connexion, when preaching to parents on training their children, once observed, "Some have said, 'Go on praying for them, for your prayers will be answered, even though you should have to wait twenty years;' but, my friends, if you unite pious instruction, and a holy example, with earnest prayer, I believe you will not have to pray twenty years for their conversion;—your prayers will be answered before half that time."

Ever avoid light and foolish discourse in their hearing; some children are fond of talking of things which, from their tender age, would not have entered their minds, had they not been instilled into them by some whose age ought to have taught them better. Hence, even in some professing families, (ridiculous and disgusting as it may appear to persons of sound judgment, and propriety of feeling,) not a prattler in the nursery but has its *beau*, or its chosen fair, of whom it delights to talk; while the parents

laugh, and, by a strange perversity of judgment, admire *that* as wit, which ought to be checked as folly and impertinence. Say not, dear friends, "It is only childish play—they will know better when they are older." Alas! such is the depravity of the human heart, that while good and pious instruction is too soon forgotten, that which is vile and worthless, and therefore most congenial to corrupt nature, is easily remembered, "grows with our growth, and strengthens with our strength."

Others there are who discover an understanding above their years. Great care should be taken by the pious mother lest such be puffed up by the admiration or encomiums of injudicious friends; even christian mothers have been known to speak in the presence of their children, of their shrewd remarks, the wonderful questions they will ask, or the sensible observations they will make, even on religious subjects. Beware, O ye pious mothers, how you thus sow the seeds of that horrible, soul-destroying evil, spiritual pride, in the minds of your tender offspring. Your dear children may frequently make remarks that may cause you to stand astonished, but as you value their immortal souls, let it be a *silent* astonishment; let nothing escape you that shall lead them to think that you consider them remarkably clever or sensible; pride and self-conceit will discover themselves but too soon, without being fostered by the imprudent admiration of the fond but injudicious mother.

Those mothers who are in humble circumstances, it may be proper to caution against dressing their children above their situation in life: it excites the pity and disapprobation of superiors, to see children, who, from the poverty of their parents, are compelled to labour at servile offices in the house or in the field during the week, decked out on the Sabbath-day with useless and unbecoming ornaments; not to say also how this pernicious love of finery may lead them, as they grow up, to resort to illicit means in order to obtain it.

Christian mothers should be especially careful with whom their children associate; that their playmates are the children of pious parents, or at the *very least*, are brought up in an orderly and civilized manner. Mothers cannot be too scrupulously vigilant in thus endeavouring to prevent the moral contamination of their children; if suffered, while young, to play among others indiscriminately, it will generally be found as they grow older, that these *playmates* ripen into *acquaintances*, which, perhaps, to your grief, and the ruin of your children, you will be unable to break.

Connected with this caution, it is also highly desirable for all who make a religious profession to take their children with them to the place of worship to which themselves belong; they will thus be under your own eye; otherwise you know not what company they may be ensnared in, nor how far both you and they may have to repent your ill judged, and over indulgent liberty.

When circumstances render it necessary that your children quit the maternal home, to enter on service or apprenticeship, or for the completion of their education, let it be your first, and most anxious concern, to place them in families where God is honoured, his worship maintained, and where the seeds of piety you have endeavoured to sow may be nurtured, spring up, grow, and bring forth fruit unto life eternal; thus shall both you who sow, and they who reap, rejoice together.

A MOTHER.

## BROTHERLY LOVE.

THE adorable Saviour gives us a short, but lucid description of religion, in his reply to the inquiring lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: thou shalt love thy neighbour as thyself." And he further observes, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is evidently the great characteristic of the true christian, and brotherly love forms a component part of the religion of Christ, and is, in its practical influences, one of the greatest solaces which the renewed mind enjoys. Whatever may be the constitutional kindness and benevolence of the human heart, whatever generous actions and humane conduct it may lead us to adopt towards others, there can be no genuine and permanent brotherly love where there is no love to God and to the Saviour. That "the carnal mind is enmity against God," is a humiliating fact, and will continue to remain so until we possess just views of the Divine Being as revealed to us in the glorious scheme of human redemption. When this discovery is made to us by the Holy Spirit, our best affections, which have been wandering after forbidden and unlawful objects, will be brought back and concentrated in him, who is the source of all spiritual enjoyment, the centre of religious attraction, and the Alpha and Omega to the pious soul. When the supreme affections are thus brought to rest in the Almighty, the heart will gratefully exclaim, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee!" This love to God will necessarily produce love to man, and especially to those who are of the "household of faith." While all men have a claim upon our christian affections, the followers of the Redeemer have a special claim upon our brotherly love. The legitimate exercise of this love is the evidence of our discipleship to Christ, and the want of it in any particular instance will lead others to question the genuineness of our principles, and the healthfulness of our piety, however much supported by lofty talent, by long standing in the church, or by the most specious profession of religion which it is possible for us to put on. The proper exercise of this heavenly grace will not only evince our discipleship to Christ, but show our oneness with all those that love the Lord Jesus Christ in sincerity and in truth; "For if ye love not your brother whom ye have seen, how can ye love him whom ye have not seen?" This heaven-born principle will find a thousand ways to display itself amongst the heirs of immortal blessedness: it will not only teach us to speak the same language, to sing the same songs, and choose the same pursuits, but it will teach us to help each other in the performance of our duties, and in the acquisition of our privileges, to bear with each others foibles, and to spread the mantle of love over each others imperfections. This celestial virtue deals not in evil speaking, nor in evil surmising.

"Love harbours no suspicious thought,  
Is patient to the bad;  
Griev'd when she hears of sins and crimes,  
And in the truth is glad."

Nor can true brotherly love be confined within the narrow compass of sectarian bounds. Present but the mark of the Lamb, and christian charity holds out the hand of friendship. To say, I do not know you, or I cannot engage with you in works of charity and benevolence, because you were not nursed on the same lap, or dandled upon the same knees, is language

brotherly love never speaks—is a dialect she never employs: cold indeed must be that heart, and imperfect that affection, that can indulge in petty prejudices, or narrow the boundaries of christian friendship, for causes so trivial, when our illustrious exemplar has said, “He that is not against me is for me.”

Brotherly love forms an extensive and important part of practical religion, and may be urged upon us by some of the most powerful motives. The love of God to us should always act as a powerful stimulus to fraternal affection. One apostle has said, “Walk in love, as Christ also hath loved us;” and another has said, “If God so loved us, we ought also to love one another.” The greatness, the permanence, and the disinterestedness of that love, should ever lead us to exercise the most friendly affection and brotherly kindness to all the professed followers of the meek and lowly Jesus. The reflection, that we are all placed in circumstances of trial, and are all alike liable to err, should most assuredly call forth our sympathies, check our surmises, and silence the tongue of calumny; should lead us to “put on bowels of mercy,” to manifest the frankness of friendship, or to stretch forth the kind and powerful arm of assistance to those who, like ourselves, dwell in houses of clay, have their habitation in the dust, and are urging their way through scenes of hostility and imbecility, to those delightful regions where love triumphs in all her beauteous and unfettered forms. The relationship, too, which we bear to each other, should have a commanding influence upon our conduct; we are not merely citizens of the same city, and members of the same household, but children of the same parent. Where is the city but what would deprecate internal commotions, agitations, and discord? Where is the respectable household but what would weep over the first inroads of envy and strife, and would studiously and powerfully employ every possible means to arrest its progress and destroy its pestiferous designs? And can we deplore the commotions of a city, or the strife of a household, and indulge in conduct that would wound the feelings of a christian brother, who is born of the same Great Spirit, and who adopts the same “Abba Father?” If so, “How dwelleth the love of God in us?” The anticipation, too, in which we all indulge, of meeting at last in our “Father’s house,” should banish all our complaints, remove all our grievances, restrain the corruptions of our common nature, and lead us to sing, while in the house of our pilgrimage, “behold how good and how pleasant it is for brethren to dwell together in unity.” And thus shall we be prepared to meet at last where keen invectives and cold expressions are never known, but where “Harmony, and love sincere fill every happy breast.”

ЮГА.

## CORRESPONDENCE.

### ON THE RIGHT HAND OF FELLOWSHIP.

DEAR SIR,—In answer to a query respecting receiving newly-baptized persons into the Church by giving them the right hand of fellowship, you recently inserted a communication, justifying, or at least apologizing, for the practice. As your present correspondent views the subject in a different light, perhaps you will allow him to state his reasons in an early number of your miscellany. This he desires to do with as much brevity as the case will admit, that he may not encroach upon space which is justly due to more important matter. He has strong objections to the practice on the following grounds:—

1. It has no sanction from the New Testament, that sacred, complete, and infallible directory by which all consistent Christians profess to be guided. It

can plead neither precept nor precedent; nor can it be fairly inferred from any statement, custom, or example recorded in the apostolical writings. The only passage in which the right hand of fellowship occurs is Gal. ii. 9, a very slight examination of which will, it is presumed, convince every inquirer that it has no reference to admission into the Church. Paul had been a convert, a member of the Christian Church, and a minister, fourteen, if not seventeen years, when this transaction took place. See Gal. i. 18, 19, and ii. 1. The context evidently teaches that it was practised by the three apostles, John, Peter, and James, towards their two brethren, Paul and Barnabas, as an expression of approbation and good will, as a testimony of their cordial acknowledgment of Paul as an apostle, and of Barnabas as an accredited minister and fellow-labourer, and as the token of a friendly understanding and agreement, that they should continue to prosecute their great work of preaching the Gospel, the former among the Jews, and the latter among the Gentiles. Thus understood, it may form a precedent for giving the right hand of fellowship to a newly-ordained minister; but it gives no sanction to the admission of newly-baptized persons into the Church by that rite. If, therefore, the New Testament be silent upon it, if it furnish neither precept nor precedent in its favour, if the apostolical Churches had no such custom, why should such a custom be adopted now?

2. It is unnecessary, superfluous, and a work of supererogation. The ordinance of baptism, rightly understood, comprehends all that is intended by it. This is the Redeemer's standing rite for the introduction of members into his Church—his solemn and appropriate institution for the formation, preservation, and increase of individual Christian Churches. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 27, 28. An application for baptism is, or should be, an application for admission into a Christian Church; and the administration of the ordinance should be considered as the act of introducing to this communion and privilege. See Acts ii, 41, 42, 47, &c. This is generally admitted by professing Christians of different denominations, though it is not always adhered to and acted upon as it is desirable it should be. Among Baptists, however, these views have generally, and justly prevailed; and the Scriptures warrant them in maintaining that baptism is the separating, confessing, initiating, and uniting ordinance; that it is the Saviour's appointed means of introducing believers into the body of his professing people; and that it incorporates into the visible Church as a whole, by introducing into an individual society. This mode of introduction is very appropriate, significant, instructive, and impressive. The subject of it acknowledges his previous guilt, depravity, danger, and helplessness; his conviction of the necessity, value, and efficacy of the Redeemer's atonement; his faith in that atonement as the means of his justification, the effect which this faith has had upon his state, dispositions, and prospects: it represents the Saviour's death, burial, and resurrection; his own death unto sin, and resurrection to a life of holiness; his union with the Church; the regenerating, cleansing, and sanctifying influences of the Spirit of God upon his mind; and his belief of the future and final resurrection. Hence the day of his baptism is the day of his espousals, the memorable day when he gave himself outwardly to the Lord and to his people, and the day which he is exhorted to remember and review, that he may carry out and exemplify the solemn vows which he then made. If such be the nature, design, and use of christian baptism, why should an unnecessary rite be appended to it? If the preceding observations be admitted, giving the right hand of fellowship as a token of admission into the Church is unnecessary, superfluous, and a work of supererogation.

3. It has also an injurious tendency. It seems to indicate that there is something defective in the institutions of the Redeemer; that the New Testament is not a sufficient rule; that man has a right to supply what he supposes to be lack-

ing; or that the directory is not sufficiently explicit and particular. It trespasses on forbidden ground; creates a difference where none ought to exist; has a tendency to generate scruples as to their complete membership in the minds of those to whom it is denied; savours of will-worship; is inconsistent with our principles and preaching when condemning infant baptism; lays us open to the animadversion of our opponents, and may occasion altercation and strife, particularly in cases of removal to other Churches. It opens a door for the introduction of other unauthorized rites and ceremonies, forms a precedent for something like legislation in the Church, is in danger of growing up into a law, and may become a term of communion. On these grounds the writer is opposed to the ceremony under consideration, and wishes to dissuade from the practice of that and of every thing which might seem like teaching for doctrines the commandments of men, or which would be unable to stand against the solemn interrogatory, "Who hath required this at your hands?"

In conclusion he would further observe, that the arguments above adduced, if considered valid, will apply with equal force against receiving newly-baptized persons into the Church by prayer and the imposition of hands. This custom is unauthorized, unnecessary, and liable to all the objections which have been already stated. So far as it was practised in primitive times in reference to recently baptized persons, it was practised exclusively by the apostles, upon persons already members, for the expressed purpose of conferring upon them the Holy Ghost. See Acts viii. 14—17, and xix. 1—7. Hence it furnishes no model for the imitation of ministers in general. Lastly, if baptism and communion with a Christian Church be so closely united, how careful should ministers and Churches be that they do not misapply this sacred ordinance. Their way is clear in all cases of admission into their own communion. But is it equally so in baptizing members of Churches belonging to other denominations, or that belong to no denomination at all, or that are yet undecided what Church or denomination they will prefer? If members of other denominations wish to be baptized, let their own ministers do it, the ministers of the Churches with which they are united, or wish to unite. It is a part of their duty, and what mixed communion requires. Out of courtesy, and when requested, this service may, for any thing that appears, be rendered by a Baptist to the minister and members of a Pædobaptist Church; but an independent Church professes to possess within itself the right and the power to manage its own affairs, and to administer its own ordinances; and it is certain that we have no power in other Churches without their consent. With the best intentions and feelings towards those who may be differently minded on each of these topics, and begging their candour and patience, I subscribe myself,

Yours,

I. B.

#### MATTHEW XXVII. 5—8, RECONCILED WITH ACTS I. 18, 19.

DEAR SIR,—“A Constant Reader” wishes to know how Matt. xxvii. 5—8, can be made to harmonize with Acts i. 18, 19. Now the same question was put to me by one who believes the New Testament to be a forgery, and he thought these two accounts of the end of Judas Iscariot are contradictory. The answer I gave that individual may perhaps be satisfactory on this point to your Constant Reader.

The query, I suppose, appears to be, First, That according to Matthew, Judas died by hanging, but according to the account in Acts, he died by falling headlong in the midst of the field. Second, That according to Matthew, the field of blood was bought by the chief priests, but according to Acts, by Judas himself.

In looking with attention to the two accounts, we see they harmonize well. With reference to the first it will be found, that Matthew does not say that Judas died by hanging, nor is it said in the Acts that he died by falling headlong; the one simply relates, that “he went and hanged himself,” without entering into any further details, or giving the subsequent history, whilst in the Acts we are informed that, “falling headlong, he burst asunder in the midst, and his bowels gushed out.”



Now his hanging himself does by no means exclude his falling down headlong, nor does his falling down headlong set aside his hanging himself; there is, therefore, no contradiction, but both accounts can, on the contrary, be easily reconciled, unless it can be proved that it is impossible for a rope to break by which a man is suspended, and that such an occurrence as a man falling, when suspended, has never yet taken place. Whether, however, the death of Judas was the immediate consequence of his hanging, or whether (life not being yet quite extinct) it was occasioned by the fall, is not determined; and all that may be said is simply this, that whilst in Matthew we have a brief account of the unhappy end of Judas Iscariot, the Acts of the Apostles furnishes us with a few additional particulars.

In reference to the second apparent contradiction, that can easily be solved, by bearing in mind, that a person may be said to have done a thing of which he has been the cause. From Matthew's account it is clear that the chief priests bought the field of blood, when yet we read in the Acts that Judas purchased the field. It is easily understood, that his purchasing means that he was the cause of it, by furnishing the money with which it was bought. This meaning is given by Luther in his German Bible, where it is said in Matthew, for the word bought, "*Kaufen*," while in Acts it is said, "*Erworben*," which means only the cause of obtaining. Hence we find, that even in the Old Testament words are used in the same sense. We read in Gen. xii. 5, "And Abraham took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten." Now the original word, for which we have gotten, is *שָׁרָה*, which means made, and not gotten. The same word *הַשָּׂרָה* is used in Gen. i. 26, for make; and the Jewish Rabbis felt the difficulty, as Abraham could not make man; and Rashi, one of the Jewish commentators, says, That Abraham and Sarah were the means of turning many from their idols unto the worship of the one true and living God; and therefore it was ascribed to them as if they had created them, because a being without the knowledge of God is called dead. From

Yours obediently,  
A. SIMONS.

*Louth.*

#### A CASE OF GREAT DISTRESS.

"Weep with them that weep. Bear ye one another's burdens. Put on bowels of mercy." Such are the exhortations addressed to the followers of the compassionate Redeemer; and how beautiful does the christian character appear when influenced by the lovely and amiable disposition thus recommended.

Among the various cases which call for the exercise of christian sympathy, I beg to lay the following before the readers of the Repository.

Some years ago, a meeting-house was erected at Tipton, with a fair prospect of raising a General Baptist cause; but, unhappily, circumstances transpired which necessarily led to the abandonment of the station. The trustees had borrowed on a note of hand £400; and though they repeatedly offered the chapel for sale, they could not obtain any thing near the amount; consequently they let it to the Primitive Methodists, and with the rent paid the interest of the money. About twelve months ago the place was again unoccupied; the attorney, who lent the money, became restless, and the property has been sold, but the sale has left a considerable deficiency. Several of the Trustees, at the time the money

was borrowed, were in good circumstances; but death has removed some, and others became embarrassed, so that the whole weight rests on a dear friend of mine, and a deacon of the church. The sum demanded from him is £140. He is a person in a small way of business, but not a man of wealth; if, therefore, he is not assisted, he must be ruined; and proceedings are threatened. But shall my friend be allowed to be broken up? Shall no effort be made to relieve a deserving man, and one who is in difficulties, not on his own account? It is true much has been contributed for the Tipton case, and my friend has himself made very considerable sacrifices; the present appeal, therefore, is entirely in his favour.

It gives me sincere pleasure to say, that my own beloved people, and a few friends in the neighbourhood, will raise £50; and will not our distant friends render their assistance? Yes, and acquainted as I am with many of them, I cannot entertain a contrary opinion.

You, dear reader, can possibly, without inconvenience to yourself, render some aid; and anything you may be disposed to contribute will be very thankfully received, either by myself, or any of the ministers whose names are annexed.

I feel in this case as a christian pastor, I feel for my esteemed friend, I feel for one who has always felt for others, and refused assistance to none. I plead on the ground of common justice, I plead on the ground of christian principle, christian sympathy, and christian every thing; nor shall I plead in vain. Oh remember by whom it will be said another day, "Inasmuch as ye have done it to one of these my brethren, ye have done it unto me." G. CHEATLE.

Birmingham, Jan. 11th, 1841.

"We, the undersigned, being acquainted with the above case, coincide in the sentiments expressed by brother Cheatle, and most strongly and cordially recommend the case to the sympathy and aid of the friends of religion everywhere.

"JOHN DERRY, Barton,  
 "JOHN BARNES, Austrey,  
 "JABEZ TUNNICLIFF, Longford,  
 "JOHN DUNKLEY, Longford,  
 "JOS. KNIGHT, Wolvey,  
 "J. T. BANNISTER, Coventry."

#### REPLY TO A QUERY IN THE JANUARY NO.

The Query embraces two questions. I propose to answer them separately.

1st. Is the ordination of immersion bind-

ing upon all believers in the Lord Jesus Christ?

If the ordinance is binding upon *one* believer, it must be binding upon *all* believers; otherwise, it ceases to be an ordinance. The very last commission Christ our Redeemer gave, before ascending up on high, so far as is recorded, was, "— *teach all nations, [or make disciples of all nations] baptizing them [immersing the disciples of all nations] in [properly, into] the name of the Father, and of the Son, and of the Holy Ghost: teaching them [the disciples] to observe all things whatsoever I have commanded you,*" &c.—Matt. xviii. 19, 20. And in the parallel passage, in Mark xvi. 16, we are told, "He that believeth, and is baptized, [immersed] shall be saved." As immersion is commanded, I answer,

2nd., He who disobeys the command to be immersed, after belief, is guilty of a breach of the command: and, consequently, must be accounted as a disobedient, or "sinful" believer. Verb. sap.

Edinburgh, Jan. 11, 1841. J. B.

#### QUERY.

What are "the things that are Cæsar's," in contradistinction to "the things that are Gods'?" QUÆSTOR.

## REVIEW.

PROTESTANT POPYERY DELINEATED; or, a Total Renunciation of the Doctrines of Calvinism, and the Full Avowal of Arminianism, by the Ministers and Messengers of the Baptist Churches composing the Midland Association; being prefatory remarks on their Circular Letter, with the letter appended. To which is subjoined, a Solemn Appeal to the Thirty-six Churches composing that Association. By A WATCHMAN.

This is a small pamphlet, written in a very bad spirit; and after reading this "Watchman's prefatory remarks," and the "Circular Letter of the Midland Baptist Association," I find that this good Watchman has not been sufficiently watchful over his pen, and, there is reason to fear, not over his feelings and conversation. The title to his pamphlet is totally incorrect, as are many other statements in his hyper-production. "A total renunciation of the doctrines of Calvinism, and the full avowal of Arminianism." And hence, in the twenty-eight page of this unwatchful friend's little book, he says, "You must be reckoned, in future, as belonging to that other body, called General Baptists." So here, also, he takes for granted what is not true; namely, that the General Baptists, as a

body, are Arminians, which is totally incorrect. Holding the doctrine—the God-like and scriptural doctrine, "that Jesus Christ, by the grace of God, tasted death for every man," does not constitute the General Baptists Arminians, no more than because they hold the doctrines of the divinity of Christ, the personality and influence of the Holy Spirit, in common with Calvinists, are they Calvinists. But what is this Watchman so angry about, gentle reader? It is this, the circular letter contains some of the most delightful truths the world ever heard. If you understand the nature and extent of the message brought to the shepherds on the plains of Bethlehem by a band of celestial visitants, then you have the great offence committed by these Christians. They say in their letter, and in their pulpits, when addressing sinners, aye, there it is, they say, "Behold, we bring you good tidings of great joy, which shall be to *all people!*"

But I will give a short extract from the "Circular letter," which I have no doubt will be read with pleasure by our connexion generally.—"Bear with us, beloved, when we express a serious doubt, whether the Christian Church generally, and our denomination particularly, has hitherto formed a just estimate of the vast importance,

and *inherent efficacy*, which the external and divinely-instituted means of salvation claim and hold in the great economy of human redemption developed in the Gospel. Yet, thankfully be it acknowledged, that *to set bounds* to the extent of the grand restitution effected by the blood-shedding of Christ, and to survey it under the *mean and mercenary* notion of a private, pecuniary, and arithmetical compensation, and not as a public satisfaction, designed to honour the demands of moral government in providing for the relief of mankind indiscriminately, is *now* become too *gross and absurd* to be entertained.

"So long as the Church was willing to act in a most *cramped and narrow sphere*, and, with little or no solicitude, *allow a world lying in wickedness* at home and abroad to rush headlong to everlasting perdition, the doctrine of a *limited provision*, commensurate to the need, and requisite for the present and future well-being of a favoured few only, was a luxury of no ordinary enjoyment. True, Christ and his cross was then a theme of infinite moment and delectation, as they always ought to be regarded. But that he died for *all*, that 'He gave Himself a ransom for all,' that He, by the grace of God, tasted death for every man,' and that He is the 'propitiation for the sins of the whole world,' were Scripture representations to be hastily passed over, and if dwelt upon at all, to be visited with a *tortuous* interpretation. Your lot, however, is cast in days more luminous and happy; you have discovered, and stand fully convinced, that the death of Christ was a public transaction, intended to avert a public calamity, by making amends to public justice, that ample means might be obtained for the honourable acquittal even of every one who believes in Jesus. Having so learned Christ, you, in conjunction with others like-minded, see the consistency, and feel the necessity, of attempting the illumination and spiritual recovery of *every* human being. For cherish no misgivings on the sufficiency and *universality* of the atonement, you perceive that the Gospel remedy, in its provisions and blessings, can with honest truth, and genuine sincerity, be tendered to every nation, and kindred, and tongue, and people, over the length and breadth of the earth."

This very *watchful friend*, pronounces every man who holds the truths contained in the above extract as Arminian; nay, there is something worse for you if you should "preach the Gospel to every creature," and if the love of Christ should constrain you to tell poor sinners that Christ died for all, because "all were dead." Yes, something worse than Arminianism: you

are a papist, and assisting to spread popery. Hearken to this Watchman, who supposes that he is wide awake when he is dreaming of things which never had, and never can have, any identity, any close and intimate connexion; namely, the views held by Baptists, of either body, and the anti-christian Church of Rome. He says, "The nation seems alarmed at the rapid spread of Popery. I will concede that there is some ground for that alarm. It must be granted that the Roman Catholics are increasing in numbers; (?) and many of the priesthood in the Establishment, may find it very convenient to increase the panic, for their craft is in danger!! But let us not listen to them. I am most alarmed at the increase of *Protestant Popery*. It is the spread of Arminianism; aye, that is the real spread of Popery. *Modern Arminianism* is but ancient Pelagianism, which reared up its head in the second century, and is but another name for Popery." He then makes some quotations from authors who lived a good many years ago; some of whom were certainly better than their system. Now, if in supporting my views of any subject, I quote the words of others, and place them side by side with my own, of course they become my own, at least by adoption. The world understands that they are exactly my sentiments. Well, then, hear the following:—"Arminianism is the Pope's Benjamin, the last and greatest monster of the man of sin, the elixir of antichrist, the mystery of the mystery of iniquity, the pope's cabinet. Arminianism is the spawn of Popery, which the warmth of favour may easily hatch into frogs of the bottomless pit." Just as this modest "Watchman" had got thus far, that little monitor, conscience, began to whisper little things into his ear; and not feeling quite comfortable, he resumed his pen, and said, "But I stay my pen; such phraseology as the preceding may be ill-chosen, and I would not advocate the use of ill-chosen words." No, good soul, he would not; and yet this is the second edition of this pamphlet. It was not sufficient to have these "ill-chosen words" in the first edition, he must have them in the second also. Now to show the agreement of this man's piece of composition, and the Circular Letter against which he throws his *elixir*, and *spawn*, and *frogs*, allow me to place them side by side.

On the twentieth page of the Circular Letter we have the following:—"If you, then, being evil, full of imperfections, limited in your means, subject to evil passions, and exposed to innumerable impediments and inconveniences, 'know how to give good gifts to your children, how much

more shall your Heavenly Father,' who is all goodness, never incommoded by unforeseen circumstances, and unbounded in riches, 'Give the Holy Spirit to them that ask Him.' Beloved, we would put the question to you, Are not all men bound in duty 'to seek, to ask, and to knock,' as by Christ enjoined? Doubtless. And are not all capable of doing so? Certainly. But if they are competent, they may avail themselves of the gift of the Holy Spirit; for the communication of that ineffable boon is solemnly pledged to such as request it."

Now for Mr. Watchman, page four:—"General redemption, the inherent efficacy of certain means altogether in the power of every human being; the setting aside, *in toto*, of the work of the Holy Spirit in regeneration and conversion." Again, "But, reader, if it be any thing like common decency to sneer at the work of God, the Holy Ghost in the soul, and to style the same, 'The imagined presence of some extraneous and supernatural agency, bordering on the miraculous.'"

Now what will the reader think of setting aside the work of the Spirit, and sneering at the work of the Holy Ghost? After placing these two extracts side by side, will any man of common sense say that he is a watchful man! We would pray, "Father, forgive him, he knows not what he does." "Go into all the world, and preach the Gospel to every creature," is the express command of the Great Head of the Church; and he who neglects to offer salvation to the chief of sinners, does not obey, either in spirit or in letter, the commission of the Son of God. Poor man! what a sad disappointment to him if he should, through much mercy, get to heaven to see, to see what? a small number of the precious ones—precious indeed; but not a small number, "A great multitude, which no man can number, out of every kindred, and nation, and people, and tongue." But let me tell him, that in heaven they all hold the doctrine of general redemption. Every thing is *general* there. The song is general, the assembly is general, the fountains of living water are general, and the light, and love, and bliss of heaven, are all general.

It may be information to many to say, that the Midland Association of Particular Baptists, as they have been usually called, includes thirty-six Churches; some of them, indeed, very small, but some of them very large. The Churches in this Association are situated in Gloucestershire, Herefordshire, Shropshire, Staffordshire, Warwickshire, and Worcestershire. There are twenty-seven ministers, and 3760 members. The Birmingham Churches are included,

the first containing 831 members; the second, 631; the third, 124; and the fourth, 181; so that in Birmingham, exclusive of the General Baptist Church, there are 1767 Baptists.\* Add brother Cheate's Church, consisting of 240 members, and there are 2007 Baptists in Birmingham.

In a note at the bottom of page seven, the Watchman says, "The Lancashire and Cheshire Association have acted consistently." What he refers to here is, that the Midland Association has continued the peculiar doctrines of Calvinism on their Circular Letter, while the Lancashire brethren have expunged them. Certainly there does appear some incongruity between particular redemption, which is outside, and the character of the letter within. When speaking of the Lancashire and Cheshire Association, he says, "This Association, composed of thirty-three Baptist Churches, assembled on the very same day as the Midland, May 22, 1839, agreed to it, and it is inserted on their printed and published minutes as follows, 'That the heading of the circular be omitted after the present year.'" The Watchman goes on in his note to say, "Now this is as it should be; they have renounced the doctrines contained in their heading, and therefore have decided no longer to permit 'the old creed to be stuck in front.' But, reader," says he, "the defection from the faith once delivered to the saints, of *sixty-nine Churches* in one day, is a most appalling consideration." No wonder that this poor man should be alarmed at all this. If he do not look up to heaven to give him some expansion of soul, if he do not shake himself from his trammels, he will soon be found in some little nook or corner of the earth, while the *united Church of the Redeemer* is moving onward to accelerate and hail the jubilee of a regenerated world.

H.

THE CHRISTIAN EXAMINER, and Advocate of Civil and Religious Liberty. No. 1, Jan. 1841. Tyler, Bolt Court.

THE VOLUNTARY: a Monthly Publication, under the patronage of the Evangelical Voluntary Church Association. No. 1, Jan. 1841. Tyler, Bolt Court.

"The battle thickens." While the Church of England, and the Oxford protestant-papists, are putting forth their energies, by the press, in order to sustain the persecuting spirit, or the essential doctrines of popery, it is pleasing to observe, that the friends and advocates of the true doctrines, and scriptural independence and constitution of

\* I have taken this from the Annual Report of the Baptist Union.

the Church of Christ, are not inattentive to their duties. The harsh and persecuting proceedings of the compulsory party towards conscientious dissenters, both in England and Scotland, while they demonstrate that the endowed and popishly-descended hierarchy want nothing but the power to re-light the fires of Smithfield, are in their own nature most adapted to hasten the fall of this section of antichrist, and to bring upon this land mighty changes, which will, we doubt not, be for the glory of God, the purification of his professed people, and the furtherance of the Gospel.

The two monthly papers at the head of this notice are indications of the awakening of the dissenters of this kingdom to the perception of their high and responsible position; and we doubt not they will, if widely circulated, as they deserve, do much to the promotion of the true freedom of the Church of God. We cordially wish them prosperity.

The first of these, the *Christian Examiner*, is sixteen pages, about the size of the Examiner newspaper, and appears, as it is larger than the Voluntary, to be more comprehensive in its views, and extended in its range of topics. They are both, of course, specimen numbers, and are well written. The articles are useful and edifying. An extract from each will not be unsuitable, as displaying their spirit and creed.

"In reference to the great ecclesiastical discussion of this country and age, we thus distinctly announce the leading principle which shall be habitually, and even prominently, advocated in our Journal:—*That while all civil rulers, supreme and subordinate, are bound by untransferable obligations, because bound by the authority of God, to embrace Christianity in their hearts, to adorn it in their lives, to encourage it by their influence, and support it with their property; yet that all legislation, in matters of religion, is beyond their proper province; and, particularly, that all compulsory support of the religion of Christ, whether by the appropriation of national property to Established Churches, or of public money to Endowed Churches, or of public grants for the professional education of candidates for the ministry, or priesthood, or for the maintenance of any sectarian system of national education, is opposed alike to political equity, and Christian law.*"—Christian Examiner.

From the Voluntary, a smaller pamphlet, and only three-pence, or half the price of the Examiner, we extract the following:—*"They,"* i. e., the voluntaries, "believe that religion is a thing which human governments, whether civil or ecclesiastical, can neither impart nor enforce."

We once more recommend our friends to

encourage one or other of these promising papers.

A CRY FROM THE TOMBS: *or, Facts and Observations on the impropriety of burying the dead among the living, in various nations.* By JAMES PEGGS, late Missionary to India, author of "India's Cry," &c. G. Wightman, London; Hull & Co., Leicester. pp. 52.

This pamphlet, which contains a large amount of information on the subject of interment, and the disposing of the dead, both in ancient and modern times, and in various nations, does really convince us, that to inter in our customary grave-yards, and to admit our sanctuaries to be converted into sepulchres, is both an unwise, pernicious, and pestilential custom. Some of the details given about the state of the grave-yards and vaults in the metropolis, and in different parts of the country, are truly horrible. Our author recommends the formation of public cemeteries outside large towns; and intimates, that it is the duty of government to legislate for this matter. It may be so. But even as to the dead, as well as the living, the episcopal sect puts forth its popish pretensions. They, the episcopalians, must have their ground consecrated by the bishop, and no dissenter's body must pollute the thus-made holy ground. Faugh! The inhabitants of Derby are just now in this position; and as they cannot agree to have one common repository for their ashes, the dissenters are compelled to have one of their own! Mr. Peggs's pamphlet deserves the perusal of every enlightened philanthropist.

SKETCHES OF SERMONS ON TYPES AND METAPHORS. *By a DISSENTING MINISTER, author of "Sketches and Skeletons of Sermons,"* Wightman, London. 8vo., pp. 312.

Those of our readers who are acquainted with the four volumes of "Sketches and Skeletons" already published by our friend and brother, Mr. Burns, for we know not why his name should be concealed, will not be sorry that he has added a volume on types and metaphors. We have perused several of these sketches, and our general impression is, that they surpass in effort and skill the sketches previously published. The method of interpretation is simple, clear, and obvious. There is not much that a fastidious person could denominate forced, or fanciful. They are evangelical in their tone and spirit, and highly adapted to interest and instruct ordinary readers, as well as to suggest useful thoughts and illustrations to those who occasionally proclaim the word of life. To have commended the for-

mer volumes, and not to afford a meed of praise to this, would be inconsistent and unjust.

**BAPTISM NOT PURIFICATION; in Reply to President Beecher.** By JOHN CARSON, A.M. *Wightman, London.* 8vo., pp. 74.

The specious theory of President Beecher, of which the pædo-baptists have made so much, is here very elaborately examined and refuted. Our author is not one of those men who content themselves with superficial views of things, nor is he to be mystified by any philological dexterity which his confessedly clever antagonist can display. The pamphlet before us will, most likely, provoke a rejoinder, as it cannot be expected that President Beecher will be willing that his vaunted theory shall be thus left naked, bare, and helpless, in the presence of his friends.

**WHAT CAN BE DONE TO SUPPRESS THE OPIUM TRADE?** By WILLIAM GROSER, *Secretary to the Anti-Opium Society.* 8vo., pp. 30. *Richardson, Cornhill.*

This excellently written essay demonstrates, that the East India Company have the power to suppress the traffic in this deleterious drug.

**AN ESSAY ON A CONGRESS OF NATIONS, for the adjustment of international disputes without an appeal to arms.** By WILLIAM LADD, ESQ. *First Thousand.* Imp. 8vo., pp. 32. *Ward and Co.*

This pamphlet contains a very considerable mass of information, and, with the essays to which it refers, is adapted to show, that the use of arms in the settlement of national disputes is not only injurious, but unnecessary. Whether the project of the writer will be realized in our day or not, the publication of his sentiments is adapted to do good. The time will come when "wars shall cease." We hail the diffusion of such sentiments as its harbingers.

**THE BIBLICAL ATLAS, containing seventeen Maps, with explanatory notices.** Imp. 8vo., pp. 32. *Tract Society.*

The maps are neatly executed, and the explanatory notices, which extend over thirty-two pages, contain a mass of condensed and useful information, which will be acceptable to the biblical student, and to every reader.

**THE HOLY WAR.** By JOHN BUNYAN. 12mo., pp. 347. *Tract Society.*

This beautiful edition of the Holy War by the immortal Bunyan contains eighteen superior engravings, and is presented to

the public in a form highly creditable to the author, the work, and the Society.

**HISTORY OF THE CARTHAGINIANS, from Rollin and other authorities.** With a map. Imp. 8vo., pp. 52. *Tract Society.*

The history of this once flourishing and powerful mercantile republic, is deserving the attention of all who have not had the opportunity of perusing it. By favour of the Tract Society, as much letter-press and information as is ordinarily given in a good sized volume, is here provided for sixteen pence.

**CHECKS TO INFIDELITY, contained in four essays on the being of God, the Scriptures as the word of God, the holy nature of God, the righteous character of the day of judgment.** By JAMES HARRINGTON EVANS, author of "*Sermons on the spirit of holiness,*" *Letters, &c., &c.* 18mo., pp. 166. *John F. Shaw, Southampton Row.*

The singular and devoted activity displayed by the advocates of the infidelity, or rather the atheism of the insane R. Owen, has had the effect of calling the attention of sincere Christians of all denominations, and especially of christian ministers, to the great questions of our divine religion, its evidences, and the responsibility of man; and as the works which were issued from the press in consequence of Tom Paine's rude attack on the Scriptures not only rolled back the tide of infidelity, but tended greatly to establish the minds of Christians in the truths of revealed religion, so we doubt not ultimately that the appearance of Socialism, as it is absurdly called, and its advocacy, will terminate in a more entire establishment of Christianity, not by the power of the senate, but by the diffusion of knowledge, and the well settled convictions of mankind, and the assurance that none oppose Christianity except from a feeling of enmity to God. The work before us is beautifully plain, simple, and convincing, and deserves an extended circulation. It will not only be useful to give checks to infidelity, but to confirm the mind of the young disciple in his attachment to the word and service of God. It should be in every family, cottage, and Sunday-school library.

**DECAPOLIS; or, the individual obligation of Christians to save souls from death.** An Essay, by DAVID EVERARD FORD. *Third Thousand.* 24mo., pp. 108. *Simpkin and Marshall.*

The worthy and pious author of this exceedingly impressive essay informs us in a

private note, that "the blessing of God has, in a remarkable manner, accompanied the first edition." This is an encouraging announcement, but a perusal of the work will leave no intelligent Christian in doubt as to its correctness. It presses home serious truths in a serious and scriptural manner, and the moral and spiritual condition of the individual who can read it and not resolve to do more for God and souls, is not to be envied. As the strongest recommendation we can give to Decapolis, we just inform our readers, that we have laid this book aside not for a serious re perusal merely, but for the purpose of frequent and solemn meditation on its statements and appeals. Let the members of our Churches, our Sabbath school teachers, and our younger ministers, do the same.

**BRITISH BIRDS.** pp. 216. *Tract Society.*

This beautiful, square shaped, gilt edged, small volume, which contains twenty-four well executed engravings, like its forerunners on "Light," "Insects," &c., is an exceedingly interesting and instructive publication. The anecdotes illustrative of the habits of British birds, and descriptive of the conduct of men and boys in reference to them, give the work an attraction and charm which are almost resistless. It is not easy to lay the book aside, after having tasted of its contents, without devouring the whole. There is, as usual, in similar publications of the Tract Society, a decided tendency to usefulness in the occasional remarks or reflections with which its narratives are interspersed. The volume constitutes a very suitable present for good boys and girls.

**ROSE AND CROWN LANE;** or, a sketch of my neighbourhood. 24mo., pp. 140. *Tract Society*

A series of tales relating to domestic conduct, and descriptive of habits and manners, both suitable and becoming, as well as foolish, questionable, indolent, or pernicious. These tales are well told; and while they will interest, they are adapted to correct and improve the notions and habits of both young and old.

**THE CONNEXION OF THE OLD AND NEW**

**TESTAMENT;** or, the History of the Jews from the close of the Old Testament to the beginning of the New Testament. 24mo., pp. 248. *Tract Society.*

The history of the Jews from the period at which the Old Testament leaves us, until the time of the advent, is a very important section of the course of that singular and favoured people. The changes which occurred during this interval of 400 years to the surrounding nations and empires, the Persian, the Macedonian, and the Roman, are so intimately blended with the history of the chosen people, as to be necessarily interwoven with it. In this neat volume, which is illustrated by very numerous wood cuts, these changes are noticed, and the leading events clearly, and at times vividly set forth. To those whose time and means do not put larger works in their power, this compendium will be very acceptable; nor will the more learned reader despise the manual which presents facilities for a general review of periods and events which have formerly been the subject of intense interest and prolonged study and research.

**A DAILY REMEMBRANCE OF THE MEDIATOR.** 32mo., pp. 000. *Tract Society.*

A text of Scripture for every day in the year, referring to the character, work, glory, words, and grace of Christ.

**PASTORAL ADDRESS** of a minister to one of his parishioners recovering from sickness. By the REV. J. BEAM. *Tract Society.*

**THE CONVERTED JEW.** *Tract Society.*

**YOUTH INVITED TO THE CELESTIAL CANAAN.** By JAMES DOVE. *Tract Society.*

Useful and suitable reward books.

#### LITERARY NOTICE.

We understand Mr. Peggs has in the press, *A Letter to the Right Honourable Lord Viscount Melbourne, on the present state of British Connexion with Idolatry at each of the four Presidencies of India, and the Island of Ceylon.* We hope this great object will be prosecuted till the British Government regards the divine injunction concerning idolatry and its votaries, "Let them alone."

## INTELLIGENCE.

**MIDLAND CONFERENCE.**—This Conference met at Archdeacon-lane, Leicester, on Tuesday, Dec. 29, 1840. Mr. Stevenson, the pastor of the Church, presided, and Mr. Tyers implored the divine blessing. The meeting was very thinly attended by

representatives of the Churches composing this Conference. From the largest and most important Churches in the Midland district there was not a single representative; nor had any of the Churches, Measham excepted, sent a *written report* of their

state;\* the Conference was, therefore, much less interesting than on many former occasions it has been. From the verbal reports given by the representatives present, the Churches appear to be in a tolerably healthy and prosperous state. Since the last Conference, sixty-nine have been baptized, and ninety-three are waiting for baptism and fellowship.

The meeting being informed that Mr. Bannister, of Coventry, had resigned his charge, that the cause in that city was fast declining, and that there was some probability of the chapel being disposed of by the mortgagees, agreed to transmit the following resolution to the Warwickshire Conference, and likewise to Mr. Derry, of Barton:—"The Midland Conference deeply regrets to learn, that the chapel, and General Baptist Church at Coventry, are in jeopardy; and most affectionately and earnestly urges on the Warwickshire Conference, and on the Churches connected with it for Home Missionary purposes, the necessity of immediate attention to its interests; and hopes that the cause in this city, which has cost the connexion so much anxiety, and labour, and sacrifice, will not be permitted to sink without vigorous efforts for its preservation."

The next subject which came before the Conference was Mr. Baines' imprisonment for the non payment of church-rates. This gave rise to a lengthened and animated discussion, which led to the adoption of the following address to Mr. Baines:—

"To Mr. W. Baines, a prisoner in Leicester County Gaol, for the non-payment of Church-rates.

"Dear Sir,

"As ministers, officers, and members of the General Baptist Churches of the Midland Counties in Conference assembled, we most deeply sympathize with you in your present trying situation.

In the imprisonment of your person for the non-payment of Church-rates, we view a barbarous outrage on the liberties of the subject, while the iniquitous attempt to coerce payment for the furtherance of a system of religion from which you conscientiously dissent, we deem a gross insult to the rights of conscience, and an usurpation of dominion sacred to God alone. In matters of religion we abjure all interference of similar power as alike irrational and unjust:

\* Probably some of our Churches may have forgotten that the following resolution was passed at a Conference at Derby, only nine months ago:—"That those Churches which cannot conveniently send representatives to the Conference, be allowed and encouraged to send a written report."

irrational, inasmuch as it is impossible to force the mind to adopt a belief of which it disapproves; unjust, inasmuch as it is wrong to levy exactions for that which cannot ensure an equivalent.

"We have witnessed with extreme pain the failure of all your attempts to obtain justice from the highest judicial courts of these realms; and we are deeply impressed with this startling fact, that from the arbitrary power and penal inflictions of Ecclesiastical Courts, we have no redress, and on their displeasure, our boasted rights and liberties sink into a mere name. We trust that every conscientious Dissenter in this empire will not rest till he has given this subject his most serious and deliberate consideration.

"We regard no misrule with so much apprehension as that of unrighteous spiritual ascendancy. The page of history tells only of its abominations and its crimes: cruelty and bloodshed mark every step of its progress, while the word of truth neither in letter nor spirit enjoins or recognizes it. As citizens, we denounce such false and misguided policy; as Christians, we repudiate it as in direct opposition to the will of Heaven.

"We beg to assure you of our determination to use every means which wisdom and prudence may suggest to obtain your honourable release; and while we express our sincere gratitude for that signal support you have hitherto enjoyed, we have the fullest confidence that the same divine favour will continue to be vouchsafed to you."

It was also resolved, "That the ministers present, with Messrs. W. Stevenson, and Winks, be a deputation from the Conference to present this address."†

The next Conference to be held at Melbourne. Mr. Goadby, sen., is appointed to preach.

Mr. Bott opened the morning service, and Mr. Smith, of Quorndon, preached from Rom. ii. 7, "To them who by patient continuance in well doing," &c. The evening service was introduced with reading and prayer by Mr. Buckley, and Mr. Owen preached from Luke xi. 2, "Thy kingdom come."

E. BOTT, *Secretary*.

THE WARWICKSHIRE CONFERENCE met for business at Longford, on the 5th of

† This was attended to the next day. Messrs. Wigg, Goadby, and Stevenson, of Leicester; A. Smith, Quorndon; J. Buckley, Market Harborough; and J. J. Owen, Castle Donington; General Baptist Ministers, with Messrs. W. Stevenson, J. F. Winks, and G. Moore, presented the address, which was suitably received by the prisoner; after which A. Smith prayed, and the deputation withdrew.



January, 1841, when the following resolutions were adopted:—

1. That the application of the church at Wolverhampton for admission into the Conference be deferred till the next meeting, and the Secretary to inform them of that decision.

2. That an address, through the medium of the Repository, be presented to the Churches in the vicinity of the Warwickshire Conference, respectfully and affectionately inviting them to unite with us in our meetings, and to co-operate with us in all our plans and operations. The Secretary to be the writer.

3. That the subject of quarterly Conferences be deferred to our next meeting.

4. That this meeting cordially approves the resolutions of the Home Missionary Committee in relation to the case of Coventry.

5. That a collection be now made to form a fund for defraying the incidental expenses of this Conference. Mr. Compton to be the Treasurer.

6. That the Secretary be requested to present a reply to the next Midland Conference, expressing the thankfulness of this meeting for the communication they have received, through the medium of their Secretary; and, after stating the numerical weakness and pecuniary embarrassments of the Coventry Church, to request their help to our Home Missionary Committee, in its otherwise unequal attempts to remove those embarrassments.

7. That our next meeting be held at Hinckley, on the first Tuesday in April. Mr. Dunkley to preach in the evening.

This meeting, which was well attended by friends remote as well as near, was distinguished by a good degree of the spirit of holy zeal and brotherly affection. There evidently was a considerable measure of that spirit especially among the ministers, by virtue of which, if it continue and abound, we may confidently predict that our past discouragements will be completely removed, and our prospect and power of usefulness be greatly extended. In the evening Mr. Derry, of Barton, opened the services, and Mr. Barnes, of Austrey, preached an interesting and useful sermon from Phil. i. 27, "O Lord, send now prosperity."

JOHN DUNKLEY, *Secretary*.

YORKSHIRE CONFERENCE.—The delegates from the General Baptist Churches in Yorkshire, assembled in Conference again at Birchcliffe, Dec. 25th, 1840. The public worship was commenced by Mr. R. Ingham, of Bradford, with reading and

prayer, and Mr. T. H. Hudson preached from Isaiah lxvi. 8. In the afternoon attention was paid to the general and particular business of the district.

1. The pastor and deacons of the Church at Prospect Place, Bradford, reported their spiritual and financial state. The aspect of things there was more favourable, and the Church exhibited an improved character. Means are employed to promote a revival amongst them.

2. There was a report read of the proceedings, success, and the present state of the Home Missionary Station at Leeds. The progress of our interest at this place is not rapid. In December last nine persons were baptized, and a few, who are members of our Churches, and of other denominations, are beginning to attend at Albion Chapel; yet the congregations are small. The Conference unanimously recommended the propriety of forming the newly-baptized persons and others into a separate Church, as soon as practicable, and that the Committee of management for Leeds attend to this business. The Committee have, since the Conference, arranged that Messrs. W. Butler, of Heptonstall Slack, and J. Goadby, of Leicester, perform the usual services to effect this object on the last Lord's day in February, 1841.

3. Brother Samuel White reported the state of the finances of the Church at Allerton. The debt on the house and chapel is about £600, and their present liabilities for interest, £12. As there is a considerable amount owing to the Treasurer for the Home Mission, nothing can be expected from this fund whilst the claims for Bradford and Leeds are so heavy upon it. A collection, amounting to £4. 3s. 10½d., was made in the Conference to afford them a little relief.

4. A letter was received from the Church at Queenshead, expressing their gratitude for ministerial supplies, and communicating the information that they had invited Mr. Hardy, who has been labouring for a branch of Stoney-street Church, Nottingham, to supply them four Lord's days on probation; that he had complied with their wishes, and would preach for them the first time on the third Lord's day in January, 1841. They presented another letter to the meeting, containing a detailed account of the debt on their chapel and other premises. It was agreed to postpone this case till the next meeting.

5. Mr. John Midgley related a very interesting account of the revival of religion at Shore; and Mr. Wm. Crabtree communicated pleasing information of their spirit-

ual prosperity at Lineholm. After appropriate hymns had been sung, and several ministers had engaged in prayer, the meeting concluded, and many acknowledged their gratitude and comfort, arising from so harmonious and devotional an interview.

The next Conference to be held at Bradford, on Easter Tuesday, April 13th, 1841; Mr. John Midgley, of Shore, to preach in the morning, and Mr. Thos. Gill, of Burnley, in the evening.

JAS. HODGSON.

**NORTH DERBYSHIRE CONFERENCE.**—This Conference met at Alfreton, on Christmas-day, Dec. 25, 1840. Brother Burrows, the minister of the place, opened the meeting with prayer, and presided. The reports from the Churches were generally of a pleasing character. Twenty nine had been baptized since the last Conference, and three were waiting for baptism.

1. The Church at Ilkeston not having answered the application made to them from the last Conference, brother Ingham was requested to write them again on the subject.

2. That the case of the Church at Bradwell stand over till the next Conference.

3. That the consideration of the disposal of the sums raised by the Churches composing this Conference, stand over till the next meeting.

After the business of the Conference was over, eighty friends sat down to tea provided in the chapel. In the evening a revival meeting was held, when spirited and animated addresses were delivered by brethren Burrows, Underwood, Ingham, and Garratt. The congregation was good, and the addresses were listened to with marked attention, and many felt it to be a time of refreshing from the presence of the Lord.

The next Conference to be at Belper, on Good Friday, April 9th, 1841.

W. BLOUNT, *Secretary.*

**THE CHESHIRE AND LANCASHIRE CONFERENCE** met at Staley Bridge, Dec. 25th, the day usually styled Christmas-day.

In the morning brother Kenney read the first chapter of the Epistle to the Philippians and prayed, after which brother Stenson, of Tarporley, preached from Eccles. ix. 10.

In the afternoon the business of the Conference was transacted. Brother Smith, the minister of the place, presided. The business on this occasion related principally to the Home Mission, and consisted chiefly in the adoption of a series of regulations for the management of that institution, and submitted to the meeting by the Conference Committee. It was recom-

mended to the Churches to support the funds of the Home Mission, both by public collections and private subscriptions. In order to facilitate this object, the formation of local Committees in the Churches was also recommended.

In addition to this, the officers of the Conference, i. e., the Committee and Secretary, were reappointed.

In the evening a Home Missionary Meeting was held: the speakers were, brethren Smith, Pedley, Hesketh, Bate, and Kenney.

The next meeting is appointed to be held at Tarporley, on Whit Tuesday. Brother Smith, of Staley Bridge, to preach on the subject of *Nonconformity.*

RICHARD KENNEY, *Secretary.*

**RE-OPENING OF THE GENERAL BAPTIST CHAPEL, LOUTH.**—The services connected with this event were held on Lord's-day, Dec. 20th, and the Monday evening following. The Rev. H. Hunter, of Nottingham, and the Rev. J. J. Owen, of Castle Donington, kindly afforded us their assistance on the occasion. On Lord's-day morning and evening, the Rev. H. Hunter preached; in the morning from Isaiah xlv. 3—5; and in the evening, from Zech. iii., last clause of 2nd verse. In the afternoon, and on the following Monday evening, the Rev. J. J. Owen preached; in the afternoon from "Thy kingdom come," and on Monday evening from 1 Cor. ii. 9. These delightful services were truly refreshing to our spirits; and we state it as the result of deep experience when we say, that the pure and hallowed emotions they produced will not soon fade away. In the morning we were stimulated individually to seek after growth in grace, and habitually cultivate personal holiness, in order that we might spiritually flourish "as willows by the water courses;" and in the afternoon our hearts were dilated with the glorious description of that kingdom which is "not of this world," and our hopes cheered and brightened, as the prospect of its universal prevalence was unfolded to our view, and our attention directed to that happy period when the nations should "beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more; and when the kingdoms of this world should become the kingdoms of our Lord and his Christ," while the individual exertion the petition involved was fully explained, and all exhorted to adopt the language of the text as their own, and pray with sincerity, "Thy kingdom come;" in short, we felt through the whole of the services that a devout attention to the high and holy realities of religion was productive of the most

beneficial results. The collections were kept up with great spirit throughout, and at the close amounted to the immense sum of £408, 11s. 7d. ! Our friends have done their best, they have done it nobly, and great is their praise. We heed not the frantic ravings of those who oppose that *fundamental law of the Christian dispensation, the voluntary principle!* we turn away from them with mingled feelings of pity and contempt, and gladly appeal to the Sacred Oracles of eternal truth as the standard of our principles, while we hail with joy every such practical illustration as the one we have recorded, and boldly challenge the abettors of an opposite system to equal it (under similar circumstances) with all their *unchristian machinery*. While, however, we thus extol the liberality of our friends, and rejoice that God has put it into their hearts thus to aid his cause, we cannot lose sight of the grand object which all these exertions are designed to accomplish—the conversion of sinners to God; and if any other feeling mingles with the joy we experience on this occasion, it is regret that so little practical good is perceptible. We might proceed and write bitter things against ourselves, but we forbear; humbly hoping that, ere long, a brighter and more spiritual era will dawn, when not only our own small section of the Church militant, but also the whole Christian Church collectively, will be aroused from her lethargy, and awakened to healthy and vigorous activity, in order that through her instrumentality, the word of the Lord may have “free course, run, and be glorified.”

T. S. B.

THE ANNIVERSARY SERMONS AT ARCH-DEACON LANE, LEICESTER, were preached on Lord's-day, Dec. 20th, by the Rev. J. Sibree, of Coventry. In the morning from Deut. xi., latter clause of 21st verse—an animating and soul-stirring sermon. In the afternoon the sermon was still more encouraging, from that sublime passage, Eph. iii. 20, 21. It is hoped many who were present felt the obligations under which we are all laid, especially for spiritual privileges. The glowing figures presented in the evening, from the words of David, Psalm lxxii. 16, finished the public services of truly one of “the days of heaven upon earth.” In each service, the affecting appeals to conscience and christian liberality were responded to in a manner that evinced the feelings excited to be of the right kind—evangelical benevolence and gratitude. The collections amounted to £33, 16s. Among the precious metals we observed an old guinea. How long this useful piece of money has lain dormant, the

donor can best tell. It must, however, have been a high gratification to liberate the prisoner on an occasion so interesting, in company so honourable, and for a purpose so important. It is thought there may be more of these captives in secluded places: may they be speedily set free, and devoted to the help of the Church, and thus display the power of the voluntary principle, to enable her either to remove or bear her own burden. On Christmas-day a social tea-meeting was held; and an overflowing attendance proved the readiness of our friends in other congregations to assist us in liquidating our debt of £1400. It is highly gratifying to survey the progress of this part of the Church of Christ since the opening of our chapel. At the opening, we had a debt of nearly £2300: it is now reduced to rather less than £1300; and while the burden has been thus removing, our strength has increased. In 1836 we had 333 members; we now have 405, with regular and good congregations. May the Good Shepherd preserve the flock from all the evils which are without, and especially from those more destructive evils which are within—pride and vain glory. “Not unto us, not unto us, O Lord, but unto thy name be the glory.”

S. H.

BAPTISM AT LEEDS.—On Lord's-day, December 13th, 1840, nine persons were baptized in the South Parade Chapel, Leeds. The Rev. J. E. Giles, and his friends, kindly lent us the Chapel for the occasion; and it was, on many accounts, an interesting day. A sermon was preached by brother Hudson, from Matt. iii. 13, and three following verses. The candidates went through the ordinance with great composure and comfort. The deacons and two female friends, members of the church in South Parade, who usually wait upon the candidates on these occasions, rendered us every possible assistance with much pleasure. The interest excited was considerable, and we have no doubt many prayers were offered to God for our success in the work of the Lord. We hope soon to form a General Baptist Church, and thus raise a spiritual building “upon the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone.” We trust this small beginning will greatly increase, and that the little one may become a thousand, and the small one a strong and united people. We stand in need of the prayers of our beloved friends, and earnestly desire the believing supplications of the members of our Churches. “Brethren, pray for us, that the word of the Lord may have free course and be glorified.”

**BAPTISM AT TIVERTON, NEAR TARPORLEY.**—On the morning of Lord's day, Nov. 8th, 1840, two persons were immersed in the name of the Sacred Trinity, by Mr. Gathorp, in the canal at Beeston brook. The candidates were a female, who came from Manchester to be baptized by brother Gathorp: her father delivered an address by the water side. The other was a young man who, till within the last fifteen or sixteen months, was an avowed infidel. In the Autumn of 1839, a kind providence led him to Tarporley, a short time only before our respected and beloved brother, the Rev. J. G. Pike, of Derby, preached in the G. B. chapel in that place, previous to the administration of the ordinance of believers' baptism to two young females. The young man attended the service from no other motive than to obtain, if he could, somewhat wherewith to amuse his infidel companions, and hold up the ordinances of the Redeemer to ridicule. The text was from Jer. viii. 2, "The harvest is past, the summer is ended, and we are not saved." The word came with power to the scoffer's soul, and he "who came to laugh, remained to pray." In the afternoon the members of the Church commemorated the dying love of their Lord and Saviour, by partaking of the supper which He instituted; after which, an affectionate address was given to all present, and the young brother received into fellowship with the Tiverton Church. The evening was closed with a prayer-meeting at brother G.'s, and throughout all the services it was bappily experienced, that the God of love was present with His people to cheer and bless them.

**BAPTISM AT WHITTLESEA.**—On Lord's day, Jan. 10th, 1841, our hearts were gladdened by another addition to our number of ten persons, two males, and eight females. The Rev. Mathew Henry Crofts, of Ramsey, kindly assisted on the highly interesting occasion. In the morning he delivered an appropriate discourse from "What saith the scriptures?" and then our much esteemed minister, Mr. Rose, immersed the candidates in the name of the sacred Three. In the afternoon the newly-baptized persons were received into the Church by the right hand of fellowship, after which we partook of the sacred elements of the Saviour's dying love. I doubt not but many of us who have desired to see our little one become a thousand, felt unfeigned gratitude to him who has not forgotten our cry in the day when the sun of prosperity appeared not to shine upon us, and pray, that now the set time to favour Zion may be come. We have several more who

are candidates for baptism, though not yet received. The labours of our minister are highly acceptable; our congregations are good, and many among them appear anxious about the salvation of their souls.

Yours affectionately in Christ,  
Jan. 11th, 1841. M. ALLSOP.

**BAPTISM AT ENON CHAPEL, ST. MARY-LE BONE.**—On Lord's day evening, Nov. 29th, 1840, seven persons were baptized. The chapel was filled with an interesting and attentive auditory. The sermon on the occasion was preached by our esteemed pastor, the Rev. J. Burns, from Jer. xxiii. 28; after which, the candidates were baptized by our very active and useful friend, Mr. Batey. We have recently made extensive improvements in our chapel, by the erection of side galleries, and other extensive alterations. We have several inquirers, and trust, through the divine blessing, that success will continue to crown the means of grace amongst us. J. G.

**MELBOURNE.**—On Lord's day, Dec. 14th, the ordinance of baptism was administered in the General Baptist Chapel. After a very faithful sermon, Mr. Pike, of Derby, baptized seven individuals in the presence of a large number of spectators. The service was very impressive. In the afternoon, those who had thus put on Christ by baptism, were received into the Church, and partook of the Lord's supper with a larger number of friends than any member recollects having seen commune together at Melbourne. We have reason to bless the Lord for his goodness. Many among our hearers are seeking the Lord.

**BAPTISM AT LONG WHATTON.**—On Lord's day, Oct. 18th, the ordinance of believers' baptism was administered by our brother Whitehead, of Melbourne, to four persons, all of whom have been scholars in our Sabbath-school. Mr. Derry, of Barton, preached from John x. 27, 28, and in the afternoon from the same words. Our prospects are more cheering than for some time past. Our prayer meetings have increased more than fourfold. G. P.

**REMOVAL.**—We understand that Mr. Heaton, the minister at Epworth and Butterwick, has resigned his charge over that Church, which he has held since 1833. He is therefore open to any station whither the providence of God may call him.

**CONFERENCE, OR QUARTERLY MEETINGS.**—(*Lincolnshire*.)—It is in most districts of our connexion a cause of regret, that Conferences are generally so thinly attended. In some cases this may arise from their extending over so wide a terri-

tory, that persons cannot conveniently attend at distant places. Sometimes there is so little time for attention to business, matters of importance are introduced at one and cannot be completed; the next may probably be held in such a distant place that those who took an interest therein are unable to attend. It must therefore be obvious, that in each district it is desirable to make the most convenient arrangement of time, season, and place, for holding these meetings. This has been felt particularly in the Lincolnshire district; and at the last Conference, held at Whittlesea, an arrangement was suggested for consideration, which appeared in the Repository for January. Some explanation of that plan may assist the Churches of the district in considering the same before the coming Conference at Bourne. 1st.—Conferences should not migrate from one extremity of a district to another; but by gradual removals secure, if possible, the attendance of the *greater portion of the same individuals*, with a few removals and additions each time. 2nd.—At the season of the year when days are short, and the roads bad, and travelling any thing but pleasant, the most central, and easily accessible places, should be selected. 3rd.—When days are longest, roads good, and travelling agreeable, more distant and village stations might be arranged. 4th.—At the intermediate seasons, other places of moderate distance might be selected; and thus, in due course, all might be visited with increased comfort and satisfaction to each.—K. S.

**FLEET AND LONG SUTTON CHRISTIAN FUND.**—The Sixty-eighth anniversary of this institution was held at Long Sutton, on Wednesday, Jan. 6th, 1841. In the morning and evening sermons were preached by Mr. Mathews, of Boston, and in the afternoon the business of the institution was attended to. It is pleasing to notice the increased attention paid to institutions of this class, which are in many places, as it were, driving out of the market the old system of public house benefit societies. It would be well if every Christian Church would adopt the plan; which would not only prove advantageous in a pecuniary way, but would be likely to preserve the members from the temptations and contaminating influence of public house companions. By judicious regulations, they are capable of ministering, in times of sickness and death, the greatest amount of assistance at the least outlay; and must, of necessity, promote habits of prudence and economy.

**A GENERAL BAPTIST CHURCH HAS BEEN FORMED AT STAFFORD** under very providential circumstances. A Mr. Wm. Hall, a local preacher among the Methodists, having embraced our views as to baptism and church discipline, came over to Wolverhampton and desired to be baptized, and after a few questions being asked, and answered satisfactorily, he was baptized. On Lord's day, Jan. 3rd, 1841, a room was opened for divine service, which had been fitted up with benches, &c., by our brother Hall. The Lord's supper was then administered to the newly-baptized candidate and three members, one from Boston Church, and two from Northampton Church, who have come to reside in Stafford: they received the right hand of fellowship. This is the first Baptist Church ever known in the ancient borough of Stafford. May the good Lord bless our endeavours to extend his cause, and may the little one become a thousand. It has excited a good deal of attention, and there appears to be a good feeling towards our sentiments. Since the place has been opened, there are three candidates for baptism.

Yours respectfully,  
R. W. GREEN.

**THE ANNUAL SERVICES OF THE ANON CHAPEL LADIES' VISITING SOCIETY, ST. MARY-LE-BONE.**—On Lord's-day, Dec. 13th, 1840, two sermons were delivered in aid of the above institution; that in the morning by the Rev. J. Burns, minister of the Chapel, from these words, "We should remember the poor." Gal. ii. 10; and in the evening by the Rev. G. Clayton, of Walworth, from 1 Tim. v. 10, "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

Both sermons were animating, encouraging, and forcibly impressed the minds of the hearers with the claims the afflicted poor had upon them, and the great importance of being ever "ready to distribute, willing to communicate."

On the Monday evening following, the annual meeting was held, when the officers for the ensuing year were unanimously chosen, and the Report of the last year's proceedings read, wherein it was stated, that 290 cases had been relieved, 449 visits paid to the abodes of sickness and distress, 36 poor women had received the use of the bags of linen during their confinements, with the usual necessary assistance; also,

that 203 cases had obtained relief from the bequest of the late A. Todd, by the Rev. J. Burns. The Committee felt cheered and encouraged by the selection of several benevolent females, as visitors in this great and good cause; also, for additional subscriptions to their funds.

And trusting that a continuance of spiritual and temporal prosperity will attend their united labours, they would devoutly express their gratitude to Almighty God, "and go forward." J. G., *Secretary*.

**STAMFORD**—It has struck me that a brief notice of the state of things at this Home Mission station would interest the friends of Christ. Mr. Sommerville, has been at Stamford about nine months. There have been ten persons baptized, and there are now six who stand as candidates for the ordinance of baptism. Our friend has recently suffered in his health, which has affected the congregations; but it is hoped that God has heard the prayers of his affectionate friends, and that he may be long spared to labour among them with much success. It is a curious fact, that as our brother is a Scotchman, almost all the Scotch in the town come to hear, and mark the preference to his ministry by their absence when he does not preach. Mr. S., says, they are too *clanish*. May his labours be useful to them. It is in contemplation to introduce preaching in two neighbouring villages. "Let us thank God, and take courage."

"Tho' seed lie buried long in dust,  
It shan't deceive our hope;  
The precious grain can ne'er be lost,  
For grace insures the crop."

Jan. 4th. 1841.

VIATOR.

**GREAT PUBLIC MEETING IN LEICESTER**, for the Abolition of Church Rates, Church Courts, and for the release of Mr. W. Baines.—On Saturday evening, Jan. 23, a public meeting was held in the theatre for the purpose of petitioning Parliament for the above objects. The reason of its being held on that evening was, that the services of some very distinguished friends of civil and religious liberty might be secured. The place was crowded; the boxes being filled with ladies, who were admitted by ticket, one shilling each. The platform, or stage, contained about four hundred leading dissenters, dissenting ministers, and friends of freedom and religious equality. The gallery and pit were densely filled. Altogether there could not be less than 1,700 or 2,000

persons present. Though there were mutterings that a few rabid Tories intended to procure a disturbance in the meeting, the excellent arrangements of the committee secured that the friends of liberty should be accommodated as far as the place would contain them, and that their proceedings should not be interrupted by "lewd fellows of the baser sort," hired by the patrons of the church for that purpose.

The Mayor of Leicester, John Biggs, Esq., presided, and resolutions, condemnatory of Church Rates, Church Courts, and of imprisonment for conscience sake, and for a petition, &c., were moved or seconded by Rev. E. Miall; Wynn Ellis, Esq., M.P. for Leicester; Joseph Hume, Esq., M.P. for Kilkenny; John Easthope, Esq., M.P. for Leicester; — Steel, Esq., Rev. C. Berry, Daniel O'Connell, Esq., M.P. for Dublin; Rev. J. P. Mursell, Rev. G. Legge, and J. Ellis, Esq., and Rev. J. Goadby. The most remarkable speeches were those of Mr. Miall, who led the way in a thoroughgoing, unflinching, high principled harangue: of Mr. Hume, who blamed Dissenters for their apathy and want of united and zealous efforts to remove their grievances; and of Mr. O'Connell, who in an eloquent, effective, and manly strain inveighed against any legislative interference with religion and conscience, promised the support of Ireland in this matter, and exhorted all to be firm, and persevering. It is hoped that meetings will be held in every part of the land, and that all who love religion, who respect conscience, who are concerned for freedom, will engage in them, and pour in petitions to Parliament, for the removal of our grievances. If a general election take place this year, let it be a question to every candidate, and let no Dissenter vote for the return of one who "falters at the question." Either they must pledge themselves to abolish Church Rates, and Courts, at least as far as Dissenters are concerned, or not have the Dissenters' votes.

**THE ACADEMY.**—As there is now facility for the transmission of money from every post office in the kingdom, the Treasurer of the Academy, Mr. T. Roberts, jun., Stoney-street, Nottingham, requests those friends, who have money in hand for the institution, to pay it at the post-office, and send it through that medium, forthwith, as the funds are exhausted. He would also urge on all the churches the importance of making increased exertions for this object.

## MISSIONARY OBSERVER.

## GENERAL BAPTIST MISSIONARY SOCIETY.

## MISSIONARY BAZAAR.

Mr Editor.—In one of your recent numbers I observed a letter from Miss M. A. Pike, of Derby, directing attention to the Missionary Bazaar, intended to be held there at our next association. From the regard I feel for our Foreign Mission, I can be indifferent to nothing that is calculated to promote its interests. The Bazaar at Spalding yielded, I think, more than £40. I hope that at Derby will produce a still larger sum.

I apprehend Bazaars, for charitable objects, have generally been characterized by a too great *restriction* in the *kinds* of articles exhibited in them for sale, these having been commonly, I believe, almost exclusively confined to light, fancy articles; such as are adapted for ornament and show, rather than for any really useful purposes. This restriction, I conceive, operates prejudicially, inasmuch as it prevents many tradesmen and mechanics from contributing articles connected with their several callings, which I have no doubt would be frequently and cheerfully bestowed. I observed, if I am not mistaken, from Miss Pike's letter, (I have not now the letter before me) that the ladies at Derby *request* contributions, especially of useful articles, and some friends of mine, of whom one is a carpenter, another a tailor, and a third a nursery and seedsman, having, perhaps, taken the hint from the letter just referred to are, I know, intending each to send to the Derby Bazaar something connected with his respective line of business; and I hope their example will be imitated by many others of our friends, of the same trades, or others, such as Grocers and Drapers, Ironmongers, Druggists, Booksellers, Hosiers, Shoemakers, &c. &c. What objection would there be if our Yorkshire friends, who can so well afford it, would avail themselves of the opportunity for doing so the railways now supply, to bring with them a roll or two of their woollen cloths; and our brethren from Cheshire, two or three of their justly celebrated cheeses? and others of our country friends might supply a fitch of bacon, or a basket of butter or eggs. I am not sure that the Derby ladies *intend* such things, by the designation of "useful articles;" but I think, Mr. Editor, you will agree with me in thinking, that they justly belong to that class. And were such contributions as these made to anything like a liberal extent, they would unquestionably secure, for the Derby bazaar, a great degree of celebrity and success, very far beyond any of its predecessors.

Sincerely do I wish to see a great augmentation of the funds of our Foreign Mission; and it is saying only what has been said perhaps a thousand times before, that the recourses of the Connexion are abundantly adequate to affect this. May God grant that the sin of covetousness may not pre-eminently attach to us as a body.

January 20th, 1841.

A FRIEND TO MISSIONS.

## MR. STANYON.

We understand that Mr. Stanyon has abandoned the design of devoting his life to labours in India, and that in consequence of this change of views he has withdrawn from the service of the Missionary Society.

## JOURNAL OF MR. STUBBINS.

*October 23rd.*—Arose this morning, and left at four o'clock for Patra pur. On our way we preached at Moisanapur. About 100 people present. All heard with wonder and delight. It was indeed an interesting time. We all spoke. When we arrived at Patra pur, we were soon surrounded by a crowd of spectators, with whom we held conversation at intervals till we repaired to the Bazar in the afternoon. We were accompanied to the Bazar by a large train of people, shouting to their fellows to join us. This brought afresh to my mind the triumphant entrance of our Divine Master into Jerusalem, and I thought probably they might soon say of us as they did of him, "Away with him," &c. After singing, I suppose we had a congregation of at least five hundred persons. I commenced the opportunity by observing, as I loved my own soul, and desired its everlasting welfare, so did I theirs, and that it was with this feeling I came to that town, to tell them how they might obtain everlasting happiness for their souls; that the Gospel had never been preached there before now. Quoted a verse from the Bhaghot, which says, "Man, meditating on pleasure, worships many gods." Observed, that true pleasure was the gift of but one God, and therefore to worship many for it was inconsistent; that pleasure was the object at which all aimed, though some sought it in one way, and some in another: thus some sought it in riches and gain; others, more vile, sought it in the gratification of lust and vice; others, again, in worshipping various gods, attending to numerous ceremonies, &c.; but in all these ways true pleasure could never be obtained. What pleasure could these afford even in health? Look into your streets—hear the complaining, quarrelling, and abuse; but especially must all fail when diseased, and in the prospect of death. Endeavoured to picture the dying scene: the distressing reflections, agonizing fears, and hopeless despair, of those who sought pleasure from such sources. Observed that the God of heaven and earth alone could give pleasure in life, and death, and eternity, and this was to be obtained by serving him, worshipping him, &c. Proceeded to notice who God is, what his perfections, but especially his love as manifested in the gift of his Son to die for sinful man. One man only made inquiries or objections: all his cry was in favour of Bishnu. Told him that I could not now waste my time in talking about Bishnu; but briefly showed, from his nature and works, that he was not God, and cut the conversation short by saying, This I know, I am a sinner, and need salvation: this neither Bishnu nor any of your gods can give me: he who is himself impure can never purify another. But showed that Christ was able and willing to save not only me, but also all who would come unto him; that he was just such a Saviour as poor, guilty sinners needed. The attention of the whole crowd was truly encouraging. After me Pooroosootum and Bamadeb addressed them, and were opposed a little. It was indeed a task at the close to give away books: it was no use Pooroosootum or Bamadeb trying to distribute, as the strength of natives generally is little compared with that of a European, neither would the people regard them, but violently tore the books out of their hands; so that this work in large congregations always devolves upon me. The rush of the people was immense: I was instantly surrounded, and was obliged to hold my hands as high up in the air as possible to keep the books from being snatched away. I was standing on an elevation of about three feet, and could easily have distributed if the people had kept on the ground; but nothing could keep them there. Distributed 150 in the best way I could; but the skin was scratched off my hands in several places, and a white jacket, that I put on clean when I went out, made as dirty as you can well conceive of it being. I at length was obliged to desist, being almost faint with fatigue and perspiration, and suffocated with dust. We left the crowd and tried another place, but were soon in like manner obliged to abandon that. Another plan occurred to me, which I think I shall often adopt, viz., leaving one at every house in all the principal streets. This answered admirably, though our path was frequently interrupted by a number of persons still following us. The comparison Pooroosootum made on the occasion was very



striking, viz., "As is a swarm of flies about a vessel of honey, so are the people about you." Returned home, and was rejoiced to find supplies and letters, &c.

**SUTTEE IN LAHORE.**—In the *Missionary Observer*, Dec. 1839, is an account of the death of Runjeet Sing, and the dreadful Suttee which occurred at his funeral. It is deeply to be regretted that this practice still prevails in this part of Hindostan.

"Mah Rajah Kurruck Sing died on the morning of Nov. 5, 1840. His corpse was burnt, with the usual ceremony, at eleven, A.M., the same day! His favourite wife, Ranee Isour Kour, and three of her female attendants, were sacrificed on the same pile. As the procession was returning from the funeral, it passed through one of the covered gateways of the city. From the pressure of the elephants a pillar gave way, which caused a heavy beam to fall, which struck the new monarch, Noo Nehal Sing, so violently that he expired in a few hours, after a brief reign of somewhat less than one day! There being no legitimate descendant of Runjeet Sing in existence, the sovereignty devolves on Sbere Sing, an illegitimate son of the founder of the Seik monarchy. The obsequies of Noo Nehal did not take place until the 8th. This delay was caused by the ministers concealing his death from the people as long as possible, with the view of preventing disturbances, as the heir to the throne was absent. The revolting rite of Suttee was again performed,

and two wives of the deceased were burnt. A third was saved by the timely arrival and interference of Shere Sing. This says much for his humanity and freedom from superstition."

It is scarcely necessary to state, that the Suttee was abolished in each of the Presidencies of British India, in 1829 and 1830. It is a subject of much regret that this horrible rite still lingers in some of the independent and allied states of India. Surely the paramount powers of the British Government in the East will, ere long, effect the abolition of this horrid custom, that all its atrocities may be "buried amidst the wreck of things that were." Who but must indulge solemn reflections on account of the state of the heathen. In 1839 died Runjeet Sing, the powerful ruler of the Seik people in the Punjab, and in the past year two of his successors. In heathen, as in other countries, "one generation passeth away and another cometh in its stead." How diligent should we be to make known the gospel from east to west, from north to south,—

The heathen perish! day by day  
Thousands on thousands pass away!  
Oh! Christians, to their rescue fly.  
Preach to them Jesus ere they die!

Jan. 15, 1841.

J. PEGGS.

## BAPTIST MISSIONARY SOCIETY.

**PORT MARIA.**—I am happy to learn, by letters from England, that several devoted young men have offered themselves to labour in this interesting field, and that our excellent committee have nobly offered to send them out on terms so liberal—that is, if I understand rightly, to any missionary who has withdrawn from the funds of the Society, excepting brethren Hutchins, Francies, and myself, who are building chapels, they will send a fellow-labourer free of expense, and supply him with half his salary for the first two years; after which, I suppose, both himself and the former missionary will be expected to withdraw from the funds of the Society altogether. This, I believe, I shall be able to do; and therefore beg that I may have a brother missionary sent to help me in this parish. This will appear necessary when I inform you, that my three congregations, viz., Port Maria, Oracabessa, and Bagnal's Vale, contain no less than 3000 persons. Of these, Port Maria is the principal, and ought to have service every Lord's day. At Oracabessa we could get a congregation of 800 or 1000

persons every Lord's-day, if there were any minister to preach to them. At Bagnal's Vale there would be as many, or more. As it is, I can never give the people at the latter place a Sabbath, without shutting up the chapel, or at least leaving the people in one or the other place, for that day; thus making an interval of four Lord's-days without any service to that Church. I sometimes give an evening service at Bagnal's Vale, but can do this very seldom, and at such a risk of health as scarcely to justify it, there being two week evening preaching services besides. In connexion with my appeal for help, I beg to state, that the stations in this parish are in their infancy, compared with some others, not so much as regards their age, as their progress. At Port Maria we are building a chapel, which will cost nearly or quite £4000 currency, besides the purchase of the premises; and this sum must, I suppose, be raised by the people themselves. They can, and I believe will, do it, but so great an effort will require considerable time.

Rev. D. Day.

**SAVANNAH-LA-MAR.**—On the evening of Friday, July 31st, we held a special prayer-meeting to implore the divine blessing on all our services then before us. Before the dawn of the ever-to-be-remembered day appeared, we were at the sea-side, where crowds were awaiting our arrival. We sang a hymn, I repeated a portion of Scripture, for we could not see, gave a short address, then walked into the sea as the day was peeping, followed by seventy-two persons, who had again and again been examined as to their repentance towards God, and faith in our Lord Jesus Christ, and who were then baptized in the name of the Father, Son, and Holy Ghost. It was an extraordinarily interesting time. O, what a change in Savannah-la-Mar in eight years! It was lovely to see among the spectators Jew and Gentile, churchman and dissenter; and the attention of the greater portion appeared to be really engaged in the service. The doxology was sung, benediction pronounced, and we hastened within the walls of our new chapel. Our feelings, my dear Sir, you may more easily imagine than I can describe. It was but that day seven months the corner-stone was laid by Aaron and John Delean, Esqrs.; the former gave me the handsome sum of £100, the latter £50.

The chapel is, as it was, a neat, solid brick building: one foot is added to its height, twenty to its length. It now measures eighty-nine feet six inches, by forty-nine feet six inches. We have one bold, clear area of eighty-four feet in length, by forty-five feet in breadth, and twenty-seven feet in height from floor to ceiling, besides the vestry, twenty-two feet by twelve feet; which can be thrown into use if we require it. Here, I say, we met, with feelings more easily imagined than described. It is true, we had no window, no door, no floor, but we cared not for that. We were sheltered from a burning sun; and that which we have commenced, supported by so many Christian friends, both here and at home, we will complete, under God, as fast as it lies in our power. A prayer was offered by myself, and that appropriate hymn of Cowper's, "God moves in a mysterious way," &c., sang, evidently with the spirit and understanding also; portions of Scripture were read, renewed thanksgiving presented, and this service closed. "Free-will offerings" were brought in between the services, and the next commenced at eleven o'clock, long before which crowds had assembled. After prayer, singing, and reading a portion of the Word of God, a special prayer was offered on behalf of five of our brethren (lately slaves) who had been chosen by the Church to fill the office of deacons. An-

other hymn was sung, and prayer offered, when an address was delivered from these words, "He strengthened himself and built up all the wall that was broken." The address simply went to show the faithfulness of an unchanging God, and the extraordinary way in which God had disposed the minds of Christians of different denominations, so that the hands and hearts of minister and people had been strengthened under a series of extraordinary affliction and distress. Every eye beamed with gladness, and every heart seemed filled with joy. Another prayer was offered, a hymn sung, and, according to notice, an address given on the nature and tendency of the ordinance of baptism, simply illustrated from scripture testimony. The children then arose, sung one of their little hymns, and the congregation was dismissed. A buu was then presented to each child; the deacons and their wives, with the schoolmaster from Fuller's field and Savannah-la-Mar, repaired to my dwelling, where they dined with myself and family, and thus happily closed the 1st of August, 1840.

On Sabbath morning our prayer-meeting was held at the usual hour; second service at eleven o'clock, when a mass of people were present. Chairs, stools, boards, scantling, boxes, every thing was in requisition for seats; and I preached with much pleasure from, "Who are these that fly as a cloud, and as doves to their windows?" At two o'clock the five newly chosen deacons were installed into their solemn office; the seventy-two baptized received the right hand of fellowship, and were thus added to our number. "Oh, that their names may prove to be recorded in the Lamb's book of life!" The Lord's-supper was then administered, which brought the services of the 2nd of August to a close.

On Monday, the 3rd, we travelled to Fuller's field. 4th, Had four howers erected, and every preparation made for the ordinance of baptism, and in the evening a special prayer-meeting, as at the Bay, to implore the blessing of heaven on our endeavours to promote the glory of God.

5th, At six o'clock seventy-five were baptized, the first of whom was my own sister, who for years was a member of the Rev. Thomas Binney's church, London; but being convinced of the propriety of this ordinance, simply from searching the scriptures for herself, requested to form one of those about to be baptized. We then separated to our little sanctuary, and, with about 800 souls, I held a prayer-meeting, when Christian communion appeared to be sweet. At eleven o'clock we again assembled, and though our accommodations are double

what they were last August, every seat was occupied, and very many unable to gain admittance. At two o'clock the ordinance of the Lord's-supper was prepared; five newly

appointed deacons were here also installed into office, seventy-four received into the church, and the sacrament administered.

*Rev. J. Hutchins.*

## LONDON MISSIONARY SOCIETY.

MISSIONARY SOCIETY AT RAROTONGA.—Notwithstanding all their disadvantages, the members of the churches at Rarotonga have hitherto shown every disposition to discharge those high obligations under which they feel themselves laid both to the church at home, and to the heathen round about us. Last year, Auxiliary Missionary Societies were first established on the island. One was formed in August last at Avarua, the station of Mr. Buzacott. It was truly an interesting scene, and strongly calculated to encourage the hope that if their spirit of benevolence be matured by Christian principle, their subscriptions will, at some future time, be no inconsiderable item in the financial report of the Society.

In September last, a similar Society was formed at this settlement, Arorangi. On the Sabbath previous to the meeting, I took occasion to show the urgent necessities of the heathen, and our duty to render all the assistance in our power, taking as the foundation of my remarks the solicitous cry of the man of Macedonia for help, recorded in the Acts of the Apostles. Early on the day appointed for the formation of the Society, the chapel was crowded to excess. Services were commenced by singing a hymn celebrating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the Parent Society, the first declaration, and subsequent prosperity of the Gospel at Tabiti, and the present state and extent of the Society's operations. To these statements the people listened with intense interest, and indicated by the expression of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native teacher sent to these shores, showed that it was their duty to form a branch Society, to aid the Parent Society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timmu, the Chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setephando, one of the Chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speech-

es were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly, each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700lbs. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were thirteen fowls, thirteen bundles of pierre, the native mica; thirty-two small neatly wrought native baskets; forty-two stones of murder, (?) used formerly in their wars; one basket of breast ornaments, and other heathen fineries; seven baskets of various kinds of sea shells by the poor children; and a great number of heathen ear-drops. These contributions remain in the hands of the treasurer, who will dispose of them to the best possible advantage, and forward the proceeds to the Treasurer of the Parent Society.

The people with gladdened hearts sat down afterwards to a feast prepared for the occasion; many sincerely praising the Lord, and all counting themselves happy to have lived to see such a day. In the afternoon, another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the Gospel, sat in darkness, and revelled in all that can be conceived as polluting and debasing.

There was an old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook*; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ,—this poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness

which he had witnessed, stating, that "he had lived to behold a new and a wonderful thing—the gathering together of the people to send the word of the true God to the heathen. It is true," he said, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Suu has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord: we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God and no hope: this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention; and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church fellowship, said, "I have lived during the reign of four kings. In the first I was but young: we were continually at war,

and a fearful season it was: watching and hiding with fear were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the island; then, if a man went to fish, he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another King—a great King—a good King—a powerful King—a King of love—Jesus the Lord from heaven. He has gained the victory—he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven. We have done well to-day to meet to make known the fame of this King where the prince of darkness reigns, by sending them that word of life which made him known to us." Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

W. GILL.

## POETRY.

### HYMN.

*Sung at the Commemoration meeting held by the "American National Anti-Slavery Convention at Albany, on the first of August.*

WRITTEN BY MR. JOHN SCOBLE OF LONDON.

Hasten, O Lord, we pray,  
The great and glorious hour  
When from the river to the sea,  
The earth shall own thy power.

When thy pure gospel-light  
Shall lighten every isle,  
And, gilded by its radiance bright,  
The wilderness shall smile.

When from the plains below  
Unto the heights above,  
The heart of every man shall glow  
With LIBERTY and LOVE.

When solemn praise and prayer  
To Thee shall ever rise,  
And earth itself become once more  
A blissful Paradise.

### THE TREE OF LIFE.

On visiting the ruins of the chapel at Rio Bueno, in Jamaica, which had been destroyed by a band of incendiaries by fire, in the year 1832, I found that they were completely covered by a herb called "The Tree of Life." I sent the statement to J. Montgomery, Esq., who kindly returned the following lines.—W. KNIBB.

"When flames devour'd the house of God,  
Kindled by hell with heaven at strife,  
Up sprang spontaneous from the sod  
A forest of the Tree of Life,  
Meet emblem of the sanctuary  
Which there had been and yet should be.

"Now on the same thrice-hallow'd spot  
In peace a second temple stands;  
And God hath said, 'Destroy it not!'  
For, lo! the blessing he commands  
As dew on Hermon's hill of yore,  
Life, even life for evermore!"

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 27.]

MARCH, 1841.

[NEW SERIES.

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MEMOIR OF MR. JOSEPH CRAMP.

Mr. Joseph Cramp, the subject of this brief memoir, was born at Wilmoughby, in Nottinghamshire. Of the early years of deceased, the writer knows but little, but that he was married to a Miss Ann Giles, by whom he had six sons, and one daughter; five of whom remain until this day; but two, the second and youngest, have long since fallen asleep.

For several years they lived at Burton, near Wimeswold, where he was induced to hear the word preached by the Rev. Thos. Hoe, the minister of the General Baptist Church in the above place. He was brought to the knowledge of the truth under a sermon preached by the above minister, in widow Cook's house at Burton, from the following text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," soon after which he proposed himself a candidate for christian fellowship, and was cordially received and baptized. For several years he remained an active, honourable, and useful member of the Church at Wimeswold, being one of those who in the time the Church was infested with both Arians and Socinians, boldly stood forward to defend the dignity and glory of the Lord Jesus, and used his utmost influence, with many other of the brethren, to rid the Church of those dangerous characters. He thus stood with the brethren by the cause when the ark of the Lord was in danger, and when the glory of the Lord had well nigh departed from Israel.

In the year 1823 or 1824, by the providence of God, our brother with his family removed into Kent, and pitched his tent at Winkhurst Green, in the wild of that county, situated in a dark and benighted neighbourhood, about five miles south west of Sevenoaks. Hearing there was a Church of General Baptists at Sevenoaks, he repaired thither to meet the brethren, and to worship with them, and when he had seen and communed with them, he was glad because he had met, in a distant part of the country, brethren of the same faith, and a minister whose preaching he highly valued and approved. For several years our dear brother and his partner, with their dear children, used to regularly walk to Sevenoaks to the house of God, over *hills*, through *jungles*, and on *roads* such as are not known in many parts of the country; but during the few latter years of his life he kept a light cart expressly for that purpose; and though residing at so great a distance, he was very seldom absent. He was not one of those professors

that seek occasion, or a plausible excuse, to absent themselves from the house of God; nor was he less remarkable for punctuality as to time. Seldom has the writer ever gone into the pulpit at the appointed time, but he found his dear friend in his place; he very much disliked either to interrupt others in their worship, or that others should interrupt him in his, by coming in late. How many painful, anxious feelings would it spare the ministers of Jesus if his practice in these things were but universal.

In supporting the cause of Christ he did it cheerfully and nobly to the utmost of his power; yea, and beyond his power, but not ostentatiously. If all the members of our Churches imitated his example, the writer feels sure that all those ministers that are spending the best part of their time in schools or mercantile pursuits, to eke out a bare subsistence for their families, would soon experience a blessed emancipation from their afflictive and oppressive bondage, and find themselves at liberty to devote all their time, strength, and talents, in the good cause of the blessed Redeemer. During the whole of his residence in Kent, he took a lively interest in the affairs of the Church to which he belonged; as a proof of this, when they were destitute of a minister, his anxiety at one of their meetings to procure one was so great that he wept before them all. He was a very honest, punctual, diligent, and persevering man, and was highly esteemed and respected by his neighbours and all who knew him.

As a friend he was faithful, sincere, affectionate, and unchanging. He was also a kind, affectionate, worthy, and valuable husband and father. His bereft partner and children will cherish a grateful remembrance of his kindness, in all these endearing relationships, during the future parts of their pilgrimage through life. He had the felicity to live to see the greater part of his dear children become disciples of the Lord Jesus. May they continue to be faithful until death, and adorn the doctrine of God their Saviour in all things, and be eminently holy, humble, prayerful, zealous, and sincere; and may the remnant of them soon, very soon, become subjects of a saving change, and conscientiously follow their departed father so far as he followed Christ.

There was no need to urge the deceased to use hospitality without grudging, nor not to be forgetful to entertain strangers. The writer, and his predecessors, have borne their testimony to his very generous hospitality, and the pleasure with which he welcomed them and all the true servants of God under his roof. It is fresh in the writer's recollection how many pleasant hours, evenings, and days, they have spent with each other in conversation on bye-gone days, and in devising plans to promote the prosperity of Zion. His house was, and is still, as that of Martha, Mary, and Lazarus, a retreat from busy cares to enjoy a little ease, relaxation, and repose. For some years he, (very reluctantly, from motives of diffidence,) at the earnest request of the Church, very honourably and faithfully discharged the office of deacon. In the latter end of the year 1836, or the beginning of 1837, the constitution of the deceased, which was far from being strong, received a severe shock from a violent attack of influenza, under which he laboured for some months, and from which he never really recovered. Still he rallied for a time; but in the latter end of 1838, a complication of diseases attacked him, and soon disarmed him of his strength, and threatened shortly to number him with the dead. He survived, however, for several months; and truly he used to say, "wearisome days and nights are

appointed unto me." 'Twas long ere he could be persuaded to give up his accustomed walks in his fields, to look after his cattle and the tillage of the land, and still more reluctantly did he confine himself within the doors of his habitation; nor was it until the very last week of his life that he submitted to gather up his feet into the bell, to wait God's appointed time till his change should come, which took place on the 10th of June, 1839, in the sixty-third year of his age. During his long and painful affliction, he felt that the Lord had in faithfulness afflicted him: he also appeared quite resigned to the will of his heavenly Father, and to have all his hopes built on Christ and him crucified. Death was disarmed of his sting; and though our friend had no ecstasies, he had no fears. His end was peace. His earthly remains were committed to the tomb, in the graveyard belonging to the old General Baptists at Bessells Green, by his minister; and on the following Lord's-day evening a funeral sermon was preached by the above, to a crowded congregation of christian friends and neighbours, from the following striking text, chosen by the deceased,—“Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?” Job. xiv. 10.

*Sevenoaks, Feb. 1st, 1841.*

JOHN FELKIN.

### ANTICHRIST.—No. II.

*“Our God whom we serve is able to deliver us . . . . and he will deliver us . . . . But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Daniel iii. 17, 18.*

LAST month we briefly traced the progress of antichrist from the apostolic age down to the time of the Reformation, and adduced incontrovertible proofs, that the system which at that memorable period was imposed upon this nation, (and which still continues, bidding defiance to the first laws of heaven,) essentially involves the very dogmas which ostensibly were then condemned. We have seen that the principle on which the Establishment is based was the chief cause of the introduction of the mystery of iniquity,—that her liturgy, her ceremonies, her episcopal transmission of the Holy Ghost, are all derived from this odious system. We assert, and let him who *can* deny, that the Anglican Church is nothing but a continuation of the reign of antichrist, with some few changes, and these changes, for the most part, are by no means improvements. We shall now proceed to examine more minutely the character and history of this oppressive and unholy corporation. Its baneful influence entails a series of evils of the most awful magnitude. Is it not evident to the most superficial observer that it operates injuriously to the state? It is notorious, that the abettors of this system have always been the strenuous opponents of every salutary improvement, and the determined advocates of the basest corruptions. Whatever enactments the various changes which continually transpire in society may render necessary for the safety and welfare of the community, the hierarchy unblushingly opposes. The country may for ever groan beneath the most grievous burdens for what she cares. Government, to which she owes her very existence, must not expect to escape her anathemas if it determines to pursue a career of improvement. Let our rulers dare interfere with the pride, arrogance, and rapacity of the priesthood, in order to protect the rights of the nation, and they will soon experience the most inveterate hostility. But what is

still more painful, this antichristian system operates most injuriously to the interests of vital religion. Observe its influence on infidelity. The servants of God are now called to contend, and in no mean warfare, with this demon of darkness. The enemies of truth, taking their impressions of Christianity from the pomp, the worldliness, the rapacity, the intolerance, the cruelty connected with the Establishment, and not from the records of inspiration, feel themselves encouraged in maintaining that religion is nothing but a system of priestcraft. This is awfully the case in every country where the christian faith is taken into alliance with the state. Is not Germany overrun with neology? Has not France been cursed with atheism until the whole nation became one scene of desolation and bloodshed?

It may be further observed that the hierarchy, in the very presence of the noblest efforts for the amelioration of the human condition, and the universal diffusion of divine truth, not only remained neutral, but positively discouraged and resisted them as long as there was any hope in resistance. But when this method was vain and disgraceful—when she felt her influence gradually sinking, and perceived the principles of dissent rising in public esteem, she sought *either* to unite herself to our popular institutions—rather for the purpose of inoculating them with the views of party than for giving additional freedom and efficiency to their labours—or she attempted an imitation in her own community, but an imitation perfectly unique with her character, and presenting for the most part such success as painfully to remind one of the stupid exhibitions of the ancient magicians contrasted with the miraculous performances of the servants of the Most High. This Church has slept in disgraceful indolence, while the energies of others have been in powerful operation for the extension of truth. Her chief object has been worldly aggrandisement—not the conversion of the world.\* Look further at her influence, in producing delusion through the length and breadth of the land. The Establishment, as Hooker observes, rests on the principle of making every member of the state a member of the Church. But there are at least two fifths of the people who are entirely destitute of religion, who yet on this pernicious principle are encouraged to regard themselves as Christians. The unmeaning and antiscriptural ceremony of sprinkling is supposed to effect an entire change in the infant mind, to invest it with every requisite grace, and introduce it into a new and near relationship to the Almighty. The infatuation occasioned by this appalling evil is heart-rending. In the course of a generation, three millions of our people are dying under this delusion with a lie in their right hand. Is not this Church guilty of destroying the souls of men? Shall not their blood be required at the hands of her idle and greedy shepherds? But why should we confine ourselves to these particulars, when the entire history of the Establishment has been directly opposed to the genius of Christianity? Every age bears its attestation that she is a part of the mystery of iniquity. In describing the beast, John says in the apocalypse, “He had two horns like a lamb,

\* Who first carried Sabbath and daily education for the poor over the face of the land? The dissenter. Who originated and chiefly sustained the Bible Society? The dissenter. Who planned and upheld our earliest and most efficient Missionary Institutions? The dissenter. Our Tract Societies, Christian Instruction or Visiting Societies, our Benevolent Societies, whence are they? There is but one reply—from dissent.



and he spake as a dragon ;" by which we are to understand that he had a voice of terror. How emphatically descriptive of the Anglican hierarchy ! Claiming temporal as well as spiritual authority, she unhesitatingly brings to her aid the sword of the civil magistrate.

The foundation of this monstrous anomaly was laid in the cupidity of a relentless tyrant. Henry the Eighth, having shaken off his allegiance to Rome because the pontiff would not violate every law of humanity and decency in order to gratify his lust, proclaimed himself the supreme head of the Church in England. This was followed by a series of acts the most brutal in their character. The Church, thus originated, was more fully and firmly established in the reign of king Edward the Sixth. The first object contemplated was uniformity in religious matters. Two acts were passed towards accomplishing this end : the first in the second year, and the second in the fifth year of king Edward's reign. The last of these consummate pieces of legislative wisdom orders all and every person inhabiting the realm to attend the churches, to assist at the prayers, and to hear the preaching : it next charges the bishops and others to endeavour to their utmost to get the people to their churches, and to punish the refractory by all the censures and powers of punishment which they possessed : it concludes by inflicting penalties on all those who should attend or assist at the performance of any other sort of worship, whether catholic or protestant ; for the first offence, six months imprisonment—for the second, imprisonment for a year—for the third, imprisonment for life. Cranmer, the chief founder of this politico-religious establishment, was as much under the influence of a persecuting spirit as any of the Roman pontiffs. One sentiment advanced by him sufficiently confirms this statement. "Those who allow themselves any thought or action against this religion, alienate God from themselves by their impiety. We, therefore, as STEWARDS OF THE DIVINE MAJESTY, do hereby decree, that such persons as may be guilty of such a horrible crime of impiety, shall be sentenced to the loss not only of their property, but ultimately of their lives." !!!

In 1559, the first year of queen Elizabeth, another act of uniformity was passed, re-enacting the first one, and adding to the severity of its penalties. But the truth extended in the face of every opposition : hence we find that this female tyrant appointed a commission, consisting of bishops and others, whose authority extended to every part of the kingdom, and all ranks and degrees in the community. These commissioners were invested with absolute control over the principles of all men, and could, at their own discretion, inflict any punishment short of death on any person. If they suspected any person, and were destitute of any evidence against him, they might administer an *oath* to him, by which he was bound, if called upon, to reveal his thoughts, and to accuse himself, his friend, his brother, his father, upon pain of death. There was also about this time an act passed, to *compel all the people to go to the churches*. All persons, of whatever rank or degree above the age of sixteen years, who refused to go to some church or place of common prayer, or who should be at any conventicle or meeting under colour or pretence of any exercise of any religion other than that ordered by the state, every such person was to be committed to prison, there to remain until he should be ordered to come to some church or usual place of common prayer, and

there make an open submission and declaration of his conformity in the following words:—"I, A. B., do humbly confess and acknowledge that I have grievously offended God, in contemning her Majesty's lawful government and authority, by absenting myself from church, and in using unlawful conventicles and assemblies, under pretence and colour of exercise of religion; and I am heartily sorry for the same; and I do acknowledge and testify in my conscience, that no person hath, or ought to have, any power or authority over her majesty; and I do promise, that I will from time to time repair to the church and hear divine service, and do my utmost endeavour to defend and maintain the same." In case of disobedience, the offender was to abjure the realm, that is, to banish himself for life; and if he failed to do this, or if he returned to the kingdom without the queen's leave, he was to be adjudged a felon, and was to suffer as in cases of felony, without benefit of clergy, that is, to be executed.\*

The next movement of this monstrous hierarchy against dissenters was during the reign of James the First, when several excommunicating canon laws were passed, asserting the infallibility of the Establishment, and placing all nonconformist modes of worship under an interdict. In the reign of Charles the Second, 1662, another law was passed to enforce uniformity. This was directed against the ministers of religion. With its requisitions the consciences of many could not comply, and the consequence was that 2000 became proscribed. During this reign, two acts more were passed,—the conventicle, and five mile acts.† It is scarcely possible to detail the cruelties which were thus inflicted on those who dissented from the dominant party: much of the suffering endured has not been transmitted to posterity. All, however, is recorded in heaven. But what history details fills the mind with horror. During the reign of Henry VIII., Craumer committed Ann Askew, John Frith, and Hewet to the flames. Sentence was also passed by him against sixteen Baptists; but whether they were burnt or not, history does not inform us. We find that during the reign of Edward the Sixth, authority was given to six bishops, in connexion with some other self-styled divines, to search after all who dissented from the Established Church. The consequence was that many were taken. Some recanted and were dismissed; others remained firm to their principles and were sentenced to the flames. Among these, Joan Bocher excited the sympathy of the public. The humane prince was so struck with the cruelty of the sentence, that for some time he refused to sign the death warrant; but, overcome by the importunity of archbishop Cranmer, he ultimately submitted, not, however, without assuring him, with tears in his eyes, that if any wrong were done, the

\* See Hume.

† In addition to these intolerant enactments, we find there was the act of Supremacy, which was frequently directed against the dissenters—the Corporation and Test Acts—and the Ecclesiastical Courts. These Courts originated with the Roman pontiffs. Their history is involved in considerable obscurity. The laws connected with them were published by pope Gregory IX., in the thirteenth century, in five books of decretals, to which pope Boniface VIII. added a sixth book a short time after. Some further enactments were made by Clement V., and John XXI. A seventh book, and a book of institutes, were added by Gregory XIII. In addition to these authorities of foreign origin, may be mentioned the *Constitution*, passed in this country by the pope's legates, Otho and Othobon, and the archbishops and bishops in council assembled, in 1237, 1269. Also canons passed in 1603.—See *Burns, Vol. I., pref. p. 26.*

guilt should lie entirely on his head. Two years after this, Cranmer burnt Van Paris, a Dutchman, for heresy. Such was the character of this founder of the English Church.

In the days of queen Elizabeth, the prisons were filled with nonconformists; and Neale informs us, that in consequence of hunger and cold, and the loathsome state of their dungeons, they died like rotten sheep. On Easter day, 1575, a congregation of Dutch Baptists was taken at Aldgate; twenty-seven were committed to prison; four of them recanted and were released, after bearing lighted faggots in their hands; several were banished, others were consumed to ashes at the stake. Under the Stewarts, the same inhuman system was carried on: not content with filling England with lamentation, and mourning, and woe, their atrocities were extended to Scotland, and the inhabitants were hunted from mountain to moor, and persecuted even unto death. A crisis, however, now arrived; the nation, driven into a state of desperation by the aggressions and cruelties of the hierarchy, rose up with a determined front to assert its rights, and save, from utter destruction, its expiring liberties. Charles the First, who at this period sat on the English throne, naturally weak and short-sighted, understood not the signs of the times. The false incense of a crafty and bigoted priesthood, offered to him for the sake of securing—not his prerogative, but their own domination, he mistook for loyalty; flattered by their hypocrisy, he obeyed the impulse of gratitude, and never failed to yield to their wishes, though at the expense of justice and humanity. But in making them more than subjects, he made himself less than a sovereign. He violated the constitution of his country, sacrificed the crown to exalt the mitre, and oppressed his subjects to uphold his tottering throne. Monarchy and the church became ultimately hateful, and by grasping at too much, lost all. The following circumstance will show to what lengths the priesthood at this time proceeded, and thus hastened their own downfall. Dr. Leighton, a man of unimpeachable character, distinguished for his learning and piety, having written against the abominations which were rampant in the Church, was condemned by the High Commission Court to be imprisoned for life, to pay a fine of ten thousand pounds, to be degraded from his ministry, whipped, set on the pillory, have one of his ears cut off, one side of his nose slit, and to be branded on the forehead with S. S., for a Sower of Sedition; then to be carried back to prison, and after a few days, to be pilloried again, and whipped, have the other side of his nose slit, the other ear cut off, and shut up in his dungeon, to be released only by death. Archbishop Laud pulled off his cap when this barbarous sentence was passed, and gave God thanks for it.\*

Such deeds of darkness could not long be borne. The clouds had for some time been gathering, and the horizon had assumed a most portentous aspect. At length the storm arrived—the monarchy and hierarchy were entirely swept away. There were doubtless other causes in operation conspiring to hasten these events; but they chiefly arose from the arrogance and presumption of a bigoted and aspiring priesthood. Charles was their slave, and he was ruined. The moral and political atmosphere, however, soon brightened. England became great and prosperous: she sat as queen among the nations, under the wise administration of the protector. Men, endowed with the most splendid talents and exalted piety, occupied every

\* See Price's History of Nonconformity. Vaughan's Stuart Dynasty.

important station in the Church. Men, of the most powerful minds, sat at the helm of affairs. Milton was Cromwell's Secretary. Wisdom sat in his councils. He stilled the fury of persecution; and though religious controversies were keenly agitated, the civil rights of contending parties were held sacred.

But ere the system of government thus introduced could be perfected, and as the happiest results were just realized, the Restoration came as with a withering curse, and swept it all away. Despotism, once more enthroned, brought with it irreligion, profaneness, and vice. The national character became suddenly transformed. Episcopacy was once more proclaimed the only religion of protestants; and tyranny, intolerance, and persecution followed. De Laune informs us, that between the restoration of Charles II., and the revolution of king William, a period including only eighteen years, 60,000 persons suffered severely for conscience sake; and property, amounting to two millions sterling, was wrung from them. Since the year 1689, when the toleration act was passed, dissenters have, in various different ways, been harrassed and persecuted. Howitt states, that from 1690 to 1736, 1180 Quakers were prosecuted, 302 of them were incarcerated, and nine died in prison. This awful amount of suffering arose from non-payment of tithes and church rates; the sum demanded was in many instances a mere trifle, but our clerical shylocks must always have their pound of flesh.\* In Ireland, during the last fifty years, thousands have been butchered by the agents of our merciful establishment. At a county meeting held at Wexford, July 30th, 1831, B. Osborne, Esq., speaking of the system of tithes, said, "I have taken the laborious trouble to search accurately the files of some Irish journals, and I have found that no less than 26,000 persons have been butchered in twenties and tens, during the last thirty years in Ireland, in the enforcement of this system." This antichristian hierarchy has undergone no change. Amid the changes which have transpired in society, it still bears on its front the mark of the beast. Circumstances now before the public confirm, beyond contradiction, this statement. Some of the most persecuting statutes are now in existence; the demon of intolerance is still alive: thanks to heaven its power is somewhat curtailed. It can no longer commit our bodies to the flames, or doom us to perpetual banishment; but what it can it does. In Ireland it drenches

\* The rapacity of the priesthood reminds the writer of the following parable which he lately read. "A certain woman found by the way side a lamb, perishing with cold and hunger. She had pity upon the lamb, and took it unto her house, and nursed it, and brought it again unto life. And it came to pass, that the lamb grew up, and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when, lo! the priest came unto the woman and said, 'The first fruits of every thing belong unto the Lord, and I must have the wool.' The woman said, 'It is hard.' The priest said, 'It is written;' and so he took the wool. And it came to pass, that soon after the ewe yeaned, and brought forth a lamb; when, lo! the chief priest came again unto the woman and said, 'The firstling of every flock belongeth unto the Lord: I must have the lamb.' The woman said, 'It is hard.' The priest said, 'It is written;' and he took the lamb. And when it came to pass that the woman found that she could make no profit from the ewe, she killed and dressed it; when, lo! the chief priest came again unto her, and took a leg, a loin, and a shoulder, for a burnt offering. And it came to pass, that the poor woman was exceeding wroth, because of the robbery; and she said unto the chief priest, 'Curse on the ewe; O that I had never meddled therewith.' And the chief priest straightway said unto her, 'Whatsoever is cursed belongeth unto the Lord;' so he took the remainder of the mutton, which he and the Levites ate for their supper."—*Christian Baptist, Vol. I.*

the earth with human blood. In England it plunders and imprisons. Where is the man whose property it has not demanded? Our houses, our fields, our gardens, our pockets, have been plundered; and all in the name of heaven, under the mask of that holy and beneficent religion which enjoins forbearance, compassion, and love, whose voice in sweet and tender accents announces peace on earth, good will to men.

Sufficient, we presume, has been said to prove our position, that the Establishment is essentially antichristian. As an Establishment, she hands over the support and advancement of religion to earthly rulers—men whose minds may be directly opposed to the spiritual reign of Christ. She secularizes the ministers of the Gospel, and introduces to the sacred office men totally unfit for its important and solemn functions. Her principles have mainly been derived from Rome. She cripples the energies of government, presents to the world a caricature of religion, and has in every age displayed a spirit as opposed to the Gospel of Christ, as darkness is opposed to light. It becomes then a question of no ordinary moment, What, under existing circumstances, is the duty of Christians? This question it behoves the Churches of our Lord calmly and unshrinkingly to investigate. Are we justified by conniving in any way at this monstrous evil? Can we stand by and behold the authority of our Saviour usurped, his sceptre wrested from his hand, and the laws of his kingdom set at nought? How can we, with the New Testament in our hands, and having sworn allegiance to heaven in the most solemn manner, support a system so totally at variance with all we hold dear? But an objector may say, "It is the law of the land." True: but does he not remember the intrepid conduct of the three Hebrew youths; they found it safer and wiser to obey God rather than man. It was the law of the land that Christianity should be crushed during the primitive ages; but how did the Apostles act? Defying every opposition, they preached the glad tidings of salvation to a fallen world, and rejoiced that they were counted worthy to suffer for Christ's sake. "They took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance." The objector, still clinging to the same position, may say, "Are we not commanded to obey the powers that be?" Certainly: but not in religious matters. We are commanded to render unto Cæsar the things which are Cæsar's, and no more. There is no proposition more palpably just, than that what is civil alone falls within the province of civil government; and that what is religious is, from its very character, necessarily beyond its control. In religion we owe no obedience but to the God of heaven. The things which are Cæsar's are strictly civil matters; when, therefore, he interferes with the laws of heaven, my duty to God calls for resistance—I can in *no way* countenance any of his pretensions. Disciples of Jesus, act a consistent part; cast away all unholy and selfish considerations. Your Lord is insulted, his cause is impeded in the world, conscience is violated, the peace of society disturbed, infidelity propagated. Let there be then an immediate and determined effort. Lose sight of the political aspect of the question, but regard yourselves as being under the imperative necessity of vindicating the honour of your Saviour's throne. Let your exertions be accompanied with earnest and fervent prayer, that the period may speedily arrive when the angel shall cry with a loud voice, "*Babylon the great is fallen! is fallen! Rejoice over her thou heaven, and ye holy apostles and prophets. Alleluia, salvation, and glory, and honour, and power, unto the Lord our God.*"

Castle Donington.

I,

J. J. OWEN.

## SKETCHES OF CHARACTER.

## No 1.—THE CONVERTED INFIDEL.

IT is very delightful to observe the diversity of means which the Providence and Grace of God employ in bringing men to a saving knowledge of the truth. Often very weighty and momentous results may be traced to apparently very trivial and unimportant events. Sometimes an incidental observation, thrown into the mind of a careless and irreligious person, has been the germ for thought, which has terminated in their reformation and conversion to God. To observe and often to retrace all the way the Lord has led us, is both our duty and privilege. To mark the leadings of the divine hand in reference to others is both instructive and profitable. M. J., during the early part of his life, regularly attended divine worship, and was often seriously impressed with the necessity of a change of heart, and the supreme importance of decided piety. His religious friends, in connexion with the restraining grace of God, preserved him from profaneness of spirit, or profligacy of life. Indeed, he had considerable pleasure in hearing the preaching of the Gospel, and reading books of a pious tendency. But he was not decided: he remained satisfied with being a hearer of the word only, and hence received not the blessing which accompanies believing and obeying the same. In this state of mind he removed to the metropolis, and became exposed to all the dissipating scenes and destructive snares of a large city. Now his course of life was materially altered for the worse. Having no stated place of worship to which he was attached, his attendance at the house of God was negligent and irregular. He soon fell into the society of those who openly ridiculed religion, and treated every thing sacred with the utmost contempt. He took his place in the seat of the scorner, he became the companion of sceptics, and he now thought it requisite to furnish himself with the arguments of unbelievers. Naturally of an inquiring state of mind, he read with eager avidity the plausible works of Volney, and of Voltaire, and other sceptical authors. His heart having been foremost in this downward path of unbelief and ruin, it required little to enlist him among the open enemies of God and the christian religion. Initiated in the false science of infidel sophistry, possessed of an active mind, and a ready utterance, he advocated every where the cause of his diabolical master. In this course he persisted for years, until he became, in his deluded convictions of mind, a thorough infidel. As such he laboured hard to disseminate his principles. He did so with those among whom he worked; he did so with persons whom he accidentally met with, especially if they betrayed any leaning towards the opinions of unbelievers; he did so in his family. He, with a zeal which would have done credit to a better cause, endeavoured with indefatigable assiduity to instil the deadly poison of scepticism into the minds of his wife and children. If he did not extensively succeed, it was not owing to his indifference or neglect. He was an earnest recruiting officer of the prince of darkness. At this period, however, he was extremely unhappy. The deeper the roots of unbelief struck, the more deeply he felt the wretchedness of his own condition. Often his distress of mind bordered on madness. Several times he purposed self-destruction. His hours of infidel fellowship with kindred minds were followed by darkness, uneasiness, and almost despair. The intoxicating cup only banished reflection for a transient season, and to this he had very frequent recourse. With the banishment of this, a ray of hope was thrown

around his path. Having, for a considerable period, avoided the practices and the society of inebriates, he was induced to enter one of our chapels in the metropolis, and once again he found himself in an atmosphere very similar to that in which he had spent the Sabbaths of his youth. His attendance on the services of the Lord's house were repeated; and as the truth was exhibited before his mind, his sceptical principles gave way, his obdurate heart was softened, his imminent peril became manifest, and he fled to the Saviour whom he had scorned, for mercy and salvation. He sincerely sought and found mercy: in the atoning sacrifice of Christ he found a basis of hope, and here he commenced building for eternity. It was truly affecting to hear the honest, simple, and thrilling statement of his past experience. To see the lion transformed into a lamb, the raven into a dove, the curse into a blessing. He is now a baptized follower of him who came into the world to save the chief of sinners. He is now diligently labouring to tear up the foul principles which he had so long and earnestly endeavoured to plant in the minds of those around him. He is now rejoicing in hope of the glory of God. Hallelujah. To God be the undivided praise.

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

J. BURNS.

### AN ADDRESS TO THE YOUNG, ON THE WORTH OF THE SOUL.

DEAR readers, and especially dear young readers of the General Baptist Repository, permit one who loves you, and who himself, while young, felt the importance of his soul's salvation, to address you on this unspeakably momentous, yet much neglected subject. You are, many of you, moral, useful, amiable, and lovely; you want but *one thing* to make you all we could wish you to be; but, alas! that one thing is *the one thing* needful. You greatly excite our hopes and our fears. On the one hand we hope, desire, and pray, that we may soon see you decided on the Lord's side; giving yourselves to him who is too great and too good to be put off with the blind and the lame for sacrifice; whose soul desires the first-ripe fruits; who loves young hearts, young efforts in his cause, and young prayers. On the other hand, we fear lest your threefold foe should overcome you, and your susceptible hearts be ultimately hardened through the deceitfulness of sin.

Let the subject of this address, then, engage your thoughts. He who spake as never man spake, his enemies being judges; he who only can tell what is included in the loss of a soul; he who comprehends the meaning of eternal life; he who judged the salvation of souls a matter sufficiently important to induce him to become incarnate, to suffer, bleed, and die; he has said, "What shall it profit a man, if he gain the whole world and lose his own soul?" That "thing of greatest worth the whole creation round," is the soul of man.

Man is not that little, unimportant, insignificant insect which some writers in their airy flights and "voluntary humility" represent him. The whole conduct of his Creator, Preserver, and Redeemer towards him shows him standing high in the scale of being. Made but a little lower than the angels; crowned with glory and honour; invested with dominion over all the creatures in earth, air, and sea; placed in a world, on the preparation of which for his reception infinite power and skill had been employed; endowed with intellectual faculties and moral powers which

capacitate him for knowing, loving, serving, and enjoying God for ever; though fallen, like some splendid palace majestic in ruins, in our nature is found the material of which divine grace shall rear a temple, compared to which Solomon's had no glory, and which shall be an everlasting habitation of God through the Spirit.

"I am fearfully and wonderfully made," said the Psalmist. This is true, if we refer only to the mechanism of our frame. Our material structure is such, that he who can understand it only to a small extent, and yet not see indubitable proofs of Almighty power and infinite wisdom, must be a fool. But in this respect the meanest and the noblest, the largest and minutest of organized beings, are wonderfully made. Man is especially so, as possessing an immortal principle, a never-dying soul, at present in mysterious union with this material structure. How fearful is the soul's capacity for happiness or misery. Proofs and illustrations of this are numerous even in this world. Even here the sincere, decided, eminent followers of Christ, amidst the world's tribulations, at times rejoice with joy unspeakable and full of glory. Even here the transgressor feels that his ways are hard: he enters into the meaning of the wise man when he said, "The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?" or of the apostle, "a fearful looking for of judgment."

But, dear friends, you believe the ennobling doctrine of the soul's immortality—in the everlastingly continued increase of its capacities for happiness or misery—in eternal rewards and punishments—and that your future condition depends not upon the wealth here gained, the pleasures here enjoyed, the smiles or the frowns of your friends or your foes, but upon the smile or the frown of the Creator and moral governor of the world; upon your spiritual and eternal life here begun, your moral and religious character here formed.

But how shall we estimate the worth of the soul? with what can it be compared? "Can ought paint its *value* to our thought? Its immortality, the everlasting expansion of its capacities for weal or woe, are some of the elements on which its value depends. There will come a period in our future existence when our redeemed soul, supposing it to have enjoyed only the smallest portion of heaven's bliss, it being a definite and continued degree of happiness, will have enjoyed more happiness than has been enjoyed by the eight or nine hundred millions of human beings now living; more than has been enjoyed by all who have lived since the creation of man, or who shall live until the great burning day. The sum of its enjoyment, in the world of glory, will as much exceed the aggregate of the enjoyment of all the myriads of men in the present state, as infinite happiness exceeds finite."

Yes: this would be the case with a small degree of happiness extended through infinite duration. But the redeemed and happy soul will have not a small degree of happiness, "but a far more exceeding and eternal weight of glory," such as eye hath not seen, ear heard, neither hath it entered into the heart or mind of man to conceive of or imagine. O, to think of all the capacious, ever expanding vessels of mercy afore prepared unto glory, filled with all the fullness of God! Each one will soon have enjoyed more happiness than all the united energies of men could possibly confer upon the myriads of our race from the first to the last moment of time.

On the other hand, the soul's capacity for suffering is such, admitting its



immortality, that the sum of misery to be endured by each individual lost soul is so great, that all the misery of man upon him from war, pestilence, famine, disease, and the long catalogue of mortal woes, will be only as a drop to an ocean, an atom to a world, or time to eternity!

Let us then, dear friends, labour to get our minds impressed with a deep conviction of the unutterable worth of an immortal spirit; let us estimate aright, as far as it is given to man in his present state to estimate aright, the amount of eternal bliss which the careless sinner, the gospel neglecter, must forego; and the amount of eternal misery to which he will subject himself, by living and dying, as multitudes, while you are reading this address are living and dying, without faith, without holiness, without God, and without Christ in the world.

J. LYON.

#### LAMARTINE'S TRAVELS IN THE EAST.

DEAR SIR,—We left this interesting traveller on the banks of the Jordan, gazing on the flowing stream, which, eighteen hundred years ago passed over the head of the Lord Jesus Christ. We now bring him to those waters or lakes, the shores of which were often trod upon by the Saviour and his disciples. "We saw two villages suspended upon the steep banks of Lake Genesareth, the one at a quarter of an hour's march in front of us, on the other side of the Jordan; the other at some hundreds of fathoms on our left, and on the same side of the river. We did not know by what race of Arabs these villages were peopled, and we had been warned to be on our guard. They were ignorant who we were, why we marched with so much confidence amongst them; and they might naturally suppose that we were followed by forces superior to those they could bring against us. Fear for the morrow, apprehensions of a prompt vengeance, were thus the safeguards of our journey. In this belief I went and audaciously fixed my camp in the very midst of the Arab village of which I spoke last. I do not know its name; it is built, if one can so speak, of houses, mere shapeless blocks of stone and mud, on the extremity of the elevated shore of the sea of Galilee. Whilst our Arabs fixed the tents, I descended alone the precipitous ridge which led to the lake; its waters bubbled upon the sides, and bordered them with a fringe of light foam, which vanished and reappeared at each return of its short and quick waves, like the rolling of a quiet and deep sea on the sands of some narrow gulph. I had scarcely time to bathe in its waters, the theatre of so many actions in the grand moral and modern poem, the Gospel, and to collect for my European friends some handfuls of its shells. Already the sun had sunk behind the high, black, volcanic peaks of the heights of Tiberias, and some Arabs, who had seen me descend alone, and who were loitering on the shore, might be tempted by the occasion. With my musket in my hand I advanced straight up to them; they looked at me, and saluted me, putting their hands on their hearts, and I returned to the tents. We stretched ourselves on our mats, overcome with lassitude, but our hands on our arms, to be ready at the first alarm. Nothing broke the silence and the slumber of that beautiful night, in which we were lulled by the soft and pleasing waves of the sea of Jesus Christ against its banks by the wind which blew in harmonious gusts upon the tightened cords of our tents, and by the pious sentiments and sacred recollections which each of those sounds induced within us.

"In the morning, when we left our tents to go and bathe again in the lake, we only saw the female Arabs combing their long black hair on the terraces of their huts, a few shepherds occupied in milking for us, the cows and she-goats, and the naked children of the village, who were playing familiarly with our horses and dogs. The cock crowed, the infant cried, the mother rocked or suckled, as in a peaceful hamlet of France or Switzerland. We got on horseback, to skirt as far as the termination of the sea of Tiberias, the sacred limits of the beautiful lake of Genesareth. The caravan moved in silence from the village where we had slept, and marched upon the western shore of the lake, at some paces from its

waters, on a strand of sand and shells, sprinkled here and there with tufts of laurel, roses, and plants with a slender, indented leaf, which bore a flower similar to the lilac. On our left a chain of perpendicular hills, black, naked, hollowed with deep ravines, and speckled from space to space with immense loose and volcanic stones, stretched the whole length of the shore which we were proceeding to coast. None amongst us raised his voice: all our thoughts were inward, concentrated, and profound—so intensely spoke the sacred remembrances in each of us. It was not a great man, or a great poet, whose favourite abode here below I was visiting. It was the Man of men—the divine Man—nature, genius, and virtue made flesh. The incarnate divinity, whose steps upon the very shores he pressed the most, upon the very waves which supported him, upon the hills where he seated himself, upon the stones on which he reposed his head, I had come to pore. He had, with his mortal eye, looked on these hills, this sea, and these waves and rocks; or rather this sea, these hills and rocks, had looked on him. He had trod a hundred times this road on which I was reverentially stepping: his feet had raised the very dust which sprang from under mine. The grand and mysterious scene of the Gospel passed almost entirely upon this lake, and the borders of this lake, and upon the mountains which surround and look upon it. There is Emmaus; there is Tiberias, where he appeared to Peter; there is Capernaum; there is the mountain where he delivered the sublime sermon of the mount; where he multiplied the loaves and fishes, as his word brings forth and multiplies life. Behold the gulph of the miraculous drawing of fishes. In fine, behold the whole Gospel, with its affecting parables, and its tender and delightful images, which appeared to us such as they appeared to the auditors of the divine Master, when he showed them with his finger the lamb, the sheepfold, the good shepherd, the lily of the valley. In a word, behold the country which Christ preferred on this earth; that which he selected to witness the first scenes of his mysterious drama; where, during his obscure life of thirty years, he had his parents and his friends according to the flesh; where that nature, of which he possessed the key, seemed to him the fullest of charm; and those mountains where he saw, as we did, the sun rise and set, which was to measure his mortal days with such rapidity. There it was he came to be at rest, to meditate, to pray, and to exercise his love for man and God.

“The sea of Galilee, about a league broad at the southern extremity where we had come upon it, expands insensibly up to the height of Emmaus, the termination of the promontory which hid from us the town of Tiberias; and thence the mountains which confine it all at once recede into large gulphs on both sides, and form it into a vast basin almost round, in which its waters stretch over a bed of about twelve or fifteen leagues in circumference.”

In lord Lindsay's letters on the Holy Land, he says, “The sea of Galilee is a sheet of water about fifteen or sixteen miles in length, and from six to eight in breadth. It is fed at the north end by the river Jordan; a river with the same name issues from its southern extremity, and continues in a tolerably even course to the Dead Sea.”

Lamartine's description of the northern shore of this interesting lake is as follows:—“The whole of the northern extremity of the sea of Galilee consists of a slope of fields, which appear under cultivation. We perceived the brown stubble of the last harvest, and large fields of rushes, which the Arabs cultivate wherever they find a spring to water the roots. Our route was only varied by the uncouth form and strange colours of the high masses of hardened lava which were scattered thick around us, and by the remains of walls and gates of destroyed towns, and of columns extended on the earth, which our horses jumped over at every step. The shores of the sea of Galilee, on this side of Judea, are but a single town, if the expression may be used. The multiplied ruins before us, the number of the towns, and the magnificence of construction which their mutilated fragments bespeak, recall to my memory the route which runs along the foot of Mount Vesuvius, from Castellummare to Portici. As there, the banks of the lake Genesareth appear to bear towns instead of harvests and woods.

"After two hours' march, we arrived at the extremity of a promontory which juts into the lake, and the town of Tiberias appeared all at once before us, the living and dazzling apparition of a town of two thousand years. Entered Tiberias in the midst of a storm and flood of rain from the south: took refuge in the Latin Church: caused a lighted fire to be brought into the middle of the deserted Church, the first temple of Christianity.

"The interior of Tiberias does not fulfil the expectation created by the distant view. It is a confused and dirty assemblage of some hundreds of houses, similar to the mud and straw cabins of the Arabs. We were saluted in Italian and German by several Polish and German Jews, who, towards the end of their days, when they have nothing more to expect than the uncertain hour of their dissolution, come to pass their last moments at Tiberias, on the banks of their sea, in the very heart of their country, so as to die beneath their sun, and be buried in their land, like Abraham and Jacob. To sleep in the bed of one's fathers, it is evidence of the inextinguishable love of country. It is the sympathy and affinity between man and the dust of which he is formed, from which he has sprung. This is undeniable. It is well, it is happy for him, to bear to its place that little dust which has been lent him for a few days. Let me also sleep, O my God, in the land and near the ashes of my fathers."

In our next paper we will conduct our readers to the city of Jerusalem, passing by the identical valley where David slew the Philistine, Goliath of Gath. We will present this ancient city as it appeared to Lamartine but a few years ago. Also the mount of Olives, and the garden of Gethsemane. These are spots which live in the memory of every Christian, because they are associated with scenes which are immediately connected with the best interests, and the brightest hopes of man.

Yours, very affectionately,

5, Notintone Place, Jan. 1841.

H. HUNTER.

## CORRESPONDENCE.

### LIMITATION OF THE THINGS THAT ARE CÆSAR'S.

*To the Editor of the General Baptist Repository.*

DEAR SIR,—In the February number of the Repository, page forty-six, the following question is asked,—“What are ‘the things that are Cæsar’s,’ in contradistinction to ‘the things which are God’s?’” Unless you have obtained something more appropriate as an answer to the question, perhaps the following remarks, extracted from a work lately published by Dr. Wardlaw,\* may satisfy the friend who seeks information through the medium of your valuable periodical.

“What is the legitimate province of the civil magistrate in regard to religion? Upon this question, ‘What saith the Scriptures?’ There is much there sometimes comprised in few words. We have the general order of our divine master in a single emphatic sentence—‘Render unto Cæsar the things which are Cæsar’s; and unto God the things which are God’s.’ We are not to imagine any thing so inconsistent with the uncompromising truth, the perfect sunlight simplicity of that Master’s character, as that in these words he gave an evasive answer to an insidious question—that he thus met guile with guile, and foiled the dissemblers with a weapon of their own. He meant what he said; and what he said expresses a plain distinction. The distinction manifestly is, between things *civil* and things *sacred*—the rights of earthly governors and the rights of the divine. The words are addressed to Jews. Those Jews were under the obligations of their own law; and if their paying tribute to Cæsar had, in any way, been incompatible with the obedience they owed to God, they could not have been permitted, far less enjoined, to pay it. God, in his providence, had brought them under the yoke of Rome; and Jesus teaches them, that what was exacted by those who had the mastery over them, for the support of the imperial government, it was no infraction of their

\* National Church Establishments Examined.

higher allegiance to pay. The payment was not a *religious act*. Had it been so, it would have been a rendering to Cæsar of the things that were God's. Under their own theocracy there was, properly speaking, no distinction between these. God and Cæsar were one. Jehovah was both—the Divine Head at once of their ecclesiastical constitution, and of their civil government. Under this peculiar economy, what pertained to the one pertained to the other; but when the words are applied to Christians, the case is different. We are under no theocracy. There is no such identity now in the object to whom we render our civil and our religious homage. The distinction, however, remains between the two descriptions of debts and duties. We are still the subjects of God, or Christ, and the subjects of Cæsar. How, then, are we now to distinguish between what we owe to the one, and what we owe to the other? Are we not to regard *religious* debts and duties as what we are to render to the one, and *civil* debts and duties as what we are to render to the other? There is a distinction—a distinction which, generally speaking, is sufficiently well understood, between things civil and things sacred—between the duties of the first, and those of the second table of the law. If in some points difficulty be experienced in tracing with precision the line of demarcation between them, it may be a question deserving consideration, how far such difficulty may not, wholly, or in part, find its cause in the very habits of thought—so inveterate, and consequently so hard of segregation, into their respective elements—which have been engendered by their unnatural intermixture. The very designation of a *civil magistrate* ought to be understood as defining his official functions, and limiting them to the civil department. When he comes upon religious ground he steps beyond his province. All that is properly religious lies between God and the conscience. No human authority is entitled to interfere with it. If, while we are conscientiously and cheerfully 'rendering unto Cæsar the things that are Cæsar's,' Cæsar should overstep the limits of his commission, and demand of us, in one jot or tittle, 'the things that are God's,' in such a case, disobeying Cæsar is not disobeying the God who has enjoined submission to Cæsar; because, in going beyond his legitimate boundary, Cæsar himself is the transgressor; he has interfered with what did not belong to him; he has presumptuously intruded into the province of the King of kings; and if *he* transgresses in commanding, it can never follow that *we* should sanction and share his transgression by obeying.

"It is a most important principle on the present subject, that *the right of rulers to enact*, must be coincident in extent with *the obligation of subjects to obey*. Religion is a matter in which no man can be under obligation to obey his fellow man; and for this reason, it is a matter in which no man can have a right to enact for his fellow man. The right cannot go beyond the obligation. If it could, there would be two obligations imposed on the unfortunate subject of Cæsar and of God, by both of which he is bound, and yet both of which, contradictory as they are of each other, it is impossible for him to fulfill. The authority of civil rulers, moreover, involves the power of *coercion*; that is, of compulsion by penalty. The sword is the only instrument of that power; and to the extent to which the power legitimately reaches, the sword must not be borne in vain. But religion admits not of coercion. The two terms can never be made to comport. The one belongs to heaven, the other to earth; and they are, in their natures, as far asunder. They mutually neutralize and destroy each other. Where coercion begins, religion ends. All compulsion is impiety; a profane and presumptuous usurpation of the paramount rights of Deity; an overt act of treason against the Supreme Ruler; an attempt to force one of *his* subjects to withdraw his allegiance from him and give it to another—to a creature, to a dependent! Were some underling of a mighty prince to claim for himself, and threaten to exact, by severe penalties, the homage which the laws appropriated to the prince himself, he would be chargeable with a presumption less flagrant, even by infinitude, than that of which the prince is guilty, in compelling obedience to his enactments on the part of those who, in their consciences, regard such obedience as involving in it the 'rendering to Cæsar the things that are God's'—the abstraction, for the honour of a human master, of

what is due exclusively to the divine. The civil magistrate can have no power in religion; because the power which belongs to him is, in its very nature, coercive—and in religion such power is inconsistent with *its* very nature, and incapable of being exercised."

Hoping these remarks may satisfy the Querist,

I remain, Yours cordially,

Feb. 12th, 1841.

A FRIEND TO RELIGIOUS LIBERTY.

#### RELIGIOUS TRACT SOCIETY.

To the Editor of the General Baptist Repository.

DEAR SIR.—I was exceedingly pleased with the valuable remarks of your Derby friend, as contained in your Repository for December last, in reference to the duty of christians supporting, more efficiently, the London Religious Tract Society. Our friend laments the thin attendance at the anniversary of the Derby Auxiliary: would to God that such a complaint was confined to Derby.

A few evenings since we had a very interesting meeting, held in the Assembly Room, at Nottingham, when Mr. Jones was present as a deputation from the Parent Society, and on which occasion a union was effected between the "Nottingham and Nottinghamshire Auxiliary to the London Religious Tract Society," and the "Nottingham Religious Tract Societies Union." It is generally understood that the object of the various Auxiliaries is to extend, as far as possible, the sale of the numerous and valuable publications issued from the Parent Society; and to aid the Parent Institution in its Godlike enterprise, by increasing its subscribers. But as regards the Tract Union alluded to above, it is more than probable that but few comparatively of your readers will be at all familiar with the nature of its operations; consequently I presume the subsequent account will interest some. Previous to the formation of the Union, which was established in the summer of 1837, some parts of Nottingham were supplied with three or four tracts by different denominations, whilst others were totally neglected; so that the conductors of the respective Tract Societies felt desirous to effect a remedy: and after several meetings, they most unanimously resolved to form a Union, consisting of those Tract Societies that distribute scriptural truth as contained in the publications of the London Parent Tract Society. It may be well to observe, that this Union does not interfere (except by friendly suggestion) with the government or internal arrangement of any Tract Society. The committee of management is comprised of two representatives from each Society, with the Treasurer and Secretaries of the Institution. The first business which claimed

the attention of the committee was that of dividing the town into districts, and giving to each a portion which they were requested to supply with tracts, so that Nottingham is now entirely supplied without an infringement of one Society upon the ground of another; all of which has been most amicably accomplished. The committee, having effected a division of labour in the town, visited the adjacent villages; and where tracts were not circulated they endeavoured to persuade parties to commence, inviting them to co-operate with the Union, sending, in common with the town Societies, an annual report of their proceedings.

It is also worthy of remark, that several Societies, both in the town and country, which were in a drooping condition, are now more firmly established, and promise to be increasingly successful. The two institutions now blended in one, are denominated, the "Nottingham United Auxiliary Religious Tract Society." And it is a pleasing circumstance, that the committee for the present year consists of members of the Church of England, the Society of Friends, and various bodies of dissenters; moreover the four Secretaries are, a Churchman, Independent, General Baptist, and New Methodist.

In conclusion, I would just take the liberty of recommending to our Derby friends, as well as those of other large towns, the importance of establishing similar institutions.

I remain, dear Sir,

Yours in Christ,

Sneinton, Jan. 27, 1841.

C. L.

#### THE MOTHER'S PRAYER AND INFLUENCE.

To the Editor of the General Baptist Repository.

SIR,—The very practical reflections on the new year, in your January number, led me to think that the following facts may have a practical and beneficial effect on the minds of some of your readers; and especially prove a source of encouragement to mothers to persevere in prayer to God on behalf of their children.

E. C.—I was a member of the Methodist society for nearly thirty years, of amiable and meek disposition, unostentatious yet sterling piety, untiring in zeal, and constant

in her efforts to do good. Many, even on the bed of sickness and verge of the grave, were, through her pointed reproofs and exhortations, brought to yield to the Spirit's strivings; and, deeply convinced of sin, stung by keen remorse, and oppressed by deep conviction, pointed to the Lamb of God, and enabled to believe to the saving of their soul. Often has the christian minister present begged her to engage in prayer with the afflicted, in whose chamber they often met; and the dying, as well as the living, have testified that these seasons were "times of refreshing from the presence of the Lord."

But her children, three of whom were sons, engaged her most intense and persevering solicitude. One mode adopted by her cannot, I think, be too generally practised; that of taking one or two of her children apart, and pleading with God for each, by name. Here a circumstance may be mentioned worthy of record. After pleading with more than ordinary earnestness at a throne of grace for, and with her two youngest sons, the elder, on coming down stairs said, by way of joke, "Capital good prayer-meeting, brother!" which seemed quite to wound and dishearten his mother, who said, "Ah, my boys, I sometimes fear all is vain for you;" little thinking, that at that very moment the heart of her youngest son was wretched through deep conviction, produced by the prayer he had just heard, which stuck as an arrow of the Lord for some years, until he sought pardon and peace through believing in Christ.

For many years the faith of this pious mother was severely tried, until trials of almost an unparalleled extent brought her to the grave, yet triumphing through faith in the blood of Christ. Some short time, however, previous to this, her second son, then a classical assistant in a school at Reading, was, through the pious conversation and advice of his fellow-assistant, but especially through the affectionate and pointed ministry of the Rev. Mr. Sherman, now at Surrey chapel, London, converted to God; was some time a missionary student at the Rev. J. G. Pike's, of Derby; ultimately, a General Baptist missionary in Orissa, where he finished his short but useful career. It may here be remarked, that

perhaps the only piece of poetry he ever composed, was on "My mother," and appears in your Magazine for 1830.\* About this time the eldest, who at an early age had left home, associated with the vile, and whose conduct was long affectingly portrayed by the parable of the prodigal son, arose and came to his father, and joined the Church of Christ. Nearly at the same period her youngest son, also, through the constant and affecting exhortations of this pious mother, was constrained to yield to the convictions which had so long been concealed, and cry out, "Nay, but I yield, I yield; I can hold out no more!" Thus on her death-bed she saw her prayer answered, her sons converted to God, and could say, "Lord, now lettest thou thy servant depart in peace," &c.

Much might be said as to the influence of this praying mother; but I close this paper by stating, that often has her youngest son, who is now a member of the University of Oxford, declared, that all his prosperity, success, and conversion, he owes, under God, to the influence and prayers of his pious mother. C. M. J.

#### QUERIES.

COULD I be favoured, through the medium of your very valuable Repository, with an exposition of the latter part of the 3rd verse in Revelations xvi., "And every living soul died in the sea."

Louth, Feb. 8th, 1841. Yours, &c., J. F.

WERE the fishes preserved alive at the deluge, or did they die? SIMPLEX.

Is there any similarity between imagination and faith? If there is, wherein does it consist—how may they be distinguished from each other—is there any danger of confounding them—and what would be the consequences of so doing? B.

IF some of your correspondents would favour the readers of the Repository with a few remarks on Heb. x. 26, 27, they would exceedingly gratify AN INQUIRER.

\* Page 360.

#### REVIEW.

THE BRITISH GOVERNMENT AND THE IDOLATRY OF CEYLON. By R. SPENCE HARDY, Wesleyan Missionary. Crofts and Blenkarn.

"No person can visit the town of Kandy, the capital of the interior provinces of Cey-

lon, without being instantly struck by the proud attitude here assumed by idolatry; the principal temple being guarded at night, the period at which it is most usually visited, by a soldier wearing the uniform of our most gracious Queen; and the roll of the tom tom being heard at all hours," &c.

Such is the statement with which Mr. Hardy commences this pamphlet. He proceeds, however, to show that,

1. The principal priests of the interior are appointed by the Right Honourable the Governor, and hold their offices *hene placito*.

2. The priests of the palace (the chief temple) in Kandy are confirmed in their appointments by the British Government.

3. The lay chiefs of the principal dewalas (or hindoo temples) are appointed by the British Government.

4. The British Government grants a monthly allowance for the support of Buddhist priests.

5. The Perahara (chief heathen festival) is principally got up at the expense, and by the command of the British Government.

6. The British Government is at the expense of other festivals, both Buddhist and Brahmical.

7. The British Government pays the expenses of a ceremony which consists of invocation by a demon priest.

This is a connexion between church and state with a witness. And while Buddhism, which is a species of atheism and devil worship, is thus "allied to the state," and money is paid for "devil dancing," and so entered in the Government books, prohibitions are occasionally given to the establishment of a school by christian missionaries. How do these proceedings of christian (?) governments impede the progress of the religion of Christ! We are thankful to Mr. Hardy for bringing these evils before the British public in this able pamphlet.

REFLECTIONS OF AN INQUIRER ON THE SUBJECT OF BAPTISM. By W. INNES. *Wightman.*

The publications on this subject are endless. While we Baptists think that nothing is more plainly set forth in the New Testament than the subjects and the mode of baptism, it is remarkable that our opponents on this point appear as if there is no truth or commandment of Christ that requires more explanation. In this pamphlet, the writer notices the progress of an inquirer on this subject, and how, one by one, he was led to give up the various arguments usually urged for infant sprinkling. We recommend it to any who may have been trammelled with the sophistry of pædobaptists as to the Abrahamic covenant. While ingenious and learned theories are published, too, in reference to the mode and the import of the Greek word, *baptizo*, does not the fact that the Greek Church, as it is called, still practices immersion, at once demonstrate them to be but learned trifles?

THE FAMILY READER OF THE NEW TESTAMENT. By the REV. J. E. RIDDLE, M. A. *Simpkin and Marshall.*

Judging from the first number of this work, which is now before us, it will be both learned, interesting, and instructive. A verse or two, or more as the case may be, is read, and then a number of remarks are made upon it. Difficulties are cleared, and parallels and predictions are referred to. But this is done by three or four persons. The *Reader* calls on *Theophilus* to look a text and read it, and *Mary* is required occasionally to do the same. Thus a little family circle might be engaged in searching the Scriptures, and would derive very great benefit by the interesting exercises Mr. Riddle marks out for them. The idea of this book is unique and pleasing.

DOMESTIC LIFE; or hints for daily use. *Tract Society.*

We cannot give our readers a better idea of this small and useful volume than by noticing the narrative on which it is founded. A young and newly-married couple, about to receive a few relatives and friends to pay the wedding visit, incidentally remarked that tea visiting was often injurious, and devoted "to nonsense and scandal," and, with the help of their friends, resolved that their meeting should be an exception to this rule. The evening passed pleasantly and usefully; and before the party broke up, its chief members formed themselves into a domestic tea party, to be held at each other's house alternately every fortnight. The papers constituting this volume purport to be the result, and are published, we suppose, for the benefit of others. The hints, anecdotes, &c., are all useful, and serve at least to suggest that some better employment might be found for a tea party than "nonsense and scandal."

A LETTER TO THE RIGHT HONOURABLE LORD VISCOUNT MELBOURNE, *First Lord of her Majesty's Treasury*, on the *Present State of British Connexion with Idolatry in India at each of the four provinces, and the Island of Ceylon.* By the REV. JAMES PEGGS, late *Missionary at Cuttack, Orissa*, author of "*India's Cries*," &c.

This pamphlet contains an able exposure of the present system of the India Government, and will add another wreath to our author's fame. As it arrived late, we shall notice it more particularly next month.

## VARIETIES.

**A REPROOF FOR THE CLERGY.**—A clergyman once asked Mr. Garrick why a church congregation was seldom brought to tears, when the same persons, placed in a theatre, would be worked up to grief by fictitious distress. "The reason is obvious," answered Garrick: "we repeat a fiction as though it were a truth; you repeat a truth as though it were a fiction."

Brethren in the ministry, let us take the reproof to ourselves. Are we not verily guilty? May we have more of the spirit of Jesus, who *wept* over the incorrigible and devoted citizens of Jerusalem. May we more nearly resemble the apostle of the Gentiles, who declared, in his valedictory address to the Ephesian elders, "by the space of three years I ceased not to warn every one night and day *with tears*." Have we not been told at ordination services, that "if it freezes in the pulpit, there is always likely to be ice in the pews?" And may we not presume, on the other hand, that if preachers were more earnest and impassioned, a weeping auditory would not be so strange a sight? The author of "The Metropolitan Pulpit" remarks, "There is a coldness and lifelessness in the manner of many of our evangelical preachers which, in my judgment, is greatly to be deplored. They go through their discourse with as much seeming indifference and formality as if it were a positive sin to erince any thing like warmth of feeling or interest in their subject. Such persons consider an impassioned mode of addressing their hearers as no better than a species of *ranting*. All I shall say in reference to this is, that if it be ranting, it were well for those who are committed to their charge if they *rant*ed a little more than they do."

**THE BENEFICIAL EFFECTS OF AFFLICTION.**—"When I see the smith putting a bar of iron into the fire, I conclude he is going to work upon it, and form it for some useful purpose, which could not be done while it was cold and hard: so I always look prayerfully and hopefully towards a man when the Lord brings him into trouble. Manasseh in his distress sought the God of his father, and found him. The famine made the prodigal think of home, and he was starved back into a return. The Grecian said, 'I should have been lost if I had not been lost.' And there are those now living who can say, 'We should have been poor had we not been impoverished: the darkening of our earthly prospects made us long after a better country, that is, a heavenly.'"—*Jay*.

**AGAINST SPITEFUL RETALIATION.**—"Suppose," says Socrates, "an ass should kick me, would it be right or becoming in me to kick him again." And when his friends, on perceiving the outrages and abuse he submitted to from Xantippe, endeavoured to stimulate him to revenge, he wisely replied, "No, gentlemen: I shall not, by quarrelling with my wife, furnish you with sport and laughter, and enable you to stand by and cry, while you clap your hands, 'Now Sacrates!' 'Now Xantippe!' as men do dogs that are fighting, to animate them more fiercely in the combat."

Might not many Christians learn an important lesson from this heathen philosopher? and would not he have been one of the first to extol those incomparable canons of christian morality which we so faintly praise and so habitually violate?—"I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."—"Recompense to no man evil for evil."—"If thy enemy hunger, feed him: if he thirst, give him drink," &c.

**CONTROVERSY.** "It is not controversy that we have to dread so much as the spirit of controversy—the fierce and bitter *odium theologicum*, which has made the Christian Church a reproach among the most godless. Truth does not need such a temper. It demands no deviation from the courtesies of humanity, or the benignity of religion. It does not condescend to accept the aid of garbled quotation, or misrepresentation of an opponent's language or purpose. It is best promoted by a calm and lofty superiority to mean artifice, to acrimony of spirit, or incivility of expression. Controversy, thus carried on, is really not so seriously to be dreaded as some well-meaning, but mistrustful spirits suppose."—*R. Treffry, jun.*

"The source of many evils that disgrace religious controversy is a sense of infallibility, and this should be ejected from every mind with careful and energetic zeal. This would not be scepticism, but humility. It is one thing to believe that we are right, and another to believe that we *must* be. A conviction that we *have the truth*, and a conviction that we *may not have it*, are perfectly compatible. Most men admit that they are fallible, but no man admits that he fails. The nature of doctrinal discussions forbids the assumption of oracular certainty, and all displays of it are as absurd as offensive."—*Eclectic Review*.



CONSCIENCE.—“Conscience,” says Mr. Jay, “is a bosom friend, or a bosom fury. It is God’s viceregent on earth: his tribunal within: the quarter sessions before the grand assize.”

“MEN MAY BE BACKSLIDERS, AND NOT APOSTATES: they may act weakly, and not

wickedly, or so as to do despite to the Spirit of grace. But the best of men are *but* men. The agency that makes them holy leaves them human. There is nature in them as well as grace. And what affecting and humiliating changes do they sometimes betray.”—*Jay*.

## INTELLIGENCE.

NEW CHAPEL AT BARTON-IN-THE-BEANS.—A Bartonian says, “I was rather amused with the somewhat premature notice you gave in your January No., respecting what the poor old mother Church at Barton was about to do with their hundred year old chapel. You know, Sir, the old mother of you all has always been a warm advocate for honesty, uprightness, and strict punctuality in all her dealings. She has no alliance with the mother of harlots; and heartily hates all the fraudulent practices, barefaced robberies, and abominable persecutions of her elder daughter, established episcopacy. Your Bartonian mother has, moreover, mourned over the conduct of some of her own dear children, when she has thought they have contracted larger debts than were necessary. In such affairs she likes her children to mix a little sight with faith, and a little prudence with their ardent zeal. She would have them ‘do nothing rashly,’ and remember where it is written, ‘Owe no man any thing.’ This cautious disposition in your venerable parent, Mr. Editor, may possibly be carried too far; and in her old age it may be imagined she fosters it to an unhappy extent. Upon such subjects I lay no claim to accuracy of judgment, but pray that she, and all others united with her in helping forward the cause of God and truth in the earth, may have the desire of their hearts given unto them. I am in hope, Sir, that the mother of us all is about to have her youth and strength renewed, like the eagle’s: even now, considering her age and infirmities, she is putting forth very vigorous efforts—bringing forth fruit even in old age, which we doubt not will prove, by Jesus Christ, to the praise and glory of God. Contributions towards the new chapel and school-rooms have in many instances been very liberal, and it is now settled, that the chapel shall be taken down and rebuilt; the expense will be very considerable, and as the mother of us all feels increasing aversion to being in debt, she would undoubtedly feel very much unfeigned gratitude and parental affection to any of her beloved children, whom she has nourished and brought up, if they would

now take her by the hand, and favour her, though somewhat after date, with either a Christmas box, or New Year’s gift,

“Yours affectionately,  
“BARTONIUS.”

LANGLEY MILL.—Oct. 12, 1840, a meeting was held in the General Baptist chapel, Langley Mill, Derbyshire, to commemorate the entire liquidation of the chapel debt. In the afternoon a considerable number of friends sat down to tea, and afterwards a revival meeting was held, when some addresses were delivered, and several friends engaged in prayer. The meeting was gratifying to all present. It will probably be borne in mind by many, that this chapel was erected through the liberality and exertions of a deacon of the church at Smalley. That friend desired the writer of this notice to express his sincere thanks to the various friends in the neighbourhood who assisted in the undertaking, more especially to the friends at Nottingham, through whose liberality the debt was finally cancelled. It may be added, that the Church concurs in these grateful sentiments; and it is our prayer that every exertion for the cause of Christ may be crowned with abundant success. W. S.

GENERAL BAPTIST CHAPEL ALFORD,—(Branch of Maltby, Lincolnshire.) This place of worship has recently been very much improved by an alteration of its interior, in reference both to the pewing and the construction of the gallery, and also by changing the entrance from the side to the front. The alterations being completed, we feel a pleasure in having occasion to say, that the chapel, which *was* gloomy and inconvenient, is *now* pleasant and commodious. To defray the expense incurred by these alterations, and, so far as practicable, to reduce the original debt, a Bazaar for the sale of useful and ornamental articles, books, &c., was opened on the 4th ult., and was continued during the two succeeding days, in a large room at the Wind Mill Inn, which was kindly lent to us by Mr. Sutton, the proprietor of this establishment, who, in conjunction with Mrs. S., very materially aided us in effecting our design by the

various accommodations which they afforded. In addition to the Bazaar, subscriptions were solicited and obtained, sermons were preached, and collections made in aid of our funds, which efforts, unitedly, produced the result stated below. The sermons were preached on Lord's-day, the 10th ult. : that in the morning by Mr. Cameron, of Louth, from John xii. 46—48 : those in the afternoon and evening by Mr. Judd, of Coningsby, from John iii. 30, first clause, and Haggai ii. 7. With respect to these excellent sermons, let it suffice to state, that they were replete with evangelical truth. May they prove to be of lasting benefit to all who heard them! The Church at Maltby and Alford avails itself of this opportunity of sincerely thanking the members of other General Baptist Churches, for the liberality so many of them evinced by their contributions to the Bazaar; and also would express its great obligations to those Christians of other communities who so generously assisted in this undertaking; and the *writer* feels it due to his own esteemed friends to say, that their zeal and liberality on these occasions were highly commendable. Most of all, however, would we praise God, for disposing and enabling his servants thus to help in carrying on the glorious cause of Christ. In accordance with this feeling, on the evening of Lord's-day, the 16th ult., a thanksgiving meeting was holden, at which Mr. W. Goodall, from the General Baptist Church, at Louth (occasionally employed in the work of the ministry,) and Mr. Robert Vawser, a member of the General Baptist Church at March, who had been living at Alford a few weeks, and whose removal from this place we so deeply regret, took a leading part.

Original debt	..	..	£.	s.	d.	
Cost of alterations, &c., &c.	..	..	84	8	9	
			55	4	1	
			<hr/>			
Produce of the Bazaar	£.	s.	d.	139	12	10
Collected	49	15	10	}	94	12
	..	44	17			
			<hr/>			
Debt remaining ..	..	..	45	0	0	

J. KIDDALL.

**BAPTISM AT FRIAR LANE, LEICESTER.**—On Lord's-day, Feb. 7th, the ordinance of believers' baptism was administered to six persons, three males and three females, in the above place of worship. The minister of the place preached on the occasion, from Ezek. xliii. 10, 11, "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the

fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

**CRADLEY HEATH.**—On Lord's-day morning, Nov. 1st, 1840, after an address delivered by our esteemed minister, Mr. Chamberlain, on the reasons for baptizing believers, brother Billingham baptized two males, one a local preacher among the New Connexion Methodists.

On Lord's-day morning, January 10th, 1841, Mr. C. preached a sermon on the happiness resulting from obedience to the commands of Christ, in connexion with the knowledge of them; after which brother B. administered the ordinance of baptism to four individuals, two males, and two females, one an aged female of the New Connexion Methodists.

On Lord's-day morning, Feb. 7th, brother B. baptized three persons, two males, and one female teacher of our Sabbath-school, on which occasion our worthy minister, by special request, delivered the same convincing and impressive discourse as on the last occasion.

At each of our baptisms the attendance was good; the spectators witnessed the ordinance with much seriousness. Many are enquiring the way to Zion, with their faces thitherward, and we have several candidates for baptism, so that we have reason to thank God and take courage. J. F.

**FLEET.**—On Sunday, Nov. 1st, four persons were baptized at Fleet, by Mr. Yates. Mr. Simons, of Louth, preached on the occasion. On Sunday, Jan. 31st, seven persons were baptized at Fleet, by Mr. Simons, of Louth. Mr. Yates preached on the occasion. We have many more inquirers. *Query.*—Would it not be quite as well if the baptisms reported in the Repository were as concisely reported as these, *except in extraordinary cases?* Why do our friends tell us, time after time, that the candidates were baptized "in the name of the sacred Three," &c., &c.? Is not the usual formula sufficiently understood? T. Y.

**NOTTINGHAM, Stoney Street.**—The ordinance of Baptism was administered on Lord's-day, Feb. 7th, to thirteen persons, by the Rev. H. Hunter. It is pleasing to add, that forty persons have thus been added to this Church since the last Association, and that the Church is growing in christian love and brotherhood. F.

**WENDLING, &c.**—We are thankful to say, the cause seems prospering amongst us. We had a baptism last Sabbath of six persons; and we have several inquirers. We had a very good revival meeting last night at Hale, and the night before at Dunham. Our prospects at Wendling are particularly encouraging. W.

**DISMISSAL OF THIRTY SCHOLARS AT LOUGHBOROUGH.**—Sunday, August 11th, 1839, was a day of peculiar pleasure and interest to the teachers and friends of the General Baptist Sabbath-school, Loughborough, occasioned by the honourable dismissal of thirty senior scholars. The Rev. T. Stevenson delivered a most serious, interesting, and affecting discourse, more particularly addressed to the junior part of the congregation, and was listened to with the greatest attention. After the sermon he presented to each of the scholars a copy of the Holy Scriptures, and exhorted them to treasure its sacred contents in their memories, and exhibit in their lives its holy and sanctifying effects; to let it be the man of their counsel and the guide of their youth. While Mr. S. was addressing them, a great part of the congregation exhibited their feelings by their tears. In the afternoon, after the quarterly report had been read, the whole of the Sabbath scholars were addressed by Mr. J. Wallis and Mr. Stevenson. Mr. S. also read an interesting letter of thanks from one of the dismissed scholars, which exhibited the benefits the writer had received from Sabbath School instructions. The whole was then concluded with singing and prayer, and the scholars and friends retired, conversing with cheerfulness on what they had heard and seen. This school contained, in August 1839, the time of writing the above, six hundred and sixty-three scholars, and according to the report of December, 1840, seven hundred and seventy-eight. Thirty-four were dismissed a few months ago.

S. M. I. L. D.

**BOROUGH ROAD CHAPEL CHRISTIAN INSTRUCTION SOCIETY.**—The annual services in connexion with this interesting Society were held on the 24th and 26th of January. On Lord's-day, the 24th, the Rev. J. Burns preached an excellent sermon on behalf of the Society, from Phil. i. part of 12th verse, "The furtherance of the Gospel." On Tuesday, the 26th, a large number of friends took tea together in the old chapel, now occupied by the Sunday-school; after which a public meeting was

held in the Boro' Road chapel. The chair was taken by J. S. Buckingham, Esq., who has lately returned from America, and who gave some statements relative to the operation of kindred societies in that country. The following ministers delivered impressive and stirring addresses: the Revds. J. Davis, S. Green, J. Aldis, W. R. Baker, J. Burns, B. Evans, of Scarborough; and J. Pitman, Esq., Secretary to the Parent Society. The Rev. J. Wallis opened the meeting with prayer. The following particulars from the Report may not be uninteresting. There are, in connexion with the Society, fifty-two visitors, who visit 1841 families every week, making, during the year, 95,732 visits; 678 persons have been brought to the house of God, and seventy-seven children to the Sabbath-school; there have been 498 books lent to 521 families, from the library belonging to the Society; 144 prayer-meetings have been held in the different districts during the past year; also, several out door services in the summer months. In connexion with the Society, we have an active missionary, who, during the past year, has visited 1765 families, warning the careless and unconverted, and endeavouring to lead the sick and dying to the Lord Jesus Christ; and, in many instances, we have reason to believe, his visits have been blessed to the salvation of the soul. May the Lord increase the usefulness of this God-like Society, and make it the instrument of bringing many precious souls into the fold of the redeemed. W. R.

**DEAF AND DUMB CONGREGATION IN EDINBURGH.**—There is in this city a congregation of deaf and dumb, averaging from forty to sixty, who meet every Lord's-day for instruction. This congregation is superintended by a gentleman of the name of Blackwood, himself deaf and dumb. Upwards of eleven years he has expounded the Scriptures to the deaf and dumb. He lectures once each week during the winter months. Our correspondent has been deaf, he informs us, twenty-two years. He is laudably anxious to promote the spiritual interests of the deaf and dumb, and writes for the purpose of inducing the friends of Christ, in different localities, to exert themselves for their religious welfare. In order that such as may be disposed for this good work, may avail themselves of his advice and valuable suggestions, we give his address,—John Buist, 21, Broughton Place, Edinburgh.

## POETRY.

## LINES ON THE DEATH OF MISS

C. WOOD,

*Of Notintone Place, Sneton, Nottingham.*

She was an affectionate daughter, a kind sister, and an exemplary christian. She departed this life on Lord's-day, Feb. 14th, 1841.

Sister spirit, fare thee well ;

Thou hast gain'd the happy shore ;  
Gone with Him thou lov'd'st to dwell ;  
Storms and tempests now are o'er.

On the day thy Lord arose,  
On the day he left the tomb,  
Thou did'st pass from all thy woes,  
Thou did'st reach thy heavenly home.

Thou hast left the church below,  
Left thy friends and kindred dear ;  
White thy robe as purest snow ;  
Wip'd away is every tear.

Earthly Sabbaths now are past ;  
Heaven has open'd to thy view ;

Thine are joys which ever last,  
Thine are pleasures ever new.

Thou wast loving, gentle, kind,  
To thy friends a faithful friend ;  
To thy Father's will resign'd,  
Patient sufferer to the end.

Firmly fixed was thy faith  
On the Lamb's atoning blood ;  
Faith, which triumph'd over death,  
Faith which saved thee home to God.

Soon we too shall pass away,  
Soon shall join thee in the skies,  
Stand with thee in bright array ;  
To thy kindred spirit rise.

Grace shall keep us to the end,  
Jesus every fear shall quell ;  
Heavenward every step shall tend.  
Sister spirit, fare thee well.

*Nottingham.* H. HUNTER.

## TO A DEPARTED SISTER.

*"The spirit was but born,  
The soul unfettered, when she fled  
From earth."—DALE.*

WHY mourn for thee, departed one ? Thou art but passed away  
Before us to the brighter realms of endless day ;  
A land of perfect happiness, the last home of the blest,  
Where parted friends may reunite in everlasting rest.

In sweet and joyous hope we oft'times think of thee,  
Released from earthly toil and care, from pain for ever free :  
In robes of fadeless loveliness thy happy spirit's dress'd,  
No tear now dims thy sparkling eye, no sigh now haves thy breast.

Thy mortal pilgrimage was short, thy days on earth were few ;  
The bud was cropp'd ere yet the flower had opened to our view ;  
Too fair for sin to mar, too bright for earth to dim,  
Thy Saviour call'd thy spirit hence to rest in peace with him.

A happy, happy lot was thine : thine was a bless'd release,  
So soon to bid a long adieu to life's tempestuous seas ;  
While thousands still are toss'd thereon, thy haven's safely gained,  
Thou hast immortal joys secured, a heavenly crown attain'd.

A happy lot, my sister : yet thy earthly friends still mourn,  
The absence of thy sunny smile, the shortness of thy morn  
Of life. We cannot quite forget the visions of the past,  
In which thy memory fondly dwells, the foremost and the last.

But faith can blend with such regret a sweet and lively joy,  
That thy lov'd spirit calmly rests where pleasures never cloy ;  
Beyond the reach of mortal woe, the torturings of regret,  
A world of uncreated light, whose sun can never set.

Soon, very soon, at most, we too must bid farewell  
To all we value most on earth, to scenes we love too well ;  
Oh ! may it be our highest aim, while yet our lives are spared,  
To meet thee in a better clime, to share thy bright reward.

*Derby.*

G. P.

## MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS TO REV. J. JARROM.

*Berhampore, (near Ganjam,) Aug. 29th, 1840.*

My very dear and much esteemed friend,—

You have doubtless frequently seen different communications from me, both in the *Observer* and from private friends, by which you have been able to form a pretty correct idea of the various changes I have experienced, the afflictive dispensations through which I have been called to pass, the mercies which have been vouchsafed to me, and the blessings our gracious and heavenly father has made so abundantly to preponderate over judgments. Indeed, dispensations, which have at the time appeared to be most afflictive, have undoubtedly been amongst the greatest mercies of my life; they have been blessings in disguise, for which it would be highest ingratitude not to be thankful. My health, too, all the time I have been in India, has been almost, if not quite, as good as it was in England; so that during three years and a half residence here, I have not been laid aside a single day, except from the accident I met with last year at Cuttack. Have sometimes suffered a good deal from the effects of colds, to which you will perhaps remember I was very susceptible in England; but they have been generally in the wet season, when I could do but little out of doors, and they have not prevented me engaging in something within. This I feel to have been an unspeakable mercy, when we consider how many there are who are called at an early period of an Indian residence to pass through deep waters of affliction before they become inured to the climate: thus their constitution receives a severe shock ere they are permitted to engage at all, or at most to any extent, in the work in which they desire to spend and be spent. Another mercy for which I feel I ought to be especially grateful is, the degree of familiarity and ease with which I am able to speak the language, and declare unto the people, in their own tongue, the wonderful works of God. When I was under your academic roof, you knew the ardent desire of my heart was to be engaged in missionary work; but when I not unfrequently used to make such fearful work at my Latin and Greek exercises, I staggered at the idea of becoming a missionary, when I must necessarily learn a foreign tongue, and not only so, but learn too to express my ideas with fluency and intelligence; and under my painful apprehensions of incapability for this task, known only to God and myself, are the frequent distressing feelings and restless nights I used to experience, and often did I wish I could conscientiously abandon the idea of becoming a missionary. But God has been better to me than all my fears, and I think I do not boast when I say, I believe I can preach with more ease and freedom in Oriya than I can in English. My decided conviction is, that I have been divinely assisted in the acquisition of the language, and do earnestly desire to ascribe all the glory to God, to whom it is due.

You will have heard, long ere you receive this, that my loneliness, occasioned by the death of my first beloved wife, has been removed by my alliance with Miss Kirkman. I do sincerely rejoice in a provision in every respect so admirably suited to my necessity. Not only do I find in her every thing I desire as a wife, but there is also, perhaps I might say, an unusual oneness in our views, feelings, desires, labour, aim, and object, which seems to render union so much the more interesting and delightful. You know, to some extent, her devotedness to missionary objects, so that in her I find not only a companion, but a fellow-labourer. She has charge of an interesting little group of twenty-five native children, twenty-three of whom are boarders in our school, and the other two are children of native Christians. She also attends to the christian females, teaches them to read, write, &c., besides attending to their spiritual interests; and daily, when weather permits, visits the native females in their hovels of wretchedness, and endeavours to raise them above their present situation of unspeakable degradation, and future prospect of eternal misery, by teaching them lessons of morality and religion, and directing them to the cross of Christ. It is exceedingly interesting to us that she is generally received with as much courtesy as natives know how to display, and is listened to with attention and delight. We do hope her labours amongst a class of people commonly esteemed hopeless will not be in vain. Their husbands frequently ask her why she should spend her energies upon their ignorant women, made only to be the slaves of men, and who know nothing except about cooking, fetching water, cleaning the house, telling lies, giving abuse, &c., &c.

Since my arrival here, I have baptized thirteen converts, twelve of whom are Hindoos,

and one European, a Captain of the corps stationed here. This may appear a small increase when compared with the success of the Gospel in many Churches in England; but for a new station, and amongst an idolatrous community, I feel it very encouraging, especially as it has been the fruit of my early missionary efforts. I desire to thank God and take courage, and still sow in hope, feeling assured the Lord of the harvest will not suffer the precious seed of the kingdom to be lost.

On the first of this month (August) we had a delightfully interesting day. Four natives were publicly baptized in the name of Christ. The name of the first is Rama, by caste a Kumpti (tradesman). He first heard the Gospel at Chiracole, about 110 miles south of this, from Pooroosootum, who was at the time living with, and supported by Mr. S., the civil judge of the station. It appears from his own account his mind was considerably impressed with the truths of Christianity, and that for more than two years he entertained serious thoughts of becoming a Christian, but neglected to apply till last February. He lived for some time in the bazar; but when the people discovered his intention to become a Christian, they turned him out of the house he was occupying, and he was deprived of all means of subsistence. He was first employed by brother Wilkinson in his school, and subsequently by me as an Oriya writer. He is quite an adept at business, and relieves me of many worldly cares. Krushnu is an interesting young man of the Karana (writer) caste, who first heard me preach shortly after my arrival here. He immediately came to inquire about religion. I reminded him he must expect to be persecuted by his friends, &c., but especially by his father, with whom he was living. He thought it was altogether too unnatural for a father to persecute his son merely because wished to attend to the eternal welfare of his soul. However, when it was known that he entertained thoughts of becoming a Christian, he had to encounter a storm of persecution from his father and other friends. They ordered him to go to bathe, wash his clothes, &c., because he had defiled himself by going to the house of the Padre Sahib. He was drawn aside by their opposition, and I saw no more of him till I think the beginning of last March, when he came again, expressing his earnest desire to give himself up to Christ, relating the persecution he had been called to endure. After coming several times, he entreated me to employ him in some way by which he might obtain a living apart from his friends, for being with them, he said, was just like being in the mouth of hell. I gave him employment, though I did not require his services. He is now engaged as a teacher in brother Wilkinson's school. At the baptism I proposed several questions, to which he especially replied. "Do you wish, in the presence of God and this people, to be baptized in the name of the Lord Jesus Christ?" "It is my earnest and unreserved desire." "Is this your own voluntary act, or has any one persuaded you to it?" "It is my own." "Do you renounce all regard for the gods and goddesses, caste, &c., of this country, and trust for salvation solely in the Lord Jesus Christ?" "Yes: Bramha, Vishnu, Seeb, the 333,000,000 of gods, with all their wood, stone, and various graven images, I trample for ever under my feet, and take refuge only in the Lord Jesus Christ," &c., &c. Rowhini (another who was baptized) is the wife of our schoolmaster, who accompanied us from Cuttack, and is one of the Olassa converts. For some time after her arrival, she seemed so excessively ignorant and thoughtless that we were almost ready to despair ever being able to make any thing of her. However, by degrees her mind became enlightened, and she now speaks upon religion, and prays with the most decided and experimental clearness, and the general tenor of her conduct fully convinces us that she has been taught of God. Bami (the fourth baptized) is one of the most interesting girls in our Asylum. She is about thirteen years of age, and was rescued from the Khunds, by whom she was to have been sacrificed. Her disposition and temper were formerly any thing but amiable; but as she began to experience the power of religion, a surprising change was very apparent: she seems to have been gently drawn by the love of the Saviour. On the following day I received them into the Church. I know not that ever I felt a deeper sense of the divine presence than on that occasion: a hallowed seriousness seemed to pervade the whole assembly, and every heart to glow with warmest love and holiest rapture. Several of the children felt deeply, and wept much. Just before afternoon service, two of them came to me, expressing their sorrow on account of their sins, their desire to forsake them, and to say with Ruth, "Thy people shall be my people, and thy God my God" (the text I preached from in the morning). In the evening I preached in English, from "To know the love of Christ which passeth knowledge." The peculiarly hallowed exercises of the day had pre-eminently fitted my mind for the consideration of this delightful subject. I need not tell you that, after three long services of peculiar excitement, two in Oriya and one in English, I felt very much exhausted; but I do earnestly long for many, very many returns of such a day. God was with us of a truth.

You have perhaps heard that we are building a new chapel here. We hoped to have had it completed ere this; but in consequence of the rains coming on earlier than usual, we have not been able to obtain a sufficient quantity of bricks, and shall be obliged to let it remain till the latter end of October. We at first only contemplated building with wattle and dah, and thatched roof (the material of which most of the houses are built here); but subscriptions came in from quarters where we least expected, and we soon found we should be able to build much more substantially, and resolved to use brick and tile. The dimensions of the chapel within are thirty-nine feet by forty-five feet, besides which we have vestry rooms behind the pulpit, something like Wisbech chapel. I shall rejoice if permitted to see it completed, and many souls there directed to the Lamb of God. I know you will join in the prayer, that multitudes may there be born for heaven.

It is now about the middle of the rainy season, in my opinion the most unpleasant time of the year. It has lately rained almost every day. Before the showers, for a short time, it is most intensely sultry—not one breath of air: suddenly the wind rises, and the thunder and rain follow, when it for a time becomes quite cool. In an evening, the myriads of different kinds of insects render it impossible to do any thing with any degree of pleasure, and the mosquitoes are ready to devour you. The people are generally busily employed in their fields, where cultivation is going on, and every thing seems as productive as possible. When we look at the implements of husbandry in England, it is perfectly ridiculous to see what these people use. A little bit of a plough, drawn by two oxen, turning up two or three inches of earth, and sometimes a large bunch of thorns to level the field, is about the substance of their preparation for sowing their seed. When the corn is grown a few inches high, they usually transplant a portion of it into other fields, where the water is often standing some inches deep. In four months it ripens, and in a short time is laid on a high, dry piece of ground, and is trodden out by oxen. There is at present every appearance of an abundant harvest this year. The distress during the past has been very great. The gentlemen in this station have for several months past contributed munificently for the relief of the poor, between two and three hundred of whom are daily fed before my door, for I am almoner; and never did I realize more the truth of Cowper's lines,—

“When those who give, and those who take,  
Alike shall be distressed.”

It has, however, been the means of preserving many lives, and herein is abundant reward.

We are in great need of a piece of ground here for a christian village, but cannot obtain it, as almost all is in the hands of the native rajah, who will not, and I believe cannot, sell any. What we are to do as our christian community increases I know not. There are, however, small peices in different parts which are the property of private individuals. I have succeeded in obtaining one for Poorsootum and Balagi, to build upon; it will also contain another house or two. It is probable, when the christians are located there, others will desert their houses and give us a little more room. It will however be attended with great difficulty. I fear we shall be a long time ere we can obtain any to cultivate.

I received a letter the other day from brother Sutton, containing the painful intelligence of the death of brother Phillips's second wife. It is about one year and half since they were married. His circumstances are indeed distressing—at a new station, with two infant children, (twins) and about twenty native children in his school. What he will do I cannot conceive. But these afflictions come from a Father's hand, and we would not repine.

Very affectionately, I. STUBBINS.

P. S.—Mrs. Stubbins desires to be affectionately remembered.

LETTERS FROM MR. AND MRS.  
STUBBINS, TO THE SECRETARY.

*Berhampore, Oct. 30th, 1840.*

My dear brother Pike,—

I received your affectionate letter, enclosing a bill of exchange, No. 167, for 1200 rupees. As I am so much engaged just now, and my attention is diverted almost every moment, being busy in my preparations to go out on my first tour for this season, next Wednesday; and as it is

important you should have all official communications connected with our mission, I shall commence by copying, hoping to have a little leisure for some further communication before I close.

The case is as follows:—Mr. Cadogan's child died. He requested permission to bury it in the cantonment burial ground. The cantonment adjutant at first consented, but afterwards, hearing that the child had never been baptized, prohibited it. The afflicted father, despairing of its being

buried there, ordered a grave to be dug some distance out of town, by the side of the high road. I immediately represented the case to the officer commanding, who very promptly and generously ordered the prohibition to be removed; and the child was, in consequence, buried in the burial ground. Nothing more was heard of the affair till the chaplain of this division visited the station, when he positively prohibited my officiating, and all unbaptized being buried there. I felt assured he was usurping an authority which did not belong to him, and therefore represented the case to the Secretary of government as follows:—

“Sir,—I do myself the honour to request you will have the goodness to lay the following subject before the Right Honourable the Governor in Council, for his lordship’s consideration, as I, and my brother dissenters at this station, feel it a matter of severe consequence; and trust, if we have been unjustifiably interfered with, we may be relieved from the restriction which has been laid upon us.

“It has hitherto been considered that the burial ground at this station is open for the reception of the dead of every denomination of European Christians, and their offspring; and that any minister, dissenter or episcopalian, is at liberty, when requested, to officiate, as the ground has never been consecrated, and no objection on the part of any minister of the episcopal church has ever, that I am aware of, been made.

“When the Rev. R. W. Whitford, the chaplain of this division, visited the station last month, he informed the officer commanding, that he had heard that the dissenting minister had officiated in the burial ground, and that he had there buried the unbaptized child of a dissenter; but that he (the Rev. R. W. Whitford) now took the liberty of distinctly prohibiting any person, who had not been baptized, being buried there; and any dissenting minister officiating, under any circumstance; and also every dissenter, (in other respects qualified,) who was not so far an episcopalian that he could and would use the form of burial service as contained in the book of common prayers, ‘without impropriety or variation.’

“It will be seen, that the above prohibition affects every christian community; for not unfrequently are infants so suddenly removed, that even where parents desire it, they cannot have their children baptized. Others, again, conscientiously object to infants being baptized at all, believing baptism to be an ordinance to which only believers in our Lord Jesus can attend. In these, and other cases, the rites of sepulture

would be denied in the common burial ground.

“The second part of the prohibition refers to dissenters generally, who could not use the form of service, &c.; but particularly to dissenting ministers, who are prohibited officiating under any circumstances.

“Now, Sir, it is well known the Presbyterians, Congregationalists, Baptists, in short, every denomination of dissenters, decidedly object to, at least, the indiscriminate use of the burial service as contained in the book of common prayer; and to make the use of that a *sine qua non* to interment in the public burial ground, would be at once virtually to shut it up against numbers of European dead; in which case, no inconsiderable proportion of the Honourable Company’s servants, both civil and military, with many others not ranking in either of the above classes, as missionaries, merchants, &c., who have an equal right to government protection, must be buried by the side of the high road, the effect of which, upon the European and native community, and especially upon the minds of surviving friends, will not be difficult to devise.

“It must also be esteemed an invidious distinction, and persecution too, that dissenting ministers are prohibited officiating when requested, especially for members of their own church, and in the absence too, as in the present case, of a resident Episcopal Clergyman.

“It is apprehended to be contrary to the avowed liberal principles of the Honourable Company, that religious party considerations should have had any influence in providing cemeteries for the burial of their servants, as well as Europeans generally, and their offspring; or that it was ever contemplated making the use of any particular form of service a *sine qua non* to interment, or that dissenting ministers should not officiate.

“Trusting his lordship will give this subject his serious consideration, and, if possible, relieve us from what appears to have been a needless and unjustifiable restriction,

I have the honour to be, Sir,

Your obedient servant,

I. STUBBINS.

Berhampore, near Ganjam, Aug. 25, 1840,  
to R. Clerk, Esq., Secretary to Government.

(REPLY.)

ECCLÉSIASTICAL DEPARTMENT—No. 176,  
Extract from the Minutes of Consultation,  
under date the 15th October, 1840.

Read the following letter from the Right Reverend the Lord Bishop of Madras:—

(Here enter 18th September, 1840.)

The Right Honourable the Governor in



Council observes, that the number of Protestants in this country, of every denomination, is very small, and that it would be impracticable, or, at least, superfluous, to provide each sect, at every station, with a separate place of interment.

His Lordship in Council conceives, that it would not conduce to harmony and good feeling, if the performance of the service of the Church of England were insisted upon at the funerals of Presbyterians and Dissenters—that the religious feelings of those present on such occasions will be generally best consulted, by the interment of the dead according to the forms of the religion which they professed while living—and that under the circumstances above adverted to, such a course can hardly be held by any to desecrate the common burial place of all.

The Governor in Council is not, therefore, prepared to order any deviation from the practice, which he has reason to believe has hitherto prevailed, of allowing the use of the burial grounds, at the different stations under this Presidency, to all denominations of christians, without rendering the performance of any particular funeral service compulsory. (A true extract.)

(Signed,) ROBERT CLERK,  
Secretary to Government.

To Mr. Stubbins, Missionary,  
Berhampore.

Now this is as it ought to be.

I find I cannot possibly write more; but I must again thank you for your letter. It was encouraging; it did me good; warmed and cheered my heart, and animated my faith and zeal, and excited a more ardent desire to be more fully devoted to God. We need encouragement; we have often discouragement enough. It is hard work always to keep sowing in faith. O Lord, send, even now, send prosperity.

Excuse more. I leave my dear wife room for a line. Love to Mrs. P., and family, and all friends.

From thy affectionate brother in Christ,  
I. STUBBINS.

*Mrs. Stubbins's Letter.*

My very dear brother Pike,

I find I have not time or space to say all I wish, but hasten to write a few lines in a letter just received from my dear husband to forward to you. I find he has referred to our visit to Gaujam, and observed that the principle object of my visit was, to see some females in whom I am much interested. One of these is the goldsmith's wife I have mentioned in former letters. I visited her several times in the course of the week, (once or twice in company with Mrs. W.)

found her improved in knowledge, and apparently fully convinced, that except that of Christ, there is no name by which she can be saved. On the other hand, the loss of caste, reputation, &c., seems a greater sacrifice than she is at present prepared to make; and *how great* that sacrifice is, I believe none but a Hindoo can tell. I feel a restless desire for her salvation. I sometimes hope I shall meet her in heaven, and again I fear the world may gain the ascendancy. You mention in one of your letters, that facts, conversations with individuals, are calculated to promote a missionary spirit. As far as memory serves, I will give the closing part of our last conversation. "Well, sister, I return to B. this evening, and shall not see you again for some months, perhaps never on earth. Hitherto I have talked to you only of believing in Jesus Christ, but I cannot now leave you without telling you, that if you love him it is your duty to come out from among the heathen, (here gave a simile to make my meaning plain). "I regard only the one true God, and continually pray to Jesus Christ; but none of my relatives have become christians, and it is very difficult for a woman to be the first to come out. Can I not still remain amongst my relatives and serve Christ? The time will come," she added, "when all my country people will leave idols and serve only Jesus Christ." "If your relatives are so favourably disposed as to allow of your remaining amongst them after professing christianity, so much the better; but the Holy Book says, 'If any man love father and mother more than me, he is not worthy of me.' And Jesus says, 'If ye love me ye will keep my commandments.' Jesus died for you, and if you love him, can you refuse what he in love commands? If you believe in Jesus Christ it is your duty to be baptized; but not otherwise." She then made some inquiries on the subject of baptism, or rather made some remarks, which led to an explanation of the subject. As I bid her adieu, and repaired to brother W.'s for breakfast, I could not but pray that this interesting female might be a brand plucked from the burning.

One morning the promising inquirer (the carpenter) visited us. His former impressions are revived: Mr. S. and brother W. think highly of his sincerity. When I inquired if his wife (who first heard the Gospel from dear Bampton, afterwards from brother Sutton) was also favourable to Christianity, it appeared that he had seldom conversed with her on the subject. He was, however, quite willing I should visit her and his other relatives. Mrs. W. and I went to his house the same evening:

every thing we saw bespoke, if not affluence, at least comfort, in the Hindoo acceptance of the word. I wish I could describe the interesting circle to which we were introduced. Besides a number of children, there were six females all residing under one roof: a mother and her daughter, and I think granddaughter, grown to womanhood, besides three sisters-in-law, the wives of carpenters. Some were really handsome; nor were they at all wanting in garrulity, several speaking at once, and expressing, in very polite terms, the pleasure they felt in seeing us. They showed us their children, pointed out very minutely the relationship that existed between the different members of the family, asked many questions about ours, and, at length, when their curiosity was satisfied, listened for a short time to our remarks on the importance of hearing for the soul as well as the body. On my second visit I found them more at liberty to converse on religious subjects. Mrs. W. writes me she has since visited them, and I doubt not you will hear more from her, as she feels much interested in the family.

I cannot tell how much we are cheered by the prospect of additional labourers for Orissa, and especially that one is to be sent, or rather, we hope, is on his way. I hope Miss Derry is one of the party: I very much need her assistance. But I must conclude, as it is the hour for visiting Berhampore. With much love to Mrs. and the Misses Pike, believe me,

Very affectionately yours,

E. STUBBINS.

P. S.—Mr. S. has told you we call our little daughter Harriet, from what I owe to Harriet Newell. My daily prayer is, that every hour spent on my child may one day, should her life be spared, be returned to the heathen with tenfold interest. I enclose this in a letter to my mother.

Berhampore, Nov. 13th, 1840.

LETTER FROM MR. SUTTON. (EXTRACTS.)

[This note was not written with a view to publication. But the familiarity of its style will not be objectionable to Mr. S's friends, while the importance of its contents will gratify all.—Ed.]

Cuttack, Dec. 1, 1840.

My dear brother Goadby,

Seeing I write so seldom, it may not seem very gracious that when I do I should write to serve myself, but the fact is I have so little of what may be called intelligence that comes properly within my sphere to communicate, and I have so little time to discharge my enormous weight of writing, from which I cannot be relieved at present, that however others may feel, I am quite

satisfied that I am not blamable for not writing more in the way of correspondence. Still I often wish I could keep up a more intimate connexion with you and the Repository. I have written nearly every line for our two presses since we have had them, and they never stand still. We have from seven to nine compositors, six men at the presses, and a dozen binding tracts, &c. If I write, therefore, it must be about *great I*, and I have written about *great I* so much, that I think I had better be quiet. However I am thankful to say, I have finished our Oriya New Testament, and hope a copy will reach England as soon as this letter. It is, I think, a pretty volume; and, with the exception of a few copies bound in Calcutta, finished from first to last under our own roof.

We have just finished printing the Anglo-Oriya Dictionary—the Grammar is also printed. This is a severe effort. I have to write every word in English and Oriya, and correct every proof from first to last. I wish you could just peep at a first proof-sheet as it comes from our native compositors' hands. It is long often before I can make out what the words can possibly be intended for; but I am raising up a better class from our school boys, who will, I trust, relieve me somewhat.

As you often attend our Committee meetings, I should like to put you in possession of the state of things, that I may have your advocacy for help. Imagine a great lumbering house, forming three sides of a square. In the centre we live; on the left wing is the English school-room and room for boarders; the school-room is also used for a class of Oriya lads, and for the evening worship of all the boys, girls, and adults on our compound. It is, however, far too confined for this. In the left wing is our printing office, paper, and other store-rooms, and the place where I sit writing; before me is my pundit, and all around me work of all kinds. A little distance from this right wing are the premises of our school girls, their voices sounding most boisterously, yet, to my ears, most delightfully, as they sing or chant their lessons—there are forty of them. A little from the left wing is our bookbindery; next to that our boys' school premises; where there are also about forty, shouting away, *apropos*.—Last night, at our missionary prayer-meeting, I enlarged a little on the words, "Pray ye, therefore, the Lord of the harvest," and this morning three of the oldest of my lads, rather young men, have been to request me to let them prepare for the ministry. Now then for all the departments of labour throughout

all their details, there are my precious wife and myself; she superintends the domestic concerns of all, and teaches both boys and girls, week-days and Lord's days, all she can, and to very inefficient native helpers is left the rest. I have to write for the press—translate the scriptures—write dictionaries—superintend all the printing concerns—and should be training up a class of students for the ministry—all this extra from preaching and a variety of other matters. Lacey has his distinct department, with the native church and preaching; to which may perhaps be added the transaction of government regulations—a matter yet on the tapis. Now four men might be well employed immediately at Cuttack; one as native pastor and preacher; one as translator; one as printer; and one having charge of the educational department. I might take the second and fourth, though two would be better; but I ought certainly to have a printer to relieve me. It is bad policy to employ experienced talent in do-

ing what a junior might do just as well. I am now determined on building a small separate house on our premises, to which I shall retire, and give the society no rest till I am relieved from my pressing worldly career and secular business. If I live a few years longer, I wish to make the most of them. I don't write this for publication, mind you; nor do I wish you to hint to others that I rise with the sun, and work till ten o'clock day by day, and month by month, but only to make you feel I need and must have help. My health was never better, however, than it is just now.

I have engaged to translate Genesis to 20th chapter of Exodus, for the Old Bible Society, and probably the Psalms. If we agree, I shall go on with the whole of the Old Testament; but it is something to make all straight with us Baptists. The first eight pages are just printed. Remember me kindly to Mrs. G.

Thine affectionately,

A. SUTTON.

## GENERAL MISSIONARY INTELLIGENCE.

**ERROMANGA a Missionary Station!**—Our readers will recollect that it was on this island that the distinguished, honoured, and lamented Missionary, Williams, was killed. We have great pleasure in giving the following extract from the Missionary Magazine for Feb., announcing the pleasing intelligence that two native teachers have been placed there under encouraging circumstances. The extract is from the journal of the Rev. T. Heath, containing an account of his voyage in the Camden to the New Hebrides, New Caledonia &c, to carry out the important operations commenced by Mr. Williams.

“May 9.—We are now under close reefed sails, and drifting towards Erromanga, where the lamented Williams fell. Shall we plant two teachers there? If it be the Divine will we shall, though on another part of the Island.

May 10.—It has proved to be the Divine will. We have placed two teachers on Erromanga, the very island on which our friends were massacred six months ago?

Was it not imprudent to do so? So far from it, all on board are of opinion that the people with whom we have left them are among the best disposed on the New Hebrides. But to Capt. Morgan and myself it has been the most anxious day of this eventful week. More especially so to the captain, who had to take the boat in twice, first with the teachers, and then with some chiefs, and all the while the bloody scenes of November, in Dillou's bay, fresh in his recollection.

We have placed them in a settlement called Lesenturui, on the north-east side of the island, a few miles south of the bay in which Capt. Cook anchored. There is a small island bearing north-west, and Traitor's head bears about W. N. W. It is about 40 miles from Resolution Bay, (Tanna,) and perhaps 50 miles from that part of the island on which our brethren were massacred. Nanari is the principal chief of the district. Other Chiefs are Neaiue, Tauusi, and Solenau. To these, and to a Nina Chief there, I gave each a hatchet, and a red shirt, some fish hooks, nails, &c. And under their protection we placed two of our favourite teachers, Lasalo and Dauieia.

On nearing the place, to which we were directed by Naurita, a canoe came off; and the people, though shy at first, when they found that we had Tanna and Niua men on board, came close alongside, and we soon got some of them on board, after we had given them tokens of our good intentions. They turned out to be people from Tauna. Part of them remained on board, while Naurita and two of our teachers (Lasaro and Noa) went on shore to tell the people our errand, and to invite their Chiefs on board. They returned with a second canoe, with Nauari, Neaiue, and other Chiefs. They expressed themselves desirous of having teachers. After making them presents, I told them of the compassion of Britons for them, and our wish that they should learn to pray to Jehovah. To the whole they assented with smiling coun-

tenances, frequently exclaiming, *Aramai! aramai!* good, good!

But there was now some difficulty how to send all parties on shore, and to get off our interpreters, who had staid behind. We had promised Naurita that the boat should go, but that was before we knew that they could come off in canoes. While, however, we were trying to settle the matter, both canoes went away, leaving the Chiefs and their attendants on board. There was no alternative but for the boat to go, and she had to go twice. Captain Morgan could not help feeling some fear, and proceeding cautiously. And when, as they approached, two canoes came off to meet them, he was rather alarmed when he saw the natives putting into the canoes bows and arrows, and also when he saw them occupying the rocks on each side the narrow entrance of the cove. But all ended well—the bows and arrows were for sale. The people saw the boat's crew were timid, and did every thing to inspire confidence.

On going the second time one of the teachers, (who had been several hours on shore,) came to the boat to say that the people were very kind, and that God had been very gracious to them. These two apostles left them in good spirits. May God protect and bless them! We had much intercourse with the Chiefs on board, and the teachers and boat's crew saw something of their behaviour on shore; and all agree they are the best tempered and kindest we have met with; yet this is the first time a vessel has called upon them.

The island is volcanic—I cannot judge accurately of its size—may be 150 miles in circumference. The people are darker than those of Tanna, and some of them paint their faces a glossy black. The hair is frizzled, not woolly. Many of them are fine looking men. I especially admired a Chief named Nauari. They have been told of the murder of our friends Williams and Harris, and they say that many of the people who killed him are dead. The people with whom our teachers are stationed, think that this is the punishment inflicted on them by Mr. Williams's God. But I could not be certain whether they died of disease or by violence.

We are all delighted with the result. The cove into which our boat went we have named "Camden Cove." A small vessel might enter it, and within the bight of which it is the apex any vessel might lie on and off. A river runs into it, but was not examined."

Haurah.—*Baptism and confession of a Brahmin, &c.* In my last communication

I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2nd of August, in the presence of a large congregation, amongst whom I observed, in the body of the chapel, some Kulin Brahmins, several Churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the christian religion, and what were the doctrines which he now believed. The following are his answers:—

"I forsake the Hindoo religion—

1. "Because the shastras are contradictory. The Bedas forbid image worship; the Puranas command it. Two commands so contrary to each other cannot possibly proceed from God; therefore I infer that both the Bedas and the Puranas are the production of men, and are unworthy of belief.

2. "The actions of the gods, as represented in the shastras, tend to produce impurity of mind; and they cannot be gods, because they are destitute of the perfections of God. God his holy, they are unholy; God is omnipresent and omnipotent, they are destitute of these attributes.

3. "In all the incarnations of the gods, there was no atonement made for the sins of mankind."

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his address as follows: "And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me."

At the conclusion of this address it was evident that many hearts were moved even to sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut of all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is "taking up the cross and following the Lamb."—*Rev. T. Morgan.*

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 28.]

APRIL, 1841.

[NEW SERIES.]

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BRIEF MEMOIR OF MR. JOHN WHITWORTH, OF MEASHAM.

“HEAVEN gives us friends to bless the present scene;” and it is because they do bless the present scene that we desire their continuance, and mourn their departure. The pain of separation is proportioned to the pleasure we have derived from their society, and the affection we cherished for them. It has ever been regarded as a mysterious dispensation of Providence, when those whose benevolent and affectionate conduct had endeared them to a large circle of friends and acquaintances, are cut off at a time when their longer continuance seemed especially desirable; but the Christian bows with adoring submission to the righteous will of Heaven, assured that the Supreme Arbiter of life and death doeth all things well. Such an event has recently occurred in the removal from this transitory state of Mr. John Whitworth, of Measham, in the fifty-seventh year of his age. His death was affectingly sudden. On Friday, Jan. 15th, the day preceding his departure, it was remarked that he was unusually lively and cheerful. In the evening, when preparing to retire to rest, he was seized with an apoplectic fit, by which he was at once deprived of the power of speech. He lingered in a state of insensibility till the following afternoon, when he bade adieu to time. Owing to a regretted delay in the forwarding of a letter, the writer of this was not apprized of danger till nearly two days after the termination of the mortal struggle, nor did he know the worst till he reached the house of mourning. By this sudden and solemn visitation, a large family has been bereft of a relative on whom some of its members were dependent, and to whom all of them were greatly indebted; the poor and needy, the fatherless and widow, have lost a helper on whose sympathy and aid they could always rely in the time of need; the minister and church also have sustained a loss which is far from being inconsiderable, and they have sustained it at a time when, as it seems to our short-sighted capacities, the presence and counsels of the deceased would have been of essential service.

While the benevolent disposition of Mr. Whitworth frequently laid all his relatives under obligations, the writer will be pardoned for stating, that in his case the obligations were peculiarly strong. The remembrance of his uncle's kindness, during a painful and protracted affliction, will be cherished by him with the deepest sentiments of gratitude to his dying

day ; and he owes it to the divine blessing on the means which that kindness spontaneously and cheerfully furnished, that his affliction was happily removed, and the way open for his introduction to the ministry. He desires not to forget that it was the gracious Giver of every good and perfect gift who rendered his deceased benefactor all that he was to himself and to many others. Many who read this imperfect memorial of departed excellence can bear witness to the christian kindness which they have received under his hospitable roof : he did good to all, but especially to them who were of the household of faith. Job xxix. 11, 12, 13, 15, 16, might with truth be applied to him. His benevolent acts, too, were perfectly free from ostentation : the direction of the Saviour was not overlooked, "let not thy left hand know what thy right hand doeth." The prosperity with which a beneficent providence crowned his temporal engagements was an exemplification of the Scripture, "there is that scattereth and yet increaseth."

I deeply regret that my beloved uncle did not sustain a christian profession, and it greatly increased the distress into which we were all plunged by his afflictive removal, that the nature of his dying illness precluded our receiving any account of the state of his mind in the prospect of eternity ; but we do not sorrow as those who have no hope. Those who had the best opportunity of judging, entertain a pleasing persuasion that he was not a stranger to an experimental acquaintance with the vital truths of the Gospel. Our grief is alleviated by the hope of meeting him among the spirits of just men made perfect. The language of the poet appears not inapplicable,

"How many fall as sudden, not as safe!"

His remains were committed to the tomb on the following Tuesday afternoon, when Mr. Goadby, sen., in compliance with the request of the mourning family, kindly officiated. The sermon was founded on Psalm cxliv. 4, "Man is like to vanity : his days are as a shadow that passeth away." The funeral sermon was preached on the following Sabbath evening by Mr. Staples, from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." The congregation at each service was large and deeply affected : sorrow was depicted on every countenance, and tears flowed from many an eye. It is not probably too much to suppose that no instance of mortality has occurred in the village, within the memory of any of its inhabitants, by which so many feel that they have sustained a loss as in the present case.

The family of my honoured relative has ever been closely connected with the Baptist cause at Measham : for many years before the erection of the chapel, preaching was carried on in his father's house. Some account of this good man is furnished in the General Baptist Repository, Vol. IX., small size, p. 133. All his children, with the exception of the deceased, were baptized and united to the Church of Christ : one of them only survives ; the others have fallen asleep. (See G. B. R. for 1826, p. 296-7 ; also for 1830, p. 138.) It will gratify the pious reader to learn that hopeful indications of piety have recently been apparent in several of the younger members of the family. During the last year of my uncle's life, he witnessed five of his nieces, all of them in the morning of life, profess a good profession before many witnesses. May the kind Shepherd of Israel preserve these

lambs of his flock from all harm; and when they have blessed the Church below, translate them to the Church in heaven; and may the Lord mercifully heal the breach which has been made in the family and the Church by this solemn and distressing bereavement.

“Mid changing scenes, and dying friends,  
Be thou our all in all.”

*Harborough, Feb. 11th, 1841.*

J. BUCKLEY.

### SUBSTANCE OF AN ADDRESS

*Delivered at the formation of the General Baptist Church, Leeds, on  
Lord's-day afternoon, Feb. 28th, 1841.*

WHEN Moses was commanded to construct a Tabernacle for the performance of the worship of God, the most exact and complete directions were given him from heaven. The form, size, parts, and materials of the erection, and the various instruments of service, even to the smallest and most insignificant, were minutely described; and the solemn injunction was thrice repeated, “See that thou make all things according to the pattern that was showed thee in the holy mount.”

When Solomon erected the Temple, the same conformity to a divine rule and pattern was required. God himself was the Architect, and caused David “to understand in writing by his hand upon him all the works of the pattern,” which David gave to Solomon for his guidance. That distinguished monarch was not left, therefore, to indulge his own taste, but to work according to a plan and specifications drawn and appointed by the Almighty Architect himself. (Read 1 Chron. xxviii. 11—19.) This building, situate on mount Moriah, appeared worthy of its projector; and by its lofty position, its immense magnitude, the costliness, order and beauty of its structure, the splendor of its interior decorations, and the superb elegance of its instruments of worship, it was of such surpassing magnificence as led the worshiper of God to regard it as “the perfection of beauty,” and to sing, “Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.”

A Christian Church, however, is a temple of an order superior to that of Solomon. It is a spiritual fabric, and is “builded together as a habitation of God through the Spirit.” “Ye are God’s building,” is the language of St. Paul: “Ye then, as lively stones, are built up a spiritual house,” that of Peter. And in the construction of this divine building, we have every needful direction given us in the New Testament. The precepts of the Lord Jesus Christ, the practice of the inspired apostles, and the order and constitution of the first Christian Churches, those which were collected and organized by them, present all Christians with a model for this temple, to which, in their Church order, it is their duty to conform. Here we have instructions as to the *materials*, the *form*, the *powers* and *responsibilities*, and *office-bearers* of the Church of God. To this divine pattern it is our wish closely to adhere, though in doing so we are compelled to separate from all ecclesiastical establishments connected with the state, and from other communities of professing Christians. We would be far from

assuming airs of infallibility, or from presuming that our Churches are free from defect: but on occasions like the present, we can cheerfully invite our neighbours, and even those who differ from us, to contemplate the model on which we are formed, and consider its claims on their attention.

“ Let strangers walk around  
The city where we dwell;  
Compass and view thy holy ground,  
And mark the building well:

“ The orders of thy house,  
The worship of thy courts,  
The cheerful songs, the solemn vows,  
And make a fair report.”

I purpose, my brethren, on the present occasion, to point out some of the leading features of the apostolic Churches—mention a few of their claims as a model for our imitation—and notice the evils which have resulted from a disregard to this pattern.

I. The apostolic Churches may be contemplated as to the persons who composed them, their constitution, their powers, and their office-bearers,

1. The persons or characters who composed the apostolic Churches are pointed out so clearly that they cannot be misunderstood. They were “believers in the Lord Jesus Christ;” such as were “called to be saints;” “sanctified in Christ Jesus;” “renewed in the spirit of their mind;” or, in other words, sincere and devoted disciples of Christ.

2. The constitution of the Churches formed by the apostles is equally plain and simple. A Church is an assembly; and a Christian Church is an assembly of Christians, who are united together, and have received each other as Christians and brethren, that they may worship together, commune with each other, and mutually support and promote the kingdom of the Lord Jesus Christ. Such was the Church at Jerusalem. The Church at Corinth, the Churches in Asia, in Samaria and Galatia, and Judea, were communities of this kind. They were not national, they were not œcumenical, or under a single visible head; but they were congregational, distinct, and separate. Some of these were large, and had many members; others were small, for we read of the Church at the house of Priscilla and Aquila; but whether large or small, every distinct union and society was a Church of God, and for their encouragement they had the promise of Christ, “Where two or three are met together in my name, there am I in the midst of them.”

3. The powers and authority of a Christian Church are very important, and arise out of the principles of their union and their subjection to Christ. It is theirs to elect those who bear office amongst them. This is a right that is apparently inherent in all voluntary societies. It was recognized by the inspired apostles as belonging to the Christian Church. For example, when deacons were appointed in the Church at Jerusalem, the multitude of the members were told to “look out men of good report,” and the whole multitude “chose Stephen” and his companions. The apostles then ordained them, or by prayer and the imposition of hands set them apart for this office. Thus also, when Paul and Barnabas were appointed of the Holy Spirit to a special mission, we are told that they ordained elders in every Church. Here there is no intimation that these elders had not first been chosen by the Churches themselves, but, on the



contrary, the example so clearly given of the popular choice of deacons at Jerusalem, would afford presumptive evidence that the same principle had been acted on in these Churches. Moreover, the Greek term which is here rendered *ordain*, signifies to vote, or elect by suffrage. It is *χειροτονεω*, from *χειρ* the hand, and *τενω*, to extend or stretch out, and conveys an intimation that they were appointed according to the suffrages of the people, given by holding up the hand to express their assent. The right of choosing their own officers was held sacred in the primitive Churches. And such as were thus chosen, if they possessed the qualifications and dispositions suited to the office, were set apart, or solemnly ordained or appointed by the apostles, evangelists, or a company of elders.

Another and very extensive branch of the powers of a Christian Church pertains to the *administration of discipline*. This includes the reception of members—the reproof, or correction, or suspension of such as err—and the exclusion of such as depart from the faith of the Gospel, or evince by their conduct that they are not under its influence. Hence the Church at *Rome* is enjoined “to receive such as are sincere, though they may be weak in the faith;” that at *Corinth* “to put away a wicked person;” and that at *Thessalonica* to “withdraw from a disorderly brother,” and “admonish him.” But all the discipline of the apostolic Churches was of a *spiritual* nature, and extended only to such as belonged to them. “Their weapons were not carnal.” The infliction of civil punishments, fines, imprisonments, &c., are no part of the discipline of Christ’s Churches; and the excommunication of such as never belonged to them is an absurd paradox, known only to popery and national establishments.

The Churches in the New Testament had *not* “power to decree rites and ceremonies, or authority in matters of faith.” Their faith consisted of a belief in what Christ and his inspired servants taught them, and their rites and ceremonies were such only as were appointed by our Lord, and observed by his apostles—the great principle of their union being a subjection to Christ.

4. The *officers* in the apostolic Churches, of an ordinary kind, were two, *pastors* and *deacons*. It is true we read of several others, but they were not such as could be chosen by the people, and they ceased with the apostolic age. The apostolic office was special and intransmissible. An apostle was one who had “seen the Lord,” and was appointed by his own word to establish his kingdom. *Prophets* were an order of men whose office ceased with the age of inspiration. *Evangelists* were those who assisted the apostles in their work, and acted under their immediate direction. These offices necessarily ceased with the apostolic age. The two that I have named appear to be the only ordinary and permanent officers in the Churches of God.

The deacons were chosen and appointed to superintend the secular affairs of the Church, distributing its alms to the poor, attending to the contributions of the people for the support of the ministry of the word, and, in Scripture phrase, to “serve tables.” The pastors were appointed to “feed the flock of God” with Scripture instruction; to “take the oversight thereof;” to “preside over them,” and be their “leaders and guides.”

Several names are given in the New Testament to these latter officers. They are called elders or presbyters; bishops or overseers; pastors or shepherds; but these terms obviously apply to the same office. Thus Paul, addressing those who were the elders of the Church at Ephesus, says, "Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers," or as the word *ἐπισκοπος* is elsewhere rendered "bishops." The terms elder and bishop are applied to the same office in the Epistle to Titus: a similar use of the terms is observable in 1 Peter v. 1, 2. These are the permanent office-bearers that are proper to a scripturally organized Christian Church; and it is a fact well worthy of remark, that while the qualifications requisite for these offices are described with considerable minuteness in the divine word, no representations are made as to the qualifications for any other office, or directions given as to their appointment.

In the remarks now offered, you have our view of the model which is left in the New Testament for our imitation in church order. It may perhaps be interesting, and tend to confirm its correctness, if we just glance at the testimony of one or two historians, who, from their habits and predilections, cannot be supposed to favour the congregational system.

Gibbon, a learned, elegant, but infidel historian, says, "The societies," he here refers to Churches, "were united only by the ties of faith and charity. *Independence* and *equality* formed the basis of their internal constitution, by which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic." Dr. Kaye, one of our English bishops, (bishop of Lincoln,) confesses in his "Examination of the life and times of Tertullian," that it is clear, from Tertullian's writings, that in his "estimation the apostolic Churches were independent of each other, and equal in rank and degree."

Mosheim says, "the rulers of the Church were called either presbyters or bishops, which two titles are applied to the same order of men. . . . A bishop, during the first and second centuries, was a person who had the care of one christian assembly, which at that time was, generally speaking, small enough to be contained in a private house."

Dr. Hawies says, "all ecclesiastical officers, for the first three hundred years, were elected by the people." And lord King, in his "inquiry into the constitution, discipline, &c., of primitive Churches," observes, "When a Church was vacant by the death of its pastor, all the members of it met together to choose a fit person for his successor. When they had thus elected a bishop, they presented him to the neighbouring bishops for their approbation and consent. Hence we find that sometimes the election of a bishop is attributed to the choice of the neighbouring bishops, with the consent and suffrage of the people. After his election, in his own place of worship, and in the presence of his Church, he was ordained by laying on of the hands of three or more of the neighbouring bishops." He also observes, that "every Church, without the concurrence of any other Church, had a sufficient right to exercise discipline on delinquent and offending members."

(To be concluded in our next.)

## SKETCHES OF CHARACTER.

## No. II.—THE HUMBLD PHARISEE.

SELF-COMPLACENCY is one of the native tendencies of the human heart. It is only when divine truth opens the understanding, that we see the deceitful character, and desperate wickedness of our sinful nature. To know the plague of our hearts is an essential pre-requisite to humiliation of soul, and that true repentance unto life which needeth not to be repented of.

H. N. had received a religious education, at least so far as a knowledge of the Holy Scriptures and the general principles of morality went. She was happily surrounded by those restraints which preserved her from many of the evils of youth. Her manners were of a reserved character; and this, too, prevented her from running into all the foolish frivolities of the giddy young around her. She regularly attended the services of the parish church; she had passed through the routine of christening, (baptism so-called) and confirmation; she knew her catechism, and could repeat the creed, and had her mind extensively stored with portions of the liturgy, and passages from the word of God. As to her conversation, it was free from foolish expression; to profanity she was an utter stranger, and she seldom violated the law of truth. When she had arrived at woman's estate, she stood forth in the village where she had lived all her life, with a character unspotted, and having a reputation of a religious young woman. After this she married, and had the care of a family, unto whom she acted the part of a faithful and affectionate mother. Her partner was what is called a decent, worldly man. Honest in his transactions, trustworthy in his engagements, an occasional companion of his wife to church, but one who had no true sense of the nature or importance of religion. As he lived so he died, a stranger to the Gospel, and unconcerned about his final and eternal state. This event deeply afflicted his sorrowful widow, whose cares and anxieties were greatly increased, and who had many troubles in training and supporting her dependent family. As heretofore, she neglected not the outward forms of religion, and regularly went to the parish church. It seems somewhat strange, that persons of a thoughtful and seriously disposed character can be found hearing and reading the Scriptures for years, without ever seeing the evil of sin, and the necessity of a change of heart to the enjoyment of God's love in this world, or his presence and glory in that which is to come. Yet so it was with H. N. She had been surrounded for years by the light of Gospel ordinances and blessings, but still she was dark, a stranger to herself, and unacquainted with the method of salvation. In one word, she was a pharisee. She looked upon herself with approbation and satisfaction; she was better than most around her; she was sober, industrious, economical, and honest; she was a true daughter of the church, a regular worshiper of God, and a constant reader of the prayer-book, and other religious works; she never neglected the sacrament of the supper, and always read some treatise on being properly prepared for worthily partaking of that sacred rite. After having passed the meridian of her days, she was led to change the place of her abode, and Providence fixed her residence close to a dissenting chapel; here, for the first time, she heard the Gospel extemporaneously preached, and where the usual forms of her own church were unknown. The doctrines of human depravity, human worthlessness, and the utter inefficiency of all works to obtain pardon for sin, were cou-

stantly announced; justification by faith alone, and the atoning death of Jesus, held up as the only foundation of the sinner's hope. To these truths she listened with the deepest attention. Her false hopes were torn to shreds; her good works, and profession, and worship, now appeared as the mere externals of a nominal religion, which had no place in the heart, and no connexion with the renewing grace of God, or sanctifying influences of the Holy Spirit. Self-righteousness now appeared as one of those things exceedingly evil in itself, and awfully grievous to a pure and heart-searching God. She now perceived the awful nature of sin, the extensive demands of God's perfect law, and the fearful wrath to which she was justly exposed. The Word of God, as a keen-edged sword, had pierced her soul, dissected her spirit, and made her deeply conscious of her sin and misery. She saw her ruin and her help in the Gospel mirror. She fled for refuge to the hope set before her, and found peace and joy in the Holy Ghost through believing. Now she is a humbled sinner, a self-abased penitent, a believing, living branch in Christ the true vine. She now fears where she once presumed, now boasts of a Saviour's love, now trusts in Christ's all-sufficient grace, and is looking for the mercy of God unto eternal life. No longer clothed in the habiliments of the spiritually proud pharisee, but daily bowing her knee before the throne of grace, feeling the spirit, and offering the prayer of the publican, "God be merciful to me a sinner."

Reader, have you been brought to feel the misery and peril of your sinful state, and to repent, and seek mercy through the merits of the Lord Jesus Christ. Profligacy is not necessary to the loss of the soul. The exterior may be decent and blameless, while the heart is corrupt, and the mind filled with the spirit of pride and opposition to God. Forget not the Saviour's appeal to Nicodemus, "Ye must be born again." The earthly mind cannot love or acceptably serve God: the name or form of godliness will not save: we must have within us that holy kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. We must be renewed persons, the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Such persons are "as lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

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

J. BURNS.

#### DEATH OF AARON, NUMB. XX. 2—29.—No. I.

THE chapter recording the death of Aaron is replete with instruction. It relates the death of Miriam, as well as that of Aaron. The former departed this life in the first month, and the latter in the first day of the fifth month of the fortieth year. Numb. xx. 1, 28, and xxxiii. 38. The sin which caused the dissolution of Moses is also recorded in this interesting account; by comparing which with Deut. xxxii. 48—51, and xxxiv. 5—8, we find that Miriam, Aaron, and Moses, three distinguished members of the church in the wilderness, all died in one and the same year. These would be afflicting bereavements to the Israelites. But they were not all the trials they had to endure in the last year of their sojourning in the wilderness. About the same time and place of Miriam's death, "there was no water for the congregation." "And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord."—Numb. xx. 2, 3. Thus the people had more troubles

than one at the same time; and they followed each other in a train. These tried their faith and patience, and found them wanting. Not only did the people generally show their weakness, but even Moses and Aaron fell into sin; for when the Lord directed them to assemble the congregation together, and speak unto the rock before their eyes, they assembled them; but Moses said, (Aaron heing with him,) "Hear now, ye rebels: must we fetch you water out of this rock?" verse 10. In this they sinned, and their sin soon found them out. Aaron is directed, for this offence, to go up unto mount Hor, and to die there; and, soon after, Moses is likewise directed to go unto mount Nebo, to the top of Pisgah, and die there, as Aaron had done on mount Hor. Deut. xxxii. 49.

I. The *time* of Aaron's death was remarkable, for

1st, He died *at an advanced age*. He was one hundred and twenty-three years of age when he died in mount Hor. Numb. xxxiii. 39. We may find many that lived to this advanced period prior to Aaron, but not many after him. Eighty-three years of his life he had, in all probability, spent in Egypt, and nearly forty in the wilderness. In Egypt he had been oppressed with the iron rod of Pharaoh: in the wilderness he had been afflicted not only with the privations of his situation, but also by the rebellions of his countrymen, the Israelites. In every situation on earth he might truly say, "This is not my rest." But death comes and puts an end to all his cares, and probably at a time when he did not expect it; for,

2nd, Aaron died *in the last year of Israel's sojourning* in the wilderness. This appears from Numb. xxxiii. 38. Aaron, as well as the Israelites generally, would doubtless wish the time to arrive when they should be led out of the wilderness. They had been doomed to sojourn in it for the space of forty years, on account of their sins. Numb. xiv. 33. All this time they were shut up as in a prison, and the whole congregation that were men of war died. Josh. v. 4. During this mournful period it is supposed Moses wrote the ninetieth Psalm, when the congregation were being carried off "as with a flood" every day. And hence we read, "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no water," &c. Deut. viii. 15. As it was in the last year of Israel's sojourning in this terrible place that Aaron died, may we not naturally conclude that he was anticipating the conclusion of the period with delight? But Aaron did not live to see his trials terminate.

3rd. Aaron died *just before Israel took possession* of the promised land. The Lord had promised to give the land of Canaan to the Israelites for an everlasting possession. This was an old promise: it had been made to them more than four hundred years. Gen. xv. 13. This promised land was described to them as most desirable. It was said, "For the Lord thy God bringeth thee into a good land, a land of brooks of waters, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. viii. 7, 8, 9. This good land was also to be divided to them by lot. Numb. xxxiii. 54. Moreover, the time when the Lord had promised to lead them into it was at hand. Doubtless, therefore, this good land would be the object of strong desire by Aaron, as well as by all Israel; but Aaron was forbid to enter it. He is directed to

go up unto mount Hor to die, when he was, in all probability, expecting to be directed to enter the promised land. May we not learn from Aaron's death, the folly of pleasing ourselves with prospective good of an earthly kind? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Aaron did not live to enjoy all the earthly good which he desired.

II. The *cause* of Aaron's death. Aaron died not through the infirmities of old age, though he was advanced in years, nor through the ravages of disease; but he died by the visitation of God for his sin. He was connected with Moses in smiting the rock, when he said, "Hear now, ye rebels: must we fetch you water out of this rock?" In this Aaron sinned, and for this the Lord judged him to die. This is a remarkable fact, if we consider,

1st, Its apparent severity. The Lord judged Aaron to die for speaking rashly or unadvisedly with his lips. It may be thought that the offence for which he suffered death was small; that he had committed crimes greater than this on former occasions, for which he had escaped punishment, or for which he had been punished only in a small degree; and that many others have been guilty of offences, apparently much more heinous, for which they have not been punished in this life, at least not visibly. But let us be careful not to censure the Judge of all the earth, who will do right. He seeth not as man seeth. Man looketh at the outward appearance, but God looketh at the heart. Besides, the Lord only can tell the mischievous effects of the sin committed by Aaron and his brother. We must remember that the one was the priest, and the other the prophet of Israel, at the time of this offence. The cause of Aaron's death seems remarkable,

2nd, From his eminence in the Church. Aaron was condemned to die for sin when he had been the Lord's high priest nearly forty years. If age and experience; if eminence in the Church, and exalted privileges; if knowledge, superior knowledge of God's will, and lengthened obedience in his service, could procure safety, and prevent sin, surely Aaron would have been preserved. But, alas! all these are in vain, except the Lord hold us up. Hence we hear the great apostle of the Gentiles say, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away." 1 Cor. ix. 27. "Let him that thinketh he standeth take heed lest he fall." The cause of Aaron's death is remarkable,

3rd, Because he died for the sin which the Lord had forgiven him. It appears evident that Aaron died in the favour of God, and therefore that all his sins were pardoned. The Lord said, "Aaron shall be gathered to his people." Does the Lord then sometimes punish a person for a sin when he has forgiven it? Certainly the Lord sometimes chastises his people for sins which he has pardoned. Did not Jacob sin when he stole his father's blessing, which Esau should have had? Did he not forgive Jacob this sin? He appeared to him at Bethel, as he was going towards Padanaram. Gen. xxviii. 13. The Lord made great promises to Jacob at Bethel, which proves that he had forgiven his sin; but Jacob appears to have been often chastised for deceiving his brother, when he stole his blessing. *Jacob was deceived by his father-in-law, and by his own sons.* Likewise David, he committed a great sin. He was guilty of uncleanness and of murder in the case of Uriah and his wife. Nathan the prophet was sent to David,

and he showed him his great guilt. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin." At the same time he assured him, that "the sword shall never depart from thine house," and that "the child that is born unto thee shall surely die." 2 Sam. xii. 10, 13, 14. Surely, then, we ought to fear sin, and to flee from it as from the face of a devouring serpent. If we sin, we must certainly suffer. "Be sure your sin will find you out."

## THE CHRISTIAN MINISTRY.

*An Extract from Bishop Horsley's Sermons.*

IT pleased God to commit the first preaching of the Gospel to men whose former occupations and conditions may be supposed to have excluded them from the pursuits and attainments of learning, and from the advantages of education, "that the excellency of the power might be of God, and not of them." But it is evident that these gifts, with which he was pleased to adorn the two first offices in the Christian Church, were to those first preachers instead of education. For the qualities of a penetrating judgment in abstruse questions, and a ready recollection of written knowledge, which the first preachers enjoyed by the immediate influence of the Holy Spirit, are, in kind, the very same which men to whom this supernatural assistance is denied may, with God's blessing, acquire in a less degree by long and diligent study. These talents existed unquestionably in the minds of the first preachers, in a degree in which by mere industry of study, they cannot be attained. The apostles were by infinite degrees the best informed of all philosophers; and the prophets of the primitive Church were the soundest of all divines.

But yet the light of inspiration, and the light of learning, however different in degree, (as the difference, indeed, is inexpressible) are, nevertheless, the same in kind; for reason is reason, and knowledge is knowledge, in whatever manner they may be produced, the degree of more and less being the only difference of which the things are capable. As the word of wisdom, therefore, and the word of knowledge, were to the first preachers instead of learning, so in these latter ages, when the Spirit no longer imparts his extraordinary gifts, learning is instead of them.

The importance and necessity of it to a christian preacher, evidently appears from God's miraculous interposition in the first ages, to infuse learning into the minds of those who, by want of education, were unlearned; for if the attainments of learning were of no importance to the true and effectual preaching of the Gospel, to what purpose did that God who commanded light to spring out of darkness, by an exertion of the same almighty power, light up the lamp of knowledge in the minds of uneducated men? The reason of this extraordinary interposition in the early ages was, that for the first promulgation of the Gospel no abilities to be acquired by education was sufficient for the teacher's office. And the reason that this extraordinary interposition hath long since ceased is, that Christianity, having once taken root in the world, those inferior abilities which may be attained by a diligent improvement of our natural talents, are now sufficient for its support. But in all ages, if the objections of infidels are to be confuted; if the scruples of believers themselves are to be satisfied; if Moses and the prophets are to be brought to bear witness to Jesus of Nazareth; if the calumnies of the

blaspheming Jews are to be repelled, and their misrepresentations of their own books confuted; if we are to be "ready," that is, if we are to be qualified and prepared "to give an answer to every man that asketh us a reason of the hope that is in us," a penetration in abstruse questions, a quickness in philosophical discussion, a critical knowledge of the ancient languages, a familiar acquaintance with the Jewish history, and with all parts of the sacred writings, a sound judgment, a faithful memory, and a prompt elocution, are rare talents, without which the work of an evangelist will be but ill performed. When they are not infused by inspiration, they must be acquired by diligence in study, and fervency in prayer.

They [the apostles] were, perhaps, not knowing in the details of natural philosophy; for the arguments for the being and providence of God, from the visible harmony and order of the universe, is the same by whatever laws its motions may be carried on. They were not physicians or anatomists, because they had the power of curing diseases, and healing wounds, without medicines or art. But they were profound metaphysicians, the best of moralists, well-informed historians, accurate logicians, and excellent in that strain of eloquence which is calculated for the conveyance of instruction, the enforcement of duty, the dissuasion from vice, the conviction of error, and the defence of truth; and whoever pretends to teach without any of these qualifications, hath no countenance from the example of the apostles, who possessed them all in an eminent degree, not from education, but from a higher source. To allege the apostles as instances of illiterate preachers, is of all fallacies the grossest. Originally, perhaps, they were men of little learning—fishermen, tent-makers, excisemen; but when they begun to preach, they were no longer illiterate, they were rendered learned in an instant, without previous study of their own, by miracle. The gifts which we find placed, by an apostle himself, at the head of their qualifications, were evidently analogous to the advantages of education. Whatever their previous character had been, the apostles, when they became preachers, became learned. They were of all preachers the most learned. It is, therefore, by proficiency in learning, accompanied with an unreserved submission of the understanding to the revealed word—but it is by learning, not by the want or neglect of it, that any modern teacher may attain to some distant resemblance of those inspired messengers of God.

*Suffolk.*

J. R.

#### ON THE FIGURATIVE LANGUAGE OF HOLY SCRIPTURE.

IN the January number I made a few remarks on various figures of speech used by the sacred writers. I hope my young friends who read the Repository will be induced to search the word of God for themselves, and enrich their minds with all that divine and saving knowledge which such an invaluable treasure is calculated to impart. When figures of speech are well selected and rightly applied, they very much enrich composition, and seize with a firm hold upon the attention of the reader. In public speaking, the effect is increased, the attention is arrested, and truth is brought home to the conscience and the heart with almost irresistible energy. Besides, it is generally the case, that where there is an appropriate figure of speech used, either by an author or a public speaker, the truth which it was designed to illustrate, is much better retained in the memory. The Holy Spirit of God, both in the Old and in the New Testament, used figurative language. I do not say that inspiration always implied the inspiration of language, certainly not; nevertheless, very frequently I believe this was the case. In recording a fact which came under the notice of the sacred writer, it was not



necessary to have the inspiration either of thought or of language; but on many occasions, not only the inspiration of idea, but of language, was indispensable. This remark is fully borne out in the next figure of speech which we shall present to the young reader.

**Allegory.** An Allegory is a continuation of connected metaphors. The principal difference between an Allegory and a Metaphor is, not only that the former is much longer, but generally much more obscure. A Metaphor almost invariably explains itself, by some words connected with it in their plain and literal meaning: this is not the case with Allegory. Christ says, "I am the vine," &c. Here the meaning is obvious; but take Ezek. xvii., 22nd, 23rd, and 24th verses, and the case is very different. And be it remembered, the whole is inspiration. "*Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.*" Let the mind follow the prophet throughout the Allegory, and see the whole passing in review before him. The mountain of Lebanon is seen in the distance, bearing its stately cedars; there is one higher than all the others; from the highest branch the Eternal crops off a tender twig, and then bears it to the land of Judea; here he plants it on an eminent mountain; very soon it takes root, spreads out its branches, and brings forth fruit; presently we see the fowls of heaven coming in every direction, and taking shelter in its branches; again we look round, and all the trees of the field are endowed with understanding to know that Jehovah hath done this. What a string of beautiful metaphors is here! all fitting into each other like the stones in the temple of Solomon, forming one complete whole.

In writing a few papers on the figures of Holy Scripture, I did not engage to give an account of their primary application, or to fix and determine their meaning. This would in many cases be very difficult; and, perhaps, in some impossible. The judgments in this chapter seem to refer to Zedekiah and the Jews. The Divine Majesty speaks of another kingdom. Perhaps David is "the high cedar," Jesus Christ, David's Lord and David's son, is the "tender twig." His Church began at Jerusalem, "In the mountain of the height of Israel." "Shall bring forth boughs:" perhaps these are the apostles, and evangelists, and teachers of Gospel truth. "Shall bear fruit:" vast numbers shall be converted through their ministry. "All the fowls of the air shall dwell under the shadow of its branches:" all nations shall embrace the Gospel, and trust in Christ for salvation. I do not pretend to say that this is the only application of the Allegory, but it appears to me to be the legitimate one.

There are many Allegories in the Sacred Volume; the above will suffice as an illustration of this figure of speech. I might just observe here, that of all human compositions of an Allegorical character, John Bunyan's Pilgrim stands unequalled. It is indeed a most interesting Allegory.

**Hyperbole** is another figure which is to be met with in the Sacred Volume. This figure represents things as greater or less, as better or worse, than they really are. In 2 Sam. i. 23, David uses this figure of speech, when lamenting the death of Saul and Jonathan,—"*Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions.*" David did not mean what he said, but simply that Saul and Jonathan were very swift and very strong.

I think it is very probable that the apostle John uses this figure in the last verse of his Gospel. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The apostle means, that if all the ac-

tions of the Saviour; of a merciful, benevolent, and instructive character, had been written, they would have required a vast number of books to have contained them. If the language is applied to the wonders of redeeming mercy and grace, then there is no Hyperbole here. If all the fowls of heaven were to shed their feathers, and the mighty ocean were converted into ink, both would be exhausted before the subject of redeeming love could be exhausted. This is an inexhaustible subject, this is an interminable theme.

Irony is a figure of speech which is well known. It implies that the person is speaking contrary to his thoughts, not with a design to deceive, but to give additional force to his arguments or observations. It is very often used by way of raillery; sometimes as insult and abuse. Christians should be very careful in employing it, lest they lose the spirit of their master. There can be no doubt but Elijah, the prophet, was justified in using it in reference to the prophets of Baal. In 1 Kings xviii. 27, it is thus stated, "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is mocking, or he is in a journey, or peradventure he sleepeth, and must be awaked." This is the language of Irony, and was calculated to impress the minds of the people with the folly and wickedness of idolatry. Job uses this figure in the twelfth chapter and second verse, where he addresses his friends who professedly came to comfort to him, but who seemed to know little of the providence of God; and, consequently, formed their judgment on very erroneous principles. Job says, "No doubt but ye are the people, and wisdom shall die with you." This was strong Irony; and was calculated to lead them to be more careful in coming to a conclusion in reference to the moral position in which their friend stood in the estimation of God. There may be seasons when Christians are almost obliged to adopt this figure; yet there are other plans which, in my opinion, are likely to be more successful in convincing those who oppose themselves. There are to be found, even amongst the professed disciples of Christ, persons so full of themselves, so self-conceited, that if you take the liberty to differ from them even in a very small matter, they are ready to call in question your christian knowledge, if not your christianity itself. The language of Job to these would not be inappropriate. Still I admire the plan of the apostle Paul. He says, when writing to Timothy, in his 2nd Epistle, ii. 23—25, "But foolish and unlearned questions avoid, knowing that they do gender strifes. *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.*"

Notintone Place.

Yours affectionately,

H. HUNTER.

## GENERAL BAPTIST BIOGRAPHY—1700 TO 1770.

### No. 4.—ISAAC KIMBER.

ISAAC KIMBER WAS BORN at Wantage, in Berkshire, Dec. 1, 1692; and received the rudiments of a learned education from the Rev. Mr. Sloper, then master of a private grammar school in that town. This clergyman was a very worthy man, and excellent tutor. Among his pupils was that excellent prelate, Dr. Butler, bishop of Durham. Under Mr. Sloper he made considerable progress in the Greek and Latin tongues, in which he was much forwarded by the kind aid of Mr. Jones, the pastor of the Baptist Church at Wantage, who taking a particular liking to him, made him his companion; and in his society he said he spent some of the happiest moments of his life. Mr. Jones had a well-chosen library, to which the pupil had free access. On the subject of mathematics our young friend reaped great profit from his conversation. And, perhaps, to his intimacy with Mr. Jones, may, in a great measure, be ascribed his inclination to the ministry, seconded, indeed, by his parents; and for which he seemed peculiarly designed by his serious, thoughtful temper, which was visible in his earliest youth, and his love of virtue, sobriety, and abhorrence of every thing trifling, vicious, or profane.

With the stock of knowledge he acquired in the country, he went to London, to

perfect himself in the languages under professor Ward, of Gresham College, and in academical exercises, of the learned John Eames, F. R. S.; and the Rev. Joseph Burroughs has given ample testimony of the swift progress he made under these excellent instructors.\*

After this period he appears to have been patronized by the Hon. Joseph Collett, Esq., late governor of Fort St. George, in the East Indies, and Samuel Collett, his brother. From conversation with these gentlemen his views and sentiments appear to have undergone some change. Previous to this time, to use his own words, he had imbibed some "narrow calvinistical notions," which he now departed from with openness and ingenuity. It appears Mr. Kimber endured many hardships in setting out in life; and his marrying at the age of twenty-five, before he had gained a settlement, subjected him still more to the humours of others. He met with many friends, however, particularly Dr. Hunt, Sir Nathaniel Hodges, Dr. Gale, and others, whose loss he never mentioned without being melted even to tears. As he did not meet with that encouragement as a minister which he expected, he took to writing, and gave to the world the "Life of Oliver Cromwell," 8vo. This piece met with a very good reception from the public, and has passed through several editions, universally esteemed for its style and its impartiality; and as the author's name was not made public, it was at first very confidently ascribed to Dr. Gibson, bishop of London. In 1722 appeared a history of England, in 4 vols., 8vo. The third and fourth volumes were entirely written by Mr. Kimber. A large impression of this work was disposed of. A few years afterwards he wrote the life of bishop Beveridge, which is prefixed to the folio edition of his works, of which Mr. K. was the editor.

In 1724 he was called to the pastoral charge, in conjunction with Mr. Samuel Acton, over the General Baptist Church at Nantwich, in Cheshire. It was soon found, after his settlement at Nantwich, that he was not so evangelical in his preaching as was desirable. Mr. Acton, and the congregation at Nantwich, were quite of the old school of General Baptists; and their sentiments were correspondent to the confession of 1660. On the other hand, Mr. Kimber did not give that prominence to those vital truths that are essential to ministerial success. He left Nantwich at the latter end of 1727. "The modest cheerfulness of his behaviour during his residence at Nantwich, had so endeared him to most of the principal people there, of all parties and persuasions, that his departure was very much regretted; and, indeed, when he took his leave of the congregation, which he did in a pathetic farewell sermon, most of them wept."

Upon his return to London, he became morning preacher to his much-loved and learned friend, Dr. John Kinch, in Old Artillery lane; and he now commenced a periodical, called "The Morning Chronicle." It subsisted from January, 1728, to May, 1732, and then was dropped.

He was visited by a very sore affliction, in his wife being deprived of her reason. This malady had two several stages. For some years it displayed itself in ravings and fury, by which his person was often endangered, and then sunk into an indolent kind of frenzy, which continued all the rest of her life. As they had been a remarkably happy couple, this misfortune lay very heavy upon him, and put him to various and great expenses, even beyond what his circumstances could well support; but a patient submission to, and firm trust in Providence, enabled him to bear a sad complication of distresses like a man and a christian. His love for her seemed rather increased by this dreadful visitation; and after twenty years and upwards that she continued thus afflicted, her death gave him the most poignant sorrow he ever felt, and in some measure contributed to hasten his own.

In the year 1731 he was concerned in a periodical work; and one of the proprietors, a worthy and kind gentleman, inquired into his circumstances, and finding them very narrow, generously offered to make room for him, as corrector, in his office. With him he continued for two or three years; and then his old master, the learned Dr. John Ward, offered him, in conjunction with the Rev. Edward

\* See that gentleman's sermon occasioned by his death, p. 23.

Sandercock, his grammar school, which he quitted in their favour. This seminary had always been in high estimation, from the great character of the master; and the prices paid, considerable. They carried it on for some time with success, but from one cause and another it decreased, and Mr. S. quitted it to Mr. K., who held it for only half a year. Mr. K. now returned to his former patron, who re-installed him in his former place. This gentleman venerated his virtues, and admired his character; indeed, it seemed to be the constant study of that whole family to oblige him. As the business he was now engaged in demanded his constant attendance, and the natural decay of his sight, he seldom appeared in the pulpit, except for his ardent friend, Mr. Burroughs.

In the year 1740 he wrote the "History of the reign of George II." It was added to "Howell's Medula Hist. Ang.;" and soon afterwards an "History of England," in one Vol., 8vo, printed in 1745. It has been esteemed by competent judges the best abridged History of England extant. The literary performances that, during the last twenty years of his life, he either prepared for the press, or lent his assistance to, would be too numerous to mention, as his judgment was consulted by all ranks of authors. It would be difficult to add any thing to the character given of him by the Rev. Joseph Burroughs, in his funeral sermon. A specimen of his preaching is preserved in a volume of his sermons, published after his death, (which happened on January 28th, 1755, aged sixty-two,) in 1756. They are twenty in number, and are chiefly practical. The eighteenth sermon in this volume, was preached at the funeral of Elizabeth, the third wife and relict of JOHN MILTON, author of Paradise Lost, on March 10th, 1726. She was a constant attendant, if not a member, of the General Baptist Church at Nantwich.

*Ipswich.*

J. R.

## CORRESPONDENCE.

### THOUGHTS ON HEB. X. 26, 27.

*To the Editor of the General Baptist Repository.*

My dear Sir,—The following observations on the passage in Heb. x. 26, 27, an elucidation of which an "Inquirer" desires, are at your service, to insert them in the Repository, if in your estimation they suitably explain the author's meaning; if not, to suppress them.

The passage in question reads as follows,—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The persons of whom the apostle is writing are Christians. He describes them as persons that have "received the knowledge of the truth;" i. e., persons whose minds have been enlightened by the Gospel, who have seen their lost and perishing condition, have embraced the offers of salvation, and conformed themselves to the requirements of Christianity. In the context he speaks of them as in "their hearts sprinkled from an evil conscience," i. e., freed from the guilt of sin; "and their bodies washed with pure water," which intends their holiness; as "sanctified by the blood of the covenant;" "being illuminated;" "having in heaven a better and an enduring sub-

stance;" "having a confidence which hath great recompense of reward," &c. After such a description of the character of the persons spoken of in the verses under consideration, we are not prepared to say that nominal professors merely are intended. This cannot be argued from the apostle's language, for the expressions he employs are such as apply to Christians in general. Nor would he, if speaking of mere professors, use the term *we*, and so identify himself with them. He is speaking of Christians in general.

Now, says the apostle, "If we sin wilfully," &c. The sin against which he is here guarding those to whom he wrote, is not to be understood of every kind of sin a person may commit after he has "received the knowledge of the truth;" but the sin of deliberate apostacy, renouncing Christianity, denying the truth of its revelations, representing and regarding it as a vile imposture, the invention of ungodly and designing men, "a cunningly devised fable." The correctness of this representation appears,

First, From the meaning of the word used by the apostle, here rendered by our translators "wilfully." It is not the same as knowingly, but of stronger import. The original word is ἐκούσιως the meaning of which is voluntarily, deliberately, determinately: *sponte, ultro*, in Latin, are equiva-

lent to it. The meaning of the apostle, therefore, is not, if we sin by mere sudden and violent impulse, or by inadvertency or oversight; but if we sin deliberately, presumptuously, with forethought, with settled intention and design.

Second, That the sin of deliberate apostacy is intended, is evident, further, from the context. He who has committed the sin in question, is represented, verse 29, as having "trodden underfoot the Son of God." This is a strong figurative expression, denoting the most contemptuous treatment; regarding Christ as a vile malefactor, and wicked blasphemer and impostor, and as having deservedly suffered the disgraceful and cruel death of the cross for his blasphemy and false pretensions; "counted the blood of the covenant wherewith he was sanctified an unholy thing;" i. e., viewing the blood of Christ by which the new covenant is ratified not as possessing any atoning, sanctifying, saving efficacy, but as a common thing, as the blood of a vile impostor, and as worthless; "and hath done despite unto the Spirit of grace." It is most probable that the Holy Spirit is here intended, and that the apostle is referring to the extraordinary effusions of the Holy Ghost in the first ages of Christianity, by which miracles were performed in confirmation of its truth. By him, therefore, that does despite to the Holy Spirit, treats him with malignity or contempt, is meant, in this place, one who violently opposes his influences, denies their reality, and contemptuously and wickedly ascribes the miracles performed by his agency to satanic influence or magical arts. It would appear, indeed it is generally considered, that the apostle intends the same thing with our Lord, Matt. xii. 32, the sin against the Holy Ghost, which Christ calls "speaking against the Holy Ghost."

The apostle compares the sin under consideration with that which the Jews committed in "despising" the law of Moses. "He that despised Moses' law," was one who set it at nought, denied its divine authority, regarded it as a human invention, and who contemptuously transgressed and derided it. If, therefore, there is any meaning in the comparison, the person described by the apostle must have treated the Gospel in a similar manner.

This, then, is a case not of backsliding, but of deliberate apostacy. A person may be overtaken in a fault, may sin, and may even decline in religion, without renouncing the Gospel as a system, or committing the sins here enumerated. And though the sin of the backslider is great, and his state dangerous, yet it is not an unpardonable

sin, nor is his case hopeless. Such characters are exhorted in Scripture to return, and are encouraged to do so by the kind assurance that God will receive them graciously, and love them freely. See Jer. iii. 22; Hosea xiv. 2-4; 1 John i. 8-10, ii. 1, 2. The persons here intended are deliberate apostates, as is apparent from what has been said above; and it might be made more so, from a consideration of the object of the author in writing the Epistle, which was to prevent Jewish Christians from defection from the christian religion.

The consequence of this sin is most awful. "For if we sin wilfully," &c., "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment," &c. If you make defection from Christianity, renounce the Gospel, give up your hope and trust in Jesus Christ, no other atoning sacrifice is or can be provided for you. No other makes real atonement for sin: this being renounced, therefore, your case is desperate. The sacrifices under the law are abolished, and no forgiveness can possibly be expected through them. The sacrifice under the new covenant is never, like the Jewish sacrifices, to be repeated. Apostacy from your present religion, therefore, is final perdition. There is nothing remaining for you "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God," &c. As the Gospel is infinitely more excellent and important than the law, the sin of despising it is incomparably greater, and the punishment inconceivably heavier. See cap. ii. 1-4.

Such are the thoughts, dear Sir, that have occurred to me on this passage. I would say, in conclusion, let us be on our guard against this evil, so aggravated in its character, and so awful in its consequences; and not only against this, but against sin of every kind. The backslider need not be fearful that he has committed this sin. Though his sin is great, it is not the sin of deliberate apostacy. Let him, therefore, as he is called and encouraged in scripture to do so, repent, and "take unto him words, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon him." Yours respectfully,  
March 9th, 1841. J. N.

#### ANSWER TO AN OBJECTION AGAINST BAPTISM BY IMMERSION

In many of the works by the advocates of baptizing by sprinkling or affusion, an

objection is urged against dipping the subjects of this ordinance, by saying, that though in the Old Testament there were numerous instances in their "divers baptisms" (Heb. ix. 10) of persons having to bathe and wash their whole bodies, yet there is no instance of any one having to do this to the body of another. And then they launch away, with a temerity enough to make every one shudder at the possibility of their being mistaken, into reproaches against the *indecent* of our practice. Now, Sir, I think that, in spite of their repeated assertion to the contrary, there is a very clear instance of one person applying water to the whole body of another; and what makes this the more certain is, that we have the action described, both in the way of command, and in the recorded history of its being obeyed. This matter is written in Lev. viii. 6, "And Moses brought Aaron, and his sons, and washed them with water." Now this word "washed," is the Hebrew רָחַץ, and is of a meaning sufficiently definite. It occurs very often in this same book of Leviticus: I need only mention the fifteenth chapter, where it occurs in verses 5, 6, 7, 8, 10, 11, 13. In each of these verses the same word, רָחַץ, is translated, "*bathe* himself;" and a different word, כָּבַשׁ, is employed for the expression "wash his clothes."

I cannot help thinking that the English translators were afraid of letting the people have the full advantage of comparing passage with passage, and word with word; and have, therefore, darkened the meaning of many words in the Scriptures, by rendering them here one way, and there another. Here it is passover, there easter; here atonement, there reconciliation; here pardon, there remission; here bishop, there overseer; here dip, there baptize; here wash, there bathe; and I could mention more and more painful instances, in which the mere English reader is robbed of a fair chance of forming his own opinion of the will of his Maker, by this mischievous contrivance of needlessly translating the same phrase by *different* words.

Parkhurst has a valuable observation on this washing. "In the Hebrew language are two words to express the different kinds of washing; and they are always used with the *strictest propriety*. כָּבַשׁ, *cabas*, that kind of washing which pervades the substance of the things washed; and רָחַץ, *rachatz*, which only chases its surface. There is a similar distinction in the Greek, in which λούω, *louo*, is properly to wash the whole body; and νίπτειν, *niptein*, the hands and

feet; and πλύνειν, *plumein*, the clothes."—See Heb. Dict., art. כָּבַשׁ. On this I would remark,—

1. Moses had to wash all over (according to Parkhurst, had to bathe, as the English translation generally renders the word,) the bodies of Aaron and his sons.

2. The septuagint says the same. "He shall bathe them, λουσετας; and that there are too many passages in which this word is used, to leave on the mind any doubt of its meaning.

3. The same word is used by Ananias to Saul, Acts xxii. 16, when urging him to be immediately baptized,—"*Wash away απολουσαι thy sins.*"

I am, dear Sir,

Yours faithfully,  
A DISCIPLE OF TRUTH.

#### RENUNCIATION OF THE TITLE REVEREND.

[We insert this note, at the request of Mr. Matthews, though we are aware the course he has adopted will be thought by some liable to exception.—Ed.]

From a deep antipathy to all that is superstitious and untrue, I take the liberty of requesting my friends not to address me by letter, or otherwise, with the title "Reverend."

I do not agree with Rome, or any other system, whether Pagan or Christian, that Teachers of Religion are a distinct caste, or have any more authority or respectability than those who follow any other lawful occupation.

I believe all sincere Christians are equally respectable and reverend—that is, worthy of being revered; that quality entitles to office, but not office to quality; and that spiritual qualifications should not be made the basis of worldly honours.

I object to a distinction without a meaning, simply because it is not true; and because, by placing truly good men in the same class with their opposites, it serves, I fear, to obscure the *real* difference between them. I would fain *be* reverend; but I esteem it a poor compliment in *these days* to be *called* so. If my friends do *not* revere me, they are not sincere in calling me reverend; if they *do* revere me, and *will* express their feelings, had they not better do so *inside* their letters than *outside*? Perhaps this disclaimer, on my part, will plead my apology, if at any time I omit the phrase before the name of my friends in the ministry.

THOS. W. MATTHEWS.

Boston, March 2, 1841.

## QUERIES.

Is it right to allow individuals of our congregations the privilege of engaging in prayer at public prayer-meetings; who, though seriously disposed, have not the inclination to unite in Church fellowship, and who hesitate not to express, it is not their intention ever to connect themselves with any society of Christians? Or is it proper to encourage others in the same public manner, who though they have been members of a Christian Church, have been separated by discipline, and appear, like the former, most inclined to stand aloof from the fellowship of the Church? In each case supposed, is the practice most likely to have

a beneficial or an evil tendency, both as it regards the individuals themselves, and also upon others who may attend, and are still undecided in religion. A BAPTIST.

## MATTHEW XXIV. 29—42.

Will any of the correspondents of the Repository be so kind as to endeavour to cast light upon the latter part of our Lord's prediction respecting the destruction of Jerusalem, and the Jewish polity, in Matt. xxiv. In verse thirty-four it is stated, "*This generation shall not pass away till all these things shall be fulfilled.*" Does the whole paragraph relate to the Jewish affairs, or the second coming of Christ.

Lincolnshire.

P.

## REVIEW.

A CRITICAL EXAMINATION OF THE RENDERING OF THE WORD ΒΑΠΤΙΖΩ *in the ancient and many of the modern versions of the New Testament, with especial reference to Dr. Henderson's animadversions on Mr. Greenfield's statements on the subject.* By F. W. GOTCH, A. B., Trinity College, Dublin. Ward and Co., London.

When will there be an end of controversies on baptism? This is a question which cannot very readily be answered, and yet it might seem that the subject itself was one not presenting a wide field of debatable ground. The advocates of sprinkling, or "applying water in any way," are, it might seem, "at their wits end" to find a divine sanction for their practice; and though the language they use is often strong, positive, and learned, they appear to some candid and intelligent observers as far from having attained their object as ever. Among other modes of settling the question of *mode*, an appeal has been made to the rendering of the word *baptizo* in the more ancient versions, and this most completely establishes the authority of immersion.

It was objected to Dr. Carey and his colleagues, that they had "rendered 'to baptize' by a phrase compounded contrary to the idiom of the language, but which can signify nothing else than to give a dipping or immersion." The late Mr. Greenfield (not a Baptist) met this charge on the ground that the phrase was idiomatic; that it was a correct translation of the word *baptizo*; and that to render it by a term signifying immerse, was in accordance with established usage. He observes, "it may safely be affirmed, that many of the most accurate and valuable versions, both ancient and modern, are involved in the same accusa-

tion, and that there is no one which is decidedly hostile to the interpretation." And he adds, "In consistency, if that aid (i. e., of the British and Foreign Bible Society) be withdrawn from the Serampore missionaries because they have rendered *baptizo* to immerse, then must it also be withdrawn from the Churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito Syriac version, the Arabic versions of the propaganda, of Sabat, &c., the Ethiopian, the Coptic, and other versions, must all be suppressed."

Dr. Henderson immediately published a reply to Mr. Greenfield in the Congregational Magazine, in which he animadverts strongly on the statements of Mr. Greenfield on this subject. The present pamphlet is intended to give an examination of the rendering of the word in question in all the ancient versions, and in many of the modern ones, under the conviction, that though the question of mode is a minor affair, yet that we "cannot regard it as an unimportant thing to ascertain the truth in any matter connected with the standing laws of Christ's kingdom." Mr. Gotch comes to his task with every qualification for its successful execution. Learned, patient, candid, and without any purpose to serve but to discover and display truth.

The following are the results of his investigation. "We have now gone through all the ancient versions which have been published; and noticed many modern ones in the course of our examination.

"The conclusions to which the investigation leads us, are—

"1. With regard to the ancient versions, in all of them, with three exceptions (viz. the Latin from the third century, and the Sahidic and Basmuric,) the word βαπτίζω

is translated by words purely native; and the three excepted versions adopted the Greek word, not by way of transference, but in consequence of the term having become current in the languages.

"Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse*; the Anglo-Saxon, both to *immerse* and to *cleanse*; the Persic, to *wash*; and the Slavonic to *cross*. The meaning of the word adopted from the Greek, in Sahidic, Bas-muric, and Latin, being also to *immerse*.

"2. With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern Versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, viz. the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic uses a word meaning *cleanse*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though, with respect to the English, the words *wash* and *christen* were formerly used, as well as *baptize*."

What reply Dr. Henderson can give to this pamphlet we cannot conceive.

A LETTER TO THE RIGHT HONOURABLE LORD VISCOUNT MELBOURNE, *First Lord of her Majesty's Treasury, on the Present State of British Connexion with Idolatry in India at each of the four provinces, and the Island of Ceylon.* By the REV. JAMES PEGGS, *late Missionary at Cuttack, Orissa, author of "India's Cries," &c.* Wightman, London.

Whether Lord Melbourne has read Mr. Peggs's pamphlet or not, we trust it will be read extensively by the British public, and that British Christians will, ere long, express their sentiments so strongly, that the most luxurious and ease loving minister of the crown, whoever he may be, will be induced to put an end to the abominations which are here set before us. All that is vile, obscene, and abominable in idolatry is supported by the authority of a professedly christian government. But let us bring forward a few facts. To all intents and purposes, there exists in Hindoostan a union of Church and State; and the Church, instead of being episcopal, or popish, or presbyterian, is the hateful system of Hindoo idolatry. And it is also correct to add, that while the delicate and heavenly principles of Christianity invariably wither and die in the earthly embraces of the state, the more carnal and corrupting elements of idolatry are amazingly fostered by this union. What will our readers think of

facts like these? A resident in Pooree, an idolater, states, that under our administration Juggernaut had become popular, so that the population of Pooree had increased two-fold in his time. p. 12. "Though the government have renounced the pilgrim tax, they have agreed to give the temple 47,000 rupees per annum; a sum," Mr. Lacey remarks, "more than sufficient to support the idol in all his glory, and to perpetuate him for ever." In the Madras presidency, "it is now required of christian servants of the government, both civil and military, to attend heathen and Mahomedan religious festivals, with a view of showing them respect. In some instances they are called upon to present offerings and do homage to idols. The impure and degrading services of the pagoda are now carried on under the supervision and control of the principal Europeans, and therefore christian officers of the government; and the management and regulation of the revenues and endowments, both at the pagodas and mosques, are so vested in them under the provisions of Regulation VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained nor discharged, nor the least expense incurred, without the official concurrence and orders of the christian functionary."

An eye witness remarks, Dec. 11, 1839,— "I have just returned from witnessing the annual ceremony of the presentation of gifts from the Honourable East India Company to the Idol Yeggata, at Fort St. George.

"I passed through the crowd of Natives and had a full view of the process. *The Honourable Company's presents*, consisting of a scarf of crimson silk, a *thilce* or ornament for the neck, apparently of gold and attached to a yellow string, and another scarf of scarlet woollen cloth, exactly resembling that of which soldiers' jackets are made, were borne several times round the Idol stage, with wreaths of flowers, broken cocoa-nuts, &c. A peon, the white metal plate of whose belt bore the inscription 'COLLECTOR OF MADRAS,' led on this procession, clearing the way with his cane, and a number of men followed with long trumpets, which they pointed towards the Idol and sounded.

"It might be interesting to trace to its origin, the strange and truly idolatrous practice of *this annual present made by the English to Yeggata*. Did we listen to the Natives themselves, we should have many solutions; one of which I heard the other day from a respectable Native, as the opinion of many of his countrymen, and which



was repeated by several persons to-day, in the crowd near the image, is,—that when Madras was besieged by the French, Yeg-gata relieved the English by turning salt water into fresh, for their use, and that they now honor her for this reason.

We cannot enter into all the horrid and disgusting details of this important pamphlet: suffice it to observe, that the closest union subsists between the government and the idolatry of the country. The government administers to the endowments of the temples—requires its officers to interfere in the management of temples, and arrangement of ceremonies—erects new temples when the old ones are decayed—pays brahmins for idolatrous services—compels the natives to drag the idol cars—consecrates official documents to Ganesh and other heathen vanities by inscriptions and ceremonies—entertains in courts of justice, idolatrous cases in which no civil rites are concerned—administers heathen oaths—supports (partially at least heathen) schools and colleges. If there is a closer connexion between the Church and State in England than in India, we should like to see it pointed out. In England, the force of law and patronage, and the pomp of peerage, with courts and thrones, (of course exclusively christian,) are in favour of our semi-papish episcopacy: in India, all these, and even more, are in favour of idolatry. Take the language of the Editor of the *Bombay Oriental Spectator*, both as convincing in fact, and stirring in appeal:—

“We trust the time is near at hand when our Rulers will cease to be bankers and factors of the Idols and their prototypes, the abortions of those who became ‘vain in their imaginations, and their foolish heart was darkened;’ when they will no longer grace heathenism and Mahomedan revelries by attendance and participation in their unholy rites and ceremonies, nor provoke the thunders of Omnipotence by firing salutes in their honour; when they will suffer no document dedicated to ‘*the lord of Devils*,’ or profaning the name of Jehovah, to leave the public offices; when they will cease to appeal to the ‘vanities of the heathen,’ for rain and fruitful seasons; when they will neither in respect ‘make mention of the name of heathen gods, nor cause to swear by them;’ nor regulate the affairs of their worship, nor settle the rank of their deluded votaries; and when they will no longer bewilder the minds of the ‘twice-born’ youth, by the absurd science of the Vedas and Puranas, taught in some evil colleges, and qualify them for dexterously poisoning the minds of the people, through ‘the length and breadth of the land.’”

**THE SACRED SPEAKER: a Religious Reading Book.** By J. F. WINKS. 12mo., pp. 224. Winks, Leicester.

This is really an interesting and valuable book, and might not be inaptly designated, Gems of Divinity. It is divided into a series of kindred subjects, as the Being of God—creation—fall of man—redemption by Jesus Christ—the Holy Scriptures—the Holy Spirit—the Sabbath—devotion—youth—serious subjects—poetic pieces on Scripture subjects—miscellaneous. The pieces are short, and present a happy intermixture of prose and poetry, selected from a multitude of the most celebrated authors and divines. As a class book for the senior scholars in Sabbath-schools it commends itself to our notice, but as a mere book of selections it deserves a place amongst the choicest. As it is intended for extensive circulation, the price at which it is published is reasonable.

**THE SCRIPTURAL DUTY OF CHURCHES in relation to Slave-holders professing Christianity.** By the REV. F. A. COX, D. D., L. L. D., author of the *Life of Melancthon*, &c. 8vo., pp. 24. Ward and Co.

The object of this ably-written tract is to show that the system of slavery, as it is alike opposed to the precepts and principles of the christian religion, is a sin of enormous magnitude; that neither the Jewish law, the case of Onesimus, nor the precepts of Paul, can afford any pretext in favour of the modern slave-holder; and that the primitive Churches were formed on pure and benevolent principles, and furnish ample illustrations as to the manner in which they who are guilty of such a sin should be treated. The tract may be had for three-pence, and we do earnestly recommend it to our readers.

**ANALOGY BETWEEN THE CORRUPTIONS OF EARLY CHRISTIANITY AND THE CORRUPTIONS OF TEMPERANCE SOCIETIES.** Reprinted from the *Temperance Penny Magazine*. Ward and Co.

We have read this twelve-paged tract, and have been startled by some of its statements and analogies. We do not wish to offend any of our readers by an obtrusion of the opinion the perusal of this article has impressed on our minds; but we would respectfully point their attention to it. If its “facts” are not true, they should be disproved; if true, they demand serious inquiry.

**THE IRISH SCHOLAR; or, Popery and Protestant Christianity.** A Narrative.

By the REV. T. W. AVELING. *Ward and Co.*

R. P. JACQUES. *Edited by the Rev. T. Jackson. Jackson, Leicester.*

This little, pretty, eightpenny reward book, tells an interesting and useful tale of a shipwrecked lad, who passed through a variety of adventures, and though exposed to the influences of popery, became a true protestant. The tale is well told.

A FATHER'S GIFT; or, *Poetry for the Young.* By R. P. JACQUES.

THE TALE OF CALVARY: *Lines on Death, Judgment, Heaven, and Hell, &c.* By

The poetry in these small books does not lay claim to the highest order; but if that which is well adapted to its end is deserving of commendation, it claims our praise. The subjects are various and suitable for children; the language is simple; the versification generally smooth and pleasing; and the sentiments correct and pious. They are both very suitable reward books for children, and have our cordial recommendation.

## OBITUARY.

MRS. ANN SAVAGE, of Holm Hale. She was one of the five baptized last September; and she finished her course Jan. 12th. But although her union with us was so very brief, it was of a very satisfactory character: she appeared rapidly to grow in grace, and to ripen for glory. Her illness, which was short, but very severe, and which, except at transient intervals, deprived her of communicating to any around her the state of her mind, was borne with christian patience, and complete resignation to the divine will. A little before her death she expressed her confidence in the Saviour, and desire to depart and be with Christ. She died in peace. This mournful, yet doubtless to her happy event, has been felt much by our Church at Wendling, it being the first breach the Lord has made amongst us. May it be sanctified! The event was attempted to be improved at Hale, by an address founded on Eccles. ix. 10. May we be followers of them who through faith and patience are now inheriting the promises.

J. W.—W.

MR. G. KING, a member of the General Baptist Church meeting in Boro' Road, under the pastoral care of the Rev. J.

Stevenson, A. M., and teacher of the Sabbath-school in connexion with that place, departed this life Feb. 17th, 1841, aged twenty years and three months. He was an affectionate teacher and a consistent member. But a few months ago, he had every appearance of enjoying a long life of health and activity; but God has been pleased to call him to enter upon that life which is eternal. His death was improved in the afternoon of the 28th to the parents and friends of the Sabbath-school children by Mr. Gover, a deacon of the Church, from Luke xxiii. 42, "Weep not for me, but weep for yourselves, and for your children;" and in the evening of the 7th of March, Mr. Stevenson preached a funeral sermon from Luke xix. 13, "Occupy till I come." As teachers, may we follow the example of Him who said, work while it is day, for the night cometh when no man can work; and as a Church, whatsoever our hand findeth to do, may we do it with all our might.

Then when on earth our work is done,  
And we assemble round thy throne,  
There let us with our children dwell,  
And never, never say farewell.

Feb. 24th, 1841.

C. S. H.

## INTELLIGENCE.

LINCOLNSHIRE CONFERENCE. — This Conference assembled at Bourne, on Thursday, March 4th. Mr. Rose, of Whittlesea, preached on the previous evening from Phil. i. 23, "Having a desire to depart and to be with Christ, which is far better." The Conference sermon, *On the connexion between members of Churches attending prayer-meetings, and their spiritual prosperity,* was preached by Mr. Pike, of Wisbech, from Ezek. xxxvi. 37. Assembled for business in the afternoon.

1. The report of baptisms was favourable; and a general improvement in the

congregations, was stated to be the result of more favourable weather.

2. Letters were read from St. Ives, Chatteris, &c., respecting *Fen Stanton*. It was considered advisable that a letter should be sent to Mr. Cheatle, respecting a young man in his Church, who has been thought of for this station.

3. The financial report of the Widows' Fund was presented, and referred to Messrs. Clarke and Wherry, of Wisbech, to be audited. It was resolved, that £6 be subscribed this year to the General Widows' Fund in London, on behalf of Spalding,

Fleet, and Bourne Churches, whose widows are now relieved by it.

4. Relative to the plan for the course of the Conferences, a committee was appointed, consisting of brethren Peggs, Pike, Yates, and Burditt, to prepare a report for the next meeting.

5. Brethren Mathews and Man, of Boston, were requested to prepare and print a small circular, to be sent to each Church prior to the meeting of Conference.

6. It was judged advisable that the Treasurer of the Home Mission should send a copy of the last report to each Church, that their contributions to the Home Mission may be ready to be paid in at the next Conference.

The next Conference to be at Gedney Hill, on Thursday, June 3rd. Mr. Burditt, of Long Sutton, to preach in the morning, *On christian fellowship*; and a Home Missionary meeting in the evening. Mr. Yates, of Fleet, preached after the Conference from Isaiah lvii. 15. On the following Lord's-day the annual Home Mission Sermons at Bourne were preached by Mr. Pike, of Wisbech. Collections £4, 17s. 6d.

J. PEGGS, Secretary.

MELBOURNE CONFERENCE. — *Home Mission.*—The Committee of the Castle Donington District of the Home Mission are desired to take notice, that a Committee meeting will be held on the day of Conference, to appoint a Secretary, and attend to other business connected with the Mission.

*Conveyance.*—Those friends who intend travelling to the Conference by railway are informed, that a conveyance will leave the Kegworth Station for Melbourne immediately after the arrival of the Nottingham and Leicester morning trains. The train leaves Nottingham at fifteen minutes past eight, and Leicester at forty-five minutes past seven. The conveyance will return to Kegworth in time for the evening train. The friends who wish to be conveyed from the Station, are requested to let me know as soon as possible, that suitable provision may be made. J. H. WOOD.

*Derby Road, Melbourne.*

LONDON CONFERENCE AND REVIVAL MEETING.—The Churches in the London District are requested to observe, that the Conference will be held at Beulah Chapel, Commercial Road, on April the 13th, and that after the ordinary business has been concluded, a meeting will be held for the revival and extension of religion in the church and congregation.

NEW CHAPEL MEASHAM.—While it is ever grateful to the warm and devoted friends

of the Saviour to hear of the extension of his blessed cause, in new stations being entered upon, both in our own and distant lands, it is not ungrateful to hear of the improvement of those already occupied, nor are they, we presume, less inclined to extend to them the hand of assistance in the time of emergency.

Among other churches then in our own association, that assembling in Measham and Netherseal has been indulged with a pleasing and encouraging revival. In answer to the fervent prayers of his people, God has graciously poured forth his Spirit, and so enlarged the congregation and church, that involved the necessity of increased room in our places of worship. Last year we re-built, and enlarged our chapel at Netherseal, and it became manifest to us all, that in order to maintain our position at Measham, (to say nothing about advancing farther) more room must be made. The opinion of professional men was taken, as to the manner in which this should be done, and as the old chapel had been twice enlarged, they confidently thought it could not be enlarged again with safety; and thus if more room be made, it must be re-built. The outlay of £800, which such a procedure would incur, was to us a matter of serious concern; but remembering the old adage "*necessitas non habet leges*," after much prayer and deliberation, we cast ourselves on the providence of God, and resolved on the important undertaking. On Lord's-day, Feb. 28th, we took our leave of the old chapel, endeared to many by the fondest recollections, when a number of very interesting services were held. Eight persons were baptized, seven of whom were related to each other. Nearly all the members of the church sat down at the Lord's table, to commemorate his sufferings and death; and two very suitable and impressive sermons were preached by our esteemed friend, Mr. Wileman, of London. On the following Monday, Mr. W. laid the foundation stone of the new chapel; after which a considerable number took tea, in company, and were addressed by Messrs Goadby, sen., Staples, Owen, Barnett, and Wileman. The chapel is now rapidly progressing, and will be ready for opening some time in the month of June; and, when completed, will seat from five to six hundred persons, independent of the school-rooms. The congregations and church, though considerably increased in number, are far from being affluent in circumstances, and, however essential, regard *this*, for *them*, a very serious and important undertaking. All, however, have exerted themselves; some almost beyond

their ability, and encouraged by the handsome donation of Mr. Wileman, they *now* do most sincerely appeal to the sympathy, and earnestly solicit the pecuniary aid of the friends of the Redeemer; presuming they may confidently hope their appeal will not be in vain. GEO. STAPLES.

*Measham, March 17th, 1841.*

**SHEFFIELD CHAPEL.**—Dear Sir,—I wish through the medium of the Repository, to inform the friends at Wimeswold, Whysal, Costoe, and Leake, that the monies collected by brother Bott and myself, from the friends at the above places, amounted to £10, 12s. 6d. Brother T. Chapman accompanied me to the Loughborough friends, who subscribed the sum of £18, 15s. 9d. The amount collected at Quorndon, Woodhouse, Mountsorrel, and Woodthorpe, was £10, 11s. Brother Adam Smith accompanied me to these places; and, generally speaking, we were treated with great kindness, and I have no doubt many friends gave according to their ability. There are some green spots about Quorndon; and even Charnwood forest is far from being unproductive. The Nottingham friends have subscribed 100 guineas; and Mr. Miller, of Barnstaple, has generously given £10. I understand that the Sheffield friends have engaged to raise amongst themselves £50: still we are far behind. The land is purchased for 300 guineas, the gentleman from whom it is purchased kindly giving £5. The situation is most eligible, and there is no place of worship in the immediate neighbourhood. A Sabbath-school has been commenced, but the friends have been obliged to rent a small dwelling-house, into which the children have been collected. We are never likely to have a large congregation in the Assembly Room; a place where balls, and masquerades, and all sorts of amusements are carried on during the week, is not the place where we can do much good. We must have some place of worship erected, great or small; we must have some place in which to instruct the children, and to increase their number, many of whom, we trust, will become united to Christ and to his people. Much has been said about the extension of our denomination, and if words had been sovereigns, we might have had a chapel in every large town in the kingdom. Talking may be very useful; but if we rest here, little, very little, that is good or great will be accomplished. The district connected with Sheffield, if it discharge its duty, requires no assistance as to the support of the ministry. What the friends on the spot are willing to do, in

connexion with the district, will be found adequate to maintain a home missionary. To pay 300 guineas for land, and to erect a chapel thereon, is rather a serious matter. It has struck me, that as the Lincolnshire and London districts have no stations on which to expend their wealth, and employ their zeal, it would be a good plan if these districts were to raise 100 guineas each, and send the money to Mr. Hill, our treasurer, to assist in this important work. If good is to be done on a large scale, we must be liberal. We must plant the standard of the cross amidst the dense masses of our fellow beings, who are "poor, and miserable, and wretched, and blind, and naked." When a district is about to erect a place of worship in a large town, their friends should assist them. I hope we should not feel backward in assisting our Lincolnshire friends in the erection of a chapel in Hull, or our London friends in the erection of one in Bristol or Liverpool. Above all, may we look to Him with whom is the residue of the Spirit, and who can bless the weakest efforts of his people, and render them greatly successful in the conversion of precious souls. Yours sincerely,

H. HUNTER.

**OPENING OF THE TABERNACLE, PADDINGTON.**—On Lord's day, March 14th, 1841, the Church which has hitherto met in Edward Street, Mary-le-bone, assembled for worship, for the first time, in the meeting-house called the "Tabernacle," in Præd Street, Paddington. The disadvantageous situation of the meeting-house in Edward Street, had long been regretted, both by the Church, and by other friends who are anxious for the spread of our cause in this quarter of the metropolis; and its secluded locality had latterly been rendered more obscure by additional buildings, inasmuch, that to this circumstance many persons had ascribed the diminished success which marked the late efforts of the Church there. Shortly after brother Ferneyhough had accepted the invitation of the Church in Broad Street, Nottingham, to become their pastor, circumstances very unexpectedly arose which seemed likely to improve greatly the opportunities and prospects of the Church; one of the principal of these was the offering for sale of the "Tabernacle," (which had hitherto been occupied by a congregation of lady Huntingdon's connexion,) and its purchase by brother Wileman, who placed it at the disposal of the Church on very advantageous terms, and supplied the funds required by the needful alterations and repairs. After an unexpected delay, arising from legal diffi-

culties, the necessary preparations were commenced, and soon became sufficiently advanced to admit of the opening of the meeting-house, and the removal of the Church taking place on the day above mentioned, when brethren J. Wallis, of Commercial Road, preached in the morning, from Hag. ii. 9; J. Stevenson, A. M., of Borough Road, in the afternoon, from 1 Chron. xxix. 14, 15; and W. Underwood, of Wirksworth, in the evening, from Jer. xxiii. 29. In the morning and afternoon the meeting house was quite filled, and in the evening it was so crowded that many persons were unable to obtain admittance. A spirit of hope, of gratitude, and, we trust, of holy determination to increased exertions in the sacred cause, seemed to pervade the assembled friends. The edifice thus occupied for worship according to our views of divine truth, is advantageously situated in the midst of a thickly populated, and highly favourable district. It is sixty feet long, by thirty-one feet wide; and is capable of containing galleries all round, of which it has one at the end. A school-room extends under the whole, and is likely soon to be fully occupied, a Sunday-school having for many years been attached to the place, and much of the surrounding population being likely to need and to accept such aid. We trust that this event will prove the beginning, not only of better days to the Church thus providentially favoured, but of new and vigorous efforts for the diffusion of our views in the metropolis, and for the salvation of some, at least, out of its depraved and careless multitudes. May the Church see in these unexpected mercies, both urgent calls to activity, and reasons for grateful trust. J. C.

**RE-OPENING OF THE BAPTIST CHAPEL, ASHBOURN.**—The above-named place was closed at the latter end of 1837, principally through want of pecuniary assistance. At that time the number of members on the minutes was nineteen, and the congregations seldom less than about forty, and often much beyond that number, though they were often disappointed in ministerial supplies. After regular preaching was given up, the members and others met for prayer on the Lord's-day; and the Rev. J. Sutcliffe, of Rochester, frequently preached to them in the afternoon. The chapel was afterwards let for a Literary and Scientific Institution; and for upwards of a year it was occupied by the establishment for preaching in while the church underwent repairs. At length circumstances began to draw attention towards this place; and it was finally agreed it should be re-opened.

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It is now rented of the above institution for the Lord's day, and one night in the week. On Lord's-day, Feb. 21st, the Rev. J. G. Pike, of Derby, preached two excellent and appropriate sermons; in the morning, from John i. 42, "And he brought him to Jesus;" and in the afternoon, from 2 Cor. vi. 10, "As poor, yet making many rich;" and the Rev. J. Harris, of Ashbourne, (Lady Huntingdon's connexion,) preached in the evening an affectionate sermon, from Acts xvii. 18, "He preached unto them Jesus and the resurrection." £6, 13s. was collected after the sermons towards the expense of cleaning the chapel. The congregations were good, and have since been, both on the Lord's-day and the week night service, highly encouraging; and we do not entertain a doubt, but that the Lord will arise and bless this part of his vineyard.

*Ashbourn, March 12th.*

J. H.

**BAPTISM AT CASTLE DONINGTON.**—Lord's-day, March 14th, 1841, was one of peculiar interest to us at Castle Donington; five persons, after an argumentative and convincing sermon by our beloved minister, the Rev. J. J. Owen, from "Then they that gladly received his word were baptized," submitted themselves to the ordinance of believers' baptism, and were accordingly immersed by Mr. O. in the name of the Triune God. In the evening we again assembled for worship, when Mr. Owen preached an appropriate and impressive sermon on the "Revival of religion," after which, the newly baptized were publicly recognized as members, and united with us in partaking of the emblems of the broken body and out-poured blood of the blessed Redeemer. This was truly a refreshing season, and the presence of the Lord was sensibly felt amongst us.

We are pleased to add, and this we do more especially for encouragement to Sabbath-school teachers, that four of the persons baptized on this occasion are connected with our Sabbath-school, and one is a most pleasing instance of early piety.

M.

**BAPTISM AT HALIFAX.**—Lord's-day, March 7th, was to us a day of much spiritual enjoyment, and one long to be remembered by many, as on that day eighteen persons publicly devoted themselves to the service of God, by following their despised Lord through the baptismal stream. The interesting services of the day commenced by a public prayer-meeting in the chapel at seven o'clock. Long before the time for opening the service, the chapel was crowded in every part, and still people continued to come. It is believed that many hundreds

R

were obliged to return, finding it utterly impossible to obtain admission. Brother John Midgley, from Shore, read the Scripture and prayed, then our minister preached a most powerful and argumentative discourse from "One baptism." A public prayer-meeting was held at the close of the evening service in the body of the chapel, which was filled, during which Mr. Midgley gave an interesting account of a revival which has taken place in his Church at Shore, and which is still progressing. May the "little one soon become a thousand, and the small one a strong nation."

JOSEPH WILSON.

**BAPTISM AT HINCKLEY.**—On Lord's-day, March 7th, 1841, the ordinance of believers' baptism was administered to thirteen persons, eight females and five males, in the General Baptist chapel, Hinckley; on which occasion the Rev. M. Shore (pastor of the place) preached a very appropriate and convincing sermon to a very crowded and attentive audience, from Psalm cxix. 60. "I made haste, and delayed not to keep thy commandments;" after which he went down into the water and administered the sacred rite. Six of the above are young persons, and are active and useful teachers in our Sunday-school. JAMES PRATT.

**BAPTISM AT CRADLEY.**—On Lord's-day, March 7th, 1841, our hearts were cheered by another addition to our number, four persons, two males and two females, being added to us by baptism. On this occasion our chapel was crowded. This, in connexion with our gradually increasing congregations on the Lord's-day, and crowded prayer-meetings, leads us to believe that the King of Zion has heard our prayers, that he is blessing the labours of his servant, and that numbers are seeking to know him whom to know is life eternal. We have now several candidates for baptism.

J. B.

**BURNLEY.**—On Lord's-day morning, Sep. 20th, 1840, the ordinance of believers' baptism was administered to six persons in the river Burn, Burnley; and on Lord's-day morning, Feb. 21st, 1841, eight persons avowed their attachment to the Saviour in a similar way. On each occasion the number of spectators assembled to witness the administration of the sacred rite was large, and they listened to the statements made with pleasing attention.

**DERBY, BROOK-STREET.**—On Lord's-day, March 7th, sixteen persons were immersed in this place, on a profession of faith in their Redeemer. The chapel was densely crowded; the service peculiarly

solemn and interesting; the sermon, one of those convincing and forcible appeals which all who have heard our dear pastor on occasions of this kind know him to be so well qualified to deliver. Truly this was a day long to be remembered.

**BOSTON.**—We have recently baptized five: we have three or four candidates, and more inquirers.

**SETTLEMENT of Rev. Jas. Ferneyhough as pastor of the General Baptist Church, Broad-street, Nottingham, Feb. 23, 1841.**—It is known to many of our Churches that we have been without a pastor for nearly three years. Our situation was beheld by all our sister Churches, and the pastors of which, within thirty miles round, kindly came when solicited to assist us at baptisms, and administer to us the Lord's-supper. For this we desire to return our sincere thanks; and also to the Academy, for the assistance we received from the students. It is true our brother Hurst was very useful to us as a preacher, and willing to render to us any assistance in that way his situation in life would allow; yet, after all, we had no pastor; we were still like sheep without a shepherd. In all our prayers, public and private, we requested to be directed by the Great Shepherd to one that would lead us beside the still waters, and cause us to lie down in green pastures, and feed us with the bread of life. It certainly was the desire of our friends to obtain, if possible, a *General Baptist*. We therefore applied to four or five of our distant ministers; but I believe not one of them could see his way clear to leave their present situation. We then appointed a special meeting for prayer to God to be directed in this all important affair; and while prayer was made without ceasing of the Church unto God on our behalf, we accidentally, no, providentially, heard that brother James Ferneyhough, if applied to, would supply us for a month. He was accordingly written to, and came and supplied four Lord's-days; after which the Church invited him to become their minister and pastor, which invitation he accepted, and has entered on his duties with the commencement of the present year.

It is fifty-three years in April since our late pastor, Mr. Robert Smith, was ordained to the pastoral office over this Church, and only one member is now living who was present on that occasion. Believing it would be to the advantage of the Church, as well as the members individually, we invited our aged friend, brother Goadby, of Ashby-de-la-Zouch, to come and assist us in recognizing brother Ferneyhough as our

pastor. Amongst our members we made the subject as public as we could, and sent printed circulars to all the members within our reach, as well as public notice in the chapel. Accordingly, on the 23rd of Feb., the largest number of our members assembled together that we ever knew on any occasion before. At five o'clock, nearly two hundred sat down to tea in the school-rooms; and at seven o'clock we adjourned into the chapel, and sung the 473rd hymn, after which our brother Hurst read suitable portions of Scripture, and then offered a fervent prayer to God for his presence and blessing; and while the 470th hymn was singing, brother Goadby, of Ashby, ascended the pulpit, and what from his venerable appearance and scanty locks, (having just recovered from the borders of the grave,) and our general esteem for him, there was a smile of approbation from a crowded congregation. He made a short apology for appearing before them, and said he was getting an old man, and going down hill apace, and was not worth the trouble and expense we had been at in fetching him to this place. After explaining the object of the meeting, he addressed the members on their duty as Christians; 2nd, on their duty as members; 3rd, on their duty to their pastor; and then shortly addressed Mr. Ferneyhough, telling him what duties he had to perform as pastor of the Church; and, in an affectionate manner, addressed those present who were members no where; after which we sung, "Jesus, Lord, we look to thee," and brother Goadby concluded with prayer. I know not when a day was more agreeably spent: the Lord was of a truth present with us. We have many anxious inquirers, and several candidates for fellowship. Our number at prayer-meetings are doubled, and our congregation much increased.

JAMES SMITH.

**NEW GENERAL BAPTIST CHURCH, LEEDS, YORKSHIRE.**—On Lord's-day, Feb. 28th, 1841, a General Baptist Church was formed in the Albion chapel, Leeds. In the morning an appropriate sermon was preached by the Rev. W. Butler, from Acts ii. 42. The Rev. J. Goadby, of Leicester, delivered a judicious discourse in the afternoon, on the constitution of apostolic Churches, in which he clearly showed the obligations under which modern Christians are laid to observe in all things the pattern given, and pointed out the evils which had resulted from neglecting the model, by forming ecclesiastical establishments, and uniting the Church with the State. Brother Butler asked the usual questions of the

members of the Church, and gave to each the right hand of fellowship; after which the Lord's-supper was administered by brother Hudson. In the evening a convincing sermon was preached on the atonement by the Rev. J. Goadby, from I Cor. xv. 1—4. Brother J. Ingham, of Allerton, assisted in the interesting services of the day. The attendance morning and evening was small, but in the afternoon very encouraging; several Baptist friends from South Parade, and members of other Christian Churches, being present to witness and sanction the proceedings. The Church is composed of fifteen members, and will require, for a time, the assistance of sister Churches at a distance. An excellent cold dinner was provided for the ministers and friends who came from neighbouring Churches. We trust favourable impressions were made, and hope the services will long be remembered with lively gratitude. With propriety we may now say, "Hitherto hath the Lord helped us;" and our prayer is, that many may have reason to exclaim in future years, "What hath God wrought!" On Monday afternoon, about 100 persons took tea together in a school-room occupied by the Wesleyan Methodists, who lent it to us for the occasion. After tea a public meeting was held, when, the chair being occupied by Mr. Hudson, several excellent addresses were given by Messrs. J. Ingham, Finnie, Butler, Richardson, J. Andrew, and R. Ingham. The views and feelings expressed by the several speakers were highly gratifying and encouraging. All seemed to enjoy the opportunity, and appeared sincerely desirous for our prosperity in the work of the Lord. Great praise is due to the female friends who prepared the provisions, and presided at the tables on the interesting occasion. Several friends from different Christian communities favoured us with their company, and the interest which they took in the welfare of our infant cause, deserves to be recorded as an instance of that charity which breathes good-will to all, and views with complacency the efforts to do good which are made by the disciples of our common Lord. There is room in this town for the individual and combined exertions of all the friends of Jesus; and when Christian Churches hail each other as workers together with God, to accomplish the good of man, the spirit of the Gospel is displayed, and its power is likely to be more extensively acknowledged. May the time come when the disciples of Jesus shall be one fold, under one shepherd, uniting to promote the divine glory, and save a perishing world!

! March 13th, 1841.

**DISMISSION OF SCHOLARS AT MANSFIELD.**—On Lord's-day morning, March 7th, 1841, four of the senior scholars were dismissed from the Sabbath-school connected with the General Baptist Church in this place, in the presence of the children, and a goodly number of teachers and friends, who were assembled on the occasion. It was an interesting, and, we trust, a profitable season, and from the marked attention manifested, and effect apparently produced, we trust it will be a lasting blessing, especially to the young persons dismissed from the school. Several appropriate verses of hymns being sung, and prayers offered by different friends, the minister, Mr. Wood, in his usual faithful, solemn, and impressive manner, proceeded to dismiss the scholars. His remarks were founded on that serious question of scripture, "How much owest thou unto my Lord?" The object of his plain and affectionate address was to impress on their minds the importance of religion—the obligations under which they were laid—by the privileges with which they had been favoured, especially in connexion with the school and the means of grace—and the debt of gratitude they owed for these blessings to God, to their Saviour, and to their teachers, exhorting them, also, to show their esteem for the good received, by their future activity in the school, and anxiety for the welfare of the rising generation. At the conclusion of the address they were presented with a copy of "Pike's Persuatives to Early Piety." They having agreed to become teachers, it is hoped they will be made useful in their day and generation, be instructed in the school of divine grace, fitted for a place in the Church on earth, and finally reach the Church triumphant.

J. P.

**LONDON COMMITTEE FOR THE ABOLITION OF BRITISH CONNEXION WITH INDIAN IDOLATRY.**—We understand that a committee for this object is in active operation. We have been favoured by the following extract of a letter from one of its active members, recently returned from India.—"I have procured and read your letter to Lord Melbourne. Our committee will be happy to receive and distribute as many copies as you will entrust to them. They may be sent to the Hon. Secretary, P. Cater, Esq., 5, Old Square, Lincoln's Inn. We are labouring hard, against great difficulties, to promote the abolition of the connexion of the British government with the idolatry of India; and progress is mak-

ing, but it is very slowly, and against many obstacles. Our hope is in the Lord! May he incline the hearts of the rulers to complete the *work of abolition which is certainly begun*. I will beg our Secretary to send you a copy of each of the Anti-Idolatry Connexion publications. A *new dispatch*, with many fair promises, has been sent to India. I hope it will be moved for by Sir R. Inglis. If it is not satisfactory we shall exert ourselves to move the country to petition as widely as possible, and shall be glad of your help.—*March 13th, 1841.*"

MR. STANYON has removed to Melbourne, to supply the Church there for one year. It may not be improper to state, that when brother S. offered himself to the Foreign Mission Committee, he was not aware of the intention of the Melbourne Church to solicit his services, and that when the friends at M. sent their invitation to brother S., they were not aware of his proposal to the Foreign Mission Committee. The Church at M. and brother S. have anxiously and prayerfully sought the guidance of the Great Head of the Church, and carefully watched the course of events; and both parties feel a satisfactory persuasion that an overruling Providence has directed brother Stanyon to Melbourne.

**YORKSHIRE REVIVALS.**—A correspondent remarks, "There has been a remarkable revival at Shore, and also at Lineholm, and I believe the same may be said of Bradford. I don't know the exact numbers, but I believe no fewer than sixty or seventy persons have been baptized at Shore and Lineholm since the last Association." A brief and authentic detail of the progress of the work of God in these Churches cannot fail to be interesting and profitable.—*ED.*

REV. R. COMPTON.—Several members of the Church at Berkhamstead, we understand, have presented Mr. Compton with a silver teapot, and Dr. A. Clark's Commentary on the Holy Scriptures, as a token of their esteem. Mr. C. has left his charge at this place, and is now open to any call that may present him with an appropriate sphere of usefulness.

**CAPITAL PUNISHMENT.**—We are informed that Fitzroy Kelly, Esq., M. P., has purchased 400 copies of Mr. Peggs's essay on the abolition of capital punishment, for special circulation, to promote the object to which, like Sir Samuel Romilly, he has devoted his parliamentary life,



## MISSIONARY OBSERVER.

## LETTER FROM MR. LACEY TO MR. PEGGS.

*Cuttack, Jan. 6th, 1841.*

My dear brother Peggs,—I cherish your name with a warm and settled affection, as well as that of sister Peggs, and feel disposed to write a few lines to you. We received your affectionate and very welcome letters about a month ago, and now thank you for them. We hope it will not be long before you favour us with the like tokens of your affectionate anxiety. Your letters are always cheering and animating; but more especially this is the character of sister Peggs's communications. And in the first place, beloved friends, allow me to wish you many happy and useful new years; for steam seems to have brought us so near together, that we can almost shake hands, and wish each other the usual blessings of the season. The first comprehensive steamer has just arrived, and by her I got letters and a paper: she is named "The India," and is to be purchased by the Indian steam people in Calcutta. So now we shall have letters from Suez, without the overland route from Bombay. Though I have commenced a letter for you, I do not know that I have much information of special interest to communicate, and it is this kind of information which is sought in the present day. There are many things of ordinary importance which might be detailed respecting our mission, and these, perhaps, more than any extraordinary occurrence, serve to mark the healthful and steady progress of the cause.

There never was a time when the mission had more numerous efficient labourers than the present; and during this fine cold season, nearly the whole of the European and native labourers are out among the people, scattering the seeds of immortal life; and the minds of the people will be stirred from their lethargy from Midnapore in the north, to near Chickacole in the south, by the agents of our Orissa Mission. A faithful and extensive publication of the Gospel will not be in vain, and I believe that great and glorious results will occur. I have neither time nor space to particularize the labours of my brethren, though a good deal acquainted with them; but I shall give you some few notices of my own visits and journeys among the people, chiefly because you have a better acquaintance with the particular scene of my labours than you have of the field in which our brethren are labouring. I commenced my cold season labours in October, by a visit to Khunditta, where we have a christian colony. The village is named Becher-naggur, after G. Becher, Esq., whom you know, and who gave the ground, and afforded various other assistance to start the colony. Khunditta is forty miles on the Calcutta road, just on the southern bank of the river Kursua. You would be delighted, on your journey to Cuttack, to arrive at this little christian village. It presents, in every way, a break and exception in the surrounding sterility and desolation of the land. Here we have a number of christian families located, and a bungalow and a native chapel. Here the christian natives have had rice to eat in the midst of famine, while others have been perishing for want of food. I leave you to supply the comparison as to spiritual provision. I am exceedingly interested in the prosperity of this christian colony, and long to see similar institutions established all over the country till they fill the land. My object in visiting Khunditta in October was to see the native Christians, visit some inquirers, and make a division of the property accumulated on the little estate. After my return from Becher-naggur, on the 11th of November we all set out on a visit to our southern stations, Berhampore and Ganjam. The brethren had been very importunate in their persuasions for us to go over and see them; and as a change of air promised to be useful, and the journey comported with useful missionary labours, I felt pleasure in going. The district of Khurda is thinly populated, and afforded not many opportunities of preaching the Gospel; but beyond the Chilka lake we found many people, and plenty of opportunities for exertion. Brother Wilkinson is young as a missionary, and his station is a new

one, so that it would not have been just to expect more than preparatory labours. He has a native preacher with him at Ganjam, with whom he visits the bazar and the surrounding villages. He has also a native christian teacher for his orphan asylum, named Krushnoo. This asylum forms part of sister Wilkinso's care. There are several very interesting inquirers at Ganjam, particularly one man, a carpenter, who received his first christian information from dear Bampton. He is a very intelligent and superior man, and will, I hope, be baptized before long. The station of Berhampore presents an appearance of more maturity and greater prosperity. Brother Stubbins is one of the best Indian missionaries: he speaks the language with great freedom and power, and commences at the right end of his work, the proclamation of the Gospel. The state of feeling among the people was something similar to the disposition of a swarm of wasps when their nest is assailed; it intimated that they had heard a good deal of the Gospel, and felt that its tendency is destructive of their idolatry, and the unrighteous system it has engendered. I preached several times in the streets of Berhampore; and while many raged maliciously, numbers listened with great attention to the word which they appeared to think would turn the world upside down. We took a journey to a large village some ten miles beyond Berhampore; but the same bitterness among the brahmins and other interested persons prevailed there also, though others heard the word gladly. Much information is circulated, and much feeling is excited, and the deliberations of the people will be in favour of the christian religion: the dark placidity of the mind is being broken, and thought and consideration are setting in. "The people shall *consider*, and shall *turn* to the Lord, and shall *worship* before him." On the last Lord's-day I was at Berhampore, we had the Lord's-supper together. There was a nice number of native communicants, and I preached in the evening to a house full of European hearers. Brother Stubbins is building a chapel of very respectable dimensions, and his school is prosperous. Mrs. Stubbins, besides attending to the school, visits the females in the town and neighbouring villages, and on the whole the prospects at Berhampore are very encouraging. May our dear brother there long retain his present strength, that he may be enabled to continue long his useful and important labours. On returning, we had not many opportunities of preaching, except a few times at Ganjam, where we made a further stay of a few days.

In a very short time after returning from our southern tour, I set out towards the coast on a missionary journey, accompanied by Rama, Doitaree, and Somnath. The latter is a young man, and a young convert of some promise. He wishes to preach, and is under instruction with brother Sutton, and this was his first journey, and may be considered as his trial. He has not any very considerable abilities as a preacher, but makes the people understand something of the folly of idolatry, and the distinguishing doctrines of the Gospel. My first resting place was Paga market-place: it was market day, and we were well employed all day preaching, disputing, conversing, and distributing tracts. Next morning, after sending my native preachers forward, I proceeded to Salpoor, where I pitched my little tent, and went on to Bodamundee market. Rama, Doitaree, Somnath, and myself, were engaged among the people for about three hours. They generally heard the message we proclaimed to them well. A few, who would be thought learned men, were disposed to dispute; but, upon the whole, got little credit by their opposition. From Bodamundee, the next day we visited Lockshmeebur market: it was Lord's-day, and there were many people. Some recognized me from my former visits a good many years ago. We took possession of one end of the bazar house, and continued preaching and arguing all day till about half-past four o'clock: more than a hundred tracts were distributed. From Salpoor to Lockshmeebur market: it is five miles and a half; and before I got back, I was tired with my walk. After my arrival at my tent, the people came round to hear, and we were employed till ten o'clock explaining the doctrines of the Gospel. The day was spent usefully, though in a very different manner from what it exhibits with you at home. You met your christian flock in peace, and administered to a waiting and willing people the word of life. I did so too, but amidst uproar and confusion, lying,

bargaining, abuse, and noisy objection. On the morning of the next day, Dec. 21st, I proceeded to Badrabar market, or rather markets, one on each side of the river. We arrived about eleven o'clock, and continued our labours in several places in both markets till evening. The people heard very well, and readily took books. The minds of many were awed by the presence of a Bengallee devotee, who proclaimed himself exempt from death: he said he had ever lived, and should never die. I told the people his tale admitted of too easy a refutation in his own country, and therefore he had come to practise his impositions upon them. They worshiped him with great fear. In the evening I rode on to Assureswara, a large and populous zilla. The idol of the place, however, is named Doddebaban, a form of Jagannath. They had pitched my tent close to his goodicha temple, on the bank of a fine pool, and here I slept. The next morning the market collected early, and our labours commenced as soon as we had taken a little breakfast, and continued till late at night, almost without interruption. I remained at Assureswara till the morning of the 24th, when I proceeded towards Kunderapara. On the way thither I visited and preached in the market of Baalee, and obtained a very serious hearing and a large congregation. I arrived at Kunderapara at night. On the morning of the 25th, we commenced our labours in a large market, and continued till ten in the forenoon, when we set out for upper Kypurra. On our way we came to a very large market, never before visited, at a place called Pekelee. We remained three hours among the people, preaching, disputing, and distributing tracts. We reached Kypurra about four in the afternoon. At this place the people were most unobliging; being unwilling, for love or money, to give us either straw, handies, wood, or aught else, and my hackery not coming up, I was obliged to *sleep at a tree root in my horse cloth*; the dew was cold and heavy, but I escaped cold. We sat by a fire made of various materials till midnight, and thus whiled away the time. Next day my traps got up by the aid of coolies, and I breakfasted and set out for Bhurree, where I arrived in the evening. This is a large place, filled with Mahommedans. Here again I was obliged, without food or clothing, to betake myself to a tree root. I obtained, however, a few bundles of grass, and wrapped myself in my horse's cloth. Here are no cart roads, and hence the difficulty of travelling by hackeries. From Bhurree we proceeded to Bhorwa, twelve miles on the banks of Brahamunee, and I reached it by three in the afternoon of Lord's-day. We made some stay at a large village on the road, and spoke the word of life to a number of people, and left books with them. After waiting at Bhorwa till ten o'clock at night, Abraham came staring up, and said, The hackery is broken, the driver's feet are cracked, and the bullocks' tongues hang out, and they cannot come up. In order, therefore, to avoid another night at a tree root, I hired a masalchee and set out for Becher-naggur, at Khunditta, where I arrived by one o'clock the next morning. Bonamalie's wife rose and cooked me some rice, and I lay down and slept soundly on the floor of our little Bangalow. Rama and Doitaree remained till next day, and preached and distributed tracts in the market of Hurreepoor. Some part of the district I have visited is very populous, and has never before been trodden by a missionary's foot. We have our Conference on the 25th of February, and expect all the brethren. We are tolerably well, and I am,

Yours very affectionately,

C. LACEY.

#### BIRMINGHAM MISSIONARY ANNIVERSARY.

ON Lord's day, March 14th, 1841, sermons were preached for the benefit of the institution in Lombard-street meeting-house; in the morning by the Rev. J. Hoby, D. D.; and in the evening by the Rev. H. Smith, A. M. An interesting and numerous attended public meeting was held on the following Tuesday evening. The minister of the place in the chair. Resolutions were moved and seconded by the Revds. T. Griffith, G. Chamberlain, J. G. Pike, J. A. James, J. Karn, J. Alsop, J. T. Bannister, and H. Morgan. The income of the year amounts to the sum of £49, 4s. 7½d.

G. C.—B.

## JOURNAL OF MR. STUBBINS.

October 24th.—Went again this morning into the bazar. Balaji first addressed the people (about 300); after him, I commenced by observing, It was necessary that the sun should rise to dispense the darkness; as the darkness was universal, so must the light be; thus in order to abandon spiritual darkness, it was necessary spiritual light should arise; as this darkness covered the whole earth, so must the light. Noticed that the Holy Scriptures, revealing the nature of God, man's need of salvation, pointing to the Lord Jesus Christ the true Saviour, had partially enlightened some countries, &c. Spoke of what England once was—worshipping idols, &c.; but this light had shined upon her inhabitants, and their darkness was dispersed. Shewed what they now are; what they are doing to impart this light to others; adverted to their sorrow and distress at hearing of the darkness which covers the whole face of India; their contributions, &c., to send the Gospel and missionaries to this, and every other part of the heathen world; their earnest prayers, &c. Observed, we had now brought that light to their town, and if they would receive it, what incalculable benefits they would be made to enjoy. Mentioned and enlarged on some of the leading doctrines of Scripture. Poorroosootum then addressed them; and after him I gave another short address, and at last, with great difficulty, distributed a good number of tracts, and left some in the houses. Went thence to my tent for the remainder of our books, and started for another street, where we had a congregation of about 200 people. After singing a piece from the "Jewel Mine," concluding,

"Is it a mind that's freed from sin  
You seeking supplicate?  
O come, then come to Jesus,  
He will purify your heart."

I observed that they had now an impure or old heart (the passage refers to Ezekiel xii. 19); enlarged upon what it is, as sinful, the seat of sin, as lying, malice, envy, &c. Then showed what the new mind is—pure, holy, &c.; how this might be obtained; expatiated on the purity of real religion, the character of its author, the reward connected with it, &c. After me, Poorroosootum and Balaji addressed. In conclusion I observed, if a king should send his messengers to make known his will to his subjects, but they, when they heard, refused to regard, could they offer any excuse? could they say they did not know it? No. Would they not be punished if they did not regard

it? Yes. Well: thus the King of kings has sent us to make known his will to you, and according to our ability we have done so. We have shown his nature, wisdom, power, love, &c.; that you have broken his commands, are sinners, need a Saviour, &c.; that your own gods cannot save you, but are all refuges of lies; that Jesus Christ alone is able to save you. Have told you which is the true word of God; the wisdom, happiness, and blessedness you will enjoy if you receive it, become the worshippers of the true God, believers in the true and only Saviour, &c. We have earnestly prayed that God would bless you, and turn your sinful hearts from sin to holiness; and now, to-day, we leave your village, but we leave you loving your souls, and earnestly desiring their eternal welfare. And now, if you will not regard, will it be our fault? No. At that great day, the day of judgment, shall you be able to say, "If we had ever heard of the true God we would have forsaken our false ones and worshipped him, but we never heard of him?" No. True, indeed, you cannot, for if you did our Omnipresent God would charge you with falsehood. He might say, I heard my word faithfully preached to you; I saw hearts burning with love and anxious desire for your salvation; I opened my ears, and heard the prayers that were offered up on your behalf, but ye refused to regard; now depart from me into everlasting sorrow and anguish. O, my dear brethren, I could agonize in the thought of your being at last cast into hell. Tears, during this address, stood in many eyes; a deep and serious feeling appeared to pervade the whole assembly. I know not that ever I enjoyed more freedom and happiness than I have done this morning on both occasions. I could have said, God is with us of a truth.

In the afternoon we left for Icherpore, on our return home. Arrived at home on Friday morning: found brother and sister W., native christians, &c., all well. We were of course very much fatigued, but well. Here, then, we review the unspeakable and unmerited mercy of God. We stand with admiring astonishment, that that Being who is infinite in holiness and glory, should regard such depraved creatures as we. Surely he needs not our services, they can never promote his happiness, yet, blessed be his name, he condescends to employ and bless us in our work. Thanks be to God that we have this treasure in earthen vessels; but while we labour in the cause of our Redeemer, may we ever feel that the power is of God, and not of man.

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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[NEW SERIES.

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SUBSTANCE OF AN ADDRESS.

(Concluded from page 102.)

II. HAVING briefly and imperfectly pointed out some of the leading features of the apostolic Churches, I purpose to glance at *a few of the claims which they have on us as a model for our imitation.*

One, and the principal of these, obviously is, *its divine and inspired authority.* If the Churches formed by the apostles were separate and independent; if they elected their own officers, and administered their own discipline; and if their order was so simple that a child might understand it, and so spiritual as to refer only to the professed followers of Christ, who had been baptized into his name, and voluntarily united themselves in Church communion; we are bound to observe this pattern, and to conform to it, by our respect for the inspiration of the apostles, by our regard for the authority of Christ, and by our character and profession as his disciples. No change in the external condition of the Church of God; no smiles from earthly monarchs; no plea, however specious; no object, however seemingly excellent, can warrant our departure from this form. We have here a divine rule, and to forsake it is to wander from Christ.

But if we examine the spirit and tendency of this constitution and order, we shall discover that it has every claim to our regard which a sincere friend of true religion can desire. What are its tendencies? The most palpable of these are, *to secure internal purity and harmony, to prevent anti-christian domination, and to exhibit and extend vital godliness.* Let us have a word on each of these.

Their form and order tends to secure *internal purity.* No person becomes connected with such a community but by his own desire—he is received by the general consent of the members, who admit him on the exhibition of evidence that he has a renewed and gracious mind; and he then becomes a part of the body, and is interested and engaged with his brethren in the preservation of order and purity, and in obedience to the will of Christ. In such a community there is a oneness of character, feeling, and purpose. Their fellowship is one of affection, sympathy, and brotherhood. From them the ungodly will be expelled, and the disaffected and unsanctified retire.

Anti-christian domination cannot be established and perpetuated among Churches of this order. The power of election to office, which is vested in

them, involves that of expulsion when the lives or doctrines of their pastors do not accord with divine truth. Their principles, if they are true to them, will secure affection, deference, and respect to those whom they have called to office. But the fact of the ultimate appeal being to the body of the faithful, will ever operate as a useful stimulus, and a salutary check, on those who superintend the interests of a Church, and constitute the executive.

While there is nothing in the independent and apostolic order of Churches that is unfriendly to a general union, there is every thing to prevent prelatical domination. An affectionate recognition, a mutual interchange of sympathies and kind offices, and a co-operation in affairs tending to the general welfare of true piety, may and will exist: but long as Christian Churches retain their independent, congregational form, there is little encouragement given to the love of power, and less opportunity for its exercise. Governing synods, authoritative councils, will not exist; and if any assemblies evince a desire to lord it over the Churches, they will not be tolerated. "One is their master, even Christ."

The *exhibition* and extension of true religion is another obvious tendency of this system. Our Lord, in addressing his disciples, said, "ye are the light of the world—let your light shine." This is what every godly man *is*, and *does*, in his measure, in a private capacity. But the union of christians into distinct and organized communities, their separation from the world, their attention to the ordinances of Christ, renders their character more conspicuous. It separates the precious from the vile, it establishes a broad distinction between the godly and the ungodly, it fixes a brand on a wicked and worldly spirit, and proclaims aloud the necessity of repentance and conversion. The direct tendency of this association on the minds of others, is to lead them to enquiry, to penitence, and to Christ.

Churches of this order are most adapted for the use of efforts, of every kind, for the spread of the Gospel. Where all love the Saviour, and are devoted to him, every one in his own sphere may, and, indeed, is bound, to exert himself for Christ. Every Church, every minister, and every member, is at liberty to use the utmost efforts, wherever there is opportunity and encouragement, for the diffusion of true piety.

In these communities there will also constantly arise such as will be disposed and qualified, by gifts and graces, to devote themselves to the ministry of the word, and "spend and be spent for Christ." And while the Churches, as directed of Christ, pray for "labourers to enter the harvest," and uses them, when they are sent, as Scripture and reason dictate, he who "received gifts for men," and who cherishes a constant solicitude for his people, will give them "pastors according to his own heart, who will feed them with knowledge and understanding."

Will it be out of place to refer for evidence of the efficacy of the apostolic order of Churches to the early history of Christianity? The brief accounts given us in the acts of the apostles, and in the epistles, show that in their time Christianity was widely extended. Theirs, it is true, was the age of miracles and inspiration. But the order of Church government we have set forth, was that which they then established. It was under this order and form that, through divine grace, Christianity was preserved and extended, amid the fires of persecution and opposition.

Glance at the following times. *Pliny*, writing to the emperor Trajan, from his government in Bithynia, about sixty-five years subsequent to the crucifixion, says of Christianity, "Nor has the contagion of this supersti-

tion seized cities only, but the lesser towns, and the open country." He moreover intimates, that it had so spread that "the temples were deserted, and sacrifices were neglected, because none came to offer;" and that he was weary of putting the Christians to death.

*Justin Martyr*, about thirty years afterwards, bears testimony to its increasing and rapid extension.

*Tertullian*, about sixty years after him, in his apology for Christians to the Roman emperor, has these remarkable expressions. "We were but of yesterday, but we have filled your cities, islands, towns, and boroughs; the camp, the senate, and the forum. "In almost every city we form the greatest part." He also says, "in Africa, Gaul, Spain, Germany, parts of Britain, inaccessible to the Romans, Christians abound."

Thirty years from this time Origen speaks of "innumerable and immense multitudes," "in every part of the world," who had forsaken idolatry and become Christians;" and says, "it is wonderful to observe how in so short a time the religion has increased, amidst punishment, and death, and every kind of torture."

All this happened before a single state church existed, and under the order appointed by the apostles of our Lord. Christianity flourished most when left to its own resources, even though pagan persecution was experienced. By the voluntary offerings of the faithful the ministry was sustained, the afflicted, destitute, and imprisoned were relieved, and in the face of persecution "so mightily grew the word of God, and prevailed." These were the days when the Church "looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." These are the witnesses that beacon us from far, to "contend earnestly for the faith and order once delivered unto the saints." But,

III. The evils which have resulted from a disregard to this pattern are so multiplied, that time would fail to *set them forth in all their number and enormity*. Changes in the order of Church government had imperceptibly and gradually crept in during the second century. As the Churches had extended, various congregations were formed belonging to the same community; and these, instead of being constituted distinct Churches, as soon as they were able to sustain themselves, were served by junior elders, or presbyters, and the senior, on account of age or character, exercised a kind of jurisdiction over them. This, which at first seemed very natural, and apparently harmless, in combination with other causes, and the relaxed piety of the times, corrupted the Christian ministry. The title of bishop became restricted to the senior, or presiding presbyter; and thus was gradually formed the *nucleus* of diocesan episcopacy. The power and influence which the bishops acquired, and the funds they had at command, by the accumulated bequests and gifts of wealthy professors, injured their character, and rendered their office acceptable to carnal and ungodly men. Towards the end of the second century, provincial synods, or meetings of the bishops in each province, were held; at these the bishop of the chief city was called to preside, and hence was denominated, *the Metropolitan*. These synods gradually assumed a legislative power, and at length claimed to rule by *divine right*. The *Metropolitans*, still advancing in wealth and splendour, and being acknowledged superior to other bishops, contended amongst themselves for pre-eminence, which mighty conflict at length ended in the triumph of the bishop of Rome. The way was thus prepared for what followed.

When Constantine became emperor of Rome, and determined to establish Christianity, he found, in the various orders of the clergy, and in their authority, ambition, and subserviency, a machinery adapted to his views. The entire form of the apostolic Churches was now done away, and the government of the general Church, as it was called, was modeled on that of the Roman empire.

The Church, for the term is now given to the governing ecclesiastics, thus possessed worldly honours and dignities. "Splendid temples, a pompous service, imposing processions, and gorgeous Christian monuments, were the characteristics of the age; while the evil spirit of establishments appeared, even at this early period, with hateful and withering intolerance. Not only were heathen priests driven from their altars; but, even among Christians, the men of blameless life, and of high reputation for sanctity, who dared to dissent from the established religion for the sake of a purer form of Church order and doctrine, were pursued with relentless fury." Alas, how fallen! "How is the gold become dim, and the fine gold changed." The empire fell under the spiritual jurisdiction of the bishops and the sovereign, and converts were made by thousands, by force, or fear, or gain; but while a spurious form of Christianity remained, its spirit and its sanctifying power gradually disappeared. The tendency of error is ever downward. The true spirit and effect of ecclesiastical establishments were developed in the Romish hierarchy to their utmost extent. Councils were soon held, and creeds were determined by authority. The Scriptures, in time, were neglected by the priesthood, and the people were forbidden to peruse them. A fabulous tradition usurped the place of truth. Worship became an absurd and disgusting mummery. Relics, saints, and images, were made objects of adoration. The keys of heaven, and the dominion of earth, were claimed by the pope. Darkness, more palpable than heathenism, overspread the world. Vice was sanctioned under the mask of religion; every crime had its cost, and every indulgence its price. That which professed to be the Church of God, which was intended for the renovation of the world, was transformed into "*Babylon the great, the mother of harlots, and of the abominations of the earth;*" and to complete her awfully degraded character, she became "drunk with the blood of the saints," until their cry was heard from beneath the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Such are some of the dreadful evils that have followed a departure from the apostolic model; evils which, wherever popery prevails and is rampant, are felt at the present day. But are *protestant establishments* free from them? Let the British statute book reply. Let the sufferings endured by the puritans, non-conformists, and dissenters of this country, and in Scotland, in the reigns of Elizabeth, and the Stewarts, answer. As the papists persecuted, and sought to extirpate, the Novatians, Waldenses, Albigenses, and all those, in every land, that they deemed heretics, so were our forefathers persecuted by the protestant hierarchy. The "witnesses to the truth" were compelled to "prophesy in sackcloth."

The revolution of 1688 secured a partial toleration to dissenters; but this, imperfect as it was, was wrenched from the tenacious grasp of the church by a liberal sovereign. Its spirit remained, and even yet displays itself where it may. Every national ecclesiastical establishment is essentially anti-christian. It leans on the support of the secular arm. It trenches on the prerogative of Christ. It is dogmatical, intolerant, and persecuting. It



destroys the true order of Christ's Churches. It secularizes the clergy, and amusing the common people with mere forms, very often deludes them to a dependance on the power of the priests, and the efficacy of mere ceremonies for their salvation. Exceptions there are amongst the English clergy, as there have been among the Romish; but the presence and labours of those who constitute the exceptions, serve to make the darkness around them appear more visible, and to lead the intelligent observer to conclude, that an establishment, as such, while it restricts the labours of these men, and converts the Church into an engine of state, is one of the greatest obstacles that exists to the diffusion of true piety throughout the land.

Churches formed on the apostolic model are incapable of union with the state. They are spiritual communities. They admit of no sovereign but Christ—no law but his word—no members but his people—no discipline but what is spiritual—and no means of extension but the exhibition of Christian principles and virtues, and the promulgation of divine truth.

A Church is about to be formed here on this model. A number of believers in the Lord Jesus Christ are thus about voluntarily to resolve themselves into a Christian Church. May God preserve and bless them! May they "walk in the fear of the Lord and the comfort of the Holy Ghost, and be edified and multiplied." May they "love as brethren," "strive together for the faith of the Gospel," and "show forth the praises of Him who has called them from darkness into his marvellous light." May "the little one become a thousand, and the small one a strong nation. The Lord hasten it in his time." Amen.

J. GOADBY.

*Leicester, April 16th, 1841.*

## JONAH.

### No. 2.—THE STORM.

MISERY is attached to sin as its inevitable consequence. Hence, daily experience furnishes abundant proof, that the way of transgressors is hard. The perfections of the divine nature absolutely preclude all hope of impunity. The inspired page, contains various instances in which guilt has been *unexpectedly* brought to light and severely punished. We all remember the cases of David and Gehazi. Perhaps, however, no instance can be found more striking and solemn, than the one recorded in connection with Jonah. The consequences of his disobedience were most disastrous. Having embarked at Joppa, probably congratulating himself that he had escaped an arduous and painful duty, he had not proceeded far on his voyage, before the heavens were clothed with blackness, and the ocean was agitated by an awful storm. "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The elements of nature are ever ready to obey the mandate of heaven. Jehovah collects the winds within his mighty grasp, he exclaims, "peace, be still," and their fury is restrained, or he sends them forth as the messengers of his wrath. The Psalmist declares, that "stormy winds fulfil his word." At this period the tempest raged with terrific violence, the mariners were overwhelmed with fear, and in the depth of anguish, "every man cried unto his god." Brought up in a state of heathen ignorance, they vainly hoped their senseless deities would aid them in the hour of extremity. Reduced to the utmost distress, they ultimately "cast forth the wares that were in the ship, into the sea;" willing

to relinquish all in order to save their lives. Every expedient, however, failed. They understood not the real cause of their trouble, they were not aware that they conveyed with them a criminal pursued by the just vengeance of a holy God. It is of the highest importance that we should solemnly consider, that if we forsake the author of our being, we must expect to encounter a flood of overwhelming evils. "He will visit our transgressions with the rod, and our iniquity with stripes." Providence may frown, and the path of life may be overhung with dark and portentous clouds. But while the mariners were in a state of the utmost anxiety and confusion, expecting hourly to be swallowed up in the yawning gulph, where was Jonah? Was he covered with shame, overwhelmed with agony, in a state of deep mental prostration, bemoaning his guilt before a throne of grace, and earnestly imploring the forgiving mercy of God? Far from it; amid the awful conflict of the raging elements, the prophet was gone down "to the sides of the ship," probably into a cabin below, "and he lay and was fast asleep." Alike insensible to the noise and the danger, he dreamt of nothing but security and peace. Innocence may slumber in a storm. But this was not the delightful repose of conscious innocence. The immaculate Saviour, on one occasion, when crossing the lake of Tiberias, was overtaken by a tempest; the vessel was tossed to and fro like a feather by the impetuous waves, and he slept in peace unmoved by the noise and confusion around him. But his peaceful slumbers indicated the unruffled composure of a mind free from the slightest shade of corruption, undisturbed by the accusations of a guilty conscience and a total stranger to fear. The disobedient prophet, however, when he indulged in profound repose, exhibited that dreadful insensibility which too often displays itself after a course of sin. The grand adversary administers opiates to the deluded soul, and thus succeeds in superinducing a state of fatal lethargy.

"Sin has a thousand treach'rous arts  
To practice on the mind."

The shipmaster, amazed at Jonah's insensibility, called to him in the language of stern reproof—"What meanest thou, O sleeper?" Is this a fit opportunity to sleep, when the elements are raging around us, and when the next moment may prove our last? Convinced that nothing but divine interposition could possibly save them, he earnestly besought the prophet to arise and call upon his God. The devotions of others should quicken ours; and in seasons of public calamity, our petitions should ascend to the throne of infinite mercy in behalf of the whole community. This man, although a heathen evidently believed in the superintending care of a presiding deity. This fundamental principle is indeed engraven on the human heart, and the grossest ignorance, combined with the greatest profligacy or superstition, have not been able wholly to obliterate it. We find accordingly, that the most depraved and abandoned, in seasons of extremity, implore the divine mercy; when death grasps their vital powers, they have recourse to confessions, promises, and supplications, but alas! their goodness too often proves as the morning cloud, and the early dew, which pass away.

We cannot here but pause, and observe the deplorable and humiliating state to which Jonah had reduced himself. He might at this moment have been standing as the messenger of heaven, in the presence of the Assyrian monarch; but instead of occupying this lofty and honourable

position with an untarnished reputation, and shielded by Omnipotence, we behold him on the verge of ruin, and roused from his insensibility by an obscure and ignorant heathen. To what a pitiful condition the best of men may reduce themselves by sin! How solemn and important the exhortation, "Watch and pray." Jonah was greatly indebted to the shipmaster for his timely remonstrance; it aroused him from his sinful slumbers, and proved the first step towards his recovery. We should ever regard faithful reproof as an invaluable blessing; severe it may prove, and galling to human nature, but it often has been the means of awakening the soul from the stupor of sin, of impressing upon the mind the realities of the world to come, and of re-calling the wanderer home. The language of the shipmaster may with peculiar propriety be addressed to thousands in the present day. Wherever we look, we see multitudes sunk in forgetfulness and false security. They repose in imaginary safety on the brink of ruin, they spend their short and uncertain existence in delusive dreams, while the tempest is gathering around them, and the gulph of endless perdition opens wide to receive their immortal spirits. Airy phantasms are regarded as realities, and realities as the mere creations of a disturbed imagination. Not one anxious thought crosses the mind—midnight darkness envelopes the soul. "What meanest thou, O sleeper, arise, call upon thy God;" implore his pardoning mercy, flee from the wrath to come, you have slumbered too long; "Now is the accepted time, and now is the day of salvation." The mariners observing probably something peculiar in the storm and the general aspect of the heavens, felt convinced that there was some special cause which thus exposed them to the displeasure of the Deity. They therefore determined to cast lots, in order, if possible, to ascertain who the criminal was, on whose account this evil had befallen them. Casting lots was a solemn appeal to divine providence, which on various occasions received the direct sanction of heaven. "The lot is cast into the lap, but the whole disposal thereof is of the Lord." We have many instances on record in which this plan was adopted with success. The crime of Achan was thus brought to light. Saul was chosen king of Israel by lot; and under the Christian dispensation, Matthias was set apart in the same manner to complete the number of the twelve apostles. In heathen countries it was a method frequently resorted to in cases of emergency. In such instances it must doubtless be regarded as an unmeaning reference to blind, precarious chance, than a solemn and enlightened appeal to a just and discriminating providence. But whatever may have been the sentiments of the mariners at this period, it is evident that the decision marked the finger of God, for the lot fell upon Jonah, and the guilty prophet stood condemned, the sole cause of the raging storm. READER, "Be sure your sin will find you out." Circumstances, the most unexpected, may disclose it in this world; but if not, the day is coming when secret things shall be brought to light, and all be judged according to their deeds. A future paper will show the disastrous consequences of this disclosure in the case of Jonah.

*Castle Donington.*

J. J. OWEN.

#### DEATH OF AARON, NUMB. XX. 2—29.—No. II.

WE have, in the April number, directed attention to the *time* and to the *cause* of Aaron's death. We now wish to notice,

III. Aaron's *support* in dying circumstances. Aaron must have felt concerned and sorrowful for doing that which led Jehovah to judge him to die. It must have given him inward pain to see, that by his own practice he had displeased his heavenly friend; but he was not left to grieve without hope. Mercy was mixed with judgment. The words that contained his death warrant gave him hope. "Aaron shall be gathered to his people." We may ask, In what respect was Aaron to be gathered to his people?

1st, Not with regard to his body. Aaron was not buried with his people; and, therefore, he could not be said to be gathered to them in this respect, for where were such of them gathered as had died? Some of them were buried in Canaan, in the cave that was in the field of Machpelah; some, no doubt, were laid in Egyptian cemeteries; and others were probably interred in different parts of the wilderness; but Aaron died in mount Hor, and we may reasonably suppose that there he was buried, perhaps alone; and if laid in the wilderness he could not, with regard to his body, be gathered to his people in Egypt and in Canaan. We conclude, therefore,

2nd, That Aaron's being gathered to his people referred to his soul. His soul was indeed gathered to his people. Aaron's people were the true Israel of God, such as Abraham, Isaac, and Jacob; and we know where these are gathered, and where they were when Aaron died. They are assembled in heaven—in heaven, a far better country than the earthly Canaan—a happy, glorious place, where there is fulness of joy, and where there are pleasures for evermore. This is the delightful home, and everlasting abode, where all the saints meet after death. "And I say unto you, that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11.

3rd. The Lord assuring Aaron that he should be gathered to his people, seems to have supported him in the prospect of death. The sacred penman gives us particular information about the circumstances of his death. We are told *when* he died, *why* he died, *where* he died; that Moses and Eleazar went with him on to the mount of death; that there Moses stripped him of his garments, and put them on Eleazar his son; and that they went up into the mount in the sight of all the congregation, &c.; but we are no where told that Aaron murmured at his doom, or that he was sorrowful or dejected. It would seem that he bowed with submission to the will of God. Like David on another occasion he was dumb, he opened not his mouth, because the Lord did it; yea, more, that he was inwardly supported and cheered—that he had "hope in his death." May we not, therefore, conclude, that the thought of being gathered to his people encouraged him?

IV. The *peculiar circumstances* of Aaron's death. In many respects, not yet noticed, the death of Aaron was singular.

1st. He was informed of the time and place of it. Moses was commanded to bring him on to Mount Hor—"he shall die there." verses 25, 26. Aaron was present with Moses when this command was given. A direct communication, then, from heaven, informed Aaron of the time and place of his death. This is what few have had. The Lord often gives premonitions to mankind, in the course of his providence, that their end is near. This he does in various ways. He does it by the decay of nature, by the ravages of disease, and occasionally, perhaps, by producing on the mind deep impressions, so that there is a strong persuasion inwardly, that the time of departure is at hand. But whilst we are without direct informa-

tion, like that of Aaron, it behoves us to be always ready, because we know neither the day nor the hour wherein the Son of man cometh.

2nd. Aaron *went* to die. It is evident, from the sacred narrative, that he well knew for what purpose he was going up the mount when he ascended it to die. How solemn to go to a place, especially when in perfect health both of body and of mind, in order to die there! How affecting! Not only the agonies of dissolution, but also the judgment and eternity were before him when he ascended the hill of death. Then he knew "that he must no more for ever have a portion in any thing that is done beneath the sun." Very few have known what it is thus to die; and very few in such circumstances would be able to ascend the mount of dissolution with a firm step.

3rd. Aaron *went up into mount Hor* to die. Perhaps this place was selected because retired, and favourable for meditation and prayer. Mountains have been selected for religious exercises, probably on account of possessing these advantages. Passing many recorded facts in the Old Testament, we may notice the Saviour's selection of these places, mentioned in the New. He preached and prayed on mountains; he suffered on mount Calvary, and ascended to heaven from the mount called Olivet. Acts i. 12. May we be favoured with the comforts of retirement, meditation, and prayer, at the time when we are called to depart out of this world.

4th. Aaron went up into the mountain to die in the *sight of all the congregation*. We are not particularly informed that the people were instructed for what purpose Moses, Aaron, and Eleazer, went up into mount Hor; but it is extremely probable that they knew. Have we any just reason to think, that the Lord's commanding Aaron to die, would be hid from the people? Does it not seem that they did know, seeing that all their eyes were directed towards him? The whole congregation saw him go up to die. What would their feelings then be? This was a final parting, after a long intercourse. He that had ministered to them long in the priests' office, must now minister to them no more. What ravages death has made! But *our* high priest will never die. "Jesus ever liveth to make intercession for us."

5th. Aaron was *stripped of his garments* on the mount of death. From the order of the sacred narrative, it seems that he was stripped *before* he died, verse 28. Surely this would be an affecting circumstance to Aaron. These garments were the insignia of his office; in them he had long ministered before the Lord, but now he lays them down to take them up no more; yea, he lays them down that he may answer God for the manner in which he had used them. "Give an account of thy stewardship, for thou mayest no longer be a steward."

6th. Aaron saw his garments transferred to another on the mount of death. He laid them down, but another took them up. It would doubtless be some encouragement to Aaron, in these circumstances, that he had a son whom the Lord counted worthy to succeed him in the sacred office. Eleazar was a comfort to his father in death. It was not thus, afterwards, with the sons of Eli and Samuel. Evil tidings of his sons, and of the ark of God, caused the death of the former—1 Sam. iv. 12—18; and the sons of the latter were degraded from being judges in Israel, when their father was old, because they perverted judgment. 1 Sam. viii. 1—5. Aaron was favoured; he had support and comfort above many on the day of his death.

From Aaron's death we may learn the following lessons:—

1st. *That death is a stripping time.* It strips all. By it the rich are stripped of their wealth, the poor of their poverty, the high of their dignity, and the low of their degradation; so far as earthly distinctions prevail. At this time the minister will be stripped of his ministering, and the hearer of his hearing, garments. "Naked came I out of my mother's womb, and naked shall I return thither." Let us often view this stripping time as near. Are we ready for it?

2nd. We may learn, also, *that death is a transferring time.* No man can take any thing earthly with him into eternity. At death, Aaron's garments were transferred to another. So will ours. Others will soon occupy our pulpits and our pews, our stations and offices, &c. Let us not act as if what we possess were always to be ours. Let us consider, that "one generation riseth up, and another generation passeth away." We must soon make room for others who will come after us.

3rd. We may also be instructed, *that death has no real terrors to a good man.* It frees him from all his troubles; it is the gate of glory; it gathers him to his own people. Hence death is ours. "Having a desire to depart and to be with Christ, which is far better."

4th. Let us, therefore, prepare for death. We must forsake every sin; we must watch and pray, that we enter not into temptation; we must follow the Lamb whithersoever he goeth, that sin may never fix the time or place of our death, and that when the Saviour calls we may be found ready to be gathered to his people, and our people, in the paradise of God, there to be happy for ever.

W. CRABTREE.

April 7th, 1841.

## GENERAL BAPTIST BIOGRAPHY.—1700 TO 1770.

### NO. 5.—JOSEPH MORRIS.

JOSEPH MORRIS, was born at Badbey, near Daventry, Northamptonshire, about the year 1685; but the exact time is not certainly known. His father was a dissenting minister, of the Baptist denomination, in the same county, and one of the messengers of the churches in that neighbourhood. The son was, in his early years, taken notice of, for his piety and good genius; and having made considerable progress, both in grammar-learning, and academical studies, had a proposal made to him of being sent to one of our Universities for further improvement; but, declining this offer, he was, by some generous patrons, (the family of the Wrights, of Daventry) sent over into Holland, and studied some years at Amsterdam, under the direction of those two famous divines, MR. JOHN LE CLERC, and PHILIP LIMBORCH. But as he chose to make the scriptures the rule of his faith and practice, he no further espoused the sentiments of others, than as they appeared to him consistent with the sacred oracles. He was a very close student, and took in a large compass of knowledge; but his chief care was, to be intimately acquainted with the holy scriptures, for which purpose he gained a considerable skill in the languages in which they were first written, and then applied himself to the study of the originals, and of the learned commentators upon them. This critical knowledge of the scriptures enabled him to defend them against the false and injurious reflections of the enemies of revelation, who often rashly reproach what they never took the pains to understand, or fairly to examine. Of this, he gave some remarkable in-

stances, in a judicious volume of sermons, which he published in 1743. His health, and some other circumstances, concurred in preventing him from publishing more, which he had designed.

Mr. Joseph Burroughs, his biographer, states, that he was well read in universal history; and especially that part of it which relates to ecclesiastical affairs. He had likewise carefully perused and considered the "Ancient Apologist for Christianity." By which means he was further qualified to answer the cavils raised against it by its adversaries, both ancient and modern; the latter of whom, often content themselves with little more than barely reviving those objections which have been formerly made, and fully answered. He was likewise well acquainted with the controversies which christians have unhappily raised among themselves; but, although he was a zealous advocate for what he believed to be the truth, he chose rather to employ his ministry in practical discourses, than upon subjects of disputation; and even when engaged in controversy, was careful to lay down the reasons of his own opinion, without those censorious reflections upon any who differed from him, which are too often practised in religious disputes.

After his return from Holland, having exercised his ministry for a few years in Northamptonshire, and the neighbouring counties, he went to London, and was, in the year 1724, called and ordained to the pastoral care of the General Baptist Church in Glass-house yard, Goswell Street, in conjunction with the ancient pastor of that church, the Rev. Thos. Kerby, with whom he lived in very great friendship and esteem. But they did not officiate long together, Mr. Kerby being removed by death, in the year 1727, after having, by reason of his very great age, for a considerable time desisted from preaching. Mr. Morris, on this occasion, preached and printed a judicious sermon, from Hebrews, xiii. 7.

Mr. M's. labour in constant preaching, was more than his constitution of body could well bear, and he was attended by other discouragements; yet he persisted in his beloved employments, and showed by his course of action, the sincerity of the profession which he made as a christian, exemplifying by his conduct what he recommended as a minister. He practised the duties of the Christian life upon Christian principles. He particularly excelled in the virtues of humility and patience, and delighted in doing good, after the example of his great Lord and Master. His solid judgment and extensive learning, would, doubtless, have rendered him more conspicuous and regarded, had they not been obscured and concealed by his too great backwardness to show them.

One of the greatest trials which happened to him, and called for patience and submission, was the discouragements and little success which he met with during the course of many years preaching, the preparation for which, discovered great labour and study. This must necessarily occasion no small concern to a mind earnestly desirous of doing good, and of being serviceable to mankind in their highest interest; yet, as he delighted to enter deeply into the subjects on which he treated, and thought himself obliged to set before his hearers the duties and privileges of christians in the plainest light; he went on to the last in that laborious method, leaving the event of his labours to the wise governor and disposer of all things.

His great delight in doing good appeared in his unwearied labours to procure, and convey, needful supplies to poor ministers in the country, and to the widows and orphans of those that were diseased; to obtain proper books for students, as well as exhibitions for their support; and to get re-

relief for distressed families. He travelled up and down for such purposes as those, notwithstanding he laboured under a great weakness in his feet, and had, beside, an inward disorder. In works of this kind, he employed himself with a zeal and diligence, which sometimes turned to his own disadvantage; nor did the narrowness of his income prevent his contributing to those charitable purposes which he recommended to his friends. His benevolent heart was in the work, and therefore he willingly bore with straits to carry it on.

He died on the 22nd day of June, 1755, of a complicated disorder, contracted by a great cold. This illness was continued some months, yet he seemed to have some expectation of a recovery; but it pleased God to order it otherwise, to his unspeakable advantage indeed, but with no small loss to the interest of religion and virtue.

Besides the sermon already mentioned, he published a Funeral Sermon on the death of the Rev. Ralph Gould, pastor of a Church in Horslydown, Southwark, preached, Nov. 27, 1722. A collection of his sermons appeared in 1 Vol. 8vo., 1743, and after his death another was published, selected from his MSS., with some memoirs of his life, by Joseph Burroughs, in 8vo., 1757.

*Ipswich.*

J. R.

## REVIEW.

THE DREGS OF THE DRUNKARD'S CUP, &c. *A Sermon Preached in the Parish Church of Congerstone, Jan. 24, 1841. By the REV. FRANCIS MINDEN KNOLLIS, A. M., Fellow of Magdalen College, Oxford, Rector of Congerstone, Leicestershire, &c. To which is prefixed a short address.*

THERE is nothing in this sermon which is adapted to give it more than a local interest, in relation either to its subject, or the ability with which it is discussed. We should not have felt warranted in arresting its progress to that speedy oblivion to which all productions of this extremely common-place order are inevitably destined, had not its author made use of it as a medium of gratuitous and pompous attack on a few quiet, pious, and conscientious dissenters, who reside in his neighbourhood. But as the rector of Congerstone has chosen, in the address prefixed to his "Dregs, &c.," to step aside with a view to institute grave charges against them, and against all who do not bow to the authority of his Church, he will have no reason to complain if his allegations are examined, and his very lofty pretensions tested by the only infallible guide God has given to mankind. This guide, or rule, we take to be, not councils, or synods, or popes, or prelates, but the Holy Scriptures, being firmly assured of the truth and correctness of the sixth article of the Church of England, to which Mr. Knollis has solemnly subscribed, viz., that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." By this standard let his own priestly pretensions, the claims of the established hierarchy, and the accusations brought against his "dissenting parishioners," be fairly tried, and we are fully assured, that an impartial verdict will not be honourable to their reverend assailant.

Before we proceed to touch on these questions we may just state, for the information of our readers, what we learn from the pamphlet, viz., that a young man, of extremely intemperate habits, who had resided in the village, "fell a victim to excessive drinking;" and as he was one of the rector's flock, and had once been induced by him ("alas! it was only *but once*," his "pastor" informs us) "to kneel with the faithful around the table of our dying Lord," a sermon was preached with a view to inculcate the useful lessons his fearful end afforded. That such a per-



son should have been persuaded, even once, thus to "kneel with the faithful," and that before his notorious profanity, and "unrestricted" intemperance had been abandoned, will excite surprise amongst our readers, who will be shocked, rather than affected, with the lament of Mr. Knollis. There was in this "once" an outrage committed on the religious feelings of such communicants as had any sense of propriety, as well as a manifest violation of that order in the book of common prayer, which directs the curate to caution "an open and notorious evil liver" "in any wise not to presume to come to the Lord's-table until he hath openly declared himself to have truly repented and amended his former naughty life." But our author is an Oxford divine, and a believer in baptismal regeneration, and the efficacy of sacraments; and therefore he ventured, as the Oxford school is now doing on a large scale, to infringe on orders he had solemnly promised to obey, and invited his "departed brother" to communion, doubtless hoping, as he has elegantly told us, "that the more often he had received the cup of the Lord, the less inclined he would have been to relish the cup of devils!"

Personal respect for the young man whose depraved habits brought him to a premature grave, or tenderness towards his surviving relatives, would not have dictated the publication of this sermon, lest it might seem like holding him up to infamy; at least, so it appears to us. Mr. Knollis, apparently, judged or felt otherwise. But it is remarkable, that while the unhappy man is repeatedly denominated "our departed brother," especial care is taken lest the "most noble service for the burial of the dead," which of course was used at his interment, should be misunderstood; and, also, that all real churchmen might have a decisive answer to give to the "ignorant or wicked men," their "adversaries," who except against its terms. Hence we are cautiously told, "our sure and certain hope is not of his or her resurrection whom we bury, but only of *the* general resurrection to eternal life, which every Christian believes there will be at the last and fearful day;" and "that the Church means no more than this, you may easily prove," Mr. Knollis says, "by turning again to the burial of their dead at sea." Whatever might be the readiness of Mr. Knollis's hearers to turn over the leaves of their prayer book, we are not to be taken out to sea, nor lured from the shore so easily, but shall proceed onwards with our perusal of this "office." We request our readers to do the same, and they will discover, not what proves that "our holy branch of the Catholic Church," as the rector styles it, "was never guilty of such folly and presumption as this," but just the reverse; and that, also, in "expressions as plain as words can make them." "Just open your prayer books to the place," and look over the last two prayers in this "order," and you will find the following words:—"We give Thee hearty thanks, for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world:" and, again, "We meekly beseech Thee, that when we shall depart this life, we may rest in him, (i. e., Christ,) as our hope is this our brother doth." What can the Rev. Francis Minden Knollis say to this? If his heart be not callous, if his miserable casuistry have not totally obscured his mental perception, surely the blush of shame and confusion covered his face for penning so palpable a misrepresentation, when he afterwards read this prayer over the grave. What are the sentiments of a once well-known and pious Churchman\* on this service? "Then when we bury them, we dare do no other than send them all to heaven, though many of those we commit to the earth have been as wicked in life as men can well be on this side hell. This is surely a great hardship."

But it is more than time we turned to that section of the "address" which is directed to his "dissenting parishioners;" and that our readers may be induced at once to excuse the length of this article, and save themselves the trouble of obtaining the pamphlet, we will extract the address, premising, that it has been "sent to every house in the parish;" and that the rector himself, who is but a young man, has obtruded himself upon his dissenting neighbours,† on former occasions giving utterance to similar sentiments, though not always couched in equally gentle terms.

\* Simpson.

† As is very common with young Oxonians.—ED

"One word to my dissenting parishioners. Brethren, though you may separate from your appointed shepherd, that shepherd both pities and prays for you, his wandering sheep. Almighty God has placed you within my charge; I watch for your souls as one that must give an account. If ye will not attend your minister's church, nor hear his words, nor read his advice, ye refuse all these at the peril of your immortal souls. Ye have again and again been told, that division is not of God;\* that to that Church (*the visible Church, descended in one unbroken line from Jesus Christ, governed by bishops, priests, and deacons, and consisting of all baptized Christians*) are left all his promises; and if a man will not hear that Church, Christ himself has told you of their awful state.† But this is not what I am now about to urge. I would have all dissenters (and those two or three so-called church people, who act and speak like them,) reflect, what mischief they are doing both to morality and religion, by refusing to obey the *real* ministers of God. How, brethren, can you blame a person for one sin, when you are guilty of another?‡ How can you tell a drunkard that he should refrain from strong drink, because the Bible says so, when he can answer at once, 'And the Bible also says, Let there be no divisions among you?' How can you blame a man for Sabbath-breaking, while he can answer, that schism (or dissent) is as great, or even a greater, sin."

After expatiating on these charges with a tenderness that might almost convince the most incredulous of his sincerity, the young Oxonian adds,

"I earnestly love your souls, while I hate and abhor your separation and your sin. May God bless you, my dear people, one and all; may he make every dissenter a *real churchman*, and every churchman a *real Christian*."

More than mere assertion will be deemed requisite from Mr. Knollis to convince intelligent and sincere persons, who take the New Testament as their directory, either that *he* is placed over them by almighty God, or that the Church of England, as by law established, is the depository of all the promises, or that their dissent from it is either sin or schism. We are assured that he will find it so. The principles which enabled the first disciples to take "joyfully the spoiling of their goods;" which have animated those who have loved the truth, and feared God rather than men, in every succeeding age; which shone in the fires of Smithfield under the infamous Bonner; and which endured imprisonment, confiscation, or banishment, under the not less notorious Laud and his fraternity, in the so-called Church of England, are not to be abandoned in the nineteenth century at the mere *dictum* of the rector of Congerstone. He excites our compassion rather than displeasure, by his puny and puerile efforts. True: he may influence some of the poor by his gratuities, or alarm the ignorant by his ecclesiastical fulminations, but they must be poor in more senses than one, who are thus frightened out of their propriety. To us they cannot but be objects of the profoundest compassion.

But let us examine a little into the very lofty pretensions of Mr. Knollis. Does he mean us to understand that the Deity, whose name seems to be taken in vain in his address, has given the dissenters of Congerstone unto him as his spiritual charge? That he intended them so to understand him there can be no question, though we are aware that a little of the jesuitical casuistry, for which he has a greater propensity than capacity, might explain his words differently. We take this, however, as the idea he meant to convey to his rustic parishioners. Now how was he "appointed" the rector of Congerstone? A farewell sermon that now lies before us, entitled, "Heaven and its inhabitants," in which there is very little about either, and a great deal about "baptismal regeneration, and the sin of dissent," preached by the Rev. Francis Minden Knollis, at a small village called Diggeswell, in 1839, informs us, that he had been curate there for "seven short months;" that the rector, archdeacon Watson, had died; and, we are left to infer, that the new rector did not approve of the doctrines of Mr. Knollis. Our author tells us, "As I cannot change my doctrine with the changes of this mortal life, there was no alternative. I had either to preach what I feel convinced is the truth, and go; or keep back, or alter, what I conceive to be the truth, and stay." In plain English, he was compelled to leave. His removal from "the curatage," we are told, in the course of the sermon, "seemed good to that God whose wise and gracious providence ordereth all things, both in heaven and in earth," &c. Now really this is shocking. What can be said of the consistency of these two ideas? This reference to the Deity, to say the least, is in a very questionable position. Was the new rector prompted by heaven to dispense with the labours of Mr. Knollis? or was Mr. Knollis, by its impulse, led to relinquish his curacy rather than his creed? Had

\* \* Rom. xvi. 17, 18.

† † See Matt. xviii. 17.

‡ † See Matt. vii. 4, 5.

the new rector then a false creed? Was not he a minister of the true Church? and as he occupied a higher station, was he not as much acting with the awful authority Mr. Knollis claims, as himself? Both cannot be true, and from God. He cannot be the patron both of light and of darkness, of truth and of error.

But who "appointed" Mr. Knollis the rector of Congerstone? Did the same supreme power? A person less conversant with heaven, and more with men, would ask, "*Who is the patron of the living?*" and as the finger was pointed to the beautiful park in the rear of the village, all but Mr. Knollis would conclude, that the noble earl, whose mansion is embosomed in its trees, and who is respected as much for his noble qualities as a man, as for his proud rank as a peer of the realm, was the only supreme authority exercised in this appointment. Perhaps this view of the question might suggest to some the language of Virgil's shepherd, as not inappropriate,—

"O Melibœe, Deus nobis hæc otia fecit,  
Namque erit ille mihi semper Deus—"

But, gravely, when a man obtains a Church living, either by purchase, or by gift, or as a mere *locum tenens*, we think it a little "too bad" for him to tell all the parish, and especially those who have never attached themselves to the episcopal worship, that *God* has placed them under *his* care, and given *him* charge of their souls.

In the New Testament the relation between pastor and people is recognized as one of mutual choice. The minister was not only willing to take charge of the people, but they are represented as having the right of choice in their spiritual leader. Hence they are cautioned to beware of false prophets,\* to try the spirits,† not to receive another Gospel, even if an angel from heaven preached it.‡ These directions to the faithful involve the right of choice on the part of the people. Accordingly, we see the people selected their own deacons;§ and the first elders were appointed according to the suffrages of the Churches.|| Did the dissenters of Congerstone choose Mr. Knollis? Nay, had his own congregation a voice in the matter? If not, how, on any but the merest popish pretensions, can he claim to have charge of their souls from God? while the only divine rule recognized in his word, in relation to such appointments, has been entirely disregarded.

The law of this country gives to the episcopal clergy a right to the revenues once enjoyed by the popish clergy; but the law is not of divine right, and cannot constitute, as from heaven, the incumbent of a parish the real minister of God to the people; and if the law of the land be pleaded for as involving a divine power, as some have argued from Rom. xiii. 1—7, then the dissenter may easily turn on his prelatical antagonist, and say, "The law also recognizes my right to think and act for myself in regard to my duty towards God; and throws its broad shield over my head to protect me from the persecuting spirit of all who would wish, in the sacred name of God and truth, to burn my body, or confiscate my property, or interrupt my devotions." Perhaps, however, Mr. Knollis would wish to have the law altered; but he ought to be informed, that England has had too much experience, and its enlightenment is too complete, for either peer or peasant to be willing that it should again be subjected to the tyranny of bigoted and intolerant ecclesiastics.

There are other questions to be examined in the address. We shall dismiss them with a few words. The New Testament speaks of "Antichrist," "the mystery of iniquity," that is doomed to ruin; and the people of God are exhorted to come out of her, that they receive not of her plagues.¶ Now several eminent divines in the Church of England, have very correctly considered Rome as being antichrist, she bearing the various predicted features of the son of perdition; \*\* and hence have justified their separation from the Church of Rome. And as the Church of England (so-called) bears a notorious affinity to the papal hierarchy, in its pedigree, pretensions, various corruptions, and persecuting spirit, protestant dis-

\* Matt. vii. 5. † 1 John iv. 1. ‡ Gal. i. 8. § Acts vi. 3—5. ¶ So the original of Acts xiv. 23.

¶ Rev. xviii., 2 Thes. ii., 1 Tim. iv.

\*\* See Archbishop Tillotson's Sermons, Dr. Clarke, and many others; and especially Bishop Newton on the prophecies.

senters, on the same principle, feel themselves called upon to forsake it; hence, therefore, their dissent is neither sin nor schism, it is true piety—it is obedience to Christ, who is the only “head” and “authority” that, without sin, can be recognized as supreme by his disciples. If, however, it should be argued, for churchmen often adroitly change their ground, that the corrupt hierarchy of Rome is, after all, the true Church, is not the protestant episcopacy of England guilty of schism in separating from it? We leave Mr. Knollis on the horns of this dilemma: let him extricate himself as he can.

As for the interests of morality and religion being impaired by the dissenters in the small parish of Congerstone, we boldly and indignantly ask Mr. Knollis, Who are the most orderly, the most virtuous, the most pious, the most trustworthy of the inhabitants? We fearlessly reply, The dissenters: and tell him, that their separation from the establishment, and adoption of a purer and more apostolic form of worship, of doctrine, and of church order, have tended very greatly to discountenance vice, and to promote morality and religion. We do, moreover, assure him, that, under God, more has been effected in the promotion of these important ends, for the surrounding villages and townships, by the existence and prosperity of the scripturally-constituted Christian Church, which his soul hates, assembling at Barton-in-the-beans, during the last century, than can possibly be ascribed to all the established clergy of the entire region. We have known the characters and history of many of them, who are now “gone to their account,” and have no question, that diligent and honest inquiry would bring even Mr. Knollis to the same conclusion.

Who are the true successors of the apostles? Those who claim affinity with “the man of sin,” or those who in all ages have repudiated his authority? those who cling to God’s word, or those who have turned aside after fables? We, as Christian ministers and people, have no desire to attach ourselves to Mr. Knollis’s “unbroken line.”\* We claim a higher, closer, and purer relationship to the apostles. We believe their doctrines, we rejoice in the Saviour they exhibited to the world, and surrender ourselves unto the guidance of his infallible word, and promised spirit.

We are older, and in some things it may be, wiser, than even Mr. Knollis. One word of advice to him in dismissing his pamphlet. It would be well if his main efforts were directed to make “every churchman a real Christian,” rather than display his first and supreme solicitude, to make “every dissenter a real churchman.” The latter achievement is far beyond his limited powers. But by preaching the great doctrines of the Gospel, as contained in the homilies of the Church of England, and especially in that on justification, as many excellent and pious men amongst the episcopal clergy have done, he may yet become what episcopal ordination cannot make him, a “real” minister of Jesus Christ. He will not then need the help of his rotten line, the pope, nor the Church of Rome, “that filthy old harlot,” as we believe one of the homilies calls her, to make out his claim to apostolic descent, but by refusing to “give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith”† he will prove his real subjection to apostolical teaching; and by the heavenly and transforming power which ever accompanies the preaching of Christ crucified, he will have, in numbers of happy, enlightened, and sanctified converts, living epistles, “known and read of all men.”‡

It is, moreover, time to abandon the puseyite Oxford theology, since one bishop§ has denounced it as subversive of the great doctrines of the Gospel; and the bishop of Oxford himself, has “advised,” or rather commanded, that “the tracts for the times,” its boast and bulwark, “be discontinued,” and *they are discontinued accordingly!!*

OBSERVATOR.

\* We challenge Mr. Knollis to produce proof of the existence of this unbroken line of descent from Christ, even through the medium of Rome herself.—ED.

† 1 Tim. i. 4.

‡ 2 Cor. iii. 2.

§ Chester.

## CORRESPONDENCE.

## ONE MORE EFFORT FOR COVENTRY!

*"Prove me now, herewith, saith the Lord, if I will not pour out a blessing that there shall not be room enough to receive it."*

A resolution was adopted at the Melbourne Conference to the following effect:—

"That the Conference recommend the Coventry friends to endeavour immediately to obtain a suitable minister to labour among them for twelve months: and that the members of the Conference will do all they can in their respective neighbourhoods for their assistance."

A general feeling seemed to pervade the Conference, that the cause at Coventry had *never had a fair trial!* and those brethren present, best acquainted with the case, were of opinion, that if a suitable man could be sent *immediately*, there was a strong probability that the General Baptist interest there would soon revive: they at the same time expressed their opinion that unless this was done, *forthwith*, the cause had better be given up.

An individual was named who was thought to be suitable, to whom the Coventry friends will probably make application. Cannot we raise a year's salary? If £60 or £70 will be likely, with the Divine blessing, to establish the cause of Christ in the midst of a population of thirteen thousand souls, should we not make an effort to raise that sum? Do not say, dear friends, that so much has been done for Coventry without success—that the case is hopeless. Look at Hinckley! once as hopeless as Coventry! Hinckley is now prosperous. Look at Harboro'! at Northampton! Do not say you are doing so much at home, in erecting a new chapel, paying off an old debt, or in supporting the Home Mission, that you can do no more at present. Some are making pleasing efforts in this way. "There is that scattereth and yet increaseth." If the following Churches will raise £5 each, a young man may be supported for a year; and who can say how many deathless spirits he may be instrumental in saving from perdition? Nottingham, Derby, Friar-lane, Archdeacon-lane, Doverstreet, Leicester, Donington, Melbourne, Ashby and Measham united, Hugglescote, &c., Leake and Wimeswold, Loughbro', Longford, and Quorndon. Are there not two or three warm-hearted brethren at each of these places who will make themselves responsible for £5? Remember the question, the immediate question is, Shall the cause at Coventry be suffered to fall without an effort to save it? Do not, I beseech you, friends, do not lay this appeal aside and

forget it, but for the sake of perishing souls act promptly.

A MEMBER OF THE CONFERENCE.

I have no doubt that brother Derry, of Barton, will gladly receive the promissory notes for the above mentioned sum. Let Barton then be the rallying point. I am authorized to promise £5 from Melbourne.

## NORTHAMPTON CASE.

*To the members of General Baptist Churches.*

THE claims which, in our day, are advanced upon the sympathy and benevolent aid of the public, are numerous; and of these, those which arise out of chapel debts are not the least considerable. Though we feel a delicacy, great delicacy, in submitting our case for your consideration, *yet necessity obliges us to do so.* When our meeting-house was erected, and the expenses were very much more than our expectations and the money which had been kindly lent us, we were compelled to sign a bond for £140. This will, now, very shortly be due; and as our principal resource is the liberality of the friends of religion, we humbly, yet earnestly, solicit your kind assistance. And will you not, dear friends, render us, in this case of emergency, some little aid? If the money be not forthcoming, the consequence may be the most distressing: very probably the destruction of the cause. And shall the cause come to nothing at last? Will you allow our past efforts to be fruitless—and fruitless from this cause? Shall our hopes, our brightened hopes, be blasted? the interest, whose appearances are more encouraging, which begins to lift up its head and promise fair to revive and flourish, be suddenly extinguished? Brethren, suffer our importunity; and, directed and encouraged by the maxim of Scripture, "It is more blessed to give than to receive," help us in our difficulty. We are doing all we possibly can ourselves, and among our friends around us. They encourage us; will you do likewise? "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

WM. JARROLD, Minister.

JOHN TAYLOR, }  
THOS. TAYLOR, } Deacons.  
WM. SKINNER, }

Our friends are aware, that a post office order may be obtained for the smallest sums.

## QUERIES.

Is it consistent with the views of the General Baptist body, to receive individuals

into Church fellowship, who can receive the sacrament at the established church, and otherways conform to its ceremonies?

P. S.

Is it unscriptural to omit returning thanks after meals?

[Is it written any where in the Holy

Scriptures, that Christ died to *satisfy* divine justice.

A GENERAL BAPTIST.

Will you, or some of your learned correspondents, oblige by a few remarks on the conduct of the prophet, as narrated in 1 Kings xx. 35—41? G. C.

## VARIETIES.

**FINNEY ON PREACHING.** *Plain preaching.*—"Sometimes professors take alarm lest the minister should offend the ungodly by plain preaching. And they will begin to caution him against it, and ask him if he had not better alter a little, to avoid giving offence. They never can have a revival in such a church. Why, the Church ought to pray above all things, that the truth may come on the ungodly like fire. It is of no use for a minister to preach to the impenitent, unless he can preach the *truth* to them. Sometimes church members will talk among themselves about the minister's imprudence, and create a party, and get into a wrong spirit, because the wicked are displeased. There was a place where there was a powerful revival and great opposition. The Church were alarmed, for fear that if the minister was not less plain and pointed, some of the impenitent would go and join another congregation. One of the leading men was appointed to go and ask the minister not to preach quite so hard, for if he did such and such persons would leave. The minister asked, Is not the preaching true? Yes. Does not God bless it? Yes. Get thee behind me satan! the devil has sent you on this errand. You see the work is going on, and now you come to get me to let down the tone of preaching, so as to ease the minds of the ungodly. The man felt the rebuke, and took it like a christian."

*Hot preaching.*—"In another town, a woman of influence (not pious) complained about plain, pointed, personal preaching, as she called it. But by and by, she herself became a subject of the work. After this some of her impenitent friends reminded her of what she used to say against the preacher for "preaching it so hot." She said her views were altered now, and she did not care how hot the truth was preached, not even if it were *red hot*.

Preaching that *means somebody*. "No individual is benefited by preaching, until he is made to feel that it *means him*. Such preaching is always personal—a minister was once preaching, when describing certain

characters, he said, 'If I were omniscient I could call out by name the very persons that answer to this picture.' A man cried out, 'name me!' and looked as if he was going to sink into the earth."

**PREACHING TO THE CHURCH** *before the world.*—"Some say this exposes religion, and that the minister ought to take them by themselves and preach to the church alone, and not tell sinners how bad christians are. But there are cases when a minister can do no less than show the house of Jacob their sins. If you ask, 'why not do it when we are by ourselves?' I answer. Just as if sinners did not know you did wrong. I will preach to you by yourselves about your sins, when you get together by yourselves to sin. But as the Lord liveth, if you sin before the world, you shall be rebuked before the world. Is it not a fact that sinners *know* how you live, and stumble over you into hell? then do not blame ministers if they rebuke the church openly before the world."

**MALARIA.**—It is not a mere theory, but well-founded opinion, that all the destructive epidemics that have afflicted this globe have had their origin in *Malaria*, which in a cold climate has produced *typhus fever*; in a more temperate one, *plague* and *yellow fever*; and within the tropics, *cholera*, &c.; each modified according to the idiosyncratic state of the sufferers. India affords numerous examples of ill-chosen sites for towns and cities where the population never enjoy good health. Moorsheadabad, on the banks of the Cossimbazar river, contains upwards of 200,000 inhabitants; it is low and filthy, built with narrow streets, having numerous stagnant pools: there are no drains, and even the natives find it exceedingly unhealthy, scarcely a year happening without some epidemic raging in the city.

Lancisius, physician to Pope Clement the second, relates, that "thirty ladies and gentleman, of the first rank in Rome, having been on a party of pleasure towards the mouth of the Tiber, the wind suddenly shifted and blew over the putrid marshes, when twenty nine were immediately seized with a

tertian fever; one only escaping. Batavia, in Java, was intersected with half-filled canals and tanks, and so completely environed with trees and shrubs, as to prevent the free circulation of the air. A venerable historian has stated, that within the space of *twenty-two years*, although there was no particular extent of sickness, yet the number of deaths within the city was upwards of *one million!* At Jamaica, a magnificent hospital was erected for seamen, which obtained the name of 'Greenwich Hospital.' It was built near a swamp, and the patients who entered, even with trifling complaints, were seized with the most malignant diseases. The mortality became so alarming that the hospital was abandoned and another erected in a more healthy situation. It was not uncommon to find the whole of the sentinels at this place, seized in the middle of the night with sickness of various kinds, and several relief of guards required before morning."—*Col. Mag.*, Oct. 1840, pp. 165, 173.

#### THE EFFICACY OF PREACHING CHRIST.

—Ishcoop, the first Indian converted through the labours of the Moravian Missionaries in North America, relating his experience, made the following statement:—"Brethren, I have grown old among the heathen and I know well how the heathen feel. A preacher once came to instruct us, and he began by telling us that there is a God. 'What!' we replied, 'do you think we do not know that? Go back again to the place whence you came.' Afterwards, another preacher came to instruct us. 'You must not steal,' said he, 'nor get drunk, nor tell lies,' &c. We made answer, 'You dolt! do you think we do not know that? Learn that yourself, and go and teach it to your own

people, for who steals, who drinks, who lies as they do?' And so we sent him away. Some time after, Christian Henry Rauch, came, and sat down in my hut. The substance of what he said was as follows:—"I come to you in the name of the Lord of heaven and earth, who has sent me to inform you that he wishes to take you out of the misery in which you lie, and to make you happy. For this end he became a man and gave his life, and shed his blood for men.' He then lay down on a board in my hut and fell asleep, for he was weary through his journey. I thought, well, what a man is this! He lies there and sleeps so quietly. I can easily kill him and throw him in the wood, and who will ever inquire after him? Ah, but I could not forget his words, and I dreamed about the blood Jesus Christ shed for us. I thought this is different from any thing we have heard before, so I interpreted to the Indians the words of the Missionary; hence an awakening has commenced amongst us. On this account, I say, brethren, preach to the heathen Jesus Christ, and his blood, and his death, if you wish to have seals to your ministry."—*From G. H. Loskiel's Geschichte der Brüder Mission in Nord Amerika.* W. S.

GRADATIONS OF DRUNKENNESS.—There is a rabbinical tradition related by Fabricius, that when Noah planted the vine, satan attended, and sacrificed a sheep, a lion, an ape, and a sow. These animals were to symbolize the gradations of ebriety. When a man begins to drink he is meek and ignorant as the lamb; then becomes bold as the lion; his courage soon is transformed into the foolishness of the ape; and at last he wallows in the mire like the sow.—*Magazine for the Blind*, Feb. 1841.

## OBITUARY.

ANN HILL was born May 2, 1811, and departed this life January 9, 1841. As she was blest with pious parents, who led their children to the house of God, and endeavoured, both by precept and example, to impress upon their minds the value and importance of religion, she was brought to seek an interest in Christ at a very early age; and in May, 1829, during the ministry of the Rev. E. Kingsford, in the city of Lincoln, made a public profession of her attachment to the Redeemer, in the ordinance of baptism. She had an abiding love to the followers of the Lord Jesus Christ, particularly to those of the G. B. Connexion, to which denomination she was firmly attached upon what she conceived to be scriptural grounds. She was

most affectionate and amiable in her disposition, and her piety was sincere, unaffected, and unostentatious. In consequence of her great modesty and humility, those only discovered her peculiar traits of character with whom she was on terms of the closest intimacy, and they who best knew her will ever cherish the most affectionate regard for her memory. In the autumn of 1835, she was dismissed to the General Baptist Church, Stone Street Nottingham, of which she was a consistent member until her happy spirit was conveyed by angel bands, to "join the general assembly and Church of the first-born, whose names are written in heaven."

Farewell, dear sister, thou no more art here, To sooth my grief, nor watch the falling tear;

No; thou'rt removed to mansions far above,  
Where all is happiness, and peace, and love.

With grief no more we see thy soul oppress,  
No, thou art gone to thy eternal rest.  
Where grief ne'er enters, and where sighs  
ne'er break  
Those dulcet sounds heaven's golden harps  
awake.

There, in the presence of thy God above.  
Thou'rt hymning praises to Redeeming love,  
Love so amazing, so complete, divine,  
Lasting as heaven, unchanged by changing  
time.

There patriarchs, prophets, martyrs, saints of  
Are ever telling, yet have never told, [old,  
How great, how holy, pure, wise, glorious he,  
Who groan'd, and bled, and died upon the tree.

Who, for a sinful race, his life laid down,  
That he might raise them to a heavenly crown,  
A crown of life, immortal, in the skies,  
Of purest mould;—his blood, too, paid the  
price.

Farewell dear sister, then, I will not mourn,  
Since to such blissful regions thou art gone,  
Ye tears that trickle, stay; ye sighs, no more  
Heave for a sister on that happy shore.

H. H. H.

## INTELLIGENCE.

**MIDLAND CONFERENCE.**—The Easter Conference in the Midland district assembled at Melbourne, on Tuesday, April 13th, 1841. The services of the day were introduced with reading and prayer, by Mr. Stanyon; and Mr. Goadby, of Leicester, preached from Rom. v. 6. "For when we were yet without strength, in due time Christ died for the ungodly."

In the afternoon, at half past two, the brethren assembled for business. Mr. Stevenson, of Leicester, opened the meeting with prayer, and Mr. A. Smith (by the request of Mr. Stanyon, Minister of the place) occupied the chair. The reports from many of the Churches were highly interesting and encouraging, and seemed to show that the Baptist denomination, in this district, is rapidly progressing. It was stated to the Conference, that the Churches at Barton and Measham, in consequence of a continued increase in their congregations, had come to the conclusion of pulling down their Meeting-houses, and building larger; and that at both these places the buildings were in a state of forwardness. The Church assembling in Brook Street, Derby, finding their present chapel too small, have it in contemplation to erect a new, and more commodious one, in another part of the town. The Church in Friar Laue, Leicester, too, are repairing and improving the sanctuary where they worship. Other reports however were of a painful and distressing nature. A division of the Church at Beeston, was reported to have taken place; and the Church at Basford, as being involved in peculiar difficulties. Since the last conference 129 have been baptized, and there are now ninety-eight candidates.

A letter from the Warwickshire Churches being read to the Conference, representing the state of the Church at Coventry, and

requesting advice, and pecuniary assistance, It was resolved,

That if the Churches composing the Warwickshire Conference exert themselves to sustain the cause at Coventry, and procure, as soon as convenient, a suitable minister, this Conference will afford them every assistance in their power.

The importance of petitioning parliament for the abolition of Church Rates was discussed, and the following resolution was adopted:

That all the Churches in this Conference, which have not yet petitioned parliament, in favour of Mr. Easthope's Bill, for the abolition of Church-rates, and Ecclesiastical courts, be requested to do it forthwith.

The next Conference to be held at Hugglescote, on Whit-Tuesday; Mr. Stevenson, of Leicester, to preach in the morning, and Mr. Wigg, in the evening.

The service in the evening was commenced by Mr. Owen; and Mr. Smith, of Quorn-don, preached from Acts i. 3. "To whom also he showed himself alive after his passion," &c.

EDWARD BOTT, *Secretary.*

**THE HOME MISSION.**—We live in stirring times. We behold the elements of great events in silent operation. The enemies of truth are abroad, diffusing among all classes the most destructive principles. Does it not then become Christians to be awake, and strive every nerve for the interests of Zion. Justice to our fellow-men, as well as gratitude to Him who has called us out of darkness, demands our exertions. Every tie that binds us to the Saviour, every bond that unites us to our fellow-sinners, every feeling that is in correspondence with our character, our privileges, and our expectations as Christians, combine to urge



us forward, "till God shall shine forth gloriously out of Zion," and the "earth be filled with the knowledge of his glory, as the waters cover the sea." But it is a painful truth, that many are asleep; and many love their gold so dearly, that they will seldom part with a single fraction for the support and extension of the Gospel of Christ. Brethren, partakers of the heavenly calling, remember that the Church is the instrumental medium by which God designs to convert the world; our responsibility, therefore, is great and solemn. The united voices of heaven and earth call upon you to awake. Not to point to India, divine providence seems, at this moment, to be directing us to various promising spheres of labour in our native land. If we neglect them we shall be verily guilty in the sight of heaven. Sheffield must have a chapel; Leeds requires our fostering care; Coventry demands immediate attention—a minister must be obtained for the friends there. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Our friends have seen, in recent numbers of the Repository, what progress the cause is making at Sheffield and Leeds. Prospects are evidently encouraging. May the Lord give us more zeal, more energy and love.

A committee meeting of the Castle Donington and Derby districts of the Home Mission, was held at Melbourne, April 13, 1841. Present,—brethren Ayrton, Owen, R. Pegg, Soar, Stevenson, Wilkins, Earp, Wood, Brooks, Wright, and Whitehead. It was resolved:—

1. That Mr. Owen be chosen Secretary for the Donington district.

2. A letter having been read from Mr. Butler, stating, that, upon the whole, the cause at Leeds wears a pleasing aspect, but that Albion chapel is by no means well-situated for obtaining a congregation, being, for the most part, surrounded by warehouses; the friends, therefore, in that neighbourhood, contemplated purchasing a commodious place of worship, in a far more eligible locality, recently occupied by a section of the Methodists, and left by them in consequence of its having become too small. Resolved, That a communication be transmitted to Mr. Butler, expressive of the joy of the members of the committee, that the cause at Leeds seems likely to prosper; and that they cheerfully engage to continue their usual aid, viz., £30 per annum, but cannot at present pledge themselves to render any further assistance.

3. Application for assistance having been read from the Church at Burton-on-Trent, resolved, That a grant of £5 be made.

THE YORKSHIRE CONFERENCE assembled at Bradford, April 13th, 1841. The public worship, in the morning, was commenced by Mr. Wm. Butler, with reading and prayer; and Mr. R. Hardy preached, from 1 Peter i. 15.

A financial and statistical account of the cause at Bradford was read by the chairman. It appears that the Redeemer's interest at this station continues to progress.

Messrs. T. H. Hudson, and Jas. Hodgson, reported the proceedings at Leeds, when notice was given to quit and deliver up the possession of Albion Street Chapel, to the Trustees. The churches in Yorkshire are requested to do what they can to support this missionary station. It was agreed, that the business in connection with the General Baptist cause in this town, shall be conducted by the managing committee.

The case of the Church at Queenshead, stated to the last meeting, was taken up; and the Conference unanimously intimated its approbation of their conduct in attempting to reduce their debt; and recommended that they make application to the Churches in Yorkshire for permission to collect for the liquidation of the debt on their chapel, and other premises.

A very friendly communication was received from Mr. W. Crabtree, of Lineholm. It was recommended to the Churches at Lineholm and Shore to unite in their exertions to introduce the General Baptist cause into Todmorden, and to bring their report to the next meeting.

It was recommended to the Churches in this district to present a written or verbal account of the changes which take place in the adoption of means, zeal, increase of members, prospects of success, &c. As a consequence of this, the delegates presented the following reports:—That at Burnley eight persons had been baptized since the last Conference. They had suffered from the conduct of some of their members, but were hoping well. At Shore they have baptized thirty-seven, and have fifteen inquirers; and their prospects are encouraging. At Lineholm they have baptized eleven. They have thirty inquirers, and twenty candidates for baptism and fellowship. At Heptonstall Slack they have nearly twenty proposed for baptism. They have obtained a larger and more commodious room in Colden for the Lord's-day school and public worship. The congregations are good. At Birchcliffe they have forty inquirers, and twenty candidates for baptism and fellowship. At Halifax the cause is rising. In March and April they have baptized thirty-two persons. The congregations are good, and the chapel is becoming

ing too small. At Queenshead the congregations are improving. They have a few inquirers, and a few candidates for baptism. At Allertou and Clayton they have no revivals. At Bradford they have baptized ten since the last Conference. They have a few inquirers, and the state of religion is encouraging. At Leeds they have seven inquirers.

In the evening, public service was opened by Mr. H. Hollinrake, with reading and prayer; and Mr. T. Gill preached, from Psalm cxxvi. 6.

The next Conference to be held at Halifax, on Whit Tuesday, June 1st, 1841. Mr. R. Ingham to preach in the morning, and Mr. T. H. Hudson in the evening.

JAMES HODGSON.

**BAPTISM AT BIRMINGHAM.**—On Lord's-day, April 4th, the ordinance of believers' baptism was administered in the chapel, Lombard Street, Birmingham, to nineteen persons; eight males, and eleven females, (one a metbodist) upon a profession of faith in Christ. An impressive sermon was preached on the occasion, by Mr. Chamberlain, of Cradeley Heath, from John xiii. 17, "If ye know these things, happy are ye if ye do them," to a crowded congregation. After prayer, our esteemed pastor descended into the water, and administered the sacred rite. In the afternoon he affectionately addressed the newly-baptized, and gave them the right hand of fellowship. May these remain faithful unto death; and may many more be added unto the Church, such as shall be saved. T. BRETTELL.

**BAPTISM AT WOODHOUSE.**—On Lord's-day April 11th, 1840, ten young persons dedicated themselves to the Lord, by christian baptism. This was a day of peculiar interest although the weather was rather unfavourable. The people flocked to the chapel in great numbers. When service began the chapel was crowded to excess. Our highly esteemed pastor preached a powerful and argumentative sermon, from Mark xvi. 15. 16. Seven of the candidates were teachers in our Sabbath-school. We have sixteen more candidates, and many more inquiring the way to Zion's holy hill. May God grant that the revival which has begun may be universal.

**BAPTISM AT ARCHDEACON LANE, LEICESTER.**—On Lord's-day, April 4th, our esteemed pastor, the Rev. Thos. Stevenson, preached a most impressive sermon, to a very large and attentive congregation, from 1 Sam. xv. 22, "To obey is better than sacrifice; and to hearken, than the fat of rams." After a short address and prayer,

brother S. Hull, the senior deacon of the Church, baptized seven persons. The service was marked for deep feeling and order. May this union be permanent here, until completed in the Church above.

**BAPTISM AT WHITTLESEA.**—We have again added to our number fourteen persons. March 21st, our esteemed deacon, Mr. Halford, baptized seven of the candidates, and April 4th, Mr. Rose, the other seven, on which day our venerable father in the gospel, Mr. Ewen, of March, received them into the Church, when we partook of the Lord's-supper. Our number during the past year is doubled.

**BAPTISM AT FLEET.**—On Lord's-day, March 14th, nine persons were baptized in the General Baptist chapel, Fleet, Lincolnshire, at which time a plain and impressive sermon was delivered, to a crowded and attentive congregation, by their pastor, Mr. T. Yates, from Acts xxii. 16. May peace be within their walls, and prosperity within their palaces. T. YATES, Senr.

**BAPTISM AT ÆNON CHAPEL, ST. MARY-LE-BONE.**—On Thursday evening April 1st, thirteen persons were baptized by our respected pastor, Mr. Burns, who delivered a discourse on that occasion from Rom. iv. 3. "What saith the Scriptures?" We have several other candidates and inquirers.

**BAPTISM AT HALIFAX.**—On Lord's-day April 4th, the ordinance of Christian baptism was administered in our chapel to thirteen persons, five of whom are teachers, and four scholars, in our school. We have still a considerable number of candidates.

**DOVER STREET, LEICESTER.**—Two excellent sermons were delivered in the General Baptist chapel in this place, on Lord's-day, April 11th, by the Rev. Jabez Burns, of London, when collections were made towards the liquidation of the debt on that place of worship. A public tea-meeting was held on the following evening, when addresses were delivered by the minister of the place, and the Revds. Messrs. Stevenson, of Leicester; Rees, and Burns, of London. The trays were gratuitously provided; and the proceeds of the tea, with the collections on Lord's-day, amounted to £38, 10s. At this meeting, a considerable number of friends made pledges for the collection, or contribution, of different sums, by the next anniversary, to the amount of £122.

**ÆNON CHAPEL, ST. MARY-LE-BONE.**—On Good Friday we had our annual tea-meeting on behalf of our *day school* for the instruction of the children of the poor.

The school room was densely crowded; and after the tea a public meeting was held in the chapel, at which Mr. Burns presided. Interesting addresses were delivered by brethren Balfour, Campbell, and Batey. A statement of the school, by the Secretary, brother Wingate, and an analysis of the mode of teaching, by brother Bygrave, the master of the school, were given. About 150 children are under regular instruction.

D. B.

**ROCESTER, STAFFORDSHIRE.**—The anniversary sermons on account of the opening of the small General Baptist chapel in this town, were preached on Lord's day, April 11th, by the Rev. J. Goadby, of Leicester. The attendance was good. Collections upwards of £12.

**SHEFFIELD CHAPEL.**—We have great reason to be thankful to the Giver of all good, and to those friends who have subscribed so liberally, yet more is required, towards the erection of a place where we can worship our God without interruption. I have no doubt but the friends of the cause of Christ are anxious to hear of the welfare of the infant cause at Sheffield; but many of them are not aware how our energies are cramped for the want of a proper place to worship in. The assembly room, which we have occupied at a great expense for more than eighteen months, is taken from us, and let to some performers; consequently, we have been obliged to have a small room on the same premises. The friends met for public worship on Tuesday evening, the 6th inst., but were obliged to go away on account of the noise occasioned by the performers. Though £50, as stated in your last Repository, may seem to many of your readers a small sum for so large a place as Sheffield, I would say, that that sum has been promised by our own few friends, and when the chapel commences, I have no doubt but we shall get assistance from other denominations. Last Lord's-day brother Burrows baptized four males, and one female, in the open air, before thousands of spectators; and, we hope, the proceedings

of the day will advance our little cause. There is much room for good to be done here. May the Great Head of the Church rule all things for the best. W. R.

*Sheffield.*

**THANKS FROM BIRMINGHAM.**—[I beg, through the medium of the Repository, to express my sincere thanks to those friends at Leicester, Nottingham, Derby, Paddington, Melbourne, Castle Donington, Boston, Fleet, Barton, Heptonstall Slack, and Whittlesea, who have so kindly assisted the distressing case inserted in the Feb'y. number. By their Christian liberality, the sufferer has been enabled to pay £100 towards the sum claimed from him. As, however, the remainder is a serious amount for a man in his circumstances, it is hoped others will imitate the example of our beloved friends in the above places, and thus completely relieve a deserving Christian brother. If, in any private application I have made, and to which no reply has been given, I have taken too great a liberty, I have only to say, "forgive me this wrong," and impute it to my anxiety and determination to rescue an esteemed friend from ruin.]

G. CHEATLE.

**LETTER TO LORD MELBOURNE.**—We understand his lordship has politely acknowledged the receipt of the copies of the pamphlet sent to him. We have been favoured with a sight of the reply of Sir J. C. Hobhouse, President of the India board, to the copy forwarded for his perusal. "I have received your letter, with the accompanying copies of your pamphlet, which you have been so kind as to send to me. You may depend upon my paying due attention to your remarks; and even where I may differ from your conclusions, I shall duly appreciate the motives which have induced you to investigate so important a subject as that which has engaged your attention." We await with considerable anxiety the adjustment of this great question. The Hindoo asked with great acuteness, "Why have the Company any thing to do with Juggernaut, if his worship be wrong?" Why, indeed!

## POETRY.

### THE CHRISTIAN'S LAST MOMENTS.

Oh! what is this that stops my breath?

What visions strange crowd on my eye!

Oh! what is this? can it be death

That's stealing nigh?

How strange the varied scene appears;

My eyes grow dim as dark'ning day;

My heart chills—and my spirit fears

To launch away.

Thrice solemn hour! how strangely so!

My spirit fears to tread the vale,

'Tis dark and drear—yet we must go,

Believe the tale!

I go! now faith and hope increase;

I see the Morning Star Divine;

Adieu, vain world—all—all is peace,

And God is mine!

*Manchester.*

X.

## OLIVET.

BY JAMES EDMESTON.

Ah! sweet and sacred Olivet,  
 My pensive spirit oft would go  
 And watch were Love and Sorrow met,  
 And caused the Saviour's tears to flow;  
 In the still silence of the night  
 Imagination there would fly,  
 And with a solemn, sweet delight  
 Feel in my Saviour's company.

Darkness, and Silence, and Repose,  
 Hold undivided kingdom there;

As if all conscious that arose  
 There the Redeemer's ardent prayer.  
 What sacredness pervades the ground!  
 Methinks the light breeze scarcely stirs;  
 Awe seems to rest on all around,  
 As if all things were worshipers.  
 'Tis good in thought to watch awhile  
 In such a solemn, sacred scene;  
 Thus the rapt spirit to beguile,  
 Though seas and ages roll between;  
 'Tis good to journey with my Lord,  
 To Tabor, Bethlehem, Calvary,  
 Till memory may almost record,  
 Saviour, I too have been with Thee.

## ON THE LATE MISS ANN HILL, OF NOTTINGHAM.

BY A FRIEND.

DEAR shade, and hast thou left this changing scene,  
 Left the gay city, and the grove serene,  
 The peaceful walks we oft together trod,  
 Admiring nature, and adoring God?

O! I remember well one eventide,  
 With thy loved sister strolling side by side;  
 We paused to gaze upon a rippling stream,  
 Tinged with the summer sun's departing beam.

A lowly flower just reared its modest head,  
 And sweetly drooping sought the streamlet's bed;  
 It met thine eye, and failed not to impart,  
 A silent lesson to thy pious heart.

Ah! thought thy friend, in that sweet flower I see,  
 Retiring, meek, an emblem meet of thee;  
 No tinsel grandeur courts the vulgar gaze,  
 But real jewels shed their purer rays.

Thou, like that flower, hast passed thy transient day,  
 Unseen, unheeded, by the vain and gay,  
 The inward graces which adorned thy mind,  
 Possess no charm to captivate mankind.

But thy Redeemer viewed thee with delight,  
 An humble soul is precious in his sight,  
 And now thy friends oft scan thy virtues o'er,  
 Discovering lovely gems unknown before.

No longer now, thy gentle voice we hear,  
 No longer share thy sympathetic tear;  
 Thy ransomed soul has winged its upward flight  
 To peerless mansions of unclouded light.

There thou shalt gaze, and gazing evermore,  
 Behold new glories, and thy God adore:  
 The battle fought, the victory complete;  
 Thy crown of life is cast at Jesu's feet.

## MISSIONARY OBSERVER.

## ADDRESS,

*To the children who are, and formerly were, in the Sabbath School at Barlestone.*

*Berhampore, 1840.*

I LAST wrote you from Cuttack. You have doubtless heard that I now am living at Berhampore, another of our missionary stations in Orissa. I am still engaged in visiting poor, degraded, heathen females, and teaching school. In a former letter, I think I mentioned, that fourteen girls belonging Berhampore were, for a time, placed under my care at Cuttack. They were intended as sacrifices by the Khunds; they came with me to Berhampore; and, also, I have since received eleven new girls into the school, most of them came to us on account of the famine, some of them had nearly lost their lives, living on a few handfuls of rice, or a little bran which they begged as they wandered from place to place; several are orphans, and all are fatherless. Besides learning to read and write, and committing portions of Scripture, hymns, &c., to memory, they are taught to cook, spin, sew, and other things, which may make them industrious in future life. Perhaps my little friends will be surprised to hear that in India we have no pump; that water is always obtained from ponds, or from wells; sometimes, as in the present dry season, the natives have to bring it from a distance; the round earthen pots they let down by means of a piece of rope, probably resemble the pitchers spoken of in the Old Testament, such as Rachael used. In this neighbourhood women carry them on the head. I must now tell you how the children are getting on as it respects their souls, as that is much more important than any thing I can speak of. Three girls are members of the church; several others profess to be inquiring the way Zion; one of these is especially hopeful, I believe she loves the Saviour and prays constantly in secret; she is quite a pattern to the rest; she is nearly twelve years old, her name is Bame. The new girls know nothing of Jesus, heaven, or hell. When they enter the school, they have much to unlearn as well as learn. I will now try to give you an idea of the scenes of the past week; but I must first tell you that the dreadful disease called cholera, has been desolating this province. In some families, three, four, and sometimes six or seven persons have been removed in a few days. Up to the first Sabbath of this month, all our charge had been preserved in good health. On that day, we had the ordinance, and felt it to be a solemn time. In the afternoon, Mr. Stubbins addressed the native christians, and children, on the love of Christ, the uncertainty of life, and the necessity of being prepared for sudden death. Several of the girls who had hitherto appeared careless, listened with attention; and one or two wept much. After the meeting was over, I told the children, that if any wished to stay and talk about the state of their minds, I should be happy to converse with them. Four girls stayed, and all expressed a desire to forsake sin and give their hearts to Jesus without delay. I felt that though we were all well, we might never all meet together at public worship again; and so it proved: the next morning, about nine o'clock, a little girl who had been rescued from the Khunds was taken with cholera, we gave her medicine, but it was in vain, as she contrived to keep the pills in her mouth; and as soon as Mr. S. had left

her threw them away. As soon as we found it out we gave her more, but it was too late. She died about six hours after she was attacked, and was buried the same evening. Had she taken the first medicine, she might have recovered, as some have done. Learn from this, my dear children, to take the medicine which God has kindly given as a remedy for the diseases we are liable to. This little girl, though not more than seven years old, was old enough to know and do the will of God; she was a good girl, but did not give those decided proofs that she loved Jesus that I could have wished. In her last illness she was too ill to attend to any thing that was said. The next morning, a girl about nine years old, named Sala, was taken with the same disease; she swallowed her medicine, but could not keep it on her stomach; she became worse, and died in a few hours. This child, I am sorry to say, had been less attentive to religious instruction than many of her companions. Soon after she was attacked, I said to her, Sala, If you should die, were do you think your soul would go to? She replied, To hell. I told her of the love of Jesus, his willingness to save sinners, and begged her to pray for pardon. She repeated a little prayer, the purport of which was, that God would forgive her for Christ's sake. But, alas! her body was suffering; she could do but little more than turn from side to side. Sometime afterwards I asked her how her mind was; her reply was, Unhappy. The other children seemed much impressed. I hope the solemn scenes they witnessed, will be blessed to their souls. The same week, on Friday morning, or late on the previous night, a dear little girl, named Julia, and about eight years old, was seized; she had been with us some time, and we loved her much; but in the evening of the same day, she was snatched away by death; and is gone to give an account of herself to the Judge of all the earth. I could hope that she had thought more seriously than usual of death and eternity, during the week; for she knew that Jesus alone can save sinners. She did not seem to fear death. A little before she died, she said to her schoolfellows, who were weeping around her, Do not weep for me, I am going to the Lord. The four girls who stayed to converse about religion on the previous Sabbath night, escaped the dreadful disease. Three or four of our native christians and children had an attack, but recovered. A native female who lives with the children, was very ill, and at one time we despaired of her recovery; but she is now, through mercy, nearly well. She was very happy and resigned during her illness—said she had no fear of death; that the Saviour was her only hope. She was, a few years ago, a wicked woman; but is now a consistent christian. We feel thankful her life is spared, as I know not how her place could at present have been supplied.

I trust my young friends at Barlestone, Barton, &c., are not weary in subscribing to save the poor perishing orphans, and destitute children of Orissa. Though some are taken, others come to us. Since I commenced this letter, a little girl has come alone, and begged we would take her in the school. She said her father was dead, and her mother had gone and left her. She appears to be about six years old. I shall call her Lucy, as her heathen name is not a good one. At present we have not heard of any friends at home who subscribe to Berhampore school.

My dear young friends, in conclusion I would ask, Are you prepared for death? you may, like the children I have mentioned, be cut off in the morning of your days; or as the early bud, you may be nipped by the chill hand of death in the form of cold, or consumption. Permit one, who still

loves you and prays for you, to intreat you to flee without delay to the outstretched arms of Jesus: now he offers you mercy; now you may repent and believe on him: but on a death-bed it will probably be too late. Oh! that I could persuade you to choose religion without delay; till you do, you cannot be happy.

From your affectionate Teacher,

E. STUBBINS.

### BAZAR AT ASSOCIATION.

*To the Editor of the General Baptist Repository.*

DEAR SIR,—Having been informed, that owing to an observation on the cover of the last Repository, we are likely to be some hams minus, the Ladies' Committee have requested me to state, that whatever others may think, they shall be much obliged to any of their friends who will send them such useful articles, as hams, &c. The Committee being quite persuaded, that they will meet with a ready sale, without either injuring, or interfering with the order of the Bazar.

In behalf of the Committee,

M. A. P.

P. S. The Committee will feel obliged, by all friends sending their articles at least a fortnight beforehand; direct to Messrs. Wilkins and Son, Queen Street, Derby.

### MISSION TO THE JEWS.

*To the Editor of the General Baptist Repository.*

Dear Sir,—I have for some time been anxious to direct your attention, or some of your valuable correspondents, to the subject of a mission to the Jews. It appears strange that among the various points of missionary exertion by protestant dissenters, the ancient, chosen people, have been passed over. We are, I feel, among the least of the tribes of the spiritual Israel, and are but a small people; but I humbly conceive that nothing tends to increase and strengthen more than holy exertion in the Mission field. I am well aware that it may be said, that all our energies are required for India. I believe it; and on the same ground, all our energies are needed for England; yet few will deny that the mission to India has been a great blessing to us as a connexion. It has awakened our sympathies, drawn out our best feelings, brought us nearer to God, and, therefore, increased our spirituality and usefulness. And so would a mission to the Jews. Let us remember that God gives the energy and the means; our part is only to go forward in the path of duty, the blessing must follow. If the mission to India

has been a blessing to us, so would a Jewish mission; and no one will admit, that all the energies, of all the Churches, have been brought out in that cause. May we say that all the energies of any Church has been brought to bear on that point? We have, I understand, one of the sons of Abraham a member of the Church at Louth. He may, or may not, be a suitable person for the work; yet if the attention of the connexion was directed to the subject, suitable persons would offer; and though on a small scale, a mission to the Jews would meet with support from many a praying mind amongst us. I should be happy to name an amount to commence with, and an annual subscription; and so, I believe would many others. The more we do for the cause of Christ, on right motives, the more we are enabled to do. This is a period for increased exertion, as regards the increase of the heavenly kingdom; and at this time of the year the different religious communities review their past exertions, and plan future operations. Let our minds go into this very interesting subject, and speedily act, in humble assurance of the Divine blessing.

Yours cordially,

J. S

### GENERAL MISSIONARY INTELLIGENCE.

RECEPTION OF MR. KNIBB AND HIS COMPANIONS AT PALMOUTH.—Very early on the morning of Thursday, January the

7th, the coast of the eastern side of our island became distinctly visible to our friends on board the *Reserve*, who had, for the last

five or six days, been anxiously waiting the approach to the scene of their future labours. The beautiful foliage of the rising grounds, and of the richly wooded estates adjacent to the ocean, presented a most lovely and interesting appearance, as seen beneath the silent grandeur of a tropical sky, from which the moon and stars shone in their brightest lustre, and shortly afterwards, as these faded away, through the brief twilight which preceded the beams of the rising sun.

Many a silent prayer was offered that that island of the western seas, which had already been so highly favoured by the God of providence and grace, might, while receiving an accession to the number of its teachers, be yet more richly endowed with the blessing of heavenly light and truth, so that from every mountain top, shore, and valley, the varied shades of error and superstition might depart before the speedy rising of the Sun of Righteousness, and this island, filled with the sound of His praise and glory, be for salvation unto the ends of the earth.

As the missionaries passed, at five and six o'clock in the morning, Port Maria and St. Ann's Bay, two guns were fired at each place, the signal previously agreed on to acquaint the Rev. Messrs. Day and Abbott, the ministers of those stations, of the arrival of their friends. The latter gentleman, in company with the Rev. J. E. Henderson, soon joined Mr. Knibb on board the *Reserve* and letters were brought containing the welcome and long-looked-for intelligence that all the mission band on the island were living, and in the enjoyment of tolerable health. Thus, through the tender mercy and kindness of their heavenly Father, no cloud of distress was allowed to shade with its gloom the minds of those who now prepared to quit the vessel, in which, with watchful care, they had been preserved amidst the perils of the deep.

At four o'clock in the afternoon the whole missionary party (sixteen in number) with their esteemed friend, the captain, entered the long boat, while crowds of the natives, in eager expectation, lined the shores of the beautiful harbour of Rio Bueno. Two guns, fired from the vessel before the boat quitted it, were answered at once by a shout of rapturous exultation from those on land. The Rev. William Knibb then gave out the hymn—

“How are thy servants blest O Lord,”

altering slightly the second verse, in remembrance of the circumstances attending the early part of the voyage.

“When by the dreadful tempest driven  
High on the broken wave,

WE FOUND thou wast not slow to hear,  
Nor impotent to save.”

The singing of this hymn occupied the time required for the boat to reach the shore; there a most interesting sight presented itself. Hundreds of the black and coloured population were standing, their faces beaming with the most lively joy and gratitude, or streaming with tears, their hands clasped to heaven, in rejoicing praise to the Father of mercies, or eagerly stretched out to welcome him, their beloved friend and minister, who had so long been absent from them, and for whose safe and happy return they had for so many months fervently prayed.

Although, before the boat neared the shore, the most tumultuous feelings of joy had been manifested, all was now subdued and silent. As soon as the voices of the missionaries, in their hymn of praise, had ceased, their African brethren and sisters immediately struck up in delightful and heart-thrilling response, a few verses of affectionate welcome, written for the occasion. The voices of young children (of whom there were very many) were particularly discernible and interesting. As the whole company then walked up to the house of a friend on the shore, expressions of heartfelt pleasure became numerous and audible, many exclaiming in the simple, joyous manner of the country, “Neber see sich a sight before.” “Neber hear of sich a ting before.” The worthy captain they would not allow to depart, but held him fast, exclaiming, “Hi! neber hear of such a ting! bring dem all out safe, and den go away, and leave dem!”

After an interval of a few minutes, the concourse of Christian friends assembled in the chapel, when a most interesting meeting for thanksgiving and prayer was held, in which the deacons of the church, several of the missionary brethren previously on the island, and those now arrived, took part. All appeared rejoiced at once to give utterance to those feelings which could only be suitably expressed in adoring worship before Him whom they delighted to acknowledge as the Author and Giver of all good. At the close of this service, the new missionaries were dispersed to the houses of several esteemed friends residing in the country. Many accompanied Mr. Knibb to Mount Carfax, an interesting spot, on which a township is being formed, and where Mrs. Knibb and his beloved family were waiting to receive him, and to give the most affectionate welcome to those whom they met for the first time.

During the whole of the next day crowds continued to pour in from various distances



in the neighbourhood, many walking a number of miles in order to see once more their beloved minister. In the evening Mr. K., preparing, with his family and other friends, to enter Falmouth, sixteen or eighteen mounted their horses to ride on first, and give notice of his approach to those in town. On the road, in numerous places, crowds were standing, singing with joy, dancing, and often stepping forward to stop the horses, that they might inquire for "Massa minister," and know he was well. At Mr. Knibb's house, when he arrived, a vast concourse had collected, which soon filled the court, passage, and all the lower part of the house. All these seemed quite unable to express their joy at seeing him once more: they wept, clasped him by the hands and arms in the most eager manner, often exclaiming, "Massa come—it quite true—massa come at last for true. Many say dey wish he dead or drowned before he come back; but he come—he come—quite sure—quite safe!"

Scenes somewhat similar occurred all the next day, Mrs. K. being continually obliged to send out one company that others might gain admittance.

But the most interesting sight was reserved for the Sabbath, when thousands testified their gratitude to God, and love to his house, by crowding within its walls. Three thousand were assembled within, while one thousand more, filled the vestries, and surrounded the outside, though in the scorching heat of a mid-day sun. The pastor's feelings were almost as much overcome as those of his people, and welcome was given to him and to his companions by singing the hymn—

"Kindred of Christ, for his dear sake,  
A hearty welcome here receive;  
May we together now partake  
The joys which only he can give."

After a sermon, in which Mr. K. exhorted them earnestly to seek the welfare of the Saviour's kingdom at home, in every land—but especially in their father-land, unhappy Africa—the hymn was sung—

"Yes, we hope the day is nigh,  
When many nations, long enslaved,  
Shall break forth, and sing with joy,  
'Hosanna to the Son of David.'"

In the afternoon, between 1500 and 1600 communicants surrounded the table of their Lord to celebrate his redeeming love. This was an occasion which will never cease to be remembered, especially by those who for the first time welcomed their African brethren and sisters, and rejoiced in what redeeming grace had done for them.

We can only conclude by expressing our confident persuasion, that friends of the

Redeemer in England, and wherever they are found, will unite in the prayer of the universal Church, that so, ere long, the kingdom of our Messiah may extend through out all the earth, and all enemies be placed beneath his feet. Then will the declaration of our Saviour be accomplished: "Many shall come from the east, and from the west, from the north, and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of their Father."—*Bap. Mag.*

INDIA.—"It is my opinion that the amount of success in India has not been small, and I shall endeavour to substantiate this assertion. When the Missionaries attempted to deliver their message to the benighted souls of the heathen, the heathen laughed them to scorn. They said, 'Look around on your christians. Your judges take bribes; your magistrates vacate their chairs to seek amusement; your soldiers are full of rapine; and your government itself fattens on the very blood of our country.' Now they dare not say this. We can point in every quarter from the general down to the ensign, and to the common soldier, and say, 'These men exemplify all that we have declared to you as constituting the principles and character of a Christian.' They admit the appeal and say, 'We now see that you have a religion, and we acknowledge that that religion is effective.' When we first went we were not acquainted with the languages of India; they had all to be learned, but the Missionaries have been successful not only in putting the languages into a written form, in compiling dictionaries and grammars, but in translating the words of Divine mercy. This is success. The Missionaries have written an immense number of tracts and Christian books of instruction. Formerly when a tract was offered to a native he put his hands behind his back and refused to receive it. Now, to save our coats from being torn off our backs, we are obliged to let the tracts go. They rush in thousands to seize them at our hands. Such is their thirst for information that they will and must have it. There are facts in great numbers of a character similar to these, all of which would bear out the assertion that the Missionary cause has been successful in British India. But I must proceed to another point. What is the inference to be drawn from this? That God, in answer to our prayers, has sent down the Holy Spirit to bless the preparatory exertions which have been made; and, in a voice audible from heaven, says, 'Go forward.'"—*Rev. W. Morton.*

AFRICA.—"I will state one fact to illus-

trate the efficacy of Missionary enterprise, even among those who take no part in it, but who have been influenced by the example of those whom you have sent forth. On one occasion, I visited a great chief in the interior of Africa. He was a tyrant, if ever there was one. Not a day ever passed by without his ordering some one to be speared, dashed in pieces, or thrown over the rock to be devoured by the crocodiles. When sitting beside him, about 2,000 warriors passed by in review. Each one, by signs and gestures, all of which were horrible, being imitations of the groanings of the dying or the shoutings of the conqueror, made known how many he had killed. What was the sum total of those who had been butchered by these warriors? I calculated as nearly as I could, and it came to about 18,000 men independently of women and children. Were these taken into account, it would be three times that number. When sitting beside him, he inquired if I knew the Buchoutoos. I replied, I might know them, but I had never visited them. He pointed to a chief, and said, 'They have done me this time, but I will take care of them again.' I asked him to what he referred. He said, 'About three months ago, seven fine looking men were brought here by my warriors, who had caught them in the neighbourhood of my out-posts, hovering round, apparently with the intention of seizing my cattle. I ordered them to be speared in a moment, and they were being led away, when I heard the voice of one of them uttering your name. I inquired why they used the Missionary's name, and ordered them to be brought back. They told me that they were going to the Missionary station, that they were on their way to see you, and had come in contact with my soldiers. I ordered my men to give them plenty to eat and drink, and to send them away with enough to make them fat on the road.'—*Rev. R. Moffatt.*

**SALTER'S-HILL, JAMAICA.** *Prayers of the Negroes.*—Our dear brother Knibb has requested the brethren to hold special prayer-meetings at their various stations, on behalf of our brother Clark, and for the success of his mission to Africa.

Our first meeting was held at Salter's hill, on Monday evening, the 9th of November. Not less than 1500 were gathered together in this one place for prayer, and continued in earnest wrestling with God for upwards of two hours. The deepest sympathy was manifest in the afflictions, sufferings, and wrongs of their father-land; and the liveliest interest for the future peace, prosperity, and salvation of their kindred

according to the flesh. I commenced the meeting by briefly stating the circumstances under which our dear brother Clarke is about to visit the land of their fathers, and the purposes for which he is going; and after singing a hymn, and reading a brief portion of Scripture, called upon one of our sable brethren to pray. Among other petitions were these: "O Lord, we pray that when we missionary go to that dark land, all the lions' mouths may be shut up;" "that when he get there, all the people may take him hand, and say they quite glad for see him;" "that when the Gospel is preached there, all the people may run to hear it, like a thirsty hart runs to a hole of water."\* Another, after taking a touching retrospect of the once dark and wretched state of himself and brethren, and most ardently praising the Lord for having pitied them in their low estate, and raised them from it, prayed, "That the people here might walk as becometh the Gospel of Christ, so that the Gospel might have a good character in Africa, and every where else, through them." He then said, "O Lord, we know that in we country, Africa, where thy missionary is going, there is nothing but gun, and pistol, and sword; nothing but murder, and fire, and blood; we pray that thy servant may be protected amidst all these, and that the shed blood of Jesus, which alone cleanses from all sin, may stop the spilling of blood in Africa." He then went on to praise Jesus for his great and wondrous love to us, manifest in his freely giving himself to suffering and to death to save us, touching on the principal seasons and scenes of his sorrows, and dwelling on the circumstances of his death; and then prayed that our brother Clarke might pursue his work of faith and labour of love in a like spirit of love, zeal, and perseverance.

The next who prayed was one of our deacons, a native of Africa, and yet in the prime of life. I am very sorry that, owing to his defective English, I could not catch any of his sentences with sufficient correctness to note them; for his prayer for the land of his nativity had a most striking effect on the assembled multitude, who understood it perfectly, and I have no doubt it was heard in heaven.

The last person who prayed, also a deacon, after praying that Mr. Clarke might have a safe passage through the blue sea; be preserved while in Africa; have a door opened for him there; that he might be brought back again to Jamaica, that we

\* In Jamaica there are many holes in the rocks, where the water stands after rain, to which the cattle run to drink.

might meet face to face; and that we at Salter's-hill might hear from his own lips what God shall do by him in Africa; turned to America, and from thence to the Spanish colonies, praying that the chain might be broken from the slaves there; that the Gospel might be sent there; and that it might prevail there as it does here. He then addressed God in the most solemn and impassioned manner, in these words:—"O Lord, we are not content with having liberty and the Gospel ourselves, while our brothers and sisters, in other country, are still in slavery and know not Thee. We will never leave off to pray to Thee until every slave is free; till all the world have the Gospel; till all people every where can meet upon the Sabbath to hear Thy word, as we meet up here yesterday; till all people can meet upon a week night to pray, as we do now, none daring to make them afraid, any more than any one dare to disturb us now."

Our brother Dendy was at Falmouth on the occasion. I mention this because you might otherwise be surprised at his name not occurring in the account. He is considerably better than he has been.

Our Salter's-hill church and congregation steadily improves; we have not an inch of room to spare now that our large galleries are complete, many being obliged to remain outside.

I doubt not that our people will come forward with their characteristic liberality, toward the expenses of the African mission.—*Mr. Pickton.*

INVOCATION OF THE KHUND GODDESS.—(*Extract of a letter from Mrs. Lacey to Mrs. Peggs, August, 1840.*)—"The above extract was repeated from memory by Abraham, a Khund boy, in the school at Cuttack, to Mr. Lacey, who, of course translated it; he was then a great fat boy, and

would soon have been sacrificed, had he not been rescued by the English officers. He well remembers, and relates, how he was stolen from his mother. She was then a widow. They had lain down to sleep for the night, when the men entered the hut, and, beating the mother and children, took poor Abraham over their shoulders, after blindfolding him, and carried him off. He is now sixteen years old, and was baptized a year ago. The following is the form of invocation, before the sacrifice:—

Hail, mother, hail! hail goddess Bhobanee!

Lo! we present a sacrifice to thee,

Partake thereof, and let it pleasure give,

And, in return, let us thy grace receive.

With music's various sound, on festive day,

Lo! thee we worship, and thy rites obey.

Hail all ye gods who in the mountain dwell,

In the wild jungle, or the lonely dell;

Come all, together come, with one accord,

And take the sacrifice we have prepared:

In all the fields, and all the plots we sow,

O let a rich and plenteous harvest grow:

O all ye gods and goddesses give ear,

And be propitious to our earnest prayer.

Behold a youth, for sacrifice decreed,

Blooming with tender flesh, and flushed with blood;

No sire, no matron, views him as their own,

His flesh, his blood, his life, his all, are thine;

Without the pale of sacred wedlock born,

We took and fed him for thy rite alone,

Now lo! with rites from all pollution free,

We offer him, O Bhobanee, to thee:

Taste now this offering, satisfy thy heart,

And bid us joyful to our homes depart—

Taste now this offering, and propitious be,

And let us each, marks of thy favour see."

Extracted from Mr. Lacey's work on Hindoo Mythology. Copied by Gono Shama, Christian Son of Doytaree, who begs to send Christian salutations to Mr. and Mrs. Peggs.

### THE MISSIONARY CALLED OF GOD.

I cannot rest—there comes a sweet  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here? The vows  
Of God are on me; and I may not stop  
To play with shadows or pluck earthly flowers,  
Till I my weary pilgrimage have done, and rendered up  
Account. The voice of my departed Lord,  
"GO TEACH ALL NATIONS," from the eastern world  
Comes on the night air, and awakes my ear.

And I will go—I may no longer doubt  
To give up friends and idol hopes,  
And every tie that binds my heart  
To thee, my country! Why should I regard  
Earth's little store of borrowed sweets? I sure

Have had enough of bitter in my cup  
 To show that never was it his design,  
 Who placed me here, that I should live in ease,  
 Or drink at pleasure's fountain. Henceforth, then,  
 It matters not if storm or sunshine be  
 My earthly lot, bitter or sweet my cup ;  
 I only pray, "God make me holy and my spirit nurse  
 For the stern hour of strife." Let me but know  
 Where is that arm unseen that holds me up—  
 An eye that kindly watches all my path,  
 Till I my weary pilgrimage have done,—  
 Let me but know I have a Friend that waits  
 To welcome me to glory—and I joy  
 To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,  
 In unattended agony, beneath  
 The cocoa's shade, or lift my dying eyes  
 From Afric's burning sand, it will be sweet  
 That I have toiled for other worlds than this.  
 I know I shall feel happier than to die  
 On softer bed, and if I should reach heaven—  
 If one who hath so deeply, darkly sinned—  
 If one whom ruin and revolt have held  
 With such a fearful grasp—if one for whom  
 Satan hath struggled as he hath for me—  
 Should ever reach that blessed shore: O how  
 This heart will flame with gratitude and love!  
 And through the ages of eternal years,  
 Thus saved, my spirit never shall repent  
 What toil and suffering once were mine below.

## DESIGNATION OF MISSIONARIES.

At a committee meeting of the General Baptist Foreign Missionary Society, held March 25th, 1841, it was resolved:—That Mr. Grant, who has been for some time under the instruction of the Secretary, should be solemnly set apart to missionary labour in Orissa, some time about the end of May. The services are to take place at Stoney-street chapel, Nottingham. Brethren Pike, Stevenson, Pickering, Goadby, and others, were appointed to take parts of the service. Mr. W. Brooks was also appointed to go out as a missionary printer; and, with Mrs. Brooks, will accompany Mr. and Mrs. Grant on their voyage. It is also expected that Miss Derry, daughter of brother Derry, of Barton, will be an addition to this important missionary band. Her chief employment will be to assist Mrs. Stubbins in superintending the schools of native children. Miss D. is now in London, under the patronage of a ladies' society, formed for the purpose of preparing and fitting out young christian ladies for this very interesting branch of missionary labour.

The time when the solemn designating services will take place, had not been fixed when we went to press, being contingent on the period of embarkation. Of course due notice will be given of this to the Churches generally, and especially to those in the surrounding neighbourhood, and the midland district.

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 30.]

JUNE, 1841.

[NEW SERIES.

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ADDRESS

*To the Church, at the Ordination of Mr. Shore over the Baptist Church at Hinckley, October 13th, 1840. Inserted by request.*

CHRISTIAN FRIENDS,—The purpose for which we have been assembled here to-day, must be regarded as one possessing high importance and solemnity: a purpose associated with much that is tender and endearing, and which, we doubt not, has been deeply interesting to your feelings. You have heard, no doubt with delight, the truly scriptural and interesting address at the commencement of this day's solemnity: you have received from our esteemed brother a statement of his christian experience, the reasons which have led him to desire the sacred and responsible office of the christian ministry: he has given you a lucid confession of his sentiments, with regard to the great doctrines and principles of the Gospel: you have also heard the considerations which have brought our brother to the conclusion, that it is the divine will that he should exercise his ministry among you: he has also told you the objects he aspires to accomplish—that his aim shall be to save himself and them that hear him, and that in this elevated employment “he will go forth in the strength of the Lord, making mention of his righteousness, and his only.” You, dear friends, have chosen our esteemed brother as your pastor; and by your own solicitation he has been solemnly set apart to this sacred office by the imposition of hands, and prayer. He has received a charge, the most faithful, instructive, and impressive—a charge, we hope, which not only he, but all, and especially his younger brethren in the ministry, will not soon forget. And now, brethren, it devolves upon me to address the members of this christian Church. And here permit me to confess, the great reluctance I felt in complying with your solicitation to discharge a duty so important. That reluctance did not arise from any unfriendly feelings towards you; and, I am sure, it did not spring from any want of esteem towards your minister; but it arose, chiefly, from my comparative youth, and a deep consciousness of my inadequacy to the task. But as I have yielded to your wishes, trusting to your candour, I will fulfill my engagement as by divine assistance I may be enabled. The passage of Scripture on which we shall found our address, you will find in 1 Thess. v. 12, 13, “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake.”

Vol. 3.—N. S.

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It is our intention, brethren, in selecting this passage, to speak of the duties that devolve on you in reference to your minister and pastor.

I. *You should cherish and evince towards your pastor sincere and distinguished esteem.*

How strong is the apostle's language! Christian ministers are not only to be esteemed, but esteemed highly, very highly, "very highly in love." The religion of Christ is essentially a religion of kindness, tenderness, and love, aspiring to implant in the human heart the spirit of its heavenly origin, enkindling in the soul supreme love to God, and claiming the exercise of mutual and ardent affection among those who are united in the same spiritual privileges, and members of the same spiritual family. How comprehensive, how imperative, are the requirements of the Gospel in reference to the indulgence and manifestation of this christian grace. All that love can suggest and perform, in forbearance, in forgiveness, in humility, in sympathy, in benevolence, is required of those who are united in the same religious brotherhood. And this spirit, brethren, is especially to be cherished and evinced towards those who are over us in the Lord, "who labour among you, and admonish you," as your ministers and pastors. Ministers are to be esteemed very highly in love. Surely this must include something more than ordinary respect and friendship; but judging from the conduct of some members towards their pastors, we should conclude this was all they understood the apostle to mean. They content themselves with the common expressions of friendship and respect. They act as if they were in great danger of carrying their attachment to excess. But, brethren, never do you distress yourselves with fears like these—never be afraid of committing the sin against the Holy Ghost by loving your pastor too much. You are to esteem him "very highly in love." If your breasts glow with a warmer affection towards one christian friend than another, this passage requires and justifies that emotion to your pastor. With regard to the way in which your affectionate esteem is to be manifested, it is needless to prescribe. Love has a thousand ways of manifesting itself. Let love breathe in your language, beam in your eye, smile in your countenance, and shine in all your deportment; and let your love not resemble the shining of the meteor, but the light of the sun, warm and constant, leading you at all times to treat your pastor with candour and confidence, to evince a deep interest in all his concerns, and a tender regard for all his habits, sentiments, and feelings. Such a spirit, brethren, is of the highest importance both to him and you. It is essential to the vigorous and animated discharge of his ministerial and pastoral duties. Let a minister receive the impression that he is lightly esteemed by his people, that they have withdrawn their attachment; and, be assured, that his pleasure and energy in his work, if not completely destroyed, are greatly diminished. Next to the love of Christ in the heart, there is nothing like an assured interest in the cordial esteem of the Church, to give stimulus and joy in the fulfilment of the christian ministry. The conviction that he is loved by his people, proves to the pastor an auxiliary of his labours, a cheering companion in the retirement of the study: it revives his depression, sustains his troubles, and often causes him to "thank God, and take courage." Nor, my brethren, is this love of less importance to yourselves. It is necessary to your personal edification and comfort. If, in the place of esteem, there be disaffection, you will receive but little, if any advantage either from the ministra-

tions or visits of your pastor. When you hear him, disaffected prejudice will repel or pervert all he says. If he be animated, he rants; if faithful, he is low; if calm, a milk and water preacher; if imaginative, he shoots over peoples' heads; if at all critical in his observations, he is pedantic; if affectionate, he cants. The fact is, the minister is not esteemed; and did he preach like an angel you would not profit. But, on the other hand, let him live in the esteem of his flock, then all his labours will be pleasing and profitable unto them. It will open the ear to hear, the eye to see, and the heart to feel, what is said. See to it then, brethren, that you esteem him very highly in love for the sake of his comfort and your own profit. And there is another reason why you should love your pastor, a reason specified in the text—"for his work's sake." How great the work of a christian minister! a work requiring the powers of an angel; a work, indeed, to which an angel's powers are inadequate. And what is this work? He has to treat with souls on eternal concerns; he has to plead with his fellow-men the interests of the Redeemer and eternity; he is an ambassador of Christ, bearing a message from the high court of heaven; he has to persuade men to be reconciled to God, to renounce their evil courses, to turn from darkness to light, and from the power of satan unto God. Engaged in a work like this, so vast, so momentous, so unearthly, so different from any thing secular or civil, the faithful minister prefers the strongest claim to the distinguished esteem of the Church. "Esteem then your pastor very highly in love, for his works sake."

II. *Another duty you owe your pastor is, a diligent and serious attendance on his ministrations, whether public or social.*

It has been justly observed, that if it be a minister's duty to preach the Gospel, it is the people's duty to hear it. It is a pernicious mistake to suppose, that it is left entirely to our option whether we attend the ministry of the word or not. We are commanded by inspired authority "not to forsake the assembling of ourselves together;" and the neglect of his worship is regarded by the king of heaven, as an impious violation of his law, and a contemptuous disavowal of his authority. The apostle said, "Woe is me if I preach not the Gospel;" and it may be said, woe to you, if you will not hear it, and contribute your prayers, your example, and all your influence, to support the ministers of Christ in "their work of faith and labour of love." But not only are you bound by the law of God to attend the ministrations of his truth, but by your own covenant engagement. The transactions, and plighted vows of this solemn day, require your attendance. Men and angels, Christ and God, have witnessed your united, unbiassed pledge, to sanction, by your presence, the public services of our esteemed brother; and we believe, brethren, you will not hastily forget, nor lightly violate, that pledge; and permit us to say, that your pastor's comfort and encouragement, and your own individual and collective interests, concur in enforcing the redemption of that pledge. Nothing can be more dispiriting to a minister, when he comes from the secrecy of his study or his closet to deliver the message of his God, than to behold the vacant places of his people. Be assured, brethren, there is but little inspiration in empty pews. We sometimes hear complaints as to the want of energy and pathos in the minister's public addresses. But who can wonder at the want of warmth, when exposed to the chilling frost? Who can wonder (when it is considered that a minister is but a man) that his speech should want fluency,

or his sermons want power, when he has little else to preach to besides deserted seats, and senseless walls? Give then, brethren, to the ministry of your pastor in the sanctuary, your regular and constant attendance. Remember, there is sacred correspondence between his preaching and your hearing; and O how it will exhilarate his mind, how it will animate his studies, and how powerfully will it excite the affections of his heart, in dispensing to you the message of salvation. And then how beneficial will diligent attendance prove to yourselves. It is by this that you will advance in knowledge, in faith, and in all the graces that can adorn the christian character: it is thus you will resemble a well-watered garden, and "a field which the Lord has blessed:" and here it may be a pardonable digression, if we say a few words about the spirit and aim which should characterize your attendance on the ministry of your pastor. When you come to the house of God, try to possess the spirit of the Psalmist when he said, "I will hear what God the Lord will speak." Determine, as closely as you are able, to watch not the manner in which the sermon is delivered, as the topics on which it treats; not the language employed, but the sentiments that language conveys. When you go to the sanctuary, let it be your leading aim to get real, permanent good; and let the thought of being addressed by a fellow-worm, be lost in the impression, I am listening to the voice of God, I am hearing those truths which will at the day of account be recited in the hearing of an assembled universe. Endeavour to catch the spirit of every text, and the design of every sermon. It is a poor flower in which there is no honey, and it is a poor sermon in which there is no good. I believe, from what I know of my brother, you will never hear a sermon from him from which some spiritual good may not be derived. Now try to make that good your own, and carry it away with you. If you listen in such a frame, you will not be engaged, during the sermon, in trying to detect the grammatical rules the minister may violate—how much more accurately such a figure might be employed, such a doctrine explained, or such and such a sentiment expressed. No: when he speaks of the world's Redeemer you will say, This is the Redeemer I need: when he speaks of salvation you will say, This is the salvation I want: when he speaks of hell, This is the perdition I have to shun: when he speaks of heaven, This is the home, the joy, the bliss I have to gain. Attend then, brethren, the ministrations of your pastor with regularity, and an ardent desire that the word he preaches may profit your souls.

*(To be concluded in our next.)*

## THE SABBATH.

*"Remember the Sabbath-day, to keep it holy."*

How precious is the Sabbath—how holy are its joys—how delightful are its associations. To the mind of every sincere christian it is a source of the purest enjoyment, and affords a foretaste of those bright eternal realities respecting which an inspired pen writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them who love him." Well might the pious psalmist exclaim, "A day in thy courts is better than a thousand." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness;" and such will be the sentiments of every heart on which



the genial, the renovating influence of Gospel truth, has exerted its soul-transforming power.

In whatever view we consider the appointment of this sacred day, whether with regard to its effects on the physical, moral, or intellectual world, we need not to be told, that it is a great and a highly important privilege. It was appointed by that Almighty Being, who is not a man, that he should lie, nor the son of man, that he should repent. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work;" and if the all-wise Creator of the universe saw fit thus to set apart a day of rest, at so early a period of the history of our world, of how much greater importance is it, that such an appointment should continue now. Then, man was holy, upright, and pure, created in the image of his maker—he was the reflector of his excellencies. To supply his wants, the earth spontaneously yielded forth its increase: all was subservient to his happiness, all ministered to his gratifications. Now what is his condition? "Fallen! and O how low;" the slave of his own depraved passions—degraded, guilty, and undone—a being on whom rests the anathema of retributive justice. "In the sweat of thy brow shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Then, this world was a fair and fertile paradise of enjoyment, untouched by sin, untarnished by impurity, unmarred by the ravages of death. Now what is it? A wide scene of absorbing relentless selfishness, uncanceled guilt, and threatening ruin. Sin, like the mountain torrent, has rolled its pestilential waters across the whole of its surface; no spot has escaped its withering influence, no portion has not been visited by its blighting hand. The demoniacal enemy has reared his destructive standard on every shore, and his progress has been every where marked by desolation, ruin, bloodshed, and death.

But from the contemplation of effects so dire, how bright a relief is afforded by the prospect which is now unfolding its beauties in every direction. We rejoice to perceive, that the floodmarks of iniquity are beginning to fall, that the strong and impetuous current of vice and immorality is slowly, but gradually, receding before the omnific power of revealed truth.

The sublime principles of the Gospel are every where working their resistless way, and the almost impervious gloom which has so long brooded amid the horrors of paganism, the delusions of antichristian superstition, and the machinations of priestcraft, are beginning to disperse before the refulgence of those glories which shed their hallowing influence around the revelations of *Calvary*. At such a time, when a movement so momentous has to be conducted, when an enemy so universal in its influence, and so powerful in its character, has to be overcome, how important an auxiliary is the christian Sabbath. On it the soldiers of the cross are enabled to renew their spiritual strength, to burnish afresh their weapons for the conflict, to drink of that "river the streams whereof make glad the city of their God," and to gaze in blissful expectation upon the beatific vision presented to their notice in the volume of inspired truth, and which is now, though dimly seen, supremely precious to their souls, but which will, when "this earthly house of their tabernacle is dissolved," burst upon their astonished gaze in all its immortal loveliness, and in all its perennial and unimagined beauty.

But the Sabbath is also a privilege, because it affords an opportunity for the enjoyment of repose: it is, emphatically, a day of rest. Man, while a sojourner and a pilgrim in the wilderness of this world, is exposed to all the vicissitudes and cares with which an existence on the stage of life is so inseparably associated. He feels the absorbing influence of secular engagements; he is subject to the restless, the unceasing anxiety attendant on the discharge of the duties of life; and to him it is indeed a privilege, to enjoy a day on which he may suspend such anxieties, and give to his wearied frame that repose of which it stands so much in need. The dull cold round of mortality, the monotonous range of worldly duties, require some intermittent influence; and such is afforded by the Sabbath. It supplies an opportunity to refresh both bodily and mental powers; and will, if properly appreciated, be welcome as the first faint and struggling beams of morning light to the troubled dreamer, or the bubbling spring to the sight of the traveller parched with thirst, and suffering under the sultry influence of an eastern sun.

Once more, the Sabbath is a privilege, because it affords to every pious mind much and ennobling pleasure. It is a trite observation, that nothing of a sublunary character can satisfy the cravings of the immortal essence of which man is the possessor. Enshrouded it certainly is, amid the ruins of his fall; dimmed by the influence which the powers of darkness exert on his character and conduct; shackled by the trammels of earth and time; and surrounded by the rust and incrustations of impurity and sin. Yet it still remains of the same inestimable value; it still continues to bear the seal of immortality and the impress of deity, and can never be satisfied by the ephemeral pleasures of sensuality and worldly gaiety, or indeed by any thing short of those enjoyments which come from the source of its being. Such enjoyments are afforded to the followers of the Lamb on the christian Sabbath. They are privileged on this hallowed day to associate together, and to unite in the noblest exercises in which it is possible for immortal minds to engage—to sever almost the last link which binds their imprisoned spirits to this cold, this ungenial clime, and to allow their long-fettered affections to rest in more entire confidence, and in brighter anticipation, upon the prospect of that eternity of blessedness which awaits them beyond the tomb. Who would not wish to be a christian? who does not desire to become the recipient of that peace, and that happy tranquillity, which hopes such as these cannot fail to inspire? “Ho every one that thirsteth, come ye to the waters;” ye who so long have followed the creations of your own fancy in your search after happiness, who have so long but vainly tried the dangerous paths of indecision, or the more open, but not less fatal, walks of worldly gaiety, to obtain satisfaction of mind, “Come ye, buy and eat; buy wine and milk, without money and without price.” Peace and happiness are freely offered to you in this world, which, if refused, will result in woe which no tongue can describe, which no mind can comprehend, and which will increase in intensity through the circling ages of eternity; but which, if accepted, will terminate amid the celestial joys and the unclouded splendours of that happy home, where you will “be led to fountains of living waters, and where God will wipe away all tears from your eyes.”

The consideration of a subject should ever be subservient to personal improvement; and truths of the highest import will, without individual application, be of no available good. O may the few imperfect hints here presented to our notice, lead to serious and solemn reflections. Do all of

us who have taken those solemn vows upon us, which will never be cancelled while eternity rolls on, ever reflect on the important responsibility which rests with us as to the proper improvement of the Sabbath? Do we, dear friends, sufficiently value and improve its privileges? We need not draw a comparison between our own condition, and that of the teeming myriads of our fellow-creatures to whom this hallowed day brings no enjoyment, who have never bowed the knee to any shrine but one of wood and stone, to convince us of the happiness of our condition. O no! our own hearts tell us too plainly that our lot is a happy one; and that among the many privileges we enjoy, "the day of rest" is one of no slight, no unimportant character. None of us are permitted to unveil the future, to discover how long we shall continue on this stage of being, how many more Sabbaths we shall spend on earth. Though some of us may be in the spring time of life, and though the bloom of health may now mantle on our cheeks, we possess no security against the encroachments of the king of terrors. Would we meet the hour of dissolution with tranquillity, at whatever period it may arrive? O then we must improve our Sabbaths aright. Would we spend a never-ending Sabbath in the presence, and under the smiles of our dear Redeemer? O then let us be increasingly anxious to spend our earthly Sabbaths in that manner as will best fit us for the society of heaven. Some of us may perhaps have to spend weeks, months, or even years, on beds of languishing, ere we shall be called to our final home; and under such circumstances would not all of us desire to look back with pleasure on the improvement we made of Sabbaths gone by, when we used to repair to the house of our God, and when our voices were accustomed to unite with our christian friends in ascriptions of adoration, gratitude, and praise? O, yes! and while reflecting on the many thousands who were permitted to bend their willing feet to the house of prayer, while we were confined to the chambers of affliction, do not each one of us desire, that the deep-toned piety and resignation breathed in the following deeply affecting lines of Mrs. Hemans', should be our own.

"I may not tread  
With them those pathways,—to the feverish bed  
Of sickness bound. Yet Oh, my God! I bless  
Thy mercy, that with Sabbath peace hath filled  
My chastened heart, and all its throbbings stilled  
To one deep calm of lowliest thankfulness."

It may be, dear friends; it was the experience of one who was tossed on a sea of troubles, whose highly gifted and sensitive mind was made the subject of no ordinary measure of human suffering, and whose experience plainly demonstrates that the possession of neither reputation nor genius can afford any safeguard from the "thousand nameless ills" of mortality.

O may the flame of sacred piety which burned so brightly in her bosom when racked with suffering and pain, support each one of us should we be called to pass through the furnace of affliction; and may we, while still favoured with health and vigour, be more than ever concerned to improve all our privileges aright—to keep our lamps well supplied with oil, that when the bridegroom shall come, we may go out to meet him, and receive from him the welcome plaudit, "Well done, good and faithful servants, ye have been faithful in a few things, I will make you rulers over many things, enter ye into the joy of your Lord."

G. P.

*Derby.*

## CONSOLATION FOR A FRIEND IN TROUBLE.

To the Editor of the General Baptist Repository.

[Mr. Editor,—The following letter, which has never been published, contains so many consoling truths so well expressed, and is, on the whole, so admirably calculated to comfort the feeble-minded and desponding, that I think it ought not any longer to be kept hidden in a corner. Perhaps you will give it a place in your valuable publication, that should any of your readers be on the verge of despair, they may “rejoice for the consolation.”

I am yours, T. S. N.]

My dear brother,—It is very distressing to know that your mind is so depressed; but it must be much more so to be in the state to which you are reduced. By such dispensations God is pleased to teach us how entirely our peace depends on his merciful care and benediction. It seems to me, however, that you injure yourself by whatever course of reasoning you have reduced the foundation of your hope to one or two passages of Scripture. To me it appears, we depend not so much on passages of Scripture, as on *persons*. All nature, providence, and inspired revelation, unfold to us a merciful God, who in Christ is ever waiting to be gracious. Dr. Owen, in his exposition of Psalm cxxxix., has clearly shown, that our safety in the depths of sin and sorrow is found in this fact, that the author of our salvation is *God*, and *not man*. He provides redemption with divine munificence, constructs his promises with divine wisdom, fulfills them with divine faithfulness, and interprets them with divine tenderness, which is ever exercised in all our infirmities. He compassionates sinners not merely as a father, but as a divine father: he sees the secret wish of a returning prodigal before he has time to construct his prayer; and while he is yet covered with his ruin, meets him when yet a great way off. The cases which illustrate this feature in his love are very numerous; and that in the parable to which I have just alluded, serves as a mirror to reveal the heart of God, which delights in exercising mercy glorious as himself. It is in coming to him that we obtain peace. Every promise is a pledge, and every providence is a clue to the interpretation of his pledge. The sum of all his deeds will thus explain the method we should adopt in appreciating his truth. If at any time we see that sinners have obtained *less* than they expected from his mercy, then we might tremble at asking too much; but if we find that they have ever obtained more than they could ask or think, this very feature in his dispensations ought to reprove our doubts, and raise our expectations to the utmost limit of thought. Such a use of facts is, I think, most just both to him and to ourselves. To him, because the evil that appears around us only serves to show what this world would be if he were to withhold from it his fatherly care. Every misery which his creatures suffer, is to be traced to the violation of some of his moral or physical laws. Every thorn is the abortion of a flower, which has become an abortion by some deviation from those laws which guide the germ of a flower to perfection. Every disease is the result of some similar violation of the laws of life; and every agonizing remorse in an intelligent mind, proceeds from some sin that has been committed, or from some error that is still indulged. If our contempts of his law were left unrestrained, and the results of them unmitigated, every vestige of virtue and happiness would soon be destroyed from the face of the earth; *all the evil, therefore, is only a tolerated exposure of our folly*, while all the good—every flower that blossoms, every fruit that ripens, every perfect child that is born, and every moment of health and peace we enjoy

on earth, with all the means of augmenting and securing them—all the good, I say, without any exception, is claimed in justice as a mass of evidence by which the nature of divine mercy is explained, and his willingness to administer it testified. I do not wish to look on the evil, therefore, as if I saw it not. From it I learn what I should be if infinite mercy were not constantly preventing the legitimate consequences of my own sin. Because the ulcer of my disease is no worse, I know that my physician has power over the malady; and because it is so malignant and deadly, I commit myself with more earnestness, and more unreservedly, to that treatment by which he is mercifully working a cure. By being unjust to him, you are moreover also unjust to yourself. By sticking a thorn in your eye when you enter the forest, you are rendered incompetent to admire its foliage, its flowers, and the symmetry of its ancient trees, and its beautiful prospects. If all the wilderness of this world were in a moment restored to the blessedness of its ancient paradise, this thorn in your eye would not suffer you to enjoy its scenes of felicity. How different it would be if you were quietly to take a flower in your hand and pass through the wilderness, delighting your senses with its fragrance and beauty; you might then enjoy whatever in this wilderness is given to be enjoyed, and though the path be sometimes strewn with thorns, the clear and unwounded vision of your faith would help you to perceive that it leads to a better inheritance. Bad as this world may be, *evil* is not our only portion yet, and blessed be God it need not be. The remembrance of the good we possess, and the still greater good we hope to gain, is often our best relief in sorrow. This remembrance of good is due to him who gives it, and it is due to ourselves, being necessary to its improvement. For every cripple in a city, there are multitudes of beautiful and majestic human beings, with whom it is our mercy to commune; and if at any time the body of an ill-formed dwarf should fall into my hands, I would place it with all due respect in my museum, that it might often recall to my mind the fact, that if all the bad passions of the human family were represented by bodily deformity scarcely a human being would exist on earth who would not be as deformed as hell.

I write, my brother, as if I were combating my own adversaries, for these bad habits of thought have done me more harm than you think; but they ought to be irradiated. Let us begin at once to make much of our mercies, to number them with care, to retain a recollection of them, and not suffer them to go out of our thoughts till we have praised God for them as much as it is our duty to do; by this means we shall often become glad in spite of ourselves; and a glad heart does good like a medicine.

You will excuse my freedom with you in remarking on the suggestions of your own note, since my only intention is to recall your thoughts to that eternal fountain of mercy which is opened to us through the Redeemer's death. O when shall we be as grateful for this love as we ought to be? When shall we have praised him for his mercy as it demands we should do? We need other powers of thought, of feeling, of experience, and of action, before this can be effected; and the theme will fill the ages of eternity. May we be permitted to share in its final fruition, and be daily preparing for its inheritance.

Believe me,

Yours with much affection,

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## SKETCH OF THIS WORLD AT THE MILLENIUM.

*From "Future Prospects of this World," by W. M<sup>r</sup> Combie.*

MAY we now be permitted to imagine, that our world has attained the height of its millennial glory : that it is (in our hemisphere) drawing to the close of a mild autumnal day : that one of those celestial beings who "fly swiftly" to execute the divine commands, in returning from the earth lingers in mid air to survey the varied scenery which slowly revolves beneath him.

Encircled by the ocean, appear Albion and "Green Erin," side by side, united in the bonds of love, with their family of little isles around them, displaying the sublime and beautiful scenery of lofty mountains, covered with "shaggy wood," precipitous rocks, deep valleys, plains, and sloping hills, variegated with yellow corn, imbrowned pastures, and luxuriant green crops ; shining lakes, and rivers winding their way to the ocean ; scattered hamlets, towns, and cities ; forests of masts in every port, and many a white sail on the surrounding sea. The slanting rays of the sun causing alternate brilliance and shade, lighting up the white cottages, and the walls of the houses on the city's western side. Companies of labourers hastening to their homes, glad that they are at the end of their six days' toil, (for we suppose it Saturday evening) and at the approach of the Sabbath of the Lord—the season of spiritual exercise and enjoyment, the preparative for, and foretaste of heaven. The avenues to the city are crowded with people hastening out to enjoy the salubrious evening air. The Thames is a forest of masts, but no war-ship is there, and neither oaths nor obscenity is heard on deck ; but the peaceful and pious sailors are retired to worship God, and from every vessel may be heard the song of praise, and the voice of supplication. Where once stood the low tavern, the brothel, and the gaming-house, now stand the school, the college, and the church ; and instead of the frequent proud emblazonry of "Licensed to retail spirits," is the unpretending intimation of comfortable accommodation for the way-faring man. But the scene before him is passing into the shade ; tops of mountains and towers only catch the retiring radiance. 'Tis the hour of prayer ; from every dwelling rises "the voice of psalms," of grateful thanksgiving, and humble supplication.

The wide Atlantic now plays beneath him in silent ripple, its waves glancing in the level ray. The Canaries, the Azores, and the Cape de Verd isles lie in quiet beauty, secure amid the sea ; but long after they have all retired beneath the shades of night, the lofty peak of Teneriffe glows with the splendour of the sun. Over the vast expanse of water many a ship is gliding pleasantly, and from the deck the evening hymn of praise is floating over the waves.

The vast region of South America now rises on his view. Mighty rivers pouring their waters far into the midst of the ocean. Mountains, valleys, and wide plains, clad in the deep green beauty of Spring ; and, out in the distant horizon, the stupendous Andes thrusting their heads above the clouds. The land where the Spaniards once spread death and desolation, is now peaceful and secure ; the light and freedom of the religion of Christ, have displaced the crucifix and the sword. Northward appear the West Indies ; but no son of Africa now writhes beneath the lacerating whip. None now forbids the Negro to bow his knee, and raise his heart to God. Groups of people, of all colours, sit under the plaitain trees, listening to one who reads ; or feeling the joy and gratitude of their present state enhanced by reverting to the unhappy condition of their sires.

The northern branch of the New World is now full in his view. The vast and fertile valley of the Mississippi, where once met the extremes of liberty and bondage; where the planter, while with one hand he brandished the sword of defiance against his paternal government, riveted with the other the manacles of the slave! The states of New England, the retreat of the exiled puritans, who brought thither that spirit of freedom, civil and sacred, which now encircles the globe. The Apalachian mountains, covered with such forests as once overspread the plains around them. The isthmus of Darien, the land of gold, source of the ignominy and poverty of Spain. The white cherishes no cruel antipathy towards the black; the Spaniard and the native "love as brethren;" the tomahawk is buried, and the Indian scalps his enemy no more, for he has now no enemy to scalp.

The vast Pacific now emerges into view, spotted with green isles, once the abodes of revengeful and libidinous savages, sunk as low as humanity could sink; but now densely peopled with pure and quiet inhabitants, the ships of every region trading in their ports, and the white sail of their own canoes moving like swans upon the sea.

The eastern coast of China now appears—China, the region of mysterious secrecy, which so long remained spell-bound in the pride of its own fancied superiority, disdaining intercourse with the western nations, and jealously prohibiting the exploration and benevolent visits of their inhabitants; whose monarch, in the plenitude of his condescension, gave permission to all others to reign. China is now open and free; her daughters are at liberty; her wall is broken down, and her celestial emperor dethroned. Instead of the temples of Fo, are now raised temples for the service of "the living God," into which the people are now thronging, for it is the evening of the sacred day.

India next rises before him in luxuriant verdure. The Ganges rolls on as majestically as ever, but no expiring devotee now washes away his sins in its sacred waters, for its waters are not sacred now. The bereaved widow is calm and resigned. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." The bands of caste are broken; the brahmin has become the minister of Christ; and where the bones of the prostrate victim once crashed beneath the heavy wheels of Juggernaut, now stands the temple of the true God, where is heard "the voice of joy and praise." Within lofty mountains covered with wood, Thibet appears to the northward—the Switzerland of Asia; but her Lama is not now her God. The Tartar has ceased to roam; and the once savage and inhospitable wilds of Siberia, now wave with yellow grain.

Persia is now beneath him, with its lofty Ararat, on which the subsiding waters left the ark. Persia, once the seat of extended empire, but long subjected to the crescent, has now ranged herself under the cross. Follows Arabia, the land of spices and perfume, birth-place of Mohammed, and cradle of Islamism, from which the fierce and fanatical Saracens once burst like a tornado, carrying death and desolation over the fairest portions of the earth. The long trains of pilgrims that streamed from all quarters towards Mecca, have ceased; the black stone of the Kaaba is neglected; and the tomb of the prophet forsaken. Where once rose the war-shout of "Allah," is now heard the song of "Glory to God and the Lamb!"

Northward, appears Asia Minor, and the contiguous nations; there are Sinai and Lebanon, Jordan and Euphrates—classic mountains and streams of inspiration. Land where Eden bloomed in the brief morn of innocence!

Touching the eastern shores of the Mediterranean Sea, lies Palestine, long the sanctuary in which God caused the knowledge of himself to be preserved, after it had been lost by all the rest of the world. Land of glorious and blessed associations! Type of the eternal inheritance of the faithful! Land on which the streams of inspiration descended; where David tuned his heavenly harp, and Isaiah poured forth the words of God. Land, above all, where the Son of God was born, where he lived, and taught, and suffered. Mountains of Judea, ye heard his prayers; environs of Jerusalem, ye received his tears! Echoes that woke to the tones of his blessed voice, how often have ye since resounded to the shout of "Allah," and the din of battle; or to the senseless wailings of fanatical pilgrims! But how lovely are ye now ye wooded hills of Judah, empurpled by the evening sun that looks mildly from out his cloudy pavilion, while the "songs of Zion" rise from the beautiful vales, and surmount the pinnacles of the "Holy City." Renovated Jerusalem, long wast thou "trodden under foot of the Gentiles," long did the banner of the infidel wave over thy walls, but now thou flourishest under the beneficent reign of the "Glorious King."

The eastern side of Europe is now before him. Turkey, in latter ages the stronghold of the religion of Mohammed, has now put on the "easy yoke" of Christ. In Constantinople, now, instead of the adherents of the prophet repairing to their mosques, are seen the followers of Jesus thronging into the house of God. There is no seraglio, and no sultan now; and woman is neither degraded nor confined.

The vast empire of Russia, long the chosen seat of barbarism and tyranny, is now civilized and free. The imbecile superstitions of the Greek Church have given place to the light and energy of vital christianity. Secure amid surrounding states, her rich harvests waving in the golden light of heaven, Poland fears no tyrant now. A nobler freedom has been bestowed on her sons than they sought in the days of their oppression. 'The Peninsula, and "Isles of Greece," regions of ancient classic glory, what the highest literary refinement failed to do, christianity has done—produced abiding virtue, liberty, and happiness.

Southward, appears the continent of Africa. The Nile and the Niger winding their long courses to the Sea, the lake Tchad, and the mountains of the moon. In Africa, where the Moslem and the Pagan so long and bloodily contended, there is neither Moslem nor Pagan now. Where attendant multitudes shouted, as the head of the human victim was severed from his body and rolled into the grave of the chief, the dead are now quietly interred with sorrow, yet in hope. In Africa, where thousands were yearly torn from all that they knew or loved, and hurried over the desert and the ocean to bondage and to death, men are now dwelling in their peaceful homes and "none to make them afraid." Man is renovated, and the beasts of prey subdued. The forests and marshes, where once were heard the yell of the jackal, and the roar of the lion, are now studded with peaceful hamlets, and yellow with luxuriant crops, and the "green Oases" have overspread the great Sahara.

The long accursed and enslaved descendants of Ham are now blessed with liberty, "for the truth hath made them free." And from the Cape of Good Hope to the mouths of the Nile; and from the straits of Babelmandeb to Cape Verd, as the shadows of cottages and trees are stretching over the plains, swells the hymn of praise, and rises the humble voice of prayer.

Passing again over that intervening sea, where hostile fleets have so often



met to destroy, which has been covered with broken ships, and dyed with the blood of the slain, but is now white with sails of peaceful merchantmen under the colours of every land; no thundering cannon, and no prowling pirate there—his eye lights on Italy, reclining in the arms of the Mediterranean, delicious in her climate, beautiful in her scenery, and fertile in her soil. Rome, long the mistress of the world, and longer the seat of papal domination, and chief source of that corruption which polluted the pure streams of Christianity, and spread putrescence and death over the religious world,—Rome, now freed from the weight of spiritual tyranny, and purified from the filth of sacerdotal abominations, is spreading again over her seven hills.

Westward, within the stupendous mountains of Switzerland, appear those picturesque and sequestered valleys, where, by the mercy of God, the Gospel was long preserved in much of its native simplicity and energy, when the nations around were sunk in the grossest ignorance and superstition. The descendants of the honoured Waldenses now live secure; no destroying army breaks in among their peaceful abodes. The middle and western nations of Europe are now free from priestly domination. No relic remains of the fooleries and abominations of “the mystery of iniquity.” The Bible is in every hand, and its contents in every heart. The cold and cheerless Neology of Germany has melted away in the fervid beams of the “Sun of Righteousness;” and from every city, and village, and hamlet, are now heard the joyous ascriptions of “glory to God the Father, Son, and blessed Spirit, for ever and ever.”

And in Paris, long the metropolis of Atheism and sensuality, where the Goddess of pleasure was worshiped every Sabbath in the gaming-houses, and theatres, and dancing gardens,—in Paris, where once, on this sacred day, rang the stroke of the hammer, now ascends the voice of psalms; where once screamed the ballad-singer, now sound the sacred words of mercy; and in place of the theatres and dancing-gardens, are now the temples of the Lord.

“Renovated world,” exclaimed the heavenly visitant, “renovated world, revolve in thy beauty under the vivifying influences of heaven! Long wast thou darkened by the lurid shades of infernal gloom; but, now, thou art gilded with celestial radiance. Dismal and appalling have been the scenes which thou hast displayed—flood and fire, pestilence and famine, fields of carnage, and seas dyed with blood; but thy compassionate Redeemer is mighty, and under his administration thou hast been brought to this felicity and glory. The curse of barrenness has retired to the tops of thy high mountains and thy unvisited poles, and seems even vanishing from them. But mightiest is the transformation of the minds of thy inhabitants, comparatively fertile now in love to God, and ‘good will to man.’” “Glory to God and the Lamb,” sang the angel as he mounted toward the throne of the Eternal. “Alleluia!”

#### MORAL GREATNESS OF CHRIST ON THE CROSS.

THAT character is invested with a real sublimity, which is seen in calm self-possession, successfully contending with difficulty and oppression: but the sublimity of character exhibited by a being, while cut off from all exterior sources of solace and aid, enduring all the highest possible injury, abuse, and insult, with such calm serenity that the full play of all the fiercer affections of the heart and mind is never for a moment disturbed—transcends every thing in the universe—it is the highest achievement of a God!—*M. Combie.*

## GENERAL BAPTIST HISTORY.

[Having been repeatedly requested to insert in this periodical, the history of the Midland Churches, as contained in the General Baptist Magazine for 1798, &c.; and being assured that it would be generally acceptable, we now make a commencement; promising, that the papers were written by the late Rev. J. Deacon, of Leicester, who obtained the chief part of his information from the lips of good old men who were actors in the scenes he describes. This latter circumstance gives an indescribable interest to the narrative.—Ed.]

A HISTORY of the General Baptist Churches in the Counties of Leicester, Warwick, Derby, Nottingham, &c., usually denominated THE NEW CONNEXION.

## INTRODUCTION.

IT is not a certain proof that any doctrine is really *new*, or that men possessing peculiar sentiments are *heterodox*, because the one or the other may be so considered by individuals or collective bodies. Nor indeed is the prevailing opinion of whole nations a certain criterion of truth. The history of this, and other countries, confirms the truth of these positions. It becomes, therefore, the indispensable duty of every man to inquire for himself, to assert his rights, and to act with a manly boldness, in every thing wherein religion is concerned: as it is undoubtedly of the highest importance, being pregnant with consequences of infinite magnitude.

Those General Baptists, who are the subject of the following narrative, have generally acted upon this principle, having taken this for their motto, "Call no man master on earth:" and in proportion as they have manifested a regard to this divine direction, it is presumed every consistent christian will allow they have done right. And whatever may have been their peculiarities, they have felt, and still feel, a kind of devout pride, that instead of being justly charged as innovators, or broachers of a new religion, their sole object was to "know the truth as it is in Jesus," and to maintain that truth when known, though their only reward in this world should be, to "suffer shame" for the name of Christ, their Lord and Saviour.

This body of people, far from being ashamed of the appellation they bear, glory in it, since the greatest of all the prophets, and the harbinger of Jesus, bore that name. They rather esteem it an honour, that not only John, but the Son of God himself was a *Baptist*, "being baptized of John in Jordan." They also believe that these illustrious characters were *General Baptist*; nor are they discouraged in maintaining this is a truth, whatever opposition they may meet with from those who differ from them.

But it may be asked, Why is there a *new connexion* of General Baptists? or what gave rise to this new sect, which in these counties has been so much the object of ridicule among some of their neighbours? Why did they at the first dissent from the Church of England? Why did they not unite with some other regular class of Dissenters, and especially with the other General Baptists; since there were, at least, a few Churches of that denomination in the vicinity of several places where this new interest was first raised? These are questions, which, in the course of the ensuing history, will generally be answered. But previous to this, it may be proper to note two or three circumstances.

1. The state of religion in the establishment, at least in these counties, was, at that time, very low. Many of the clergy were dissipated characters, and so astonishingly ignorant of religion, that, in many instances, this alone laid the foundation for dissatisfaction and dissent.

2. With respect to the Dissenters, and even the General Baptists, so far as the writer can find, though they might retain some of the leading doctrines of the gospel, and on the whole be considered as respectable; yet they were grown somewhat formal; and their formality seemed to set up a barrier in the way of those, who had not been previously in habits of intimacy with them. Dissenters, then, did not much accustom themselves to preaching in villages, nor go out of their way to seek "the lost sheep of the house of Israel." It cannot therefore be a matter of surprise, that these people did not at once break through every obstacle, and join a dissenting body.

3. But that which contributed more immediately to their rise, was the zealous activity of a few itinerant preachers, and the exertions of those renowned champions, Whitefield and Wesley, who were then about beginning their glorious career.

From this latter circumstance, it is rather extraordinary that they did not remain Methodists: but, indeed, they never seemed partial to the dogmas or the authority of any man, or class of men. Their grand objects were knowledge, and piety, or truth and duty, and wheresoever these pointed, they, according to their ability, seemed determined to go. They did not rashly adopt their present sentiments, or all at once commence General Baptists. It was a work of time, and gradually effected by searching the Holy Scriptures.

Such was their conduct, and whatever have been their defects, in this respect they were worthy of high commendation. Happy will it be if we, the successors of these worthy men, who are now most of them returned to their dust, and whose names may never descend to distant posterity, shall perseveringly follow the footsteps of our fathers, in a steady adherence to the word of God! And though we may not altogether adopt their creed, or act consistently if we did, without close examination; yet as religion is a personal concern, and cannot be ours but by our own voluntary choice, so personal inquiry into the sacred records, becomes a necessary, and indispensable duty.

It may be thought, by some, that there is nothing sufficiently interesting in the history of such a people to be worth the labour of writing, or reading; much less the labour and expense of publishing. This, the writer pretends not to decide. He can only say, that the work was first undertaken several years ago, at the request of many who *thought* it important, and to gratify them, as well as others who may wish to read it, is the only motive by which he is actuated.

His business will be to state facts; and these will appear to different persons with a different aspect. He may possibly sometimes venture to hazard his opinion, or make an observation; but it will be the privilege of the reader to form his own judgment, and to draw such conclusions as may appear most natural and reasonable.

It may not, however, be amiss just to observe, that the truth of the relation depends on the testimony of many who were living witnesses of the facts recorded; and not a few of these were personally concerned in the transactions. The writer spent considerable time and pains in making personal application to those who were best informed; and, in general, took down their accounts in the presence of several in company, that each might assist the other.

If the publication shall contribute to the amusement of any, it may not wholly be in vain: but if it tend to create in the breasts of the rising generation, a serious regard to their own immortal welfare, an imitation of the noble zeal, the undissembled love, the firm friendship, and the fervent piety of their worthy ancestors, it will be an ample recompence for all the labour, and the best evidence of the propriety, and necessity of engaging in such a work. Wherein it may be calculated to produce these effects, may the blessing of God attend it!

J. D.

*(To be continued.)*

## CORRESPONDENCE.

### QUERIES.

Is a sinner justified before God by faith only, or by faith and works; and is not a belief in justification by faith alone antinomianism?

[Justification by faith alone is the doctrine of the word of God. "A man is justified by faith, without the deeds of the law." Rom. iii. 28. It is, however, an essential effect of genuine faith, that the heart thus becomes purified, (Acts xv. 9. Gal. v 6,) the life conformed to the will of God. 1 John v. 4, &c.—ED.]

How far is it right for Baptist ministers, to Baptize the members of the Pædo-baptist Churches, when it is understood that they intend to remain in their own communion?

INQUIRER.

IN JUDE, I read of earnestly contending for the faith which was once delivered to the saints, (verse 3). Who were the saints alluded to? What am I to understand by the faith there mentioned; and how should we contend for it?—S. T.

#### THE ACADEMY FUNDS.

To the Editor of the *General Baptist Repository*.

DEAR SIR,—Will you allow me, through the medium of your journal, to call the attention of our churches to the state of the funds of the Academy. At the last association I was appointed Treasurer, and it was only through the earnest solicitation of a few friends that I consented to take the office; and with this assurance from them and others, that this valuable institution would be better supported. What is the fact of the case? Up to the present time (nearly twelve months) the total amount of monies received, is £145, which sum includes rent from Mr. Smith £20, which, if deducted from £145, will leave the small sum of £125 only, received up to the present, from the churches composing the General Baptist connexion. This £125, I find is received from fourteen churches, and as the connexion is composed of 120 churches, there are no less than 106 churches who have not, up to the present time, contributed one penny towards the support of the Academy, I mean during the present year. Now, whatever other individuals may think, I cannot but look upon this as a lasting disgrace, and I am sure, numbers of our churches may take shame to themselves that they have done so little, and others nothing at all, towards the support of what I conceive ought to be the first institution in the connexion; for unless we have a well educated ministry, we cannot reasonably expect the connexion to prosper, or be extended to those large and populous towns, where at present we have no cause. Instead of extending the General Baptist cause into large towns, such as Leeds, Liverpool, Sheffield, &c., unless some great and permanent exertions be made to raise funds for the education of pious young men for the ministry, in a few years we shall not have, nay, even at the present time, we have not suitable ministers to supply our wants. This is not as it should be, neither is it

manifesting that sincere attachment to the principles we profess (and which we wish to see spread into every corner of the globe) as we ought to do. If we wish the General Baptist cause to spread, surely it is but reasonable that we should heartily support that institution, which is of all others the best calculated to effect our purpose, viz., the Academy. I have very hastily drawn the attention of the churches to this subject, and I hope it will not be in vain. It is particularly requested, that all those churches who have made their public collections, and got in their subscriptions, will forward the amounts to me as early as possible; and those churches who have not as yet taken any step to get in their monies, will do so forthwith. The best and safest mode of conveying money is by a post-office order, which may be had at a trifling expense. It is desirable, that the accounts should be made up previous to the association, and not *at* and *after* the association. If the friends will therefore be so good as to send their monies, with all particulars, to me, not later than the 26th June, I will take care to have the accounts in a satisfactory state. Without some such plan as this, it will be impossible to lay a correct statement of the funds before the association. The facilities afforded by cheap postage, and post-office orders are such, that a penny ought to be kept back to be paid at the association. If the friends will but adopt this suggestion, it will prevent a deal of confusion, and many mistakes. In conclusion, I would observe, that in a few weeks there will be due to the Tutor, half year's salary &c., amounting to about £150; on this account the churches will see how desirable it is, that exertions should be made, and the monies sent off immediately. With a sincere prayer for the prosperity of the Academy,

I remain, dear Sir,

Yours &c.,

T. ROBERTS JUN.,

Nottingham,  
May 17, 1841. Treasurer to the Academy.

#### REVIEW.

HISTORY OF THE EGYPTIANS, *from Rollin, and other authentic sources, both ancient and modern. With two maps. Medium 8vo., pp. 116. Tract Society.*

As the country of Egypt attained an earlier and a higher degree of civilization and refinement than any other in the world, and was intimately connected with the move-

ments of the Hebrew patriarchs, as well as with the subsequent condition and progress of the Jewish people, and with every great and civilized nation, its history is of extreme importance both to the biblical and general student. In this beautifully printed pamphlet, there is a condensed and luminous relation of the physical, topographical,

and social history of this country and people, with its various dynasties, governments, and kings, from the earliest period down to the times of Octavius Cæsar; and a brief outline of its condition and rulers down to the present era. The price of this pamphlet is so low, as to place it within the reach of every young inquiring mind. We do earnestly recommend it to our young friends generally, and to Sabbath-school teachers in particular, assuring them, that while the compiler gives evidence of his regard to christian principles, he will here obtain information which cannot be obtained elsewhere without great labour and expense.

**PALMER'S SERIES OF GOSPEL TRACTS.**  
1 to 8.

**FENITON TRACTS.** 1 to 20. By HENRY ER-SKINE HEAD, A. M., Rector of Feniton, Devon. Palmer and Son, 18, Paternoster Row.

THE pious clergyman whose name is appended to the latter series of tracts, is clearly one who understands the things which are "spiritually discerned." Some of the tracts are very instructive, and all are interesting. The style reminds one of John Bunyan. Without pledging ourselves to approve of every sentiment contained in the whole series, we cannot lay them aside without observing, that they are a valuable addition to the tracts circulated on the loan system.

Of Palmer's series, it would be wrong to say they have no good in them; but the preponderance of hyper notions would prevent us from assisting in their general distribution.

**THE PHILOSOPHY OF COMMON THINGS.**  
18mo., pp. 104. Tract Society.

THIS is a very interesting and instructive book. It leads the young reader to contemplate common things, as materials for building, iron, glass, coal, and the candle, with the eye of a philosopher and a christian. It is a valuable addition to the publications of the Tract Society which belong to the scientific class. Here is information imparted in an easy, familiar form, of which not one in a hundred is in possession, and which none can acquire without feeling more forcibly the sentiment of the psalmist, "O

Lord how manifold are thy works, and in wisdom thou hast made them all. The earth is full of thy riches."

**A MOTHER'S JOURNAL** during the illness of her daughter, Sarah Chisman. With a preface by JANE TAYLOR. Royal 32mo., pp. 172. Tract Society.

THIS journal records the confidential intercourse of a mother with a hopeful, dying daughter. It is a very pleasing and affecting narrative. To our daughters, if their hearts are susceptible of right impressions, the perusal of this small book must be impressive and useful. The preface, by the late talented, pious, and well-known Jane Taylor, by whom the manuscript was prepared for the press, gives an additional charm to this publication.

**THE YOUNG MAN'S MONITOR; or, a modest offer toward the pious and virtuous composition of life, from youth to riper years.** By SAMUEL CROSSMAN, B. D. 18mo., pp. 160. Tract Society.

THIS reprint of a scarce old work of 1664, will, we trust, be hailed with delight. It is full of wisdom, love, and the tenderest suaveness. O that every youth had a copy, and made it his daily monitor.

**A SERIES OF LETTERS ON PUBLIC EDUCATION, admonitory of the certain and inevitable consequences resulting (if the Word of God be true) from "the lack of knowledge."** By PHILANTHROPOS Palmer and Son, 18, Paternoster Row.

THE writer of these letters is a decided friend to national scriptural education; and considers the failure of her majesty's government in maturing and carrying into execution some general and comprehensive measure for this purpose, as ominous to the country; and especially to the Church of England, through whose hostility this failure was occasioned. There are many good truths in the letters, but the style in which they are written is involved and obscure.

LITERARY NOTICE.

*In the press, CHORAZIN. By the Author of "Decapolis."*

OBITUARY.

**SARAH WILDERS.**—Dec. 21st, 1840, died Sarah, wife of Mr. J. Wilders, General Baptist minister, Smalley. She was born at Kegworth, in 1804; and if it is a privilege to be descended from the pious, she was highly favoured. Her ancestors, by her mother's side, the Bosworths' and Bennets' of

Leake, having been for some generations distinguished for their sincere piety, and firm attachment to the General Baptist cause. When very young her parents removed to London, and she was then led to attend the chapel in Suffolk-street, since superceded by that in the Borough-road.

It was here that her religious course began; and at the age of seventeen she was baptized along with ten others, several of her relatives\* having previously united with the same Church. Some years subsequently she returned to Kegworth, and was admitted a member of the Church in that place; and there, as in London, her amiable disposition, and unaffected piety, secured the esteem of all who knew her. Jan. 1st, 1810, her marriage took place; and it was fondly hoped she would long be spared for the help and comfort of her husband, and the advantage of the neighbourhood in which she was now called to reside. But it pleased the great Disposer of events to order things otherwise. In the following spring her health began to decline, yet it was hoped that a return for a few weeks to her native place, would be the means of its restoration. Accordingly, in June she left Smalley, but she returned no more. Her disease gained strength; and though every thing that affection or medical skill could suggest was done for her, it proved unavailing, and she continued to sink till exhausted nature was completely overcome.

As a christian her character stood high in the estimation of her friends. She was truly serious. Though few were more uniformly cheerful, she was free from thought-

\* Among these was her brother, Mr. Henry Barker, an Israelite indeed. He was a buidler, and falling from a house, deeply injured his spine. When informed of the fatal nature of the accident, though he had a beloved wife, with one young child, and was expecting another, he observed, "All is well." He died a few weeks after, in the full assurance of faith. This occurred in 1827

less loivity. It may be safely said, that in general her conversation was in heaven. She was diligent in attending the means of grace. Her place at public worship, both on the Lord's day and on the week-days, was seldom vacant; never, perhaps, while in health. Prayer and experience meetings also were opportunities that she highly valued. She was anxious to do good. For several years she was a diligent Sunday-school teacher, and collector for the Bible Society; nor was she less attentive in visiting the sick, especially those of her own sex, and in administering to their necessities, temporal and spiritual, as far as she was able. Her experience in her last affliction was consolatory. Her pains were often great, yet she never complained. On one occasion, when her husband was lamenting on account of the weight of her afflictions, she instantly checked him, saying that she was able to bear them. To the will of her Saviour she was fully resigned. Were it his will that she should recover, she would desire it; but if otherwise, she would rather depart and be with him. She was often engaged in prayer; and though at times she had her conflicts, yet in the main her faith was clear, and her confidence unshaken. When her weakness became so great that she could scarcely speak, the name of Jesus was often on her lips. Her last moments were quiet, and she tranquilly yielded up her spirit into the hands of her Creator. Her dear remains were interred at Kegworth, on December the 27th, when her father-in-law, Mr. W. Wilders, improved the event from 1 Thess. iv. 13, "That ye sorrow not even as others, which have no hope." W.

## VARIETIES.

INTERVIEW BETWEEN GEORGE III. AND JOSEPH LANCASTER.—On entering the royal presence, the king said, "Lancaster, I have sent for you to give me an account of your system of education, which, I hear, has met with opposition. One master teach five hundred children at the same time! How do you keep them in order, Lancaster?" Lancaster replied, "Please thy majesty, by the same principle thy majesty's army is kept in order—by the word of command." His majesty replied, "Good, good; it does not require an aged general to give the command—one of younger years can do it." Lancaster observed, that in his schools, the teaching branch was performed by youths, who acted as monitors. The king assented, and said, "Good." Lancaster then described his system; and he informed me, that the royal

party paid great attention, and were highly delighted; and when he had finished, his majesty said, "Lancaster, I highly approve of your system; and it is my wish that every poor child in my dominions should be taught to read the Bible; I will do any thing you wish to promote this object." "Please thy majesty," said Lancaster, "if my system meets thy majesty's approbation, I can go through the country, and lecture on the system, and have no doubt, but in a few months I shall be able to give thy majesty an account where ten thousand poor children are being educated, and some of my youths instructing them." His majesty immediately replied, "Lancaster, I will subscribe £100 annually;" and, addressing the queen, "you shall subscribe £50 Charlotte, and the princesses, £25 each;" and then added, "Lancaster, you

may have the money directly." Lancaster observed, "Please thy majesty, that will be setting thy nobles a good example." The royal party appeared to smile at this observation: but the queen observed to his majesty, "How cruel it is that enemies should be found who endeavour to hinder his progress in so good a work!" To which the king replied, "Charlotte, a good man seeks his reward in the world to come." Joseph then withdrew. It may here be stated, that every succeeding monarch of England, including her present majesty, has followed George III's example -- *Croston's Sketches of Joseph Lancaster's Life.*

**IMPRESSIVE DREAM.**—"I knew" says the Rev. J. A. James, "a lady in high life, one of the most accomplished women I ever met with, who, while living in all the gaities of fashionable life, visiting in noble families and fascinating them by her power to please, *dreamed that the day of judgment was come.* She saw the judge in awful majesty commence the grand assize. Around him in a circle, the diameter of which no eye could measure, was drawn the human race awaiting their doom. With slow and solemn pace he traversed the whole circle; whomsoever he approved, to them he gave the token of his acceptance, by graciously laying his hands on their heads. Many he passed, and gave them no sign. As he approached the dreamer, her anxiety to know whether she should receive the token of her acceptance became intense, till as he drew nearer, and was about to stop before her, the agony of her mind awoke her. It was but a dream, a blessed one however for her! It produced, through the divine blessing, a deep solicitude for the salvation of her soul. She became an eminent and devoted christian; and some years since departed, to receive from Christ the gracious token of his approval, in his immediate presence and in the regions of immortality. This may remind the reader of the scripture, "God speaketh once, yea twice, yet man perceiveth not; in a dream, in a vision of the night, when deep sleep falleth upon men, then he openeth

their ears and sealeth their instruction."

**THE PRAYING YOUTH.**—A popular writer, speaking of one who afterwards became a successful minister of the gospel, says, "at the time of leaving home, he was strictly moral, and had some veneration for godliness; but soon became careless and indifferent. It was his custom to retire to his room for prayer on Sundays between the public services of religion; neglecting it at all other times, and being ashamed to pray in the presence of his fellow apprentices. Aware of the sinfulness of his conduct, he earnestly, and sincerely besought God to raise up some one in the house, to help and guide him in this momentous concern. After a time, a third apprentice was taken into the business. The first night he slept in the house on retiring to bed, he fell on his knees, and continued sometime in prayer. The effect of this, upon the mind of the youth whose history I am relating, was instantaneous and powerful. It seemed to him as if a voice, in impressive accents, said, 'Behold the answer of your prayer: there is the individual sent to guide you into the way of true religion.' Serious reflection followed; his conscience was awakened; his heart was interested; and decided piety was at length the result. He was introduced by his companion to a circle of pious friends, and after a year or two, exchanged secular for sacred pursuits, went to college, became a minister of the gospel, and has been greatly honoured by the usefulness both of his preaching and publications; and I have heard him say, that he traces up all his usefulness to the prayer of that youth, who had the moral courage to bend the knee, and acknowledge God before his new companions, from whom he plainly saw he should receive no countenance in the habits of piety.

This fact should be a motive, and encouragement to those who have any sense of religion never to conceal it, but to let their light shine before others that they, seeing their good works, may glorify God their heavenly Father." J. P.

## INTELLIGENCE.

**NORTH DERBYSHIRE CONFERENCE.**—This Conference assembled at Belper, April 9th, 1841. Mr. Richard Ingham, minister of the place, presided. The late secretary was requested to continue in office for the next year. From the reports made to the meeting, it appeared that in the eight Churches now composing this Conference, twenty-four had been baptized since last meeting, and eleven stood as candidates. It was resolved,

1. That the case of the Church at Ilkeston, staid over till further information is received.

2. That the case of Ashford and Bradwell, be recommended to the Association, and that brother Ingham be requested to lay it before that Assembly.

3. That the Churches composing this Conference be requested to make a collection, annually, to constitute a fund to be at

the disposal of this Conference, for promoting the Redeemer's cause around us, and that brother Ward, of Ripley, be appointed Treasurer to this Conference.

4. That cases for this Conference be presented in writing.

This Conference was not quite so well attended as some previous ones. About eighty friends, however (many of whom came from a distance) sat down to tea, provided for the occasion, and in the evening an interesting revival meeting was held, when addresses were delivered by brethren Underwood, Burrows, Garrat, Ingham, &c. The next Conference to be held at Crich, on Monday, August 2nd, 1841.

J. WILDERS, *Sec.*

**THE WARWICKSHIRE CONFERENCE**, held its half yearly meeting at Hinckley, in the afternoon of the first Tuesday in April, 1841, when the following resolutions were unanimously adopted,

1. That the application from Wolverhampton, remain as at the last Conference, until that application be renewed.

2. That a deputation be sent to the Midland Conference, to represent the state of the General Baptist interest at Coventry, and to express the mind of this Conference respecting that interest. The expenses of that deputation to be paid from the Conference fund.

3. That the present order of half-yearly Conferences shall remain for the next twelve months at least.

4. That the next Conference be held at Thurlaston, at its usual time, the first Tuesday in October. Mr. Shore, to preach in the morning, and in the evening a public Home Missionary Meeting to be held.

5. That the Secretary be requested to continue in office during the next year.

The attendance at this meeting, and the spirit that pervaded it were good, so much so as evidently to sustain a confident hope, that by the presence and blessing of heaven, we shall go on and prosper.

In the evening Mr. Dunkley, preached from Psalm, cxx., the latter part of the 6th verse.

From the statements of the different Churches, it appeared that forty-seven had been baptized, and that there were twenty candidates for baptism. J. DUNKLEY.

**LONDON CONFERENCE.**—The half-yearly Conference of the General Baptists of the London District was held at Commercial Road, on Tuesday, April 13th, 1841.

Since the last Conference, fifty-four were reported to have been baptized; others were reported to have been added, but numbers were not stated, a defect against

which we trust our friends will guard in future.

Various correspondence has passed between the Committee, and friends at Downton. Mr. Wornall is authorized to pay Mr. Mead his money without prejudice, brother Bissill to draw up a receipt for him. Brethren Dunch and Bissill were requested to see Mr. Evans, a barrister, to ascertain what may be the best course to pursue. The cordial thanks of the Conference were tendered to brother Bissill, for the great pains and trouble he has taken in this business. The trifling expense incurred was discharged by the friends present. It was resolved,

That brethren E. Stevensou, and Garrett, be requested to proceed with their investigation of the Wycombe case, and that Conference make themselves responsible for any expense that may be incurred.

That brethren Wallis, J. Stevenson, and Chapman, be appointed a Committee to inspect any minutes we may have of the principles and regulations, in regard to the constitution, objects, and order of this Conference; and that they be requested to report their opinions and recommendations to the next meeting.

That the Smarden case be recommended to the liberality of the christian public.

The next Conference to be at Wendover, on the last Tuesday in September. In agreement with the law passed at the last Conference, at Chesham, the friends there to give due notice in the Repository of the order of the services.

The Rev. J. Wallis presided. In the evening a revival meeting was held, when addresses were delivered by several ministers.

E. STEVENSON, *Secretary*.

**NEW CHAPEL AT DERBY.**—The Church in Brook-street have unanimously decided to purchase a large, well built, and spacious house, (offered to them by a gentleman resident in the neighbourhood, on very advantageous terms,) situated in decidedly one of the best localities in this town, to convert it into a chapel. This, it is calculated, may be done with a comparatively small expenditure. The outlay of money, however, attendant on the purchase of this house, and in making the requisite alterations, will necessarily be very considerable; it was therefore deemed expedient to make a vigorous attempt at the outset, to obtain something like a respectable amount to begin with. This has been done; and it is not too much to say, that it has been done nobly. It was thought that a social tea-meeting would perhaps be the best method of drawing together our friends, at which



time to put down the amount of subscriptions from all who might be disposed to state what they intended to give. This meeting was held on the evening of the 10th inst. A numerous and respectable company enjoyed the pleasures associated with the tea table; after which they repaired to the chapel, and then commenced the interest of that service which will, I trust, long be remembered with heartfelt pleasure by all who had the privilege of being present with us. It was truly gratifying to listen to the soul-stirring addresses delivered on the occasion, to witness the pleasurable interest depicted on every countenance, and to see our friends contribute with such expanded liberality towards the important object which convened us together. At the close of the meeting it was announced, that the subscriptions promised (including upwards of £10 realized at the tea-party) amounted to the sum of £1080! Who hath despised the day of small things? Half a century ago, when this Church was first formed, it consisted of some ten or twelve members. Poor in circumstances, and despised by the world, they were enabled, with the assistance of some neighbouring Churches, to engage a small and inconvenient room, in which to worship their Maker according to the dictates of their own consciences. But since that period by the goodness of God, what a change has been effected. We now see a flourishing church consisting of above 400 members, and with a joyful prospect of soon being able to complete arrangements, by which about 2000 souls may regularly listen to the glad tidings of salvation. Truly the Lord has been manifest to his people, and God even our own God has blest them. "He hath remembered his covenant for ever, the word which he commanded to a thousand generations." His word hath indeed accomplished that which he purposed, and prospered in the thing whereto he sent it.

G. PEGG.

**RE-OPENING OF FRIAR-LANE CHAPEL, LEICESTER.**—The friends meeting in this place of worship, having last September removed the remaining part of the incubus (amounting to £250) which had so long paralyzed all their efforts, then pledged themselves, that their chapel, which for the last two or three years had been suffered to remain in a state neither creditable nor safe, should be thoroughly cleaned, repaired, and beautified. Accordingly, it was closed for this purpose on Lord's day, April 4th, and has since, in accordance with that pledge, undergone a complete repair. The fronts of the galleries have been taken down

and modernized, the pews in the body of the chapel, which were in a very dilapidated and dangerous state, taken up and relaid, &c. These alterations have been effected at an expense of upwards of £200. On Lord's day, May 9th, the chapel was reopened, when two sermons were preached by the minister of the place. The collections and subscriptions during the day, amounted to the very handsome sum of £50 ls. 10d. The friends also intend having two sermons and a tea-meeting next September, it being the anniversary of the liquidation of our debt; when, judging from the cheerful liberality of our friends on this, and former occasions, and relying on the efficiency of the *voluntary principle*, we have not the shadow of a doubt that the remainder of the amount will be willingly contributed.

S. H. W.

**SMALLEY.**—April 11, 1841, two sermons were preached at this place by Mr. Ingham, of Belper, after which collections were made towards liquidating the debt remaining on the chapel. On the following day, a public tea was provided, the trays being furnished gratuitously, and the whole proceeds were applied to the same object. One hundred and fifty persons sat down, and the result of both days exertion was upwards of £14. Later in the evening a revival meeting was held, when addresses were given by Messrs. Ingham, Peggs of Bourne, and Wilders. It was altogether a cheering and edifying season, and the friends separated with the hope that they should meet together on many such occasions. W. S.

**BAPTISM AT MANSFIELD.**—On Lord's day, April 25th, 1841. The ordinance of baptism was administered in the General Baptist chapel, Mansfield. In the afternoon a sermon on the subject was preached by the minister, Mr. Wood, after which, the candidates, three females, were baptized in the presence of a crowded audience. In the evening they were publicly received as members of the church, in the presence of the congregation and the church, and many were deeply affected on the occasion. We are happy to state that the blessing of the Lord has so far crowned the labours of Mr. Wood, as to make it needful to extend the curtains of their tent, which is about to be immediately done by the erection of a gallery, on each side and in front, within their place of worship.

**BAPTISM AT HALIFAX.**—On Lord's day, May 2nd, sixteen persons, eight males and eight females, were publicly immersed by our minister, on which occasion he preached

an excellent discourse, taking as his motto, "What mean ye by this service." In the evening the ordinance of the Lord's supper was administered, when thirteen of the above number were received into the church, the other three belong to the Methodist New Connexion.

**BAPTISM AT KIRKBY WOODHOUSE.**—On Lord's day April 11th, 1841, we had a public baptism, when Mr. Wood, from Mansfield, kindly afforded us his assistance. In the afternoon the newly-baptized were received into the Church, with one who had previously been a member at Mansfield, making an addition of seven to our little number at Kirkby Woodhouse. T. E.

**WOLVERHAMPTON.**—Since last November we have had three baptisms, and with additions from other Churches, we now number thirty-nine members. Our congregations are good and still increasing, and we trust some good impressions are made. Our school is very encouraging. A new school-room is much wanted, but the needful is wanting. F. B.

**BAPTISM AT STONEY-STREET, NOTTINGHAM.**—On May 2nd, Mr. Hunter preached, and baptized fourteen persons. The congregation was unusually large. Several of the candidates were scholars in the Sabbath-school.

**GENERAL BAPTIST CHAPEL, PRAED STREET, PADDINGTON.**—We understand that the church here, have invited Rev. W. Underwood, of Wirksworth, to become their minister and pastor, and that having accepted their call, his stated labours commence on Lord's day, July 11.

**REVIVAL AT SHORE.**—The church at this place, for some time had been in a cold declining state. The measures taken to improve ourselves, one after another failed to attain their object. Several things occurred that cast a gloom over our prospects, such as removals of families out of our thinly populated neighbourhood; supineness and disaffection seemed prevalent in some, the latter is the effect of the former, for if we be indifferent and negligent, satan will find us work of mischief and strife. In this unhappy way we were proceeding as some thought, towards extinction, when a weekly meeting was begun, for the purpose of praying for a revival of religion among ourselves, and for the salvation of sinners. It was not promising at first, but a few were agreed to persevere. So they did, and the meeting began to wear a more encouraging aspect, and in a short time, a better spirit had not only pervaded the church, but also a considerable part of

the neighbourhood. Indeed, the spirit was poured out and it came upon us like a gentle gale. The consequence was, an increase of love, energy, and fervour in the conductors of the revival meeting, sinners were strongly impressed, few came once who did not come again; really none could attend without being moved more or less. Since its commencement, sixty-four have been added to us by baptism. There are many now, who are hopeful enquirers, not fewer than sixteen, and more are expected. The meetings are not protracted, seldom exceeding an hour and a half. The prayers mostly short, simple, fervent, and we trust sincere. A short address suitable to the occasion has been given, not occupying more, in general, than a quarter of an hour. Eight persons, or more are employed; not more than three verses of a hymn are allowed to be given out by one worshiper.

One feature of deep interest, in the practice of the young converts, not yet noticed, is as follows: One at the close of a revival meeting in conversation with a number that remained, stated, that he had prayed for three individuals, for whose salvation he felt a strong desire, and they were all converted. This occasioned similar statements by several present.

The addresses delivered, were plain, fervent, and generally suited to excite, and promote brotherly love, a devotional spirit, and strong sympathy for perishing sinners. These should be kept in view, particularly the last, in keeping up a proper degree of warmth and feeling in the meeting. If any of our brethren have stood aloof, or if unpleasant words have been spoken, no reference has been made to them as that would have diverted the attention of the worshipers as well as chilled their spirits.

During the progress of the revival, there is one thing that has been remarkable in the converts, viz., their boldness in prayer, and in inciting others to flee from the wrath to come; after the public services of the Lord's day, they have retired into the chapel for prayer, taking with them such as had been moved by the services of the day, when nearly twenty of them have engaged in earnest supplication. This has had a powerful effect on many who have been present on these occasions. Some of us have witnessed the general progress of the interesting change effected with wonder, rejoicing and fear, never having seen, nor been present in so extensive and powerful a revival before, in a place so obscure and thinly populated as the locality of Shore. O that the work begun may deepen, widen, progress, and be permanent; that it may be perfected in the glory and bliss of heaven.

**THE NEXT ANNUAL ASSOCIATION.**—The ministers and representatives of the General Baptist churches, will assemble at the General Baptist chapel, Brook street, Derby, on Tuesday, June 29th, at ten o'clock in the morning. The Inn appointed by our Derby friends, is the County Tavern, St. Mary's gate.

**OPENING OF THE NEW BAPTIST CHAPEL, BARTON.**—The above place of worship having been entirely taken down and rebuilt, with new school-rooms, will be opened for divine worship on Tuesday, June 15th, 1841. The Rev. J. P. Mursell, of Leicester, will preach morning and evening; and the Rev. J. Goadby, of Leicester, in the afternoon. Service to commence at half-past ten o'clock in the morning; at two in the afternoon; and at six in the evening.

On the following Lord's-day, June 20th, the Rev. J. Stevenson, A. M., from London, will preach. Service to commence at two o'clock in the afternoon, and at six in the evening.

At the close of each of the above services collections will be made towards liquidating the debt on the chapel.

In addition to building the above chapel and school-rooms, it has been found necessary to considerably enlarge the burying-ground, to fence it round, and to have a conveyance made of the newly-purchased ground, all of which will materially increase our outlay; and as we do not intend making any further application to the neighbouring Churches, we hope both our neighbours, and friends at a distance, will favour us at the opening with their kind and liberal support. J. D.

## POETRY.

### ECHO.

I stood on the banks of a swift-flowing river,  
While I marked its clear current roll speedily past,  
It seemed to my fancy for ever repeating,  
That the dearest enjoyments of life would not last.  
"Oh! tell me," I said, "rapid stream of the valley,  
That bear'st in thy course the blue waters away,  
Can the joys of life's morning awake but to vanish?  
Can the feelings of love be all doomed to decay?"  
An echo repeated—"All doomed to decay."

"Flow on in thy course, rapid stream of the valley,  
Since the pleasures of life we so quickly resign;  
My heart shall rejoice in the wild scenes of nature,  
And friendship's delights, while they yet may be mine.  
Must all the sweet charms of mortality perish?  
And friendship's endearments—ah! will they not stay?  
The simple enchantments of soft-blooming nature,  
And the pleasures of mind, must they too fade away?"  
The echo slow answered—"They too fade away."

"Then where," I exclaimed "is there hope for the mourner,  
A balm for his sorrow, a smile for his grief?  
If beautiful scenes like the present shall vanish,  
Where, where shall we seek for a certain relief?"  
"Oh! fly," said my soul, "to the feet of thy Saviour,  
Believe in his mercy, for pardon now pray,  
With him there is fulness of joy and salvation;  
Thy gladness shall live, and shall never decay."  
The echo said sweetly—"Shall never decay."

## MISSIONARY OBSERVER.

## MISSIONARY ANNIVERSARIES IN NORTH LINCOLNSHIRE.\*

*Monday.*—Rode to within two-and-a-half miles of Gainsborough. Walked four miles to Misterton, and carried my luggage. A gentleman who was obliged to walk the same distance kindly invited me to call upon his nephew and have a cup of coffee, which was very acceptable before I went to the meeting. The persons were entire strangers to me, and unconnected with our people; which greatly enhanced their hospitality. I got to the meeting about an hour after its commencement. Brethren Fogg, of Retford; and Goodliffe, of Kirton; were present. The little ancient sanctuary was filled. I was sorry to find there were only two or three members in Misterton. The chapel will hold about 120 persons; and for some time has been supplied by brother Plowright. It was erected about seventy years ago. Upon inquiry, I found that there are about eight acres of good land connected with this place of worship. The population of the place is about 1000. Many of the houses appeared comfortable, if not respectable. I cannot see why we should not have a considerable interest in this place. Formerly, there were some very respectable persons connected with this place of worship. We were treated with great kindness and affection. Some useful talent, blended with holy zeal, and heavenly love, would, under the blessing of God, soon raise a cause in this place, low as it is. Collection, &c., £1 10s. 0½d.

It appeared, after some anxious inquiry, that there was no conveyance for us; so that on the morrow we set out to walk to Epworth. A young friend walked part of the way to assist in carrying the luggage. A great part of the road was exceedingly monotonous. Here and there was an interesting spot, which afforded a gratifying change to the scenery. After a fatiguing walk, we arrived at this famed town—famed not for its vastness of extent, or amount of population, but for the men who were raised up within its precincts to promote the interests of the Church of Christ. When I gazed on the church, situated on a considerable elevation, I thought of Wesley, that wonderful man—that man of piety and zeal, of order and regularity, whose name will be embalmed in the memory of the virtuous and the good to the latest generations of men. The town contains about 2000 inhabitants. I ought to mention Mr. Alexander Kilham, who also was a native of this place—who is generally supposed to have been a pious and good man—whose anxious desire, with others of his brethren, was to reform Mr. Wesley's system of Church government. With regard to the merits of each, we must leave them to both parties, and the public to determine. I found my way to the church through a common iron gate; but the avenue up the hill I found very rural. On the left is a beautiful row of trees; in the centre of the avenue a neat walk, or path of flagstones, closely joined together. The church appeared very neat; and near the south door were two plain slabs, beneath which several of the Wesley family were sleeping. Not far from the north-east angle of the church, I saw the trunk of an ancient sycamore, supposed to be planted by Mr. Wesley's father; it is going fast to decay, teaching a daily lesson to every thoughtful beholder, that every thing beneath the heavens is perishing, and that nothing but spiritual life can endure for ever. From the burying-ground, westward, may be seen a distance of at least twenty miles; and a very long way in an easterly direction. The principal part of the town lies contiguous to the Church; but when I came to seek out the chapel belonging to the General Baptists, I found the truth of a remark of one of my fellow-travellers as to the form of the town. He said it was like the letter Y; so I found it, and the chapel almost at the extremity of the tail. So much for the taste and judgment of our forefathers. We had to walk a full mile from the centre of the town to this ancient place of worship. Preached to a small congregation, and collected eight shillings. During the time that one of my brethren was opening

\* The places visited by our brother are unknown to many of our readers. They will, we doubt not, be gratified with his sketches and observations.—ED.

the meeting, I occupied one of the benches, and found that I had a headstone, belonging to a grave beneath, to support my back. The floor *had been* paved with brick, but it was very uneven. What an absurd and injurious custom to inter the dead within the precincts of the house of God: it is very pleasing that public cemeteries are causing such practices to be discontinued. The place was crowded in the evening. We were assisted by the New Methodist minister, as well as by the brother who has been the preacher amongst our friends here for some time. The collection, with five shillings sent by an old lady on the verge of another world, amounted to £1 2s. 2d.; making in all, £1 15s. 2d. I found that our friends, at least some of them, on former occasions had been kindly entertained by persons of other denominations; I felt, however, disposed to lodge amongst my own people. When I said so, a kind-hearted woman, with christian love and human kindness beaming in her countenance, told me that if I could put up with their dwelling, I should be most heartily welcome. Brother Goodliffe and I accepted the invitation. We were treated with great kindness; and although there were three beds in the room where we slept, yet we enjoyed sweet repose under the kind protection of our heavenly Father.

Next morning we set off for Crowle. A young friend very kindly sent our luggage by the mail cart, but we had to trudge on foot. There were two or three interesting rural spots which presented themselves to our view, and which gave a pleasing change to the otherwise monotonous scene. On our way we called at an old lady's, who, if I mistake not, was a member of the Church, if Church it might be called. She had extensive property, and was just about to leave it for ever. How necessary that the cause of Jesus Christ should have a corner in our last will and testament. But I love to see the rich supporting it liberally while they are living: they have the pleasure of seeing what may be done. Crowle contains about the same amount of population as Epworth. It is rather more compact; but not, in my estimation, quite so neat a little town. Some of my friends thought otherwise. Here we were most affectionately received, and most hospitably treated. I have seldom been more fatigued, yet had to preach in the afternoon. The collection amounted to 12s. 3½d. In the evening we had a good meeting; brethren Fogg, Goodliffe, and myself, together with a minister belonging to the Primitive Methodists, addressed the meeting. Collection £1 10s. 8d.; total, £2 2s. 11d. We were sorry to find that there was little but confusion and disorder in the Church. The chapel, on the whole, is a decent place of worship, capable of holding at least 200 persons. At the distance of two or three seats from the pulpit, the pews are elevated, and continue to rise to the other extremity of the chapel. This was done in order to have a school-room below. In my opinion the school-room is inconvenient; and the back seats of the chapel, especially to tall persons, are equally inconvenient. We found that considerable property belonged to the Church; several fresh trustees had been appointed; a respectable and intelligent friend, though not a member, had the books and papers consigned to his care, and it was hoped, that the most would be made of the property, and that it would be devoted to the sacred purposes for which it was intended. It appeared, however, that the trustees, or part of them, had acted quite out of order. Instead of calling the members of the Church together when they were about to part with the person who had formerly preached amongst them, and to invite another, two or three individuals send off an advertisement to the cover of the General Baptist Repository. There was no Church meeting, no vote taken, no book in which to enter any resolution, except the book containing an account of the property, which of course belonged to the trustees. This was quite contrary to the New Testament, and to the order and discipline of our Churches. We took breakfast at the house of one of the trustees, who seemed most anxious that the property should be devoted to the interests of the General Baptist Church at Epworth, Butterwick, and Crowle. I trust we shall have the pleasure of hearing that he has given his heart to Christ, and his hand to his people. After commending our hospitable friends to the keeping of God, we entered a conveyance, which kept us in pretty good exercise by its various movements, on a road not one of the smoothest; however, I was thankful

for any conveyance, as so much pedestrianism had rather unfitted me for my work. On the way, we were visited by some heavy showers of rain; but leaving our conveyance only one mile short of our next station, we arrived at Butterwick pretty comfortable, in time to partake of a good and substantial dinner at the house of a friend. I preached in the afternoon, and 7s. 9d. was collected. The chapel was not full in the evening. Collection, 13s. 7½d. Two young friends had during the year collected £1 17s. 5d.; making in the whole, £2 18s. 9d. I was sorry that one of these could not be persuaded to continue as a collector. The state of things here was even worse than at the other places. The people were driven away from the chapel, or rather, I should say, they would not attend; so that sometimes not more than a dozen persons would be found in the house of prayer, out of a population of perhaps 1500 souls. An old deacon of the Church wished the friends to be called together and state their grievances, but this I declined. If we want the cause of Christ to prosper, if we wish a numerical increase to the Church of God, we must be examples of humility, love, holy zeal, and fervent and continued piety.

After the meeting we passed over the Trent to East Butterwick. Here we found a very comfortable lodging. The stars shone clear and bright; Venus was splendid; her glory shed a light over the whole western horizon; and we sung a hymn of praise to Him who gave Venus her grandeur, as the oars of the watermen impelled our boat toward the opposite shore. Next morning, after commending each other to God, we set out on foot; happily, we did not walk more than a mile and a half, when we were met by two conveyances, which rendered the rest of the journey very comfortable indeed. We arrived at Kirton just in time for the morning service: brother Fogg preached. In the afternoon we had our missionary meeting: the Independent minister from Redburn kindly assisted us: the place was comfortably filled. In the evening I preached to a crowded congregation. There appeared a very good feeling in all the services; and, I trust, under the blessing of heaven, that some good was done to precious souls. The collections, including Mrs. Nicholson's box, containing £1 3s. 3d., amounted to £5 19s. 7d. It was very agreeable to find, that our cause in this little town was on the increase—that here there was something like order, co-operation, and a spirit of christian love; hence, a considerable degree of prosperity. The chapel will hold perhaps 230 or 240 persons. I understand that it is too small for the congregation, and that it is about to be enlarged. Brother Goodliffe has not laboured in vain. This place ought to be encouraged: the friends are disposed to work themselves. The minister's house is neat and comfortable. The town is singularly situated: the principal part of it, with the exception of the little market-place, is on the declivity of a steep hill. The population is somewhere about 2000. Only let our friends continue to be united, faithful to Christ and to each other, regular in their attention to the means of grace, and they will see their little Church prospering in number, respectability, and piety. I cannot forget the christian kindness with which we were treated by the dear friend in whose hospitable dwelling we found a comfortable home. On Saturday morning, after praying for and with each other, we separated. Brother Goodliffe brought me to Redburn, from whence I travelled to Nottingham by coach.

On looking over the places which I have visited, it strikes me, that if the land at Misterton were given into the hands of a minister, to make the most of it, I mean as his salary, that a respectable preacher might be obtained. This could be done without taking the power out of the hands of the trustees. At present the property is doing very little good.

It is exceedingly desirable that a deputation of ministers visit these places at the anniversary of the missionary society. They scarcely ever see the face of a strange minister except on such an occasion. Were the association to adopt some plan whereby small Churches may be occasionally visited by regular ministers, there is no doubt but it would be productive of great good. It is a grievous thing that any Church united with us should act in direct opposition to the express desire, request, and regulation of the annual meeting. This last remark does not apply to any of the places visited in my missionary tour.

At the next anniversary of the missionary society at Epworth, Butterwick, and Crowle, I hope to hear of some guinea and half-guinea subscribers: there is sufficient property to expect this. May the thought of the millions perishing for lack of knowledge; may the love of Jesus to a fallen world; may a sense of gratitude to the mercy of God, move our friends to the discharge of their duty: and I trust that the various collectors which we got to commence in this holy cause, will then have been found to have done their part.

H. HUNTER

**ÆNON CHAPEL, NEW CHURCH STREET, ST. MARY-LE-BONE.** *Missionary Services.*—On Lord's-day morning, April 25th, the Anniversary Sermon, on behalf of the General Baptist Mission in Orissa, was delivered by the Rev. J. Burns, from Ezekiel, xxi. 27, and on the following evening, the annual meeting was held, when J. S. Buckingham, Esq., presided on the interesting occasion. The meeting commenced by singing an appropriate hymn. The Rev. J. G. Pike, of Derby, implored the blessing of Almighty God. The Chairman opened the proceedings by an affecting description of the state of India; and a forcible appeal on the importance of education, and missionary efforts. He also dwelt largely on the necessity of females exerting their influence in promoting the interests of this great cause. The Rev. J. G. Pike, gave several affecting and truly interesting accounts of the conversion of the poor benighted heathen.

The ministers present, were the Rev. J. Stevenson, A. M.; J. Wallis; T. Yates; J. Preston; and W. R. Baker.

The Meeting was well attended, and the friends greatly encouraged by the account given of the increased success attending the labours of the children of Ænon Chapel Sabbath-school, who had collected for the mission, during the past year, £12. 6s. 0d., although only 150 children in number!

The chairman in the closing address expressed himself delighted with the success of the labours of our missionary brethren, and most earnestly entreated the congregation and children, steadfastly to continue and increase in this great and good work.

The friends in separating, agreed that it had been by far the best missionary meeting they had ever attended in the chapel; and we trust that their prayer was,

"Oh! may the Lord of harvest,  
Abundant labourers send,  
To reap the waving fields,  
That satan's reign may end.

And soon may every nation  
In joyous songs proclaim,  
Hallelujah! power, and glory,  
For ever to the Lamb!"

J. G.

**WEST RETFORD.**—A very interesting missionary meeting was held in the General Baptist chapel, West Retford, on Monday evening, April 26th, 1841. The chapel was densely crowded. Thomas Bigsby, Esq. presided. The meeting was affectively addressed by Messrs. Fogg, Johnson, (Independent) Stocks, Smithson, (Methodist) Fernyough, and Grant, (missionary student.) The addresses were listened to with deep and animated attention. Mr. Stocks delivered one introductory discourse at Gamston, and two at Retford, on the preceding day.

#### MR. LACEY'S JOURNAL OF MISSIONARY LABOUR TO THE EASTWARD OF CUTTACK.

*December 17th, 1840.*—After a few days rest from our southern journey, to-day I commenced a tour towards the coast. I arrived at this place (Págá hath) early in the forenoon; and before I could take breakfast, I was surrounded by the market people, it being market day here. While I am making this entry, the people at my tent-door are making various observations on what they see. One man says, "From these books knowledge will dawn on the world." "Then," says another "ask him for one." A third replies, "He wont give them for asking for, but will distribute them at his own pleasure." One says, "What! do you like to seek bones?" "Yes," says another, "he is thinking about bolting into the Bheringee's house." This place is nine miles

from Cuttack. I have with me Rama, Doitaree, and Somnath: the latter is a hopeful young man, a late convert, and he is anxious to become a preacher of the Gospel to his countrymen. He was a brahmin, and of respectable standing in society. After an hour's rest, and some breakfast, we commenced our labours. I retired to the shade of a mangoe tree, and was immediately surrounded by a crowd of people. The syren doctrine, that God fills all things, and is all things, was soon stated in defence of idolatry, and a long argument ensued. It is often very difficult to refute this doctrine so as not to infringe on the divine omnipresence; to-day I adopted the following method:—After the brahmin had stated that God filled all things as the principle of life, I asked

whether he existed in a dead body. The man hesitated for some time, and then said "No." This involved him in perplexity; and I took advantage of the occasion to state some things useful as to the divine nature, exhorting the people no longer to think of God as a man, a cow, a dog, or a tree. The brahmin walked away unobserved. The next serious inquiry was, as to whether or not sin was removable by an atonement as prescribed by the Hindoo priests. The people universally answered "Yes." I endeavoured to show them that they were mistaken; that the passages they quoted had been inserted by their priests; that their philosophy held out no hope of removing sin by atonements; and that the most their shastras could be considered as promising, was deferring the punishment due to sin, till the pleasure due to holiness had been enjoyed. I instanced several persons, eminent for truth and holiness, who nevertheless had suffered the demerit of their sins. I also read over before them the following piece from the Bhagbot, in a clear and deliberate manner. "Shouldst thou say that atonements destroy sin, thou greatly errest: atonements cannot destroy sin; the most that an atonement can do, is to defer the punishment of sin. It is said, indeed, that the name of Sree Krishnoo destroys a mountain of sins, as a spark of fire destroys a mountain of cotton. But how does fire destroy cotton? It reduces it to ashes. But what fire will you bring to burn up the ashes? So is sin indestructible, except by the suffering of its penalty; otherwise, it will fall into the ocean of your merit, it will form a mud there from which every evil and delusive thing will spring, in the progress of your future destiny. Sin is not destroyed by atonements." These observations prepared my audience to feel the awful state they were in—covered with sin, and without hope of escaping its punishment, as well as to consider the vicarious sufferings and death of Jesus Christ. I closed by declaring and explaining the atonement of the Gospel;

and exhorted the people to put their trust in Christ as the only Saviour. I have been the more particular in stating the substance of what I said to-day, as it forms the subject of my daily communications with the people. Rama followed me; and when he had concluded we gave away about sixty tracts, all accompanied with a word or two in explanation of them. In the afternoon we attended a cloth market, but could do little good among the people; we therefore set out for a village at a small distance, named Lockhee narayau poor, where we proceeded to the office of the zemindar, and attempted to interest the minds of a number of people in a religious conversation; they however refused to hear what we had to say, and employed themselves in ridiculing the christian natives, and in uttering predictions of the fall of European power.

18th.—I moved from Pága háth early in the morning, and after a two hours ride arrived at Sálpoor. Here I pitched my tent close to a small temple of Párbottee; and taking my native helpers, started on foot to Bhodamundee market, no great distance from Salpoor. We found a large concourse of people, and were presently surrounded by a large congregation of Hindoos and Mussulmans. After some altercation with a speculative and contentious usurer, we commenced preaching, and continued by turns to address the people for three hours. Much information was disseminated, and many objections overturned. Our young friend Somnath made his first essay here, and spoke with some effect. His manner is pleasing though not popular, and his statements clear and simple: at present, his information is limited. We had not many books with us at the time, but disposed of all we had; and as we returned, met others, which were dispatched by a native preacher for distribution. After I gained my tent, till ten o'clock at night, the people came around me, and we were engaged in constant disputation.

(To be continued.)

## ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

### BAPTIST MISSIONARY SOCIETY.

A very numerous meeting of the subscribers and friends to this Society, assembled at Exeter Hall, on Thursday, April 29th, to celebrate its 49th anniversary. W. B. Gurney, Esq., presided.

The Rev. J. Dyer, read the report, which stated, that on the continent of India the Society had been exercised with a succession of bereavements and afflictions such as had

never before been experienced in a single year. Some of the missionaries had died, and others had been obliged to return home to recruit their health. Editions of the Scriptures, however, in whole or in part, had been translated, and the issues from the depository during eight months had been 28,777. Several members had been added to various churches. The mission in Ceylon was very prosperous. With reference to the West Indies it stated, that from the re-



turns handed in to the Association held at Falmouth, in February last, it appeared that the number of members in full communion was now 27,706—nearly 3000 more than last year; of inquirers, the number was stated to be 18,984; marriages celebrated, 1256. It then detailed the progress made at the various stations; and after referring to the formation of a mission to Western Africa, concluded by adverting to the home proceedings. During the past year 17 missionaries had been sent out. The total receipts of the year amounted to £26,656 17s. 2d., being an excess of £7332. 5s. 4d. above the income of the preceding. The expenses had increased in an equal proportion, and the balance now due to the treasurer was £1958. 13s. 4d.

The following were the speakers at this meeting: The Rev. T. S. Crisp, of Bristol; Rev. William Lewis, of Chatham; Rev. Dr. Vaughan; Rev. W. Brock; Rev. J. G. Pike, of Derby; Rev. T. Archer; Rev. Mortlock Daniel; Rev. George Pearce, (a missionary returning to India); John Shoard, Esq., of Bristol; and T. Aked, Esq.

*The chief resolutions were*,—"That this meeting heartily rejoices in the commencement of a mission to Western Africa, and in the zealous dispositions shown to aid it by the Churches in Jamaica, all which they hope may be regarded as the earnest of the dawning of that day in which 'Ethiopia shall stretch out her hands unto God.'"

"That the success of the appeal for strengthening and extending the mission in various quarters for relieving the Society from the debt of last year, together with the steady increase of the ordinary receipts, and the aid afforded by the Bible Translation Society, towards the printing of the Holy Scriptures in the languages of the East, call for devout thankfulness, while the correspondent success of the mission, and the increase of its expenditure call for still more vigorous exertion. That this meeting, therefore, would affectionately urge on every Church, and the friends of the mission, to make systematic and strenuous efforts on its behalf."

#### WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this Institution was held at Exeter Hall on Monday, May, 3rd. The weather was very unfavourable, the rain had been falling for hours, but every part of the large room was crowded. The chair was taken by J. E. Tennant Esq., M. P.

The Rev. Dr. Bunting presented the financial report which stated that from the want of funds, the society had been almost

prevented from occupying new spheres of labour, although there were claims for sixty missionaries, and a larger number of promising candidates than had ever presented, themselves before. The only exceptions had been a deeply interesting mission to the Gold coasts, and one to the Ashantees, for which a special fund had been raised. The total receipts for the year 1840, including the Ashantee mission, were £90,182. 8s. 8d.; whereas the expenditure had amounted to £109,226. 15s. 10d., being an excess of £5,209. 9s. 9d. over the preceding year. The actual deficiencies of the society, up to the 31st. December, 1840, were £39,916. 6s. 11d., against which there was due to it £12,322. 19s. 2d. which had been advanced as temporary loans for the erection of chapels at foreign stations, &c,

The Rev. J. Beecham then read an abstract of the general report which referred to the society's missions, and on the whole represented them as in a very prosperous state. Intelligence had been received of the death of nine missionaries; nineteen, including seven returning to their spheres of labour, had been sent out since the last anniversary. The central associations occupied by the society, were 280; the number of missionaries, 380, besides catechists, local assistants, school teachers, and other agents. The communicants at the various stations, were upwards of 80,000.

The speakers were, the Rev. Dr. Mahel lar, Moderator of the church of Scotland; Sir. G. Murray; J. P. Plumptre, Esq., M. P.; Edward Lytton, Esq., M. P.; Sir Robert Bateson, M. P. for Londonderry; Rev. B. Shaw, from Africa; Colonel Connelly, M. P.; Mr. Sergeant Jackson, M. P.; Rev. D. Cargill, missionary from Feegee; Rev. S. Candish, of Edinburgh; C. Hindley, Esq.; Rev. J. B. Gillman, from Ireland; Mr. J. Westhead, of Manchester; Rev. J. Dixon, of Sheffield; J. Musgrave, Esq., of Leeds.

*Resolutions*.—"That while lamenting the interruption which the missionaries have again experienced in Tonga, from the violence of heathen persecution, this meeting rejoices at the prosperous state at the missions in the other islands of the friendly group, and in New Zealand, and is especially encouraged by the opening prospects of the society in the populous islands of Feegee."

"That the success which has attended the efforts of the society in behalf of the aboriginal population of British North America, and the black and coloured population of the West Indies, calls for special acknowledgment; and that this meeting, recognizing the necessity of continued exer-

tions in the cause of negro education and conversion, rejoices that the oldest missions of the society in the West Indies are now making praiseworthy exertions to provide by local contributions for their own pecuniary support; but that, at the same time, it cannot but solemnly recognize the claims of British India on this, and other missionary societies, as entitling it to increasing attention and effort, from its vast population, its providential connexion with us as a nation, and the awfully degraded condition of the millions of its idolatrous inhabitants."

"That, while rejoicing in the successful foreign exertions of the society, this meeting regrets to learn that the income of this institution has for several preceding years been materially insufficient to meet the regularly increased demands, which have been inevitably created even by *that very success itself*, which has called forth from year to year its grateful acknowledgments; and earnestly recommends to the committee the arrangement and adoption of prompt and effectual measures for raising the regular annual income of the society, to an amount, equal at least to the maintenance of its existing missions in a state of complete efficiency, as well as for the eventual extinction of the heavy debt, occasioned by the inadequate income of the three last years."

#### LONDON MISSIONARY SOCIETY.

The anniversary of this Institution was held at Exeter Hall, on Thursday, May 13th. Lord Morpeth in the chair.

The report was read by the Secretaries, the Revs. J. Freeman, and A. Tidman, which stated, that during the past year, seven champions of the cross, in the vigour of manhood, and four faithful women, had entered into rest. Thirteen others, six males and seven females, had been constrained by the sorrows of bereavement, or exhausted strength, to return to their native land. The directors had sent out thirty-six devoted friends, either to supply the places of the fallen, or to enter upon new scenes of holy conflict. Their distribution had been as follows:—six to Polynesia, eight to Africa, eight to the East Indies, and fourteen to the West Indies. The total receipts during the past year, were £80,100; the outlay, £92,734. The sum of £2500, especially contributed on behalf of the widow and family of the martyred Williams, was included in the above debtor and creditor amounts.

The speakers were, the Rev. J. Ely, of Leeds; Rev. W. Carter; Rev. Dr. Leifchild; Rev. Dr. Alder; Rev. T. Archer; Hon. and Rev. Baptist Noel; T. Thompson, Esq.;

Dr. Morison; Rev. W. Morton, from India; Rev. Dr. Halley; Rev. F. Monod, from Paris; and Dr. Parker, American missionary, from China.

*Resolution.*—"That this meeting regards with grateful pleasure the kindness and liberality with which the appeal recently made by the Directors in aid of its funds was received. It most sincerely entreats the friends of the Society throughout the empire, by a liberal advance in the amount of annual subscriptions on the part of the affluent, by encouraging and directing the missionary ardour of the young, especially in Sabbath and other schools, and by multiplying well organized and systematic efforts to meet the circumstances and sustain the zeal of all, to prevent in future the necessity of 'special efforts,' and to enable the Directors not only to preserve undiminished the present number of the Society's devoted agents, but adopt others whom God has raised up in answer to our prayers, and to enter on some of the fields which he is opening as the result of our exertions, and where the multitudes that have long sat silently in darkness, now awakened to a sense of their misery, earnestly implore the light of life."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary was held at Exeter Hall, on Wednesday, May 5. On the platform were the Bishops of Chester, Winchester, and Litchfield; the Earl of Chichester, Lord Teignmouth, Lord Mountsandford, the Dean of Salisbury, J. P. Plumptre, Esq., M. P., General Mackenzie, Colonel Phipps, &c. The chair was taken by Lord Bexley.

The Rev. A. Brandram read the report, which detailed at great length the foreign operations of the Society, from which it appeared that its labours had been very successful, particularly in France. The total receipts of the Society during the past year had been £101,322 9s. 2d., being £10,127, 3s. 11d. less than last year; but that was accounted for by the fact, that last year legacies had been received amounting to £13,000. The amount received for sales, included in the above sum, £57,585 17s. 8d., leaving for general purposes £42,742 12s. 5d. The total expenditure amounted to £132,934 8s. 9d. being larger by £10,000 than on any former year. There had been issued during the past year 900,912 copies of the sacred Scriptures, making a total, since the establishment of the Society, of more than 13,000,000, which, added to the issues on the continent of Europe, and in America, made a grand total of more than 22,000,000.

Resolutions were advocated by the Bishop of Winchester; John Plumtre, Esq., M. P.; the Bishop of Litchfield and Coventry; the Rev. T. Smith, of Sheffield; the Rev. F. Monod, Deputy from the Paris Bible Society; the Hon. and Rev. Baptist Noel; the Rev. J. Aldis; Dr. Parker, an American physician, lately residing at Canton; the Rev. D. Cargill, missionary from Fegee; the Rev. Robert Daly, Vicar of Powerscourt, Ireland; the Rev. Mr. Brown; the Dean of Salisbury; and the Earl of Roden.

#### RELIGIOUS TRACT SOCIETY.

The forty-second anniversary of this Institution was held at Exeter Hall, on Friday, May 7th, J. Labouchere, Esq., in the chair.

The Secretary (Mr. Jones) read the report, which gave a cheering account of the operations of the Society both at home and abroad. The number of tracts and other publications issued from the depository during the year, amounted to 17,799,562, making a total, since the institution of the Society, of 337,000,000. The contributions received from the Auxiliaries were £2114 14s., being a decrease of £308 10s. 3d. The donations and life subscriptions amounted to £1006 10s. 5d. The annual subscriptions were £2123 8s. 9d., being an increase of £21 5s. 3d. The Christmas collecting cards had produced £217 19s. 6d. The Congregational collections had realized £84 6s. 3d. The total benevolent income for the year, including £66. the collection at the last anniversary, and £49 16s. 3d. Pentonville ground-rents, amounted to £5662 15s. 2d.; being a decrease of £451 10s. 10d.

The gratuitous issues for the year, including money grants to foreign societies, paper, and publications, together with the grants for libraries, amounted to £7817 11s. 10d., being £2154 16s. 8d. beyond the total amount of the funds placed at the Society's disposal. The legacies received amounted to £689 14s.

The Society's total receipts amounted to £58,966 12s. 6d., being a decrease on the past year of £2151 4s. 2d., arising partly from the reduction made in the prices of many of the Society's works.

The speakers were the Rev. E. Bickersteth; Rev. Dr. Bart, of Wurtemberg; Rev. J. Young, of Albion Chapel; Rev. J. Hill, formerly of Calcutta; Rev. T. Archer; Rev. Carr Glynn; Rev. J. Hazlegrave, of Islington; Rev. S. J. Davis, of Salter's Hall; Dr. Steinkopff; and Gurney Hoare, Esq.

#### CHRISTIAN INSTRUCTION SOCIETY.

The fifteenth Annual Meeting of this Society was held at Finsbury Chapel on

Tuesday evening, May 4th. The Hon. W. Cowper, M. P., in the chair.

The Rev. J. Blackburn read the report, which presented a grand total of 103 associations, with 151 prayer-meetings, 14 stipendiary agents, and 2,268 visitors, who called twice a month upon 59,549 families, which probably included 298,000 individuals. The gratuitous agents principally engaged in the loan of tracts to the families they visited; 59,549 families had been so visited, on an average, it was presumed, of 20 times each during the past year, so that about 1,200,000 visits had been paid, at each of which, a tract-book, usually containing two tracts, had been lent; thus 2,360,000 religious tracts had been circulated amongst the poor during the past twelve months. During the same period 1,286 copies of the Holy Scriptures had been issued. The visitors had succeeded, since the last report, in gathering 3,667 children into the infant, Sunday, or day-schools of the respective neighbourhoods. The 151 stations for prayer-meetings, and the exposition of the scriptures, ought not to be overlooked, as there were held at each, on an average, more than two services a week, making a yearly aggregate of at least 16,000 services. The attendance varied from half a score to 200 persons, giving the gratifying weekly average of 6000 who united in these humble services. Several gratifying instances of success in the several departments of the society's labours were marked.

From the treasurer's accounts, it appeared that there was a balance against the society of £270, 4s. 10d.

The speakers were the Hon. W. Cowper, M. P., Rev. G. Clayton, Rev. J. Young, Sir C. E. Smith, Rev. J. Aldis, William Tooke, Esq., David Wire, Esq., Rev. J. Jenkyn, and the Rev. J. Blackburn.

#### BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall, on Monday evening, 26th, of April. J. Aked, Esq., in the chair.

The Rev. S. J. Davies read an abstract of the report, and the Rev. C. H. Roe read the Treasurer's accounts:—Total receipts during the past year, £4172 17s. 2d.; total expenditure, £4129 5s. 9d.; balance in Treasurer's hands, £42 11s. 5d.; the Society, however, being under engagements to the extent of £500.

The speakers were, the Rev. T. S. Crisp, of Bristol; Rev. J. H. Hinton; Rev. T. Morgan, of Birmingham; Rev. J. Sprigg, of Ipswich; Rev. C. Stovel; Rev. J. Burton, of Amersham; Rev. W. Brack, of Norwich.

### BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The annual meeting of the British and Foreign Anti slavery Society took place on Friday, May 14th, at Exeter Hall. Long before the commencement of the meeting, boys were stationed at the doors of the building, who were busily engaged in distributing the speech of Dr. Lushington in the House of Commons on Friday, and other tracts. Mr. William Allen, in the chair.

It appeared from the report, that the exertions of the Society in various quarters of the world had been attended with success. From the financial statement it appeared that the receipts of the Society amounted to £4.673. 3s. 1d., and its expenditure to £4, 626: 3s. 1d.

The speakers were, Samuel Gurney, Esq., Rev. John Carlisle, Rev. J. Burnett, Edward Buxton, Esq., Mr. H. Ashworth, Captain Saumarez, Dr. Vaughan, Mr. O'Connell, Mr. Charles Rimond, W. Evans, Esq., M. P. and G. W. Alexandra, Esq.

*Resolution.*—"That whilst this meeting deeply deprecates the extensive prevalence and unutterable horror of slavery and the slave trade, as sanctioned, upheld, and countenanced by professedly Christian, and other powers, they especially regard their existence in British India, and call upon the people, the legislature, and the government,

by their influence and authority, to accomplish the immediate abolition of these enormous evils, and declare henceforth every portion of the British empire shall be the asylum and the home of the free."

The anniversary of the London Society for promoting Christianity amongst the Jews was held on Friday May the 7th in the Great Room, Exeter Hall, which was crowded in every part by a highly respectable assembly of ladies and gentlemen. The platform was occupied by persons of rank and influence, amongst whom were Lord Ashley, M. P.; Lord Mountsaudford; Sir G. Rose; and the Bishop of Ripon. Sir T. Baring, the president of the society, took the chair.

The annual meeting of the British and Foreign School Society, was held at Exeter Hall, on Monday May 10th, Lord John Russell in the chair. The attendance was very numerous. On the platform were several members of parliament, and a great number of dissenting ministers. The meeting was addressed by the chairman, Mr. Clay, M. P.; Dr. Lushington, M. P.; the Hon. C. Howard, M. P.; Mr. W. Evans, M. P.; Rev. Dr. Cox; Rev. Dr. Barth, from Germany; Rev. J. Burnet; Rev. W. Campbell, missionary to India; &c.

### BAZAAR AT ASSOCIATION.

The committee will feel obliged by all friends sending their articles at least a fortnight beforehand, to Messrs. Wilkins and Son, Queen Street, Derby.

### POETRY.

#### THE MISSIONARIES LEAVING ENGLAND.

As now the snowy cliffs  
Of England disappear,  
And o'er the mighty deep  
Our onward course we steer.  
What anxious thoughts our bosoms swell,  
While now we breathe a sad farewell.

The friends we leave behind,  
Whom we so fondly love;  
Whose bosoms brightly glow  
With radiance from above.  
Still in our best affections dwell,  
Though now we're called to bid farewell.

As we recall to mind  
The joys our bosom knew,  
When with a much-lov'd friend,  
A faithful, and a true;  
We talked of Him who liv'd and died,  
And reigns for us—the crucified!

Or when in sorrow's vale,  
Our harps untuned, unstrung,

Swept by the softest gale,  
On drooping willows hung.  
Till some kind hand resumed the strain,  
And joy and peace returned again.

When thus we muse, we feel,  
What we can ne'er express,  
What time will not reveal,  
And never can deface,  
Eternity will all declare,  
Our ardent wish, our fervent prayer.

As onward we are born  
To distant, heathen lands,  
We are not left forlorn;  
For he in whose blest hands  
Are all our times, and all our ways,  
Is with us—and we'll sing his praise.

Oft shall our prayers ascend,  
To Him who dwells above,  
For each dear absent friend,  
For all we fondly love:  
And may his grace our spirits cheer,  
Whilst we repress the rising tear.

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 31.]

JULY, 1841.

[NEW SERIES.]

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ADDRESS

*To the Church, at the Ordination of Mr. Shore over the Baptist Church at Hinckley, October 13th, 1840. Inserted by request.*

*(Continued from page 164.)*

III. *Another duty you owe your pastor, is fervent prayer.*

“Strive together in your prayers for him.” He needs your prayers. He needs them in every respect. He needs them as a man. He is not an angel, but a man, “a man of like passions with yourselves.” He has no more indemnity than you against the power of evil, no less liable to error, and not less exposed to temptation than you. He also needs your prayers as a christian—as a fellow-disciple of Christ. His religious treasure is in an earthen vessel as well as yours; his inner man wants nourishing with the same celestial manna, the same heavenly food, as yours; his soul wants refreshing from the same life-giving fountain as yours; his soul needs sheltering beneath the same refuge within which you are secured; his feet need the lustre of the same lamp of life by which yourselves are guided. O pray, brethren, that he may not walk in darkness, while he professedly holds this lamp to you; that angry vengeance may not impend and threaten him, while his finger points and says, “Behold the Lamb of God.” Pray, that while he breaks the bread of life to you, he may not starve himself; that while he directs the stream of that river which gladdens your sanctuary, refreshes your hearts, he may not go unwatered himself. O pray that your minister may not carry the torch of heaven to light himself to hell. Pray that God may not, when you and he shall appear at the great tribunal, after having prophesied to you, and in Christ’s name expelled demons from your souls, may not hear thundered from that tribunal, “Depart from me, I never knew you.” I believe, in my heart, that your pastor is a christian—that he fears God above many; but I know, at the same time, he is yet out of heaven, and yet exposed to danger; then pray for him, but pray for him especially as your minister and pastor. The great apostle himself said, “Brethren, pray for us.” Pray that God would adorn his office by pious consistency. It is highly important that you, as private members, walk worthy of your holy vocation, but it is more important that he should. His feet this day have been set upon a hill, the gaze

of thousands will be fixed upon him, they will watch him, and if he falls, how sad; he will not fall alone. No: it will resemble in its consequences the removal of a main pillar from a temple, or a key-stone from an arch. And then, brethren, reflect on your pastor's responsibility. Responsibility belongs to all, to every member of the Church; and every one must give account of himself to God. But his responsibility is heavier than yours, and his account will, in some respects, differ from yours; this account will be that of a man put in trust with the Gospel. He is a steward, and he will have to give an account of that stewardship; he is a shepherd, and is accountable to the Great Shepherd; he is a physician, and is accountable for the way in which he has applied the balm of Gilead to diseased and dying souls; he is a public counsellor and guide, appointed to give light to them that sit in darkness—to guide the steps of the wanderer into the way of life; he is a watchman on the walls of Zion, to sound the alarm at the approach of the enemy; and if any perish through his neglect, or by giving the trumpet an uncertain sound, the blood of that soul will be required at his hands. Now considering the vast responsibility of his office—that your pastor will have to give an account of the whole of his official conduct, of the manner in which he has conducted himself towards you and the souls of his fellow-men during the whole course of his ministry—does he not need your constant, your most fervent prayers.

If arguments, brethren, were wanting to urge this duty upon you, none could be more forcible than those employed by the apostle. He says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together in your prayers to God for me, that I come unto you by the will of God, and may with you be refreshed." "For the Lord Jesus Christ's sake." You see the honour of Christ is closely connected with the success of the Gospel ministry. Where the ministry succeeds, the honour and glory of Christ is promoted. Every sinner converted to God, is another gem that sparkles in the Redeemer's crown. Not only is there joy among the angels of God, but the gladness, the satisfaction of Christ is increased—the smile of his countenance is brightened. Now what christian does not feel the force of this argument. For Christ's sake; for his sake—for his sake, who for yours though rich became poor, that you through his poverty might be made rich; who died that you might live; who wore a crown of thorns, that your head might wear the crown of glory; whose soul was bathed in a sea of sorrow, that you might bathe in a sea of bliss; who felt the pains of hell, that you might taste the joys of heaven—for his sake, brethren, for the sake of his cross and passion, for the sake of the love wherewith he hath loved you, for the sake of his honour and his joy when sinners are converted, pray for your pastor, that the word as preached by him may have free course, run, and be glorified. And then your own improvement is closely connected with the divine blessing attending the ministry of your pastor. "That I," says the apostle, "with you may be refreshed." You sometimes come to the house of God, and while the minister is preaching you say, "That is just what I wanted; the promise I wanted, the view I wanted, the encouragement I wanted: now this is in answer to prayer." You had been praying for your minister, and God makes him a blessing. O happy is that people whose minister, in answer to their fervent supplications, is enabled to give to each one their portion of meat in due season. Pray then for your minister: for

his sake, for Christ's sake, for the sake of your own improvement, for the sake of perishing sinners, and the prosperity of Zion, pray for your pastor.

IV. *Another duty you owe your pastor, is the defence of his character against unjust aspersions and calumnies.*

And here we would remark, you must not expect your pastor to be perfect. You have a right to expect consistency, and a freedom from gross immoralities; but to expect a complete freedom from human infirmities, would be foolish and absurd. Even prophets and apostles were men of like passions with yourselves. Your pastor will have his failings, but do not magnify them; let them rather excite your pity than your frown. It is much to be lamented that, even among christians themselves, a species of conversation is indulged, highly fitted to beget in the mind a low estimate of the ministerial character. Its influence is greatly to be lamented upon persons of mature age, but especially upon the rising generation. Now are you not looking upon ministerial influence as one grand means, under God, for securing the morals, and inducing the piety, of the rising race. How important, then, that they should have a high regard for the ministerial character. And here we may further observe, that a minister's character is the horn of his strength; whether they lose it by their own immorality, or the cruelty of others, while their character lies in ruins their usefulness is in ruins. How great then the sin of maliciously injuring the character of a minister. It is an act of the greatest cruelty committed against ministers themselves, compared with which, the conduct of thieves and robbers is mercy and gentleness itself. It inflicts also the greatest injury on the souls of men. To prevent a diseased man from waiting upon a physician who might restore his health, by villifying that physician's character, is cruel to the suffering patient. But when wicked men, by reproaches heaped upon ministers, either withdraw people from their ministry, or prevent them from attending—these may be justly charged at the day of judgment with the perdition of souls. If then, brethren, you love your pastor, if you wish either his comfort or success, defend his character, sustain his honour, whether openly or correctly attacked. Let the members of this Church adopt the golden rule of the eminent bishop Beveridge in reference to men generally, but especially towards your pastor, "Never to speak of a man's virtues before his face, nor of his faults behind his back." But it is time we drew our address to a close. Several other duties might be mentioned; I will notice but one more.

V. *Give your minister suitable support.*

1. This is required by the law of God, and the ordination of Christ. "Do ye not know," says the apostle, "that they which minister about holy things live of the things of the temple, and that they which wait at the altar are partakers at the altar; even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." This is the ground on which christian ministers found their claim to temporal remuneration for their services.

2. Suitable provision and support is required by the law of equity. There are some who view the support they give to ministers as a sort of charity. Such a view is unjust; it is dishonourable to the character of the Gospel, and the dignity of the Church; it is an under-valuing of the Gospel, and a culpable degradation of the most important office that was ever instituted for the benefit of the world. The Churches call their pastors

their servants; if then they be servants, let them have suitable wages. "Who," asks the apostle, "goeth a warfare at his own charges?" What nation under heaven is there, that would expect a man to hazard his life on the plains of conflict, to relinquish his calling for the defence of his country—what nation would be so dishonourable and unjust as to expect all this at "his own cost." And shall the soldier of the cross, who endures hardness as a good soldier of Christ, fighting the battles of the Lord and the Church, who has relinquished all profession but that of the Gospel, who has bound himself to unending warfare, bearing the sword of the Spirit in the one hand, and the cross of self-denial in the other, while the banner that floats over him is stained with the blood of a crucified Redeemer, shall they be despised in this arduous, spiritual conflict, and their trying services be thought unworthy of recompence by those for whose eternal interests they contend. No! Justice says the soldier is worthy of his wages—the labourer of his hire.

3. This support is claimed by the law of gratitude. "If," says the apostle, "we have sown unto your spiritual things, is it a great thing if we shall reap your carnal things." Here, you perceive, the apostle appeals to the feeling of gratitude, and he asks for some token of acknowledgement at the hands of his brethren for the spiritual good they had received—their spiritual things; things which the wealth of the universe could not buy; things which required the wisdom of God to contrive, and the blood of his Son to procure; things of which death cannot rob us, nor eternity deprive us; things

"Beyond what earth can grant,  
And lasting as the mind."

But I must conclude. We believe, brethren, you will contribute to your pastor's temporal wants according to your power; that the man who has this day solemnly dedicated himself on the altar of your service, will not want that support and succour which you are able to afford. We doubt not he will have your high esteem, your attendance on his ministry, your prayers, that you will sustain his reputation, and provide for his comfort. And may the Great Head of the Church smile on the union formed to-day, and favour you with continued and increased prosperity, and to him shall be the praise. Amen.

## JONAH.

### No. 3.—THE CRISIS.

It is impossible not to admire the ingenuousness of Jonah's conduct at the critical juncture to which we are about to refer. Charged with an awful crime in the sight of heaven, he makes no attempt to dissemble, no effort to palliate his guilt. He felt the alarming nature of his situation; saw himself an object of divine displeasure, pursued by the just vengeance of a holy God; powerfully experienced the salutary influence of penitential sorrow; and under the impression of these feelings he hesitated not to make a full disclosure of his crime. It is too often the case, that men are so actuated by pride, that a confession of guilt never proceeds from their lips. When their follies are even brought to the light of day, every effort is made which artifice can suggest, to extenuate them by plausible excuses.



Such instances are sure indications of a heart unsubdued, a conscience seared as with a hot iron. The immediate effect of the disclosure of Jonah's guilt, was an increase of terror and confusion in the minds of the mariners. They saw in the disobedient prophet a solemn instance of a criminal singled out by the manifest interposition of providence. This striking proof of the divine omniscience, could not fail to produce the deepest impression; and their mental perturbation must have been greatly increased by the impressive displays which the event furnished of Jehovah's inflexible justice in punishing the guilty, and the infinite resources of his power in being able to summon into his service the conflicting elements of nature. The mariners, impressed with awe, addressed the delinquent in the language of tender expostulation—"Why hast thou done this?" How absurd and unaccountable thy conduct. Why provoke the anger of a being so infinitely great, holy, and powerful? Why involve us in one common ruin? Doubtful whether under such extraordinary circumstances there was any possibility of escape, wavering between hope and fear, perplexed as to what measures they should adopt, they inquired, "What shall we do unto thee, that the sea may be calm unto us?" This was a solemn moment. Jonah, however; *probably* guided by inspiration, requested them to take him up and cast him into the sea, "so," said he, "shall the sea be calm unto you, for I know that for my sake this great tempest is come upon you." He shrunk not from the sacrifice, for he knew it was his just desert; he felt he deserved to die, and was desirous that the unoffending mariners should not perish on his account. Sincere and silent submission to the divine will, is inseparably connected with genuine repentance. He who murmurs under the dispensations of providence, or questions their wisdom and equity, is a stranger to the hallowed influence of real contrition. The existence of unsubdued and rebellious feelings, is an unequivocal proof that the heart is not softened by divine love. The true penitent resigns himself into the hands of God, and lies passive there; with emotions unutterably tender, with sincere reliance on infinite mercy, he adopts the language of the patriarch, "Though he slay me, yet will I trust in him;" he freely acknowledges that his heaviest trials, the darkest clouds, have been richly deserved; he feels that an eternal separation from happiness and glory would be no more than he has a thousand times merited. It is perhaps probable, that when Jonah pronounced this sentence on himself, he still retained some faint hope that a gracious God would mercifully interpose on his behalf. Even in the darkest hour, hope diffuses its feeble glimmerings on the soul, and preserves it from being overwhelmed with anxiety and despondency. It is a day-star to the weary and afflicted mind. The soul nerved with the christian grace, can rise superior to all the ills of this chequered scene.

The humane conduct of the mariners at this critical period, cannot but excite our admiration. Reluctant to offer a human victim in order to quell the raging of the elements, and commiserating the forlorn and painful condition of the prophet, they determined, if at all practicable, to save his life; hence, every effort was made to reach the coast; all, however proved useless, for "the sea wrought, and was very tempestuous against them," so that ultimately they were constrained to relinquish all hope of safety, except by attending to the prophet's directions. They were reduced by stern necessity to the agonizing alternative of sacrificing Jonah, or perish-

ing with him in the yawning gulph. Self-preservation, the most powerful law of nature, led them to adopt a measure from which their humane and generous hearts revolted. But before consigning him to the mighty deep, they made a solemn and affecting appeal to heaven, in which they deprecated the wrath of God, and earnestly implored that the blood of the victim might not be laid to their account. "They cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood, for thou, O Lord, hast done as it pleased thee." What a pleasing change had been effected in the views and feelings of these men. No longer do they supplicate the aid of their imaginary deities, but unitedly call upon the God of Israel. Having earnestly implored the divine clemency, with hearts burdened with grief, and may we not suppose, with tears starting in their eye, **THEY TOOK UP THE PROPHET TO CAST HIM FORTH INTO THE SEA.** The very moment he sank beneath the waves, the raging winds ceased to blow, the strife of the elements was hushed, the wide mass of waters, which before rose mountains high, and threatened immediate ruin, presented an unbroken, placid surface. The sombrous clouds which enveloped the skies were chased away, and nature became serene and propitious. This extraordinary event reminds us of the wonderful scheme of human redemption. The author of our salvation, like Jonah, offered himself a voluntary victim; but there was this difference, Jonah suffered for his own sin, Jesus for the sins of others: in the former case, the guilty was sacrificed in order that the unoffending might escape; in the latter, the innocent suffered to save the guilty. Jonah sunk beneath the waves to allay the storm which he himself had raised, Jesus was plunged in a sea of sorrow to deliver *us* from that tempest of wrath which our crimes have occasioned. "He was wounded for **OUR** transgressions, he was bruised for **OUR** iniquities, the chastisement of **OUR** peace was upon him."

"His was the torment, HIS the curse,  
Though all the guilt was ours."

Let the sinner look to the Saviour by faith, and the storm which rages in his bosom will die away, and be succeeded by serenity and sunshine. God, seen before in clouds and darkness, which were very tempestuous round about him, will unfold to him the light of his countenance; hope will shed on the soul its sweet and hallowed influence, and bright visions of eternal bliss will cheer and invigorate the spirit amid all the changes of life.

When the mariners perceived the astonishing and sudden change which transpired in the whole face of nature, after Jonah had been consigned to the deep, every solemn impression was enhanced and confirmed. "They feared the Lord exceedingly." Their minds were imbued with reverential awe, and filled with ardent gratitude, for the unexpected and wonderful deliverance they had realized. "They offered a sacrifice unto the Lord." They made vows of allegiance unto him, forsaking the Gods of the heathen, and determining henceforward to devote themselves to the service of the Supreme Being. Is it not our duty to fear the Lord? "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is a fountain of life." No affection of the mind is more useful than this, especially when it has become so invigorated by habit, as to mingle itself with all our thoughts and feelings. It is indispensable to the acceptableness of our worship, to our hatred of sin, to our safety in temptation, and consequently to the enjoyment of the divine favour, in this life, and the realization of

eternal glory beyond the grave. It is further evident from the narrative on which we have been meditating, that God has the highest claim on our affection, and the best obedience of our lives. How often has he interposed to protect us from danger? What innumerable mercies have been scattered around our path. Let us offer to the giver of all good, the "sacrifice" of a broken heart and a contrite spirit; let us pay our "vows" unto him, and consecrate our time, our talents, our property, our all to his glory.

This narrative also strikingly displays the unerring wisdom of divine providence, and impresses upon the mind the well-known fact, that

"God moves in a mysterious way,  
His wonders to perform."

The flight of Jonah led to the conviction of the ship's company. Who would have anticipated a result so pleasing? Thus the Sovereign of the universe can educe good out of evil, and render the disobedience of a prophet subservient to the diffusion of truth, and the promotion of piety. The same arrangement is still visible in the government of the world. Events apparently, and for a time disastrous, have ultimately been productive of incalculable good. It is so in the natural world. A tremendous storm agitates the air, roars through the forest, uprooting the growth of ages, and scattering its foliage through the troubled atmosphere; it excites the billows of the ocean to fury, and fills universal nature with commotion. Were our thoughts to be suspended here, we should pronounce this a calamitous visitation; but we find, by experience, that the tempest, however fearful in its progress, purifies the air, and arrests the march of pestilence and death. So in the moral world, circumstances at the time painful, have been overruled by infinite wisdom for the benefit of the human family, and the accomplishment of the purposes of heaven. The fall of the Jews proved the calling of the Gentiles. The crucifixion of the Son of God sealed the promises, and saved the world. All events, however calamitous, belong to the vast system of precursory dispensations which are to prepare the way of the Lord. At every important change in the history of nations, a voice is heard exclaiming, "I will overturn, overturn, overturn, until HE comes whose right it is, and I will give it him." The gloomy and confused scene which earth presents, the chaos of turbulence and crime which is almost every where visible, shall be transformed into peace and holiness. "Nations shall beat their swords into plough-shares, and their spears pruning-hooks." Then the gentle, the heaven-born principle of the Gospel, shall every where be triumphant, and Christ shall see of the travail of his soul and be satisfied.

As we close this sketch we may be permitted to state, that Jonah was miraculously preserved. He sank indeed beneath the rolling waves; but let us witness the salvation of the Lord—on the third day infinite power interposed on his behalf. So on the third day the Captain of our salvation burst the barriers of the tomb, and was declared to be the Son of God with power.

*Castle Donington.*

J. J. OWEN.

## AN ADDRESS TO SUNDAY-SCHOOL TEACHERS,

*On the value of the Scriptures, and on communicating Scriptural instruction.*

FELLOW LABOURERS,—It is with pleasure that I sit down to address you on this pleasing and important subject. Many years of my life have been

spent among your ranks ; and I still esteem it as no mean honour to be employed every Lord's-day in endeavouring to instil into youthful minds the precious truths of the Word of God : confident that the Holy Spirit, who dictated the truth of revelation, will accompany his own word with his heavenly influence. For several years my mind has been impressed with the importance of special Scriptural instruction being given to the rising generation. Though the Bible is the word of the eternal God, and a revelation from heaven of transcendent importance to all mankind, yet I am persuaded that it is a neglected book, even in many professedly christian families. This conviction is forced upon me, both from personal observation, and from the ignorance of their children. Viewing then, as I do, the paramount importance of Scriptural knowledge, and the want of it which exists ; and as one of the principal means of acquiring a knowledge of the Scriptures is through the medium of Sunday-schools, I am persuaded that you will not deem it impertinent in me, in submitting the following remarks to your consideration. I am glad that in many Sunday schools there is a growing conviction that it is of the utmost importance to communicate Scriptural instruction on the most approved plans. My design is to urge this subject on the attention of those schools and teachers who may not have given it more than their ordinary attention.

I shall, in the present communication, make a few remarks on the value of the Scriptures.

1. The mind of every child is in darkness, and the Scriptures only can enlighten it.

This truth is so evident to every enlightened mind, that scarcely anything needs advancing by way of proof. Sin has involved the human race in such darkness, that nothing but a light from heaven can remove it. That light is given, and is concentrated in the Scriptures, the book of divine revelation. Where this light is unknown, "darkness covers the earth, and gross darkness the minds of the people." Children do not bring the knowledge of God into the world with them, nor do they possess a natural inclination to seek, to love, or to obey him. "Foolishness is bound up in the heart of a child." "Man is a transgressor from the womb." "The imagination of a man's heart is evil from his youth." These are the plain statements of the Word of God, the truth of which every day's observation and experience tend to confirm. When this darkness or ignorance of spiritual things is not removed in youth, the individual, generally, for the remainder of his days "goes astray as the wild ass's colt;" and he is more ignorant of his Maker and Preserver, than the ox or the ass is of his owner. Such persons scarcely know the first principles of religion ; or even that they possess immortal souls, which depend on themselves whether they are saved or lost. And if they have some confused idea that they shall enter into a future state, they have such imperfect views of the nature and extent of moral obligation ; of the extent, and of the evil and bitter nature of sin on the one hand, and of the holiness and justice of God on the other hand, that they expect to go to heaven when they die, although they have lived opposed to God and holiness all their lives. How important then it is, that children should be so instructed that their immortal souls may not be wrecked on the shoals of ignorance, but that, through the blessing of God, they may be guided by a steady light in their path through the voyage of life, until they arrive at the haven of everlasting peace. The Scriptures afford this necessary and important light. In this

record of inspiration God has revealed his will, and has informed us what are the duties we owe to him, and to each other; that we have all sinned against him, and are subject to his eternal displeasure; that he has provided a Saviour, in the person of his beloved Son, who is fully competent to save us from sin and hell; and how we may obtain an interest in this salvation, with all its blessings and promises.

2. The Scriptures are a complete guide to heaven, and contain full and particular directions on all the duties we owe both to God and man.

Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 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."—2 Tim. iii. 15, 16, 17. And the Psalmist inquires, "Wherewithal shall a young man cleanse his way?" and he answers, "By taking heed thereto, according to thy word." In this infallible guide to heaven, we are informed of the relation in which we stand to God and eternity; what God is, the attributes of his nature, and his moral perfections. Here we are informed how God will be served, how we must worship him and glorify him, and the dreadful consequences of living at enmity with him, and in rebellion against his just authority. Here, also, we find directions and instructions relative to our conduct in every station and situation in life; and the duties we owe to God and our neighbour, are recommended to our observance by the strongest motives. Indeed, this gift of heaven, this present from the skies, is calculated to enlighten, to save, and bless all ranks of men, from the sovereign to the meanest subject; including all nations, tribes, and families of mankind, within the sphere of its influence; and I have no doubt that it will be the grand instrument to instruct all mankind in the knowledge of God, so that "all shall know him, from the least even unto the greatest."

And not only are the truths of divine revelation of universal application, so that their influence is only limited by the boundaries of the human race, but also their genial influence, and salutary effects, are experienced in every state and condition of life. In this blessed volume there is encouragement to the penitent sinner, directions to travellers to Zion in every stage of their pilgrimage; here is meat for strong men, and milk for babes; here is consolation for those who are in trouble, strength for the feeble, and caution for those who feel themselves strong; here is light for those who are in darkness, and direction and assistance for those who are seeking the truth; here is an infallible guide for those who are doubtful of their way; here is a perfect standard of morals, a true mirror, by which all men may see their moral and spiritual state faithfully reflected. In every state, and on every occasion, it is calculated to be "a lamp to our feet, and a light to our path."

This, and much more, may be said of the incalculable value of the oracles of divine truth; of those pages of inspiration which so vividly reflect the moral image of the Deity, and which are designed, and are calculated, to be the only and universal standard of morals and religion.

3. The historical and biographical portions of the Scriptures, are infinitely more important and interesting than those of any other book.

The history and chronology of the Old Testament, are the great keys which unlock the otherwise unsolvable difficulties connected with the ancient history of the world. While heathen historians, who wrote concerning the

events of remote antiquity, confessed that they had no certain evidence that they related the truth; and while it is notorious, that the further back they ascended from their own times, the more uncertain and fabulous were their accounts;—the writers of sacred history wrote with such clearness and perspicuity, and left to future ages such incontrovertible evidence of the truth of what they relate, that no enemy of the Bible, in any subsequent age, could overturn it. Besides having the advantage over every other history in *veracity*, the sacred historians have also *priority* in respect of time. Moses, who wrote 1500 years prior to the birth of Christ, was unquestionably the first writer of history in the world. Besides living at an age which ancient heathen writers could scarcely reach, even in their fabulous history, he wrote a brief but connected history of the world from the creation up to his own times, comprising a period of 2500 years. Successive sacred writers continued the history of the Jewish nation for more than 1000 years longer, and they had concluded their labours before accredited heathen historians commenced with theirs.

And the biography of the Bible bears not less the impress of truth, than does its history. The Bible is the only book where we find biography written in perfection. Here is no attempt to varnish or set off a person's character to the best advantage, but a plain impartial statement of facts is given, whether they were favourable to his character, or otherwise. In this mirror of human nature, we see men of every shade of character so faithfully and vividly portrayed, that the individuals appear to be set in array before us, with the essential traits of their character written on their foreheads for our instruction.

The character of our blessed Redeemer shines in the sacred pages pre-eminently above the rest. He is the sun of righteousness, and the saints, like planets, shine with rays borrowed from him. We view our Redeemer with admiration and delight while we see him "going about doing good," and thus giving to the world a thousand proofs of the greatness and disinterestedness of his love; and when we contemplate the depth of his humility, being the humblest of men, though at the same time he was the maker and upholder of all things, the Lord of angels and of men, we are astonished at such condescension, and are constrained to "let that mind be in us which was also in Christ Jesus." His perfect obedience to his heavenly Father, and his steady perseverance in the work which he came into the world to perform, even the work of redeeming a fallen world, command our utmost admiration and esteem; and especially during the closing scene, his sufferings and death, which all the evangelists have related with inimitable simplicity, the divine excellencies of his character burst upon our view with overpowering splendour, so that the more steadily we view them, the more dazzled we are at their grandeur. When the trying moment came; when the wicked surrounded him, fierce "as the strong bulls of Bashan;" when hell with its legions harrassed his mind; when divine justice pierced his soul, and "laid upon him the iniquity of us all;" and when his heavenly Father withdrew the sensible manifestations of his love, yet he did not shrink from his work, but "Nobly stood, and saved a fallen world." It is impossible for a person with an enlightened mind to read and think on these traits of the Redeemer's character unmoved; but with the exercise of humble faith, "with open face beholding, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord."

4. But the chief glory of the Scriptures consists in their testifying of Christ.

Our Redeemer himself said to the unbelieving Jews, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." And if we examine the Old Testament, with an enlightened mind, possessed of the key of knowledge, even genuine faith in Jesus Christ, and the enlightening influence of the Holy Spirit, we may unlock and explore the choicest treasures of the Bible. By the aid of the key of knowledge we behold a glory in the burdensome rites, ceremonies, and sacrifices instituted by Moses, because they pre-figure him who was the substance of every shadow, and who was the real sacrifice for the sins of the world, to which all the Jewish sacrifices pointed, and from which they derived all their efficacy.

The Scriptures testify of Christ by prophecy. When Divine justice pronounced sentence upon fallen man, the rigour of the sentence was softened by the promise of a Saviour. As time rolled on, the intimations of a Saviour to come to restore the world to virtue and happiness became more plain and frequent. These prophecies are so numerous and circumstantial, that every material circumstance respecting the Saviour's person, dignity, offices—his lineal descent, the time of his appearance, the place of his nativity, the circumstances attending his life, character, and especially his sufferings, death, burial, resurrection, ascension, and future glorious and successful reign—are predicted with such clearness and circumstantial correctness, that they could not have been more exact had they been written subsequent to the events. In the New Testament, Christ and him crucified are the themes from beginning to end. In the incomparable, plain, and faithful narrations of the evangelists, the Redeemer appears in all the benevolence, the humility, and the wisdom, which adorned his character. Circumstances are narrated which show how exactly ancient prophecies were fulfilled in him.

The Apostle Paul, in his epistles, employs the energies of his powerful and cultivated mind in the cause of his Redeemer. Here are displayed unrivalled powers of reasoning, and inimitable specimens of oratory, while setting forth the claims of Jesus to the Messiahship; the dignity and glory of his Divine Master, or the privileges of his people.

These, my fellow labourers, are a few things which tend, though very imperfectly, to show the transcendent value of the Scriptures; and I will conclude this communication with an extract from a recent work.\*

"The Bible expands the mind, exalts the faculties, develops the powers of the will and of feeling, furnishes a more just estimate of the true dignity of man, and opens more sources of intellectual enjoyment than any other book. Whether we consider its influence upon an oral and written language; upon history and literature; upon laws and government; upon civil and religious liberty; upon the social institutions; upon moral science and the moral virtues; upon the holiness which fits men for heaven, and the peculiar spirit and exalted character which prepares them to act well their part on the earth; upon the happiness they enjoy in the present world; or upon the agency and power by which these desirable results are secured, we shall be at no loss to see, that the world in which we live is under everlasting obligations to a supernatural revelation."

\* Spring's Obligations of the World to the Bible.

## GENERAL BAPTIST HISTORY.

*Continued from page 175.*

THE late eminent countess of Huntingdon may justly be considered as the prime instrument employed in raising that body of the General Baptists called the New Connexion: not indeed under that denomination, or approximating to their present sentiments or discipline, but as using the first effectual means in calling some of those men, who afterwards became Baptists, out of darkness into light. A person, whose name was David Taylor, a servant of the countess, residing at Donington Park, being a religious man, and occasionally employed in preaching in the villages, first drew the attention of several of the inhabitants, and laid the foundation for their dissent from the Church of England. Among other places, he preached at Glenfield and Ratby, near Leicester; and though he gained but few proselytes there, yet it was not without effect. Samuel Deacon, of Ratby, who afterwards became a preacher, was one who went out of curiosity to hear this new doctrine: his curiosity terminated in serious reflection upon the state of his soul, and a diligent examination of the Scriptures. He soon found, that whatever this new doctrine was, *he* was not right himself, and was therefore determined, if possible, to know the truth, and to follow after righteousness.

This was in the year 1741; and David Taylor was about this time dismissed from the service of the countess, because she thought he might be more useful in devoting himself to itinerant preaching, than by continuing in her service, as he could then pursue it with more regularity. After his dismissal, he continued to preach frequently at Glenfield and Ratby, and was instrumental in awakening the attention of several, and producing a serious inquiry after religion.

In 1742, David Taylor brought with him a companion, whose name was Stephen Dixon, who also was employed in preaching. Their followers increased, and some of these began to exhort, and to preach in the best manner they could. They thought they had found a more excellent way, and were desirous that all their neighbours might be brought into it. Two persons of Markfield, John Taylor and Charles Clapham, schoolmasters, were of this class, and they, on account of their office, were thought the more qualified. These men preached frequently at Ratby, and one of them resided there for a short time, and raised a society somewhat resembling the plan of Mr. Wesley.

It may easily be conceived that these things would be noised abroad, and at times collect people from other villages to hear what these babblers had to say. There were, however, more of the curious than of the serious among their hearers, and these are generally satisfied when curiosity is gratified. Still there were a few who dared to countenance, and invite them to preach in their houses, though they were generally such as had nothing to lose, and no prospect of obtaining any temporal advantage. But, indeed, what object ought so stand in competition with the salvation of the soul, and having "the gospel preached unto them?"

1743. A poor man of Osbaston near Market Bosworth, attending at Markfield, invited the preachers to his house, and they accordingly went, and great numbers assembled from the neighbouring villages to hear. The novelty of the thing induced John Whyatt, a carpenter of Barton-in-the-Beans, to make one of the number; and he, for the first time, and under the first sermon, was brought to a sense of sin, and a conviction of his danger. He began in earnest to search the Scriptures, and to inquire what is "the way of salvation." He repeated his visit to Osbaston, the next time the preacher came, and invited a neighbour, Mr. John Aldridge, son of Mr. Thomas Aldridge, a farmer of Barton, to go with him. He accepted the invitation, and on hearing found himself in the same predicament with his companion Whyatt. Being both in earnest in the same cause, they united their endeavours to assist each other in that important work in which they had engaged, and indeed were afterwards considerably useful in spreading the gospel of Christ by their conversation and preaching.\*

The impressions made on Mr. Whyatt and Mr. Aldridge induced them to soli-

\* John Whyatt was many years a zealous preacher, and was chosen co-pastor with Samuel Deacon over the Church at Barton. John Aldridge preached a considerable time, but afterwards declined it; but he lived and died a sincere disciple of Jesus.



cit the preacher to visit Barton. John Taylor was the first who came, and he preached in Mr. Whyatt's house. He repeated his visits for some weeks, without interruption; but at length a storm arose, which seemed to threaten very serious consequences to this rising cause, though it might probably, in its effects, contribute more than any thing else, to strike its roots, and extend its branches beyond what it otherwise might have done.

Persecution for religious opinion is a sure indication of ignorance, or wickedness, or both, in those who exercise it: but, in some cases, religious characters may thank themselves for many sufferings they experience. An affected singularity, a foolish boasting of their superior knowledge, to the degradation of others, and an introduction of improper subjects into sermons, delivered before the ignorant and profane, often raises disgust and resentment, which may terminate in real persecution. This was in a measure the case in the present instance. Taylor took an opportunity to read in public a part of John Cennick's journal, in which his treatment is related, while an itinerant preacher of the gospel. This had undoubtedly a very different effect to what the preacher intended; for instead of exciting the compassion of the audience for a persecuted man, or convincing them that he had suffered in the cause of righteousness, they received sufficient instruction how to proceed in treating this new sect. The next time of meeting, therefore, a great number of persons came to Nailstone, about a mile from Barton, and used various means to disturb the congregation. Some with bells tied about them, with which they danced most merrily. Some singing, others swearing, and now and then threatening vengeance against the preacher, the house, and Mr. Whyatt, who had received him. In short, the preacher could not proceed, and was obliged to conceal himself and escape. He had however more courage than might have been expected; for he made repeated attacks, though he received repeated insults, and was shamefully abused every time he came. As the vulgar rabble could not put a stop to the preaching by their folly and noise, it somehow came into the sapient head of a swaggering farmer to unite *his* influence, and sanction their cause. He procured a fit man for his purpose, a pretty complete blackguard, equipped him with a horn, and dispatched him to the neighbouring villages to make this proclamation, that "Whosoever will attend, and assist in taking the Methodist Parson, the next time he comes, wheresoever he shall be found, shall be rewarded with A BARREL OF ALE: and shall be indemnified, though the house be pulled down where he is."

In consequence of these proceedings Mr. Aldridge applied to Sir Wolston Dixie, bart., residing at Market Bosworth, to ask advice in the affair, who listened to his complaint, and observed that they would be justified in resisting, and even firing upon, such a lawless banditti, who offered violence to their dwellings; but at the same time recommended more lenient means, and intimated his design to discountenance and punish future offenders. On receiving this encouragement from the honourable baronet, Mr. Aldridge judged it would be more prudent to take the preacher under his own protection, being a considerable farmer, and possessing somewhat more influence than Mr. Whyatt. The next time, therefore, when the preacher came, which was on the Saturday evening, a great number of people came, more for the sake of the barrel of ale than from religious motives, and began to behave in a most disorderly manner. Mr. Whyatt's house was first besieged by some of the leading desperadoes, who were headed by the constable of Nailstone and several of the principal farmers; but not finding their prize, they then ransacked every house in the village till they came to Mr. Aldridge's. Here the preacher was, and a number of people assembled for the purpose of worship, though service was not begun: and on seeing some hundreds of people rush into the yard, some of the family locked the outer door, which was soon broken open by the mob. In the passage between the outer and inner door, Mr. Robert Aldridge, eldest son of Mr. Thomas Aldridge, stood with his gun, threatening to shoot such of them as dared to proceed farther, but being unwilling to put his threats into execution, and the insurgents rushing violently in, they disarmed Mr. A., dragged him into the yard, and let the gun off in the air. The inner door being also either locked

or bolted, they tried to force it open by several of them thrusting their fingers and hands betwixt the door and the door-post. One of Mr. A.'s daughters, and sister to Robert and John Aldridge, seeing so many fingers so neatly arranged, took down the cleaver, and beginning at the top, drew it down with pretty good accuracy, and equal velocity, over the whole range; and so effectual was the device, that they all withdrew the remainder of their fingers without further expostulation. Dreadful was the outcry, and terrible the vengeance which ensued. The door was presently burst open, and the assailants became possessed of the citadel. Old Mr. Aldridge, who was very infirm, they drew into the yard, very much bruised and lamed him. Mrs. Aldridge had shut herself up in a parlour, but she could not escape their cruelty. The preacher had secured himself in another room, which was also broken open; and here their joy was full. Huzzas, and volleys of oaths, like peals of thunder, announced the capture of the parson, whom they began to march away. They likewise seized several of the hearers, and led them off also in triumph. They proceeded to Nailstone, and with the utmost derision they shewed their captives from house to house.\* From thence they went to Osbaston, about two miles distant, hoping to receive an additional reward for their exploits from — Mundy, Esq., who it appeared was too much of a gentleman to countenance such riotous behaviour.

By the time they had been at Osbaston, the evening was far advanced, and they judged it necessary to return to Nailstone. They could not, however, let any favourable opportunity slide by, which might afford them diversion, or display their inhumanity. Some of the people they drew into the brook; and Mr. J. Aldridge was thrown into a fish-pond. In the scuffle two of the persecuting gentry got in likewise, and even then used their best endeavours to drive Mr. Aldridge beyond his depth, threatening to drown him if he would not recant. He bore their treatment with Christian patience for a considerable time, till he saw he must exert himself or lose his life; and being a very strong man, and in the prime of life, he found it no very hard matter to give both his antagonists a pretty sufficient ducking, and so made his escape.

One of the company among the persecuted at this time was Joseph Donisthorpe, of Normanton-on-the-Heath, near Ashby-de-la-Zouch, who afterwards became a noted preacher amongst the General Baptists. Him they abused by taking hold of his hair and bending his neck over a gate, threatening his destruction with horrid imprecations. Others had their clothes cut and torn in pieces, were pelted with clods and dung, and led through the most filthy places, until their enemies were fatigued, and almost unable to proceed. They took care, however, that the preacher and Mr. Whyatt should not escape. The preacher they confined in a chamber at the Bull's-head, and Mr. Whyatt they suffered to sit by the kitchen fire. In a little time they would fain have dismissed him, but he was determined not to forsake his friend and teacher, and so staid the whole night, amidst the most shameful treatment. They cut his clothes, his hair, and blacked his face; all which he bore with patience. At length they quarrelled among themselves, and by fighting broke the ribs of one of their own companions. In the morning Mr. Whyatt returned home, and notwithstanding the wearisome night he had experienced, he prepared himself for worship in the forenoon, and returned to Nailstone church† for that purpose. The preacher also went to church; but he was still a prisoner, and went under a guard.

On Monday morning the constable, with some of the ringleaders of the Nailstone

\* While they were thus exposing to ridicule the preacher and his flock, he repeated at several houses the following lines;

For me my Saviour thus was led  
 For me a gazing-stock was made;  
 All praise be to his holy name,  
 Who counts me worthy of his shame.

† Barton is in the parish of Nailstone; and these people did not as yet absent themselves from their parish church on the Lord's-days.

cabal, among whom were those bold fellows whose active fingers forced the door, and so nimbly retreated on the application of the cleaver, set off with the preacher to Bosworth, and applied to Sir Wolston Dixie, at the same time laying a heavy charge against the preacher and his followers. In confirmation of their charge, the sore fingers were shewn; and indeed they formed a miserable spectacle, having been marked very sufficiently to be seen by others, as well as felt by the owners. The baronet, of course, wished to know what their fingers had been doing, to be cut in such uniform order. The story was related, and afforded no small diversion; though in the issue the preacher and his friends became rather the objects of the ridicule than of the protection of the magistrate. They were branded with the name of Methodists, and loaded with calumny, and every measure, whether legal or otherwise, was thought justifiable, if it could suppress the heresy and punish its advocates.

Sir Wolston not choosing to settle the business himself, bound the parties over to the next quarter session at Leicester.

On retiring from Sir Wolston Dixie's they received fresh abuse from the populace, who were waiting for the opportunity, and who seemed encouraged by the manner in which Sir Wolston had behaved. They assailed them with dirt, and obliged them to fly. J. Taylor (the preacher), J. Aldridge, and Whyatt, ran toward Hinckley, and were pursued some miles. J. Whyatt was overtaken and put into ditch of water, and much abused. He afterwards returned by Osbaston, not daring to go through Bosworth; but on his approach to that place he found the whole village in an uproar. A large bonfire was made, as a testimony of their joy on the defeat of the Methodists, as they called them; and various threatenings were denounced against all whom they might catch in future. Some cried they would burn the Holy Ghost with the Methodists, with other expressions which proclaimed their ignorance, as well as impiety.

The same day, while the parties were before Sir Wolston, a gentleman of Coventry, and his brother, who lived at Ratby, both Dissenters, being on a journey, put up at the Wheat-sheaf in Bosworth, and hearing of the proceedings, expressed a desire to see the preacher, and availed themselves of the opportunity to speak with him. This immediately drew a suspicion on themselves. Indeed they openly defended the cause of the persecuted, till they experienced similar treatment. They were abused in the inn, pushed into the street, their saddles were daubed, their bags cut open and filled with dung, and it was with difficulty they could escape personal injury. They, however, brought an action against the principal persons concerned, and recovered the damages.

In consequence of these disturbances, and the countenance given to the persecutors, it was not practicable to meet publicly as they had done before; but still the union of the people with each other, and their attachment to the cause, were preserved and strengthened. They continued to meet together as often as convenient, for the purpose of social friendship and religious instruction. They attended the established church, though much dissatisfied with the doctrines they generally heard. Several of them were rather partial to a clergyman at Markfield,\* whose mode of preaching was more evangelical, and whose spirit and behaviour was candid and benevolent. Some of them took courage to speak to Mr Ellis, and also to the Rev. Mr. Holwell,† the clergyman of Nailstone; but they failed in gaining that satisfaction which they wished for, which contributed to weaken their attachment to the established church, and to make them determine on a total dissent.

During the interval betwixt their appearance before Dixie, and the quarter session, they continued to receive new insults, and met with increasing trials. Some who depended on their labour for subsistence, and who had large families, were deserted by their employers, and thus were very much injured in their temporal circumstances: all which they bore with fortitude, and even "took joyfully

\* The Rev. Mr. Ellis.

† Mr. Holwell once preached a railing sermon against these people and their tenets, and challenged them to come forward and defend them. Mr. John Aldridge accepted the challenge.

the spoiling of their goods, knowing that in heaven they had a better and an enduring substance."

The session being just after Christmas, anno 1744, Mr. Aldridge, Mr. Whyatt, and Mr. Taylor, the preacher, with several other of their friends, met at the Castle, at Leicester. The cause was tried, and strange to relate, the poor Bartonian methodists were cast. The story of the cleaver was brought forward, and the wounded fingers exhibited in court. Terrible complaints were lodged against them, and not a few false witnesses were suborned to criminate them. Their attorney,\* seeing that partiality governed the whole of their proceedings, and that no redress could be obtained for his clients there, advised them not to sit down by their decision, inasmuch as he assured them it was in direct opposition to the law of the realm. Application was accordingly made to Sir John Strange, who gave his opinion decidedly opposite to the verdict of the jury. Mr. Peck therefore indicted the principal offenders in the crown-office.

When the verdict was given in favour of the people of Nailstone, it is scarcely possible to conceive the infernal triumph. Every outrage was deemed a virtue, when committed against the Methodists; and when letters were afterward sent to the persons indicted in the crown-office, they treated the letters with contempt, making a parade of tearing them, and trampling upon them in the street. Thus they set every thing at defiance, and persisted in their usual mode of harrassing the Barton people, till the following summer, when the rules of court and a citation from the crown-office, were sent to each person indicted.

When the attorney's clerk went to Nailstone to present the citations, most of the persons for whom they were intended were gone to a fair held at Bosworth. The clerk went to Bosworth after them, and found the persons he wanted, who then began somewhat to lower their note. The fair being a time of diversion, one of the men to whom the clerk had a commission was about to display his oratory in the public fair, by preaching a Methodist sermon. His congregation was collected, he mounts the stool, and begins to draw up the muscles of his face to put his countenance in the true methodistic form. The clerk, being in the crowd, stepped up at that instant with the citation in his hand, saying, "Here, my lad, I'll furnish you with a *text*:" but, alas! the methodistical mimic could not read it, and might have remained ignorant of its contents, had his auditory been as ignorant as himself. He was soon instructed into its meaning; but it damped the flame of his devotion, made his face longer than before, and instead of performing his exploits to a gaping crowd, was glad to sneak away in disgraceful silence.

After the presentation of these citations the clouds withdrew from Barton, and rested over Nailstone. Foreboding fears arose as to the consequences of their late proceedings. They began to pay their court to those whom they had so long abused, and wished for terms of peace. A meeting was accordingly proposed by the people of Nailstone to be held at Leicester, and the Barton people were invited to attend. The affair was settled at this meeting on the condition of the persecutors paying all the expenses incurred by their proceedings from the first. These were indeed very moderate terms, when it is considered that many of the Barton people had sustained considerable loss of property through the riotous conduct of their enemies, had wasted much time, and suffered very considerably in their business besides. But mercy triumphed over justice in the whole of their behaviour, which though their persecutors did not deserve, it was to their honour to manifest. Lenient as they were, the expenses fell pretty heavy on about seven or eight of the farmers, and two or three others were so far alarmed at the approaching storm, that, previous to the final agreement, they fled, and were never more heard of.

After this time, the people of that neighbourhood were pretty well cured of the persecuting mania, and (a few instances excepted) suffered the Methodists to enjoy their sentiments in peace.

(To be continued.)

\* Mr. Peck, of Leicester.

## QUERY.

DID the commission, mentioned in Mark xvi. 15—18, extend beyond the Apostolic age? If so, why do not the signs follow?  
G. B. B.

## REVIEW.

THE BITER BIT; or, an Answer to "The Dregs Examined." By the RECTOR OF CONGERSTONE.

WITH a view to administer a little wholesome rebuke to Mr. Knollis, whose extravagant pretensions and movements have been as annoying to the better part of churchmen as to the dissenters in his neighbourhood, we inserted the strictures of "Observer" in our May number. This liberty, of which he has no right to complain, he being the assailant, has very greatly disturbed the proverbial serenity of his temper, and led him, besides talking, as is reported, of things very unclerical, by way of rejoinder, to indulge his *cacoëthes scribendi* in the production of what he chooses to call his "Biter bit." Often has the admonition been given to petulant persons, not to make too much show of their propensities, lest their weakness should expose them to ridicule. In this case "Observer" sees the canine instruments of torture, but as for feeling them, that is out of the question.

Our readers deserve an apology for the notice that is taken of this last effort. But as it is remarkable in its way, and very amusing, and we promise to be very brief, we hope that they will endure it. Mr. Knollis assures us of his own valour—"We too are ready," he says, "to 'play the man,' and convince our adversaries," &c. It is really interesting to observe how adroitly he attempts to "play the man." He pours his wrath on the defenceless heads of his dissenting neighbours, by giving a number of garbled statements as to what they have said of him, and to him, in consequence of his ungentlemanly intrusions: he is careful to style them "*anabaptists*—a mushroom sect of yesterday, taking their rise in the rebellion and bloodshed of German revolters, and still in their malignant hatred and impotent rage against Christ's Church, showing *whose* they are, and *whom* they serve"—"that paltry sect assembling at Barton-in-the-beans, a place of pretended worship:" he intimates that satan was "the first dissenter:" he boasts of the rapid circulation of his "Dregs," which it seems were given away—honours the production of a mere 'prentice boy with a long quotation, as a formidable blow at the Church—threatens the "sneaking cowards," who he says have troubled him with anonymous letters, (?) that if "he discovers them

he will prosecute them to the uttermost farthing"—assumes that Greek words have a contrary meaning in the New Testament from what they have in Greek authors—and concludes by valiantly stating his "fixed determination to take no further notice of any dissenting slanders, or to answer any anabaptistical periodicals." What is the part played by Mr. K. in this comedy, must of course be left to the judgment of his readers. His warmest admirers will scarcely say he "played the man."

Let us now see how he plays the priest and the polemic. He reiterates, in various ways, the assertion, that "by the appointment of God" he has the charge of "all souls whatsoever in his parish," and urges as an indisputable proof, that the bishop, and not the patron of the living, appointed him! But as the patron gave him the rectory, for a time, at least, and the bishop could not invest him with it without his consent, it is virtually the appointment of the patron. This is too well understood to be explained away. And then, the bishop, who appointed him? Is it not as notorious as that the sun shines at noon, that his appointment is virtually with the crown? The solemn pretension, therefore, of having charge from heaven of all the souls in a parish, through such a medium, can impose only upon the understandings of children.

Mr. K. disclaims all connexion with the Puseyites; though he was their apologist in his sermon before the bishop, at his primary visitation last year.\* He says that he has always preached justification by faith only; but he does not tell us how this agrees with baptismal regeneration. He denies that the Church of England is a branch of that of Rome; though the orders and liturgy of Rome are retained. But why proceed farther with a person so possessed with contradictions, as to lament in one sermon that "*persons will sign testimonials, so as to be the instruments of admitting immoral men into holy orders;*"† and in another, asserts that the wickedness of ministers "will never prevent" their flocks from being benefited by their ministry, and that because they have been lawfully appointed.‡ In reference to these contradictions, as well as many others, we are constrained to use his words, "Let

\* Page 31.

† Visitation Sermon, p. 10.

‡ Sermon at Diggeswell, pp. 9, 10.

Church people think and judge, if these and similar statements are the genuine effusions of the Spirit of Christ."

The statement that dissenters wish to persecute churchmen, comes with a bad grace from one who belongs to a party in the church that has always persecuted when it has had the power—an admirer of "the venerable and much-enduring Laud."!!! All dissenters wish is to be let alone, quietly to follow out the guidance of God's word and their own consciences; and if young gentlemen, fresh from college, will assume popish airs, and strut in the garments of Babylon,\* they are at liberty to do so; but when they violate the charities of good neighbourhood, and step aside to insult and anathematize those who, for the sake of a good conscience, do not range under their banner, they must not be surprised, if, in a free country, they occasionally meet with some measure of merited rebuke.

INCOMPETENCY OF DR. HENDERSON as an *Umpire on the Philology of the word Baptism, proved from the unsoundness and extravagance of the principles of interpretation implied in his letter to Mr. Brandram, with reference to that question.* By ALEXANDER CARSON, A. M. London: Simpkin & Marshall. 8vo. pp. 24.

"FALSE principles of interpretation are the chief source of the corruption and ordinances of Scripture. It is not possible that conclusions so very different on almost every question, should be grounded on the same words, if on all sides the same sound and self-evident laws of language were employed in the deduction. The meaning of the word baptism has no difficulties arising from its use, or its origin; and never has been questioned by any of the great masters of Greek literature. The claims of *immersion* never have been disputed but from the necessity of shielding present practice; and on grounds subversive of sound criticism. Immersion can be evaded only by trampling on first principles, and by establishing false principles. A more flagrant manifestation of this I have never seen, than in Dr. Henderson's letter to Mr. Brandram. He grounds on principles of interpretation, which, if admitted, would render all language definitely inexplicable. This may be supposed a learned question, but I engage to take my unlearned reader with me. To understand my arguments, and estimate their force, I demand nothing but a sound and an unprejudiced mind."

Such are the statements with which Mr. Carson commences this valuable pamphlet.

\* See Visitation Sermon, *passim*.

We have not space to follow him through his lucid argument, but do most cordially recommend its perusal to all our readers, and especially to our students and junior ministers. A more searching and complete exposure of philological fallacies does not exist in any language.

A BOOK FOR THE SABBATH; in three parts. I. *The origin, design, and obligation of the Sabbath*; II. *Practical improvement of the Sabbath*; III. *Devotional exercises for the Sabbath.* By J. B. WATERBURY. Tract Society. 18mo., pp. 238.

THIS is really a beautiful little volume. It is learned, argumentative, devotional, and written in a clear and elegant style. The first part consists of a series of excellently written chapters on the obligation, and perpetuity, and importance of the Sabbath; the second directs how to hallow it so as to derive the most spiritual benefit from its sacred seasons; and the third contains fifty-two meditations and prayers suitable for every day, but especially the day of rest. If all transatlantic reprints were equal to this, England would soon become deeply indebted to the new country.

THE CHRISTIAN ARMOUR. *Ten Sermons, by the REV. S. WALKER, B. A., late of Truro, Cornwall.* Tract Society. 18mo., pp. 126.

THESE ten sermons are founded on Eph. vi. 13—19. They constitute a complete course, and evince a deep acquaintance with the human heart, and a firm grasp of the sublime truths of evangelical religion. They were preached during the last century, and we doubt not that their publication will do good in this.

THE SEED. *Illustrated with Engravings.* 16mo., square, pp. 32.

COMMON SENSE; or, *hints on your nearest and most considerable affairs.* 32mo., pp. 64. Tract Society.

THE first of these is a beautiful book, which gives most interesting and scientific information on the growth, variety, coverings, and dispersion of seeds, illustrated by engravings.

The second contains useful hints on scepticism, selfishness, vague views of religion, and self-love; very fit for a present to the young of both sexes.

FREESTON'S DIRECTIONS, &c. *Northampton: J. Taylor.*

THIS admirable book, as is generally known, has been for a number of years out of print. Mr. J. Taylor, of Northampton,

has recently purchased the copyright, and reprinted the book. Mr. T. has made this generous proposal,—that out of every copy sold by the ministers or deacons of our Churches, to their members, he will devote the sum of One Shilling towards the reduction of the debt upon our meeting-house. If, therefore, you dear brethren, the ministers and deacons of our Churches, would be

kind enough to exert yourselves to promote the sale of the work among your friends, you would thus promote the interests of religion, not in assisting the circulation of the book merely, but likewise in doing good to the General Baptist interest of this town.

N. B. All orders must be sent to Mr. J. Taylor, Gold-street.

Northampton.

W. JARROM.

## OBITUARY.

**GEORGE WILDERS.**—Died, March 13th, 1841, after a severe illness of thirteen days, George, son of Mr. W. Wilders, General Baptist minister Kegworth, aged twenty. He was the subject of religious impressions when very young, and at the age of seventeen was baptized and received into the Church. Though his course was so short his orderly conduct and sweetness of temper had won the esteem of all his acquaintance. His intellectual powers were considerable, and his devotion to study hastened his death; the hours that should have been given to exercise or repose being spent over his books. This predisposed to typhus,

the disease of which he died. During a great part of his affliction he was deprived of his reason, yet in his few lucid moments he expressed himself as relying on the Redeemer entirely, and his friends cherish the hope that he is now with Christ.

At the instance of his medical attendant, his remains were interred the following day, without being taken into the chapel, and Mr. William Smith, of Sutton Bonington, improved the event to a large and deeply affected auditory.

“Ostendent terris hunc tantum fata, nec ultra  
Esse sinent.”

J. W.

## INTELLIGENCE.

**MIDLAND CONFERENCE.**—The Midland Conference assembled at Hugglescote on Tuesday, June 1st. As the Missionary ordination was held at Nottingham at the same time, the attendance of ministers and brethren from a distance was slender, but a gratifying number of friends from adjacent places were convened together. Mr. Yates, of Thurlaston, offered prayer, and Mr. Orton, pastor of the Church, presided. In the absence of the Secretary, Mr. Buckley was requested to officiate *pro tempore*. He states from the Churches furnished pleasing evidence that the Lord was with his servants and giving testimony to the word of his grace. Though so small a time had elapsed since the last Conference, and though many of the Churches, including some of the largest in the district, sent no statement, yet forty were reported as having been baptized, and 110 as being candidates for that solemn ordinance.

1. Much sympathy was expressed with the Hugglescote Church on account of the disadvantageous circumstances under which the Conference was held.

2. It was thought exceedingly desirable to adopt some method to render the Conferences more promotive of the spiritual improvement of those who attend them. It was suggested that if some important practical question was discussed it could not fail of being attended with good: in ac-

cordance with this suggestion, the obligations of christians individually, to exert themselves to extend the cause of Christ was considered, and many serious and weighty remarks were elicited.

3. The next Conference to be held at Nottingham, Broad Street; Mr. Stevenson, of Leicester, to preach in the morning.

Mr. Orton opened the morning service by reading and prayer; and Mr. Stanyon, of Melbourne, preached from Isaiah lii. i. “Awake, Awake, put on thy strength, O Zion!” In the evening, Mr. Buckley prayed, and preached from 2 Thess. i. 10. “He shall come to be glorified in his saints, and to be admired in all them that believe.”

J. BUCKLEY.

**LINCOLNSHIRE CONFERENCE.**—This Conference assembled at Gedney Hill, on Thursday, June 3rd, and was numerously attended. Mr. Burditt, of Long Sutton, delivered a very useful discourse in the morning, on Christian fellowship, from Phil. i. 4, 5.; and in the evening a Home Missionary Meeting was held, which was addressed by the brethren present. The minister of the Church having removed to the Isle of Axholme, in this county, our venerable brother Ewen, of March, presided.

1. The number of persons baptized since last Conference was stated to be fifty-four, and there are many inquirers.

2. The Treasurer of the Home Mission,

Mr. W. Wherry, of Bourne, presented his account of the receipts of the year, which was of a very favourable character. The Secretary was requested to prepare a report of the Society for circulation in the Churches of the district.

3. The former grant of £20 to the Home Missionary at Wendling was renewed; the progress of the cause of Christ, in that neighbourhood, being very encouraging. A grant of £15 was made to the stations of Stowbridge and Magdalen.

4. Letters were read respecting the health of Mr. Somerville, and the state of the cause at Stamford. It was finally resolved that the Stamford station be conducted by the Conference for the next quarter. That Messrs Peggs and Wherry provide supplies. That Mr. S. be presented with £5. for his voyage of health; and if he wish to return to his station, that he correspond with Messrs. Jones, Peggs, and Yates, on or before the next Conference.

5. With regard to Fen Stanton, it was determined that Messrs Lyon, Paul, and Smith, be a committee to arrange with Mr. G. White, of Sutton Colefield, near Birmingham, that he may pay a visit for a few weeks before the next Conference.

6. Messrs R. Clark, and R. Wherry, delivered their report respecting the Widow's Fund, to the following effect:—"We have audited the above account, and find a balance due from the treasurer, (Mr. Butters) of £26. 14s. 6d., and a further sum due from the Home Missionary Society, of £29 14s., which we think should be paid."

7. In reference to this money, lent to the Home Mission in its difficulties in 1829, after much discussion, it was resolved: "That the Conference, observing that a sum of money was lent from the Widow's Fund to the Home Mission, which cannot now be repaid, desire to express its hope, that in future, no such misappropriation of any funds will be sanctioned, nor this case be considered a precedent."

8. The arrangement of the course of the Conference, and the two cases from Fleet, were deferred.

The next Conference to be at Chatteris, on Thursday, Sep. 2nd; Mr. Rose to preach in the morning, and a Home Missionary meeting to be held in the evening.

J. PEGGS, Secretary.

BARTON CHAPEL.—This new and beautiful building was opened for public worship, on Tuesday, June 15, and on Lord's-day, June 20. On the first of these days sermons were preached, morning and evening, by the Rev. J. P. Mursell; and in the afternoon, by the Rev. J. Goadby, of Lei-

cester. The devotional exercises were conducted by the Revds. Barnet, of Blaby; T. Stevenson, of Leicester; Jones, of Syston; and Tunnicliffe, of Longford. Mr. Wileman, of London, gave out the hymns. On the Lord's-day, sermons were delivered afternoon and evening, by the Rev. J. Stevenson, A. M., of London. Brother J. Tyers, of Leicester, prayed in the afternoon. On the Monday following a tea meeting was held in the afternoon, when addresses were delivered by the Revds. Derry, of Barton; Wigg, Stevenson, and Goadby, of Leicester; and a concluding sermon was preached in the evening, by Mr. Goadby, from 1 Kings, viii. 66, "And they went unto their tents joyful and glad of heart, for all the goodness that the Lord had done for David his servant, and for Israel his people." The congregations on the Tuesday were very large in the afternoon and evening. On the Lord's-day they were overflowing; and on the Monday, upwards of 250 friends took tea in the school rooms and chapel. The sermons and whole services were replete with deep religious interest and enjoyment, and will long be remembered by all who attended them. The total expense of the chapel, school rooms, additional ground, and encircling wall, palisades, &c., will be upwards of £850. The subscriptions of the friends amount to about £550; and the collections at the opening services, were on Tuesday £61, on the Lord's-day £70, and on the Monday, with the proceeds of the tea, £20, making a total of £152, so that another effort of our spirited and excellent friends here, will sweep away the debt, and render the whole a pleasing evidence of their zeal for the house of the Lord.

MEASHAM.—On Lord's-day the 13th, and on Wednesday the 16th of June, the opening services were held in the new General Baptist Chapel, Measham. The sermons were preached on the Sunday, in the morning and evening, by the Rev. J. Wallis, of London, and in the afternoon by the Rev. J. Goadby of Leicester, in the room of his revered father, in consequence of his extreme indisposition; and on the following Wednesday, by the Rev. Dr. Morison, of London. Our much valued friend, Mr. Wileman, of London, kindly assisted in giving out hymns, and the Revds. G. Legge, T. Stevenson, both of Leicester, and J. Barnett, of Blaby, in leading the devotional exercises. Many dear friends and ministers from the neighbourhood were present. The congregations were large, and some of them were deusely crowded. Great interest was excited; a sacred and



happy feeling pervaded the assemblies; and it is hoped the fervid and hallowed appeals made from the pulpit will not soon be forgotten. The collections amounted to the liberal sum of £132 10s.; and very gladly do the minister and members of the Church take this opportunity of very gratefully acknowledging the kind sympathy and christian liberality manifested by their friends, particularly by Mr. Wileman, while their united prayers ascend to the Great Head of the Church, that amid the solemn scenes of the last day it may be said of multitudes, in reference to this place, "This and that man were born there."

The dimensions of this neat and commodious edifice are 46 feet by 36, inside measure. There are three galleries, and two spacious school-rooms; the upper one opens into the chapel, behind the pulpit. It may not be deemed superfluous to remark, that the place was universally admired; and that great praise was pronounced in favour of the architect, Mr. Salesbury, of Ashby; and of the builders. *Measham, June 1841.* G. STAPLES.

**BOSTON.**—The services connected with the opening of the new side galleries and staircases of the General Baptist chapel, Boston, besides realizing the handsome sum of £70, have afforded to many hundreds a high gratification. The sermons on Sunday (June 13th) by the Rev. Messrs Smith, of Quorndon, and Matthews, of Boston, were excellent; but at the tea meeting, on Monday, (June 14th) the most intense interest was felt for an hour and a half in an address from the Rev. J. G. Oncken, of Hamburg, (a friend of Mr. Matthews,) whose account of the state of christianity in Hamburg, and other parts of Germany, Norway, &c., and the sufferings of himself and colleagues, were of the most affecting description: the only regret was, that the address was not further prolonged. Interesting and appropriate observations were also delivered by the Rev. Messrs Matthews and Smith. Tea was provided in a spacious booth erected in the chapel yard, tastefully adorned with flowers and evergreens; and also in the chapel and school rooms. Of the tea meeting it may be said that it far exceeded the most sanguine expectations of the friends; about 800 meeting together to enjoy the delightful beverage, and shew their christian friendship to their brethren who had been adding improved accommodation for their increasing congregation.—*Stamford Mercury.*

**BELGRAVE, NEAR LEICESTER.**—*Opening of a New General Baptist Chapel.* The friends at Archdeacon-Lane having for sev-

eral years maintained public worship in this village, a neat and beautiful small chapel has recently been erected for the use of this section of their Church. This good object was furthered by an opulent and liberal member of the Archdeacon-Lane Church, residing in the village. The chapel is capable of accommodating upwards of two hundred people. The opening services were on Lord's-day, June 13th, and the following evening. Excellent and appropriate sermons were delivered; in the afternoon by the Rev. J. P. Mursell, and in the evening by the Rev. S. Wigg. The pastor of the church preached on Monday evening. Collections upwards of £18 10s.

**LONG SUTTON, LINCOLNSHIRE.**—A new and commodious chapel is about to be erected in this place. It is to occupy the old site. We have seen the plans, and are rejoiced at the spirited efforts of our friends in this place. The old chapel, which was opened in 1818, was begun to be taken down on Mouday, May 24th.

**BAPTISM AT FRIAR-LANE, LEICESTER.**—On Lord's-day, June 6th, 1841, twelve persons were baptized in this place, three males, and nine females. Four of these were Methodists from a neighbouring village. An appropriate discourse was delivered on the occasion, by the minister of the place, from 1 Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" S.

**BAPTISM AT HINCKLEY.**—On Lord's-day, May 6th, the ordinance of believers' baptism was administered to six persons, three of whom are teachers in our Sabbath-school. Mr. Taylor preached on the occasion from Acts viii. 36—38. After which, Mr. Shore gave a very animated and affecting address to a numerous and attentive congregation, and administered the sacred rite. This was a day of much spiritual enjoyment to us. JAMES PRATT.

**BAPTISM AT LEEDS.**—On Wednesday evening, June 9th, 1841, six persons were baptized in the South Parade chapel, Leeds, which was lent to us by the Rev. J. E. Giles, and his friends. A sermon was preached by Mr. Hudson, from Mark xi. 28, after which the candidates were baptized. The accommodations for administering this sacred ordinance are exceedingly good, and our friends publicly professed their faith in Christ with great propriety and pleasure. Some of the friends in connexion with the chapel rendered us every possible assistance, for which we feel thankful. We hope the impressions made were favourable, and trust

that the interest excited may be permanent. May many opportunities of a similar kind be enjoyed in succeeding years in connexion with our infant cause in Leeds. Open air services have been commenced on Lord's-day afternoons. The congregations in the vicar's croft have been large, numbering from four to eight hundred persons; to whom the word of life has been preached, and among whom many tracts have been distributed. With one exception, namely, some little dispute with an infidel socialist, the people manifested great attention. The concessions made by him, and the reply given to him, evidently left impressions upon the minds of the people greatly in favour of the truth as it is in Jesus. Since these labours were commenced, the congregations in Albion chapel, in the evening, have rather improved. Our prosperity has not been what we could wish; yet the Gospel has been preached to many, and some sinners have been brought from the world to Jesus Christ. Many tracts have been distributed, and religious books have been given and lent to many. The word of the Lord has not returned void of success, nor will the scattered seed all be lost. May all of it bear fruit unto eternal life; and the Church formed long exist and prosper in every good word and work.

**HALIFAX.**—On Lord's day, June 6th, the ordinance of immersion was administered in our chapel to ten persons, five males, and five females. In the evening they were publicly recognized as members of the Church, when the ordinance of the Lord's-supper was administered.

**MALTBY.**—On Friday last a social tea meeting was held in a large tent, kindly supplied by the amiable and benevolent Robert Abbott, Esq., of Thurlby, near Alford, erected in the yard of the General Baptist Chapel, Maltby-le-marsh. The afternoon being exceedingly fine, a large company of persons assembled, when about 150 partook of tea, and in the evening addresses were delivered in the chapel by Messrs Kiddall, (the minister of the place) Catley, Bellamy, and Starbuck. The address of Mr. Kiddall was highly interesting, tracing back the Baptist cause at Maltby for 145 years. The other addresses were very appropriate, and were listened to with marked attention. After singing part of the admirable hymn, beginning with, "Blest be the dear," &c., and prayer by Mr. Kiddall, the assembly was dismissed. The profits of the meeting will be appropriated to the repairing, cleaning, &c., of the above named place of worship.

**WEST BUTTERWICK.**—On Lord's-day, June 13th, 1841, brother Kiddall, of the Maltby Church, preached for us three times in aid of our Sunday-school funds. The morning congregation was small; but in the afternoon and evening there was a good attendance. Several of the children recited hymns, &c., and were presented with some small books in the way of reward. The General Baptist cause has been at a low ebb in the isle for some time, but its friends are anticipating better days. They have secured brother Billings from Gedney as a preacher amongst them. His labours, hitherto, appear to be highly acceptable. May they be increasingly so, and may real and lasting prosperity be their happy result!

**MAGDALEN.**—*Open air preaching and Baptism.*—On Lord's-day, May 30th, the ordinance of believers' baptism was administered by Mr. I. C. Smith, to three friends on a profession of their faith in Christ. A powerful and impressive sermon was preached on the occasion by Mr. Wignor, of Lynn, which was listened to with the deepest attention. What added much to this interesting time was, a leader among the Primitive Methodists promptly came forward, and was baptized, forthwith, in the presence of hundreds of spectators. The inquirers' meeting at Stowbridge is encouragingly attended. A FRIEND.

**GENERAL BAPTIST EXTENSION.**—*Prize Essay.*—The Adjudicators on the General Baptist Extension Prize Essay, have awarded the first prize of ten guineas, with twenty-five per cent. added, to the Rev. J. C. Pike, of Wisbech; and the second prize of five guineas, to the Rev. J. Peggs, of Bourne. The work will be published with as little delay as possible.

June 18th, 1841.

G. HESKETH.  
[The number of competitors is not named.—ED.]

**RUSHALL.**—Our case demands your serious attention. We were, for want of room, obliged to enlarge our chapel, and as it was much out of repair, the expenses exceeded our anticipation. We erected a new vestry, a new gallery, a new board floor, and new seats to the chapel. The cost is £150. Our chief creditor is in rather a precarious state as to his circumstances, and we fear for the consequences. We have raised upwards of one third of the money, and if our brethren can help us in our present distress we shall be very greatly obliged, and shall feel the greatest pleasure, at some future time, in helping others to the utmost of our power.—Wm. White, Minister. N. Wise, J. Andwies, Deacons.

**HOLBEACH.**—*Tribute of respect to Mr. Yates.*—It is with no ordinary feelings of delight and gratitude to God, for the degree of success which he has been pleased to confer on the exertions on the Church at Fleet in this place, that we record the proceedings of a meeting held on Wednesday, June 16, 1841. About the year 1681, it is recorded in the History of the General Baptists, "that a Mr. James Marham settled at Holbeach, and determined to endeavour to raise an interest. This created violent opposition; the laws were enforced against him, and in less than a year levies were made upon him for fines to the amount of several scores of pounds. He was frequently driven from one justice to another for four days in the week; still he persevered. On one occasion a magistrate thus addressed him, "Marham, I will send you to jail, and I will ruin the anabaptist meetings in this country, or they shall ruin me out of my house. The people of Holbeach were all of one religion till you had meetings in your house." To prison the good man was sent, and sustained great loss and charge before he regained his liberty. He was afterwards stripped of all his goods, and obliged to board himself and his wife for more than a year. He still persisted, until his enemies were so enraged that they threatened "to knock him on the head." He was, however, preserved from their fury, and lived to do much, and suffer much, for the good cause in other places. Notwithstanding this storm, the Baptist interest was supported at Holbeach, and appears to have been the origin of the Church now existing at Fleet. On various occasions, the Church at Fleet has endeavoured to repay this debt of gratitude by extending the labours of their minister to this town. During the ministry of Mr. Wm. Burgess, preaching was carried on for some time. Again, during the ministry of the late Mr. Thos. Rogers, public preaching was conducted on various occasions, and many have reason to bless God for these labours. But from an inability more fully to occupy the field, it was deemed necessary to discontinue these occasional services, until there appeared a fairer prospect of adequately attending thereto. About midsummer 1839, it had been resolved to engage an assistant minister, when it was delightfully anticipated by the friends in the neighbourhood that better days were in reserve for them. But the all-wise Disposer of events thought otherwise, and in his unerring wisdom removed both his servants to their reward on high.

On Sunday, June 21st, 1840, Mr. Thos. Yates, late of Melbourne, having removed

to Fleet, commenced regular preaching on a Lord's day afternoon, in a very eligible and commodious public room, capable of accommodating upwards of 300 persons. The success which has attended his labours is highly gratifying. A numerous and attentive auditory gladly listen to the truths of the everlasting Gospel, which he has been permitted to declare unto them. The previous minister, Mr. Thos. Rogers, having, in the summer of 1839, completed a period of twenty-five years labours over the Church at Fleet, it had been contemplated to commemorate that event by some public demonstration of affection and respect; but which, from the efforts made to promote the erection of a new chapel at Gedney Broadgate, it was deemed prudent to defer, until, alas! illness, and the hand of death, removed him beyond the sphere of such transitory enjoyments, to the more enduring pleasures of that state where only it can be fully appreciated that "the perpetuity of bliss is bliss." On this occasion, the friends wisely determined to *take time by the forelock*, and at the close of the first year invited their beloved minister to a public tea meeting; the proceeds of which should be afterwards presented to him as a token of more substantial affection and regard. On this occasion about 180 persons assembled together, in the spacious and convenient building used for preaching, and the spirit and feeling manifested on the occasion strongly contrasted with that displayed about 160 years previous, towards the then persecuted James Marham. We may truly exclaim, "What hath God wrought!" In the evening a missionary meeting was held in aid of the General Baptist Foreign Mission to Orissa, when Mr. W. Stanger, of Fleet, presided, and Messrs Yates, Edwards, and Burditt, severally addressed the meeting; and the sum of £3. 4s. 6d. was received, which it was resolved to appropriate to the Berhampore orphan asylum; and that a boy be supported there, to be named James Marham, after the persecuted individual who was first instrumental in introducing the cause into this neighbourhood. It is hoped the feelings produced on this occasion may produce fruit that will redound to the glorious spread of the Redeemer's kingdom both at home and abroad.

**MEASHAM.**—It is expected that the ordination of Mr. Staples, as the pastor of the General Baptist Church here, will take place in the course of the present month.

**GENERAL BAPTIST ASSEMBLY.** (*Old Connexion.*)—The General Baptist Assembly was held at Worship-street meeting-house, on Whit Tuesday, June 1st, 1841.

Several friends were present from the country Churches, as well as from those in and near London. The letters from the Churches were of the usual tenor, and contained little intelligence of a striking character. The sermon was preached by Mr. S. Martin, pastor of the Church at Trowbridge, in Wiltshire, one of the most laborious ministers in the connexion, and one whose sentiments are the nearest to what are commonly called evangelical. His labours at Trowbridge have been eminently blessed; and he has, we believe, the largest Church in the connexion. His sermon was taken from Psalm lxxii. 19, "And let the whole earth be filled with his glory. Amen and amen:" and his animated and solemn appeals to his hearers, made a deep impression, which we trust will, by the divine blessing, be productive of good. The members of the assembly, and friends, afterwards dined together at the White Hart tavern, Bishopsgate-street, and returned to tea at the chapel. Several gentlemen addressed the company in the afternoon and evening. J. C. M.

**EVENING SERVICES AT WORSHIP-STREET, LONDON.**—Mr. Means (whose book on the atonement was reviewed in the Repository for Feb. 1839,) resigned his pastoral charge in Coles-street, London, in

March, 1839, in consequence of the dissatisfaction which his sentiments on that subject had excited among a part of his flock. After remaining some time without any regular engagement, looking out for an opening to resume his ministerial duties, he was enabled to engage the meeting-house at Worship-street, occupied by the General Baptist Church (old connexion) under the charge of the Rev. B. Murdon, M. A., for an evening service on Sundays and Wednesdays. Mr. Means began his labours here on Sunday, Dec. 8th, 1839, and has continued them ever since. His difficulties, from the peculiarity of his position, have been considerable; but he has reason to rejoice that they have not been vain. He has faithfully unfolded what he considers to be "the truth as it is in Jesus," and has exhibited the cross of Christ as the ground of the sinner's hope. He has had delightful evidence that his hearers are, many of them, becoming more and more impressed and influenced by the great doctrines of the gospel, and that a work of grace is going on in their hearts. Seven persons have been baptized within the last ten months, and Mr. Means is expecting to be shortly called on to baptize others. The number of communicants is also increasing. The Sunday evening congregation averages from forty to fifty.

## POETRY.

### ODE.

LONG has the harp of Judah hung  
Neglected, broken, and unstrung,  
Beneath the willow's shade;  
While Israel's solitary bands,  
By foreign streams, in foreign lands,  
In saddest moods have stray'd.

But since our God reveals his face,  
And smiles upon his chosen race,  
We'll take our harp again;  
Tuned as in former happy days,  
To notes of gratitude and praise,  
We'll raise a joyful strain.

Our songs shall be of Jesu's love,  
Who left th' ethereal courts above,  
To bear our guilt and shame;  
Th' eternal, uncreated Word,  
Both David's Son, and David's Lord,  
JEHOVAH is his name.

So vast the theme, it might inspire  
An angel's song, a seraph's lyre,  
Such wondrous grace to tell;  
Wake, harp of Judah! bear the sound  
Far as creation's utmost bound;  
All hail! Immanuel.

### THE COMMUNION OF SAINTS.

HEB. XII. 22—24.

NOT to the mount that burned with fire,  
To darkness, tempest, and the sound  
Of trumpet waxing higher and higher,  
Nor voice of words that rent the ground,  
While Israel heard with trembling awe,  
Jehovah thunder forth his law:  
But to Mount Zion we are come,  
The city of the living God,  
Jerusalem, our heavenly home,  
The courts by angel-legions trod,  
Where meet in everlasting love  
The Church of the First-born above:  
To God, the Judge of quick and dead,  
The perfect spirits of the just,  
Jesus, our great new-covenant Head,  
The blood of sprinkling,—from the dust,  
That better things than Abel's cries,  
And pleads a Saviour's sacrifice.  
O hearken to the healing voice,  
That speaks from heaven in tones so mild!  
To-day are life and death our choice;  
To-day, through mercy reconciled,  
Our all to God we yet may give;  
Now let us hear his voice, and live.

J. MONTGOMERY.

## MISSIONARY OBSERVER.

## ORDINATION OF MR. GRANT,

*As a Missionary to Orissa. Appointment of Mr. Brooks, with Mrs. Brooks, Mrs. Grant, and Miss Derry, to missionary engagements.*

THE solemn and impressive services connected with the public designation of Mr. Grant, took place at the General Baptist Chapel, Stoney Street, Nottingham, on Tuesday, June 1st. The day was fine, and the number of persons from the surrounding Churches was very considerable. The spacious chapel was filled in every part. On the platform, in front of the pulpit, were Mr. and Mrs. Grant, Mr. Brooks, who is appointed as a missionary printer, Mrs. Brooks, and Miss Derry, with several of their relatives and friends; besides the ministers who were engaged, and the students of the General Baptist Academy.

Mr. Hunter, one of the pastors of the Church, gave out the hymns, which had been printed for the occasion. After singing the first hymn, Dr. Alliot, of Nottingham, read the Scriptures and prayed. An introductory discourse was delivered by Mr. Goadby; the usual questions were proposed to the young minister by Mr. T. Stevenson of Leicester; the answers to which were clear, satisfactory, and highly impressive, and were heard, as their tears evinced, with the deepest interest by the whole assembled throng. Mr. Pickering, the venerable senior pastor of the Church in Stoney Street, offered the designating prayer; and was joined by the pastors then present in the imposition of hands. Mr. Pike, of Derby, the Secretary of the Society, then delivered a suitable charge to Mr. Grant, and concluded the service with prayer. These services, as a whole, were replete with the highest and best religious interest. Sentiments of joy and hope seemed to pervade every heart; and the parents and friends of most of the devoted band who were present, and who necessarily felt deeply at the sort of bereavement they were shortly to experience, apparently participated with others in the holy christian joy of the occasion. The services of this morning will be long remembered by the multitude favoured to be present at them.

One thing only in connexion with them is to be regretted, and that is, that the day on which they were held was the time of the Midland Conference at Hugglescote. But the sub-committee at Nottingham, appointed to arrange for these services, felt themselves unable to select any other day that would be equally eligible.

On the previous Sabbath, the annual sermons were preached at Stoney Street and Broad Street chapels, by Mr. Butler, of Heptonstall Slack, Dr. Alliot, and Mr. Edwards, of Nottingham. A public tea meeting was held on Monday afternoon, at the school-rooms of Stoney Street chapel; on the evening of the day of the ordination, a spirited public missionary meeting was held, when Mr. Alderman Heard presided, and addresses were delivered by Messrs. Butler, Grant, Pike, Goadby, &c.

On the following Monday evening, June 7th, the friends in Leicester, of the Friar-lane, Dover-street, and Archdeacon-lane Churches, held a united missionary prayer-meeting, for the purpose of especially commending Mr. and Mrs. Brooks to the care and blessing of God. They were present; and as they were members of the Church in Archdeacon-lane, the meeting

was held in that place of worship. There were 400 or 500 persons assembled. The pastors of the respective Churches, with two lay brethren, engaged in prayer. The meeting was solemn, chastened, and happy.

The missionaries were to embark at Portsmouth, on Thursday, the 17th of June.

#### TO THE DEPARTING MISSIONARIES.

*Written on the day of their ordination.*

Go from your native shores—we dare not stay ye;

Go from the land where kindred spirits glow:

Might ardent prayers, or friendship's tear detain ye,

Brethren and sister's, we would bid you go.

Go o'er the rolling waves, the happy hope possessing,

That God can bear you to your port in peace;

Oh fear not while the tempest's round you raging,

For he can land you where the storm shall cease.

Go to the sultry clime, where heathen gloom is spreading

Its dark'ning horror on the world around,

Where superstition's cruel power is reigning,

And scenes of woe and wretchedness abound.

Go to the tainted shores, with Moloch's altars streaming,

And there the banners of the cross unfurl;

Those bloodless banners which must soon, high gleaming,

The powers of darkness from their strong hold hurl.

Go, join the heroic band, who distant far are toiling,

Mid'st India's scorching plains, 'neath India's burning sky,

That India's sable race may now enjoy the blessing,

Purchased by him who intercedes on high.

Go christian friends—home, country, friends won't stay ye,

Constrained by Jesus' self-devoting love;

Our warmest, strongest hopes and prayers attend ye,

Our thoughts to distant climes shall often rove.

Go much-loved friends,—on earth the pangs of parting

Full often rend the sympathetic heart;

But in the world to which we're all aspiring,

We hope to meet—to meet and never part.

*Derby.*

G. P.

#### MISSIONARY ANNIVERSARIES.

**GOSBERTON.**—The annual missionary services were held in the General Baptist chapel here, on Wednesday, May 19th. Mr. Goadby, of Leicester, preached in the afternoon; and in the evening the interests of the mission were advocated by brethren Everard (the minister of the place); Hoe, of Spalding; Yates, of Fleet; and Goadby. Collections, £5, 15s. 7d.

**SUTTERTON.**—A public missionary meeting was held in this place on Thursday, May 20th. The speakers were Messrs. Everard, Goldsworthy, (the minister of the place,) Yates, and Goadby. Several young persons in the school had been engaged with collecting cards, and an improved feeling was manifested. Collections, &c., unknown to the writer.

**FLEET.**—Sermons were preached at Fleet on behalf of missions to the heathen, on Lord's-day, May 23rd, by Messrs. Green, of Norwich; and Goadby. A large and interesting missionary meeting was held on the fol-

lowing evening. Mr. Yates presided. Mr. K. Sanby, Treasurer, reported the previous contributions. Resolutions were moved or seconded by Messrs. Butters, of Spalding; Peggs, of Bourne; Edwards, of Long Sutton (Independent); Goadby, Green, and Taylor, of Sutton St. James. Collections, &c., considerable, though the exact amount is not known to the writer.

LONG SUTTON.—On Lord's-day, May 23rd, the annual sermons on behalf of the General Baptist Missionary Society, were preached in this place by Messrs. Peggs, of Bourne; and Goadby, of Leicester. The public meeting was held on Wednesday, May 26th, in the British school-room. There was a good attendance. The good cause was earnestly advocated by Messrs. Burditt, Yates, Peggs, Edwards, Goadby, Taylor, and a Wesleyan minister. The collections, &c., were liberal. Our friends here pulled down their meeting-house on Monday, May 24; and are now erecting a more commodious and elegant structure on the same site.

BOSTON.—Two sermons were preached in the General Baptist Chapel, High Street, by Mr. Mathews, the pastor of the Church, on behalf of the Mission. The public meeting was held on Tuesday evening, May 25. Mr. Mathews presided. Messrs. Peggs, Brisco, (P. B.) Yates, Goadby, and Watts, (Indep.) pleaded for the evangelization of the heathen. It was announced that £10 more had been realized this year than the preceding. The addition of wings to this chapel, for the purpose of staircases to the galleries, and the erection of side galleries, have greatly improved the internal and external appearance of this handsome gothic structure.

BOURN.—The annual sermons on behalf of our Missionary Society were preached in this place on Lord's-day, May 23rd, by Mr. Burditt, of Long Sutton. The public missionary meeting was held on Thursday evening, May 27th; Mr. Peggs presided; and effective and appropriate addresses were delivered by Messrs. Stocks, of Broughton and Hose, Yates, and Goadby. Though the Wesleyan Methodists of Bourne held their missionary meeting at the same time, a circumstance on some accounts to be regretted, it is pleasing to add, that the interest of this meeting was sustained; and though the congregation was somewhat smaller, the collections were larger than on former years.

### GUNGA DHOR'S ADDRESS.

*(Extracted from a letter from Mr. Stubbins.)*

WHILE Gunga Dhor was here last Sunday night, Mrs. S. requested him to write a line to christian friends in England, but especially to the Barton Church. I translate it, but have not room for any remarks.

“To all my dear brothers and sisters generally, in England, but especially at Barton, your loving brother Gunga Dhor, sends numerous christian salutations and entreaties. Through the abounding grace of God by you, I and my fellow-countrymen have received the word and instruction of life; but that all your work may be perfected in the presence of the Father, taking the name of Christ, pray for the gift of the Holy Spirit, because God will hear the prayers of the righteous, and according to his own will will grant their requests. If you would send out more missionaries it would be to our country as a supreme gift; for all are, as it were, lost in a wilderness.”

EXTRACTS FROM A LETTER FROM  
MR. STUBBINS.

ON the 9th of December, 1840, I started on a tour which lasted three weeks, and most of it had never before been visited, at least by an Oriya missionary. It extended about 100 miles, nearly south of Berhampore. I enjoyed several opportunities very much. I was particularly struck with a remark one day made, viz., "If this religion you preach be true, and God has designed it for all, why was it not made known to us before?" The inquiry I thought seemed very natural, and led me almost to reproach christians at home, who have so long been blessed with the Word of Life, that they had not long before exerted themselves to send the Gospel to India; and now that they have sent it, are so tardy in furnishing it to that extent which is needed. I remember seeing a piece in the "Friend of India" newspaper, which says in substance, that "during the last three years, in the western provinces alone, more than two-and-a-half laks of rupees, or £25,000, have been devoted to the erection of temples, and other buildings, calculated to give permanency to the idolatry of the country. These sums are independent of the very large outlay lavished on the greater and minor, the national and family festivals which so thickly crowd into every year. Of the expense of these it is scarcely possible to form any correct estimate, except we assume, that they exceed the expense of the building by tenfold. But the expenditure of more than 80,000 rupees a year in the erection of temples, may well lead the christian philanthropist to regret that the contributions of the natives to the erection of superstitious structures should so far exceed, as it does, the sum which is expended annually in the efforts made by all the christian societies to introduce the pure light of divine truth into those provinces; and it may possibly lead our missionary societies to redouble their efforts, till no district shall be left without at least one missionary, and his native coadjutors, to bear witness to the truth. How can these societies suppose that they have fully availed themselves of the opening which has been made in this vast country for the introduction of the Gospel, when forty-seven years after the first mission was planted, more than half the districts in Bengal and the western provinces, are without a single missionary." Alas! this affecting statement applies not merely to the western provinces, but to a lamentable extent to India generally. I feel very doubtful if the liberality of christians in the cause of Christ, taking every religious society of missions,

bibles, tracts, &c., is on a par with the liberality of Hindoos in the cause of Hindooism. May we not hope for a better state of things?

During the tour, I met with several very large and attentive congregations; and on several occasions deep convictions of the falsehood of idolatry, and the truth of christianity, were evidently produced. I attended also several large markets, where we preached, and distributed the word of life, to from 1500 to 3000 people. Last Sunday, for instance, I attended one where there were at least 3000; and on the following day, Monday, another near forty miles distant from that, where we met from 1800 to 2000. Many go from a distance of thirty miles round to attend, so that they are most admirable opportunities for doing *multum in parvo*—preaching and distributing books to persons from hundreds of villages which we could not possibly visit. During one week I attended four similar markets.

I do not know that ever my feelings were more shocked by the implacable and unmerciful nature of Hindooism, than one day when I visited the native village of my dear fellow-labourer Pooroosootum, who was with me. He was evidently respected very much by many of his old companions in folly and sin. His mother, too, seemed very affectionate; but it appeared to me to be more assumed than reality, with a desire to obtain something from him. When he first embraced her, she immediately went and changed her clothes, which had been rendered unclean by his touch. He was not allowed to go into the house, but slept in the verandah, where his mother served out his food on leaves sewed together, taking great care at the same time not to touch him; and when leaving he made her a present of a new brazen vessel, but was obliged to set it down on the ground before she would take it. His wife, too, was there very ill with fever; but not one of them would render her the least assistance, or even touch her. I talked to her very seriously, but it seemed to be of very little use. However, when I saw her serving her son out in the verandah, I think I made her a little ashamed, and she told him to come into the house, but he would not go, for he said if he went she would throw all the rice and handies (earthen vessels in which they cook, fetch their water, &c.) out of the house, and fast all night, and the next morning would wash the house, clean it all over with cow-dung, &c. Pooroosootum showed me a large mountain near, in which was a cave, where he and another used to perform their superstitious austerities.

In about a fortnight's time, I and my



dear wife intend taking a tour together; we shall most likely be out about three weeks. I have been through the neighbourhood we intend visiting, twice before, and have been much gratified by the attention, and apparent interest, the people generally have taken. These cold seasons are invaluable for labour, as we can live very comfortably in a good tent.

LETTER FROM MR. BEDDY TO  
MR. PEGGS.

[We have much pleasure in laying this letter before our readers, as affording additional evidence of the extensive usefulness with which the Great Head of the Church has blessed the mission in Orissa. Mr. Beddy was converted under the ministry of our brethren, but it was doubted whether he could acquire the Oreeah language; he was previously acquainted with Hindoostanee in which he now preaches the Gospel.]

Patna, February 17th, 1841.

My dear Brother.—I duly received both your favours, and beg to acknowledge with thankfulness your obliging and kind remembrance of me. I do, with yourself, consider that I am a part and parcel of the Orissa mission; for although I was truly, up to the time of my going thither, living without God in the world; and though I had a conscience which frequently reminded me of my duty, yet it was not till I heard dear brother Sutton preach from the words, "*Will ye also be his disciples?*" that my heart and mind were fully impressed with the important subject of salvation, and enabled by the grace of God to reply, *I will*. Blessed be God for all his mercy and grace to me. I may truly say, "He sought me when a stranger, wandering from the fold of God. You are, I doubt not, aware of most of the particulars regarding myself; and how, after it was decided by the brethren at Cuttack that they did not see their way clear in inviting me to join them I subsequently was invited by our brethren in Calcutta, with whom, after some time, I became united. In 1832, I came up here, after about eight months stay at Dinapore, a station about seven or eight miles more to the west of Patna. I left, and came to reside here. I succeeded, after a while, in forming a Church, consisting of myself and wife, and a native christian, a convert of dear Chamberlain's. After some time, I had the happiness and satisfaction to receive by baptism into the church, my wife's sister, and a country-born and his wife. After that a native Roman catholic and his wife, who had formerly been a Hindoo. Our Church now consists of five Europeans, three country-born, four male natives, and six female natives; three nominal christian natives

are also among us, with three children that have been reclaimed by us from starvation, having been left to perish by their relatives. There are also three Roman Catholic natives employed as servants; these, with other natives, are under religious instructions daily; that is, we have public service every morning, and all attend. We have also a service every Monday, Wednesday, and Saturday evenings, all in the Hindoostanee language; and one English service on Lord's day evening. The English attendance is very poor indeed. We have lost from the Church, two by death, two by exclusion, and one by dismissal. The word of God, I think, is winning its way; much opposition has ceased, and there is no doubt but the people are getting their eyes open to see the truth, and their own delusion. *The abolition of the pilgrim taxes, has quite astounded the people; and they called down blessings on the government, for this act of goodness.* We, of course, lay hold of it, to point them to the real cause of the boon. Some of their own crafty priests have told the people, that a great Baboo in Bengal has purchased the relinquishment of taxes for three years from the government; and are calling on the people to hasten during this time, to perform their religious ceremonies. My chapel being in a very central situation on a public road which leads to Gya, I am a daily witness of throngs of people from Terhoot, going to perform the funeral rites for their deceased relatives! The abolition of taxes on the part of government has increased the multitude.

With regard to slavery in this part, it is a fact that cannot be denied, and it exists under the full sanction of the government, that is, domestic slavery. *I suppose there is not a Hindoo or Mohammedan family in the country, possessed of the means of support, that has not slaves in it; particularly females.* The only impediment to purchase them is, that you must not buy out of the purgannah, or district in which you live. A servant of mine, contrary to my positive orders, bought a female child for five or six rupees, some eighteen or twenty months ago. It happened that the woman, who sold the child, had stolen her. The mother finding out the thief, lodged a complaint with the magistrate, and the man was compelled to pay a fine of fifty rupees, and give up the child; not because he had bought her, but because the child happened to be stolen, or at least it was said so. Among wealthy natives, slaves are in abundance. Some few years ago, as I was sitting in my chapel, a native woman ran into it, and claimed my protection. I found she was a slave woman, belonging to a —, from whom she had ran away.

Not knowing the law, I wrote to Mr. Morris, the judge to afford her and myself protection. He wrote me word he had no power; that it was probable the owner would threaten me with an action; but that if I thought well of it, I might keep her, as the threat would not be put into execution. She remained with us for some time, but subsequently left; not being able to act according to her vicious propensities. It is true that slaves are by many treated with kindness, but it is equally true, that they are *slaves*, in every acceptation of the word! they descend from father to son just as they do in America, and as they did in Jamaica. Now then as suttees are for ever stopped, pilgrim taxes have ceased, push on hard for the abolition of domestic slavery. The companies civil servants are not the persons to whom the good people in England are to look for information, but to the missionaries. *Hear their voice!* for they speak the words of truth and soberness. Cruelties are practiced on females slaves to an alarming extent.

Give my christian love to Brother Pike, whom, though I never saw, I love in the bonds of the Gospel; and to your dear partner; and accept of our love.

Believe me to be

Yours affectionately,  
HENRY BEDDY.

#### MR. LACEY'S JOURNAL.

(Continued from page 188.)

19th.—To-day we walked to Locksmeebur market, a place which I have several times visited in former years. Some of the people recognized me again, and mentioned my former visits among them. About eight hundred people were present in the market at one time; and we formed two or three stands, where we preached, conversed, and disputed, for several hours. Many people were struck with the truth, and heard in silence, and much christian information got abroad. O for a shower of divine grace to awaken the sleepy souls of these people to thought and anxiety about their eternal interests. After four hours spent in these efforts, we distributed about 150 tracts, to readers, all which were eagerly received. We got back to my tent as the day closed, but the people of Salpoor again assembled around the tent, and kept us in constant employ preaching and arguing about the kingdom of heaven. On the whole, the day has passed usefully and satisfactorily away. The thought of its being Lord's-day, when the prayers of thousands were ascending to heaven for us, gave animation to our labours; though, alas! how unlike

a Sabbath-day. After the people had retired, we had worship in my tent, when I read and explained a portion of the Scriptures, and Rama engaged in prayer.

20th.—This morning I moved on to Badnibur market-place, but sent my tent on to Assureswara. There are two markets at Baduibur, one on this and another on the other side of the river. I kept Doitaree on this side, while Rama and Somnath visited the other. We commenced speaking about ten o'clock, and continued with short intervals till about four, p. m. We preached and disputed amidst large congregations of people; and, generally, the attention paid was very good. Ever and anon we ceased speaking, to distribute books, as the people wanted to go home. The Gospel is not a new theme among these people; they have also been again and again reminded of its saving truths. I thought they appeared impressed with the hopelessness of their situation—sinners without a good hope—sinners exposed to the consequences of flagrant guilt. After their refuges of lies were demolished, they expressed some anxiety as to what they must do to be saved. Towards the close of the market, a Bengallee devotee arrived, and gave it out that he was some great one, subject neither to age or death. I mentioned to the adoring multitude that he had come here to practise upon them because his story could not be disproved; and advised them to dismiss him and his tale of immortality to his own country. I tried to get the man to talk, but he would not. The people fell at his feet, and worshiped him with great reverence. In the evening I started towards Assureswara, which I reached about eight o'clock, and pitched my tent on the banks of a large water, near the goondicha temple of Doddie baman, a form of Juggernath.

21st.—The neighbourhood is so tainted by the dirty habits of the people, that I was glad to leave it this morning. I moved my tent under a large tree near the market-place. A large market assembled about ten o'clock, and we immediately commenced our labours among the people. We proclaimed, disputed, and conversed with the people, sometimes leaving off to distribute tracts, till the evening. I then sat down under an open shed by the way-side, and had some useful conversation with the people, closing all with the presentation of tracts.

22nd.—Serious tidings from Cuttack have induced me to remain here till I receive further intelligence. Have not been very actively engaged to-day. A few people came round my tent, with whom I had some useful conversation; and the native

brethren have visited several villages at a small distance. They preached to a good many people, who, they report, heard them very well indeed.

23rd.—Yesterday was the first day we have spent in this town without a market. Late last evening I received intelligence from home which has set me at liberty; and early this morning I commenced my journey towards Kinderapara. At Baalee we preached in the midst of a large market to an attentive people, and distributed a good many tracts. Towards the close of the opportunity the snaky head of persecution was raised, and hisses, sneers, and even threats, were uttered by some fat mahantees. I reasoned with the objectors before the people; and although there is little hope of doing them much good, yet the people saw and felt their folly, and they were ashamed, and slunk away. Some of the people conducted us on our way. We left Baalee about three o'clock, p. m.; and arrived at Kinderapara by six in the evening. I pitched my tent under a shady grove, a little distance from the town, a place convenient both for the town and the market to-morrow.

The crops in this district have entirely failed. They were destroyed first by the flood, which covered the whole country; and secondly, by the drought, and absence of the usual rains. The people are reduced to a miserable condition, and many of them must perish. Some wretched emaciated creatures came around my tent, and held out their withered hands for relief. Their meagre, trembling bodies, covered with dirt and rags, was a sickening sight.

24th.—A large market collected close to my tent early this morning, and we began our labours among the people about eight o'clock. We continued preaching and disputing for about four hours, distributing tracts at intervals. We were heard with attention, and met with no unpleasant opposition. About noon I commenced my journey towards upper Kyhurra. The way was intricate, and we constantly missed our direction. About two o'clock I arrived at a very considerable market, at a village named Lekillee. Here I remained upwards of an hour, and preached to a large and attentive congregation of people, chiefly Hindoos. My subject was the destitute and hopeless state of the people as sinners—without an atonement, and without a Saviour. I closed by exhibiting the glorious atonement made by Jesus Christ, and exhorting the people to believe in him. I had no tracts with me, and set off towards Kyhurra soon after three o'clock, where I arrived about five.

## MR. STUBBINS'S JOURNAL.

Nov. 4, 1840. Started on my first tour this cold season, accompanied by Pooroo-sootum, at five, a. m. Spent the heat of the day at Gulantha. Went into the village as soon as we arrived, and preached to an attentive audience—not large, but all assented, and exclaimed, "This doctrine is excellent!" One man merely said, "If you will feed me, I will worship your God." But every one else ridiculed him. I told him it was not my business to feed him, but it was his to worship God, who had given him the means of providing for his necessities. While we remained under the tree, during the heat of the day, we were chiefly occupied in conversing with passers by, or people coming to bathe. [We generally, if possible, stop near a tank, where water is readily obtained for the servants; and as the people bathe every day, it affords us plenty of work when we can do nothing in the bazars; besides which there is generally a quantity of large trees, which form a delightful shade from the burning sun.]

In the afternoon went on to Icherpore, and preached in the bazar. Congregation very large and noisy. One man insisted, that "God was in every thing, and that whatever we worshiped therefore we worshiped God. After trying, in vain, to remove his objections, satisfactorily, for some time, I inquired if God is in every thing as you say, why do you esteem some things valuable and others contemptible? Why esteem some worthy of worship and despise others? as for instance, you worship the rat, and call it Ganesb's horse, while you turn up your nose at the Musk rat. You worship the horse, while you hold the ass in the utmost contempt. You worship the wild boar, while you would esteem yourselves exceedingly polluted should you even pass in the shadow of a village swine; and now if God is in all things, why this distinction? and this closed the part of the argument; he made no reply. Another tried hard to make it out that God was the author of sin. Another sceptically inquired where is heaven, and where hell? The sin and suffering in this world are hell, and the good and enjoyment are heaven. Besides these, what others are there? I lift up my eyes and can see nothing but sky, &c. Spent that night in the Dawk Bungalow, and awoke next morning stiff, sore, and cold, for my bed, &c., having gone forward, I was obliged to content myself with lying on a hard couch, (left in the house) without a mattress, and without any covering except the clothes I had on.

5th.—Started a little after 5 o'clock this morning to Kali Grain, where I found my Gari Culison all right. Had my tent pitched under some large banyan trees, against the bank near the village. In the evening went into the bazar, where we soon had a large congregation. At first all were attentive, but after a while an upstart boy came from a neighbouring temple, who began to ask a host of foolish questions; I answered several, but finding they would be almost endless, I told him he must be silent, and let his fathers speak, if they had any thing to say, and I should be very happy to reply. Several said, no! answer him, for though he is a youth in age he is a mau in the Shastras—found he was a great person amongst them, and connected with a large temple here, so that I was obliged to follow him through several of his arguments, &c. His great plea was for the divinity of Ram Chandra, to prove which he gave us a long tale from the Ramayon, of his kicking his foot against a stone, which immediately started up as a most fascinating, beautiful woman. As the story is a fit illustration of the abominable character of heathen gods, I will give it in brief, as follows.—

“Ahalya, the wife of Goatam, a celebrated sage, was exceedingly beautiful, so that Indra, the god of heaven, became completely enamoured by her charms, and had recourse to all manner of schemes to commit adultery with her, but failed to succeed, till one morning, or rather about midnight, he went against the door of the sage's hut and imitated the crowing of a cock, which, when Ahalya heard, she awoke her husband to go to bathe. (The rasis, or saints, went daily to bathe, immediately upon the cock crowing.) When he had gone out Indra stole in, \* \* \*

\* \* \* and departed. Presently, the sage returned, astonished that the cock should have crowed, as it was then but about midnight. This led Ahalya to inquire why he went out a second time; but as he had been out but once, he asked why she made that inquiry, which led to the relation of the whole affair. The sage then perceived that Indra had been playing the cheat, and immediately cursed him \*

\* \* \* besides which he cursed Ahalya to become a stone; but said, that when god should assume the Ram Chandra incarnation he should kick his foot against that stone, and it should start up into life. Now how could this be if he were not God?” Pooroosootum took up the argument, and conducted it admirably. He began by inquiring, If the sun was light at one time and darkness another? if what

was almighty at one time was weak and helpless at another? if what was all-wise at one time was ignorant and foolish at another? Now if Ram was so mighty that by striking his foot against that stone he could cause it to live, why did not he give life to his own brother, for whom he wept bitterly, saying, “Alas! alas! what shall I do? How can I go home and tell his friends?” Here he was not only powerless, but ignorant, not knowing what means to use for the restoration of his brother. In the midst of his distress, Jam bleb and Susheu, one a bear and the other a monkey, the two doctors of Ram Chandra's army of monks, came up and said, Why are you so foolish as to weep and lament in this way? we will tell you how he may be restored to life again. You must give Hunuman (the monkey) an order to go to Droan giri, (an island 2,560,000 miles distant from the place where they were then standing,) and on that mountain he will find medicine for his recovery; but he must bring it before sun rise to-morrow morning, (it was then dusk in the evening). On his way he met with almost innumerable interruptions, one of which was, that he was swallowed by a crocodile, but he tore his way through the belly of that, and proceeded on his journey. When he reached the mountain he sought for the herb, but could not distinguish it, and began to wonder what he should do. At length he resolved to take the whole mountain, and wrapping his tail round it tore it up by the roots, and off he started with his load, but was first obliged to have a regular war with the gods, who were standing as sentinels to guard that mountain, for when the gods were ill they always had their medicine thence; these, however, he soon dispatched, killing some, breaking the arms, legs, &c., of others, and soon got his liberty, and started at full speed. When at a great distance, Ram saw something exceedingly red in the horizon, and angrily exclaimed, “What! does the sun dare to rise now my brother lies dead? Certainly if it do, let be what may, even though the world should be destroyed, I will shoot him with my arrow, and bring him from his seat to the ground.” As he was fixing his arrow on its bow, the bear and monkey doctors comforted him, saying it was Hunuman bringing the mountain. See here the foolish ignorance of Ram, he did not even know a mountain from the sun. Pooroosootum continued to expose the folly of calling these gods, and endeavoured to direct to the true God, but they were generally noisy, and heard but little.

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THE JUSTICE OF GOD.

AMONG the pernicious errors entertained by infatuated men on sacred subjects, there is none more common than that which represents the Deity as so merciful and benevolent that he will not punish transgression. This error is the ruin of millions. A vague idea of the unlimited mercy of Jehovah, leads them to view sin as a trifle, and to regard irreligion as of little moment. They are therefore at ease in their transgressions, comfort themselves with delusive hopes, and neglect or condemn the only means by which mercy can be enjoyed. It is indeed a delightful truth, that God is "rich in mercy," but it is equally true, that he is "a just God;" and an inward and solemn conviction of the justice of God, is as essential to our knowledge of his name, and the cultivation of vital religion, as a sense of his benevolence.

Justice is the attribute from which righteous or equitable actions proceed. It is spoken of as commutative and distributive. The former has reference to the equity of our transactions with each other. The latter refers to the distribution of rewards and punishments, by a governor, or judge. In this sense the term is applied pre-eminently to God. He is "the judge of all." He has no equal. All intelligent beings are his subjects, dependant on his power, and amenable to his tribunal.

It seems to be essential to our thoughts of God as an infinitely perfect being, that he should possess the attribute of justice; and hence to accuse the Deity of unrighteousness, or to think of him as an unjust being, has ever been considered extreme impiety.

The wisdom, power, and independence of Jehovah, tend to convince us that he is necessarily just. He knows all things. The relations, quality, excellence, or demerit of actions, are perfectly perceived and appreciated by him. He sees with divine clearness the beauty of holiness, and the deformity of evil. "By him actions are weighed;" and as his knowledge is infinite, no error can occur in his thoughts, no false colouring can impose on his understanding. The fitness of things being thus necessarily and perfectly apparent to the mind of God; his infinite power enables him to perform all his will. No opposing agent, however mighty, can prevent him from executing his pleasure, and carrying out in the conduct of his government and judgments all those principles of justice and righteousness which are ever manifest to his unerring and universal wisdom; and as he is

perfectly independent, in the actual possession of all good, and secure against any loss or evil, no motive can possibly offer itself to his mind to induce him to deviate from the law of rectitude. The justice of Jehovah, then, is apparent as a consequence of his other perfections.

But it is in his most holy word that we have the strongest and most palpable evidence of divine justice. The existence and glory of this awful attribute, as asserted and exhibited in the sacred volume, pierce our souls with complete conviction, and overwhelm us with the profoundest reverence.

He has there given us a law, the great element of which is justice. Its precepts are "holy, just, and good." They inculcate righteousness and truth; and require of his creatures a discharge of the duties which they owe to him, as their creator and preserver; and to each other, as members of the same family, and fellow-subjects of his government. Obedience to them is urged on us by their own excellence and righteousness; and the sanctions by which they are sustained are the most weighty that can possibly be conceived. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." He who gave the law of righteousness and sustains it by the whole weight of his supreme authority, must be a just God.

In the sacred writings the justice of God is constantly attested. "He is the rock, his work is perfect; for all his works are judgment: a God of truth without iniquity; just and right is he." "A just God." "The righteous Lord loveth righteousness." The worst of men have been compelled to confess his righteousness. "Pharaoh said, The Lord is righteous." The best of men, when suffering under the hand of God, or unable to unravel his designs, have ever acknowledged this attribute. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." Thus Jeremiah prays, "Righteous art thou, O Lord, when I plead with thee," &c.; and Daniel, "O Lord, righteousness belongeth unto thee;" and Ezra, "O Lord, God of Israel, thou art righteous." Whatever difficulties might appear to their finite understandings in the dealings of God with men in this probationary state, they felt that it was incumbent on them devoutly to acknowledge his justice.

This attribute is asserted in a great variety of ways. When we are told that "there is no iniquity with the Lord," and that it is "far from God that he should do wickedness," we are assured of the justice of God. When he tells us that he is "holy," he tells us he is just. When we read that he is "of purer eyes than to behold evil," we learn that he is just. When God asserts his jealousy, "I, the Lord, am a jealous God," he asserts his justice, and that he will punish evil. When he declares his vengeance, that "he will not clear the guilty," he declares his justice. All his threatenings, all his warnings, all his denunciations against sinners, are but different modifications of the same idea. The infinite Jehovah thus asserts his awful justice.

The present is a probationary state. The sins of men do not immediately receive their reward; and hence the temptations to which good men have been exposed in consequence of the prosperity of the wicked, and the apparent impunity with which they have been permitted to sin against God. They have "set their mouth against the heavens," they have "dealt very

treacherously," and yet have not received any visible mark of the displeasure of God. But this is not a rule without an exception. In all ages, and in every land, the Lord has been known by his judgments. The existence of his justice has been demonstrated by the punishment which he has caused to fall on the head of the wicked. Enough of providential visitation has been afforded, to convince thoughtful and observant persons, that "Verily there is a God that judgeth in the earth." What cast our erring parents out of Paradise? Divine justice. What entailed innumerable woes and labours, and cares, and diseases, and death, on all the human race? Justice. What overwhelmed, in one common ruin, the multitudinous and debased inhabitants of the old world? The justice of God. What burned up Sodom and Gomorrah? Awful justice. The same divine attribute was exercised in the destruction of the Amorites, the calamities and dispersion of the Jews, the overthrow of ancient and powerful empires. On a large scale, as well as in individual instances, the justice of God has caused signal calamities to fall on those who have openly, wantonly, and very prominently insulted his throne, committed outrages on men, or violated the law of righteousness. These displays of divine displeasure are not to be considered as the only, or the complete, punishment of the ungodly; they were mere assertions of the existence of eternal justice, that others might fear, and learn wisdom. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

The honour of divine justice is especially secured in the economy of redemption. The claims of justice, and the exercise of mercy, appear to be naturally at variance with each other, so that when the one is observed the other is suspended. But in the Gospel of redeeming love the amplest expression is given to the claims of justice, while a full and free pardon is secured to every penitent believer. The blessed Redeemer, an appointed, appropriate, and willing victim, "gave himself a ransom for all, to be testified in due time." "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." "His own self bare our sins in his own body on the tree." "Christ hath redeemed us from the curse of the law, being made a curse for us." The dignity of his nature, the sinlessness of his incarnate life, together with the appointment of the Father, that he should die for our sins, and rise again for our justification, present the Lord Jesus to our view as a Saviour in whose ability to deliver we may exercise the fullest reliance; and hence we are assured, that "Whosoever believeth in him shall not perish, but have everlasting life."

In this heavenly system we discover the wisdom of God, who devised a method of recovery for fallen and condemned transgressors so consonant to his own glorious character. It demonstrates his infinite love. It is equal to all the exigencies of our ruined state. But it also displays the awfulness of his justice. There were terrors of justice in the thunders of Mount Sinai; there are terrors of justice in threatenings of the divine word; but these appear to be inferior in the solemn awe they excite in the mind, to those which are properly associated with the humiliation and sufferings of the divine Redeemer. The Son of God becomes a babe in Bethlehem, and angels wonder at the deed; he is a man of sorrows; he lives a life of labour and reproach; he agonizes in Gethsemane; he is deserted of his heavenly father; he expires on the accursed tree: perfect goodness willingly suffers extreme punishment; infinite dignity cheerfully descends to endure the

deepest ignominy ; and why ? that justice may be honoured,\* and mercy be proclaimed to the guilty and undone. God hath therefore set him forth "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare his righteousness ; that he might be just, and the justifier of him which believeth in Jesus." The attributes of Jehovah, therefore, appear in perfect harmony, in the salvation of sinners. A sure foundation is laid for the hope and confidence of the humble believer. The penitent is directed to the Lamb of God, who taketh away the sin of the world ; while the unbelieving and impenitent, those who reject the appointed sacrifice, and the mercy offered through him, are more fully warned by this economy that certain and terrible will be the judgments of God on the wicked.

The divine word directs our attention to an appointed day that is yet to come, which is designated by the most significant and impressive language. It is called, "the day of the Lord," "the great day of his wrath," "the day of Christ," "the day of redemption," "the last day," "the day of judgment, and perdition of ungodly men." The transactions of this day will be characterized by a clear and full manifestation of divine justice. It is, therefore, denominated "the day of the revelation of the righteous judgment of God." The justice of the divine character, and the equity of his final decisions, will then be apparent to an assembled universe. "The heavens shall declare his righteousness, and all the people see his glory." The mysteries of his past dispensations, the apparent discrepancies of his past conduct, will be explained ; every sin will be punished, every virtue rewarded, and every one will receive "according to his works." Those who denied his being, who disregarded his laws, who despised or abused his grace, as well as those who received his mercy, and devoted themselves to his glory, will then stand in his presence, and he "will render to every man according to his deeds : to them who by patient continuance in well-doing, sought for glory, and honour, and immortality, eternal life ; but to them who are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil ; for there is no respect of persons with God." His judgment will be equitable. It will be impartial. It will be final. However the righteous may rejoice in the favours shown to them, they will be sensible that the decision is just, because of their relation to a

\* It is no where stated in express terms that Christ died to satisfy divine justice ; yet as the death of Christ is called our ransom or redemption price, and believers enjoy deliverance from the curse of the law through this medium, there cannot be any impropriety in the use of such a phrase. It conveys a true sense. The inspired writers do not always use the same precise terms in describing the atoning sacrifice of the Redeemer. They speak of his death as "for us," "for our sins ;" as a ransom, a sacrifice. It is the great medium through which God declares his justice, and displays his love in the restoration of guilty man. This variety of phraseology in the inspired writers themselves, combined with the fact that the honour of divine government and the glory of his justice are secured by the mysterious appointment of Christ as our sacrifice and substitute, warrants the use of such an expression as the one referred to. There is no need to be hypercritical in this matter ; justice is satisfied by atonement. Its claims on the punishment of the penitent believer are thus obviated. The ransom is paid, and his soul is set free. This may serve as an answer to a query in the May number. Atonement itself is ever a kind of satisfaction offered to justice. Any other idea is absurd.



crucified Redeemer; and however the wicked may be alarmed, confounded, and overwhelmed, at the awful sentence pronounced upon them, they will retire from the presence of their judge, filled with an entire conviction of his righteousness. Heaven, earth, and hell; angels and devils, the saved and the lost, will agree in the awful and complete conviction they will feel at that day, of the equity and justice of the Great Supreme. "The heavens will declare his righteousness, for God is judge himself."

Every representation that it is possible for us to give of the justice of God, must necessarily fall far short of the glory of this attribute; but from the preceding remarks, we cannot fail to reflect how much there is in his righteousness to excite in our minds sentiments of reverence and adoration. Every attribute of his infinite character calls for our admiration and love. His benevolence excites our love, his justice our respect. The former draws us to his throne, the latter confirms our confidence in his name. His justice as much animates us to be ever obedient to his will, as his love. We feel that it would be to us an infinite calamity were God to cease to be benevolent; it would be one of equal moment was his justice to fail. Suppose, for the sake of illustration, that he was not a righteous God, what evils must all his creatures fear! What calamities would they not suffer! What spectacles of vengeance and woe would not an almighty, but unrighteous being call into existence! All hope would vanish, all safety cease, all good perish. There would be no refuge for the innocent, no restraint for the iniquitous. Satan, with all the evils he has inflicted on the human family, would be a harmless creature, in comparison with omnipotence without the guidance of justice. But blessed be his name, he is a just God, and his justice will be as much an object of eternal adoration as his love. The song of heaven will be, "Alleluia! salvation, and glory, and honour, and power, be unto the Lord, for true and righteous are his judgments, great and marvellous are thy ways, thou King of saints."

If God be just, how awfully certain is the punishment of the ungodly. Where is their security before a righteous judge? What will avail their excuses, their attempted concealment of their guilt, their hardness of heart, or their ill-founded hopes? They are in the hands of an all-seeing God, who is almighty, immutable, and righteous. None of their sins will go unpunished. And if infinite majesty has been insulted, infinite excellence despised, infinite authority contemned, and infinite grace refused, how intolerable will be their punishment, who receive from a righteous judge the due reward of their deeds.

How should the knowledge of this awful attribute endear to us the Gospel of redeeming love. Here is our refuge, our safety, our joy. God has himself appointed this medium of salvation. He has thus wisely and graciously opened a way for our pardon, justification, and life. It honours his justice, it frees us who believe, from condemnation, it gives us a good hope through grace, it leads us to rejoice in God as our father and our friend, and assures us that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Thus we "are blessed with all spiritual blessings in heavenly things in Christ."

"What if we trace the globe around,  
And search from Britian to Japan,  
There shall be no religion found  
So just to God, so safe to man."

## SKETCHES OF CHARACTER.

## NO. III.—THE CUMBERER.

WHAT glorious results would be obtained if every member of the visible Church felt a deep personal responsibility, and lived and acted for the honour of Christ. We very much doubt if such a Church is to be found in any part of the world. Yet ought it not to be universally so? Ought not christian zeal and activity to distinguish every true disciple of Jesus? We know all persons have not the same precise talents, or facilities of doing good; but whatever influence the christian has, whether much or little, whether one or ten talents, Christ and his cause has an irrefragable claim upon them. It is the lack of such a spirit that causes religious interests to decline, and often to expire. We know many cases where half-a-dozen persons have to sustain the movements of Churches composed of many scores of members. The removal of these, by death or otherwise, would in all probability inflict an irreparable injury upon those Churches. The "Cumberer" is one of a genus of professors very numerous, I fear, in all our Churches. The history of one of these will go far to distinguish the whole; and much should we rejoice if these observations should be sanctified to the arousing of one such from their lethargy and usefulness.

C. W. had been a hearer of the Gospel for a considerable time, when at length he expressed a desire to be baptized, and admitted to the fellowship of the Church. The brethren who conversed with him were satisfied with his experience, and nothing existing against his moral reputation, he was accordingly received. It is now more than four years since he assumed the christian profession, but what good has resulted to the world, or the Church, from it, would require more than human penetration to discover. I am not aware that he has employed any active mischievous influence; he does not belong to the class of religious *wasps*, who are the bane and torment of all who have to do with them, but to the *drones*, who derive all their subsistence and enjoyment from others, and contribute no part of the labour necessary to secure it. His attendance on public services is just sufficient to keep up the impression that he is in his own estimation one of the congregation; and he does not neglect the fellowship, so as to render his course a fit subject for New Testament discipline. He has on several occasions been seen in the company of those who are really useful, and it has been hoped that his inoculation for good would surely take place, but a spirit of entire apathy seems so fully to possess him, that all such expectations have only been formed to be disappointed. In the Church of which he is a member many are very actively employed. There is a good *Sabbath-school*, but he has no heart to feel, nor spirit to labour, for the spiritual culture of the rising generation. There is a *Tract Society*, but he cares not for families who perish for lack of knowledge. There is a *Benevolent Association* for the relief and visitation of the sick, but he is never seen within the house of adversity or mourning. There are *various meetings* for prayer and edification, but he is as careless of his own improvement as he is indifferent to the welfare of others. \* \* \* \* \*

What should be done with this class of drones? these persons who are numbered in the list of God's people, and are yet ciphers, and ciphers only. Such persons cannot be happy, in the religious sense of that term, for holy activity is essential to real enjoyment. They do not serve the cause of Jesus, and a thousand Churches of such members would not be any real

advantage in assisting to convert the world. They do not adorn the Gospel of Christ, for that Gospel demands benevolent and unceasing exertions, and has claims on all the lofty powers and talents the most exalted intelligences possess. Such persons cannot, however, occupy a perfectly neutral place in the cause of Christ. The man who is not a blessing is a curse: the man who does not gather scatters abroad: the man who is not useful is injurious, and the very presence of such persons produces a sleepy atmosphere, unfavourable to all the great designs of mercy and the cross of Christ. Christians, we ask, What should be done with the "Cumberers?" It is not usual to exclude from Church fellowship, except for offences of a positive description; besides, in many cases they are so well supported by numbers that they would probably out-vote those who were really active and useful. Well: two things all christian pastors may do. First, They may bring before their hearers very frequently the claims of Jesus on all the energies and powers of those who profess to love him: they may admonish, exhort, and *if possible*, excite those who are at ease in Zion. Secondly, They may make this the subject of special prayer; and it strikes me forcibly, that if every Church in our country would have a day of fasting and supplication for the re-conversion of the "Cumberers," it might be followed with happy results.

One word to the "Cumberer." Fruitfulness is indispensable to God's favour, and eternal life. Every tree that beareth not fruit will be hewn down and cast into the fire. The slothful servant was justly condemned by his Lord, and his sentence is left on record that every one may be admonished to be diligent, that he may be found of Christ in peace.

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

J. BURNS.

## ON UNCHRISTIAN MARRIAGES.

To mature and aged christians, it affords peculiar pleasure and delight to behold, from time to time, youthful converts coming out from the world, and giving themselves first to the Lord, and then to his people, by his will. They cherish the fond hope that, when they shall be gathered to their fathers, these will rise up to fill their places in the Church, in an exemplary and useful manner. Still, however, knowing the manifold snares which lie in the way of these young and inexperienced lambs of the fold, the more experienced followers of Christ are constrained to rejoice with trembling concerning them, lest they be turned out of the way.

Among the numerous snares and allurements which have proved fatal to young professors, perhaps few have been more so than the forming connexions for life with persons destitute of religion. Perhaps there are few of long standing in the Church of Christ, who have not had to mourn over some who appeared to run well for a time, but in consequence of forming matrimonial connexions with irreligious partners, have gradually declined, till at length they have lost the power, and not unfrequently the very form of godliness. Should these few lines be instrumental in preserving but one individual from splitting upon that rock on which so many have unhappily made shipwreck of faith and a good conscience, the writer's time will not have been spent in vain.

In our own connexion, formerly, professors were excluded from Church fellowship for "marrying out of the faith." Whether such exclusions were justifiable or not, they plainly evinced that our pious forefathers con-

sidered all such marriages as antiscrptural; and so they certainly are, inasmuch that when a person of either sex can deliberately make choice of a companion for life, who is destitute of the fear of God, it is but too evident that religion is at a very low ebb in the soul of such an individual. A truly pious person, one whose heart is devoted to God, cannot take pleasure in worldly company; much less will such an one think of uniting for life with a worldly-minded companion. Our directory is sufficiently plain,—“Be ye not unequally yoked together with unbelievers.” 2 Cor. vi. 14. “Come out from among them, and be ye separate,” ver. 17. The admonitions of the apostle to the Corinthian converts, to forsake the society and pollution of their idolatrous neighbours, are applicable to christians generally; for whatsoever is loved more than God is an idol; and an unrenewed heart loves the world, its pleasures, its pursuits, or any thing, more than God. As well might light and darkness, fire and water, coalesce, as a truly pious character with one of this description. “Can two walk together except they be agreed?” Amos iii. 3. As a christian it will be your desire to erect an altar to God in your family; a carnal partner will be a great hinderance to this: for though such an one may kneel with you at the throne of grace, yet it will be very discouraging to you to reflect, that it is mere outward worship, that your *united* prayers and thanksgivings are not ascending to the Father of mercies, that you are solitary in your devotional exercises, and that the heart of your companion is wholly unaffected by, and uninterested in, the service in which you are engaged, or perhaps considers it an irksome task. Beware, lest such an union occasion you to abandon family worship altogether.

Christian experience is subject to various changing vicissitudes; sometimes, possibly, your evidences may be bright, you may feel happy under a sense of the favour of God, and walk in the light of his countenance; then what a pleasure to communicate your happiness to your companion in life. Again, your experience may be dark, and your language may be, O that it were with me as in months past; how reasonable then would be a word of consolation and encouragement from your nearest and dearest friend. Frequently you may be harrassed with doubts and perplexities, then what a relief to unburden your mind to, and consult and advise with, your bosom friend: and if in error, either of judgment or practice, or in a state of spiritual declension, not less valuable and salutary, the faithful caution or admonition, administered in a christian spirit, with meekness and wisdom. Of these, and many other advantages, you will deprive yourself, if you act so unwise, so inconsistent a part, as to unite with one who is a stranger to religion.

Some, in prospect of such an unscriptural union, in order to justify themselves, urge, that they hope to *bring the other party over*. Alas! daily observation teaches us that there is much more danger of the bad corrupting the good, than hope that the good will benefit the bad. “Religion,” say others, “is a *personal* thing.” Truly it is so; and if you chain yourself to a clog in your spiritual course, instead of *running* the way of God’s commandments, you will drag on heavily; it will be a great injury to your personal religion, and very detrimental to your growth in grace.

Possibly some may say, “It is not as I please, what is to be *will* be: I *must* have the person who is allotted for me.” Let such be assured, that the Divine Being has not passed any decree that shall compel them to act in direct opposition to his revealed will; and take care lest they be of the

number of those who *make their fate by their folly*, and then complain that there is no resisting it.

“Well,” say others, “notwithstanding all that can be said on the subject, I see many as good as I who do not attend to it.” This may be true, yet it can be no reason that, because others transgress the law of God, you should do the same. The question is not what *others* do, but what saith the Scripture? you are at liberty to be married to whom you will, “*only in the Lord*.” 1 Cor. viii 39. It is at your peril you overstep this limitation. Because others madly rush into ruinous connexions, is that any reason you should follow their example? View them rather as beacons for you to shun, than as patterns for you to imitate. It is an evidence of the low state of religion in the soul, when any one brings forward excuses to palliate and justify what God has forbidden; this is not that frame of mind which humbly asks, “Lord, what wilt thou have me to do?” Remember, “the friendship of the world is enmity with God; whosoever will be the friend of the world is the enemy of God.” Take not, therefore, for your nearest friend, one of God’s enemies; for whatever outward amiable qualities the carnal mind may appear to possess, it is still “enmity against God.” Rom. viii 7. Nor do these remarks apply merely to the openly profane; in the present day, it is common to put on the appearance of religion by regular attendance on public worship, but dear young friends be not deceived, persons may assemble in the sanctuary of God, join in singing his praises, pass their opinions on different preachers, speak highly of some popular and favourite ministers, they may do all this, and much more, and yet be destitute of religion, “lovers of pleasure more than lovers of God.” Consider friends, that to form an union for life, is perhaps the most serious and important of all earthly engagements. Others, if found to be unsuitable, may be dissolved, but on this depends your future comfort or unhappiness, so long as the life of both parties shall be continued; neither, probably, will the good or evil resulting from a proper or improper choice, be confined to yourself alone. Should you become a parent, it would be your desire above all things to bring up your children in the nurture and admonition of the Lord. If you have an irreligious partner, you will find this a very difficult duty indeed to perform; all your pious instruction and advice, instead of being seconded and enforced, will be counteracted by your companion, till, perhaps, wearied and disheartened, you will give up the attempt, and both you and your children may have to lament your unhappy choice to all eternity.

To avoid so great an evil, before you either make or encourage an overture of this nature, be careful to ascertain that the individual you have in view is decidedly pious: if opportunity is afforded, it might be advisable to inquire of some mature and judicious christian, who from long experience and observation, and moreover being unbiassed and disinterested in the matter, may be able to form a more correct estimate of the person than you can yourself. Above all, make it a matter of earnest and constant prayer to God, that you may be directed aright. “In all thy ways (and in this most important one especially) acknowledge him, and he shall direct thy paths.”

*Lincolnshire.*

Z.

## GENERAL BAPTIST HISTORY.

*Continued from page 208.*

Soon after the affair at Nailstone was settled, John Taylor, who had been a principal sharer in the late persecution, removed to London,\* and in a short time after, David Taylor, who has already been mentioned, succeeded him as the regular preacher at Barton, and the other places adjacent. He had before introduced a person, whose name was Stephen Dixon, who now exercised as assistant to Taylor in the ministry. Dixon became acquainted with some of the Moravian brethren, and joined a society of that denomination at Pudsey, in Yorkshire. On his union with the Moravians, he introduced some of the brethren to the people at Barton and Ratby, and endeavoured, with his colleagues, to form the people into a Moravian Church. Dixon, however, continued only about a year in connection with the Moravians, being excluded their communion. Whatever was the real cause of his expulsion, it never came to the knowledge of the people at Barton. In consequence of Dixon's excommunication from the society at Pudsey, William Kendrick, a member of that society, and an intimate friend of Dixon, professed to be highly offended; insisting that Dixon was excluded without sufficient cause: and to show his dissatisfaction with the measure, withdrew from the society at Pudsey himself.† This effected a still closer union betwixt Kendrick and Dixon, than had before subsisted. They both fell into the design of aiding the people at Barton, and accordingly contrived to fix their abode where they might do it with convenience.

By the acquisition of these two men, who were both preachers, both at the service of this people, and seemingly zealous to promote their cause, they were considerably flushed with hopes of raising their small and despised interest. For whatever Dixon was in point of ability, Kendrick had a pleasing address, a fluency of speech, and a readiness of wit, which made him highly popular. And though the people had little knowledge of the nature, or necessity of church fellowship, there were a few, whom Kendrick and Dixon persuaded to form themselves into a body. And though there were only seven persons who composed this body, there were several who were waiting in a state of suspense, till circumstances might arise, which would direct them in their pursuits, and give a preponderancy to their wavering inclination.

The Church being formed, the seven persons who composed it, unanimously chose Mr. Kendrick and Mr. Dixon for their elders, and Mrs. Kendrick elderss. Numbers attended the public worship, and many were added to the society. At present they had no better temple than a dwelling house, and sometimes a chamber to preach in; which inconveniency, owing to the increasing number of their hearers, obliged them to think of erecting a meeting-house. It was presently determined, and speedily erected in Barton, at the united expence of the members, though there were few who possessed superfluity of property.‡

This new meeting-house was finished in the year 1745, and previous to its being opened, Mr. Kendrick went to London, and on his return, brought with him a Mr. William Collins, who was a preacher, in connection with Mr. William Cudworth. Mr. Collins preached the first sermon in the new chapel, and continued in the neighbourhood about a month, during which time he endeavoured

\* Whether Taylor joined any society in London, or continued to preach, or what were his motives for removing, is now unknown.

† It has been affirmed, that Kendrick himself was excluded the Moravian church for immoral conduct, having first joined Whitfield, then Wesley; and being excluded by the latter, joined the Moravians. It is moreover said, that, after being excluded by the Moravians, they, out of tenderness to the man, and a regard to the cause of religion, refused to expose his faults, when an account of his character was requested by the people of Barton.

‡ The dimensions of this their first meeting-house were about thirty-six by twenty-two feet. It had a convenient vestry, and chambers over the whole, designed as a residence for the single brethren, and single sisters of the community, in separate apartments, on the plan of the Moravians. The pulpit was large enough to hold eight or ten preachers of their description: and it was customary for all the preachers to sit there on public days, until they were too numerous to be all admitted.

to instruct the people in the nature and design of church fellowship and government. Conference-meetings were appointed, and held every Friday evening, for the purpose of promoting each other's spiritual improvement, and conducting the affairs of the Church: and several of the members who resided many miles distant, were regular in their attendance on these occasions, as well as the opportunities peculiarly appropriated to public worship. Their zeal contributed to their prosperity, and their prosperity in return, kept their zeal and activity alive.

But though they were embodied as a church, had a regular service, a place of worship, and officers to fill the various departments allotted them, they were yet a *nameless* society, except by those who loaded them with epithets of reproach. Though it was a matter in some respects of trifling consequence; yet as it respected the security of the public property belonging to the society, it was necessary the writings should specify to what denomination it should be conveyed. After some deliberation, it was judged proper to style themselves *Independents*, not because their views of either doctrine or discipline were conformable to the generality of those who bear that name; but indeed for the same reason that the *Independents* originally applied it to themselves; that is, they were independent of other religious societies, and were determined to be under no foreign control.

Though Mr. Kendrick and Mr. Dixon were elected elders, or the principal overseers of the flock, and took care to secure as much authority as they could to themselves, especially the former, yet others were occasionally employed in exhorting and preaching, as the labour increased. Mr. John Aldridge and Mr. Whyatt were frequently engaged, having indeed done a little in this way before the meeting-house was built; but now were considered as regular preachers.

About the year 1746 Mr. Dixon made a journey to London, and visited Mr. Ault, who was a preacher rather of the Antinomian cast, and who also kept a school. Mr. Ault being disposed to visit Barton, left Dixon in the care of his school, and during his stay in the country, Dixon had so far neglected his duty, or was so far defective in capacity, that the school was nearly broken up: Mr. Ault was obliged to give it up entirely. On his declining the school, he returned into the country, and assisted Mr. Kendrick in preaching at Barton, in conjunction with the rest. His sentiments were nearly congenial with theirs, at least so far as each chose to be explicit, or seemed to understand the other; but soon after this Mr. Dixon began to imbibe and propogate universal salvation. Mrs. Kendrick inclined also to the same opiuiion, and being eldress, and pretty "apt to teach," she, with Dixon, created a rupture in the church, which issued in Dixon's expulsion. He afterwards removed to Annesley-Woodhouse, in Nottinghamshire, where he continued for several years; but it appeared too evident that his religious opinions were not the only ground of his exclusion.

Mr. Kendrick, who now began to be firmly fixed, and growing in the estimation of the people, engaged to set up a boarding school, and met with considerable encouragement from his friends. His new employment required him to be more stationary, and thus called some of the other preachers more to itinerate, and preach at the distant places. They extended their labours on every side: preaching at Hugglescote, Swannington, Hinckley, and many other places. The county was soon too contracted for them; and even distant parts of other counties they visited. Codnor, in Derbyshire; Annesley Woodhouse, and Hucknal Torkard, in Nottinghamshire; Wedgebury, Tipton-green, and Wolverhampton, in Staffordshire, were among the places included in their mission. New converts were added, some of which very soon commenced preaching. Among these were Joseph Donisthorpe, of Normanton-on-the-Heath, near Ashby-de-la-Zouch; John Grimley, of Donnington-on-the Heath; Francis Smith, of Melbourn, in Derbyshire, all of whom were men of good natural abilities, lively and active in spreading the gospel, and eminently useful as preachers.

In the year 1747, on account of the preaching at Swannington, several persons besides Mr. Francis Smith, attended from Melbourn, and invited the preachers there, to which they shewed no reluctance; but were "instant in season and out of season." The interest gained ground in Melbourn exceedingly, and in two or

three years a meeting-house was erected, and Mr. Smith was ordained elder in conjunction with Mr. Kendrick, by Mr. William Cudworth, who preached at Barton on the occasion.\*

It will not excite surprise to find among these men, as well as others, some who were fond of power, and like the disciples of Jesus, striving who should be the greatest. This, however, appeared not so much among the new preachers, as was discovered in Messrs. Kendrick and Ault. The latter wished to have the pre-eminence over the people at Hinckley, while the former was unwilling to relinquish an iota of his dominion. It would have been intolerable for Mr Ault, who wished to be a ruler, to be subject to one whose station he envied; he therefore rebelled, fixed his abode at Hinckley, and raised a party to himself, though Mr Kendrick retained the old preaching house. Mr Ault from this time was never connected with Mr. Kendrick or any of his followers.

It was to the honour of the *new* preachers, that while those men to whom they had looked with deference and respect, were aiming to be "lords over God's heritage," *they* were laborious in propagating the Gospel among their ignorant fellow-creatures. They carried the glad tidings of salvation not only to many towns and villages within their reach, but the hills of Charnwood forest† echoed to their voice. Bagworth-heath became a consecrated temple to the living God, and the sacrifice of praise and adoration was offered from a hollow tree. The word of eternal life was freely and boldly proclaimed to listening crowds, and numbers were made partakers of its inestimable blessings. The rocks formed most noble pulpits for the zealous orators, and the scattered stones and hillocks served instead of pews for the weary travellers in the surrounding congregation. Some indeed there were who behaved with rudeness, and sometimes assailed the preacher with volleys of dirt, rotten eggs, and stones; but they knew how to "endure hardness, as good soldiers of Jesus Christ;" nor were they in the least intimidated by the insults and abuse they suffered in so good a cause.

*(To be continued.)*

### REVIVAL AT HALIFAX.

IN taking a retrospective view of the progress of the cause of Christ amongst us for the last few months, we are led to exclaim, "Behold! what hath God wrought." Truly it is "not by might, nor by power, but by my Spirit, saith the Lord." When we consider the number of dark minds that have been enlightened, the hardened hearts and rebellious wills softened and subdued, and the precious souls saved, through God's blessing on the feeble and imperfect instrumentality used, our hearts are filled with gratitude, and with the deepest humility we can say, "Not unto us, O Lord, not unto us, but unto thy name be the glory." God sometimes makes use of the weakest instrumentality to effect the mightiest of his purposes, that "the praise may not be of man, but of God."

The Redeemer's cause at Halifax has for years past been in a low state, the additions to the Church being but few, and those principally out of the Sabbath-school. This was deeply lamented by those who were alive to the best interests of Zion. Our attention was drawn to the subject of revivals of religion; conversation frequently turned to that subject, and prayer was offered for it. We obtained Finney's lectures, and Dr. Reed's pamphlet on *Revivals*, which were read by some who were interested in the subject. By reading, our minds were enlightened, and we were convinced that according to the means used God would give his blessing. We heard of revivals taking place in other Churches, and why

\* It is proper to observe, that though Melbourn is twelve or fourteen miles distant from Barton, yet the people there, and in all the other places where any joined the Church, were considered as belonging to Barton, and attended there to receive the Lord's-supper once a month. Mr. Smith was not ordained as elder over the people at Melbourn alone, but to take a part in the ministry at large.

† The principal places in Charnwood, commonly called Charley Forest, where they assembled for preaching, were on Ringing hill, near Whitwick, and on Bill-o-barrow hill, near Stanton-under-Bardon.



could not one take place at ours? We professed to bear the same name, to love the same cause, and to be interested in the same promises, therefore we were determined to give God no rest until he should "open the windows of heaven, and pour down a blessing upon us." The prayer-meetings began to be better attended; fervent prayer was offered, and an anxiety was created for the out-pouring of the Holy Spirit. Sometimes we thought that appearances indicated that a great work was beginning amongst us, but we did not watch unto prayer as we ought to have done. We suffered favourable opportunities to pass away, when good impressions were evidently made, and waited for the Lord to be gracious unto us, when, in fact, he "was waiting to be gracious." Thus we went on up to the commencement of the present year. At our annual teachers tea-party, held on new year's-day, the following question was discussed—"How can we promote a revival of religion in our school?" In answer to the important inquiry it was stated, That an anxious desire for the conversion of the children, more spirituality of mind, and special, fervent, importunate, believing prayer, connected with zealous and persevering effort, would accomplish the glorious design. A prayer-meeting for the object was recommended, and one was established, called the "Teachers and Scholars revival prayer-meeting." On the following Sabbath the first meeting was held: many attended; love and union prevailed; a good feeling was produced; and many went away with the conviction that God was about to revive his work both in the school and in the Church.

From this period we may especially date the commencement of the revival. There were many connected with the school that were evidently labouring under convictions of sin, and were concerned about the salvation of their souls. These had long attended the means of grace, and had often been directed to the Saviour, but hitherto had not fully decided to be on the Lord's-side. We were convinced that what some may call new measures, were necessary; and accordingly we were resolved to try them. We thought that if such characters were placed in such a position that they could feel their state in the sight of God, and their real unwillingness to come to Christ, it would induce them to come to a decision. At the prayer-meetings the plan was adopted. At the close of each meeting a friend usually came forward and gave an address to the following effect:—That we had an anxious desire for the salvation of sinners; hence we had prayed for them earnestly; that we had prayed for those present especially; that the Spirit of God was striving with them; that they had often put off their salvation; that delay was dangerous; that Christ was ready to receive them; and that if their souls should be lost, the fault would be their own. Then *present* and *immediate* decision was pressed upon them. Repentance, faith, and obedience to Christ, were set before them as the means of salvation. They were told plainly that their pride of heart must be subdued, and the stubbornness of their wills conquered—that unless this was the case they could not be saved. In order to test their willingness to come to Christ, we then told them, that if any amongst them had come to the resolution to be on the Lord's side, we were willing to continue with them a little longer to pray with them, and to direct their inquiring minds. The plan was successful. Some felt their awful state, and like the Philippian jailer cried, "What must I do to be saved?" They were humbled on account of their sins, confessed them in the sight of God, and believed on the Saviour, and went home rejoicing in a sin-pardoning God.

Soon as this plan was adopted God poured out his Spirit more abundantly. The prayer-meetings were more numerous attended, extra meetings were established, and protracted ones held. A great concern about salvation was produced, especially amongst the teachers and scholars of the school; and often was the cry of penitence heard, and the voice of thanksgiving raised. The "times of refreshing had come," and we saw such a work as we never witnessed before, and felt such an influence ourselves that we were willing to spend and be spent for the cause of the Redeemer. Hearts as hard as adamant were melted before the fire of divine love, lion-like tempers and dispositions were tamed to the meekness of the lamb, and haughty and stubborn wills were brought into humble obedience to

Christ. This work proceeded until nearly every teacher, and several classes of our senior scholars, both male and female, were savingly acquainted with the Lord Jesus Christ. Persons in the congregation, who had heard the Gospel for years, and remained impervious to all the claims of the Saviour, could hold out no more, but came with deep penitence to him for salvation. Others, who came out of mere curiosity, were frequently awakened, convicted, and converted, at the same meeting, and have become some of the most consistent members of the Church of Christ. Parents and children, husbands and wives, brothers and sisters, have rejoiced together because of the "great things the Lord hath done for them."

One of our most pleasing duties has been the receiving of the converted into the Church. On Lord's-day, March 7th, eighteen persons were received through the ordinance of immersion; on the 4th of April, thirteen more; May 2nd, thirteen others; and on the 6th of June, ten more; and others are waiting for admission.

During the progress of the revival we have had to meet with many things calculated to discourage us. The work principally devolved upon a few individuals; but the God of Israel was with us. We met with opposition from those of our friends who ought rather to have helped us; we were evil-spoken of, our plans despised, and our motives misrepresented; and had it not been that we knew we were approved of the Lord, we should have grown "faint and weary in our minds." Sometimes we have almost been ready to exclaim, with the great apostle of the Gentiles, "Beware, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder and perish, for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you."

In conclusion, we would say, let other General Baptist Churches try the same plan, and we can assure them that the same glorious effects will follow. Let them arouse themselves from their supineness, and lay aside their prejudices to new measures, when they see them approved of God, and bring into exercise all their energies for the salvation of perishing souls. Let them go forth with holy determination, in full and entire dependance on the Holy Spirit, and success shall crown their efforts.

May the work of the Lord thus begun be carried on, until "Jerusalem becomes a praise in the earth."

## CORRESPONDENCE.

### JUSTIFICATION BY FAITH.

SIR,—In answer to a query which appeared in your June number, whether "a sinner be justified before God by faith only, or by faith and works," I answer in the words of the apostle James, ii. 24, "Ye see, then, how by works a man is justified, and not by faith only;" and this appears so evident from the reasoning in this chapter, that one would think it would need no further probation whence this argument is most clearly deducible. If no man be justified without faith, and no faith be living, nor yet available to justification without works, then works are necessary to justification; but the first are true, and therefore the last, for the inference is so clear that I think no one can question it. But when we say good works are necessary to justification, we do not mean to say that by them we merit the favour of God, for though faith in the death of Jesus Christ is the *formal* cause, (if I may so term it,) still good works are *causa sine qua non*, i. e., the cause without which none are justified, which is most apparent from the following passages, and many more that might be mentioned. Heb. xii. 14, Matt. vii. 21, John xiii. 7, 1 Cor. vii. 19, Rev. xxii. 14; and, indeed, the apostle Paul, in that long list of worthies mentioned in Heb. xi., when he asserts they were justified by faith, couples good works with it as indispensable, for there is no one instance in which the faith was not proved by works, and works will result from faith, as certainly as fruit from a tree. Do we refer to Abraham? he was justified by faith. When? When he offered up Isaac his son. So Rahab, the harlot, was justified by faith

when she received the spies; and no men are said to be justified until their faith is proved by works. But though Paul, Rom. viii. 20, says, "Because by the deeds of the law shall no flesh be justified in His sight;" and verse 28, "and therefore we conclude, that a man is justified by faith without the deeds of the law." Still there is a great difference between the works of the law, and the works of grace, or the Gospel. The first are excluded, the last are not; the first are those performed by man's own strength or will, in conformity to the outward, or ceremonial law, which makes nothing perfect, the other are the works of the spirit of grace in the heart, in conformity to the inward, or spiritual law; and such works are absolutely necessary to salvation, for faith without works is dead, being alone, it is the faith of devils, and therefore perfectly useless for the salvation of a soul.

A justification by faith alone is Antinomianism, and will allow a man to be justified whilst he continues to commit flagrant acts of wickedness; and such a justification is to be found nowhere in the Holy Scriptures, for our Lord asserts, "By their fruits ye shall know them." "Men do not gather grapes of thorns, nor figs of thistles, even so by their works ye shall know them." JAMES BRATBY.

### JUSTIFICATION BY FAITH.

[MR. EDITOR.—Sir,—The following remarks on a subject involved in a query to which you gave a brief reply in the June number of the Repository, I wrote in a letter to my father some four years ago. If you deem them worthy of a place in your excellent periodical they are entirely at your service, and the insertion of them will oblige,

Sir, yours very respectfully,

Wolverhampton, June, 21st, 1841.

JOHN COLEY,]

WE sometimes hear of justification by *faith alone*. Justifying faith never was, and never will be, strictly speaking, alone. Can any man believe in Jesus with a saving or justifying faith, without a strong, an humbling, and a distressing sense of his need of pardoning mercy, and without a feeling of self-abhorrence, and a sentiment of loving, grateful admiration? True indeed, the apostle speaks of justification by faith without the deeds of the law; but if we attend to the whole of his argument, we shall find that his design was not to recommend a disregard and contempt of piety and morality, but to shew that on the ground of desert before God, both Jews and Gentiles were on a level, and that both equally needed his pardoning mercy. Piety and morality are binding upon every man; they are therefore not meritorious: even the constant and uniform observance of these obligations would not merit or deserve everlasting life. Every man, without respect to a life to come, ought to be moral and pious during the whole of his rational life. If, then, at any time he should act immorally or impiously, he would for that one act need pardon. Now it is plain, that the present or future observance of obligations which are binding upon a man every moment of his rational existence, cannot atone for former, repeated, and aggravated neglect of those obligations. If a man had robbed you once, would you say that he merited impunity for that one offence because he never after robbed you? His never robbing of you again may be the condition on which you would not punish him for his past theft; but this would be perfectly optional with you, and it would be an exercise and a display of unmerited mercy on your part towards the delinquent. Just so it is an act of mercy on the part of God to suspend the pardon of sin on certain conditions, of which faith is the principal. Faith may be, and, indeed, often is, represented as the only condition; hence the phrase, "Faith alone;" more properly, "Faith only." Two very good reasons may be assigned for this frequent and allowable restriction of the conditions of pardon and salvation to faith.

The first is, Faith cannot exist but in conjunction with the other conditions. Faith is not a bare assent to the truth of the evangelical histories and doctrines, but it is a believing and feeling of the truth of those doctrines which declare the guilt and pollution of human nature and human conduct, and which exhibit Jesus as the only Regenerator, through his Spirit, and Saviour, through his death, of the human family: hence, also, faith implies a reliance or dependance on the merits of his life, and death, and intercession.

The second reason is, Faith is the only means by which the sinner apprehends the suitability of the Gospel salvation to his case, and by which he applies that salvation to his case. Repentance and holiness are not an apprehension of our need of salvation, and of the suitability of the Gospel salvation to our case; nor is either of them an appli-

cation of that salvation to our case: but faith is such an apprehension—faith is such an application. We are therefore said to be justified by faith. Viewed in this light there is nothing objectionable in the doctrine; for though it should be contended, that faith is the only condition of our justification, because the only instrument by which we apprehend and apply the Gospel salvation, still that grace is an ever fruitful principle, which, wherever it exists, will fructify to the glory of God. Where the life does not accord with the Gospel, there faith does not exist.

#### QUERIES.

Is it right for persons administering the ordinance of baptism to wear waterproof clothing? If so, may not candidates do the same—may they not be so attired as to be buried beneath the stream without the water touching them? Is not baptism in danger of another abuse? A.

CAN any of the heathen be saved without the knowledge of Jesus Christ, they living in situations where the providence of God has never sent the divine revelation. J. B.

#### REVIEW.

##### THE FREWILL BAPTIST QUARTERLY MAGAZINE.

We have received several numbers of this very respectable transatlantic periodical. We purpose occasionally enriching our pages with a few extracts, showing their history, order, and sentiments. We can only give this month, the following essay on Sabbath Schools, by Hiram Whitcher.

“There is no relation sustained in life more sacred, and that imposes duties more important, than that of parents and children. And the parent who does not feel the importance of this relation, or does not discharge the duties arising therefrom, entirely fails of the object of living on earth. For what do we live? Not just for the sake of life. Not to become great in the eyes of the world. Not to become rich in this world’s goods. Not to satisfy the eye with seeing, nor the ear with hearing. Not to glut ourselves with the desires of a wicked heart. We live for purposes more noble than these. 1st., then, we live to glorify God ourselves, and prepare for another world. 2dly. To educate and rightly bring up our children, and the youth of this land, on whom rest the hopes of the future prosperity of both Church and state; and prepare them for happiness and usefulness in this life, and for future blessedness. To this last object of life, I wish to direct the attention of the reader. On you, parents and guardians, this duty rests. God says to you, “Train up a child *in the way he should go*, and when he is old he will not depart from it.” “Bring them up in the nurture and admonition of the Lord.” Parents, what a responsibility! And are you discharging this duty faithfully?

“To secure the best interests of children, two things are necessary. 1st. Their in-

tellectual education, and 2dly. Their moral and religious culture of mind. A good education, I consider the greatest earthly blessing that parents can bestow upon their children in this world. This, without a property, is far preferable to a property without this. One writer says, ‘Education is a companion which no misfortune can depress—no crime can destroy—no enemy alienate—no despotism enslave. At home, a friend—abroad, an introduction—in solitude, a solace—in society, an ornament. It chastens vice—it guards virtue—gives at once, grace and government to genius. Without it, what is man? A splendid slave—a reasoning savage.’ But an intellectual education is not all that is necessary. The heart needs cultivation, as Rev. Mr. Breckenridge says, ‘When we speak of education in common terms, we lose sight of one of the most important points in an education. He who educates the intellect, and leaves the moral nature uneducated, falls as far short of the true object of education, as eternity exceeds time.’ For want of this moral and religious culture, many of our youth have been ruined for ever. But the importance of this early religious training will the more clearly be seen when we consider the natural depravity of the human heart. As the earth naturally brings forth briars, thistles, and noxious weeds; so the human heart bears evil fruit, the works of the flesh—which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, thefts, false witnesses, blasphemies, revelings, &c. If the fertile soil be left uncultivated, it will produce an abundant crop of weeds; so if the youthful heart be left uneducated, it will bear evil fruit. But as the earth, by a process of cultivation, can be

made to bear fruit; so the heart can, by a proper moral and religious training, be made to bear the fruits of the spirit, 'which are love, joy, peace, long-suffering, gentleness, meekness, temperance, patience, and faith.' And parents, it is for you to say, as far as human agency is concerned, whether your children shall bear the works of the flesh, or the fruits of the spirit.

This important cultivation is to be effected by parental and Sabbath school instruction, and the preaching of the gospel of Christ. The Sabbath-school is not designed to take children from the care and instruction of their parents, but to be an auxiliary to parental instruction, to assist parents in 'training up their children in the way they should go,' to be virtuous in this life, and happy in the life to come. The Sabbath-school is designed to teach the youth the commandments of God, and to bring them into the kingdom of Christ while young, to subdue the principles of human nature, and to implant in the heart the principles of the Gospel of Jesus Christ. The importance of this early instruction is seen from the fact, that children are always learning something good or bad; as a pious man once said to a mother, 'Educate your children, or the devil will.'

Sabbath-schools have done much for the rising generation, and will do much more, if the friends of Christ will 'Come to the help of the Lord against the mighty.' Before Sabbath-school operations commenced, but few young people were known to profess religion. But now how many of these jewels are becoming pious, and entering the Church of God, and the most of them attribute their conversion, under God, to the Sabbath-school, and without doubt many will, in heaven, look back upon this institution and bless God that it ever came into existence.

Early religious instruction guards the youthful mind against vice, crime, and infidelity. That this position is true, a few facts will show. 1. Three fourths of the vicious, drunken, and licentious men and women in our country, are those who have not received an early religious education. 2. Most of the convicts in our jails and public prisons, are those whose moral nature was left uncultivated in their youth. In 1837, there were in the prison at Auburn, 970 criminals. Of this number, there were only forty-seven that had ever attended a Sabbath-school, and only seventeen of the forty-seven that had been regular Sabbath-school scholars, leaving 953 who were neglected in their youth. And this I think is a fair specimen. 3. Children brought up under Sabbath-school influence, seldom become infidels in advanced life. This can be

accounted for upon philosophical principles. The impressions first made upon the mind, are the most abiding. As a poet says,

'Just as the twig is bent, the tree inclines.'

This is as true in ethics as in nature. Infidels feel this, and therefore they oppose the Sabbath-school. Catholics see this is the case. One of their missionaries here in America said, in a letter to the pope, 'Unless we can adopt some measures to counteract the influence of Sabbath-schools in this country, we shall fail of accomplishing our object here.' Why is it so difficult to convert a heathen or Catholic? Because they have been brought up in these principles. They were first sown in the mind, and they 'grew with their growth, and strengthened with their strength.' Now let Christians bring up their children as strictly in the principles of the Gospel, and it will be equally as difficult to get them from them in after life. 4. Most of the young gentlemen and ladies now in our seminaries, colleges, and theological schools, are from the Sabbath-school ranks. What a nursery to the Church. While our jails and prisons are being filled with those who are not brought up under the influence of Sabbath-schools, our schools for preparing the youth for usefulness, are being filled with those under this influence. 5. Most of the youth converted at the present day, are either teachers or scholars in the Sabbath school. 6. Most of the young men who are entering the ministry, or going as missionaries to heathen lands, are those who had the truths of the Gospel planted in their minds in the Sabbath-school. We look to this source for men to fill the places of those who are being called from the walls by death, and, thank God, we look not in vain.

There are several reasons why this institution is so effectual in this work. 1. By it the youth are taught the Holy Scriptures, 'which are able to make them wise unto salvation, through faith.' 2. By it they are furnished with religious books suited to their young and tender minds. 3. The Sabbath-school associates the young with, and brings them under the influence and prayers of the pious. 4. By it our children are brought more directly under the influence of the Gospel. 5. Sabbath-schools keep many children from mischief during the week, and from desecrating the holy Sabbath. 6. In the Sabbath-school, there are instilled into the mind good moral principles, and impressed upon the heart, the truths of the Gospel. 7. Here they are taught to forsake sin, fear God, and prepare for death.

Duty of ministers relative to the Sab-

bath-school. 1. They should deliver a lecture upon this subject once or twice each year, and see that the school is sustained. 2. They should be very familiar with all the children, and lecture to them upon this subject. 3. They should ever remember the Sabbath-school in their prayers. 4. They should attend the Sabbath school themselves whenever circumstances will permit, and be active in the same; for with much anxiety and interest does the faithful minister look to the youthful part of his congregation.

Duty of parents. 1. They should speak well of the Sabbath-school before their children, and encourage them to attend it faithfully. 2. They should make the Sabbath school a subject of prayer around the domestic altar, and in the private circle. 3. They should see that their children get their lessons and read their books. 4. They should attend the Sabbath-school themselves, and if needed, engage as teachers.

Duty of teachers and superintendents.

1. They should be deeply engaged in the work. 2. They should be very punctual in attending the school, and persevering in their efforts. 3. They should be very faithful in teaching their scholars the meaning of their lessons, and impress on their minds good moral principles. 4. They ought always to pray for their class. 5. They should labour for their immediate conversion to God. And lastly, after they have done all they can, they should trust alone in the blessing of God for success. Many teachers have seen their entire class converted in one season. Such faithful teachers will come up before the throne of God in the judgment, attended by the little group of children whom they have won to Christ, and say, 'Here Lord am I, and those that thou hast given me.' And who can tell the joy that they will feel in heaven while they sing, "Worthy is the Lamb, who was slain, and hath redeemed us unto God with his own blood."

## OBITUARY.

THE REV. T. STEVENSON, LOUGHBOROUGH.—We regret to record the death of this eminent and useful christian minister. This event took place on Saturday, July 10th. Mr. Stevenson has long been known, and justly esteemed, as an eloquent and successful preacher, a vigilant and affectionate pastor, an active and efficient teacher of the young, and a leading and devoted minister of our connexion. The Education Society, formed by the Midland Churches, in 1824, for the training of young men for the christian ministry, chose and appointed him as the tutor of their institution. At the resignation of Mr. Jarrom of his office as tutor of the General Baptist Academy, in 1838, the two Institutions were united, and the members of the Annual Association appointed Mr. Stevenson Theological Tutor. The writer feels that it is only shere justice to his departed friend to state, that in laborious, energetic devotedness to the progress and improvement of the students, Mr. S. could be exceeded by none; indeed it is more than possible that the varied, constant, and, at times, extreme toil which pressed upon him, as the pastor of one of our largest Churches, and the sole tutor of our Academy, may have hastened his lamented departure. Mr. Stevenson was the pastor of the Church at Loughborough for upwards of thirty years. His last affliction was protracted and severe, and borne with christian patience and resignation. "The cross of Christ," he stated to us a fortnight before his death, was his only resting place. His end was peace.

## VARIETIES.

INTERESTING ACCOUNT OF SICK BAPTISM.—A gay and sprightly young man, aged about eighteen years, was seized with fever and brought to a bed of languishing. The most skilful physicians were called in to his relief, but without effect; he still suffered and sunk down. His constitution being

unusually strong, he bore up for about six weeks. On last Lord's-day evening I paid him a visit for the first time during his illness. When I entered the room he fixed his eyes upon me and beckoned to me to come to the bedside. I asked him how he was? He observed that he was poorly. He

inquired of me concerning my health, after which, he asked me if I thought there was a possibility of his recovery? to which I responded, that it was possible—that I had seen the sick raised when as low as he was. With this, he introduced the subject of his future state, and spoke of his neglect of duty, and that the associations of his former life had proved a great obstacle in the way of his learning his duty to his heavenly Father, (this he seemed to express with great sorrow of heart.) He asked me if I thought it possible for him to obey the Saviour. I told him that others had under similar circumstances. He said that he could not be immersed in the Creek, but could it not be done lawfully without? could it not be done in a cistern, saying that there was one already prepared in which he had been bathed during his illness? Upon this I asked him concerning his faith in the Lord Jesus; and with a flow of tears he expressed his full confidence in his will and power to save. I then bid him farewell, with a promise to see him the next morning. Very early he dispatched a messenger for me to come as I had promised. Accordingly I went, and upon my arrival he immediately informed me of his determination to be buried with the Saviour in baptism. He ordered the cistern to be prepared: his dear father willingly obeyed his request. While the necessary preparation was making he expressed great joy in anticipation of a blessing upon his obedience, notwithstanding it was at a late hour. The water was prepared, and truly it was a striking emblem of our Saviour lying in the tomb, and we all (some half dozen brethren being present) bowed down and prayed. He then told me to take his confession, upon which I asked him if he did with all his heart believe Jesus to be the Son of God, and the Saviour of sinners? He said in a clear and distinct tone of voice, "yes, I do," reaching his hand to me to receive his confession. He called to all in the room, both saint and sinner, to come and give them his hand. Truly it was an affecting scene, such an one as I never witnessed before—one mingled with joy and sorrow. We then lifted him from the bed into the bath, upon which he charged us to be careful to put him entirely beneath the surface of the water. We then buried him gently in the name of Jesus Christ, and

raised him again, at which he drew not an untimely breath. He then observed that he felt better in body and mind. He expressed continual happiness from this time until Wednesday following. When I went to see him again I found him quite composed, he immediately commenced a conversation about the assurance the saints had of a resurrection. But we soon discovered that he was sinking in death, and as the sun went down behind the western horizon, his spirit took its flight to God who gave it.

WM. CRAWFORD.

AN OBSTINATE MAN does not hold opinions, but they hold him: for when he is once possessed with an error it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses, though it do but help to sink him the sooner. His ignorance is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend. It is as dark as pitch, and sticks as fast to anything it lays hold on. His scull is so thick, that it is proof against any reason, and never cracks but on the wrong side, just opposite to that against which the impression is made, which surgeons say does happen very frequently. The slighter and more inconsistent his opinions are, the faster he holds them, otherwise they would fall asunder of themselves: for opinions that are false ought to be held with more strictness and assurance than those that are true, otherwise they will be apt to betray their owners before they are aware. He delights most of all to differ in things indifferent, no matter how frivolous they are, they are weighty enough in proportion to his weak judgment; and he will rather suffer self-martyrdom than part with the least scruple of his freehold: for it is impossible to dye his dark ignorance into a lighter colour. He is resolved to understand no man's reason but his own; because he finds no man can understand his but himself. His wits are like a sack, which the French proverb says is tied faster before it is full than when it is; and his opinions are like plants that grow upon rocks, that stick fast though they have no rooting. His understanding is hardened like Pharaoh's heart, and is proof against all sorts of judgments whatsoever.—Butler.

## INTELLIGENCE.

THE ANNUAL ASSOCIATION of the General Baptist Churches of the New Connexion, was held at Brook Street chapel, Derby, on Tuesday, June 29, and the three following

days. The states of the Churches, with a few exceptions, presented evidence of a good degree of prosperity and peace. The number of Representatives was very considera-

ble, and the business transacted of an unusually important nature. The lamented illness of the Rev. T. Stevenson, tutor of the Academy, and his resignation of his office, rendered it necessary to look out for a suitable successor; and the committee, after consuming a considerable portion of time in discussing the propriety of attempting to secure the mansion\* (purchased by our Derby friends for a chapel) as the premises for the General Baptist Academy, resolved to recommend that the Rev. J. Stevenson, A. M., of London, should be requested to undertake the office of tutor; at the same time stating their conviction of the importance of the Institution being continued in the Midland District. These recommendations were unanimously adopted by the Association. The following brethren were requested to take charge of two students each for the present. J. Stevenson, of London; J. Goadby, of Leicester; J. G. Pike, of Derby; and R. Ingham, of Belper. The strongest sympathy was expressed by the meeting for the late afflicted tutor. The annual letter, prepared by the Rev. J. Goadby, of Ashby, was presented to the meeting in an unfinished state, with a note from the writer, stating his inability, through extreme indisposition, to complete it. Both were heard with much affection, and ordered to be printed in the Minutes. The Rev. S. Wigg, of Leicester, presided over this meeting; and as the late Secretary (Rev. H. Hunter) retires this year, the Rev. T. Stevenson, of Leicester, was appointed Secretary for the ensuing three years. The Revs. J. Jones, of March; J. Wallis, of London; and W. Butler, of Heptonstall Slack, preached at this Association. The next Association was appointed to be held at Boro' Road, London. The preachers are Revs. S. Wigg, and A. Smith; and in case of failure, Revs. H. Hunter, and T. Yates.

THE CHESHIRE AND LANCASHIRE CONFERENCE met at Tarporely, on Whit-Tuesday, June 1st, 1841. In the forenoon, at half-past ten o'clock, the friends met for public worship, when brother Beardsall read the Scriptures and prayed, and Mr. Smith, of Staley Bridge, preached a comprehensive and faithful discourse on the subject of non-conformity, from John xviii. 36, former part.

At two o'clock in the afternoon, the Conference met to transact business. Mr. Stenson, the minister of the place, presided. The attention of the meeting was partly employed in improving the constitution and operations

of the infant, but promising Home Missionary Society. Amongst other measures for this purpose, it was agreed to recommend the use of collecting boxes, similar to those used to assist the funds of the Foreign Mission. In addition to this, brethren Smith, Beardsall, and Kenney, were appointed to draw up a circular, recommending the Home Mission in this district to the notice of the Churches, and other benevolent persons. The reports from the Churches were not such as might have been wished. May the Lord stir us up to seek his face. "May he cause his face to shine upon us."

In the evening a well attended and interesting Home Missionary meeting was held which was addressed by brethren Smith, Pedley, Kenney, and Beardsall. On the whole it was an interesting day.

The next Conference to be at Wheelock Heath, on the second Tuesday in October. Brother Kenney is appointed to preach, "On the conduct of dissenters with respect to their principles."

RICHARD KENNEY, *Secretary.*

WAR SOP.—A General Baptist Church has been formed here, and the first we believe that was ever formed in this place. For about twenty-one years we were a branch of the Mansfield Church, ten years of this time we have had to depend principally on the members of other Churches to supply our pulpit. In this particular, we ought to say the good hand of our God has been stretched out towards us. At length, agreeably to our wishes, and in accordance with the Mansfield Church, we invited the Rev. H. Hunter to come over, who acceded to our wishes June 14th, 1841. He delivered unto us a solemn, impressive, and evangelical address, from Rom. iii., last clause of the 2nd verse, "Unto them were committed the oracles of God;" showing unto us the utility and comfort of the Scriptures of truth, denominated the oracles of God, to all sincere christians; requiring of us a testimony of our sincere desire for the prosperity of Christ's kingdom in our own hearts, in the town, and in the world. After we had been told of what the Church of Christ was composed, we sat down and partook of the broken emblems of our Lord's body; concluded with advice, reasonable and scriptural, respecting our supplies for future years. May the Great Head of his Church in the world, send us men after his own heart. May the Home Mission, as an instrument under God, consider us, come over and help us; if this was done, much might be done here we feel confident. We have noticed the promise to Leeds, Yorkshire. We are thirty-eight

\* The erection of suitable premises for a General Baptist Academy is a matter of great importance to the Institution, and the connexion.—ED.



in number, but very poor: great expenses occur. Brethren in the Lord pray for us.

J. T.

**GENERAL BAPTIST CHAPEL, MANSFIELD.**—This chapel, in which galleries have been erected, was re-opened on Wednesday evening, June 30th, by the Rev. H. L. Adams, of Newark, who preached a most impressive sermon, to a highly respectable and attentive audience, from "How shall we escape, if we neglect so great salvation." On the following Sabbath two powerful sermons were delivered, in the morning and evening, by the Rev. J. J. Owen, of Castle Donington, from Rom. x. 8, 9, and Phil. ii. 4. In the afternoon an interesting discourse was preached by Mr. Simons, a converted Jewish rabbi, from James i. 25. On no former occasion was such general interest excited as at the services above named, and in the afternoon and evening the chapel, in its enlarged state, was crowded with attentive hearers. The contributions and public collections amounted to the liberal sum of 90*l.* 6*s.* 1*d.* It is just to remark, that in order to effect the improvement above stated, an appeal has been made to the kind liberality of the christian public, which appeal has been responded to by Independents, Wesleyans, Churchmen, and every denomination of christians. And the chapel, which formerly was any thing but attractive, is now, as it regards the interior, behind none in this populous town, in point of appearance; and is superior in accommodation, being pewed throughout.

**ÆNON CHAPEL.**—On Lord's-day, June 11th, two sermons were preached in Ænon chapel, New Church-street, St. Mary-le-bone, being the anniversary of the Sabbath-school connected with that place of worship. In the morning at 11 o'clock, by the Rev. J. H. Hinton, M. A., and in the evening by the Rev. J. Burns, minister of the chapel. The congregations were large and respectable, and the collections exceeded those in former years. It was stated that the scholars of the school, 150 in number, had raised during the past year 12*l.* 6*s.* for sending the Gospel, and establishing schools in India. At the close of the evening service, several of the dear children received from the hand of their beloved pastor various religious works; and two of the elder girls, who were publicly dismissed, had presented to them a handsome copy of the sacred Scriptures. We sincerely and devoutly trust that this day will long be remembered by the teachers and children, and that all will feel it a privilege and duty, to be more and more

earnest in this work of faith and labour of love.

J. G.

**BAPTISM AT ÆNON CHAPEL.**—On Thursday evening, June 24th, the solemn ordinance of believers baptism, was administered to eight persons by our esteemed minister, J. Burns, after delivering an animating and suitable discourse from these words, "It becometh us to fulfil all righteousness." Matt. iii. 15. The attendance was good, and we trust the impression made on the minds of many may prove lasting. We have several hopeful inquirers. May the Redeemer still prosper us, and add unto us such as shall be saved.

J. G.

**KIRKBY-UNDERWOOD, near Bourne.**—Through the activity of some friends belonging to the Lincolnshire General Baptist Sunday-school union, a very neat school-room is erecting in this village. It is twenty-four feet by fifteen, and is expected to be completed, with seats to accommodate fifty persons when used for divine worship, for £42. Through the exertions of Mr. Everard, of Gosberton, and the proceeds of the bazaar, and the public tea, £15 have been realized towards this commendable object. How desirable that every village in our native land had such a building appropriated for the instruction of the young, and the preaching of the gospel to its inhabitants.

**ILKESTON.**—We understand that our friend Mr. Peggs has accepted the invitation of the Church at Ilkeston and Newthorpe, in Derbyshire, and is expected to remove thither in a few weeks. We hope Mr. Peggs's removal into the Midland District, will give him many opportunities of promoting the interests of the foreign mission, to which we know his heart is ardently devoted.

**THE SLAVE TRADE.**—The following horrifying statement, relative to the capture of a Portuguese slaver, is extracted from the log of her Majesty's schooner, Faun, cruising on the South American station, and written in latitude 22 30, lon. 40 W. :—  
"On the 19th of February, 1841, Cacupas, on the coast of Brazil, about 18 miles, observed a large brig standing in for the land. On approaching she appeared not to have the least idea of our being a man of war—fired a gun over her, and another as quick as possible a-head. She then up with helm, attempted to run, but appeared in great confusion. We were positive of slaves being on board. After a short time she was increasing her speed. Lieut. Foote then determined to put a shot into the hull, but with great regret, on account of the un-

fortunate beings on board. Shots were then thrown under her stern twice, a third was about to be fired when we observed her round to. In about twenty minutes we came up and boarded her. The slaves were all below, with the hatches on; on turning them up, a scene presented itself enough to sicken the heart even of a Portuguese—the living, the dying, and the dead huddled together in one mass. Some unfortunates in the most disgusting state of small pox, even in the confluent state, covered from head to foot; some distressingly ill with ophthalmia, a few perfectly blind, others, living skeletons, with difficulty crawled from below, unable to bear the weight of their own bodies; mothers with young infants hanging to their breasts, unable to give them a drop of nourishment. How they had brought them thus far appeared astonishing—all were perfectly naked—their limbs much excoriated from lying on the hard plank for so long a period. On going below the stench was insupportable. How beings could breathe such an atmosphere and live appeared incredible. Several were under the loose planks, which were called the decks, dying—one dead. We proceeded to Rio Janeiro with the prize. On the passage we lost thirteen, in harbour twelve, from small-pox and debility; a number also died on board the receiving ship, the *Crescent*. We sailed on the 19th of March with 180, well provided with medicines, and directions in what manner to use them. Tapioca and limejuice were also provided. Notwithstanding all the care that a small crew could bestow on them, we unfortunately lost twenty, chiefly from scurvy and general debility. This unfortunate brig left Bahia fort on the coast of Benguela, with 510 negroes, and thirteen days after her capture she had but 375.”

**CHINESE CONVERTS.**—A letter from the celebrated Chinese scholar, Gutzlaff, at Macao, to Professor Neuman, of Munich, dated, May 20, 1840, says, “Several learned Chinese have just become converts to the Gospel. One is a poet of distinguished talent; another is an extremely well-informed bookseller, in Quangsi, who has travelled over the whole empire on his business, and is acquainted with every literary work. The latter is, indeed, the most cultivated Chinese with whom I have come in contact. Every good christian will be overjoyed to hear that the folks with long tufts, and little eyes, expound the Epistle to the Romans. The neophytes are now writing a commentary on the New Testament without any foreign aid. I am still busy with the Japanese. The converts are become

such zealous Christians that they are ready to risk their lives to make known the Gospel to their countrymen.”

**RELEASE OF MR. BAINES.**—Mr. Baines has at length escaped from the fangs of his clerical persecutors. The prison doors have been opened for him by some unknown hand—neither he nor any of his friends being aware who the party is by whom his liberation has been effected. The probability is, that the rate and costs for which Mr. Baines was incarcerated have been paid by some friend of the ministry,\* whose neglect of his wrongs had begun to rouse dissenters in the south from their former apathetic state. This was evident from the prominence given to the subject at meetings connected with the elections, where members of the government, and other candidates, were obliged to admit that the continued imprisonment of Mr. Baines reflected no credit either on the church, as by law established, or upon the government under whose administration the evil was suffered to exist. It is perhaps, then, not wide of the mark to affirm, that Mr. Baines owes his release to the use made of his imprisonment as a testing question at the elections, and not to the effect of any relenings of conscience on the part of his persecutors. We congratulate Mr. Baines on his deliverance from bonds in a way so honourable to himself, and on the benefit which must accrue from his consistent testimony to the cause of unrestricted religious liberty.—*Scottish Pilot*.

**SPIRITUAL COURTS AND CHURCH RATES.**—At a meeting of the Association of General Baptist Churches of the New Connexion, held at Brook-street Chapel, Derby, on Tuesday, June 29, and the three following days; it was resolved unanimously:—

That this Association records its solemn objection to the claims and prerogatives of what are called Courts Christian. These Courts recognize the temporal dominion of bishops and archbishops over all the persons in this kingdom for spiritual purposes. They have existed from the darkest times of popish tyranny and corruption, in which they originated. This meeting cannot but regard all penal laws that are enacted and administered in the name of Christ and religion, and enforced on conscientious Christians who dissent from the established hierarchy, by pains, penalties, and imprisonments, for the pretended health of their souls, as unchristian in their spirit, only evil in their operation, insulting to God, and subversive of the dearest and inalienable rights of man. It therefore most earnestly

\* Or by the ministry itself.—ED. G. B. R.

recommends all the members of the Churches which compose this body, on all suitable occasions, to petition and protest against all such profane usurpations; and at this, and all elections, to endeavour to return such members to parliament as shall compel the government, however reluctant, to listen to their prayers, speedily to abolish these courts, or relieve all dissenters from their jurisdiction, as well as from the payment of those local and unrighteous exactions for the support of episcopal worship, which are usually denominated church rates.

**ALLEGED FALL OF MANNA.**—By a despatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople, of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded with the despatch, which the Porte intends to have chemically analyzed. The following passage, translated from the Arabic, in the *Malta Times*, seems to be connected with this subject:—“Aleppo, May 3.—A great famine has happened in Aleppo, Malitia, and Karbat, insomuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed and fed them withal.” “Of the authenticity of these few words,” adds the *Malta Times*, “extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like hab, or aziz, and which, being kept a little while, becomes white, like semola (very fine wheaten flour).”

**THE JUGGERNAUT “ESTABLISHMENT.”**—From a return prepared for the House of Lords, we learn that there are about sixty officers to dress and ornament the idol of the temple of Juggernaut, and 300 watchmen, day and night, who, if they allow any one to enter who is not admissible, and thereby defile the food for the idol, have to make good the food if they do not secure the offender. There are twenty keepers of the wardrobe of the idol, forty to ornament and perfume the idol, three “duts” to paint the eye brows, &c., of the idol different colours, and three servants to see that the several officers perform their several duties. There are, further, three hundred cooks, to prepare rice, &c., to make sweetmeats and the like; ten persons to take charge of the vessels with which the “pundahs” perform “poojah,” and to hand them to the latter; ten to supply water whenever required; one (entitled Talebo Mahapatur) to keep watch at the door whilst the idol is asleep, and to affix a seal on the door

during the time. There is also a servant to witness the opening of the door “when the idol wakes,” with the view of making sure that the seal on the door had not been broken during the slumbers of the idol; and there are further twenty keepers of the keys, and twenty keepers of the doors, to complete the list of officers to the temple of Juggernaut—there being, therefore, no fewer than 641 persons, whose sole duty it is to take charge of this once celebrated Indian temple! An admirable illustration of church establishments.—*Nonconformist.*

**AMERICA.**—*Free-will Baptists.* From the register, or almanack, of this body of transatlantic brethren, for 1841, we learn that there were seventy-four quarterly meetings, or local associations of Churches, eight hundred and fifty-seven Churches, seven hundred and twenty ordained, or licensed preachers, and forty-one thousand, seven hundred members at their last returns; and that the increase for the previous year was two thousand nine hundred and ninety. As they are kindred to us in sentiment and feeling, it may not be uninteresting to mention the locality of their chief associations. In New Hampshire, there are six associations, 134 churches, 132 preachers, and 9710 members. In Maine, there are sixteen associations, 275 churches, 217 preachers, and 13,986 members. In Vermont, seven associations, 99 churches, 77 preachers, and 4095 members.

From the Minutes of the tenth General Conference of this body, held in 1839, we extract the following:—

**Slavery.**—The committee on Slavery submitted the following resolutions, which were adopted, viz.—

1. *Resolved*, That nothing can be more evident to the unsophisticated mind, than that slavery, under any circumstances, is contrary to the self-evident truth, “that all men have certain inalienable rights.”

2. *Resolved*, That it is equally evident that slavery is contrary to the law of Moses, to the Gospel of Christ, and to every moral obligation.

3. *Resolved*, That in view of these undeniable facts, that man who will not examine the subject impartially, or who examines it, and still advocates the continuance of slavery, is not worthy of being esteemed a disciple of Christ, and after due but unsuccessful admonition ought not to be fellowshiped as a Christian.

4. *Resolved*, That it is with sorrow of heart that we learn that slavery is tolerated, practiced, and defended, in certain portions of the christian Church.

5. *Resolved*, That it is the duty of the

American Church, thoroughly and faithfully, to examine the moral character of slavery.

7. *Resolved*, That we affectionately invite all the Churches of our blessed Redeemer, and all the ministers of his holy religion, especially those of our own denomination, to bear their solemn and decided testimony, in public and in private, against the sin of slavery, and to use faithfully their moral and religious influence for removing this foul stain from our nation's character, and this deadly sin from the christian Church.

8. *Resolved*, That this Conference, believing the anti-slavery cause to be the cause of God, recommend to every christian, and every christian minister, to use all proper means to promote its interests.

10. Finally, *Resolved*, That while we thank God for the harmony existing throughout our connexion on the subject of Slavery, we will fervently pray that every religious denomination may hear the wailings of the poor slave, and labour for his rescue.

The following paragraphs occur at the conclusion of their annual epistle:—

As a denomination, our present situation is prosperous, our prospects are glorious, and God is abundantly answering our prayers for success. The effect of our efforts is seen and felt, not only in America, but also in many places upon the Eastern Continent. Whilst we in America, are endeavouring to repair the breaches in Zion, raising an uncompromising contest with all the sins and abominations of our own country, corresponding with our European brethren, and taking measures for becoming more closely connected with those upon our own shores whose sentiments correspond to ours, our dear missionaries are attacking the foe in his own quarters, and carrying home the war to the enemies' camp; and already, through their instrumentality, God has begun to turn the howling wilderness into a fruitful field. May the God of heaven be their shield and protector. Every heart and every tongue responds the hearty Amen. But, brethren, remember that our fervent prayers alone are not sufficient. Call to mind the case of him who says "Go in peace; be thou warmed and be thou filled." Our Missionary Board have resolved to send out three new missionaries the ensuing winter to join our brethren in distant India. Consequently our funds must be increased to sustain them. New and vigorous efforts must be made to replenish our treasury from which our missionaries draw their temporal supplies. While you are permitted to remain at home

in the society of your friends, and dwell in your ceiled houses, we trust you will remember in your constant prayers and contributions, our dear brethren who are toiling upon the burning sands of India, surrounded with poor idolaters, and pointing them to the Lamb of God who taketh away the sin of the world. We hope your contributions will continue to flow more abundantly into our treasury, and that our little missionary family will continue to increase until Christ shall have the "heathen for his inheritance and the uttermost parts of the earth for his possession." Whenever we feel the murmuring thought about to rise in our minds concerning the sacrifices we are required to make for the cause of God, let us think on our dear brethren beyond the briny deep.

Thus is Zion "lengthening her cords and strengthening her stakes." The intestine broils and divisions which are rending asunder the various branches of the christian Church, are to us almost entirely unknown. Unanimity and absence of party prejudice have hitherto characterized our dear connexion. May we preserve these features and suffer them not to be marred. But "if any man thinketh he standeth let him take heed lest he fall." "When Israel was a child the Lord loved him." Pride and popularity have proved the destruction of many denominations. Let us avoid the awful precipice down which so many have plunged to rise no more. If we possess a better faith than our neighbours let us exhibit it by the infallible criterion of better works. How can a people expect to be blessed and prospered of God, whatever may be their doctrine or their economy, unless they *live* for God. Let us raise higher the standard of vital godliness and serve the Lord with *all* our hearts. Strive for holiness, keep the commands of God, and be "faithful unto death." An awful crisis is at hand—the church must soon arise or soon must sink. The watchman who can tell us "What of the night," concur in the opinion that soon the line will be drawn between "him that feareth the Lord and him that feareth him not." Let our ministers be humble and our members holy. And finally, when Missionary operations shall terminate, when Sabbath-schools shall close, when Temperance Societies shall be dissolved, when all benevolent institutions shall cease, when time shall be no more, may you meet your unworthy delegates in an eternal Conference, beyond the reach of slavery, moral pollution, popery, temptation and death, to tune our harps to an eternal song of praise for deliverance through Jesus Christ. Amen.

## MISSIONARY OBSERVER.

## GENERAL BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the General Baptist Missionary Society was held at Derby, on Wednesday, June 30th, 1841. Brother Hollinrake, of Birchcliffe, Yorkshire, offered prayer. Mr. Butters, of Spalding, presided; and introduced the business of the meeting with an appropriate address. The Secretary then read an abstract of the Report, from which we gleaned the following particulars.

The Report commenced with a reference to the promise, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." The field of missionary labour is the world. The part allotted to our mission is not small. We have a nation to care for, and fruit has already been gathered unto eternal life. The Report of the past year furnishes matter for humiliation, that we have not done more; and of encouragement, that God has blessed us in our feeble and limited efforts.

The brethren in India have laid the claims of our mission before the British public in India, and have published a very interesting report of their operations and successes for distribution. They detail their actual success, and remark, that this bears no more proportion to the real progress of christianity in Orissa, than the light foam on the top of the rolling surges of the ocean, does to the unfathomable depths of the ocean itself.

*Ganjam* is a new station, occupied by Mr. and Mrs. Wilkinson. At first he was discouraged at the prospect, there being no Europeans or christians there, but they soon found a pious captain and his lady, who co-operated with them, and afterwards a medical gentleman went to reside there, of whose conversion hopes were entertained. *Poorroosootum* and *Balaji*, native preachers, had alternately assisted at this station. An orphan asylum had been formed there.

*Khundita*, the new christian village, had a chapel, and was prospering. *Seboo saho*, and *Lokindas*, native preachers, supplied the place with christian ordinances. A signal and delightful instance of the conversion of a neighbouring *Oreah*, through the ministry of these brethren, was recorded.

*Berhampore*. Mr. and Mrs. Stubbins were actively and usefully employed here. This is an interesting station. Several of the young persons from the orphan asylum at this place had become decided christians, and been baptized.

*Pooree* had been the scene of considerable occasional labours of the missionaries at the festivals of *Juggernaut*. The abolition of the pilgrim tax has already occasioned a great diminution of pilgrims to this odious temple.

*Piplee*. We have no notes of this station, but that it is desirable to have another station between *Piplee* and *Pooree*.

*Cuttack*. At this station are Messrs. Sutton and Lacey. The former is much confined at home by the increasing and important labours of the printing press, translations, &c. Lacey's labours are varied, extended, and effective. The number of converts is considerable.

A native missionary meeting had been held here. One of the speakers said, We were told that no converts would ever be made from Hindooism to Christianity. Fifty years ago this land was dark, but to-day we have a meeting of christian Hindoos, and what will be the result of fifty more years labour.

The number of native preachers is thirteen or fourteen. Five have been ordained during the past year. Several young men in the schools are anxious for instructions to qualify them to preach the Gospel, and oppose the folly of Hindooism effectually. Mr. Sutton is desirous to take charge of their education for this purpose, but is too much occupied by the press. A printer is now going out, Mr. W. Brooks, who will, it is hoped, soon be able to relieve him, as well as to give instructions to the Oreeah youths in printing, binding, &c. This will be a great advantage. A vast many publications, tracts, &c., have already issued from the Oreeah press.

*Midnapore.* A very brief allusion was made to this station. A written report has been requested by the Cuttack Conference.

The ordination of Mr. Grant, at Nottingham, was referred to.

Messrs. Hunter, of Nottingham; Goadby, of Leicester; J. B. Pike, of Newberry; Burns, of London; Peggs, of Bourne; and Pickering, of Nottingham, addressed the meeting. The assembly was large, and the meeting interesting. The writer has not the means of furnishing an outline of these addresses, but cannot pass without noticing some of the very impressive observations of the venerable Mr. Pickering. He was the last speaker, and observed that it was now fifty-four years since he began to preach the Gospel. He felt that it was a new world he now lived in. The friends of his youth were nearly all gone, and those now around him were a new race. There was a great difference between the new world and the old. In his early days the members of our Churches were in the habit of attending the house of God with their families as regularly, or even more regularly, than they were at the present time. But then there were no such efforts or movements as there are now. There were no Sunday-schools, or next to none: no tract societies: no missionary societies: no such spirit-stirring meetings as this amongst christians. In many respects there was a great change, and he blessed God for that change. He did not hope to be alive or able to attend another annual meeting, but he wished all success and prosperity in the name of the Lord.

THE BAZAAR of the Association was held at the newly-purchased mansion of Mr. Evans, in Mary-gate. It was efficiently superintended by a number of ladies, and produced upwards of £120 for the missionary funds.

#### LETTER FROM MR. GRANT.

*On board the Pekin,*

*Opposite the Isle of Wight, June 18, 1841.*

VERY DEAR SIR,—As I understand the Pilot will be going on shore to-day, I feel anxious to send a few lines to you, as I know you, and many dear friends at Derby, will be glad to hear from us.

We bid farewell to dear christian friends at Portsmouth about a quarter after six last evening, when we all got into a small boat, which conveyed us to a larger one in about a quarter of an hour, by means of which we reached the ship, and went on board about eight o'clock. The evening was most delightful, and we all enjoyed the passage from shore to the ship very much.

After getting on board we were very busily employed in putting our cabins a little in order for the night. We retired between one and two, and I arose about four this morning to work again. We expect to sail in

two or three hours. Our captain, at present, is very kind and obliging, and is very much concerned for our comfort. There are two missionaries on board, who are returning to India, Rev. Mr. Morrison, and Mr. Payne, a printer. Mr. Payne says the Orissa language is very different from that spoken in the part of India where he resided, so that I am afraid he will not be able to teach us any thing of the Orissa language. We have not had any personal conversation with Mr. Morrison.

My heart, yesterday, was a little sorrowful at the thought of leaving England and friends; but I thought of calvary, and then of the perishing multitudes in India, and rejoiced that I was being borne towards that land of darkness and death, for the purpose of preaching the Gospel of the blessed God, which shall ultimately gladden the "wilderness and the solitary place," and cause the moral desert to rejoice and blossom as the rose. The nearer I approach the great and important work the more I love it.

I hope the time we are sailing to distant India will not be lost, but besides pursuing our studies, as the captain is friendly to religion, I do hope and believe that we shall, by the blessing of God, be rendered useful to some on board.

Give my love to all that ask after my welfare; tell them I love my dear friends at Derby, but I would rather be where I am. I love D., but I love poor India more. I wish to live only that I may be useful in that distant land. Farewell. May every blessing given to you, and Mrs. P., and family, is the prayer of  
Yours affectionately,

J. GRANT.

P. S. Mrs. G. joins me in love to you all. We are all here, and well. Miss Derry came from London to Portsmouth yesterday. We have set sail.

20th. Sabbath. We are all very sick indeed. We cannot one help another. Mrs. G. and I have been about two hours trying to dress ourselves, but have not done it yet. I should like to write more, but cannot. The winds are against us. Pray for us.

#### JOURNAL OF MR. WILKINSON.

Dec. 9 1840 *Moonshepant*. Left home early this morning, in company with Gunga and Balaji, and arrived here about nine a. m. On our way we stopped at a small village named Kawpanda. Gunga has an advantage possessed by few for making people hear. Perhaps not more than twenty came near us to listen, but there was scarcely one in the whole place that did not hear all he said. We first inquired for the books we left there four months before, and what use they had made of them. One man said, "What use we have made of them, that use they have been." They were reminded that they resembled the prescriptions of a physician—of no use unless read, believed, and obeyed. Balaji spoke in Telinga, and Gunga exposed the folly of their idolatry, by telling them they worshiped their servants; he said, "You go to the river, and wash the filth from your bodies with the water, and then pray

to it; you boil your rice with one part of a tree, and worship the other; you break a stone in two, make one part a step to your door and the other a god." Our tracts were all gone forward, so we could not leave any here.

In the afternoon we took our stand on the basement of an altar, that contained the sacred *tolsee* tree. We soon had a crowd round us. Gunga, by way of arresting their attention, said, "Now tell me what things you think are sinful, and I will write them on this stone with this chalk." One man said killing insects was sin; another man called out set down disregard to brahmins and gooroos, for that is great sin; another man said lying and adultery were sin. Gunga said, "I'll put them down." A respectable man quoted the shastras to prove that worshipping idols was sin. Gunga after making a very large mark for idolatry, mentioned many things which he thought were sinful, and proved that they were all guilty of them—showed

them the danger to which they were exposed. I preached Christ as the only Saviour. We met here some brahmins who had received tracts at the rut jattrra, ten years ago, these they said they had read, and wanted more information. This village had never before been visited by any missionaries. We were able to collect congregations in three different streets. About 200 heard the gospel for the first time.

*Dec. 10.* Visited two villages this morning. At the first (Huncepore) had a small congregation of cultivators of land, but few of them could read. They had never heard the gospel before. At the second (Gungapore) we had a very large audience. An old brahmin gave us trouble to answer all his objections, but on the whole, the people heard well. In the evening, visited Putterpore, a village containing six or seven hundred souls, to whom the sound of the gospel was quite new. Gunga soon became a great favourite. We obtained congregations in five different places; all heard without the least objection or opposition, and appeared delighted with the truth, when placed in contrast with the absurdities of hindooism. At night, two men came from the village we visited yesterday, they are the men who obtained the tracts at the rut jattrra. I never met with any inquirers who appeared more in earnest. They stayed a long time with us, and lamented that we were leaving the next morning.

*11th.*—Rose this morning at three o'clock, took down our tent, and sent it forward to our next station. Just before day-light we started. On our way we called at a large but wretched village, but had to wait till the sun appeared above the hills before we could obtain a congregation, as the natives never think of coming out of their huts before they can warm themselves in the sun, during the cold season. We told them that the Sun of righteousness had arisen, and invited them to its life-giving rays. We arrived at this place (Putterpore,) before it became uncomfortably hot, but neither our tent or provisions came up before eleven o'clock. In the afternoon we obtained congregations in three streets. Gunga preached with surprising effect: he took his stand in the centre of the village, and called out at the extent of his trumpet voice, in imitation of the punders (missionaries,) of Juggernath, "Come, see great Juggernath, but bring money to give. Come, see Juggernath, but bring cloth for a present." This he repeated several times; and when a crowd had collected, he suddenly altered the tone of his voice, and said, "No, brethren, I

come not for your money, I ask you not to see a painted block of wood, but I am come to invite you to the true Juggernath, the Lord of the world, who can give salvation without money and without price."

*12th.*—Visited Sarson, but only obtained three small congregations. In the evening we crossed the river and visited two small villages. At the first we had only a few to hear, and much opposition: the second was a wretched place; about a month before the whole of the houses had been burnt down, with but two or three exceptions, the drought had destroyed their crops, and they had no money to rebuild their houses. All Indian villages, to those who have been familiar with the comfortable abodes of England, must appear wretched, but this was superlatively miserable in its appearance, but the inhabitants felt better disposed to hear than those in more prosperous circumstances.

*13th. Sabbath.* Delightful day in England. O that I could just take my usual seat in the house of God for this day; how sweet would the songs of Zion sound—how refreshing to join in the public worship of the people of God. This privilege may be denied me on earth, but how sweet the hope the christian enjoys, (although many years of his life are spent where the sweet songs of Israel, that refreshed his youthful days, are never heard; where the bouse of prayer, that was the birth-place of his spiritual life, can only be visited in imagination,) that in reality he will meet in heavenly mansions with the general assembly, and sing the songs of praise that were begun on earth. Visited a village about three miles from the tent, when 150 people heard: did not return till late: had worship in the tent, and in the evening visited two small villages; at the first only a few Telegeos heard, but in the second had a good congregation. A man from the village we visited last night, crossed the river on purpose to hear what we had to say, as he was not at home when we preached among his people, but he had seen the tracts we had left, and was anxious to know more about the new religion. He stayed some time at the tent, and then accompanied us to hear the preaching. This man is one among the few of whom I hope again to hear.

*14th. Purusooterpore.* There is something very romantic in this gipsy kind of life. At this season of the year it is pleasant to live in a tent, but it is very troublesome removing from place to place, as we must leave before day-light in the morning, or the tent will not arrive in time to be up before the sun becomes very hot. We are now stationed in a most delightful spot, on



the bank of a wide river. Our tent is pitched in a grove of mango trees, just out of the town. On our way here this morning, we preached in a village mostly inhabited by brahmins. We commenced by singing a hymn on the miseries of hell. A man stopped us and said, "It might be true, but why come to us? why not go among sinners, and talk to them about hell?" He was asked what sin was? He said killing insects was sin; besides this he did not know of any thing that could be sin. We endeavoured to show him what sin was, and directed him to the only way to obtain pardon and salvation.

This town is almost as large as Ganjam. A native court is held here, which causes many of the villagers from the neighbourhood to be frequently here. This afternoon we went into the bazar, and took our stand on a mound of earth near a temple. We were just about to commence, when a man, running up with the rage of a madman, said that was holy ground, and we could not stand on it; if we did, he said there would never be any more rain. Last year he said a padre (missionary) came, and they had no rain, it was all through our sin. We had a most tumultuous opportunity; the noise was so great that we could not gain a hearing. As we were distributing tracts, a man came up and exhorted the people to destroy them, by tearing and trampling them under their feet. The tracts were received with eagerness by the people; but as we were leaving they followed us, and hooted until we were out of the bazar. After this we obtained another congregation, and for a time were heard well, but the same man followed us, and tried to set the people against us here also, but he only succeeded in exciting the boys to hoot us until we had quite left the town.

15th.—Went again to the bazar, and obtained two good congregations, and did not meet with any annoyance. This evening visited two small villages on the opposite side of the river.

16th.—Intended to leave this morning, but could obtain no conveyance for my tent, &c., until it was too late to venture on a stage to-day. We are now prisoners under a large tree till evening. Gunga and Balaji are gone forward to visit some villages on the way.

19th. *Koomare*. We intended to have spent some time at this village, but find it much smaller than we expected. We had a good congregation this morning, who heard with much attention, and received tracts with pleasure. Gunga and Balaji wished to go on to Aska, as it is Saturday. We are now remaining under a tree till

evening, and have sent our tent on to be ready for us at night.

21st. *Aska*. When we arrived here the day before yesterday, we found a large tent had been pitched for us by the European officer in command, who had heard of our intended visit, and thought our tent was too small and uncomfortable. Major C., the collector of this district, very kindly invited us to take up our abode with him during our stay, but as the natives could visit our tent with more freedom than the house of the great *Sahb*, as they call him, we thought it best to decline.

Aska is an important town, not so large as Ganjam, but likely to become a place of some note, as it furnishes one of the best sites for the cultivation of the sugar cane to be found in India. A large company have already selected it as the scene of their operations.

27th.—During the last week have found plenty of work to do in visiting the bazars and villages in the neighbourhood, and in conversing with those who have visited us for instruction. Have had several large congregations in different parts of the town. The greater part of the tracts we brought with us have been distributed. Nothing is now wanted but the dews of the Spirit to cause the seed that has been sown to spring up and bear fruit. Last Sunday, and today, we have had preaching in English to a small congregation at the house of major C. After worship to-day had a long conversation with a gentleman who has just returned from the interior of the country inhabited by the Khunds: he is the first European that has been for any length of time far in the interior, and the only person from whom information can be obtained of these wild, and scarcely human beings. He has with him, for his protection and assistance, a company of sepoy, and nine elephants. He describes the Khunds as being "wild, fighting rascals, without any thing noble or manly about them." He had also discovered that human sacrifices were very common among them, and had obtained information of hundreds of victims whom they were preparing for this horrid purpose; and said he was warranted in asserting, that in that part of their country which was in the district of Ganjam, one hundred human beings would be murdered to propitiate their imaginary deity. Not only do these people sacrifice the children of the low caste Hindoos, which they purchase, but infanticide is practised to an awful extent among them—their own female children are seldom allowed to live longer than a few hours. The reason which one man gave for this inhuman conduct

was this, "What use are girls to us: they are a trouble to bring up, we have difficulty in getting them married, and if they remain single they are a disgrace to our village, and if we wait wives we can as easily buy them as we can victims for sacrifice."

28th. *Mundermary.* On our way to this place visited and preached in four villages. To-day a large market has been held here, and it has been one of the best opportunities we have had for distributing tracts, as from this place they will be taken to the different villages for many miles round.

29th. *Petalar.* Reached this place this morning: preached at two villages on the way: our message was well received, but we were not able to remain long with them. This evening we obtained congregations in two of the largest streets; one consisted of Telegoos, these Balaji addressed in their own language.

30th. *Nundicaw.* On our road this morning Balaji and Gunga stopped and preached at two small villages. In the evening visited two others on the opposite side of the river; at one of them a more than usual number of females heard with great attention.

31st.—This morning visited, and had good congregations, at two villages. In the evening several respectable men came to know why we had been preaching and distributing tracts in all the villages in the neighbourhood, but had not yet visited theirs. Told them it was our intention to go, and we were only waiting for Gunga and Balaji, who had gone to preach a little way off. One man said he had been to see Juggernaut, and had bathed in the Ganges, but still his mind was unsettled; that all the people in this country were like a child that had been blindfolded and led a long way in the jungle—they wandered and wandered but could not find the right way; that with regard to God and sin, heaven and hell, every shastre and every man differed in opinion. One man remembered having heard Gunga preaching at the Rut Jattrra, three years ago. In the village we had a large and attentive congregation. Balaji remained talking with the people until long after dark, and on his return brought several people with him, who staid very late with us.

Jan. 1, 1841.—Left Nundicaw this morning for Berhampore, which we reached this evening. Found brother and sister Stubbins in good health, and to our delight were cheered with three letters from home, which had followed us from Ganjam to Aska, and thence to this place. O if our friends could but experience the pleasure an Eng-

lish letter gives us, they would write more frequently.

#### MR. STUBBINS'S JOURNAL.

(Continued from page 224.)

Nov. 6th, 1840.—Went this morning to Barda Barda. It was a small village, and consequently the congregation small, though I believe almost every person in the village came: all were very attentive, and seemed a good deal interested. Went thence to Bburupoor: attendance and attention very good. Only one man attempted to argue that God was in all things, and that whatever we worship we worship him. To illustrate this he gave us a Sunscrut Sloak, meaning, "As all waters run into the sea, and are received by it, so all the worship we offer to the various gods, flows towards the great one god, and is received by him." Pooroosootum met this, and some others of his arguments, and removed them to the apparent satisfaction of all but the man himself, who said in conclusion, it was no use arguing for a little while, as it would require three or four months to shake his faith. I then asked if he knew that he should live three or four months more? "No." "Do you know that you shall even see the close of this day?" "No." "Then how important it is that you pay immediate attention to the concerns of your immortal soul, as eternity is but just one step before you, and in that eternity you know is heaven and hell, one of which you must iuhabit for ever. Having made several remarks on this subject, I showed him that God was unwilling he should perish, and exhibited the love of Christ, which appeared to produce a good effect. He said something about Juggernath. Showed the folly of calling a dried-piece of nim tree, in any shape, Juggernath; and repeated to them the mantra by which the brahmins declare they impart life to that beastly image, (this mantra is kept exceedingly secret by the brahmins, who declare that if it is repeated by a sudea, low caste person, he will die.) I think they clearly saw the utter absurdity of worshipping graven images, and the necessity of worshipping another God. The Lord grant that many of them may do so indeed. In both villages they received books gladly, presenting quite a contrast to the congregation last night. After our return my servant went about to different places to try to obtain some baigons, (a vegetable something like the seed growing on potato tops, only much larger,) but could not succeed; at length some men were dragging a boy past my tent from one of the villages

where we had been preaching, who had stolen a quantity of the very articles of which we were in quest. The owner offered them to me, which I gladly accepted, as I had dined the day before on bread and meat. Offered him some pice for them, but these he refused to accept, saying my instructions were worth many baigons, &c. Expressed several wishes that I was their collector.

In the afternoon went to Bilingi. I have seldom seen a more clean, respectable village. 100 people assembled, several of whom were wealthy, and learned in the shastras. All heard attentively, and acknowledged, "This is true;" but said, how can we receive it? we have no power in ourselves. As a man puts a ring into the nose of his bullock, and leads it about whithersoever he will, so does God lead us about, and who can resist him? If be pleased to lead us into the truth it would be so, and if not, what can we do? Showed that no good father would wish his son to do wrong, much less compel him to it; and if it were so amongst sinful men, God, our heavenly father, who is so perfectly sinless in himself, and so abominates sin in others that he will certainly punish it both here and hereafter, surely he would neither compel nor lead us into sin. Told them that he called upon them to forsake sin, and what he called upon them to do he would enable them to perform. Spoke of the Holy Spirit's influence—how it was to be obtained—of the atoning death of Christ—gave a short example of penitential prayer—distributed tracts, and left them apparently much pleased. Surely if Satan ever invented any thing to ruin immortal beings, it is his caste and its twin brother, fatalism. By the former, a barrier is erected over which it is next to impossible to pass; and by the latter, one which prevents them trying, and leads them to lay the fault of their sin upon God.

7th.—Went this morning to Koatalinga—eighty people present. As soon as we entered the village, one man said, "I saw both of you at Pooree jattrra, some time ago;" and seemed delighted that we had now come to his village. I addressed them in Oriya, and Pooroosootum in Telinga. Their attention was very pleasing, and several interesting inquiries were made, such as, How are we to meditate upon God? what sort of an object are we to conceive of? how are we to worship him? &c. When leaving the place one woman exclaimed to some others, "Oba! they want to make us all of one caste. Would I not rather, eating poison, die, than I would become a chandal," (a person of low, or no caste.)

In the evening went to Jayantpoor. As soon as we entered the village, saw a new temple, and inquired of a brahmin sitting in the verandah, what god they had got inside it? "None," he replied, "it is only just made, and is not yet set up." "What god is it?" "The great lord, the illustrious Juggernath." "Well: who made it?" "The carpenter in yonder village." "What wood is it? Is it nim, or pearshall?" "It is nim." "Why do you chose nim? would not any other do as well?" "No! for the great incarnation itself, at Pooree, is nim?" Went a little further into the village to preach: had a good congregation, and for the most part attentive. At length an old brahmin, tottering with infirmity, and leaning on the top of his staff, said with a good deal of composure, "Ah, well! whose spirit is well all is perfect, he shall certainly pass over the sea of this world;" meaning, that when the belly is full all is right, and there is no need for further care. Pooroosootum took up the remark and said, "You treat that verse (a quotation from the bhagot,) as you do every thing else that is good. That verse says, 'When the spirit is well,' but you make it to mean, 'When the belly is full;' thus when the bhagot says, 'Besides that God who is spirit there is no Creator,' you twist it about, and make it mean, 'Besides that god who is wood or stone,'" &c. I never saw any person more completely ashamed. Books were received very readily; and one respectable man, who had received a copy of the selection of S. S., followed us, and asked how it should be read. I read several verses of the first chapter of Genesis to him, and he went away apparently pleased, and prizing his book.

#### NEW DESPATCH ON IDOLATRY IN INDIA.

My dear Sir,—I shall be obliged by your preserving the following important document in your pages. The severance of idolatry and mahomedanism in India, from a professedly christian Government, is an object of vital importance. It is pleasing to observe the progress of this great object, and to the friends of the Orissa mission it is peculiarly grateful to mark the commencement of this great work in the Bengal Presidency, and even at the temple of Juggernaut. The reference to that temple in this despatch is worthy of particular attention. Ah! why do our countrymen still linger about that horrid shrine! why preserve its endowments from decay and disuse! "What agreement hath the temple of God with idols?" The Lord "famish all the gods

of the heathen." "The idols he shall utterly abolish." Haste happily day!

Yours, &c.,

Nottingham, May, 1841. J. PEGGS.

Copy of the despatch sent out in March last, to the Governor-General of India, respecting the connexion of the Government with the religious ceremonies of the natives in the Presidency of Madras.

"(Revenue department) Mar. 3, 1841.

"Our Governor-General of India in Council.

"On the 2nd of June 1840, we communicated to you our sentiments regarding the measures adopted by your government for carrying into effect our instructions for the withdrawal of all interference with the religious ceremonies of the natives of India, and for the relinquishment of the revenue derived from native temples and other places of religious resort.

"The whole point under this head, as regards the presidency of Bengal, on which, at the date of that despatch, we were uninformed, was the mode in which the superintendence of the 'Temple of Juggernaut' should be transferred to the Rajah of Koorah.

"The advices, subsequently received, supply this information, by which it appears that the Governor general has yielded his opinion 'in favour of defining by a deed of trust, instead of by a law, the nature of the charge to be made over to the Rajah;' and we approve the Act No. X. of 1840, passed by you for the abolition of the tax, and for the future superintendence of that temple.

"By your present advices, we are also informed of the progress made by the respective Governments of Madras and Bombay, in carrying into effect our instructions on this important subject.

"At Bombay, the separation of Government from all connexion with the affairs of the temple of Yellama, in Belgaum, has been effected; 'a committee of natives' has been delegated to relieve the collector in Nassick from the management of certain temples in that district; a scheme is under consideration for relieving the Government from all charge of the temple of Trimbukeshwar in Ahmednuggur; and 'measures have been adopted for effecting similar alterations in the management of other religious institutions under the Bombay Presidency.'

"These proceedings, as far as they go, are very satisfactory, and have our entire approbation. We particularly approve the tenor of the instructions issued to the Bombay Government in your Secretary's letter of the 10th of August; and we trust that it may be found practicable to carry

into effect the suggestion offered in the fifth paragraph of that letter, for rendering final and complete the separation of Government from all share in the management of the affairs of active temples.

"It is matter of much concern to us, that the same progress on this important subject has not been made at Madras as at the other Presidencies; and we are of opinion that the dilatory proceedings of the Governor in Council would have justified even more severe animadversion than was conveyed in your Secretary's letter of the 10th of August last. We also concur with you in opinion that the proposed arrangements of the Government of Madras, as explained in the documents which accompanied Mr. Secretary Chamier's letter of the 11th of June, 1840, for effecting a partial change only in the present system under the Presidency, were inconsistent with our instructions, and at variance with the views which you had communicated to them on the 10th of June, 1839.

"The same principles which have been acted upon in Bengal, Agra, and Bombay, and which are stated with precision in your instructions above referred to, of the 10th of August last, are equally applicable to the Presidency of Madras, and we are desirous that you should allow no further time to be lost in following them out. Much reliance, it is true, must necessarily be placed on the local Government and its officers; but after the delay which has already occurred, we cannot admit that the time and the place for the alterations which have been decided upon, should be left altogether to the Governor in council. The subject has been specially committed to your charge, and we feel assured that you will deem it incumbent on you to see that it is disposed of under the Madras Presidency at an early period (if possible by the beginning of the year 1842), in the same satisfactory manner as throughout the rest of India.

"We cannot conclude this despatch without expressing our approbation of the just, liberal, and enlightened views, and of the prudence and discretion which have marked your proceedings on a measure involving no small difficulty and delicacy, and calculated to lead to serious excitement if carried into effect rashly or injudiciously.

"We are, your affectionate friends,

(Signed)

"W. B. Bayley, (Chairman), G. Lyall, W. Axtell, W. Wigram, H. Lindsay, W. S. Clarke, W. H. Sykes, J. P. Muspratt, J. L. Lushington, R. Jenkins, F. Warden, H. Willock, R. Ellice, H. Alexander, M. T. Smith, J. W. Hogg, J. Bryant.

"London, March 3rd, 1841."

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 33.]

SEPTEMBER, 1841.

[NEW SERIES.

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MEMOIR OF THE LATE REV. JOSEPH HOBBS.

Our highly-esteemed brother Hobbs was born in London, in the parish of Saint Leonard, Shoreditch, Nov. 29th, 1764. His parents were respectable, and of good moral character, but strangers to vital godliness. In early life he evinced the depravity of his heart, not only by acts of disobedience to his parents, by which their minds were greatly disquieted, but also by other sinful practices. He was not, however, while he was yet young, without some alarming convictions of the evil of sin. On one occasion he went on a Lord's-day morning to skait on the ice, and in returning home his guilty reflections on the sinfulness of this profanation of the Sabbath, and of the danger to which he had exposed himself, were of so painful a kind as to restrain him from any subsequent repetition of this wickedness. His delight in theatrical performances was in this period of his history very great: he frequently attended them, and foolishly imagined, that could he be employed in the theatre he should be completely happy. His passion for this kind of amusement was so ardent, as to lead him to suppose that nothing could subdue it; but God was pleased, by a train of circumstances, in his providence and grace entirely to destroy it. One Lord's-day morning he was passing by the Independent chapel in Jewry-street, Aldgate, and thought he would go in. He did so, and Mr. Aldridge, then the minister there, was speaking on the dangerous tendency of public amusements; and in the conclusion of his remarks said, he would not object to his hearers attending them, on condition that whenever they went they would not fail to take *eternity* with them. Our friend attended the theatre in the ensuing week, and to his great disappointment, the thought of *eternity* robbed him of all his accustomed pleasure. This uneasiness of feeling, occasioned by the recollection of *eternity*, increased in every succeeding attendance on this species of amusement, till he was at length induced to relinquish it, by the inexpressible horror which he felt while a mimic representation of thunder and lightning was acted, from the apprehension that he should not escape from the place alive, but be hurried from it into an awful eternity. His forebodings of this induced him to resolve, that should God mercifully spare him, and permit his return home in safety, he would never again visit the theatre: a resolution which, by the grace of God, he was enabled ever after to fulfil. Now he was led anxiously to inquire, What he must do to be happy? He concluded that real happiness could flow only from religion

and he immediately sought it, by attending various places of worship, and reading books on religious subjects: but though oftentimes greatly affected by them, he still remained a stranger to that entire turning of the heart from sin, in which evangelical repentance so much consists. On Jan. 15th, 1781, his father died, and not having evidence, which he deemed satisfactory, of his conversion to God, this event, in a very painful manner, impressed his mind; and about this time he met with "Alleine's Alarm to the Unconverted; or, a sure guide to heaven." By reading this book he experienced the most powerful awakenings of conscience, felt the anguish of a wounded spirit, and was alarmed by an abiding sense of the danger to which, by sin, he was exposed. The language of his heart was, What must I do to be saved? In this state of distress he remained, till he found in another part of this volume some directions and exhortations to the trembling sinner to go to Jesus Christ, with an assurance of his ability and readiness to save to the uttermost all them that come unto God by him. His heart's desire and prayer to God now was, that he might be a christian indeed; but having no christian friend to whom he could open his mind, he was in various respects the subject of distressing perplexities. Sometimes he attended the ministry of evangelical clergyman, and at other times at the Tabernacle, Moorfields, and the word preached was made instrumental to his instruction and comfort; but being led to reside in Whitechapel, he attended at Jewry-street, where his mind was first so deeply impressed with eternity; here he seemed as a child at home. An incident occurred about this time which induced him to commence family prayer. Mr. Aldridge, the minister at Jewry-street, mentioned from the pulpit at the close of public worship, the case of a pious woman who was in great distress: he went into the vestry and requested him to accept a trifle for her relief. Mr. Aldridge, however, instead of this, pressed him to visit her, and made him the bearer of some other donations with his own. He visited her, found her in great poverty, but rich in faith and christian experience; in very trying personal affliction, but rejoicing in God, and he was much strengthened and benefitted by her conversation. When about to leave her she requested him to pray with her: to him this was a great trial; but he made this his first attempt, and being assisted through it, was encouraged to commence family worship: an important christian duty, to which he regularly attended through future life. In this period of his career he was greatly discouraged by the scandalous falls of some professors who stood high in his esteem, and was tempted to conclude, that if such as these fell away, it was not to be expected that one so feeble as himself could endure to the end. From this painful state of feeling he was recovered chiefly by a paraphrase given by Mr. Banks, of Princes'-street chapel, on the hymn commencing with, "Jesus, lover of my soul," &c.; and for some time, in the communion of this christian society, he went on his way rejoicing.

In 1789 he accompanied a Methodist local preacher to Clerkenwell work-house, and being requested by him to preach in his stead to the inmates there, he was persuaded to attempt it. This, his first sermon, was from Mark xvi. 15, 16; he was after this employed as an occasional preacher in various places in and about London. On March 21st, 1790, he put on the Lord Jesus Christ by being baptized unto him, agreeably to Christ's commission to his apostles, by Mr. George Compton, in Worship-street, near Moorfields. This instance of practical submission to the Redeemer's will eventually led to his being fixed in the stations in which his useful labours were subsequently employed.

On March 8th, 1791, he was married in Stepney church to Elizabeth Trustrum, the amiable and highly-esteemed companion of his future years. She proved herself, through the long period in which they dwelt together, as heirs of the grace of life, a help-meet for him. In his diary, when recording this event, he thus expresses himself, "I married Elizabeth Trustrum, believing it was the will of God that this union should take place. May it continue many years on earth, and may we be associates in heaven for ever and ever." This his desire was granted him: they were spared to share in each others joys and sorrows for nearly fifty years, and then death removed him from time to eternity. His beloved wife, who had often, and especially since her husband had suffered the loss of his eyesight, expressed her desire to be permitted to minister to his wants till the close of his pilgrimage, and then be, in the providence of God, allowed quickly to follow him into the world of spirits, survived him only one month, and then fell asleep in Christ.

In 1792, Mr. Hobbs attended the annual assembly of General Baptists in Worship Street, and after public service entered into conversation with Mr. Samuel Neale, who had been forty-eight years pastor of the General Baptist Church at Chatham. He expressed a desire to have an assistant, and urged Mr. Hobbs to visit his friends there. With this invitation he complied; and the Church there requested him to visit them again: he did so, and a third visit was desired; and then he consented at their urgent entreaty to labour among them for twelve months. He commenced this period of service March 17th, 1793; and the usefulness of his ministry soon became apparent. Several put on the Lord Jesus Christ by baptism, and were added to the Church. His heart was encouraged, and his hands were strengthened, by the testimony which the Lord gave to the word of his grace; but with all this there was associated the commencement of a long series of trials, by which his subsequent residence at this place was embittered. A deacon of the Church, of low arian or unitarian sentiments, refused to attend the administration of the baptismal institution, because he thought Mr. Hobbs chargeable with idolatry, in having declared Christ to be the proper object of worship; and in honouring the Son even as he honoured the Father. In one way and another, this person, assisted by others, who like himself were opposed to the leading doctrines included in "the truth as it is in Jesus," did not fail to seize every opportunity to perplex and harass him. Sometimes they endeavoured to introduce socinian preachers into the pulpit, and when repulsed in this attempt exhibited signs of violent displeasure; and at length they refused to contribute to his peniary support. On January 13th, 1795, Mr. Samuel Neale, the aged pastor of the Church, was removed by death; and in a few weeks afterwards Mr. Hobbs was invited to take the pastoral oversight of this people. With the exception of Mr. Chillye, the deacon before alluded to, their choice of him was unanimous. After deliberating a few weeks on this important matter, during which period he, in his accustomed manner, sought earnestly the direction of God, he consented to become their pastor, and was ordained over them on April 30, 1795. In the solemn and interesting services of this day, in which not only brother Hobbs was set apart to the work of the ministry, but three deacons also were ordained, the following ministers were employed:—Mr. Morris, of Maidstone, read 1 Tim. iii, and Heb. xiii, and prayed; Mr. Dan Taylor, offered the general prayer, and delivered an introductory discourse; Mr. Austin, of Fetter lane,

proposed the questions to the Church, to the deacons, and to Mr. Hobbs, and received his confession of faith; Mr. D. Taylor offered up the ordination prayer, accompanied with the laying on of hands, and afterwards delivered a solemn and affectionate charge to the newly ordained minister, from 1 Tim. iv. 16. In the afternoon Mr. Austin began with prayer, and Mr. D. Taylor addressed a charge to the deacons, from 1 Tim. iii. 13, and concluded with prayer. In the evening Mr. Morris prayed, and Mr. Austin preached to the Church from 2 Thess. iii. 16, and Mr. Knott, the pastor of the Particular Baptist Church at Chatham, concluded the work of this solemn and delightful day, by commending both pastor and people to the smiles and abundant blessings of God.

For about seven years after this Mr. Hobbs continued to labour in the word and doctrine at Chatham, and numerous were the tokens of Divine approbation, in the conversion of sinners, and the edification of believers, with which his ministry was attended. The Lord, by his instrumentality, added many to the Church, of whom no inconsiderable number cleaved to the Lord with full purpose of heart, till their days were numbered, and they were called to realize the blessedness of "the dead who die in the Lord." But throughout this period, at times, his unitarian opposer was a thorn in his flesh; and at length, when a peculiarly favourable opportunity of manifesting his enmity to the truth, and to this faithful preacher of it, presented itself, he in the most unfeeling and discreditable manner, with great eagerness availed himself of it.

On Monday, June 30th, 1800, a very alarming fire broke out at Chatham, near to the residence of Mr. Hobbs, and in two or three hours upwards of fifty houses were in ruins; and in the whole, nearly seventy, either destroyed or greatly damaged. His own dwelling was one of them. In this time of distress some Methodist friends, without his knowledge, procured two small rooms for him, and for the temporary convenience which these afforded he often expressed his thankfulness to God, as well as to his sympathizing friends; but still he experienced very painfully the loss of his shop, in which, by the sale of books and stationery, he had been enabled to contribute to the support of his numerous and increasing family. This season of pecuniary loss and difficulty was the period of which his opposer, the deacon before mentioned, availed himself, to state at a monthly Church-meeting, Oct. 17th, that as he and some others were dissatisfied with his preaching, they should withhold their subscriptions; and in consequence, the subscriptions for the quarter then just ended amounted to only £5 15s. 7d. This small pittance was altogether so inadequate to the maintenance of himself, wife, and six children, that he was compelled, painful as he felt the necessity, to inform the Church that he must leave them as soon as a door should be opened to him by divine providence for the exercise of his ministry in another part of the Lord's vineyard. When this intimation to the Church became known in the neighbourhood, as might be expected, from the piety of his character, his constant readiness to every good work, together with the universal amiableness of his deportment to all with whom at any time his work as a christian minister called him to associate, and the very considerable extent of his usefulness as a preacher at Chatham, his labours in this department were earnestly sought by other congregations. Mr. John Kingsford, of Deal, proposed to give him £60 to assist him for a year, but he was constrained, knowing that there were some Unitarians in his Church and congregation, to decline his very kind offer. Mr. William



Kingsford, of Barton Mill, Canterbury, another pious and amiable branch of the families of this name in the county of Kent, offered to insure him the same sum per annum if he would settle at Canterbury, and preach in the surrounding villages; but chiefly on account of the immediate contact into which it would bring him with Mr. Sampson Kingsford, the pastor of the Church at Canterbury, a professed Arian, and possessed of great property and influence; he respectfully declined this offer also, and waited in the exercise of prayerful and patient resignation for the opened door which the Great Head of the Church might in his providence set before him. At this time his esteemed and venerated friend, Mr. Dan Taylor, whose advice he always received with the greatest deference, and which, indeed, he almost considered imperative, and others of his brethren and christian friends in London, urged him to remain as long as possible at Chatham, and promised him some pecuniary assistance. To comply with this advice his affection for his beloved people at Chatham, most of whom were the fruits of his ministry there, very readily inclined him; but a train of circumstances that quickly followed, by which his opposers before referred to contrived to get possession of the meeting-house in which he preached, when they denied him the use of it, compelled him to leave this early scene of his ministerial labours, and his beloved and attached companions in tribulation, and in the kingdom and patience of our Lord Jesus Christ, to whom, being affectionately desirous of them, he was willing to impart unto them, not the Gospel of God only, but his own soul also, because they were dear unto him.

In February, 1802, he removed with his family to Berkhamstead, and there commenced his labours in the ministry, which extended themselves in the indulgent providence of God through the long period of thirty-eight years. When he entered on this sphere of usefulness Mr. Edward Sexton was the esteemed pastor of the Church, and his pious and amiable brother, Mr. John Sexton, was his assistant, and with these excellent ministers he laboured in uninterrupted harmony and affection till they exchanged the toils and sufferings of earth for the happiness and glories of heaven.

The writer of this part of the memoir of Mr. Hobbs, very gratefully and affectionately remembers the great kindness with which the subject of it guided his feet into the way of peace, when, while he was yet young, he was brought to inquire, "Lord, what wilt thou have me to do?" and after his union to the Church over which he presided, encouraged and assisted him to commence the work of the ministry, and to enter on a course of preparatory studies in the General Baptist Academy, with a view to his more successful employment in it. He esteems, and must till the powers of recollection entirely fail, esteem it a peculiar blessing to be indulged with the uninterrupted friendship of this good minister of Jesus Christ through so long a period as included between forty and fifty years.

*Louth.*

F. C.

*(To be continued.)*

## ON INFANT SALVATION.

THAT children dying in infancy, or previous to their attainment of the knowledge of good and evil, enjoy salvation, are taken to heaven, and made happy in a future life, is a doctrine generally believed among us as a denomination. The contrary opinion is so repugnant to our feelings, to the workings of natural affection, and to all those conceptions which reason and

revelation teach us of the justice and goodness of God, and of the principles upon which his government is conducted, that we justly pause when it is proposed to us as an article of faith, and call for undoubted and decisive evidence from divine revelation before we can give it credence. Such evidence, we presume, the word of God does not contain; and though its discoveries on this subject may not equal the expectations of the sanguine, or the wishes of the curious, yet it is believed that the doctrine of infant salvation may be fairly proved from the Sacred Volume, and that no parent has cause for painful anxiety or suspense respecting the everlasting state of his children dying in infancy, or previous to their arrival at years of knowledge, judgment, and responsibility. Such proof we shall endeavour to adduce with brevity and conciseness, leaving the subject to be prosecuted by some other correspondent more largely and fully. "To the law and to the testimony."

1. Our first argument is from Mark x. 13—17, compared with Matt. xix. 13, 14. "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, that whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." By the kingdom of God we may understand heaven, properly so called, the future place and state of the blessed. In this sense, if the term *such* refer to little children, the proof is complete. But if, as the original *τοιουτων* seems to indicate, the term refers to such intelligent and free agents as resemble them in spirit and disposition, the proof still appears complete; for if those who resemble little children are entitled to heaven, how much more little children themselves. If those who may be considered as the copy, find admission, will not the model, or original, find admission too? Should it be said that the kingdom of God here means his spiritual kingdom, or a state of acceptance with him upon earth, and union with his people, it will amount to the same thing; for the kingdom of grace leads directly to the kingdom of glory. This argument is further confirmed by the implied declaration, that whosoever shall receive the kingdom of God as a little child, shall enter therein. If so, will not the little children, to whose pattern they are conformed, enter in too? It may be further added, that the fact of the disciples attempting to hinder their approach, the great displeasure of Jesus on that account, the command that he issued, and the kind and affectionate manner in which he "took them up in his arms, put his hands upon them, and blessed them," speaks powerfully in favour of their eternal salvation should they die in infancy or childhood.

2. Our next argument shall be taken from Matt. xviii. 1—3, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This is equivalent to saying, that if they were converted, and did become as little children, they should enter into the kingdom of heaven. If, therefore, those who sustain the pattern will find admission into the kingdom of heaven, how much more those who may be considered as the original, or model.

3. The next argument which we adduce is taken from Ezek. xviii. 2, 4,

20, compared with Jer. xxxi. 29, 30, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." It is allowed on all hands, that infants, and unconscious children, have never committed actual and personal sin. So far as guilt or depravity attaches to them, they have derived it by descent from their great progenitor. They are guiltless of all personal and actual iniquity; therefore, they shall not perish for, or through, the iniquity of their first father. Consequently they shall be saved, dying in infancy.

4. Another argument we draw from 2 Sam. xii. 22, 23, "And he said, While the child was yet alive I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." The most easy and natural interpretation of this passage, in the way of consolation, is, that the child was gone to heaven, and that he hoped to follow and join the departed babe there. Any other meaning would yield poor consolation.

5. Additional arguments may be drawn from the justice, goodness, and mercy of God—the nature, design, and extent of the atonement, as set forth Rom. v. throughout, particularly from verse 12 to 21 inclusive—the fact that children are called *innocents*, Jer. ii. 34, and xix. 4—are claimed by the Lord as his charge and heritage, Ezek. xvi. 21, Ps. cxxvii. 3—the nature of the future judgment—the grounds on which that punishment will hereafter be inflicted—the analogy which subsists between earthly fathers and our heavenly Father, Psalm ciii. 13—and the consideration, that in no instance of Scripture in which the sins of the fathers appear to be visited on the children, is there a direct or fairly deducible reference to their future and eternal state. Each of these topics might be usefully dilated upon, but we shall not prosecute the subject further at present. It deserves to be observed, however, in conclusion, that what we have advanced respects all children indiscriminately, those of believers and those of unbelievers, and that irrespective of any rite or ceremony administered to them as a passport or help to the kingdom of heaven.

May the Lord bless the reading of this short essay, and render it especially consolatory to mourning parents who have lost, or are on the point of losing, their dear little ones. I. B.

August 6th, 1841.

### AN ADDRESS TO PROFESSORS OF CHRISTIANITY ON THE PREVAILING NEGLECT OF WEEK DAY EVENING MEETINGS.\*

DEAR FRIENDS,—The prophet Malachi hath left it upon record that in his day "they that feared the Lord spake often one to another;" and the apostle exhorts the Hebrews not to forsake the assembling of themselves together, as the manner of some was. It is also well known that it hath long been the practice of most dissenting congregations, and indeed of some among the establishment, to set apart one evening in the week besides the

\* The above was written more than forty years ago. It is too much called for at the present time.—ED.

Lord's-day, for public worship, and to enjoy the advantage of a short exhortation to their respective, social, and relative christian duties; which meetings have generally been considered, under the divine blessing, conducive, not only to the promotion of religion in general, but of experimental and practical religion in particular. But it is very painful to observe how very few there are that, with regularity and constancy, fill up their places at these opportunities.

This we find to be a matter of complaint from many places at our annual associations, both as it respects week day evenings, and Lord's-day mornings, and that the complaint is general, we may learn by conversing with both ministers and people of different denominations.

Happy should I be if there were less cause for complaints of this nature, and that evangelical ministers of every name, instead of having little besides the walls and seats of their chapels, had the general part of their congregations before them, desiring to hear the words of eternal life, feeding upon them with sacred delight, saying they are sweet to our taste, sweeter than honey, or the honey-comb; more precious than thousands of gold and silver. To such, who frequently neglect both their duty and their privilege in this respect, I beg leave to submit a few things to their consideration.

First. Think closely how your pastor, or teacher, (who it is supposed is of your own choosing) must feel in his own mind at seeing your places frequently empty. He has been diligently searching into the divine records for your advantage; he has laid his own case and yours before the Lord in fervent, secret prayer, and repairs to the house of God, desirous to impart unto you some spiritual gift, to the end ye may be established. But to you, whose good he peculiarly studied, his studies, his prayers, his exhortations, are all lost; he returns in sadness complaining to his God, in the bitterness of his soul, "I have laboured in vain, and spent my strength for nought."

Second. Think how discouraging to those few who do attend, to observe such a remissness in many of their brethren, and along with this, perhaps, a knowledge that only some trifling circumstances have hindered you from coming; nor has your neglect an unhappy effect upon these only, but also upon all such as are under any serious impressions of religion; to such your conduct frequently proves a stumbling-block.

Third. Enquire, I pray you, whether this neglect, if frequent, has not an unhappy effect upon your own minds. Do you suffer nothing to keep you back but what you are persuaded will stand before God, the searcher of hearts? Has not your faith been weakened, nor your love diminished? Have not the springs of evangelical obedience been impaired? And has not a wordly spirit and conduct succeeded in their place? If this be the case, it is alarming indeed.

My dear friends, if you have a desire remaining to strengthen the hands of your ministers in their arduous work, to encourage the hearts of your brethren in their pilgrimage, and to keep up the life, and power, and joy, of religion in your own souls, as well as to contribute to the promotion of religion in the world, fill up your places in the house of God. Make it appear that your views correspond with those of David, when he says, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord, of hosts; my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee."—Psalm lxxxiv. 1—4.

“How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drunk of the river of thy pleasures.” Psalm xxxvi. 7, 8.

That the above may become the experience of every reader's heart is the prayer of  
A WELL-WISHER TO ZION.

## GENERAL BAPTIST HISTORY.

*Continued from page 236.*

It may be recollected by many aged persons that the performance of the ceremony of marriage was not exclusively the privilege of the establishment, the Quakers, and Jews, till about forty-four years\* ago, but dissenters of every denomination were allowed to perform it in their own way, and such marriages were deemed legal and valid.

This new denomination of dissenters therefore availed themselves of the privilege, having an equal right with others, according to the law then existing. They had their own form, and many of their community were married by their own ministers. Among others, Mr. John Aldridge, of Hugglescote, was married to Miss Elizabeth Cooper; nor had they any reason to suspect damage in consequence of it. But implacable enmity never wants means of torment, when there is an object on which to exercise its vengeance. The priests and the rulers of the people found it very easy to persecute the innocent and benevolent Jesus, his apostles, and followers, and to stir up the ignorant multitude to acts of audacity and violence, which they would never have thought of, or would have been ashamed to commit, had they not been instigated by powerful, interested, bigotted, and unprincipled men.

The circumstance now alluded to, was accompanied with no small share of the same spirit. A gentleman, the father of a clergyman, whose name it is better to consign to oblivion, used the churchwarden as his tool to indict Mr. Aldridge in the spiritual court for living in adultery with Elizabeth Cooper. The result was, the gentleman and his tool were cast, and Mr. Aldridge was adjudged by the court as legally married. Dr. Turville, of Thurlastone, was a principal friend of Mr. Aldridge, and assisted him much by his direction and advice in the business. The churchwarden, defeated in his attempts, and fearing future consequences, was very desirous to make Mr. Aldridge satisfaction, to prevent a prosecution against him for defamation: and thus this business ended about the middle of the year 1750.

The favourable issue of this business to Mr. Aldridge, however, did not extinguish the malevolence of his enemies, but rather inflamed them more than ever. The gentleman before mentioned used almost every means in his power to disgrace himself, and injure the objects of his hatred and malice. He would frequently shout at them while passing in the street, and thus excite others to insult and abuse them. An instance of this sort occurred at Hugglescote feast. Mr. Aldridge, his wife, and several others, were returning peaceably home from the house of a friend, where they had been paying a social visit, when lo! they were quickly surrounded by an outrageous mob, headed by the gentleman. They were pushed beside the cause-

\* See an act passed 26 Geo. II. cap. xxxiii. § 8. and 18. by which all Dissenting Denominations, except Quakers and Jews, are prohibited the solemnization of matrimony in their congregations. [This was written in 1798.—Ed.]

way, thrown down and kicked by the shepherd, and most savagely treated by his dogs. The insurgents pursued them till they found an asylum in the house of Mr. Cooper; nor could the riot be quelled till the constable interfered, and by his resolute exertions they were obliged to desist.

In consequence of this outrageous conduct, and other instances of a similar kind, a prosecution was entered against the principal offender. The cause was tried at the assizes in Leicester, held in August 1751, and during the trial the jury were overheard consulting among themselves, and agreeing to give the cause to the defendant, let the evidence of the plaintiff be whatsoever it might. All the influence that could be procured on the side of the defendant was employed, while the plaintiff rested the evidence on notorious facts, attested by witnesses whose characters were unimpeached, and whose manner was so simple, and their testimony so clear and uniform, that the judge observed it was impossible to controvert it, or bring other evidence which could in the least invalidate it. He proposed to the defendant to come to some terms of agreement, and mentioned a sum which he thought reasonable, and very moderate, considering the nature and aggravating circumstances of the offence. This was refused, and a less sum was then proposed, to which the defendant agreed, each paying his own expences of attorneys and counsel. Thus malice and intolerance were again defeated, and the civil and religious rights of Englishmen, which, in these people, had been dreadfully invaded, were asserted and restored. But, had the judge been a persecuting bigot, it would have afforded a glorious opportunity with such a jury, for insolence and tyranny to triumph over justice and law.

The principal witnesses for the prosecution were Robert Aldridge, John Aldridge, Joseph Donisthorpe,\* of Normanton-on-the-Heath, Joseph Bent,† of Stanton-under-Bardon, Edward Grimley, of Donington, and Mary Aldridge. These were severally examined, and had these been insufficient there were many others at hand who were ready when called for to make their depositions.

In consequence of this victory over oppression and persecution, the people of this society considered it as a signal interposition of divine providence,

\* Joseph Donisthorpe, who was one of the preachers, and a man of quick apprehension, and ready utterance, being called to give evidence, spoke with uncommon boldness, at the same time manifesting such seriousness and honesty, as made no small impression on the whole court. In addressing the judge, he prefaced his speech, which was of considerable length, in the following manner. "I am sensible my lord, that I now stand before not only an earthly judge, but that I am also in the presence of the Judge of heaven, and being accountable hereafter for all I say, shall speak the truth."

† Joseph Bent, in making his deposition, excited a good deal of risibility in court, being introduced nearly in the following manner.

*Counsel.* What have you to say respecting Mr. F.?

*Bent.* Why, he shouted, and whooped, and made a queer noise.

*Counsel.* He shouted, and whooped, and made a queer noise. Well: and pray, Mr. Bent, what was that queer noise that he made? What was it like?

*Bent.* It was like the noise of a padge.

*Counsel.* And pray what sort of a noise was that? Can you imitate it?

*Bent.* Why, I don't know; but I almost think I can.

*Counsel.* Come then, let us hear what the noise of a padge is.

*Bent.* Whoo—oo—oo—oo.

This was done so completely padge-like, that it might have been supposed there had been an owl in court. An universal burst of laughter crowned Mr. Bent's evidence.—  
N. B. Padge, is a very common provincial appellation in Leicestershire, among the vulgar, for the owl.

and appointed and observed a day of thanksgiving to Almighty God for so great a blessing. It was held on the 8th of August, O S., and continued annually, so long as the people were connected in one body; but on the division of the church into distinct parts it was generally laid aside. The day was spent in singing, prayer, &c., accompanied also with a kind of love-feast.

It was a just observation of Zophar, Job xx. 5. "That the triumphing of the wicked is short." This was verified in the unhappy man who was the prime instrument of these disturbances, for on the day he paid the penalty, he was taken ill of the small pox, and died in a few days after.

Though this circumstance does not prove it to be a judgment from heaven for his persecuting conduct, yet it may be justly regarded as an awful warning to such characters; and it would contribute to their honour, and the welfare of society, were they seriously to lay it to heart.

The preachers had hitherto proceeded without any other license for preaching than that of Jesus Christ, "Preach the Gospel to every creature." But since they had met with considerable trouble already, and were liable to more, for want of legal protection, six of them availed themselves of the benefit of the toleration act, and were registered at the general quarter session for the county of Leicester. The persons registered were Joseph Donisthorpe, John Whyatt, John Aldridge, Samuel Deacon, Francis Smith, and John Grimley.

Being thus legally qualified, their boldness and their activity increased. They ceased not to "teach and preach Jesus Christ" wherever they came or had opportunity, and continued in growing usefulness among their ignorant fellow creatures. However deficient they were in literary acquirements, or destitute of the "honour which cometh from men," they possessed those qualities which rendered them eminently successful in "turning sinners from darkness to light, and from the power of satan unto God." They studied the language of the Gospel, and that of nature. They entered into the spirit of religion, for they felt its power. Their tale was simple, and their mode of telling it artless. Their situation and connections in life were among the lower class of society, residing in villages and lonely cottages. To such their address was more acceptable than the best composition, or the most laboured eloquence.

Five of these worthy men have finished their course, and it is hoped are enjoying the reward of their labours.

O had they, ere they fled, each dropp'd his mantle,  
And left to their successors double portions  
Of their spirit!\_\_\_\_\_

## CORRESPONDENCE.

### AN ACADEMICAL INSTITUTION. WHAT IS IT?

*To the Editor of the General Baptist Repository.*

SIR,—I have just received a letter from Wisbech, which surprises me; and on which I wish to make a remark or two.

The object of the letter is to induce the Churches of the connexion to make purchase of the premises at Derby, for the purposes of a college, which the committee of the Academy determined not to do. It is signed by seven gentlemen. To dissent from the decision of the committee, and to agree in theirs, is to suppose that these seven gentlemen have more wisdom than the committee; a supposition I cannot for a moment admit.

If the proposition were a wise one, it proceeds from a wrong quarter: the committee of the Academy is the proper body to manage its affairs.

"Has not the time arrived," says the letter, "for the institution to be placed on a more permanent basis? The time when we ought to move our tutors to the college, and not the college to the tutors?"

What is an institution? A collection of means and resources by which to carry on business for a certain end. An institution may require a variety of instruments for the carrying on of its business: it may require circulars, agents, secretaries, treasurers, committees, &c.; and, sometimes, bricks and mortar, in the shape of a building. An Academy requires all these; but to call any one of these *the institution*, is to call the body by one of its members, the watch by one of its wheels, the whole by one of its parts. It would be as proper to call the prospectuses of an institution, *the institution*, as any building it may require for the carrying on of any part of its business. But if you are to fall into this error, it is most pardonable to call the whole *by its most important part*; to call the watch by its mainspring, to give the name of the man to his head. Now is a building, a collection of bricks and mortar, the most important part, or instrument, in educating young ministers? If so, let other parts be subordinate to it. But are not the money to support them, and the tutors to teach them, more important? Then let the bricks and mortar be subordinate to *them*. "No," says the letter, "the time is come to move the tutors to the college, and not the college to the tutors." Let the sun move round the earth; don't put the earth to the trouble of going round the sun.

"Are the premises suitable? They are spacious."—They are; too large by half.

"Many, with a kind of contempt point to the paltry sum that is annually raised for the Academy, and is it not, they inquire, preposterous to lay out some thousands of pounds in the mere purchase of premises for an institution that is so feebly supported?" And an objection, stronger in reason, and in better time to the occasion, could not have been urged against the Quixotic scheme. Which is the sounder calculation, that from the actual resources and income of the institution, or that from the wishes of college-builders?

"Allow this objection all its force, [which they don't—they allow it none] still we must have premises for the Academy somewhere." We *must*, must we? Who says so? What have we suffered hitherto for want of them? "And if by a vigorous effort we can raise the money, why not have such as shall be worthy of the body, and an ornament to it?" Yes; *if*, but if not, what then? And are widows to stint their meals for "a *building* which shall be an *ornament* to the connexion?" Fall, yon column reared by penury; moulder, every cornice bought with hunger. No! if we are to have ornaments, let them be of a different sort.

"Further, if the matter be taken up with spirit, under a deep and solemn sense of its importance, it will be just as easy to raise a large sum as a small one." That is to say, if we can raise £300, we can raise £3000; if a man can lift a hundred-weight, he can lift a ton.

"If, also, we can infuse sufficient spirit into the connexion to commence such an undertaking, we have reason for thinking there will not be wanting that continuous interest which may be necessary to carry it forward." This argument is about as novel and conclusive as the last. What is their reason for thinking so?

Perhaps, Mr. Editor, you may think me severe in these remarks. But I must say, in extenuation of this error, there does appear to me, in this circular, such mistaken notions of what is the essential nature, and what are the most important instruments of an Academical institution, and such a perfect oversight of the disproportion between the means required for the execution of this favourite project, and the ability of the connexion, as to demand the most rigorous strictures I have advanced. If you consider that in making this communication I have undertaken a gratuitous and unnecessary task, I leave those who preceded me in the offence to make the apology for it.

I have the honour to be, &c.,  
JUNIUS.

P. S. If necessary I shall recur to this subject.



## ON JUSTIFICATION BY FAITH.

To the Editor of the General Baptist Repository.

THE means of a sinner's justification before God is the most important subject of inquiry that can engage the attention of man. It is therefore important, that writers on this subject should have clear and Scriptural views, and represent them, if possible, so as to leave no room for mistake in the minds of their readers. The want of clear Scriptural ideas on this subject, is probably the principal reason why many hearers of the Gospel are in obscurity and doubt for years respecting their own spiritual state. They have some confused notions that faith is the ground of justification, and that good works are somehow necessary; and as they have no clear perception of the order in which they stand in Scripture, and in christian experience, they are mingled together, and confuse the mind.

I fear the two papers on this subject in the August number of your Repository, may tend rather to confound, than to liberate, minds anxiously inquiring on the subject of justification. May another writer then be allowed, without offence to the two former ones, to present a few remarks to your readers? Sensible of the delicate position in which he now stands, as in some measure the oppugner of two former communications, he proceeds with diffidence. His opposition, however, is probably more to the manner of expression, than to the sentiment entertained by the writers, as the Scriptural truth appears occasionally through whatever obscurity there is in the representation. Especially is this the case in the second of the two papers; the present animadversions, therefore, relate chiefly to the former of them.

The writer referred to, at once answers the query that had been proposed, as he remarks, in the words of the apostle James, ii. 24, "Ye see then how by works a man is justified, and not by faith only." Might not another, with equal authority, answer in the words of the apostle Paul, Rom. iii. 28, "A man is justified by faith, without the deeds of the law!" Your former correspondent will perhaps say, "There is a great difference between the works of the law, and the works of grace, or the Gospel. I ask, does the Gospel require any thing, as to moral deportment, that was not required by the law? Let the reader consider. Again I ask, Is there not an essential difference, indeed, a direct opposition, between works and grace? and if so, why talk of the "works of grace?" Seriously ponder Rom. iv. 4, 5, "Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" and Rom. xi. 6, "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Again I ask, If works of any kind are necessary to justification, what works? and what is the standard by which we are to determine their necessary nature, and quality, and quantity? Would not this standard be law? These questions are not proposed in derision, but to lead the unwary reader, may I without offence say writer too, to see into what a labyrinth his position leads. Extremely dangerous then, I consider the position, that "good works are *causa sine qua non* of justification;" and if this is not true, of course the Scriptures do not teach or support it. With considerable anxiety I turned to the passages referred to in support of this position, and find that they have about as much to do with it as a variety of passages of Scripture that are often referred to in favor of infant baptism. For instance, just refer to the first, Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Cannot this text, and the same may be asked respecting the others, be understood without supposing that good works are the cause without which none can be justified? If it is the holy alone that are justified, how then does God justify the ungodly, according to Rom. iv. 5. Notwithstanding the implication of these questions, the writer hopes to escape the charge of Antinomianism, which frowns at him with threatening aspect as he looks at the essay before him. Indeed, the former writer himself shields him from danger, and delightfully helps him out of difficulty by saying, "works will result from faith, as certainly as fruit from a tree." O that the writer had clearly seen and firmly grasped this idea at the beginning, and consistently pursued it through his piece, then would not good works have been represented as the *causa sine qua non*—then would they not have been the root, but the fruit of the tree. In the second piece this is maintained much more clearly; and in proportion as this is the case it appears worthy of commendation. Strictly correct and beautiful is the representation of Mr. Burkiitt here, which is of the following import, (I have not the book at hand), "God justifies the ungodly, but a sinner continuing ungodly is not justified: we must bring credentials from our sanctification to bear witness to the truth of our justification." Why, I fancy I might hear the writer saying, This is what I mean. I believe it is; and there-

fore said, that the truth appears, though as the sun glimmering through a mist. If this should help to clear away the mist, so that every reader may see the truth clearly on this subject, I shall be thankful.

If good works are in any measure the cause of justification, how are we to understand a sentence in the pleasing communication from Halifax, immediately preceding the essay that has caused these remarks? "Others, who came out of mere curiosity, were frequently awakened, convicted, and converted, at the same meeting, and have become some of the most consistent members of the Church of Christ." Were not these justified when they were converted? or was it not till they had given evidence that they were consistent? Yes: the moment when the penitent sinner lifts his tearful eye to the cross of Christ, and trusts in his obedience unto death, he is justified from all things. This is believing with the heart unto righteousness. There may not be the evidence of justification in the mind of the penitent at that instant, and perhaps not for some time after; still, without waiting for the evidence of faith, in obedience to the moral precepts of the Gospel, God by his sovereign grace has declared the sinner just. If the believing penitent should die without any opportunity to evince the reality of his faith by his works, still he is safe. This appears to have been the case of the penitent thief on the cross. Though there was no opportunity for his faith to be made perfect by works of obedience, its perfection was seen by the omniscient Saviour, and acknowledged to the salvation of the penitent. And this may have been the case in many other instances. Still it is most readily conceded, that justifying faith is the seminal principle of all good works, as is very properly intimated, though too obscurely, in both the essays referred to, but with greater clearness by the second. On account of this peculiar tendency in justifying faith, the apostle triumphantly refutes the alleged tendency of this doctrine to Antinomianism, by saying, "Do we then make void the law through faith? God forbid: yea, we establish the law." The faith which justifies is the very principle, which above every thing else apparent in man, honours the divine law, and brings the heart into the most sincere love to it; so that the believer, and he alone, can say, "I delight in the law of God after the inward man."

The importance of the subject is the writer's apology for the freedom of this communication. It is his sincere wish not to offend the former writers on this subject; if truth can be elicited, and set in a clear

view, we shall all have cause for joy. So important is a clear and Scriptural view of the means of justification, that the strain of the general ministry on this subject was represented by Luther as the sign of a standing or a falling Church. It is too, in some localities, of especial importance to us as a connexion, surrounded as we are by many hyper-calvinists, who are sometimes not sufficiently scrupulous of truth, in representing us as teaching that we are saved by our own works. Such persons could not desire any thing more to their purpose, than to see in our acknowledged periodical the unopposed avowal, that good works are the cause without which none can be justified. They would not give themselves the trouble to ask whether it is capable of an evangelical construction. J. J.

*March, Aug. Ath.*

#### ON WATERPROOF CLOTHING, IN REPLY TO A QUERY.

DEAR SIR.—In the last number of your Repository, the following query is proposed. "Is it right for persons administering the ordinance of baptism to wear waterproof clothing?" in allusion to which, allow me to present to your notice the following fact, which, though not discussing the theological part of the subject, at once evinces to us the extreme imprudence of this practice from its being so exceedingly detrimental to health. In the Baptist Magazine for May, of the present year, a brief biography of the late Rev. Thos. Coles is inserted, from which the following statement is extracted. "This useful and eminent minister of the Lord Jesus had been administering the ordinance of baptism to fifteen persons, and in doing this, it was soon apparent that he had taken a very severe cold. A Dr. Stenson, who promptly attended him, and to whom the family feel the greatest obligation, for his kind and unremitting attention, thus writes in a letter to the writer of the memorial. 'Ask you me, as his medical attendant, the occasional cause of his death; I unhesitatingly say that it was by baptizing many persons in an unnatural, and with his temperament, hazardous way; namely, after vigorously and impressively addressing a concourse of people, bordering on the river's edge, for half an hour, to the production of extreme heat and perspiration; he then and thus descended into the cold water with a mackintosh dress on, up to his loins, to prevent the admission of water, which occasioned, as I conceive, a condensation of the moisture into intense cold, in the most hurtful form; so that he was surrounded, as it were, with a coat of ice up to his loins.'

On coming out of the water, he complained of deadly cold, (to use his own expression) no subsequent glow as he always felt heretofore. He preached in the morning, and administered the Lord's supper; preached again in the evening, evidently lame in ascending the pulpit, crippled on leaving it, and never more to approach it. I saw him the next morning, after a distressing night of spasms of the right leg, and violent inflammation of the same, rapidly advancing to deep seated and extensive suppurations, which were speedily followed by distressing spasms of the bladder, and the other leg; and what is remarkable, all that the dress encompassed was affected with violent spasms, and no part above it. These symptoms fearfully augmenting in spite of remedies, eventually induced symptoms of irritation, of which he died."

After presenting so striking an illustration of the injurious tendency of waterproof clothing; the writer deems it hardly necessary to say any thing further; he might however be permitted just to remark, that if the practice above alluded to would not be contrary to Scripture, or at all destroy the validity of this solemn ordinance, it would,

to use the language of the querist, not only subject it to another abuse, but it would draw on it ridicule and contempt by the world.  
J. C. J. M.

#### COLLECTORS FOR THE ACADEMY.

*To the Editor of the General Baptist Repository.*

DEAR SIR,—While hearing the funds of the Academy pleaded for by one of the students when our annual collection was to be made, I felt impressed that if they were collected for as the missionary societies, by members, male and female, they might be greatly increased. Could the glorified spirit of the late revered tutor address our Churches, would it not be to do with all their might in this important work? Collecting-books might be provided, and thus a general sympathy be felt and manifested by all the Churches. This might stimulate some friends of influence and piety to contemplate and attempt arrangements more suited to the necessities of our connexion. Who will come to the help of the Lord against the mighty, and of whom shall it be said, "She hath done what she could."

A FEMALE MEMBER.

#### REVIEW.

##### REPORT OF THE BAPTIST UNION, 1841.

THE proceedings of the session held in April last, as detailed in this Report are full of interest to every friend of the Baptist denomination. A brief glance at its contents will, we trust, induce many of our readers to obtain the report for themselves. There is a list of more than one hundred ministers and others who attended at the last session. The resolutions, &c., which were adopted are then given. The maintenance of sound views on the question of state religion is displayed by a variety of resolutions, in substance as follows:—That the civil authority has no right to interfere with, or assume a power to give a patent for, the printing of the Holy Scriptures; that state establishments of religion are utterly foreign to the genius of christianity; that the compulsory appointment of episcopal chaplains to workhouses, with salaries payable out of the poor rates, is a violation of religious freedom; the progress of the anti-slavery cause in Europe and America is hailed with pleasure; the increased additions of converts to the Churches is mentioned with gratitude; the efforts that are put forth for an increase, both in efficiency and number, of academical institutions, are recommended and approved.

The Report itself contains much valuable

statistical information. Appendix No. III. is an honest and christian appeal from the committee of the Union to the American Churches.

ENGLAND IN THE SIXTEENTH CENTURY; or, a History of the reigns of the House of Tudor. 18mo, pp. 436. Tract Society.

THIS small handsome volume is in every way worthy of the commendations of its predecessors. The annals of the house of Tudor are written with great care, perspicuity, and a good degree of impartiality. The character of Henry VII and VIII are exhibited in a just light. The same may be said of Mary. But when we read the following lines we were somewhat startled, "It is too much the fashion to represent, that Elizabeth was a persecutor for religion as well as Mary. The falsehood of these statements will appear from the history of Elizabeth," &c. Such language is unguarded and partial, and neither accords with the testimony of the general historian, nor with the details given in this volume. The writer is evidently partial to Elizabeth; but he is constrained to lament, that the queen, who in her youth had tasted of the "bitter cup" of persecution, "in her latter days showed herself disposed to follow her father's example!"

CHORAZIN: or, *An Appeal to the Child of many prayers on questions concerning the Great Salvation.* By DAVID EVERARD FORD, Author of "Decapolis." 18mo., pp. 118. *Simpkin and Marshall.*

THIS is an exceedingly valuable publication. It is just what a pious and affectionate parent may under any circumstance put into the hands of his children during their rising youth. If they are unconcerned—under the influence of delusions—awakened—anxious—or growing indifferent, there are kind and christian counsels, remonstrances, or directions, which are adapted to their state. The careful and satisfactory manner in which the writer overturns the more usual and doctrinal delusions of mankind, is to us peculiarly pleasing.

THE CHURCH IN THE ARMY. *Second Edition.* 18mo., pp. 216. *Tract Society.*

THE records which are here given of the conversion, devoted life, and happy death of officers, and private soldiers in the British army, are extremely interesting and instructive; nor are the pertinent reflections which are given in connexion with these records without their attractions and their use. A sorrowing mother could not send a more suitable present to a son in the army.

HEAT: *its sources, influences, and results.* Square 16mo., pp. 196. *Tract Society.*

THIS beautiful volume, besides its gilded

edges, and exquisite wood engravings, possesses great attractions. It is full of science, simplified and made interesting by a variety of experiments and facts, and occasionally, but very judiciously, a reflection of a religious character, teaching the student of nature to look from nature

"Up to nature's God."

More appropriate presents for intelligent children and young people cannot be found than this series of publications.

AUNT UPTON, and her Nephews and Neices. 24mo., pp. 108. *Tract Society.*

THE old aunt is very communicative and has many conversations with her young relatives about the sun, moon, eclipses, the stars, the clouds, the earth, the sea, the winds, the rain, the frost, the snow, thunder and lightning, light and darkness. We have no doubt that many good children would be much instructed by reading these conversations, and that their parents also would be instructed by hearing them too. We hope they will try the experiment.

THE LEAF. THE HONEY BEE. THE ORPHAN'S FRIEND. *Tract Society.*

THE two former of these little books are excellent descriptions of the subjects to which they refer. The Bee is a delightful book. The engravings are beautiful. In the latter volume the counsels and advices of Mr. Freeman are deserving the attention of all, but especially the orphan.

## OBITUARY.

MR. JOHN STUBBS.—Died at Kegworth, March 29th, 1841, Mr. John Stubbs, in the fiftieth year of his age, leaving a wife and three children to lament their loss. In him was found an Israelite indeed, in whom there was no guile. He appears to have commenced his religious course in early life, and to the end his conduct and conversation were becoming his profession. Descended in the maternal line from three of the ejected ministers of the seventeenth century, he did not disgrace his relation to that venerable body of men.\* Though regular in his conduct, and in attending the calls of duty in the Church, he was no mere formal character. His heart was in religion; and while he rejoiced in the possession of it in his own mind, he gave himself to promote its progress in others.

\* The names of these ministers were Mr. John Crompton, Mr. John Barratt, ejected from one of the livings in Nottingham, and Mr. Reynor, ejected from Lincoln.

Through many years he filled the office of deacon in the Church, and with credit to himself, and satisfaction to his friends, he sustained the arduous duties that office imposed upon him. As a teacher in the Sunday-school, he was affectionate and laborious. Many now grown up, cherish the tenderest regard to his memory, from the recollection of his anxious care over them in youth. Nor did he, like many, soon grow weary in well doing. Unbending integrity, and unceasing activity, were prominent traits in his character to the last. But how mysterious are the ways of providence. While those are spared who are comparatively, of small service in the church, the most useful are sometimes laid aside, or taken away. A more useful member than Mr. Stubbs, is not often found; yet he was arrested in his course, and brought to his end. His afflictions were long, and very distressing. About eight years ago he was seized with fits; and though every means

was used that affection and medical skill could devise, no relief could be obtained. These gradually weakened his intellectual powers to such an extent, that through the latter years of his life he was lost both to his family and the Church. But even here his attachment to Christ, and religion, remained without decay. Often when the love of Christ, the joys of heaven, or the hope of meeting there have been named, he would melt into tears of joy and gratitude. A few lucid moments preceded his death. His mind was peaceful, his hopes founded on the rock of ages; and taking hold of immortality and eternal life. His remains were laid in the Baptist burying-ground at Kegworth, there to await the resurrection of the just. May a double portion of the father's spirit rest upon his children; may they both live the life, and die the death of the righteous; and may their last end be like his.

W. K.

**JAMES CLAY.**—This individual was a member of the General Baptist Church assembling in Friar Lane, Leicester. In the Sabbath-school connected with that place, his death has created a loss which will not be speedily recovered. His labours in connexion with that institution were numerous, useful, and abundantly owned and blessed of the Lord. He filled the office of superintendent for two years and a half, to the satisfaction of his fellow-teachers, and the prosperity of the school. During that time he established and conducted a Sabbath evening prayer-meeting, expressly for the senior female scholars, which was generally well attended, and productive of the most happy results. A number of the girls, who used to meet with him on these occasions,

have been baptized and received into the Church, and two more now stand as candidates. When his strength was so far reduced as to prevent him attending a place of worship, these meetings were held at his own house. In the year 1839, he ruptured a blood vessel, and since that time his constitution gradually gave way, till at last he sunk under the influence of disease, and yielded up his spirit to his Maker, July 12, 1841. His last illness was very severe, the pain at times being almost insupportable, which so weakened him that for a short time before he died he was unable to speak, and replied to the questions put to him by signs. A short time before he died he wished his young friends to assemble round his bed, when he gave out two verses of a hymn, commencing with,

"Soon shall I pass the vale of death,  
And in His arms shall lose my breath."

One of the last acts of his life was to commence a memoir of one of his young friends, the first-fruits, we believe, of his work of faith and labour of love; he had written about half of it when, his illness increasing, he was unable to proceed. The part he wrote appears in the Baptist Children's Magazine, for August, 1841. His remains were interred in the chapel yard, and his death was improved by his pastor, the Rev. S. Wigg, to a very numerous congregation, who listened with the deepest attention to the statements then made; and many, especially of his young charge, evinced their interest by the tears they then shed. "They that turn many to righteousness shall shine as the stars for ever and ever."

A FELLOW TEACHER.

**DEATH OF THE REV. J. GOADBY.**—With deep sorrow of heart, yet not such as is without hope, we record the death of this well known and long-tried christian minister. This event took place on Wednesday morning, August 4th. On the previous day, the lamented deceased was visited by his son, the Editor of this periodical, brethren W. Underwood, of London, and Pike, of Derby. He was sensible, calm, and happy, though much inclined to doze. At his request each of these friends prayed with him at different times. His remains were interred at Packington, on Lord's-day August 8th, when a great concourse were addressed by the Rev. T. Orton, of Hugglescote, from Genesis xlviii. 21, "Behold I die: but God shall be with you." And in the evening the event was improved at Ashby, to an overwhelming congregation, by the Rev. J. G. Pike, of Derby, from 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith," &c. Mr. G. had been the minister and pastor of the Church at Ashby, &c., upwards of forty-two years.

## THE ACADEMY\*

To the Editor of the General Baptist Repository.

Dear Sir,—As the question of a “local habitation” for our Academy is now agitating the connexion “from John o’Groat’s house to the Land’s End,” or over its whole length and breadth, perhaps a few hints on the subject may be pardoned from one who is sincerely desirous of seeing our cause arise and prosper.

Looking at the present state of our connexion, we cannot but see that there is very great need of a considerable increase of the number of faithful, zealous, and efficient ministers. One and another is being incapacitated and removed. “Our fathers, where are they? and the prophets, do they live for ever?” Alas! what a vacuum is being made. Surely then we ought to be up and doing; to look around us for young men, zealous for the glory of God, who manifest talents for the ministry, and are willing to devote themselves to the work, that they may be assisted, instructed, and prepared to tread in the footsteps of those who are gone to their reward. Let us now make a simultaneous and vigorous effort. Let us secure some place of habitation, and then let us with more energy and more zeal unitedly support an institution that may, under the blessing of God, supply our Churches with ministers who may be as burning and shining lights amongst us. Let us resolve that the *income* of our Academy shall not for the next year be less than an average of *Is.* for each member of the connexion, then we shall raise more

than double the amount of the present year; we might then have more students, and have them longer under instruction, and of course better prepared for the exigencies of the connexion and of the times. Let meetings be held throughout the connexion, and contributions raised in every Church towards providing suitable premises as an *Academy*, (*College* seems a name unsuited to our cause, and a departure from that humility which becomes us.) Let deputations of ministers and others be appointed to visit every Church at an early convenient time, and arouse every slumbering member to a sense of the duty they owe to themselves, to the Churches, and to their God: we might then be guided as to the outlay it would be prudent to venture upon. A variety of places and plans might be suggested. The mansion at Derby, or the premises attached, and thereon to erect a building; the premises lately occupied at Loughborough; the Depository premises at Leicester; the Academy property at Nottingham: these, and other plans might be thought of and scrutinized. But let us not again sit down in apathetic indifference, let every Church, and every individual, be resolved to *do something*; and let all pray for the blessing and direction of the Great Head of the Church; then, and then only, can we expect to prosper, and to be made a blessing.

Yours faithfully,  
P. Y.

Lincolnshire.

\* N. B. This came too late for insertion in its proper place.

## INTELLIGENCE.

**YORKSHIRE CONFERENCE**—This Conference assembled at Halifax, June 8th, 1841. In the morning, Mr R. Ingham, of Bradford, opened the public worship by reading and prayer, and Mr. R. Ingham, of Belper, preached from 2 Cor. xi. 8.

1. Mr. James Hodgson reported the proceedings of the committee of management for Leeds, particularly respecting the purchase of the Stone chapel, in Peter-street. Mr. T. H. Hudson, at some length, informed the conference of the numerical state of the congregation, and the prospect of future success arising from the instrumental efforts at our Home Missionary station in this town. The meeting referred all future arrangements, adoption of means, &c., with the committee appointed for these and other purposes.

2. Mr. Wm. Butler read the Report of the Home Missionary proceedings for the last year. It was cordially adopted, and ordered to be printed. Mr. B. received the thanks of the Conference for his valuable services as Secretary to the Home Mission the last year, and he was requested to continue in office the year ensuing. Mr. Wm. Foster received the like vote of thanks for his kind attention to the duties of Treasurer for the same period, and he was desired to hold his office for the year commencing. The Representatives present were requested to circulate the Reports of this Mission early after they are printed, and to employ their best exertions to increase the funds for it.

3. In the announcements respecting the progress of the General Baptist interest in

Yorkshire, it was stated, that at Burnley the Church had received four by baptism since the former Conference, and that a few were added to the experience-meetings. At Shore they were progressing at the same ratio as before: they had baptized ten, and an addition of ten had been made to the meetings for experience. At Lineholm they had baptized eleven, and were peaceable and prosperous. At Heptonstall Slack no material change had taken place. One young man had been called out to preach the Gospel, and a few additions had been made to the experience-meetings. At Birchcliffe they had baptized twenty: some had been added to the private meetings, and they expected a number to join the Church in a short time. At Halifax twenty-three had been baptized: their meetings were lively, and the Church peaceable. At Queenshead they had baptized three; they had one candidate for that ordinance, and they hoped that some others were not far from the kingdom of heaven. At Clayton they had not enjoyed prosperity, but they had agreed to meet for prayer once a month. At Allerton they had agreed to meet and pray for the revival of religion. At Bradford they had baptized four. At Leeds they had five candidates for the baptismal ordinance. Since the Conference they have baptized six.

In the evening Mr. Hudson preached.

Mr. Thos. Ackroyd, who has for a many years faithfully discharged the duties of deacon in the Church at Heptonstall Slack, died at Bradford, on the 20th of July, 1841.

JAS. HODGSON, *Secretary*.

**NORTH DERBYSHIRE CONFERENCE.**—This conference assembled at Crich, Aug. 2, 1841. Mr. Garrat, minister of the place, presided. From the reports given, it appeared that the state of religion in the district was not quite so prosperous as in time past; some of the distant Churches, however, sent no representatives to the meeting. Sixteen were stated to have been baptized since the last Conference, and several were waiting for baptism. It was resolved,

1. That the Ilkeston case be deferred till we learn the result of brother Ingham's correspondence with the friends at that place.

2. That each Church in the district be requested to make a collection to constitute a fund for promoting the Redeemer's cause around us, previous to the next Conference.

3. That the several Churches be urged to send representatives to the meetings of the brethren.

4. That the Churches composing this

Conference be requested to hold a special meeting for prayer, on the first Lord's-day in September, at six o'clock in the morning, for the revival of the Redeemer's cause in our several Churches; and also that the members of our Churches be urged to make the same subject matter of prayer in private, and in their families. Brother Blount, of Ripley, was appointed to communicate this request to the Churches that had no representatives at the meeting.

When the business was over, seventy friends sat down to tea in the chapel, and in the evening an interesting revival meeting was held, when addresses were delivered by brethren Garrat, Burrows, Ingham, and Wilders. The next conference to be held at Duffield, if agreeable to the friends at that place, Dec. 25, 1841, commonly called Christmas-day.

JOHN WILDERS, *Secretary*.

**THE LONDON CONFERENCE.**—The Churches in the London district are requested to observe, that the next Conference will be held at Wendover, on the last Tuesday in September. A sermon to be preached in the evening.

Wendover, August 9th, 1841.

**RE-OPENING AT KIRTON, AND ORDINATION.**—The General Baptist chapel, Kirton-in-Lindsey, having been enlarged, and made more comfortable and respectable, by the addition of galleries, &c., was re-opened on Lord's-day, July 11th, by brethren Pike, of Derby, and Kenney, of Macclesfield, the former preaching morning and evening, and the latter in the afternoon. On Monday we were cheered with the presence of other ministers and friends from Louth, Butterwick, and Crowle, as well as from Lincoln, and out of Rutlandshire, and at two o'clock we met at the chapel to continue the re-opening services, and to witness or take a part in the designation of Mr. Goodliffe to the pastoral office, when Mr. R. Kenney opened the meeting by reading the Scriptures, and prayer, and delivered the introductory discourse. Mr. Kiddall, of Louth, proposed the questions to the Church and minister, and received their answers. Mr. Pike offered the ordination prayer, being joined by the several ministers present in the imposition of hands, and delivered the charge, from Heb. xiii. 17, "They watch for souls," &c., and concluded the very solemn occasion by prayer. In the evening, at seven, Mr. Billings, of Crowle, opened the worship by giving out an hymn, reading the Scriptures, and prayer, and Mr. Kiddall, of Louth, delivered a charge to the newly-appointed deacons, and the Church. On Tuesday, a

social tea-meeting was held in the Court-house, at which a goodly number were present, who were afterwards addressed by Mr. Goodliffe, Mr. Kenney, and several christian friends and teachers, to very good purpose, if we may judge from the feeling then produced. Our subscriptions, collections, &c., will amount to about £120, which will nearly meet the expenses. Although we have made room for about seventy persons, the appearances justify the opinion, that we shall soon find as much difficulty in accommodating applicants with sittings as before. Our prayer is, "Save now Lord: O Lord, we beseech thee, give us soul prosperity." W. G.

**RE-OPENING OF THE GENERAL BAPTIST CHAPEL ISLEHAM, CAMBRIDGESHIRE.**—The above place of worship, having been considerably enlarged, was re-opened on Friday, July 16, 1841. The Rev. S. Kent, of Biggleswade, (P. Baptist) preached in the morning; the Rev. J. Elliott, of Bury, (Independent) in the afternoon; and the Rev. J. Burns, of London, in the evening. Mr. Burns preached three times on the following Sabbath. The sermons were excellent; and we felt very much encouraged by the congregations and collections. The expenses of the enlargement, and a new vestry, will be about £280, and upwards of £200 have been contributed towards it. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." We would not forget, also to be thankful to christian friends—the friends at Derby, Berkhamstead, Chesham, Wendover, and in our own village and neighbourhood, who have so kindly and liberally assisted us; we are under great obligations to them, and pray that the "God of all grace, who hath called them unto his eternal glory by Jesus Christ," may abundantly reward them.

J. COTTON.

**MEASHAM.**—*Ordination of Mr. Staples.*—On Tuesday, August 3rd, 1841, Mr. G. Staples was solemnly designated to the pastoral office over the General Baptist Church at Measham and Netherseal. The solemn services of the day were introduced by brother W. Underwood, of London, who read the Scriptures and prayed; Mr. Baruet, of Blaby, stated the nature of a Christian Church; brother Derry, of Barton, proposed the usual questions to the Church and minister, and received his confession of faith; Mr. Goadby, of Leicester, offered the designatory prayer, and was accompanied in the imposition of hands by the other pastors then present. A solemn charge was addressed to Mr. Staples by brother Pike, of

Derby. Brother Stanyon, of Melbourne, concluded the service with prayer. In the evening, Mr. Tunnicliffe, of Longford, opened the service with reading and prayer, and brother T. Stevenson, of Leicester, delivered an appropriate discourse to the people. The hymns were given out by several of the ministers then present. The attendance was large, and the services interesting. May the divine blessing continue to attend the labours of our devoted young friend until the little one becomes a thousand!

**KIRKBY-UNDERWOOD, LINCOLNSHIRE.**—A very neat little village school-room, 24ft. by 15ft., was opened in this village on July 22nd. A public tea was provided, which was numerously attended by friends from Bourne, Gosberton, Ripingale, &c. In the evening, Mr. Peggs, of Bourne, was called to the chair, and addresses were delivered by Messrs. Scargill, Swift, Fox, Everard, and the chairman. Through the activity of friends at Gosberton, Bourne, Boston, Spalding, Fleet, &c. connected with the General Baptist Lincolnshire Sunday-school Union, the principal part of the expense, which is not to exceed £42, is already realized. The school-room for the use of the day and Sunday-school is also appropriated for the public worship of God; and it is hoped,

"That at the last it will appear,  
That souls were born to glory there."

How desirable that every hamlet, and village, or destitute locality, were favoured with such a building. Why are the friends of education, and of the perishing souls of men, so backward to such efforts? Must we not say, "We are verily guilty concerning our brother." A FRIEND.

**WHITTLESEA.**—We understand the new school-rooms erected at the end of the chapel in this town, are nearly finished, and are to be opened by a bazar, and public dinner and tea, directly after harvest. Mr. Brock, of Norwich, is expected to be engaged at the opening of the new chapel at Long Sutton, and to visit Whittlesea at the same time. Let Zion hear in all coasts the divine direction, "Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitation."

**BAPTISM AT BROUGHTON.**—On Lord's-day morning, June 20th, 1841, the ordinance of baptism was administered in the General Baptist chapel Broughton, Nottinghamshire, by Mr. H. Mantle, to eleven persons, five males, and six females; on which occasion Mr. Stocks preached, with his usual perspicuity, from Acts x. 47. The chapel was crowded to excess, and a con-



siderable number were unable to obtain admission. Mr. Stocks again preached in the afternoon, and administered the Lord's-supper. One of the candidates baptized was upwards of eighty years of age. We have had two baptisms previous to the above in the same place since the commencement of the year; one on Lord's-day, March 21st, when six persons were baptized, two males and four females; the other on May 9th, when three were baptized, two males and one female. On each of these occasions Mr. Stocks preached. The congregations were very good; particularly so on March 21st, when the chapel was excessively crowded. We would here acknowledge the goodness of the Lord towards us, in thus blessing the faithful, active, and laborious exertions of our highly-esteemed minister, and pray that the good work may still go on and prosper, and that numbers may be added unto us, such as shall be everlastingly saved. T. B.

**BAPTISM AT HALIFAX.**—On Lord's-day, August 8th, the ordinance of christian immersion was administered in our chapel to seven individuals, three males and four females. The ordinance of the Lord's-supper was administered in the evening, when the newly baptized were received into the Church, together with three others, one of whom had previously been a member with us, and is now again restored to the fellowship of the Church. The other two had also been members of Baptist Churches; one of a P. B. Church at Colne, in Lancashire; and the other of a Baptist Church in the south of England. Having removed from their friends into this neighbourhood on account of trade, their love to the Saviour had waxed cold, and they had become carnal; but are now returned to the shepherd and bishop of their souls, resolving that they will dedicate the remaining part of their lives to the promotion of his glory who has called them out of darkness into his marvellous light.

**BAPTISM AT HINCKLEY.**—On Lord's-day, August 1, 1841, the ordinance of believer's baptism was administered to five females in the General Baptist chapel, Hinckley, on which occasion the Rev. J. Taylor preached a very useful sermon, from Col. ii. 12; after which our beloved pastor gave a very touching address, then went down and administered the sacred rite. This was a day of great interest to us.

J. PRATT.

**BAPTISM AT ISLEHAM.**—On Tuesday, August 3rd, the ordinance of baptism was administered in the river near this place. Fifteen, chiefly young persons, were bap-

tized. Several of them had been scholars, and are now teachers in the Sabbath-school; and the teachers and friends were much delighted and encouraged to hear two of them speak of the good effects of the affectionate and persevering exhortations of their teachers. How important it is that our teachers should be solicitous for the salvation of the children's souls; and that they should pursue it with unwearied diligence. Their efforts may appear useless for a time, but what a reward is success. The Rev. Mr. Beddow, of Barton Mills, delivered an address on the occasion; and in the evening we had a prayer-meeting. The services were very interesting; and it will, we hope, be found that they were rendered useful.

J. COTTON.

**BROOK STREET, DERBY.**—We understand that some special religious services were held by the Church assembling in Brook Street, Derby, on Lord's-day, Aug. 22nd, 1841, to commemorate its formation. It has now existed just fifty years. We hope to be able to give a more particular account of these services in our next number.

**BOSTON.**—Our friends here have fixed Sunday and Monday, the 26th and 27th of the present month, for the anniversary services of their New Chapel. The Rev. John Stevenson, A. M., of London, is to be the preacher.

**BAPTISM IN CORFU.**—“Mr. Love, an American missionary who has been labouring in Greece some years, has recently transmitted to the society by which he is supported the following interesting account of the baptism of a Greek convert.

“The 12th of August was to us a day of interest. We repaired to a beautiful little bay of the Mediterranean, and, sheltered there from a noontide sun by the branches of an aged olive, I read and explained the sixth chapter of Romans. We then sang a Greek hymn to the tune called ‘Greeville,’ and prayed. After which, I baptized Apostolos *In the name of the Father, and of the Son, and of the Holy Ghost.* We came up out of the water, and again commended ourselves to God by prayer, supplicating his blessing upon the act, which in obedience to his command we had just performed, and in imploring his mercy upon the perishing multitudes among whom we dwell. It was a day too of deep interest to our beloved Greek brother. How fervently before descending into the symbolical grave of his crucified Lord, did he pray for a complete death to sin; and after coming up out of the water, how earnestly did he supplicate the grace of God, and the con-

stant abiding of the Holy Spirit, that he might walk in *newness* of life, and adorn, by a godly conversation, the profession which he had now made in the presence of a number of witnesses.

"Two pious English friends, an officer of the medical staff, and his lady, with whom we were spending a little time in the country for the benefit of my health, accompanied us to witness this interesting scene. An entire change has recently taken place in their views with reference to the ordinance, and this was the first scriptural baptism which the doctor had ever witnessed. It was delightful to see how the simplicity and significance of the ordinance witnessed for God in their minds, though they had the disadvantage of understanding nothing of the exercises connected with it, only as Mrs. Love briefly interpreted. A number of Greeks, attracted to the spot by our reading, singing, and prayers, seated themselves under an adjacent tree, and witnessed the ordinance in a very respectful and becoming manner. The crew of a small craft, moored at the beech a few rods distant, looked on silently, and with much apparent interest. Apostolos has a son of sixteen, the only surviving member of his family, who was also present.

"Our brother has long desired to obey the command of Jesus in this ordinance, and it was attended with a peace of mind which he represented that he had never before felt. He was accustomed, in his own conclusive way of reasoning, frequently to say, 'My parents put me into the water when I was an infant, as they would dip a stick. But *how* that can be *my* obeying the command of God to be baptized, I am not able to see.'

"Our English friends present, saw in the administration of this ordinance a *dawning* for Greece. Others, perhaps, may see a *darkening*. As for me, the *command* being *clear*, the *duty* was *plain*.

"The transactions of the 12th of August are well known throughout the city of Corfu, and generally throughout the island. The reproach of '*sprinkling*,' so many times cast upon the missionaries, and upon us in common with others, by the natives, is, so far as we are concerned, wiped away. They say of us no more, that we are 'no christians, because we have not been baptized.' I have never seen a Greek belonging to the Greek Church, who regarded any thing other than immersion as baptism.

"But the bearing of this transaction on the subject of '*believers' baptism*' is by far more important. Intelligent Greeks understood that their present practice of baptizing unconscious infants is an innovation; that

it was their ancient practice to baptize only disciples. The following ancient formula touching this point is still every where read in the churches, and to an understanding Greek carries with it all the force of a demonstration. '*Osoi catechoumenoi proerchete catechoumenoi*' (literally) 'as many as are catechumens, come forward.' It was the declaration of the officiating priest in ancient times, (and kept up still, as a mere matter of form) when he came forth to read the liturgy in connexion with administering the eucharist, and its import is, that those who do not sustain the character of *catechoumenoi*, not being baptized into the church, are to withdraw; a laconic mode of speaking, by which in addressing an affirmative to one class, the negative is announced to another; and when a part, and the *first* part, is put for the whole and what naturally succeeds. And as the word '*catechoumenoi*' necessarily implies *understanding*, on the part of the candidate for baptism, so the question 'what class of persons were baptized, whether infants or otherwise?' is, in the mind of the Greek, without controversy. They know that we do not baptize our little children, and that we require, as a pre-requisite to baptism, a state of mind that an infant is incapable of possessing. And on learning the practice of Baptists they not unfrequently reply, *For so our fathers anciently did.*

"There is still another view which our Greek friends take of the subject, which to me is no less interesting. Referring to the baptism of Apostolos, say they, '*It accuses our faith. But are we not the orthodox! the peculiar people of God—the only Christians?*' To these questions we answer them distinctly, '*No.*' Except ye repent and be converted to God, and cease from sinning, and from loving your sins, you cannot be saved.' Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the New Testament, and completely vanquished. These are now 'searching the Scriptures, to see if these things be so.' Oh, Sir, if this be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity."

A DIFFICULTY.—"Our episcopal friends," says the Baptist Record, "are beginning to agitate the subject of the proper and primitive manner of administering baptism. One of their bishops some time ago openly declared that there was no baptism now in the episcopal church. That the baptists,

it was true, had the proper mode, but as their administrators were not episcopally ordained, they had no authority to perform the ceremony; and that baptism could only be introduced by some bishop travelling to Greece, receiving the ordinance at the hands of a Greek bishop, and then administering it to his brethren in this country.

**SUNDAY SCHOOL UNION.**—The annual meeting of the South Lincolnshire General Baptist Sunday-school Union, held at Boston on the 29th ult., was very encouraging. Gratifying reports were presented, from various schools connected with the Union, in some of which great progress has been made. At Boston a new school has been commenced in Witham-green, a densely populated and neglected part of the town, which already numbers about 120 scholars. An eloquent and suitable sermon was preached by the Rev. T. Yates, of Fleet, which he was requested to publish. Addresses were delivered by Messrs. Judd, Peggs, Mathews, Green, Yates, Sharman, Golsworthy, Everard, Scargall, and others. Mr. Noble, presided at the public meeting.

**THE WESLEYAN CONFERENCE.**—The ninety-eighth annual meeting of the Wesleyan Conference commenced sitting in Oldham street chapel, at Manchester, on Wednesday. About four hundred ministers

were present. The Education committee stated that a large increase had taken place in the number of day schools, and that it was their intention, for the present, to devote the interest of the grant from the Centenary Fund towards the maintenance of teachers at the Glasgow Normal school. At the meeting of the Missionary committee it appeared that from the great debt of the society, amounting to no less than £39,000, but few additional missionaries have been sent out, chiefly to Ashantee and the Gold Coast. The aspect of this debt was gloomy, and would prove a serious check. Two new Theological Institutions were spoken of as now proceeding, one at Didsbury, near Manchester, and another at Richmond, near London. A president, Rev. J. Dixon, and a secretary, Rev. Dr. Hannah, were chosen for the conference. The treasurer of the Centenary Appropriation committee announced that he had received up to that time £120,000. The conference was occupied during the whole of Thursday and Friday, in investigating the characters of the ministers, and considering any charges that were made. The "gown question," as it has been termed, has been mooted, and it has been decided that the gown should not be worn, and the conduct of one of the ministers who appeared in one was referred to a committee.

## VARIETIES.

**CONTENTMENT.**—Is that beast that hath two or three mountains to graze on better than a little bee that feeds on dew or manna, and lives upon what falls every morning from the storehouses of heaven, clouds, and Providence? Can a man quench his thirst better out of a river than a full urn, or drink better from the fountain which is finely paved with marble, than when it swells over the green turf?—*Jeremy Taylor.*

**HARMONY.**—He who cultivates peace with others does them a kindness; but he does himself a greater, by the returns to his own breast. If you brighten a knife it will smooth the stone on which you brighten it. This is the case with nations; they who promote peace find happy returns. War is the reverse. The life of a man is a serious thing—it is his all, and ought not to be wantonly trifled away. War is one of the greatest plagues of man; and I am sorry it is a plague much courted. A bleeding man and a bleeding nation take long to recover. *W. Hutton.*

**ANGER.**—"Let not the sun go down upon your wrath," (Eph. iv. 26.) to carry news to the antipodes of thy revengeful nature.

Let us take the apostles *meaning* rather than his *words*, and with all possible speed depose our passions, not understanding the apostle so literally as that we may 'take leave to be angry till sunset,' for then might our wrath lengthen with the days, and men in Greenland, where days last above a quarter of a year, have plentiful scope for revenge. —*Dr. T. Fuller.*

**IDLENESS.**—The Egyptians held idleness to be a capital crime amongst the Lucans: he who lent money to an idle man could not recover it by law. The Lacedemonians, called the idle to account; and the Corinthians delivered them up to the crucifix. Antonius Pius caused the houses to be unroofed which sheltered the idle. —*Ward's Miscellany.*

**THE IMPERFECTION OF OUR BEST ACTIONS.**—Oh the wandering! Oh the deadness! the dullness, the unfruitfulness of thy spirit in religious duties! Man is a creature apt to lug himself in religious services, and to pride himself in holy duties, and to stroke himself after duties, and to warm himself by the sparks of his own fire, his own perform-

ances, though he does lie down in sorrow for it. (Isaiah l. 11.) Whenever thou comest off from holy services, sit down and look over the spots, blots, and blemishes that cleave to your choicest services. The fairest day has its clouds; the richest jewels their flaws; the finest faces their spots; the fairest copies their blots; and so have our fairest and finest duties.—*Brookes*.

**MUSIC.**—An excellent clergyman, professing much knowledge of human nature, instructed his large family of daughters in the

theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, "When anything disturbs their temper, I say to them '*Sing*;' and if I hear them speak against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to scandal." Young voices around the domestic altar, breathing sacred music at the hour of morning and evening devotion, are a sweet and touching accompaniment.—*Mrs. Sigourney*.

## POETRY.

### ON THE DEATH OF THE REV. T. STEVENSON, OF LOUGHBOROUGH.

WE mourn thy servant's death, O Lord!  
The faithful preacher of thy word,  
Who long has sought with steadfast aim  
To spread the Saviour's glorious name.

The Pastor, Teacher, Friend is gone,  
Who long has made thy counsels known;  
His mem'ry we would cherish here,  
Who know his worth—his name revere.

His great philanthropy and zeal,  
Led him to act for others weal:  
Instilling knowledge:—students found  
His counsels wise, instruction sound.

His piety and christian love,  
Did oft his deep compassion move;

And while his Church most felt his care,  
The youthful minds received their share.

He preached salvation all around,  
Wherever dying souls were found;  
Declared the only way to God  
Was through the great Redeemer's blood.

He now is gone to enjoy that rest  
Prepared for him among the bless'd,  
Loud hallelujahs to proclaim,  
And glorify his Saviour's name.

In heaven's bright mansions finds a place,  
A trophy of redeeming grace,  
And seated on his Saviour's throne,  
Ascribes the grace to Him alone.

### MY SWEET HOME.

SWEET home, above the skies, where Jesus reigns  
In majesty, all changeless and divine!  
Where he maintains his high imperial throne  
In dignity supreme. The sainted throng  
Obsequious bend to him, or spread their wings  
For instant flight, his orders to obey.

The tenants of that region need no sun  
To shed its lustre there, for light and life,  
Fresh emanating from the Deity,  
Create immortal day! The Sun of bliss  
For ever shines in heaven's unclouded sky;  
No night succeeds, to fling its shadows o'er  
The radiant landscape, or eclipse from view  
The bright effulgence of his noon-tide beams.

There grows the tree of life, most richly stor'd  
With golden fruit, alluring to the eye;  
While spirits pure, who dwell beneath its shade,  
And gaze extatic on its fadeless verdure,  
Without restriction eat, and live for ever!

In that celestial Eden all is joy  
The most refin'd. No sin can enter there,  
Nor one of all the complicated woes  
That follow in its train. The heart that bled  
With anguish so intense while here below,  
Shall find a balm, infallible to cure.  
The eye that often wept the secret tear  
Shall weep no more; no trickling sorrows flow

So near the fount of happiness divine;  
But while eternal years pursue their round,  
The mind, with all its noble powers, shall rise  
In sanctity, intelligence, and love,  
Till lost in thee, thou essence infinite!

Mysterious name! where all perfection dwells.  
Thrice welcome home! the object of my hope,  
And I shall soon be there to taste its sweets!  
With full salvation blest! What raptures then  
My bosom shall inspire! How will my tongue,  
Taught by some kindred seraph, tune his praise  
Who groan'd, and agoniz'd, and died for me.

Amidst the shining throng my harp shall sound,  
"Worthy the Lamb all honour to receive,  
For he was slain. On Calvary he hung,  
And paid the price of my redemption there;  
But when he died he conquered; death receiv'd  
A mortal wound, while all the powers of hell  
Fled in confusion from the tragic scene.  
Then he ascended to his Father's throne  
With triumph crown'd. Salvation to his name!"

Roll on ye ling'ring days, ye move too slow  
For me. When shall I quit this pris'n of clay,  
And wing my mystic flight to heaven, my home?  
That moment will arrive, then earth, adieu!  
My feet shall tread your dreary wastes no more.

J. B.

## MISSIONARY OBSERVER.

## MR. JOHN BROOKS.

REFERRING to the weather, Mr. B. observes, in a letter to his parents, dated Midnapore, April 21, 1841 :—"While I am writing, I am obliged to wipe the perspiration from my hands every five minutes. You would smile could you see me ;—no coat or waistcoat—my clothing extremely light—a man pulling a large frame over my head to agitate the air, and produce a little coolness. During the last night, which was oppressively hot, we had no rest. I was obliged to fan myself, set open the doors, but all to no purpose. This heat, of course, we expect at this season of the year.

Our children are quite well. My dear wife is quite well and happy, and I am in good health.

Since I began to write I have been interrupted by a young man of Penang, who came a few weeks since to Midnapore to see his brother. He came a hardened sinner, but I trust will return a penitent, humble christian. He heard me preach some Lord's-days ago from "Behold now is the day of salvation." The text was fulfilled in him, for he became awakened to a sense of sin, and his neglect of the offers of mercy ; he sought in earnest and has found peace, I intend to baptize him next Lord's-day week. The situation I hold now, my dear father, I feel to be a responsible one. May our Heavenly Father enable me to fulfil all its duties.

If we should not see each other again in this world, may we meet in Heaven at last, is the prayer of

Your affectionate Son,

JOHN.

## ANNIVERSARY AT BROUGHTON, &amp;c.

THE annual missionary services were held in the General Baptist Chapel, Broughton, on the 22nd of June last. Mr. Pike preached in the afternoon. In the evening the public meeting was held, when weighty and impressive addresses were delivered by Messrs. R. Stocks, S. Ayrton, and J. G. Pike. Collections and subscription, £9. 11s. 4d.

June 23rd, similar services were held in the Baptist Chapel, Hose, in the vale of Belvoir. Mr. Pike delivered a discourse in the afternoon on the "one thing needful." In the evening the cause of missions was ably and efficiently advocated, and much suitable information afforded by Mr. R. Stocks, S. Ayrton, and J. G. Pike. The congregations at Hose were numerous and attentive. Collections and subscriptions, £12. 15s. 5d. No disreputable amounts for such small villages as Broughton and Hose.

On the 24th of June, the missionary meeting was held in the General Baptist Chapel, in the beautiful and rural village of Knipton, near Belvoir Castle. Mr. Hatton presided ; and very animated and powerful speeches were delivered by Messrs Stocks, Ayrton, Pike, and Haigh. Mr. Pike preached in the afternoon. Collections and subscriptions, £4. 18s. 0d.

## MR. STUBBINS'S JOURNAL.

Nov. 8th., 1840.—Went this morning to a street at the back part of the village in which we are stopping: congregation good and attentive: no inquiries or objections. Preached on the unsatisfying and fleeting nature of earthly possessions, the value of the soul, the certainty of death, and solemnity of eternity. Poorsootum on the resurrection and judgment, final rewards and punishments, &c. Went thence to the street where we were a good deal opposed, and the people refused to receive books, on the 5th. We obtained a much more attentive audience than before. I addressed them, and felt peculiar liberty, and I think much of the presence of the divine Spirit. They spoke of caste, which I removed to their avowed satisfaction, so much so, that they declared, "Caste must be all a lie." Then came up the subject of their gods. Showed from their own books that what they call gods could be no gods: then observed, "While my brother here was speaking, one of you said our books were new in the world." Showed that such was not the case, and that my belief was they were far from being new in this country, and that several passages in their own books were mere quotations of passages read, or doctrines formerly taught, from our Sacred Scriptures, but that they had mixed up much ridiculous nonsense with them; hence it is that your books are so disorderly, unconnected, and contradictory, the same book not unfrequently denying what it has stated in another part. We left them conceding to the truths of the Gospel, and some apparently impressed. Several books were eagerly received. On our return I stopped to offer an old man connected with the temple a tract, which he refused to accept, saying he had books of his own: Talked to him seriously and affectionately, entreating him to think of his immortal soul, and prepare for death and eternity. He replied, "That is no business of yours; you go in your way and I will go in mine. If God likes to punish me he may. Let him send me to hell if he pleases," &c. His conversation was, I think, the most decidedly careless and blasphemous I have ever heard. When I left him I remarked, "Well, brother, whether it is business of mine or not, whether I ever see you again or not, remember my last words are, 'None but Christ can save you!' Keep this word in your mind."

Went this evening to Barda Bolinji. Asked the people whom they worshiped? Mahadeb. Well: why do you worship him? On account of our bellies, nothing else; and this is the worshiping brahmin, pointing to a great, fat, idle, painted fellow, looking half ashamed of himself. Poorsootum then came up, and we commenced by singing "The Essence of the Bible:" congregation rather small, like the village itself, but attentive. After preaching asked if they wished to propose any questions, when one man was about to say something, but a brahmin standing by, who had heard our discussions in the bazar in the morning, exclaimed, "Tu agyan, thou fool, what reply will you give; even the learned men in Kali Gram this morning could not reply to them, but were confounded, and what can you do?" We pressed him however to speak, but he would not.

This has been to me a day (*Sunday*) of considerable enjoyment, both in the bazars, and in my own experience: have realized a good degree of nearness to God, and communion with my own soul. O how have I felt afresh the importance of my work, the solemn responsibility of my station as a missionary to the heathen, and the unspeakable necessity of working while it is day, seeing that thousands around me are perishing for lack of knowledge, and my time for labour amongst them is rapidly passing away. Have felt that had I ten thousand hearts they should all without one reserve be devoted to the work of Christ, my dear, my precious Redeemer, and advocate before my Father's throne. The Lord enable me ever to maintain this sacred frame of mind! I feel it carries with it its own reward—a reward in present enjoyment and future prospect. Have been much delighted, and I think benefited, by the perusal of seventy or eighty pages of the memoirs of that holy man of God, now in glory, the Rev. S. Pearce. O that I were more like him, both as a christian, a minister, and in missionary zeal. The Lord make me so! I wish every christian, and especially every minister and missionary,

would possess himself of his memoirs. How my soul quickened at reading the rapture he felt when he heard of the safe arrival of those worthy missionaries, now rejoicing before the throne of their God and Saviour, Messrs. Thomas and Carey. He says in a letter to them, "Yesterday I received the joyful news that he (the captain) had landed you all in perfect health. I sat up all night to copy his letter for the satisfaction of various interested brethren." I could not help exclaiming, "O dear, devoted friend to missions and to missionaries, and in them to the heathen. What love, what tenderness, what interest, what zeal." My heart glows with gratitude to think that beloved brethren at home cultivate such warmth of soul towards those far, far away, and whom perhaps they will never see again till they meet in their father's kingdom. I could have wept for joy to think that at that hour thousands were praying and wrestling with God for a blessing to rest upon me—yes, upon me, if not individually, yet as one amongst the feeble band of missionaries. Could friends at home but more fully realize our situation, how intense would be their prayers in our behalf. Would they ever forget us in any of their prayers? No: impossible. But they cannot, we have trials within and without which none but missionaries do, or can justly appreciate. Though by no means a great trial, yet it is uncongenial to nature to be as I am just now—separated from my dear wife and lovely infant, without one friend to whom I can speak, or who can sympathize with me; spending my Sabbath amongst a sinful and idolatrous multitude, a people laden with iniquity, a seed of evil-doers. Still my soul rejoices that I am engaged in the greatest and most blessed of all works, and I know and feel too that my God and Saviour are with me.

9th.—Rose this morning at four: had tent, &c., broken up to start for Patrapoor. While my servants were packing up the things, a little before day dawn, a number of women came to bathe in a tank just opposite my tent. They bathed certainly in the most indecent manner I have ever seen, being almost naked. This is the last day of what is called Kartik mas. It appears that during this month they only eat once a day. Their horrid yells as they came to the tank, and ever and anon while they were bathing, were most hideous, and almost deafening. After bathing they made by the side of the water a number of images representing the Linga, (those who have read much of Hindooism know what the Linga means, and those who do not decency forbids explanation.) These, I think twelve in number, formed a square, and one large one in the midst. To these they presented offerings of rice, milk, cocoa nuts, &c., repeating while offering some unintelligible mantra. After they had placed their offerings amongst the images, they put a number of lights in a wicker thing something like the top of a basket, each person taking hold with one hand, and waving it over them, repeating their mantras and yells. After several ceremonies like these they stuck a small piece of bamboo, or reed wrapped round with cotton, resembling the wick of a candle or lamp, dipped in oil, into a piece of plaintain leaf, and set them floating in the tank, after which they again bathed, immersing themselves in the water, washed their clothes, and departed apparently exulting, something like a Roman Catholic after Lent, that they were again to enjoy their usual quantum of beverage. When we arrived at Patrapoor, as the gari had not come up, I sat down under a tree and had my breakfast. Heard there was a large market at Suringi, six or seven miles distance. Felt anxious to attend it, and make some inquiries as to what villages there were in that neighbourhood, thinking that if it were populous our next move should be thither. Started at eleven o'clock, a. m.; it was then cloudy, and very pleasant, but we had not proceeded far before the clouds dispersed, and it became awfully hot; besides which, the road lay by the side of high, rugged mountains, covered with brush-wood and bamboos, so that the breeze coming through them was like a continual flame blowing in one's face: however, we arrived safely about half-past twelve o'clock. We might have reached much earlier if we had had English roads to travel on, but here it was sometimes difficult to keep our horses on their feet; besides which, I am sometimes obliged to take a guide through these jungles. Looked round the market, talking with different people, and enjoying the delightful shade. While there the rajah passed with his train, bearing

their splendidly-adorned umbrellas, fans, peacocks' feathers tied up in a bunch, cutlasses, match-locks, music, &c., to visit a neighbouring temple, dedicated to Seeb. We enjoyed the opportunity of preaching in the market, and the attention of the people was good. The bustle of the scene afforded a nice subject to illustrate the busy cares of this life, and the shortness of their duration: as they came there, dispatched their business, and departed to their homes, thus it is with life, but too generally a scene of bustle, confusion, care, quarrelling, and sin, and then depart to our homes—our eternal homes. Let us now ask what and where are they? &c. Distributed books and went into the fort, whither the rajah had returned. The road to it was exceedingly beautiful, lying through ranges of bamboos exceedingly lofty; the low brush-wood had been all cleared away, and for several yards on each side the main road were avenues, with clumps of bamboos, about eighteen or twenty in number, at spaces of about ten or fifteen yards distant from each other, meeting at the top, and forming the most exquisitely graceful arches I have ever seen. They strikingly reminded me of the splendid, but by the way gorgeous, architecture in some of the cathedrals in England; but when we got up to the fort, Mr. Hall's description of the Unitarian chapel was very appropriate, "A splendid introduction to nothing." It was an old broken mud wall, with large rotten wood doors, eaten almost all to pieces by worms that had lived their centuries, for an entrance. We intended preaching in the village, which was small, but as soon as we entered the gates the rajah sent after us to have some conversation. Went up to him, and soon found he esteemed himself no mean personage. He had several rings on each finger, set with diamonds, and various precious stones; large golden bangles on his wrists and arms; rings in his ears five or six inches in circumference; and gold chains round his neck, with a large gold ornament hanging down his bosom. His hair reminded me of a bishop's full dress wig, only that it was black, and somewhat longer, but parted and matted in a similar way. By his side stood his, I suppose, brother, dressed and adorned similarly; and round him his military guards, with matchlocks, cutlasses, silver knives, &c.; his brahmins, and a filthy-looking biragi, with his nakedness nearly uncovered. He inquired what I was teaching? Salvation through the Lord Jesus Christ, the friend and Saviour of guilty sinners, who repenting of sin believe in him. He made several inquiries respecting Jesus Christ, as to where he became incarnate—the purpose—what he did? &c. These questions I answered, but we soon fell into a discussion as to the merits of his religion and ours. He and his brahmin together were foolish, overhearing, and blasphemous, without the least regard for reason or common sense. They spoke of several who had become immortal on earth through worshiping their gods. Told them that was contrary to the doctrine their own books taught, for they declare, "Those who are born will certainly die;" and again, "He who is born in this world of death, if even he were god, he would die:" that there were not, and could not, be any immortal upon earth, for immortality had reference only to eternity. Then entered upon the subject of shastras. They demanded divinity for theirs. Showed that they could not be, for if they were they must be like God from whom they emanated, pure and holy, teaching holy doctrine, and that those who followed their directions must imbibe holy principles, hating sin in every form, and practising only that which was good. Whether in any case your books have that influence I leave you to determine. Again, your books, if divine, would invariably teach the same doctrine without any contradiction; for as God is but one his word can be but one, and as God is true his word must be true, &c., &c., but your books frequently, very frequently, deny in one place what they have declared true in another. (Gave several illustrations of contradictions of this kind.) Now which is true, this or that? Which am I to believe? They cannot both be true; light cannot be darkness, nor darkness light, &c. The discussion was long, and apparently unprofitable. Pooroosootum began to talk a little, but as I found they would only ridicule, I had it almost all to myself. Returned home very much fatigued.



## BAPTIST MISSIONARY SOCIETY.

## JAMAICA.

**BLACK RIVER.** *The late Mr Alsop's station now occupied.*—We have much pleasure in extracting the following:—"Soon after my arrival in this island I visited the stations in St. Elizabeth, together with brother Pickton, of Salter's Hill; a brief sketch of which may not perhaps, be unacceptable, nor uninteresting. On Friday, Jan. 22nd, 1841, we arrived at Middle Quarters near Black River Bay, after a wearisome ride on horseback, over mountains and valleys, of about forty eight miles. The mission in this place was commenced by the General Baptist Missionary Society in 1826, but want of funds, and other circumstances, together with the death of Mr. Alsop, their last missionary here, compelled them to abandon this station about the year 1830. From that time to the beginning of 1840, there was a total cessation of the mission. At the last named period, operations were commenced by the late Rev. G. Webb, in a house rented by him. His labours were not in vain; some of Mr. Alsop's scattered sheep were gathered together, and others were awakened to a concern for salvation. About fifty-four persons had entered their names as inquirers at the period of Mr. Webb's decease. On our arrival things appeared encouraging; in the evening we held an interesting meeting; and on Saturday were busily occupied in re-examining candidates for baptism, who had been waiting to follow Christ, in this respect, a considerable time; twenty-two of the applicants gave decided evidence of a change of heart. In the evening we held a public prayer meeting, when the room was filled to overflowing. On Lord's-day morning, after another meeting for prayer, we proceeded to the Y. S. river, a distance of about a mile and a half from the house: the spot was most sequestered and lovely; numbers of spectators arranged themselves upon the banks, and during the prayer, exhortation, and administration of the rite, the utmost solemnity was manifested. We have reason to believe that the Lord will bless it to the spiritual awakening of many souls. The interest the baptism excited was intense, as nothing of the kind was recollected to have taken place in this part before. After the baptism we all returned, and at 10 o'clock held service under the shade of a large mangoe tree, the accustomed place being far too small to accommodate the numbers that flocked to hear the Gospel, which appeared to them as cold water to a thirsty

traveller, and the big tear was seen to roll down many a cheek. In the afternoon of the day the newly-baptized persons were formed into a Christian Church, and the ordinance of the Lord's-supper was administered under the shade of the same tree; it was a novel—an interesting scene; and, we trust, we enjoyed the presence of the great Master of the feast. Thus was the first Baptist Church formed in this place. May the little one become a thousand! After the service twenty-five persons more came to us anxious about their souls. Thus is the Lord preparing the hearts of the people to receive his word."—*Mr. May, in Bap. Mag.*

**HOBY TOWN.** *Character of Jamaica Churches, &c.*—"Our dwelling is placed in the centre of Hoby Town, which begins to assume a most interesting appearance, there being more than 100 cottages either erected, or in the course of erection; they will be occupied, in most part, by members of my Church, and living near me, I shall have many opportunities of doing them good. The town, you are aware, is about one mile from the chapel, so that the inhabitants, without much trouble, can enjoy the public means of grace. With my employment and my people I am much delighted, and consider that my charge reflects the highest credit on the late pastor, Mr. Knibb. The Church at Waldensia is about four years old, during which time the chapel has been enlarged several times, once since I have been here; but notwithstanding this we are still crowded to excess, and must soon form a second station or enlarge again. To this station I devote the greater part of my time; the remainder, about three days every alternate week, is spent at Falmouth, which arrangement affords brother Knibb an opportunity of preaching often at his interesting station, Refuge. I have been greatly pleased with the state of the Church under the care of different brethren, and have reason to believe the greatest care is taken to prevent persons from entering them who are not scripturally qualified. I have not, of course, had so many opportunities of judging respecting the Churches under the care of other brethren as I have those which call Mr. Knibb pastor. At Falmouth, at Refuge, and at Waldensia, however, I have examined with a scrutinizing eye, and while I have found, as must always be found, in large Churches where the people are just emerging from heathenism, some things that were not pleasing to the sight of a European Christian, I have, nevertheless,

been completely astounded at the simple piety and consistent conduct of those who are united in the bonds of Church fellowship. If we may judge of the state of the Church at Corinth from the letters of Paul, it would bear no comparison with those Churches under the care of Mr. Knibb, and it is to me astonishing that others should see in them what the pastor and myself cannot by minute scrutiny discover. I have no reason to suppose that the deacons at Waldensia are better than those at Falmouth, or at Refuze, so that when I tell you that at Waldensia I find in the deacons and leaders a band of devoted, pious men, who are willing to do any thing for the cause of God, I wish you to understand that I am not singular, but that my brethren are surrounded with those who are quite as devoted, and quite as well informed as those are who surround me, and without whom I could not do one third of that which I am now able to accomplish. There has been a great deal said about leaders and deacons in Jamaica; and certainly, from accounts that are continually sent to England about them, a person would expect to find some description of labourers that he had never seen at home, but in this he would be disappointed, for he would recognize in them agents very similar to those employed by our City Mission and Christian Instruction Society; men who go where ministers could not, and who do what ministers could not do. God is evidently blessing the labours of Baptist missionaries in this island to a greater extent than he has blessed them elsewhere."—*Mr. Henderson, in Bap. Mag.*

**BAPTISMS IN JAMAICA.**—On Saturday morning, May 1, the ordinance of believers' baptism was administered at Bagdale Ford, Jamaica, to forty-nine persons, by the Rev. J. May. On Lord's-day morning, May 9th, the same ordinance was administered to thirty-five persons, by their pastor, in the Y. S. river, middle quarters, after having given satisfactory evidence of a change of heart. On Saturday morning, May 22nd, the same ordinance was administered to seventy-six persons, who had previously given evidence of a change of heart, by the Rev. J. Henderson.

On Tuesday, June 15th, the third anniversary of the St. Ann's Bay Auxiliary Baptist Missionary Society, was held in the Baptist chapel at St. Ann's Bay, Jamaica. The Rev. Thomas F. Abbott, the pastor of the Church, was called to the chair, and resolutions were submitted to the meeting by the Revs. W. Knibb, B. Millard, J. Clark, and Messrs. T. Rodney, Higgin, and Taylor. The attendance was good; the addresses delivered produced a favourable impression, and the contributions received since the meeting, in aid of the African mission, have been greater than on any previous occasion.

On Saturday morning, May 29th, as the sun was rising, the ordinance of christian baptism was administered at Wellcome, Jamaica, by the Rev. E. Woolley, pastor of Gurney's Mount Church, to ninety-eight persons, who, upon most careful examination, gave evidence of possessing "repentance towards God, and faith in the Lord Jesus Christ."

## LONDON MISSIONARY SOCIETY.

**MALACCA.**—The Directors have received the following interesting application from a young Chinaman, a sincere christian convert at Malacca, to be sent forth as a preacher of salvation to his countrymen; it is written in English, and received no alteration from our Missionary:—

"Anglo-Chinese College, Malacca, Jan. 16, 1841. To the Honourable Officers, the Directors of the London Missionary Society, Chin-Seen, a student of the Anglo-Chinese College, Malacca, sincerely presents this letter, inquiring after their happiness, and hoping they are richly sharing the Divine blessing.

"Brethren in Christ Jesus,

"I was born in Canton, province of China: when I first came here, although the Gospel was before me, yet I could not understand its meaning; at that time I considered that it was a common book. From the day when I knew the Gospel to

be precious, I felt that I was a great sinner; and that when I was a heathen, whatsoever I did was contrary to the Gospel. I turned back to think about my sins; but they were as many as the sands of the sea. Though my sins were so many, yet the Gospel shewed me a Saviour of the world, who being almighty to save, is not only able to redeem me from my sins but is able to save my soul from the wrath to come.

"From the day when I believed the Gospel, more than three years ago, until now, I love Jesus as my only Saviour, and now I thank God that he has received me into the body of Christ. I wish to serve Christ with all my strength, to propogate his Gospel to my own people, to preach the inexhaustable riches of Christ, and the savour of his religion, in whatsoever place God will set me; and feeling that according to the power of God, if I shall be able to convert but one of my fellow creatures to

Christ, it will be better than all the riches of the world. This is what my heart most wishes; therefore I expressly write this letter to you; should you be pleased to employ me in Christ, there is no labour which I will refuse; if I shall find favour in your sight, give me an answer, in order to console my thirsty desires. At present, I learn Hebrew, Greek, and English literatures at the feet of Mr. Legge.

"I am, yours in the love of Christ,  
CHIN SEEN."

The following encouraging communication has also been recently received from the Rev. James Legge:—

"Amidst all the difficulties which I have had to encounter since my arrival in this place, I am cheered by the confidence that both the Mission and the College are becoming decidedly more efficient. On the first Sabbath of this month I administered the Lord's supper. It was with no common feelings I presented to them the emblems of our Saviour's dying love. At such a time only may one realise the glory of the Gospel, the wide scheme of mercy, worthy of the "blessed God," adapted to every kindred, and people, and tongue, and clime. Others are seeking admission into the Church, and will I trust, soon be received. Chin-Seen is going on most hopefully. So is also a cripple baptized by Mr. Kidd: he is eminently enlightened in the truth; and, I might add, a Chinaman baptized three years ago.

"I hardly venture to tell you that one man has applied to me for baptism, who attributes his full enlightenment in the truth, and decision for God, to my ministry. After Chin-Seen, he is decidedly the most intelligent Chinaman I have yet met with. Ten years ago he heard something of the Gospel in Malacca, but went away and forgot all about it, till he heard it again last year. When I met him first, he had the precise belief of a quiet Unitarian. The doctrine of the cross he could not receive; it was foolishness unto him. I was delighted with his acuteness in argument, and went often to his house for an hour to converse with him. Now he declares that he distinctly perceives and cordially embraces the message of reconciliation, and wishes to confess Jesus Christ before men. Oh that he may prove indeed a seal to my labours, the first-fruits of a large harvest that God may honour me to gather in, in this land of darkness and of the shadow of death.

THE LONDON MISSIONARY SOCIETY.  
ITS TITLE.—"But I cannot, with your permission, withhold a few remarks respecting the general character, purpose,

and principle of this institution. The very name it bears, seems to me to denote the purpose, and to bespeak the pretension which it puts forth. The London Missionary Society! Here you have the locality and the object, this ancient and immense capital, the central seat of wealth and commerce, the head and heart of the empire. But I wish you to invest it with a yet higher and brighter title. London may pass to and fro upon its wharfs and through its warehouses the produce of the world; it may have piled in its marts, or crowded in its harbours, more than all the merchandise of Tyre, and all the fleets of Carthage; but I want you to make it circulate through the world, across every sea, and along every shore, that treasure of greater price which Tyre never knew, and which Carthage would not retain. What then is the object which appeals to the wealth of this metropolis; and through this metropolis to every corner and every congregation of our land? It is to the Missionary cause that the existence and exertions of this Institution are pledged and dedicated; and I ask whether this is not pre-eminently the cause of our age, of our country, of the faith which we profess, and of the Master whom we serve? Checks, discouragements, hardships, failures, for a time, there may be—there will be—there must be. Small beginnings, inadequate preludes, long, long twilight of the day—spring yet hid behind the mountains, there must be; such is the law and the condition of the religion of the manger and the cross. But miracles of healing will accompany the toilsome course of the devoted Missionary, and awakenings from the dead will attest his heavenly work. He is a soldier of that standard which must go forth to conquer—he is a herald of the triumph against which the gates of hell shall not prevail. And it may be again, as it has but too lately been, that the testimony will require even the seal of blood. But I venture to ask you whether, among the many who remain, there are not few indeed who feel deterred even by the fate of your slaughtered agent, Mr Williams. You have recognized in the untimely and bloody end of that devoted servant, the truth, the depth, the earnestness of those feelings and energies which your undertaking calls forth, and you remember that, in the very first days of the Church, it was not till after the martyrdom of Stephen, that it hailed the conversion of Saul."—*Lord Morpeth at Anniversary.*

ENCOURAGEMENT FROM THE PAST.—  
"There are persons who think little of the advancement of the world to this state,

and it is only those who can compare the two states who can duly estimate the value and importance of the change. We are now ready to say, the worst is over, the way clear, the future comparatively easy, and we have nothing to do but steadily to prosecute our labours. In this I find a sufficient answer to those who taunt us with the question, "What have you done?" Done! we have not done. We have been making preparation for doing. We have been levelling mountains, filling up valleys, making crooked things straight, and rough places smooth, to prepare in the desert a high way for our God. The preparation is effected—the way is made—the chariot of the Gospel is going forth in every direction through the length and breadth of the heathen world, and the Saviour is going forth in it to proclaim salvation to the nations, to claim the fulfilment of the promise which his Almighty Father made to him when he gave the heathen for his inheritance, the uttermost parts of the earth for his possession, and to say to the nations, "Behold your God." If we had done nothing more than this, I for one would rejoice, and I do rejoice in the preparation thus made. But the actual results of the labours of our missionaries, as you have heard this day, are such as to deserve the most grateful acknowledgements, and to warrant the most sanguine anticipations. Some instalments of the grant have been already paid; some parts of the heathen have been won by the missionaries to the faith of Christ in all lands. There is scarcely a tribe but has lent some warriors to the standard of the Son of Jesse. We see the groups of converts in all directions—sound in Christian knowledge and practice—setting even to us an example in the simplicity of their worship, and the devotedness of their hearts and lives. We see their children around them being trained up in the nurture and admonition of the Lord. We see native teachers rising up amongst them, and going forth with all the ardour of new converts, and yet with all the steadfastness and fortitude of veterans. We see these groups in Africa, in the West Indies, in the teeming islands of the Southern Seas, in the East, and in the far North. These spectacles greet our eyes wherever we turn our view. And is this a state of things from which we are to go back? Are men who have been brought out of the ignorance of heathenism to the knowledge of the true God to go back again to darkness? Are women who have been elevated by Christianity to the rights of their sex to go back again to degradation? Are slaves released from their fetters, and partaking of the freedom of the

Gospel of Christ to go back again to their chains? Go back! Is the sun to go back? Who does not see in this state of things the promise and the pledge of continuance and advance even to the consummation? As Noah, when he sat upon Mount Ararat with the divine promise of the subsidence of the waters, saw the top of one green mountain appearing after another, could not doubt but that he should see the whole earth again vivid with the beams of the sun, and blossoming with fertility greater than before the flood: so we, looking at these spots of moral beauty and cultivation, with the divine promise on our side, cannot doubt that there will be a universal spread of fertility in knowledge and in piety. I shall not suspend my joy to the consummation. As I can fetch matter for joy out of the past by faith in the page of history, so I would find matter for joy in the future by faith in the page of prophecy, now confirmed by actual appearances. I know there may be much labour to be performed, much tribulation to be undergone, some dark days and conflicting scenes to be passed through, but let those who are of a more melancholy temperament dwell upon them, let them go and linger amid the war trumpets, and vials, and plagues of the Apocalypse, I shall encourage my hopes by listening to the silvery sounds of that trumpet which seems now to be floating on the distant breeze, 'Hallelujah, hallelujah, the Lord God Omnipotent reigneth. The kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.'—*Rev. Dr. Leifchild at Ditto.*

**THE VOLUNTARY PRINCIPLE.**—"There is one thing which I beg to mention in this connexion. The operations of this Society have all been the effect of the voluntary principle. This is the principle you must inculcate on your converts abroad. You must teach them this diligently, that as 'they have freely received, they must freely give.' They must maintain the means among themselves, and send those means to others; without that the work cannot go on. We may begin it, and we ought to begin it; but they must carry it on, and they must be taught to do so. In the West Indies, however, they do not seem to want teaching. A congregation of 800 persons, some of them receiving assistance, and all of them field labourers on the lowest wages, have raised, during the last year, 800*l.*, besides supporting Sunday-schools and day-schools, and the preaching of the Gospel on twelve plantations, to upwards of 3000 negroes. Methinks they might come and teach us."—*Ditto, at Ditto.*

THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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OCTOBER, 1841.

[NEW SERIES.]

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MEMOIR OF THE LATE REV. JOSEPH HOBBS.

(Continued.)

OUR excellent friend Mr. Hobbs was ordained over the Church assembling in Water-lane, Berkhamstead, on Thursday, December 2nd, 1803, with pleasing prospects of usefulness. This solemn service was held in the meeting-house at Chesham, on which occasion Mr. Paul, minister of lady Huntingdon's chapel, Berkhamstead, commenced the morning service by reading and prayer; Mr. Morris, of Amersham, prayed; Mr. Dan Taylor delivered an introductory discourse, proposed suitable questions to the Church, to Mr. Hobbs, and to four deacons, who were then ordained, after which Mr. Taylor gave a charge to the minister, founded on Acts xx. 28, and concluded with prayer. In the afternoon Mr. Surman, minister of the Independent chapel, Chesham, began with prayer, and Mr. Taylor delivered a charge to the deacons from 1 Peter iv. 11, and concluded with prayer. In the evening Mr. Perkins, of Amersham, prayed, and Mr. Taylor preached to the Church from 1 Thes. v. 13, and concluded the solemn work of the day with prayer. Upon this interesting service Mr. Hobbs remarks in his journal, "It was truly a day of great solemnity: I found it peculiarly so when requested to give an account of my removal from Chatham: it almost overpowered my feelings. Lord provide for that little flock." From the manner in which our friend in several parts of his journal refers to his leaving his charge at Chatham, it is plain that the separation was to him a very heavy trial. He was in the habit of making a particular record of his birth-day, and of the beginning and close of every year, together with the feelings of his mind on those occasions, on one of which he writes as follows,—"This day I have attained the age of forty-three years. I have to lament that so small a portion of my life has been employed for God. Lord enable me to walk more circumspectly, redeeming the time that remains to the best purposes. Surely I have cause to say, It is of the Lord's mercies I am not consumed. O how great is thy goodness, O Lord, in preserving me from outward backsliding, and bringing a reproach on thy cause. Hold thou me up and I shall be safe, for without thee I can do nothing." In the new sphere of labour to which he was now called his ministerial and pastoral services soon became increasingly acceptable and useful, whilst he gained fast upon the affections of his people, and upon the unfeigned respect of persons of every class who became acquainted with his

worth. Very rarely can it be said of any man, with greater truth, that he was "ready to every good work;" and few men have enjoyed a larger share of general esteem.

Shortly after his removal to Berkhamstead he proposed a plan to his worthy colleagues of preaching a sermon at their monthly Church meetings, each in his turn, with a view to instruct their members and others in the nature and importance of Church fellowship, the duties of Church members, &c., and after the service to point out to each other in a friendly way any impropriety which might appear in matter or manner, to which they mutually agreed. It appears that in consequence of our friend's very limited income, and his having an increasing family, he was under the necessity of keeping a day and evening school; the former of these, however, although it was making a considerable temporal sacrifice, he cheerfully gave up that he might have more time for reading and study, and visiting his people. To this step he was led chiefly by reading Baxter's Reformed Pastor. In August, 1806, he was summoned to London in consequence of the dangerous illness of his sister, for whom he cherished the most tender regard. Referring some time afterwards to her dying experience, which it seems was particularly interesting, he remarks, "Her subsequent experience and sufferings are recorded in my diary: the remembrance of what I was an eye and ear witness of so affects me, that I must forbear to transcribe it."

For some time before he could accomplish the object to his mind, he had a great desire to establish a Sabbath-school in his meeting-house; this, however, was done on June 24th, 1810, when seventy-three children were admitted for instruction. In the welfare of these lambs of his flock he felt a deep interest, (as he did in that of his young people generally,) and would often appear among them, and give them a word of seasonable exhortation. The writer of this part of the memoir well remembers with strong emotions of gratitude for his great kindness, and ardent love for his memory, how that he, whom he had the honour to call his father in the faith, affectionately took him by the hand when an ignorant lad, and on the brink of ruin, and guided him to the cross of Christ; and he feels that by his death he has lost his best earthly friend and adviser. The school thus formed, as stated above, has been much blest by God, it having proved an important nursery to the Church late under the care of our lamented friend: many of its scholars have received their first permanent religious impressions in the school, and are now consistent and useful members of the Church of Christ, whilst others are gone to join the redeemed in glory.

Mr. Hobbs was always fond of village preaching, and was frequently engaged in that exercise in the villages in his neighbourhood. On January 9th, 1811, he commenced preaching in a house at Fritherden, about two miles from Berkhamstead, which has been continued ever since, on a Sabbath evening, by Mr. Hobbs, and his friends here. A Sabbath-school also has for some years been established, and a commodious place of worship erected, by the indefatigable exertions of our friend, and which was opened October 6th, 1835.

On October 21st, 1812, he had the pleasure of witnessing the formation of a Bible Society in his own house, which originated chiefly with himself, and his friend the late Rev. Legh Richmond, and which is called the Tring and Berkhamstead branch, it being an auxiliary to the British and Foreign Bible Society. Of this our friend became a most devoted Secretary, and

so continued as long as he was able to attend to business. Few men have felt a greater interest in the Bible Society than he did. He was Secretary also to several other religious and benevolent institutions.

In the month of September, 1818, he was called to experience a double bereavement, in the death of his mother, and one of his daughters, which he bore with the resignation becoming a christian, being supported with an unshaken belief that his loss was their gain. His happiness in his own domestic circle was great, whilst his natural cheerfulness and sweetness of disposition endeared him to all the branches of his family. He was deeply sensible of God's goodness to him in his beloved children, and has often expressed the same in his conversation, and devotional exercises at the family altar. On the evening that he baptized his youngest daughter he thus records his feelings, "What shall I render to the Lord for his great mercy to me and mine? How highly am I favoured to see my six daughters all follow their Saviour, I trust from a principle of holy love."

As his days and infirmities increased, the Lord appeared to increase his usefulness and happiness. During the last few years of his ministry his success was greater than it had been in former years. It became necessary to build a school-room over the vestry for the Sabbath-school children, that there might be more accommodation for the people in the meeting-house, which, being found insufficient, the meeting-house itself was considerably enlarged, the completion of which Mr. Hobbs lived to see.

In March, 1834, he was heavily afflicted with an inflammation on the lungs, accompanied by a general weakness of the whole system, which was brought on by anxiety, and much exertion. His medical attendants pronounced his case at this time highly dangerous; but special prayer was offered for him to the Great Head of the Church by his own congregation, and other christian friends in the town, and the Lord was pleased to rebuke the disorder. During this affliction, which lasted some weeks, his mind was fully resigned to the will of God, and he enjoyed tokens of his favour. It is due to the Rev. Mr. Hodge, the worthy pastor of the Independent Church at Berkhamstead, to say, that as on *all* occasions, so in this affliction in particular, he acted the part of a christian brother towards our friend, who repeatedly mentioned it to the writer with feelings of the warmest gratitude. Mr. Hobbs was a great reader; the loss of his sight, therefore, (which calamity commenced by the formation of a cataract several years before his death,) must have been to him a heavy trial; and yet his pleasant cheerfulness continued to a surprising degree. His last illness, which was but of a few days duration, was occasioned by his attending at the opening of a small place of worship at Northchurch. The morning was wet. Mr. Hobbs walked to the place, and sat in his wet clothes. When walking home in the evening he was very cheerful, and remarked, that he "never enjoyed a day more in his life." On going to bed he complained of feeling chilly: the next morning he was worse. His medical attendant was called in, who pronounced his case very dangerous, it being a violent inflammation in the chest; and although every means was used, he sunk fast under the disease, but was fully resigned to the will of God. When asked if he felt any anxiety respecting his family, he replied, "None at all: I believe that that God who has never left me will take care of them." He expressed his fears lest his beloved partner in life (to whom he had been very happily united for nearly half a century) should become too much

fatigued by her increased attention to him, and advised her to retire to rest. On the day before his death he repeated, evidently with great delight, these (his favourite) lines,

“ This God is the God we adore,  
Our faithful unchangeable friend ;  
Whose love is as great as his power,  
And neither knows measure nor end.

“ ’Tis Jesus the first and the last,  
Whose spirit shall guide us safe home ;  
We’ll praise him for all that is past,  
And trust him for all that’s to come.”

A short time before his spirit departed, he was asked by one of his daughters if he still felt happy, to which he replied, “ Yes : happy in Christ, but weak in myself.” These were the last words that he uttered so as to be understood ; and on Saturday, September 26th, 1840, in the seventy-fifth year of his age, this holy man of God finished his course and entered into rest.

*Ridgmount.*

J. H. B.

P. S. His funeral sermon, with extracts from his journal, will be published immediately, in compliance with the request of his numerous friends.

#### THE MOURNING IN THE FLOOR OF ATAD.—JACOB’S FUNERAL.

*To the Editor of the General Baptist Repository.*

DEAR SIR.—In the Repository for last November is a beautifully-written article on the choice of a burying-place by Jacob. The following reflections, suggested by perusing the Scripture narrative of the same patriarch’s funeral, and intended as a sequel to the above paper, though with no pretensions to equality with it in the execution, is forwarded for insertion at your convenience.

32, *Pickering-place, Paddington.*

WHEN Jacob had blessed his sons, and given them commandment concerning his bones, “ he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.” Then followed the preparations for his interment. And who superintended them ? Joseph, the son of his old age. The elevated and advantageous station which Joseph occupied, and his strong filial affection for the departed, rendered him singularly suitable for the management of these mournful obsequies. No one of his brethren would conduct them more decently and more devoutly, and none of them had the means of doing it on so large a scale. Whether Jacob considered these things is unknown, but it was his dying request that Joseph would bury him. He called his son and said, “ If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh and deal kindly and truly with me : bury me not, I pray thee, in Egypt, but I will be with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place.” Joseph, therefore, when his father was dead, and after his first paroxysm of grief was over, commanded his own servants, the physicians, to embalm his father. Thirty days his body was laid in nitre, that its superfluous and noxious moisture might be dried up ; and forty more were occupied in anointing it with gums and spices. During these seventy days the Egyptians performed the customary mourning for him.

These days being past, Joseph sought permission from Pharaoh to go



into the land of Canaan, and there perform the oath which he had sworn unto his dying parent. The monarch indulged his trustworthy and now bereaved minister, and shewed his royal favor by allowing to accompany him into Canaan "all the servants of Pharoah, the elders of his house, and all the elders of the land of Egypt. And there went with him both chariots and horsemen, and it was a very great company. And they came to the threshing-floor of Atad, and there they mourned with a great and very sore lamentation. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, *This is a grievous mourning to the Egyptians!*"

Here let us pause, and, in our imaginations, let us look and linger upon this scene. A funeral! And what sight is so sentimental, so solemn, so subduing, as that of a vast and well-conducted funeral? The slow march of the mourners, their saddened countenances, and their sorrowing hearts; the coffin which encloses the deceased, and "the black pall" which is spread over it; the place whither the procession is moving, and whence the mourned one will not return; all these have an effect on minds that are duly sensitive which *should not* be concealed, but which cannot be fully told. Even when the person who is being borne to his "long home," and "the mourners who go about the streets," are alike strangers to us, and when we can only gather from the nature of the scene itself that this is a *grievous mourning* to the bereaved parties, the effect is felt, our sympathy is stirred, and we are somewhat disposed to accompany them to the grave "that we might weep there." But a peculiar interest is awakened, and a feeling of deeper melancholy pervades and possesses the soul, when it is an acquaintance that is removed far from us; a "lover and a friend" that is "put into darkness." "In that day doth the Lord of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth." Then "all the merry-hearted do sigh, the mirth of the tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." We need no artificial and adventitious helps to sadness, no tolling of the heavy and doleful bell, no "calling of such as are skilful of lamentation to wailing," no sublime "*Miserere,*" or solemn "*De Profundis.*"

"Our dearest friends depart and die,—  
Their absence makes us grieve."

At this patriarchal funeral the attendants were many in number, and high in rank. What were the particular rites performed—whether any oration was pronounced, or any plaintive elegy was sung over Jacob's grave, we know not—it is quite clear that the occasion was one of *unusual* sorrow, and that an extraordinary impression was produced by it on the inhabitants who witnessed it, for they said, "This is a grievous mourning to the Egyptians. Wherefore the name of it was called Abel-mizraim; i. e., the mourning of the Egyptians."

But there was one chief mourner on the occasion. It might be expected that as Joseph had the chief care of the funeral, a special record would be given of his feelings and behaviour. How his brethren deported themselves we are not informed; but it is distinctly stated concerning him, that "he made a mourning for his father seven days." While Jacob was lying a breathless corpse, "Joseph fell upon his father's face, and wept upon him, and kissed him." And when he had returned into Egypt, with

his brethren, and all that went up with him, after he had buried his father, his sorrow continued. His unnatural brethren feared that now their parent was dead Joseph would hate them, "and requite all the evil which they did to him;" but they deceived themselves, and wronged their brother, by these suspicions, his heart was too full of sorrow for his, and their loss, to harbour any revenge. "Joseph wept when they spake unto him," and he said, "Fear ye not, I will nourish you and your little ones. And he comforted them, and spake kindly to them."

We may view Joseph through the medium of the sacred history in many different lights, and in each we find much to interest and instruct us. Here we see him in a state of bereavement—a filial mourner. 'The Egyptians mourned for him as a friend and acquaintance; he mourned for him as a father. They were mourners by courtesy, or from sympathy: he from natural affection. "Tears were lent us, not only to declare our compunction but to express commiseration." And what tears have been wept over human mortality! "Weep for the dead, for they see not the light." When Lazarus died it might be supposed that Martha and Mary would weep. They wept for a brother. When Stephen died, devout men carried him to his burial, and made great lamentation over him. They mourned for a martyr. When Dorcas departed "they called in Peter, and all the widows stood round him weeping, and shewing the coats and garments which she made while she was with them." They wept for a benefactress. But Joseph made a mourning for his *father*. And hard indeed must that heart be which does not melt and mourn when a father is no more; when the instrument of his existence is destroyed; when the stock of which he is a branch has withered and perished! The breast that never sighed at the sickness of another will surely be troubled when a parent sickens! The eye that never wept, and the voice that never wailed, at the funeral of a more distant relative, will surely become—the one a fountain of tears, and the other an organ of woe—when a father is interred! "That is a false persuasion of adoption," says an old writer, "which teaches us so far to become the sons of God as to forget that we are the sons of men." Joseph stood high in the esteem of his sovereign, and high in the favour of his God, but he did not forget his filial relation, nor the duties which arose out of it. He made a mourning for his father.

He mourned for a father *who had evinced peculiar affection for him*. Jacob had many children, and doubtless loved them all, but he did not love them all alike. "Israel loved Joseph more than all his children." Nor is it difficult to account for this preference. He was "the son of his old age;" he was the offspring of Rachel, whom Jacob "loved more than Leah;" he inherited his father's virtues. Not that grace, like worldly substance and earthly titles, is *hereditary*. The offspring of the pious, as well as those of the profane, are depraved; yet, "the seed of the righteous shall be blessed." The Lord was with Joseph, and he refused, when solicited and threatened, to do wickedness and sin against God. It is reasonable to suppose that Jacob would love him all the more because of his being "the beloved of the Lord." And Joseph, reciprocating this special affection, would mourn the more bitterly his parent's departure.

He mourned for a father *who had specially blessed him*. The power to bless rests primarily with God, and happy indeed are they who are "blessed of the Lord which made heaven and earth." "Such as are blessed of him shall inherit the earth." His blessing is upon his people. But God

delegated to his ancient priests the power of blessing. He separated the tribe of Levi to *bless in his name*. "These shall stand upon Mount Gerizim to bless the people." It was also usual for the patriarchs to pronounce frequent benedictions on their offspring. Isaac blessed Jacob, and said, "he shall be blessed. And when Esau heard these words, he cried with a great and exceeding bitter cry, and said, Bless me, even me also, O my father." The patriarch David "returned to bless his household." And when Jacob "was a dying" he blessed all his children, and "both the sons of Joseph" too. But the blessings that "rested on the head of Joseph, and on the crown of the head of him that was separate from his brethren, prevailed above the blessings of his progenitors unto the utmost bounds of the everlasting hills." Could Joseph forget this when his father's tongue could bless no more? and was he not likely, at the remembrance of his rich and eloquent benediction, to make a "mourning for his father."

Let us reflect again how this father, whom Joseph lamented, *had mourned for him*. When his brethren "sold him into Egypt," and sent the coat of many colours to their father, saying, "Know now whether it be thy son's coat or no; he knew it, and said, It is my son's coat, an evil beast hath devoured him; without doubt Joseph is torn to pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. All his sons and daughters rose up to comfort him, but he refused to be comforted, and he said, I will go down into the grave unto my son mourning. Thus his father wept for him." And now the case was reversed. The father had mourned for the son, *supposing* him to be dead; the son mourned for his father as one that was certainly deceased.

Further. Joseph deplored the death of a father *who had come down into Egypt to die with him*. When he saw the waggons which his son had sent to carry him, his spirit revived, and he said, "It is enough, Joseph is yet alive, I will go and see him before I die." He set out for Egypt, and his son met him, and "fell on his neck, and wept on his neck a good while." And Israel said unto Joseph, "Now let me die." But his life was prolonged, and he lived in the land seventeen years. And then the time drew near that he *must die*. When Joseph was apprized of his mortal sickness, he hastened to his dying bed, nor did he leave him until he *yielded up the ghost*; and then his grief burst forth—he wept upon his father, and kissed his cold and venerable face.

But why mourn the decease of a parent who had lived so long, and had become so feeble and decrepit? "The whole age of Jacob was a hundred, forty, and seven years:" nor was this extreme longevity exempt from its accustomed infirmities. The eyes of Israel were dim, so that he could not see. Before his vision became defective he had pronounced his days to be "evil;" but after this they must have been far less happy. "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun." So that being deprived of this pleasure, and having become old, infirm, and sightless, Jacob's life could not be very desirable. Some are pleased rather than pained when their aged and infirm parents are called away, because of the trouble or the expense they occasion in their senility. Jacob could no longer be as serviceable to his family as he had been, and Joseph would doubtless have the chief care of him. But he had the principles, the affection, the *heart* of a son; and when the worn and wasted form of his father was entombed, his nature, and not custom, caused him to *mourn for him*.

May all parents be as holy and useful in their lives, and as peaceful and happy in their deaths, as this aged patriarch. And may they find their children as prompt to surround their dying beds, as willing and able to solace them in their expiring moments, and as ready to shed over their graves the tears of natural affection and filial piety, as Jacob found Joseph, who "made a mourning for his father."

## AN ADDRESS TO SUNDAY-SCHOOL TEACHERS,

### *On communicating Scriptural Instruction.*

HAVING, my dear fellow-teachers, said a little towards showing that the Scriptures are of infinite importance and value, you will agree with me, that parents and teachers are under obligation to teach or instruct the rising race in the knowledge of the Bible; and that, too, in the manner best calculated to inform their judgments, and to impress their hearts.

That children should be early and efficiently instructed in the knowledge of the Bible, none, I presume, who admit the truth of divine revelation, will deny. We know that children in the course of a few years will have important duties to discharge, involving not only their own present and eternal welfare, but also that of others, for the children of the present generation will be the husbands and the wives, the fathers and the mothers of the next; and the relative duties which they will have to discharge as masters, or servants, or citizens, or friends, or neighbours, or members of christian Churches, or any other relation in which they will stand to their fellow-men, or to the blessed God, will be of such importance as to require all the precepts, directions, cautions, warnings, advice, encouragement, promises, and whatever other assistance the word of God can give.

God, who gave us the inspired volume, intended it to be used; and he particularly required that children should be instructed therein. He commends Abraham for particularly observing this duty,—“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.”—Gen. xviii. 19. And when divine revelation was first committed to writing, and the foundation of the inspired volume laid, the children of Israel were specially directed to observe the laws, statutes, judgments, &c., which were written therein, and to keep in memory the facts therein recorded, and of which they had been eye witnesses. See Deut. iv. 8—10; vi. 1, 2, 6—9, 20—25. The Psalmist inquires, “Wherewithal shall a young man cleanse his way,” and he answers, “By taking heed thereto, according to thy word.” Our Saviour himself recommends obtaining an acquaintance with the Scriptures, by telling the unbelieving Jews to “Search the Scriptures,” and by reproving the Sadducees for their ignorance of them, “Ye do greatly err, not knowing the Scriptures.” The Bereans are commended for searching the Scriptures, to see if the preaching of even inspired apostles was according to the oracles of God; and of Timothy it is recorded to his honour, “And from a child thou hast known the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” If every parent and guardian of youth were to perform their duty as well as the mother and grandmother of Timothy did theirs, there would be much less need for Sunday-schools, to instruct children in the knowledge of the Scriptures; but this is not the case, and I fear that even many christian parents do not feel the importance of the subject as they ought.

To supply the deficiency in the Scriptural education of youth, thousands of you, my fellow-teachers, are devoting your time and talents, knowing that "for a soul to be without knowledge is not good." And whether the necessity of your labours arises from the neglect, or the want of ability in parents, you see that there is a necessity for them, and you therefore cheerfully devote yourselves to the work, and I trust are patiently and perseveringly employing the little time at your command to impart Scriptural knowledge to your youthful charge. And while you are thus engaged, I believe that many of you lift up your hearts to the author of the Bible, that he may bless his own word for the eternal benefit of the children, with confidence that your prayers will be heard, and your labours crowned with the desired success.

As the duties of Sunday-school teachers are of such vast utility to the rising generation, it is of importance to inquire how Scriptural instruction can be communicated to them to the best advantage. Various methods are in use, each possessing its peculiar advantages.

I. There is the old and common method of reading the Scriptures from beginning to end regularly and consecutively. This method gives the reader a general and connected knowledge of the Scriptures, and of the bearing which one part has upon another. Whatever other method be used, this may be practised with advantage; but in my opinion it is more adapted for private and family reading, than for Sunday-school, or special parental instruction. There are two reasons why I consider this method inexpedient for use in Sunday-schools.

1. Because it is desirable that as much religious instruction, drawn from the Scriptures, should be given to the children as the limited time for instructing them will allow. And though there is nothing in the Scriptures unimportant when they are taken as a whole, yet it will readily be allowed that some things in them are much more important than others; and, I believe, that children, by reading chapter after chapter in their usual careless manner, will learn less of divine truth than they would by some other methods during the time they attend the Sunday-school.

2. Because every advantage to be gained by the common method of reading the Bible may be obtained without its being practised at the Sunday-school. Let the teachers make a little labour to induce the scholars to read the Bible at home, and encourage them to read it from beginning to end, and then to begin again, and in this manner to continue to read it as long as they live. The teacher might inquire at stated periods respecting their progress, and he might keep a record of it. A little time employed in this way about once a month would not be misspent, and Scripture reading would probably be introduced into many families where it otherwise would not be much practised. To such teachers as prefer this method of communicating Scriptural instruction to any other, I beg to submit the following hints as improvements upon the common practice.

1. When in the course of the lesson some remarkable passage occurs of a practical nature, let the teacher analyze it, by asking the children questions on every part of it, until they have it impressed on their minds; and if the passage teaches a practical lesson, let that lesson be impressed upon their minds in the same manner.

2. When, in the course of reading, some remarkable event is related, which is connected with another remarkable event, let the teacher advert to the event so connected before he proceeds. It would also be useful to ob-

serve the chronology of such events, or the time in which they happened, and the distance of time intervening between one event and the other; as, for instance, the time intervening between the Israelites going into Egypt, and their return. This may easily be done if the teacher has a reference Bible.

3. When a prophecy is read which is connected with a future event in fulfilment of it, if that event is related in the Scriptures, let the teacher advert to it before he proceeds, and point out how much time elapsed between the prophecy and the event. If the event is not recorded in the Scriptures, but still has happened, if the teacher be acquainted with it, he might state the particulars of it, with the time in which it occurred, and by whom it is related.

4. When in reading the Old Testament a passage occurs which is connected with the New Testament, or which is quoted by the writers of it, let that connection or quotation be referred to before the teacher proceeds; and, also, when reading the New Testament, such reference is made to the Old Testament, or there is a quotation from it, let the Old Testament be referred to before the teacher proceeds. A reference Bible would make this easy. Many more suggestions might be made, but submitting these as a specimen of what may be done, I leave the rest to the teacher's good sense to find out as he proceeds with his lessons.

II. The next method of teaching which I shall notice is the collective method, as recommended and illustrated by Dr. Gall, in his *Help to the Gospels, &c.*, and as simplified by Mr. Althaus, in his *Teacher's Assistant*." By this method each scholar in the class, however numerous, is supposed to learn alike, other things being equal, and that, too, in the same time, and with little or no more trouble on the part of the teacher than would be required to teach one. This method is excellent, and ought to be practised more or less by every Scripture teacher, as by this method some important or practical Scripture truth may at one opportunity be so riveted on the children's minds that in all probability many of them will never forget it.

III. Another method of teaching is for the teacher to read to his class some practical work which abounds with references to Scripture passages; such as *Doddridge's Rise and Progress*, *Pike's Persuasives*, *Dan Taylor's Principal Parts of Religion, &c.*, always taking care that the children refer to the Scripture passages as often as they occur, and read them in their turns. The teacher may, when some passage of peculiar importance occurs, ask questions on every part of it, so that the children may not only better understand, but have the idea of it impressed upon their minds.

IV. Another method adopted by some teachers is for the teacher to have a reference Bible, and to read some part of the New Testament, suppose the epistle to the Hebrews, or to the Romans, always taking care to notice the Scripture references as he proceeds, and that the children find the passages and read them in their turns, the teacher making such observations or explanations as he thinks necessary upon any particular subject about which they are reading, and which the passages referred to illustrate.

V. Another method of teaching is for the teacher to prepare beforehand references to Scripture passages which explain, recommend, or enforce any subject which the teacher wishes to bring before the children. This method, it will easily be seen, is very comprehensive, as there is no conceivable subject respecting our duty to God or man, with respect to this world or

another, which may not be thus illustrated or recommended by a collection of various Scripture passages which more or less bear upon the subject. If the teacher wishes to impress upon the childrens' minds the duty of repentance, he will be at no loss for passages which enforce it. If he desires to bring before them the subject of pardon, he may find abundance of passages to answer his design with equal facility. If the teacher has true converts in his class, and he wishes to encourage, to guide, to caution, or to instruct them in any of the numerous duties which they owe to God or man, he may find both subjects and passages to answer his purpose. The teacher who practises this method will find that a reference Bible will render some assistance in finding suitable passages, a Concordance will give considerable aid, a Bible Dictionary will assist on some subjects, but above all, Barr's Index to the Bible will render the most efficient aid. And let no teacher shrink from practising this method merely on account of the labour which it requires in preparing the subjects. I believe that it is as necessary for a teacher to go prepared to his class with something, whatever plan of teaching he adopts, as it is for a preacher of the Gospel to go prepared to the pulpit; or else how can he consistently look for the divine blessing upon that which has cost him nothing.

VI. Another method of teaching which might, and ought to be practised, especially in these times of unblushing infidelity, and of peculiar danger to youth, is the following:—Let the teacher examine the prophecies of the Old Testament, noticing when, where, by whom, and under what circumstances they were delivered. Let him also observe whether the prophecy which he has under consideration has been fulfilled—whether its fulfilment is recorded in some other part of the Scriptures. If the Scriptures do not record the fulfilment of the prophecy let the teacher examine by whom the event is related, the circumstances which brought about its fulfilment, and the time which elapsed between the prophecy and fulfilment. In this manner the prophecies respecting the Israelites, and the surrounding nations, might be considered. When the same event is foretold by different persons, and at various periods, or if the event is related by various writers, whether sacred or profane, it will strengthen the impression made on the childrens' minds by referring to them. The prophecies respecting our glorious Redeemer, concerning his person, his birth, his life, his sufferings and death, his resurrection, his government, and his glorious reign, are subjects which form a conspicuous part among the prophecies of the Old Testament. Simpson, in his *Key to the Prophecies*, or in his *Plea for Religion*, has this subject stated at length, of which the teacher will do well to avail himself. Each prophecy should be examined separately, with its fulfilment in the New Testament. The prophecies delivered by our Saviour respecting his own death and resurrection, &c., must not be overlooked. There is such an exact correspondence between the predictions given by him, and the events which followed, whether respecting himself, or the destruction of Jerusalem, that it is evident that he saw things future as plainly as if they were then before his eyes; and thus he proved his divine mission, and the reality of his pretensions, as being the Saviour that should come into the world. The impression which, I conceive, would be made on the childrens' minds by such a mode of examining the prophecies, and the fulfilment of them, would be, that "All Scripture is given by inspiration of God;" and that "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The principal

miracles recorded in the Old and in the New Testament should be minutely examined; especially such as tend to establish the truth of the leading historical facts recorded in Scripture. When examining a miracle it might be inquired, By whom was it wrought? why was it wrought? and any other circumstance attending the miracle might be noticed; and if the miracle is mentioned by any other sacred writer, such notice should be referred to. If there be any institution, or sensible token, designed to commemorate any miracle or remarkable event, it should be distinctly pointed out. The rainbow, the passover, the feast of unleavened bread, Aaron's rod that budded, the pot of manna, the feast of tabernacles, the stones taken out of Jordan, and the ordinance of the Lord's-supper, are instances of this kind. The examination of these matters will tend to impress the minds of the children with the conviction, that there is irresistible evidence that the miracles recorded in Scripture were really wrought, and that the remarkable events which they commemorate did really occur. And as they will easily perceive that the finger of God was apparent in performing those miracles, and in bringing about those remarkable events, a persuasion of the truth of divine revelation, or that the Bible is the Word of God, must, I conceive, necessarily take place.

To strengthen the impression of the divine authority of the Sacred Scriptures, the teacher might advert to the transcendent morality which is there inculcated; of its complete adaptation to the reasonable duty of man to his Creator, to his Redeemer, and to his fellow-man; and also to produce the end designed—universal peace, happiness, and love. And as unassisted reason has never been able to discover such a moral remedy for the evils under which the world groans, the conclusion is obvious, that the morality of the Bible must have come from heaven.

The sublimity of the doctrines of divine revelation might be examined with the same view; and, I hope, with a similar effect. The doctrines of the incarnation of Christ, his vicarious sufferings and death, justification by faith, regeneration by the Holy Spirit, adoption into the family of God through faith, the resurrection, the last judgment, and the final award which will be rendered to the righteous and to the wicked, &c. &c., are subjects which infinitely transcend the feeble power of the human mind to invent them. As they could not have had their origin with man, therefore they must have come from heaven.

It will easily be seen, that the method of teaching comprehended under the sixth division, is more especially adapted to the senior Bible, the select, or special Bible classes, as it implies a previous general acquaintance with Scripture truth in the scholars, as well as their being of an age at which they will be able to judge for themselves when a truth is set before them. It will also require the teacher to have a considerable acquaintance with his Bible, and also to possess some general information. But though all teachers of Bible classes cannot be expected to possess the requisite qualifications, yet I hope that those who teach the select, or special Bible classes, will generally be able to practise this method.

Having brought before you the principal methods of teaching, in this communication, I purpose, if the Lord will, to state to you in my next, and concluding address, the results which may be expected from such methods of teaching, combined with prayer and faith.

A SUNDAY-SCHOOL TEACHER.



## CHAMBERS OF IMAGERY.

IN reading Malcolm's travels in South Eastern Asia, I was forcibly reminded of the Chambers of Imagery, mentioned in Ezekiel viii. 7—12. The traveller was at Maulmain, in that part of the Birman territory ceded to the British. The district is mountainous, and there are many large caverns.

SELECTOR.

“Most of these mountains contain caves, some of them very large, which appear to have been, from time immemorial, specially devoted to religious purposes. The wealth and labour bestowed on these are of themselves sufficient to prove how great the population has been in former ages. I visited, in these excursions, three of the most remarkable—one on the Dah Gyieng, and two on the Salwen. They differed only in extent, and in the apparent antiquity of the idols they contained. Huge stalactites descended almost to the floor in many places, while, in others, stalagmites of various magnitudes and fantastic shapes were formed upon the floor. In each, the bats occupied the lofty recesses of the ceiling, dwelling in deep and everlasting twilight. In one they seemed innumerable. Their ordure covered the bottom, in some places, to the depth of many feet. Throwing up some fragments of idols, we disturbed their noon-tide slumbers, and the effect was prodigious. The flutter of their wings created a trembling or pulsation in the air, like that produced by the deepest bass of a great organ. In the dusk of the evening they issue from the cave in a thick column, which extends unbroken for miles. The natives all affirmed this to be the case every evening; and Mr. Judson himself, when here with Major Crawford and others, saw the almost incredible fact.

This cave has evidently been long deserted, except that a single large image at the entrance is kept in repair, before which were some recent offerings. I might therefore have easily obtained images for my friends; but, Mr. J. being afraid of an injurious influence on the native Christians who were with us, I abstained, and afterwards obtained a supply by regular purchase.

The last one we visited is on the Salwen, about fifteen or twenty miles above Maulmain. The entrance is at the bottom of a perpendicular but uneven face of the mountain, inclosed in a strong brick wall, which forms a large vestibule. The entrance to this enclosure is by a path, winding along the foot of the mountain; and nothing remarkable strikes the eye till one passes the gate, where the attention is at once powerfully arrested. Not only is the space within the wall filled with images of Gaudama of every size, but the whole face of the mountain, to the height of eighty or ninety feet, is covered with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth surfaces are covered by small flat images of burnt clay and set in stucco. Of these last there are literally *thousands*. In some places they have fallen off, with the plaster in which they were set, and left spots of naked rock, against which bees have built their hives undisturbed. Nowhere in the country have I seen such a display of wealth, ingenuity, and industry. But imposing as is this spectacle, it shrinks to insignificance, compared to the scene which opens on entering the cavern itself. It is of vast size chiefly in one apartment, which needs no human art to render it sublime. The eye is confused, and the heart appalled, at the prodigious exhibition of

infatuation and folly. Everywhere, on the floor, over-head, on the jutting points, and on the stalactite festoons of the roof, are crowded together images of Gaudama—the offerings of successive ages. Some are perfectly gilded; others incrustated with calcareous matter; some fallen, yet sound; others mouldered; others just erected. Some of these are of stupendous size; some not larger than one's finger; and some of all the intermediate sizes; marble, stone, wood, brick, and clay. Some even of marble, are so time-worn, though sheltered of course from changes of temperature, that the face and fingers are obliterated. In some dark recesses, bats were heard, and seemed numerous, but could not be seen. Here and there are models of temples, kyoungs, &c., some not larger than a half bushel, and some ten or fifteen feet square, absolutely filled with small idols, heaped promiscuously one upon another. As we followed the paths which wound among the groups of figures and models, every new aspect of the cave presented new multitudes of images. A ship of five hundred tons could not carry away the half of them.

Alas! where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deceits? Where now are the millions who came hither to confess their sins to gods that cannot hear, and spread their vain oblations to him that cannot save? The multitudes are gone, but the superstition remains. The people are left like the gleanings of the vintage, but the sway of a senseless, hopeless system is undiminished. Fewer bow in these dark recesses, but no better altars witness holier devotions. May we not hope great things from the effect of a full toleration secured by the present rulers, and a full tide of missionary effort set forward by American churches? Thanks be to God that a Christian nation rules these provinces, and a Christian community sends forth light and truth! Happy and auspicious is the mental dawn which now begins to break! May Christians pray it into perfect day."

### PRAYER MEETINGS.

PRAYER MEETINGS, when properly conducted, are useful and necessary auxiliaries to the preaching of the Gospel: but it is feared their usefulness, in many cases, is greatly prevented by various errors connected with the conducting of them. For the removal of these errors the following rules are recommended.

1. Begin the meeting precisely at the time appointed.
2. Let the meeting be opened by singing two or three verses; afterwards let not more than one verse or two be sung at a time.
3. Let the tune be suited to the hymn:—for solemn subjects let the tune be grave, but not drawing; for cheerful subjects let the singing be lively, but not light.
4. If any one give a word of exhortation, let him not exceed five or six minutes.
5. Let no individual pray long; in general the utmost limit to be about four or five minutes: it will be found better for one person to pray twice in the course of the meeting, than to pray once a long time. Long praying is in general both a symptom and a cause of spiritual deadness.
6. Let no time be lost; if one will not, let another begin. Two perhaps might pray between the time of singing.
7. While one is praying, let all others be silent till the close of the prayer, then "let all the people say amen." Psalm cvi. 48.

“Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few. Eccles. v. 2.

Pray without ceasing. Pray with earnestness. And he said, “I will not let thee go except thou bless me.” Gen. xxxii. 26.

Pray in the name of Christ. “Whatsoever things ye shall ask the Father in my name he will give it.” John xvi. 28.

Pray in faith. “What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.” Mark xi. 24.

Pray with humility, remember you are sinners.

LET NOT THE MEETING EXCEED AN HOUR.

T. J. C.

## CORRESPONDENCE.

### THE ACADEMY.

*To the Editor of the General Baptist Repository.*

DEAR SIR.—I perceive by the Academy Report, just published, the sum of £1. 10s. 6d. is stated as being received from Long Sutton. As I have been appointed a collector for the Church in this place, and supposing that the smallness of the sum might imply a feeling of indifference on the part of the friends here to the interests of the Academy, I wish to state that for this year our collections and subscriptions have not as yet been obtained. Circumstances, connected chiefly with the new chapel we are now building, having prevented our attending to this business at the proper time. I am not aware from whom the above subscription has been received—it may be from some other place.

Perhaps I may be permitted to make a few additional remarks in reference to the Academy—being one of those who anxiously desire its improvement and prosperity, as well as the extension of the Connexion.

A writer in the Repository for last month calculates that one shilling per member in our denomination would double the income of the institution. It may be further observed that one shilling and threepence each member, would realize about £1000—a sum probably sufficient to educate twenty students; and surely the connexion will not be satisfied until at least that number are preparing for the ministry. Supposing that one third of the students leave the Academy annually, that number is actually required to fill up vacancies and repair the breaches that are occasioned by death, removals &c. And cannot the whole denomination, comprising about 16,000 members, and probably 50,000 hearers, raise £1000 per annum for such a purpose? Let every church discuss the subject at an early meeting, and consider whether they cannot individually on an average raise an amount so small as that mentioned above. In reference to our own Church, I have no doubt, judging from previous efforts, nearly double that sum per member will be obtained. Our esteemed friend and neighbour has written on the subject of General Baptist Extension, and where can that object be commenced better than with the Academy. It appears to be the starting point. May we not hope that as the institution has lately been brought more prominently before the Connexion, something like enterprise in this cause will be excited. The friends at Wisbech are censured for their circular, when in the judgment of many they ought to have been commended for their noble spirit—their liberality and zeal. It must be acknowledged, however, that any important plan or undertaking connected with the Academy would be more likely to be carried into effect, and supported by the body, if it originated with the committee. If by an united and strenuous effort the mansion at Derby could have been secured, who would not have rejoiced that premises so suitable for the institution had been obtained? The principal argument advanced by “Junius,” against purchasing the proposed building, is that it is “too large by half.” If, however, the income of the Academy should be

increased by the re-animated zeal and liberality which has already begun to operate, accommodation for a larger number of students will be very speedily required. And must it be taken for granted that such a building will never be needed? Rather let us show by our subscriptions and annual exertions, that premises for the academy, equal in magnitude to those that have been proposed, are at once required. We might then look forward to a constant and regular supply of able and well-educated ministers of the Gospel, and as a necessary consequence, combined with other efforts, to a rapid increase of Churches and congregations throughout the country.

Long Sutton, Sep. 9th, 1841.

Your's truly,  
C. A.

### THE MANSION AT DERBY.

*To the Editor of the General Baptist Repository.*

DEAR SIR.—We solicit a small space in your periodical, as a medium through which to communicate the following information to the Churches of the Connexion; more particularly to those Churches from which we have been favoured with replies to our recent circular.

As that circular intimated, it was only in deference to the opinions and wishes of others that the address was made—we had no interests to serve apart from those of the Connexion at large. The mansion is admirably adapted for the purpose for which we bought it; and we have never, for one moment, regretted having made the purchase.

The amount of subscriptions guaranteed to us by the Connexion, in answer to the circular, for the purchase of the premises for a college, not exceeding about £500; and no one offering to become responsible for any other portion of the sum required; we, of course, did not consider ourselves bound to defer longer the execution of our original design; and, accordingly, we forthwith commenced proceedings to convert the mansion into a chapel.

We expect soon to have again the pleasure of addressing the Connexion; on which occasion, though our object will be less disinterested than was the case with our late circular, we confidently hope our success will be more encouraging.

We are, dear Sir, your's respectfully,

GEORGE WILKINS, S. BOLSOVER,  
GEO. STEVENSON, S. JOHNSON.  
ROBERT PEGG,

### THE DERBY MANSION.

*Reply to Junius.*

MR. EDITOR.—If the wisdom of the serpent, and the harmlessness of the dove, had dwelt in your correspondent, Junius, an infiction so severe, as his injudicious, intemperate, illogical, and illiberal effusion, would have been spared your readers. If, in his estimation, the *seven wise men in the East* have forfeited all claim to sagacity, by the publication of their circular, in their opinion, he will not have conceded to him the wisdom of a Socrates, by his evil-spirited production. Certainly, not any feelings of a pleasing nature will be excited in the minds of those who peruse your Repository, by his concluding paragraph,—“If necessary, I shall recur to this subject.” Let respect for his own character, respect for the credit of your excellent publication, respect for the christian feelings of your numerous readers, and respect for the prosperity of that insti-

tution, which, as he has so laboriously endeavoured to demonstrate, for the information and illumination of us seven wise men in the East, does not consist of mere bricks and mortar, but “also of circulars, agents, secretaries, treasurers, and committees,” &c.—let respect for the above important considerations induce Junius to “take up his cross, and deny himself” of his *cacoethes scribendi*. But, Mr. Editor, it will not answer any valuable purpose to dissect this unsightly, misshapen thing, to which the disordered imagination, and perverted judgment of Junius have given birth; and, therefore, I shall proceed to enquire, What is the head and front of our offending?

A letter was written by an esteemed brother according to request, sanctioned by our christian friends, who requested that we should sign it, and circulate it among our sister Churches, purely and simply for the purpose to “provoke to love and good works.” No intention to impugn the “wis-

dom of the Committee of the Academy," much less to arrogate to ourselves a larger quantum of that valuable commodity than falls to the lot of mortals; yet, without any presumption, we are disposed to question whether all the wisdom of the wise centres even in them, especially when we are fully confident, that several of this very committee, with their Churches, are of our opinion relative to the mansion in question. We may just inquire, Why does the "proposition proceed from a wrong quarter?" It was first mooted at the annual association, and was relinquished because it was feared the ways and means could not be raised to accomplish the object. A circular was then issued, bearing the signature of the deacons of the Church in Brook-street, Derby, offering to the Connexion the mansion which they had recently purchased, that it might be converted into a college: offering it from motives the most disinterested and benevolent, and not, as it has been represented in various directions, because they had made a bad bargain, and wished to palm it on the connexion. "Evil be to him who evil thinks." The Church at Wisbech caught the flame of christian philanthropy. Deeply anxious for the prosperity of our Connexion; deeply concerned that our Churches should be supplied with a learned, intelligent, effective, and pious ministry; deeply solicitous that our section of the Church of Christ should have a college, even in "bricks and mortar," as well as other indispensable materials, vieing with other christian denominations, we laid the case before our friends, and speedily we were convinced that we might guarantee £100, not by "stinting the meals of the widow," not by "rearing a column to penury," but in a degree, perhaps, with shame be it spoken, far below the legitimate standard—but according as the Lord had blessed us. If Junius, instead of carping at words, attempting to be witty, and imputing improper motives, had gone and done likewise, and induced others to follow his example, the building, which would have been "an ornament to the connexion," would have been secured as a college. And where would be the impropriety in moving the tutors to the college? The bridegroom prepares for the reception of his bride, the merchant for his merchandize, and in the establishment, among the Wesleyans, Independents, and Particular Baptists, colleges have been erected, or purchased, for the reception of the tutors and pupils. And where is the folly, in our denomination, adopting a similar line of conduct? notwithstanding all the taunts and jeers of one who, before he "recurs to the subject,"

would do well to consider 2 Samuel x. 5.

Junius inquires, "What have we suffered hitherto for want of academic premises?" If he means to affirm, that young men, of respectable family connexions, and considerable classical acquirements, have not been prevented from entering our academies in consequence of their appearance, accommodations, and the low, fixed standard of education, he betrays strange ignorance. I am persuaded, from long experience and observation, that we have suffered as a body by our academies not being more respectable in their appearance, and not having a more enlarged course of education pursued there. Why are we so anxious, on important public occasions, to secure the services of ministers of other sects? because, with few exceptions, their minds are more enlightened, their understandings are better informed, their judgment is sounder, and their talents are of a higher order, arising entirely from a more effective college training. I am confident, the paltry sum hitherto annually raised for our educational institution, would be doubled, and trebled, if the instruction communicated was more enlarged, liberal, and in accordance with the march of intellect, which we are called to witness.

Who, but Junius, sapiently supposes that we affirmed, either directly or indirectly, "That if a man can lift a hundred-weight he can lift a ton." We would reverse the proposition. If a man can lift a ton, and is only disposed to lift a hundred-weight, we should denominate him an idle vagabond; and if we, as a Connexion, are inclined to raise £300 when we might raise £3000, it proves that our hearts are not right in the sight of God. At this very moment the Rev. T. East is determined to raise £25,000 to establish a college near Birmingham for the Independents, in addition to the numerous magnificent institutions of this kind belonging to that denomination of christians. In the language of the circular which has given so much umbrage, I would say, "We have bowed down couchant long enough; let us arise, and shake ourselves from the dust, gird on our spiritual armour, and take our stand among the ranks of the faithful." The locality of the institution is of secondary importance with us. The ninth resolution of the annual association fixes on the Midland district to which the tutors and pupils are to be moved. We turned our attention to Derby, merely on account of the mansion in question; believing, at the same time, that it is equal to any other spot that could be selected, and thinking it very desirable that the academy should be permanently stationed, rather than moveable to

different parts of the kingdom. To the Rev. J. Stevenson, as a tutor, we can have no possible objection: we respect his character, we respect his talents, we revere him as a man, a christian, and a minister, but we thought if he complied with the eighth resolution of the association, he would have to move to the college, and he might as well move to Derby as to any other part of the Midland district.

MACHAON; *One of the Seven.*  
*Wisbech, Sep. 16th.*

#### THE DERBY MANSION.

MR. EDITOR,—It afforded myself, and several others in this neighbourhood, considerable gratification to learn that our beloved brethren at Derby had not met with sufficient encouragement to warrant them in making over to the Connexion, for a college, the magnificent mansion they have recently purchased. For though, I, as an individual, and the Church with which I have the happiness to be connected, had expressly promised that our quota of the money should be forthcoming if the generality of our sister Churches determined upon making the purchase, (as majorities must rule in such cases we suppose, and minorities ought to submit) yet many of us were decidedly of opinion that the mansion was not the most suitable building for our students to be educated in; while the proposed outlay, with the additional expences almost certain to follow, were greater by far than the spirit of the Gospel and the precepts of the New Testament—the circumstances of many friends, and the financial state of our public institutions would by any means justify. As, however, there are intelligent and pious brethren, whose thoughts are not as our thoughts, and who will probably feel some measure of painful disappointment at the manner in which this affair has terminated, I beg permission to propose to them, with due deference and affection, a series of plain, and not irrelevant inquiries.

If the premises at Loughborough, formerly occupied for the academy, can no longer be used for that purpose, (I write quite hypothetically, not knowing the real facts of the case) might not others sufficiently capacious and commodious, be bought, or built, for half the cost of the mansion? Of course they would not be equally magnificent, but is it necessary they should be? Or are we as a body either able or disposed to spend our money by thousands at a time for the purpose of making a display?

Are there not many members in our Churches, (whose bodies be it recollected

are the temples of the Holy Ghost) who are suffering, and likely to suffer, for want of some of the common necessaries of life?

Is it not probable that several of our accredited ministers will find it necessary ere long to apply for parochial relief, if not for a place in the poor-house? And was not a generous proposal, to establish a fund for the benefit of such ministers, most unceremoniously negated at our last Association?

Are not many of our Churches grievously burdened with chapel debts? And are not all our public institutions comparatively feeble and inefficient for want of more adequate funds? Would it be wise then, or kind, or even just, and would the God of truth and mercy, by whom "actions are weighed," be likely to smile upon us if we *wasted* our little property under such circumstances as these?

But suppose we could, with the utmost propriety and facility, purchase the mansion, and provide all the requisite appurtenances, still I am disposed to ask whether it would be the most suitable place for young ministers to learn those lessons of deep humility and holy contempt for "the lust of the eye, and the pride of life," without which they would not be duly qualified for the christian pulpit? Would not a residence of three or four years in a building like that, furnished, as we presume it must be, in a style correspondent with its own beauty and grandeur, tend to unfit them for the little cottages, and the lowly spheres of labour which most of them must occupy when they came away?

True, other denominations have their splendid chapels, their superb mission-houses, their stately colleges, &c., but is it absolutely certain they are in the right? Is it capable of demonstration that in such things they have the approbation of "the meek and lowly Saviour?" Beside, do we not glory in differing from them in some particulars, why then are we so intent upon imitating them in this? Did not the blessed Redeemer once reprove his disciples smartly for disputing among themselves who should be the greatest? And is not the same kind of spirit gaining ground among his followers now? Is there not a manifest proneness in us to forget the *spirituality* of the Gospel dispensation, the disposition of our Lord and Master, the explicit injunctions of his holy word, and to trample such precepts as these beneath our feet,—"*Mind not high things but be contented with mean things.*" (*Marginal Reading.*) Are we all as anxious as we should be for the blessedness of those who are *poor in spirit*?

Having proposed the above inquiries, with all freedom and affection, allow me,

Mr. Editor, to suggest in conclusion, that as it is quite evident many of us have a little disposable cash which is not wanted to purchase the mansion; instead of putting it into our pockets again, we should forward it to the treasurer of the association, or any other suitable person, to form a fund, out of which small and feeble Churches may be assisted in paying off their debts, or supporting their ministers, or that it may be appropriated to the sending out of more missionaries, or the educating of more students, (since so many more ministers are wanted at home) or anything else that is evidently proper and desirable. If we cannot agree to purchase this building, it does not follow that our money must lie dormant. We can still devote it to the Saviour and his cause; and since we evidently can spare it, (or why did we promise it?) let it not be said, or even suspected, that we are only willing to contribute liberally to support the Redeemer's interest in connection with

something which is *quite accidental*, or *adventitious*, as a *beautiful mansion* for instance. Leaving these questions and suggestions to be treated as your readers may think they deserve to be treated, and resolving not to give them a moment's trouble in finding out their author, I subscribe, Mr. Editor, Yours and theirs, very fraternally,  
Fleet, Sep. 1841. THOS. YATES.

#### QUERIES.

DEAR SIR.—Will you, or some of your correspondents, give, in an early number of the Repository, the etymology of the word Repentance, with a concise definition of it, as used by Jesus Christ and his apostles. By so doing an obligation will be conferred upon,  
Your's truly, PERO.

Will some one of your correspondents favour me with an exposition of James ii. 19. X.

#### REVIEW.

NEHEMIAH: *an Essay designed to promote the Revival and Extension of religion.* By J. C. PIKE, Wisbech. Price 1s. 6d.; embossed cloth, lettered. 18mo., pp. 156. London: Hamilton, & Co. Derby: Wilkins & Son. Nottingham: R & J. Hilton. Boston: J. Noble. Leicester: Hull & Co.; or J. Brooks, Belgrave Gate.

Our readers will recollect an advertisement which was inserted on our covers, offering a prize for the best essay on the extension of the General Baptist connexion. There seemed in the aspect of the advertisement to be something so perfectly sectarian, that it is was felt by some to repress any ambition they might have otherwise cherished to engage in the honourable competition of writing for the public good. Mr. C. Pike appears to have been conscious of this influence, but he, wisely we think, did not allow it to prevent him from engaging in this labour of love. With equal judgment he has also avoided the indulgence of exclusive sectarianism in his performance; and while his attention has been "specially directed to the members of the New Connexion of General Baptists, he has aimed as much as possible to render it adapted for general usefulness, and for christians of every denomination."

The title of the work is a key to its contents. Nehemiah, when exalted in the Persian court, felt great distress for his afflicted brethren the Jews, obtained permission of his sovereign to visit Jerusalem, and when there encouraged his brethren to rise and

build the wall, with the assurance that the God of heaven would prosper them. They laboured in this work in the presence of much opposition, and persevered in it until it was finished, notwithstanding the various efforts which were used to divert them from their purpose; and having succeeded in this undertaking, so important for the prosperity of Israel, they rejoiced before the Lord. On this simple and instructive narrative Mr. C. Pike has based his very interesting and useful essay. It is divided into seven chapters, entitled,—Distress; Duty; Encouragement; Means; Perseverance; Success; Joy. Each chapter is headed with an appropriate line selected from the sacred history of Nehemiah.

While its general features commend the plan of the essay to our approval, the working out of its details do not less demand our commendation. Its style is chaste, clear, and manly. There is an entire absence of that stilted elaborateness which characterizes some of the prize essays that have appeared, and of those attempts at ornate, and fine writing, which would be very apt to lure a young aspirant for a literary prize from the sober simplicity of his purpose. Mr. C. Pike's object seems to have been ever before him, and he has pursued it with an earnestness that indicates a strong desire to promote the revival and extension of religion amongst christians in general, and amongst our own Churches in particular.

The present condition of a fallen world, and the moral aspect of our own country, call for deep feeling in the minds of all British christians; and the disproportion be-

tween the efforts of christians to renovate mankind, and the extensive spiritual destitution that prevails, calls for sadness of heart, and humiliation before God. Small as is our denomination, we are in many respects in the rear of other bodies of christians in the walks of usefulness. This is the subject of Mr. Pike's first chapter, and the views here given are sustained by a variety of statistical information. That it is our duty to labour, and that there is every encouragement to engage in it, are truths set before us in chapters II. and III. The fourth section of the essay, as it embraces the main subject, is extended through more than one third of the work. Here, among increased efforts to spread the Gospel in our own localities, are urged a more liberal support of the ministry—a diligent concern in the members of our Churches for the welfare of our congregations—the right direction of Sabbath-schools, with Bible classes, and pastoral superintendence—efficient tract distribution—village preaching, and the cultivation and improvement of the brethren who are engaged in this good work. The systematic and general support of our public religious institutions is insisted on: our Foreign Mission, Home Mission, and Academy. It is intimated, that if an average of one farthing per day, from each member of the connexion, could be secured for these objects, in the aggregate nearly £6000 per annum would be realized. This would give £3000 for the Foreign Mission, and £1500 each for the Home Mission and the Academy. With these funds we might employ more than double our present number of missionaries to the heathen, far more extensive Home Missionary efforts might be put forth, and our Academy\* might "liberally support two tutors, and confer its important advan-

tages regularly upon fifteen or twenty young men." In order that all these plans and suggestions might be realized, we are reminded that there is need of "increased liberality," "the help of all," "individual exertions," "the prayers of all, in the closet, at the more generally attended prayer-meeting," and "a spirit of unreserved consecration to God."

The essay is enriched with several very appropriate quotations, and its appeals, especially on individual exertion, are enforced by well-selected and striking facts, one or two of which we will give.

"A few months since a popular London minister was preaching on a public occasion at ——. In the course of the service he mentioned a circumstance to the following effect. A pious parent went with her son to ——— for the purpose of apprenticing him. In parting, so intense was her anxiety that he might become decidedly the Lord's, that she literally bathed his head with her tears. The young man respected religion, yet still he was destitute of its saving power. He went to nearly all the places of worship in ———, but nobody noticed him, or evinced any concern for his welfare, until on one occasion he went to ——— chapel; after the service a venerable old gentleman, who had sat in the same pew, said to him, 'I hope you have been interested.' He said no more, but this, to use the young man's own expression, 'nailed him to the place.' He went again, and made his way to the same pew; the old gentleman noticed him again; the young man continued to attend the chapel, and soon he became decidedly pious, and that once careless young man was then before the preacher as the regular minister of the place in which he was occasionally officiating."

"A minister and his friends at the close

\*Perhaps the term college will be thought to savour too much of magnitude and importance for the scale on which our connexion have hitherto conducted the institution for the education of young men for the ministry. We have therefore not adopted it, but retained the term by which it has been usually designated.

As we are on this topic, the Editor feels that some explanation is due to the writer of *Nehemiah*, who he presumes was the author of the circular on which some free remarks were made by a correspondent, "*Junius*," in the last number. Some hesitation was felt as to the propriety of inserting the article in question, on account of its sharpness, and this feeling increased when his attention was called to it after it had been printed. But as the author of *Junius* declared himself responsible for the article, and therefore willing, it is presumed, to have his name given up to any parties who might wish for an explanation, it was permitted to appear. After the general committee of the Academy had decided against the attempt to obtain the mansion at Derby, there did seem to be something adventurous in re-opening the question when so

large a sum as £3500 must be assured at once for a building; and as a tutor was invited who could not be expected to reside there, the circular was the more startling. With as much propriety might we send out missionaries who would cost £3000 a year, because this sum ought to be raised, as enter on premises and a system that would require £1500 per annum, with our present income. It was as far from the intention of *Junius*, we apprehend, as it is from ours, to repress any practicable scheme for enlarging the Academy. In process of time we may, and ought, to secure suitable premises; but surely the groves of *Academus* should not be a costly and deserted mansion in the centre of a large town!

The Editor once more disclaims any intention to inflict pain on the minds of worthy and zealous brethren, and hopes that the somewhat pungent remarks of *Junius*, as far as they were thought uncalled for, may be overlooked. This explanation we trust will be satisfactory to an esteemed correspondent, who signs himself "Not one of the seven," and to others less measured in their reflections on the Editor.



of the year were reviewing their progress for the past twelve months. The report was not particularly unfavourable—the Church consisted of about 200 members, and twenty had been added during the year. But the minister observed to them, that he felt there was in it great cause for humiliation and sorrow—that if every member had but been alive to the spiritual interests of others, and each had made it his special aim to bring one sinner into the fold of Christ, how easily their numbers might have doubled. The people sympathized deeply with the sentiments of their pastor, and entered into a solemn covenant before God that they would individually seek, in the forthcoming year, to bring one sinner to the Saviour. Among those that felt most intensely on that occasion was a poor servant girl, whose name was Mary. She lived in a worldly family, where all but herself were strangers to true religion. Her mistress heard of the engagement into which they had entered, and in a jesting strain begun to talk with Mary about it. ‘They tell me, Mary, that you have pledged yourself to convert a sinner this year.’ ‘No, mistress,’ Mary replied, ‘I cannot convert sinners, God only can do that.’ ‘Well, but,’ said she, ‘you have been making some sort of agreement at the meeting.’ Mary told her that they had all resolved to try what each could do in seeking the salvation of some particular individual during the year. ‘And pray, Mary, who have you fixed upon? I should like to know who it is that you have resolved to interest yourself about in this way?’ The girl burst into tears, and said, ‘I hope, mistress, you will not be offended, but if I must say, you are the person I have fixed upon. You are a kind mistress to me, I have nothing to complain of, but I desire to see you enjoying that happiness which I know can only be found in religion.’ The mistress at this unexpected reply wept too; she felt her mind deeply affected, and entered into some very serious conversation with her servant. They often talked together; the impressions of the mistress deepened: at length Mary affectionately pressed her to seek further instruction from her minister, who would explain all these things so much better than she could. ‘But, Mary,’ the mistress replied, ‘I cannot do this, you know I am a Churchwoman.’ Mary answered, ‘I am a poor, ignorant girl, and do not know much about such things, but I think, mistress, if we get to heaven it will not matter a deal whether it were through church or chapel!’ The mistress did not entirely disregard Mary’s advice. She first went and listened outside the chapel, then she would go and hear the minister occasionally, and before the year closed both she and her

husband had united themselves with the Church.

“A much-esteemed brother in the ministry states, ‘I mentioned the story of poor Mary, soon after I heard it, at one of our own Church-meetings, and one of our members told me afterwards, that her mind was instantly fixed on one of her own servants, a faithful servant, but not pious. She prayed for her, and resolved to seek her good. In about six months that young woman joined us, and dated her first decided impressions to the prayer, and a few remarks which were made at the domestic altar on *the very evening* her mistress set her heart on her salvation. Thus was the promise again verified, ‘It shall come to pass, that before they call I will hear, while they are yet speaking I will answer.’”

As a whole, we commend this essay to the serious and prayerful perusal of the members of our Churches, and record our thanks to the worthy friend whose proposal for a prize essay has been the immediate cause of the preparation and publication of so creditable and useful a work as “Nehemiah.”

THE SECURITY OF BELIEVERS. *A Sermon occasioned by the death of the Rev. John Dyer, senior Secretary of the Baptist Missionary Society.* BY EDWARD STEANE. *To which is added, The Oration at the Grave.* BY F. A. COX, D. D., LL. D. London: G. Dyer, 24, Paternoster Row.

The very afflictive and mysterious end of the estimable and devoted Secretary of the Baptist Mission, spread a momentary gloom over the minds of good men, which the sermon and oration before us are intended to remove. The sermon itself, which is from the words of our Lord, “All that the Father giveth me,” &c. John vi. 37, contains sentiments purely calvinistic, and hence we read of “that provision which is made in the work and offices of the Holy Spirit, for revealing Christ in the hearts of the elect;” and are told of “the subduing and enlightening grace of the Holy Spirit,” that “where he works the result is certain. His gracious operation infallibly leads the sinner to Christ. Since, then, those who are predestinated, or who, in other and equivalent words, are given to Christ, are the persons whom the Spirit calls; their coming to Christ must be regarded as he represents it in the passage before us—a thing of absolute and inevitable certainty.” Not to remark on the force which is employed on this passage to bring out of it the two doctrines of absolute and eternal predestination, and effectual calling, which reminded us of Bunyan’s “*shall come will bring them,*” we are at a loss to reconcile the statements above quoted with

the following beautiful reference to the atonement,—“Who shall say that salvation was provided for others but not for him? For you it was shed, O guilty sinner, who-soever thou art; and every precious drop, as it flows from his veins, beseeches thee to be reconciled to God. For you it was shed, every one of you, my perishing fellow-sinners. \* \* \* \* Repair to the fountain. Cast yourselves upon the great atonement. Believe and be saved.”

To us these representations appear contradictory, but they fairly exhibit the system of moderate calvinism, and for this purpose we have noticed them. The *Congregational* says of the sermon that it is a “sound exposition of those doctrinal opinions which have always been professed by moderate calvinists, and which we fervently desire may continue to be taught in our nonconformist pulpits.”

To the views given of the universal extent of the Gospel provision, we cheerfully subscribe, and that it is through the gracious influences of the Holy Spirit that the sinner is incited to seek for mercy, and assisted to lay hold on Christ, we most devoutly believe, but that these influences are given only to those who actually do come to Christ, and whenever they are given render the sinner's conversion a matter of absolute and inevitable certainty, we do not believe to be a doctrine of the divine Word. Moreover, in this view of the case we do not see what is gained by moderate calvinism, or how it differs from what is sometimes called the extreme calvinistic scheme. If “left to himself no man comes to Christ,” and if “the Holy Spirit reveals Christ in the hearts of the elect” only, where is the benefit to the sinner of a general atonement? As well might the atonement be restricted, as the influence. And as those who cherish the limited views of the atonement abstain from general invitations and offers of Gospel mercy, on account of the inconsistency of these overtures with their scheme of doctrine, is there not as much inconsistency in general invitations being used by those who believe in the limitation and speciality of the influence?

We rejoice, however, in this inconsistency, as it is the means by which the Gospel is preached to sinners, for their salvation; being fully assured that the gift and sacrifice of Christ is the pledge and security of every spiritual blessing, and that the cordial belief of the Scripture testimony as to the general extent of the great atonement, will infallibly lead good men, notwithstanding their contradictory systems of doctrine, to preach as if not only the atonement, but all the requisites of salvation, were general and free. We have a happy illustration of

this in the passage above quoted, “Who shall say that salvation was provided for others and not for him? That the blood of Christ was shed for others but not for him?” Salvation includes more than atonement, it includes the requisite grace for the enjoyment of its benefits; and yet Mr. Steane unconsciously speaks, in this explanatory and cautiously-written passage, as if they were identical or commensurate.

We cannot lay aside this pamphlet, the greater part of which we have read with real pleasure, without extracting a beautiful, just, and consolatory passage which occurs in Dr. Cox's oration.

“The temporary aberration of reason is not its extinction, nor is it the extinction of principle and piety; and the form in which affliction and death shall overtake the good man is in the hand of God. The mode of his departure from the present state cannot affect the great question of his destiny; for that depends not on the outward modification of circumstances, but on the decision of the mind, preparation of character, the working and moulding of great principles. The safety and blessedness of the soul of a believer rests on the foundation which God has laid in Zion. The question is not whether he leaves the world in a calm or a tempest—in the clear sunshine of circumstances, or amidst clouds and mysteries—on the quiet bed, by the stroke of accident, or in the whirlwind of delusion,—the temporary must be separated from the permanent, the unreal dreams of a moment from the realities of truth, the essentials of character, and the power of grace. The question which belongs to the everlasting condition of a man respects his faith in Christ, his love to God, his conformity to truth. ‘Is it well?’ asks the anxious survivor. And if the report can be—he was a penitent, a believer, a servant of God—the answer is, in defiance of death's worst terrors, Satan's worst temptations, and life's worst forms of mischief, ‘It is well.’ From the depths of hades, the distant regions of an invisible world, the soft and solacing echo is, ‘It is well.’”

A CONCISE VIEW OF CHRISTIAN BAPTISM.  
*A Tract adapted for general distribution.*  
*Tenth Edition.* By JOHN CRAPS.

THE ETHIOPIAN CONVERT. By JOHN BRAY,  
V. D. M. *Houlston and Stoneman.*

WHILE we are gratified to see the tenth edition of Mr. Craps's penny tract on baptism, and to learn that 70,000 copies of it have already been issued from the press, believing that it is the best tract of its size on this subject, we rather regret the publication of the Ethiopian convert. The incorrect language, the inconsequential reasoning, the

loose and rambling statements which abound in the sermon of Mr. Bray, lay him open to the keenest shafts of his theological opponents; and, we fear, tend to injure the cause we doubt not he desires to serve. If some judicious brother had perused the manuscript previously to its publication, we venture to affirm that the sermon would not have been printed.

ON PREACHING CHRIST CRUCIFIED. *A Charge* by CHARLES P. M'ILVAINE, D. D., *Bishop of the Protestant Episcopal Church in Ohio.* Tract Society.

We had somehow or other learned, that American Episcopalians were not generally orthodox in their practical sentiments. This little book is a delightful proof to the contrary, as to the good bishop whose name it bears. "Our first, as well as our last and habitual duty, every where, amidst all prejudice, ignorance, enmity, is to take ground, with all confidence, at the CENTRE of the system, and at once to set up the cross. We must exalt Christ in his death; establish his propitiatory character; publish its sufficiency for the whole world. Thus you begin your message where a sinner begins his hope and life."

METHODISM versus TEETOTALISM. *The despotism of modern Wesleyan Methodism demonstrated; in a letter addressed to the various members of the Methodist Societies throughout Great Britain.* By MR. WILLIAM SMALL, of Boston, Lincolnshire

Mr. W. Small, has been expelled from the Wesleyan Society, at Boston, on suspicion of being the author of two letters signed "a hater of priestcraft," which appeared in the Stamford Mercury. In this pamphlet we have the letters, and a variety of other correspondence, together with very free remarks on Wesleyan discipline, &c.

RECITATIONS. *Select and Original Pieces, with an Epitome of the Parliamentary*

*Debate on the Affairs of China, as recited by Mr. Wilkinson's Pupils in the Public Room at Uxbridge, Dec. 15th, 1840.* pp. 94. London: Hamilton and Adams.

THE title of this neatly-printed book explains its use. The recitations are varied in their character and spirit, and would interest an audience, if well repeated.

FRIENDLY APPEALS; or, *brief warnings and exhortations on subjects of the greatest importance.* Tract Society. 18mo., pp. 140.

THIS book is what its title professes. The appeals on the great things of the Gospel—the danger and duty of sinners, are such as may be put into the hands of all. Happy they who regard them.

THE FEATHER. Tract Society.

The Feather is as beautiful as the Leaf, and the Honey Bee, noticed last month. The engravings are exquisite. When complete, this series will make an exquisite little volume.

THE YOKE RECOMMENDED TO THE YOUNG. Tract Society.

FULL of excellent and affectionate christian persuasion.

SCRIPTURE KNOWLEDGE FOR CHILDREN. By W. F. LLOYD. *Sunday school Depôt.*

A VERY suitable Scripture catechism.

#### LITERARY NOTICE.

Mr. Peggs writes us, that through the liberality of a valued friend, he is encouraged to put his Prize Essay, on the Extension of the General Baptist Connexion, to press. It is intended to be published in the same form as Mr. Pike's Essay. Its title is, *Manasseh: a Prize Essay on the Extension and Prosperity of the General Baptist Connexion, as a half tribe of the Israel of God.*

## OBITUARY.

ANN HEWITT was a member of the General Baptist Church, Ilkeston, and a constant teacher in the Sabbath school, of which she was formerly a scholar. She left the school about the latter end of 1837, with serious impressions on her mind—inquiring the way to Zion, with her face thitherwards. She was invited at the close of the year to one of our teachers tea meetings; there she wept much on account of sin. In the spring of 1838 she gave bright evidence that she had passed from death unto life, and was baptized, with twelve

others, on the 12th of August, and from that time she has been ready to every good word and work. She was of a docile and tractable disposition, ever ready, even when a child, 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 appeared in her conversation or deportment. She delighted in hearing

conversation on religious subjects, while frivolous and trifling discourse was always irksome to her. Toward the latter end of 1840 she was attacked with illness, which baffled parental kindness and medical skill, and finally ended in a consumption. And though at first she clung to life, she at length yielded herself to the will of God, and contemplated her change with tranquillity and joyful hope. During her affliction her experience varied much: often she lamented her imperfections, and sought the forgiveness of sins through faith in the blood of Christ. At length she grew worse, and was not able to attend the means of grace, which had been so much her delight, that scarcely ever was her seat known to be vacant. After being denied, by Divine Providence, the privilege of attending the house of God, she asked the friends to come and hold prayer-meetings as often as convenient in her room, which they did, and she said this was like a little heaven below to her. As she was only confined to her bed about three weeks, the last meeting was held on the Thursday evening preceding the Saturday on which she died, when she selected that solemn hymn,—

"Not from the dust afflictions grow," &c.

A short time previous to her death the writer found her in a peaceful state of mind, for she knew in whom she had believed, and was persuaded that he was able to keep that which she had committed to his care against that great day, and she could say with the poet,—

"Yonder is my house and portion fair," &c.

At another time, when near her end, she awoke from a dose, and said, "Jesus will fetch me; yes, he will fetch me soon." The last time the writer saw her she was unfit for earthly converse; he commended her soul to God, and saw her no more. About the last words she was heard to say were, "I am going to glory, I am going to glory." What an affecting scene! what a conflict

when death arrives! but the struggle is soon over, and the victory is gained.

Thus finished the earthly course of one that was respected by all who knew her, on the 24th of April, 1841, in the 19th year of her age. Her death was improved by Mr. Garraat, of Critch, who had visited her several times during her affliction, from Eccles. iii. 2, "A time to die." May this mysterious bereavement be sanctified to our good.  
R. H.

ELIZA JAMES.—Died at Kettering, of consumption, aged thirty-eight, Eliza, the beloved wife of Mr. W. James, and daughter of the late Mr. G. Bowler, of Waternewton. Being called by divine grace, she left the established church, in which she had been too fondly nurtured, and became a baptized believer in Christ, for whose cause she had to pass through the fiery ordeal of persecution, which was sustained with christian fortitude, and magnanimity of soul. Her powers of mind, which had been refined by the first order of education, were admirably adapted to prepare her for fighting the battles of the Lord. She was ever valiant for the truth as it is in Jesus; she would make no compromise for God. Her love to Christ was so intense, that for him she was willing to live and ready to die. In prayer she was mighty and prevalent; it was to her the very element of life. To the young she has been the best of teachers; to the Baptist Churches the brightest ornament; in her family the very centre of attraction and model of excellence. During the whole of her protracted affliction, as if too holy for satan's darts, he was not once permitted to touch her. Without one sigh, or struggle, or groan, she sweetly fell asleep in Jesus, August 15th, 1841. She has left a husband, with two lovely children, and a beloved and widowed mother, with a numerous circle of friends and relatives, to lament her loss, all of whom can say, in the words of Solomon, "Many daughters have done virtuously, but thou excellest them all."  
W. J.

## INTELLIGENCE.

LINCOLNSHIRE CONFERENCE.—This Conference assembled at Chatteris, on Thursday, September 2nd, 1841, and was, on the whole, well attended. Brother Rose, of Whittelease, preached in the morning, on the subject of backsliding, from Prov. xiv. 14, "The backslider in heart shall be filled with his own ways."

1. The Reports from the Churches showed but little alteration since the last Conference.

2. A letter was read from brother Peggs,

informing the Conference of his removal to Ilkeston, and his consequent resignation of his office as Secretary; it was resolved that brother Jones write to Mr. Peggs, in behalf of this Conference, expressing its sincere thanks for his past services, its affectionate sympathy for him, and desire for his future comfort and usefulness.

3. It was resolved that the appointment of Secretary to the Conference henceforth be triennial.

4. That brother J. C. Pike be requested

to undertake the office for the next three years.

5. *Stamford*.—It was stated that Mr. Fox, a student at the Academy, had supplied several weeks at S. with much acceptance to the people; and that brother Pike had spent one Sabbath among the friends there, and administered the Lord's-supper to them. In reference to future supplies, it was resolved that brother W. Wherry, of Bourne, be requested to make arrangements till the next Conference; and that with this view he open a correspondence with Mr. Simons.

6. *Fenstanton*.—It was stated that Mr. G. White, of Sutton Colefield, near Birmingham, had preached in the little chapel at F. for seven Sabbaths. The Conference feeling undecided what course to pursue in reference to this place, it was resolved that Messrs. Lyon, Paul, Smith, and Ewen, be appointed a committee, and requested to meet as early as possible at St. Ives, that they may fully investigate all matters connected with the General Baptist cause at St. Ives, and Fenstanton, and report to the next Conference.

7. *Widow's Fund*.—Brother Jones directed the attention of the Conference to some misunderstanding in reference to the seventh resolution of the last meeting, and several friends not feeling quite comfortable with that decision, it was agreed to recommend that a subscription be entered into to raise the money due from the Home Mission to the Widow's Fund, and that the ministers of the several Churches be requested to exert themselves to raise the amount, and thus relieve the Home Mission from the debt. Three friends engaged to contribute one pound each, on condition of the sum being raised within a year.

8. It was resolved that the Report of the committee in reference to the rotation of Conference be adopted, and inserted in the Repository.\*

9. That the rotation of preachers in this Conference shall in future be decided by the seniority of the brethren as *ministers* of the several Churches in the district.

10. That the next Conference be at Long

\* At the Bourne Conference, in March, it was resolved that the Churches of the South Lincolnshire Conference be arranged into four districts, and that the meeting be held at one place in each of those districts annually; avoiding, as much as possible, the smaller and less accessible places in the winter. The Committee appointed to carry out this resolution, recommend the following as the arrangement of the districts.

<i>Northern.</i>	<i>Western.</i>	<i>Central.</i>	<i>Southern.</i>
Coningsby	Spalding	Fleet	March
Boston	Bourne	Sutton	Chatteris
Sutterton	Stamford	St. Giles	Whittlesea
Gosberton	Peterboro.'	Wisbech	Gedney Hill

Sutton, on Thursday, December 23rd, and that brother Yates, of Fleet, be the preacher.

J. C. PIKE, *Secretary*.

**PRÆD STREET, PADDINGTON.**—By some mistake, it is made to appear in the minutes of the association, that the Church in Præd-street has two meeting houses, 430 Sunday scholars, and fifty teachers! Would it were true! but as matters really stand, pray reduce us to our just dimensions in your next Repository, by knocking off one of the meeting houses, and a little more than half the Sunday-school, both children and teachers. Of this reduced number of children, the attendance does not exceed sixty per cent; but whether we have reason to hope for improvement in this respect, our experienced friends at a distance will judge from the fact that the attendance of our teachers reaches ninety per cent. It will be remembered that the school has been but a short time under our care.

Last Lord's-day we had our first school sermons; our esteemed pastor preached in the morning and evening; and the Rev. J. Morison, of Millseat, in Scotland, brother of Dr. Morison, of Chelsea, preached in the afternoon. The congregations were very good, and showed their sense of the importance of the institution by collecting £20.

J. C. D.

**CASTLE DONINGTON.**—On Lord's-day, September 12th, two excellent sermons were preached by the Rev. S. Wigg, of Leicester, in the Baptist chapel, Castle Donington, towards liquidating the remaining debt: the congregations were unusually large and attentive. A unanimous resolution had been passed, the previous year, to sweep off the entire debt in twelve months. Accordingly, for the purpose of giving the friends an opportunity of fulfilling their promises, a social tea-meeting was held on Tuesday evening, September 14th, in the chapel, which, to the great credit of the younger members of the congregation, was most tastefully decorated with flowers and evergreens. After tea several powerful and most spirit-stirring addresses were delivered by the Revs. S. Wigg; J. Burns, London; R. Stanyon, Melbourne; J. Buckpitt, (Independent); and J. J. Owen, pastor of the Church. The fire of holy benevolence and christian charity was kindled, and it was

And the following as the rotation of Conference for the next four years:—

1841.	1842.	1843.	1844.
Bourne	Chatteris	March	Coningsby
Gedney Hill	Spalding	Gosberton	Whittlesea
Sutterton	Boston	Peterboro.'	Stamford
Sutton	St. Giles	Wisbech	Fleet

not long before all the promises, without a single failure, were fulfilled, and the whole debt, amounting to 120*l.* swept off. We have seldom known a more delightful meeting.

**LEICESTER, FRIAR LANE.**—On Wednesday evening, September 15th, a social tea meeting was held in the Baptist chapel, Friar Lane, Leicester, towards defraying the expences incurred by recent improvements. After tea several effective and excellent addresses were delivered by the Revs. J. Burns, of London; J. J. Owen, of Castle Donington; J. Tunnicliffe, of Longford; and T. Stevenson. The chair was occupied by the Rev. S. Wigg. The meeting was one of the utmost cordiality and christian affection. It is but just to say, that the Church and congregation at Friar Lane deserve great credit for the beautiful, and really tasteful manner in which they have improved their ancient and commodious place of worship. This year nearly £100 have been collected towards paying the expences thus incurred.

**BAPTISM AT WIMESWOLD AND LEAKE.**—On Lord's-day, June 20th, 1841, eleven persons were baptized at Wimeswold, on which occasion Mr. Bott preached an appropriate sermon, from Acts viii. 35—39. On the last Lord's-day in August we had another addition: ten persons were baptized in our chapel at Leake; Mr. Bott preached on the occasion, from Romans i. 16. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

W. C.

**BAPTISM AT MEASHAM.**—On Lord's-day, Aug. 8th, (for the first time in our new chapel) the ordinance of believer's baptism was administered to four persons.

**BAPTISM AT RAMSEY.**—On Monday evening, Sep. 6th, the solemn ordinance of

believer's baptism was administered to Mrs. Bowker, wife of the late Mr. George Bowker, Farmer, Waternewton Lodge, by the esteemed minister, Mr. H. Crofts, after the prayer meeting. Truly it was good to be there.

G. R. B.

**BAPTISM AT ARCHDEACON-LANE, LEICESTER.**—The ordinance of believers' baptism was administered in this place on Lord's-day, Sep. 5th.

**BAPTISM AT DOVER-STREET, LEICESTER.**—On Lord's-day, Sep. 5th, four persons were baptized in this place on a profession of their faith in Jesus Christ.

**ILKESTON.**—Mr. Peggs arrived at his new station on Wednesday evening, Aug. 25th. On the first Lord's-day he preached the annual sermons for the benefit of the School. The congregations were very good, and the collections £8. 8*s.* 11*d.* On Tuesday evening, Sep. 7th, a very interesting social tea-meeting was held to introduce Mr. P. to the Church and congregation over which he is come to preside. Much pleasure was enjoyed, and hopes are cherished that the Lord will revive his work in the midst of the years. Next Lord's-day there is to be a baptism at the Erewash river, which separates the counties of Derby and Nottingham. The Lord give his "word to have free course and be glorified."

A FRIEND.

**LINCOLN.**—On Tuesday, August 31st, the friends here held their annual tea festival, in their ancient chapel, which was decorated with flowers and evergreens. Upwards of 100 sat down and partook of the refreshing beverage, who were afterwards addressed by Messrs. Wright, (Chairman) Campbell, (Independent) Ward, Blow, Wright, and Phillips; the friends enjoyed the meeting very much, and we hope that much and lasting good will be the result.

J. P.

## POETRY.

### HYMN TO JESUS.

JESUS, the great incarnate word,  
By all the sons of light adored,  
The subject of my song;  
He fills his own mysterious throne,  
While bliss ecstatic and unknown,  
Pervades the heavenly throng.

Thence shall he come to wake the dead,  
And sudden consternation spread,  
Through all this lower sphere;  
His voice shall enter every tomb,  
Long shrouded in the deepest gloom,  
And rouse each slumberer there!

Angels with wonder shall survey  
The grand transactions of that day,  
When justice shall decide  
Who shall ascend to thrones of bliss,  
And who descend the dark abyss  
Where fire and wrath abide!

O harps of heaven, begin the song  
Which endless ages shall prolong,  
To my Immanuel's praise;  
Crown him with honours all divine,  
For all his deeds with mercy shine,  
And righteous are his ways!

## MISSIONARY OBSERVER.

EXTRACTS FROM A LETTER FROM MR. LACEY TO  
THE SECRETARY.

I HAVE nearly done translating a memoir of Sebo saho, which I will send, and which will give an interesting account of the difficulty a poor Hindoo has in making his way through the thick darkness of Hindooism to the path of truth and salvation. I have commenced a translation of your Persuasives, and if spared shall go through with it. I find it less easy in the execution than I supposed, owing to the number of words and phrases peculiarly connected with experimental christianity: for many of these, in the Oriya, there are of course no words, and they have to be expressed by circumlocution. I like it so far as I have gone, and so do some of our people, I should much like to maintain, unbroken, the vein of seriousness which runs throughout the whole. Will not the Tract Society allow a grant for the printing of it?

We are verging on the commencement of the rains. The past hot season has been very trying. We have been so completely enervated by the heat, that at times we have felt unable even to sit: the exhaustion by a constant, flowing perspiration, or in its absence by a burning, consuming heat, has left us little strength. At the return of the night season, the wind has frequently fallen, leaving us involved in the surrounding atmosphere, so impregnated with fire, that sleep has been impossible. We had two heavy falls of rain some six weeks ago, and they were followed with close, or windless weather, which had the effect of literally placing us in a thick steam bath. The clouds appear now to be collecting for rain, and we hope soon to be relieved.

The distress among the people just now is really awful. We had a famine last year, and it had been preceded by several years of scarcity, so that the people are brought to the last extremity. Whole villages in the country towards the coast are depopulated—the inhabitants are dead. Near Khunditta a village is gone: the people, many of them, had died of cholera, and others of starvation, and the poor children who remained wandered away to other places, to linger out a miserable existence. Bonamallee went to this place, but the tattees, or jaumps, were down, all was silent, and some dead bodies were rotting in the houses. He brought away one little girl to Khunditta; she is now in Cuttack, and is taken by Komilee to keep. The food is very dear—far beyond the reach of the poor, and they are therefore living upon leaves, roots, herbs, &c., but are dying very fast. The distress is greatly increased by the influx of pilgrims, who by purchasing the rice in the market, contribute to its increased scarcity. The ruth festival commences on Monday next: I start, if all be well, to-morrow. I don't think there will be many Oriyas, but a large number of Bengallees. This is the last day for the overland, and I am come to the last hour of posting time.

## MISSIONARY BAZAAR AT DERBY.

*To the Editor of the General Baptist Repository.*

DEAR SIR,—We hope it will not be uninteresting to many of your readers to learn that the proceeds of our Missionary Bazaar, at the last Association, amounted, after all expenses had been paid, to the sum of £140. 5s. 10d.

We cheerfully express our obligations to the many kind friends, for whose contributions to the Bazaar, in some instances very liberal ones, we were greatly indebted. There are yet numerous articles on hand, which had we been willing to sell them at a sacrifice, would have tended considerably to augment the amount. Rather however than submit to this sacrifice, we have preferred keeping the articles with the design, either of disposing of them at some future opportunity, or of handing them over to some other Missionary Bazaar.

The Spalding Association Bazaar, yielded, we believe, more than any other has done since Wisbech, in 1828. We were informed of the fact at the time, and invited to "beat them if we could." In the same spirit of christian love, and pardonable emulation, we request the attention of our LONDON friends to this communication, especially to the pounds, shillings, and pence part of it, and challenge them at the next Association to "beat us if they can." In behalf of the committee,

Derby, Sep. 16th, 1841.

M. A. PIKE, Secretary.

#### MR. STUBBINS'S JOURNAL.

Nov. 10th, 1840.—Last night had slight fever, and was restless a good part of the night, but felt better this morning. Preached in two large streets, in Patra Poor; both were seasons of very great liberty and enjoyment. In the first a large congregation, and no opposition: in the second also a large congregation. Poorosootum first spoke on death and judgment, without any opposition. Shortly after I commenced a man came up, and would have it that Juggernath was God. I enforced the argument much, and he at last was obliged to confess, *tebe ye sabu nithyā*, (then this is all a lie.) In the afternoon preached in another street: congregation rather large. I spoke first, without any opposition, and realized great enjoyment. Poorosootum next addressed them, when a Brahmin wished to know, if he followed this religion, how he was to live; and hence raised objections. I think I never heard such eloquent tenderness and sympathy as Poorosootum manifested in his replies and address, while he showed the vanity of all earthly things, and the importance of attending to the one thing needful. I could, in my own experience, testify it was good to be there. I could have fancied, had I not been in the presence of the man, some happy spirit had been dispatched from the world of everlasting bliss, to shew to sinful man that "nothing is worth a thought below, but how he may escape that death which never, never dies!" A deep and serious impression pervaded the whole assembly, and the man himself seemed at last ready to shrink under the weight and solemnity of the subject presented to his view. When Poorosootum closed his address, I felt constrained again to address them on the necessity of *immediate* attention to religion. The opportunity was a long one, and we had not time to preach again as we had proposed doing, but went into different streets distributing tracts amongst those who could read. I have always felt a peculiar interest in this place since my first visit last year, and earnestly pray that some good may yet come out of it for Zion.

11th. Went this morning to Bam Koi,

and thence to Nua Garda. Enjoyed the opportunities in both places. The people are more simple, and less under Brahminical influence than in some other places. In the latter one or two seemed to feel a good deal when representing the love of God and Christ. The Lord help them to take refuge there. About two o'clock, P.M., while sitting in my hut, a woman passing met another, and began to grumble sadly, saying, "*Se dushta tji tini thara mote chuilā, tini thara gad hāibāku gali*," (that sinner has touched me three times to day, and three times have I been to bathe.) It was evidently some person whose touch had rendered her unclean. In the evening, went to a village, but found it was exceedingly small, and congregation smallest and most ignorant I have ever seen. As we were returning, enjoyed conversation together on the judgments of God towards a guilty and idolatrous people. Almost all this fair country which used to be the Eden of all the surrounding neighbourhood for rice, &c., has year after year been nearly all burnt up. This year (though not to be compared with what it was when we were here last year) will not yield one third. You look over vast fields (unless they are near a river, or large tank where they irrigate) and scarcely one ripening blade of rice appears. Many houses, and in some cases, whole villages have been abandoned by the inhabitants, who have sought a more fruitful soil. Surely while the judgments of the Lord are abroad in the earth, the inhabitants will learn righteousness. When drawing near to our hut, heard a youth singing the lament of Ram Chandra, when he lost his wife, or rather when Asue eloped with her. Oh! how fervently my soul prayed for the glad time when these vile gods shall all be forgotten, and the praises of Immanuel be celebrated on every hill and in every vale—when he shall be all in all. The Lord in mercy and love hasten it.

12th. Rose early this morning and broke up our tent for Jaruda. On our way, preached at Badpoor. Congregation good, and generally very attentive. One Brahmin strenuously argued that Mahadeh was God—that he was the supreme Bramha, and was loath to give up his point, but was at length compelled to do so, and acknow-



ledge that he was no God. Pooroosootum argued the subject well with him. The opportunity was a long, and I trust, a useful one; several seemed to feel a good deal. Passed on to Jarirda, where we pitched our tent in a mango tope, surrounded by a dense jungle, and close to a range of immense high mountains. In the evening went into the Fort, and preached to a large congregation, most of whom were attentive. Pooroosootum first addressed them, on the salvation of the soul—who could save it, &c., in which he took occasion to notice the various refuges of lies, shewing that they were really and only such, and then pointed to the true refuge. After him I spoke, when a brahmin said, "You revile the gods, in whom we delight." Told him I did not wish to revile any one, but if he saw a person fall into a well, he would take a rope, telling him he must take hold upon that, and let him pull him out, or he would be drowned, and asked him if this would be reviling. "No." Just so you have fallen into the well of sin; we bring you, as it were, a rope—the blessed Gospel of our Lord Jesus Christ; we tell you, if you would escape, you must lay hold upon that by faith. Now you cannot call this reviling. But let me know who this God is in whom you delight. He replied, "Jaganath." I then proceeded to an exposure of Jaganath. The poor fellow acknowledged what I said was true, and gave up the combat amidst the laughter of the crowd—seemed quite ashamed, and went and took his seat in a verandah near. The opportunity was, on the whole, an interesting one.

#### EXTRACTS FROM GUNGA DHOR'S JOURNAL.

*January 1st.*—Returned from Jellalore, where I have been labouring with Mr. Phillips for two months. He took my journal for those two months. Went this evening to the Chowdry bazar, and there collected 100 people: several people in the assembly regarded my message as true. I distributed a number of books, and came away.

*6th.*—Preached in the Chowdry bazar, and read a little book about Juggeruath. The people heard in silence; they also confessed the truth. After proclaiming about Christ, I gave away tracts, and retired.

*7th.*—In the Boro bazar I preached to forty people the Gospel of Christ. A Bengallee came to me from the Collector's office, and abused me. I distributed books, and came away.

*9th.*—While preaching in the Chowdry bazar, a large congregation collected, and

heard well: they generally confessed the truth. Distributed several books.

*11th.*—Preached in Chowdry to 100 people, who heard in silence. Several asked questions, and appeared satisfied with the answers received; the difficulty was to get them to think well of Christ; they easily believed about God. Distributed books, and retired.

*12th.*—Preached to day at the chapel, and also to the servants of the Collector, at his house. At four o'clock heard preaching in the chapel.

*13th.*—Preached to twenty-five people in Khonang market, distant from Cuttack about  $2\frac{1}{2}$  miles. Distributed books to them.

*17th.*—Went to Boradaud, in Chowdry, and preached first and last to 100 people: they heard with attention, and received books.

*18th.*—In the Boro bazar; 150 hearers collected, and listened in silence to the word. Distributed books.

*Feb. 1st.*—In the Boro bazar I preached to forty people, accompanied by Ram Chundra, and Pooroosootum.

*2nd.*—To-day I spoke in the experience-meeting; and at two o'clock, in company with Ram Chundra, I started for Botaswer festival. There I met many people, to whom I preached, and distributed tracts. After the festival I returned to Padmapoor, and there had christian conversation with the people.

*5th.*—Preached in Boro bazar, and said a deal about sin, and its punishment: the people confessed its truth. I taught them to confess to Jesus Christ: they understood very well. Words of illustration were afterwards delivered respecting the name of God, and the people liked that very well.

*20th.*—Fifty people heard preaching in the Boro bazar. The people, mixing truth with falsehood, made a disturbance, and departed.

*22nd.*—Fifteen people, whose hearts were of the nature of stone-like ignorance, and fifteen others, of the nature of tenderness, heard: the former blasphemed, and departed; the latter took books, and confessed the truth. I could not raise another congregation. Then came the court officers, and gave a sweeping current of abuse, and so I came away. What must be done with this people? They are filled with wickedness and sin.

*27th.*—In Chowdry bazar preached in company with brother Ram Chundra to fifty people. They heard in silence, and appeared to regard our message. We gave away tracts, and retired.

*28th.*—In the same bazar, and with the same companions, and the same success,

preached to about thirty people. Thus is the good Gospel of the Lord proclaimed.

*March 1st.*—This is the Sabbath. Took wife, and children, and attended experience meeting at ten o'clock; there I spoke my mind. At one o'clock I went to the Collector's house, and preached to thirteen people, who collected under his verandah. At four o'clock I attended the Lord's supper.

*3rd.*—This morning I went and buried the wife of Halee Samar; and in the evening went down to the Chowdry bazar, where I collected thirty people: they heard middlingly.

*5th.*—Went into the Telinga bazar, and collected a congregation of about twenty persons: they did not listen with attention. I afterwards tried to raise another congregation, but could not, and came away.

*10th.*—To-day went and preached in the Boro bazar, but in the way several persons invited me to have conversation; I accepted the invitation, and we had much conversation about religion. Gave books.

*13th.*—Went down to the Chowk bazar, and stood and called, but the people came not: after some time I retired.

*19th, and 20th.*—These days I preached in the Telinga bazar, and think that about 200 people heard. A devotee came among the people and gainsayed my word, and influenced the people.

*22nd.*—Lord's-day. Preached myself in the forenoon, and in the afternoon heard padre Sutton.

*24th.*—Stood in the Chowdry bazar, and

twenty-five persons hearing, confessed the truth. Rama was with me. Gave away some books, and retired.

*26th.*—Went to Bolu bazar, and reasoned with them from their own books; showed, moreover, how their shastras are mixed up with truth and falsehood: then I exhibited my shastras, and spoke of the life of Jesus Christ. Some were vexed, some pleased, and some confessed the truth. Then I came away.

*28th.*—Went down to the Boro bazar. There I commenced preaching, and we had much question and answer; the subject was, How they gave life to their idols? they could not answer this. I spoke of the life of Christ, of his holiness, and compared their works with his. Gave away some books, and retired. Rama was with me this evening.

*31st.*—At Bhubuneswara. There was a mistake about the festival, so that we met with no people besides the regular inhabitants. We said something to them, and returned.

*April 3rd.*—In the Boro bazar we collected forty people, and had very much conversation; they at length became unruly, and said evil things of Christ. Gave away a number of books.

*5th.*—Lord's-day. Attended the experience meeting in the morning, and at noon preached to six persons, servants of the Collector. At four o'clock received the Lord's supper. To-day Boistnob and Sebo were baptized.

## BAPTIST MISSIONARY SOCIETY.

### PASSAGE FORT.

The ordinance of baptism was administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult., to twenty-eight individuals, who had for some time previously given evidence of "repentance towards God, and faith in our Lord Jesus Christ." Among the number was Mrs. Hume, (wife of the Rev. William Hume, of Spanish-Town) whose views, with regard to the subjects and mode of baptism, underwent the change which she now publicly avowed for a considerable time before she devoted herself to missionary work, but owing to circumstances, it was thus delayed until after her arrival in Jamaica. The solemn ceremony was performed in the sea, near the mouth of the river Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semi-circle by the place of baptism. The candidates were at the water's edge at the

early hour of five. The morning was beautifully fine; the sea calm and peaceful; reflecting, as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behaviour of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

In a subsequent part of the day our friends were received into fellowship with the Church, and partook of the sacrament of the Lord's supper. All the services of the day were deeply interesting. May they prove highly profitable to all who attended them, and to God shall be all the glory.

### JAMAICA.

**MANCHESTER.**—"You will be delighted, no doubt, to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on

a profession of their repentance towards God, and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke an immense crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it.—*Mr. Williams.*

#### THE LATE REV. J. DYER.

##### *Resolution of the Committee.*

At a full meeting of the committee, which was held on the 29th of July, the following

ing resolution was passed unanimously:—

“That this committee, in recording on their minutes the decease of their invaluable coadjutor and beloved friend, the Rev. J. Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the society has been deprived of its senior secretary, and his family bereft of an affectionate and revered parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services which he was enabled to render in the promotion of the Redeemer's kingdom, both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him; and, with devout thankfulness, they reflect upon the Christian virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has taken place, they feel it a duty which they owe to his memory, to his sorrowing widow and family, and to the constituents of the society, to pay their public and unanimous tribute of respect and Christian love, to his moral worth, his dignified and amiable deportment, his entire consecration to God; and to the accuracy, punctuality, and uprightness, which characterized to the last, and through the preceding period of twenty-three years, the performance of the onerous and responsible duties of his office.”

## LONDON MISSIONARY SOCIETY.

### AUTOBIOGRAPHY OF A NATIVE READER.

I was born in the village of Goorjala; my mother died soon after giving me birth; but in the providence of God, I was brought up by an aunt, who treated me as her own child. When I was about 11 years old, I commenced learning to read, and the books I perused contained the stories of eminent men, as recorded in the shasters of the Bhagawatum and Ramaynum. I was made to agree in the general belief, that there could be no future state of bliss apart from the Gooroo. I soon availed myself of the opportunity afforded me, when a Gooroo came to my village, of coming into his presence and making him prostration, as an act of devotion, begging at the same time that he would instruct me as to a future state, and the means of enjoying the Divine favour. I was directed by one of his disciples, first to make to the Gooroo

an offering of money, fruits, &c.; with these I again appeared before him, and after adorning him with a garland of flowers, I made my obeisance by worshipping him. The Gooroo appeared pleased with my devotion to him, and condescended to teach me a Muntrum, named Shenmuki-mudra, which is performed by keeping in the breath, in a sitting posture, till one gets inflated. He said that if I persevered in doing so regularly for a time, that the Deity would appear to me.

While endeavouring to attain to this high state of perfection, I discovered, by an unexpected occurrence, his real character, which nothing could exceed for baseness and depravity. I immediately cast him off as unworthy of any further honour from me; but the people of the village looked upon this behaviour of mine as very sinful and heinous. Being disappointed as to the sacred character of the Gooroo, I next turned my attention to a woman who pre-

tended to teach people the way of obtaining bliss in a future state. She lived in a village not far off, where she had some followers of the Tutwa sect, generally called by the name of Veera-brumba, a reputed sage of the silversmith tribe, the founder of the sect. I made my obeisance to this woman, who readily taught me to repeat a few mantrums, and in order to be initiated into the sect, I was told the Pancha-prasadum should be eaten. Any who partake of this are considered as having attained the highest state of perfection; but when it was revealed to me, as a test of discipleship, I left the woman with disgust.

Some time after this, the Gooroo, after going about the country to receive the contributions of his followers, came again to my village, and showed me a Telugu tract, which he said he got from a Padre, or Missionary. I perused it with attention, and finding it to reveal truths of great importance, I asked the Gooroo, whether he intended to follow what was taught therein. On this he abused the author of the tract, and all those who would read it.

Being desirous, after reading the tract, to be better taught, my mind was not at rest till I was informed that there was a Padre at Cuddapah, who received all that came to him to be instructed. I made haste, accompanied by a Caupoo, or farmer, of my caste, and on inquiring at Cuddapah where the Padre lived, I was asked what business I had with him; this being made known, I was told that all who went to him should renounce caste, and join the Malla, or Pariah people. On hearing this, my companion tried to persuade me to go back, but finding me unwilling, he left me, and not long afterwards died in his village. I went to the Padre, and after inquiring into my sentiments, he encouraged me to remain with him for a time, and promised to support me while under instruction. Being thus kindly received, and approving of the way of salvation, I returned to my village to bring my wife, and another Caupoo, who was willing to accompany me. We remained for above six months receiving instruction, after which, rejoicing in the blessings of the Gospel, I felt a desire to communicate what I knew to my friends and neighbours in the village.

#### ZEAL AND PROMPTITUDE OF A NEGRO.

*Berbice, New Amsterdam.*—Rev. E. Davis, of the London Missionary Society writes:—“You will perceive a considerable increase in the income of the station during the past year. That increase has been chiefly

owing to a great effort which the people are now making towards a new chapel. In many instances I was obliged to restrain their liberality. One incident occurred which I shall never forget. In calling over the names, to ascertain how much they could give, I happened to call the name of ‘Fitzgerald Matthew.’ ‘I am here sir,’ he instantly replied; and at the same time I saw him hobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket and took out a handful of silver wrapped in paper, and said with a lovely kind of abruptness, ‘That’s for me, massa.’ ‘Oh,’ I said, ‘keep your money at present, I don’t want it now; I only wanted to know how much you could afford to give; I will come for the money another time.’ ‘Ah, massa,’ he replied, ‘God’s work must be done, and I may be dead;’ and with that he plunged his hand into another pocket and took out another handful of silver, and said, ‘That’s for my wife, massa.’ Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, ‘That’s for my child, massa;’ at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether near 3£ sterling—a large sum for a poor field negro with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and have felt, and felt deeply, under their ministrations, but never have I been so impressed with any thing they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraved on my heart; let it be my motto in all that I take in hand for the cause of Christ—‘God’s work must be done, and I may be dead.’ Were I to tell you, dear brethren, of all the excellent speeches that I heard, and of all the interesting scenes that I witnessed in introducing this chapel business, I should soon fill a volume. Suffice it to say, that at the beginning of last month the machinery was fairly set in motion, with a distinct understanding that it was to continue so until its object be accomplished. So far it goes on well, and brings at the rate of £150 sterling per month, independent of pew rents and other collections. Hundreds of our people are cheerfully giving the wages of one day in the week to God, and I have no doubt as to their perseverance.”

THE  
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PLEASING GOD THE GREAT BUSINESS OF LIFE.

“*He (Enoch) had this testimony, that he pleased God.*”—Heb. xi. 5.

INFIDELS have sometimes pretended, that they should like the Bible more and should feel a stronger inclination to receive it as a revelation from heaven, if its contents were simply preceptive and hortatory; if it comprised only a requisite number of rules and motives, clearly defined, explicitly stated, and manifestly adapted to model the character, and direct the conduct of all mankind. They profess to look upon the prophetic, the historical, the biographical, and other portions of the Sacred Volume, as utterly unworthy of a place in “the Oracles of God;” and, therefore, as invalidating the claims of our Scriptures to be the adequate and accredited directory of the human race with respect to morality and religion. We should probably feel surprised at sentiments like these, were we not acquainted at all with the spiritual state of the parties by whom they are cherished and expressed; but calling to remembrance the affecting facts, that “the god of this world has blinded their minds,” and is “leading them captive at his will,” we can scarcely wonder at any thing they say, or at any thing they do, for as a man who never was favoured with the faculty of vision is not expected to appreciate aright the beautiful *works* of Jehovah, so one whose understanding is darkened, being “alienated from the life of God through the ignorance that is in him,” cannot reasonably be supposed to estimate appropriately the valuable contents of his *Word*. Such a character is always likely to “judge amiss” whenever he attempts to decide upon the merits of any thing which is spiritual and divine: it may be fairly presumed, that he will “call *evil good*, and good evil; put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter.”

Let us conceive, for a moment, of the Scriptures as constructed on the plan these “gainsayers” suggest; let us, in imagination, abstract from them every thing which is not strictly preceptive and hortatory; let all those portions be expunged which do not tell us in so many words what ought to be our creed and conduct; and what kind of a Bible shall we have then? Will it be improved or deteriorated? Will it be rendered more or less interesting and edifying? In our apprehension it would be seriously injured; made much less “profitable for doctrine, reproof, correction, and instruction in righteousness.” And are we alone in this opinion? Will

not all our readers agree with us at once? Suffer the inquiry to be pressed, Whether the *biographical sketches* the Bible contains could be conveniently dispensed with? Whether "the Word of life" would be better or worse without any narrative account of particular individuals, such as Joseph, Abraham, David, Solomon, Paul, and Peter? Would it be more or less likely to "make the man of God perfect, and furnish him thoroughly to every good work?" We anticipate the answer of all the pious: their united response would be, "The Bible is best as it is!" Give us the *whole book*, and *nothing but the book*. Such mutilations as infidels would effect might be highly detrimental to the cause of truth and virtue—the cause of holiness and God.

These remarks are offered, because the interesting words placed at the head of this article are found in a chapter which is almost entirely composed of biographical notices of many ancient worthies, some of whom were "pillars" of extraordinary strength and beauty in "the temple of the Lord." A concise description is furnished of the life and death of those worthies, and in our opinion the chapter, from this very circumstance, is peculiarly pleasing and profitable. Enoch, "the seventh from Adam," and the father of Methusaleh, is found upon the list; and we are here supplied with a very brief, but comprehensive description of his career of exemplary holiness, and his miraculous removal "from this present evil world." "By faith Enoch was translated that he should not see death, and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God."

The attention of our readers is respectfully invited to a few remarks upon *the holy life* of this illustrious patriarch,—"He had this testimony, that he pleased God." It was the predominant desire of his heart to approve himself to Jehovah. This was the object he constantly kept in view, and at which he directly aimed in all his exercises and undertakings: his mind was firmly fixed upon it as the business of his life, as the highest duty he was able to perform, as the most appropriate and satisfying felicity he could possibly enjoy; and he *actually accomplished* the simple, but sublime and delightful purpose of his soul, for it was not merely testified that he wished, and tried, and strove, with all his might to please God, but that he really succeeded in doing so. The Divine Being *did* look down upon him with gracious complacency, and *did* bestow, accordingly, very signal benedictions. Reflect, for a moment, on this *testimony*, and say if it is not the most honourable that mortal man could possibly receive. What could have been witnessed of Enoch which would have displayed so abundantly the clearness of his mental perception, the soundness of his understanding, the integrity and moral greatness of his soul? Suppose it had been witnessed that "he pleased himself," that he walked in the way of his own heart, made the natural propensities of his own mind the rule and motive of his habitual conduct, was governed by feelings of predominant selfishness, or views of immediate expediency, irrespective of the laws of Jehovah, and reckless of divine approbation. Or suppose it had been testified that he pleased his fellow-creatures, by constantly conforming to their wishes, and ministering to their carnal pleasures, by walking "according to the course of this world," and "following the multitude to do evil." If either of these had been the testimony concerning the patriarch, how ignoble and insignificant comparatively he would have seemed; how different a position

he would have occupied, and how much less deserving he would have been of human, angelic, and divine commendation. Surely no description could be supplied of any individual which would make him appear so truly illustrious and praiseworthy as these few plain, but very expressive words, "he pleased God." How widely different, how diametrically opposite is this testimony, to that which truth and justice would dictate concerning the greater part of mankind in all ages of the world. If an account were furnished of myriads of men, equally laconic, and yet equally veracious, with that of Enoch in the passage under review, would it not be something of this description, "They insulted God," "they blasphemed God;" while of myriads more it would be, "They forgot God," "they neglected God;" and Oh! of how very few, comparatively, could a faithful biographer conscientiously report, "They endeavoured with vigour and fortitude, with uniformity and success, to serve and please the Lord." Enoch, however, was one of this little band; and well, eternally well, will it be for us, my readers, if we "walk by the same rule, and mind the same thing." We are not expressly informed who it was that made this memorable attestation respecting the patriarch, nor is it necessary we should ascertain: perhaps it was his own conscience, perhaps it was several of his fellow-men, perhaps it was one or more of the angelic host, or perhaps it was the blessed God himself: *probably it was all these in happy combination.* His own conscience might testify that he constantly *studied* to please the Almighty: his fellow-men, who were conversant with his principles and conduct, might declare to him, and to each other, their firm conviction, that he had succeeded according to the prevailing desires of his soul in securing the favour of his Maker; an angel from heaven might appear to inform him that his was exactly the kind of character which Jehovah approved; while the Eternal Spirit might expressly witness in his very soul that he was really "a child of God, and an inheritor of the kingdom of heaven."

Having offered these explanatory remarks upon the passage, we would now affectionately entreat our readers to fix upon pleasing the Almighty as the great business of their life. Every adult individual who is capable of independent thought and action, has some one leading object continually in view for which his schemes are constructed and executed, for which his energies are plied and expended, and at which he aims in his spontaneous movements and undertakings. Mankind, however, are not all agreed at present as to what is the *chief good*; hence they are considerably divided in their projects and designs. Some are in pursuit of one thing, others of another, but all are seeking after something which they deem highly valuable and desirable. The principal object at which many people aim, is their own immediate convenience and pleasure. In the manner of spending their time, and laying out their money; in deciding upon the place of their abode, and the persons with whom they will associate, they are guided by a supreme solicitude to accommodate and gratify themselves; their inquiry is not, How shall we please our Maker most, and render most efficient service to his cause? but, How shall we please ourselves most? where must we reside? with whom must we confederate? in what manner must our time and our property be disposed of so as to insure the largest revenue of gratification and advantage to ourselves? The object at which others are habitually aiming, is the gratification of their fellow-men; they live and act to subserve the pleasure of their cotemporaries, and their successors in the

world. How many statesmen, warriors, travellers, poets, and even preachers, have studied and toiled, consumed their bodily strength and mental vigour, sacrificed their comfort, and even shortened their lives, that they might minister to the carnal and intellectual entertainment of other people, while they had no intention or expectation of pleasing and glorifying the Lord of all.

Now it is very derirable that none of us, my readers, should belong to either of these classes. Since both of them, in our apprehension, are to be peremptorily condemned, let *us* be actuated by better motives, let *us* have higher and more laudable aims. When we rise from our bed on each succeeding morning, let us first of all consider, with becoming seriousness and solicitude, how we must act throughout the day to promote the glory of our Maker most effectually, and enjoy his gracious benediction; and before we close our eyes to sleep at night, let us "judge ourselves," with all impartiality, to discover wherein we have been either remiss or transgressive; then let us frankly confess all the iniquities and irregularities of which we convict ourselves, imploring pardon for the past in the name of Jesus, and renewing our resolves in dependance on his promised grace to be entirely and eternally the Lord's. Let such be our principles and practices while we sojourn upon the earth, thus our character will be fair and lovely, our "peace will flow like a river," and our prospects for eternity will be most beautiful and transporting. The most honourable testimony we *can* receive in life is this, "*They pleased God*;" the most laudatory epitaph which *can* be placed on our tombstone after death is this, "*They pleased God*;" and if any biographical notice of us shall be published to the world, the writer of it *can* utter *nothing* which will more redound to our lasting honour and praise among the wise and the good than this, "*They pleased God*." May all of us be worthy of such signal and superlative eulogium. It would be easy for us to assign several weighty and sufficient *reasons* why we ought thus to do the will of Jehovah, and seek his gracious favour; but probably those reasons will suggest themselves to the minds of all. We might also advert to the *means* by which these important objects may be accomplished; but as the Bible is in the hands of all, and is so "profitable for doctrine, reproof, correction, and instruction in righteousness," we will not enlarge upon them, but conclude our address with the well-known lines of a christian poet:—

"He lives, who lives to God alone,  
And all are dead beside;  
For other source than God there's none  
Whence life can be supplied.  
"To live to God is to requite  
His love as best we may,  
To make his precepts our delight,  
His promises our stay."

Y. F.

## EXPOSITIONS OF JAMES II. 19.

## No. I.

[The following expositions have been submitted; and as they are somewhat different in the manner in which the subject is taken up, it has been thought best to insert both of them. The variety of remark will, we doubt not, be interesting to our readers.—ED.]

DEAR SIR,—Your Correspondent X. wishes for an exposition of James ii. 19. Should you approve of the following observations, they are at your service.



“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”—James ii. 19.

This epistle was written, not by James, the brother of John, who was put to death by order of Herod, but by James, the son of Alpheus, the brother, or near relation of our Lord. It was addressed “to the twelve tribes scattered abroad;” i. e., to the Jewish race. It is evident from the Acts of the Apostles, that multitudes were scattered abroad before the destruction of Jerusalem. Hence wherever Paul went, in Cyprus, Phrygia, Asia, Macedonia, Greece, or Italy, he found synagogues of Jews. One great error into which the Jewish christians had fallen was this, they fancied that the *bare belief* of the doctrines of the Gospel would save them, whatever might be their general deportment. To convince them of their error, the apostle compares the faith of such a believer to the conduct of a man, who in words expresses great compassion for the poor and the wretched, and yet does nothing to alleviate their sufferings. “What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body? what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.” See verses 14—20. True faith is a living principle, which works by love, and purifies the heart; but the faith which does not produce love and good works, is no better than the faith of devils, for they believe the being of a God, and they tremble too. Thus **THEIR** faith influences their conduct, and leads them to tremble at the power they cannot resist: but they are totally destitute of love to God or man; and unless *our* faith be of the right kind it will avail us nothing. Faith and practice are the two great principles of our holy religion that cannot be separated:—

“They are soul and body, hand and heart;  
What God hath joined let no man part.”

I. There is one God. This is a truth so plain and reasonable, that people of every age and nation have received it. It lies at the foundation of our holy religion, and it is *only* “**THE FOOL** that hath said in his heart there is no God.”

1. The works of the Almighty bear universal testimony to his existence. His eternal power and Godhead are clearly visible “by the things that do appear.” These bear an irresistible testimony to his existence, and render the heathen inexcusable who do not fear and worship him. Paley, in his “Natural Theology,” (a book which all our young friends should read,) states the following case:—He supposes a man to be crossing a heath, and he finds a watch on the ground. Upon examination, he finds a box, containing a spring, which by its endeavour to relax itself turns round the box. He next finds a flexible chain, which communicates the action of the spring from the box to the fusee. He then perceives a series of wheels, the teeth of which catch into each other, conducting the motion from the fusee to the balance, and from the balance to the pointer; and the whole is so managed as to show the progress of time, and point out the hour of the day, and the minutes of every hour. Now supposing the use of the watch to

be understood, must not every man of common sense who examines it conclude, that the watch had a maker, that he had a design in making it, and that he had so contrived every part of the machine as to answer his purpose? What should we think of a man, who after fully examining the parts and purposes of the watch, should say, 'No art or skill was concerned in the business.' Should we not say, This is amazingly absurd? Yet this is Atheism.

In all the works of creation we can trace an Almighty hand, "The heavens declare his glory, and the firmament showeth forth his handy work." "Sun, moon, and stars convey his praise." Whether we study the mightiest or the meanest of God's works, we can easily discover infinite wisdom associated with unlimited power, matchless skill united with pure benevolence and love. But while we may be fully convinced of the existence of a Deity from the visible things of created nature, we have additional evidence of his glorious perfections in the writings of the Old and New Testaments. Here we are taught to believe that God is a Spirit, perfectly holy, almighty, infinitely wise and good, eternal, unsearchable, unchangeable, and independent: that "he only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, nor can see." Without the aid of revelation, we might have been involved in the profoundest ignorance of the true character of God; but "the lines are fallen unto us in pleasant places," and we are taught to cherish those convictions of his character which are most consistent with his will.

2. There is *but one* God: "Thou believest that there is *one* God." This is a doctrine acknowledged by every man who receives the Bible as a revelation of the divine will. The gods of the heathen are not only very stupid and unmeaning, but also very numerous. It was said of the ancient Romans, that they had more gods than men: they made gods of almost every thing. Our excellent friend, Mr. Stubbins, amongst other questions, proposed the following to a candidate for baptism, "Do you renounce all regard for the gods and goddesses of this land, and trust for salvation wholly in the Lord Jesus Christ?" His reply was this, "Yes: Bramha, Vishnu, Seeb, and the *three hundred and thirty-three millions of gods*, with all the wooden, stone, and various graven images, I trample for ever under my feet, and take refuge only in the Lord Jesus Christ." Here we see the palpable folly of idolatry, and the importance of Christianity, which teaches us that "there is none other God but one," and commands us to worship him only.

II. It is *important* to believe the existence of God: "Thou believest that there is one God; thou doest well." It is better to do this than to be an Atheist: far more rational and becoming. He who says "there is no God" must be a fool; the scheme that he advocates is the dictate of an evil heart, corrupting the whole moral character; it is productive of all that is abominable, and precludes the performance of any thing that is good.

Faith in God is essential to true religion. We might as well attempt to build without a foundation, to reason without premises, to breathe without an atmosphere, as to honour the Deity without faith. "Without faith it is impossible to please God." "He that believeth not shall be damned." "He that cometh to the father must believe that he is, and that he is the rewarder of them that diligently seek him." Those, then, that believe in the existence of one God do well, they make a right use of their reason, look through nature unto nature's God, can trace the connexion between

cause and effect, and can see a divine hand impressed in every thing in heaven above, and earth beneath. Thus far all is well. But,

III. The faith that does not produce a holy life will avail us nothing. Thus we are told in the context, that "faith, if it hath not works, is dead, being alone." Nothing can be more futile than the most correct system of religious opinions, if our faith has no influence on the heart, and fails to produce a holy life and conversation. *Saving* faith, is that living and active principle by which we accept the Lord Jesus Christ as our Saviour, fly to him as our refuge, trust in him as our friend, feed upon him as the bread of life, place an humble reliance on his mercy and power, and with full purpose of heart, submit ourselves to his spiritual government. This is the faith that works by love, that purifies the heart, and produces the lovely and heavenly fruits of holiness, charity, peace, and joy. Everything in christianity is directed to *practical* purposes, and in the day of righteous retribution it will not only aggravate our condemnation to have heard, understood, and approved of God's word, and yet to have disobeyed its injunctions. This is strikingly illustrated in the passage under consideration, "The devils also believe and tremble." There is no infidelity in hell; all its inhabitants are believers, and their faith is an important ingredient in their misery. None doubt the existence of a Deity there, neither do they call into question the truths of revealed religion. The devils are sad monuments of Jehovah's power which hurled them over the battlements of heaven into the lowest depths of the bottomless pit. They believe God's justice and immutability—their torments prove both the one and the other. They believe in Christ, both as it regards the dignity of his person, and the efficacy of his atoning death. There is no Socinianism in hell: but alas! for devils, their is no Saviour; the atonement does not extend to them; for them no Saviour pleads in heaven, but "he hath reserved them in everlasting chains under darkness, unto the judgment of the great day." Well may they tremble: but this they do, not out of reverence for his character, but hatred and opposition to the God, on whom they believe. And then they tremble at the idea of the resurrection morn, the judgment day, when they shall be completely crushed by an almighty arm, shall stand exposed to all the terrors of Jehovah's wrath, and shall ever vainly wish for utter death. "Oh how fearful a thing will it then be found to fall into the hands of the living God!" The devils believe this and tremble."

What a mercy it is that we have so clear a revelation of the divine will! We have not to grope our way through the thick darkness of nature's night. We have the light of life, "here a little and there a little, so that he that runs may read." We can read and hear in our own tongue the wonderful works of God. We have the means of grace, the ordinances of the sanctuary, the counsels of the pious, the influences of the Holy Spirit. Truly "ours is a goodly heritage." "Blessed are our eyes for they see, and our ears for they hear; for verily many prophets and righteous men have desired to see those things which we see and have not seen them, and to hear those things which we hear and have not heard them."

How necessary is it that we make a right improvement of the privileges we enjoy. Let us remember the maxim of our blessed Lord; it is one that commends itself to our judgment and conscience, "Where much is given much also is required." O let it not be more tolerable for Tyre and Sidon, for Sodom and Gomorrah, in the day of judgment than for us.

“Freely we have received, freely let us give, that we may adorn the doctrine of God our Saviour in all things.”

Finally. How carefully we should examine ourselves whether our faith be of the right kind. We see it is possible to believe and yet to be lost, for “the devils believe and tremble.” Is our faith living and operative? Does it lead us to embrace Christ, to love him, and to render a willing and cheerful obedience to all his commands? The fruits of genuine faith are precisely the same as the fruits of the spirit; which are love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance: “against these there is no law,” and they that practice these things shall never come into condemnation. May we all pray the prayer of faith, live the life of faith, fight the good fight of faith, and at last receive “the end of our faith, even the salvation of our souls.”

That this, Mr. Editor, may be the happy portion of all your readers, and especially of your esteemed correspondent, whose request has occasioned the preceding observations, is the earnest prayer of

Yorkshire.

Your's very cordially,  
W. B.

## No. II.

“*The devils also believe, and tremble.*”—James ii. 19.

AMONGST the fatal errors which prevail in the world in reference to true religion, there are two which especially attracted the attention of the apostolic writers. They are so opposite and contradictory, that they require to be placed in juxta-position to be seen to advantage. *One* is an error that arises from the self-sufficiency of men, and consists in a reliance on our own good works as the means of acceptance with God. Those who cherish this error, disregard the humbling truths of the Gospel, entertain high notions of their own excellence, and, like the ancient Pharisees, “being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.”—Rom. x. 3. The *other* is an error equally destructive of true religion. It consists in a mere cold and inoperative belief of divine truth, while there is no attention to the duties and graces of the christian life. Those who delude themselves by this error, because they read, “A man is justified by faith, without the deeds of the law,” rest in the mere speculative assent to Scripture truth, and act and live as persons in all respects uninfluenced by the grace of God.

Both these errors are fatal, and are indicative of an unsanctified state of heart. The former leads us to neglect the only means of salvation; the latter to disregard its influence: he who relies on his own works, is ignorant of the nature of truth; he who depends on an inoperative belief of it, is unacquainted with its power: the former has no knowledge, the latter no feeling: the one is going to perdition for not receiving God’s testimony of his Son; and the same end awaits the other for treating it as an affair of no practical and experimental consequence, or turning it into licentiousness.

These errors are both frequently exposed in the New Testament. As regards the former, see Rom. iii. 19—24; x. 1—5, 10; Gal. iii. 16, 21. In reference to the latter, we are told that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”—Rom. i. 8. Paul complains of such, and says, “For many walk, of whom I have told you often, and now tell you

even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—Phil. iii. 18, 19. See also the admonition to the Romans, Rom. vi. 11—16.

It is to the last error that St. James refers in this chapter; and his object is to show *The entire uselessness of a mere speculative and inoperative belief of divine truth for all the purposes of religion and salvation.* He does this in a very conclusive manner. He shows that true, saving faith is essentially an active principle, which will ever display itself in the life. He sustains this idea by reference to Abraham and Rahab, and by a comparison of a living man with a dead body; and thus proves that inoperative faith is like none at all, "For as the body without the spirit is dead, so faith without works is dead also." In this passage he alludes to the fallen angels, of whose final doom no question can be fairly raised, and of whose hostile character there is no doubt; and presenting them as a case in point, says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble." v. 18.

In order that we may feel the force of this allusion, let us examine its character, justify its application, and enforce its lesson.

I. "The devils believe."

The devils are well acquainted with, and fully believe, *all the fundamental truths of religion.* They were once angels of light. Their first estate was one of glory and honour before the throne of God. They then had better opportunities of knowing God than we. Their knowledge of his holiness, his majesty, and his infinite perfections, must therefore be vastly beyond ours. And though they are now fallen and malignant beings, their intelligence remains. If the mere knowledge of God was a good, and though inoperative, productive of good, they are in advance of us: they have a wider range of observation than has fallen to the lot of any amongst men.

*They also know the character and work of Christ.* Even when he appeared on earth they knew him; but he suffered them not to speak. They instigated the Jews to crucify Christ; but they soon knew and believed that the death of Christ was atoning, and designed for the redemption of the world. They have a better knowledge of the method of salvation, a deeper insight into its divine adaptation to the wants of man and the honour of God than have many christians, and as firm a conviction of its reality as is possible. If, then, a mere inoperative knowledge of these truths would do good, why not to them?

They have a more enlarged knowledge and conviction of *the awful realities of eternity*, than it is possible for man in the present state to possess. They know what heaven is, for they have dwelt there: they have shared its glories and its joys. They know too what hell is, for they have felt its pangs in the conscious displeasure of God, and they have a trembling conviction of the reality of that eternal darkness which awaits them. "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" So that there is no truth in religion with which they may not be supposed to be better acquainted than we, and of which they have not a firmer conviction. But they are still unhappy, hostile to God, and sunk under his displeasure; and so are all they whose faith is without fruit.

II. But let us *justify the application of this case to the question before us*. This we may do by considering the comparative degrees of knowledge possessed by each party. The speculative believer esteems himself secure because of the correctness of his creed. He regards himself as holding the truth of God. He knows much of Theology as a science; can dispute with correctness and force on the truths and doctrines of the Gospel, and is well acquainted with the Scriptures. If this alone will save him, devils are more secure than he. They know more than he does; and would be able to dispute more forcibly than he on speculative theology, if they had the opportunity. But they are not benefited by their knowledge: the same may be said of the speculative believer.

We may *justify it by a comparison of its effects*, The mere speculative believer looks on the truths of religion as a theory, and no moral effects are produced in his heart and life. He believes in the authority of God, but does not obey it; in the majesty of God, but does not worship him; in the justice of God, but does not fear him; in the benevolence of God, but does not love him. He believes in the work of Christ, but does not lay it to heart; in the wonders of his love, but is not constrained to live to him. There is a want of connexion between his understanding and his heart: a fearful apathy is in his soul; so that though he sees the most arousing realities, he is not startled; though he beholds the most enchanting beauty, he is not charmed; though he hears the most solemn truths, and theoretically believes them, he does not feel. Why, the devils do no less. They believe, and do not obey; they know God is holy, and do not love him: indeed, they display more practical regard than such men; they do tremble when they believe, whereas, these "only believe."

We may also justify it by a reference to an *obvious objection which may be raised against this mode of argument*; viz., "That the Gospel of Christ was not intended for devils, and is not offered to them, and that therefore they have no opportunity of enjoying salvation through faith." True it is, that Christ "took not on him the nature of angels, but the seed of Abraham." He did not propose the salvation of devils. But what benefit has the speculative believer from this concession? The truths of the Gospel produce no more effect in his mind than they do in the minds of fallen angels. They do not purify his affections, lead him to deny ungodliness and worldly lusts; incline him to love God, live to Christ, or aspire after perfect holiness in the fear of the Lord. And if they produce no more effect on his affections and conduct for whom they are provided, than they do on the affections and conduct of fallen spirits for whom they are not provided, what reason has he to regard himself as interested in their blessings? Can they save him if they do not sanctify him? Can they lead to heaven above, him whom they do not bring to God on earth? The blessings of the Gospel were designed for men, and not for angels; but is it not equally true, that they were designed to sanctify, to estrange from sin, to bring nigh to God, and to renew? The faith that is connected with salvation, is that which "works by love, purifies the heart," and "overcomes the world." It is this which makes men like God, and gives the privilege and spirit of adoption.—John i. 12, 13. That which is as inoperative in man, to all purposes of sanctification, as it is in devils, is also necessarily as inoperative for salvation.

III. Let us, finally, *enforce its lessons*.

The solemn admonition of the text applies itself to every practical unbeliever. Is the reader one? You would be shocked to be told you were

not a christian; you profess to believe in christianity, and yet you live in sin. What benefit can you expect from thus holding the truth in unrighteousness? Alas! what thousands are deluding themselves in this way. O be alarmed, and tremble. "Tremble, ye careless ones." The time will come when it will be fulfilled, "Woe unto them that call evil good, and good evil," &c. Now seek God with your whole hearts, pray for the Spirit, and live.

It applies to the conscience of *every professor*. You profess, do you practice godliness? Has it power over your heart? Does it regulate your life? Or are you, while professing Christ, living to yourselves? Examine yourselves: "many will say at that day, Lord, Lord," "and then I will profess to them, I never knew you."

It gives direction to the inquirer. Seek God, his spirit, and grace: make your religion an affair of the *heart* as well as the *mind*. Seek to know Christ, that he may "fulfill in you the good pleasure of his goodness, and the work of faith, with power."

RESPONSOR.

### THE DELUGE.

A CORRESPONDENT in your March No. inquires, whether "The fishes were preserved alive at the Deluge?" As no answer has appeared to this query, perhaps you will allow the following to appear as a reply to a natural inquiry, extracted from Dr. Pye Smith's "Lectures on the Relation between the Holy Scriptures and Geological Science," which are a most valuable contribution to Theological literature. I would intimate at the same time, that the opinions here advanced are by no means new. Bishop Stillingfleet took the same view upwards of a century ago. Mr. Pool, Rosenmüller, Le Clerc, and probably others. We shall all concur in the sentiment of Plutarch, "Than Truth, no greater blessing can man receive, nor God bestow."

Yours,

J. R.

Suffolk, October 6th.

"Fifteen hundred years after the creation of man, the Divine testimony was, 'The earth was corrupt before God, and the earth was filled with violence.' The expression, 'before God,' denotes a contempt and defiance of the divine majesty. It is also evident that 'the earth' is put, by a frequent Scriptural metonymy, for the inhabitants of the earth; whence it is reasonable to infer that the universal terms employed have reference to mankind, the subjects of guilt. The fact of the deluge is the most ancient and credible in the world. The histories and traditions of all nations, ancient, and of modern discovery, furnish ample proof that this great event is indelibly graven upon the memory of the human race. The ancient systems of mythology and polytheism are filled with idolatrous commemorations of the deluge. The geological difficulties are not the only ones which present themselves, in relation to the admission of a strictly *universal deluge*, and some of the circumstances which are *commonly supposed* to be affirmed or implied in the sacred narrative. The mass of water necessary to cover the whole globe to the depth supposed, would be in thickness about five miles above the previous sea level. This quantity of water might be fairly calculated as amounting to eight times that of the seas and oceans of the globe, in addition to the quantity already existing. The questions then arise, 'Whence was this water derived? and how was it disposed of after its purpose was answered?' These questions may indeed be met, by saying, that the water was created for the purpose, and then annihilated. That omnipotence could effect such a work, none can doubt; but we are not at liberty thus to invent miracles; and the narrative in Genesis plainly assigns two natural causes for the production of the diluvial water; the incessant rain of nearly six weeks, called in the Hebrew phrase, the 'windows of heaven,' that is, of the sky; and the breaking up of all the fountains of the great deep.' By the latter phrase some have understood that there are immense reservoirs of water in the interior of the earth,

or that the whole interior is a cavity filled with water—a notion which was excusable a century ago, but which from the amplest evidence we now know to be an impossibility.

“But we are especially called to take notice of the terms used in the sacred narrative, which appear to exclude the idea of a violent and sudden eruption; and to present that of an elevation, and afterwards a subsidence, comparatively gentle, so that the ark was lifted, floated, and borne over the awful flood in a manner which we might call calm and quiet, if compared with an inburst of the sea by the immediate breaking of a barrier. The words are, ‘The waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.’ In relating the subsidence, the words used are such as remarkably suit the conception of a large body of water undergoing a process of evaporation from the surface, and of a gradual drawing off by outlets beneath: ‘God made a wind to pass over the earth’ (any expression which definitely conveys the idea of a local field of operation; extensive it might be, but totally inapplicable to the surface of the whole globe), ‘and the waters assuaged. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually (literally, *going and returning*): and after the end of the hundred and fifty days the waters were abated.

“If we suppose the mass of waters to have been such as would cover all the land of the globe, we present to ourselves an increase of the equatorial diameter by some eleven or twelve miles. Two new elements would hence accrue to the actions of gravity upon our planet. The absolute weight would be absolutely increased, and the causes of the mutation of the axis would be varied.

“I am not competent to the calculation of the changes in the motions of the earth which would thus be produced, and which would propagate their effects through the whole solar system; and indeed to the entire extent of the material creation: but they would certainly be very great. To save the physical system from derangements, probably ruinous to the well-being of innumerable sentient natures, would require a series of stupendous and immensely multiplied miracles.

“Again, pursuing the supposition, the ark would not remain stationary: ‘it went upon the face of the waters.’ Its form was adapted to secure slowness of motion, so that it should float as little a distance as possible from the place of human habitation. But, by the action of the sun upon the atmosphere, currents would be produced, by which the ark would be borne away, in a southerly, and then a westerly direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impossible in the time, even if it had possessed the rate of going of a good sailing vessel. It might, perhaps, advance as far as the middle of North Africa, or the more westerly part; and *there* it would ground, at the end of the three hundred days.

“Upon the supposition that the words of the narrative require to be understood in the sense of a strict and proper universality, another difficulty arises with respect to the preservation of animals. Ingenious calculations have been made of the capacity of the ark, as compared with the room requisite for the pairs of some animals, and the septuples of others; and it is remarkable, that the well-intentioned calculators have formed their estimate upon a number of animals below the truth, to a degree which might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species at most, as in general they show the most astonishing ignorance of every branch of natural history. Of the existing mammalia (animals which nourish their young by breasts,) considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these, and all other classes; of insects (using the word in its popular sense), the number of species is immense, to say one hundred thousand would be



moderate: each has its appropriate habitation and food, and these are necessary to its life, and the larger number could not live in water; also the innumerable millions upon millions of animalcules must be provided for; for they have all their appropriate and diversified places and circumstances of existence. But all land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of Islands; their preservation and provision, and the final disposal of them; without bringing up the idea of miracles more stupendous than any that are recorded in Scripture, even what appear appalling in comparison. The great decisive miracle of Christianity, the RESURRECTION of the LORD JESUS, sinks down before it.

"I cannot doubt but that some alarm and anxiety may be produced in the minds of many, by the hearing of these statements. They will be thought to be in direct contradiction to the sacred narrative; and we cannot justify to ourselves any twisting and wresting of that narrative in order to bring it into a comparative accordance with the doctrines of human philosophy. But let my friends dismiss their fears: the author of nature and the author of revelation is the same, he cannot be at variance with himself. The books of his works, and the book of his word, cannot be contradictory. On the one hand, we find certain appearances in the kingdoms of nature, which stand upon various and independent grounds of sensible proof; and, on the other hand, are declarations of Scripture which seem to be irreconcilable with those appearances, which are indeed ascertained facts. But we are sure that truth is immutable, and that one truth can never contradict another. Different parts of its vast empire may and do lie far asunder, and the intermediate portions may be covered with more or less of obscurity; but they are under the same sceptre, and it is of itself and antecedently certain that the facts of nature, and the laws that govern them, are in perfect unison with every other part of the will of him that made them. There are declarations of Scripture which seem thus to oppose facts, of which we have the same kind of sensible evidence that we have of the letters and words of the sacred volume; and which we understand by the same intellectual faculties by which we apprehend the sense of that volume. Now these appearances,—facts I must call them,—have been scrutinized with the utmost jealousy and rigour; and they stand impregnable—their evidence is made brighter by every assault. We must then turn to the other side of our research; we must admit the probability that we have not rightly interpreted those portions of scripture. We must retrace our steps. Let us resort to this renewed examination in the great instance before us.

"The expressions of universality, with regard to the extent of the deluge, are these. 'The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered.'

"To those who have studied the phraseology of Scripture, there is no rule of interpretation more certain than this,—that *universal terms* are often used to signify only a *very large* amount in number or quantity. The following passages, taken chiefly from the writings of Moses, will serve some instances. 'And the famine was upon all the face of the earth; and all the earth came to Egypt, to buy from Joseph, for the famine was extreme in all the earth;' yet it is self-evident that only those countries are meant which lay within a practicable distance from Egypt, for the transport of so bulky an article as corn, carried, it is highly probable, on the backs of asses and camels. 'All the cattle of Egypt died;' yet the connexion shews that this referred to some only, though no doubt very many, for, in subsequent parts of the same chapter, the cattle of the king and people of Egypt are mentioned, in a way which shews that there were still remaining sufficient to constitute a considerable part of the nation's property. 'The hail smote every herb of the field, and brake every tree of the field;' but, a few days after, we find the devastation of the locusts thus described, 'They did eat every herb of the land, and all the fruit of the trees, which the hail had left.'—*Dr. Smith's Lectures*, pages 98, 120.

Many other important arguments are brought forward by the above learned and pious divine, to prove the deluge was not geographically universal, but extended only as far as mankind. Such being the case, it leaves no room for the query of Simplex.

### JUBILEE SERVICES AT DERBY.

SEVERAL interesting services were held at Derby, in August last, to commemorate the formation of the Baptist Church, Brook Street,—just fifty years ago.

Saturday, August 21st, was the fiftieth anniversary since the nine persons were baptized and united in christian fellowship, who formed the nucleus of both of the present General Baptist Churches in Derby, as well as of all our other Churches north of Derby, in the county. This baptism was the first that had taken place in Derby, we believe, from time immemorial.

On the above evening, therefore, a public prayer-meeting was held in the Brook-street Chapel, and an address delivered by the pastor, with special reference to the Lord's goodness to the Church through all those series of years. Early in the following morning a number of friends again met to address the throne of grace, and supplicate the Divine blessing on the services yet to ensue. Next followed the public morning worship, on which occasion six persons owned their Lord in baptism. In the afternoon the Lord's-supper was administered. The members of both the other Baptist Churches in the town, having been specially invited to unite with the Brook-street friends in that service, the chapel was nearly filled, below and above, with the disciples of Jesus, celebrating his dying love. Mr. Pike, and Mr. Ayrton jointly conducted the service, and many felt it good to be there. In the evening, Mr. Pike preached a serious and affectionate sermon to those who had not joined the Church of Christ, from Jeremiah 1. 5.

On the Monday afternoon, upwards of 750 took tea together in the grounds connected with the mansion in St. Mary's-gate, purchased by the Brook-street friends for a chapel.\*

A concluding service was held the same evening at Brook-street, when the chapel was crowded to excess. Mr. Lewitt, (missionary student) prayed, and addresses were delivered by Mr. Ayrton, Mr. Josiah Pike, and the pastor of the Church, who gave an historical sketch of the Baptists generally, and some interesting information respecting the rise and progress of the cause at Brook-street. Upwards of 1000, it appears, have been baptized since the formation of the Church; more than 400 are now in fellowship; some have, from time to time, removed to other Churches, and many have fallen asleep in Jesus. To some of these last, affectionate reference was made, and it was no unpleasing exercise of the imagination to suppose, that their disembodied spirits hovered over the place, and, (if blest spirits are susceptible of an augmentation of their joys) felt their joys increased at witnessing such a scene. One circumstance connected with the concluding service afforded to many peculiar satisfaction. It is well known that the cause at Sacheverel-street rose out, of what Mr. Ingham of Belper would call, "a woful rupture and rent" in the sides of the Brook-street Church. This wound, it is trusted, has long been healed, but had it been otherwise, it is impossible to conceive that any heart could continue to rankle after the reciprocation of expressions of fraternal regard which passed between the two pastors on this occasion. The recognition of brotherhood expressed by them was evidently *felt* by their respective people: a flame of christian love was enkindled, and the sentiments of the psalmist were realized, when he says, "Behold how good and pleasant it is for brethren to dwell together in unity."

\* The Editor of the Repository will understand us when we say, that these grounds, though in the centre of a large town, yet nearly surrounded as they are with tall trees and covered with umbrageous shrubs, did, perhaps, remind some of us of the "groves of Academus," *dreaming*, alas! as some of us were, that there, possibly, might shortly be the "school of the prophets."

The history of the Brook-street Church is well calculated to encourage weak small Churches. The nine individuals who formed its foundation were, generally, if not without exception, poor and obscure persons; and of their efforts, no doubt the Tobiah's of the day would say, "That which they build, if a fox go up he shall even break down their stone wall." It was impossible that any could foretel, and probably few, even of the most sanguine, expected that results so important and extensive as have been already realized, would transpire from the influence and labours of this handful of despised christians. And for several years it appeared exceedingly doubtful whether or not the infant society could live. It was mainly supported by two or three of the Churches in the Midland district (chiefly, we believe, Castle Donington and Melbourne) and some of our aged friends in those Churches well remember its being a matter of grave and repeated consideration at their quarterly Conference, whether it ought not to be altogether abandoned. A friend of the writer's, lately gone to his rest, and who had been connected with the Church during by far the greater part of its existence, once told him, that when he first became acquainted with the members they appeared so poor and depressed that his sympathy was excited for them, and that to encourage and help them was at first his ruling motive in attending their meetings, rather than any regard for his own spiritual interests. This friend was at the time only a journeyman printer, earning, perhaps, fifteen shillings per week; but the good, and incorruptible seed was still sown, and the unsophisticated truths of the Gospel were, by unsophisticated men, proclaimed from Sabbath to Sabbath, and from year to year. Encouraged by the promises of the Bible our friends persevered, till those who had "sown in tears" began to "reap in joy." From a small and inconvenient room they removed to a chapel, which they had been encouraged to erect, and which, with the exception of several subsequent additions, was the present Brook-street Chapel.

Rather more than thirty years ago Mr. Pike settled among them: he came, as did Paul to Corinth, "Not with enticing words of man's wisdom, but in demonstration of the spirit and of power;" and every one knows that he has ever continued to preach the Gospel with exemplary fidelity, plainness, and pathos, and that remarkable success has attended his ministry. As stated above, the present number of members is upwards of four hundred; and when the new place of worship is finished, they will have chapel accomodation in Derby, for nearly, if not quite, two thousand persons. Truly it may be said "What hath God wrought!"

Derby.

R. P.

## CORRESPONDENCE.

### REPENTANCE.

MR. EDITOR.—If your correspondent Peto, will turn to "Webster's English Dictionary," he will find that the verb *repent*, is derived from the French, *repentir*, and that from the Latin, *re* and *pœniteo*, which last is derived from *pœna*, pain; in Greek, *poine*.

The noun *repentance* is thus defined:—

1. Sorrow for any thing done or said: the pain, or grief, which a person experiences in consequence of the injury or inconvenience produced by his own conduct.

2. In *theology*, the pain, regret, or affliction, which a person feels on account of his past conduct, because it exposes him to punishment. This sorrow, proceeding merely from the fear of punishment, is called *legal repentance*, as being excited by the terrors of legal penalties, and it may exist without an amendment

3. Real penitence, sorrow, or deep contrition for sin, as an offence and dishonour to God a violation of his holy law, and the basest ingratitude towards a being of infinite benevolence. This is called *evangelical repentance*, and it is accompanied and followed by amendment of life.

*Repentance*, is a change of mind, or a conversion from sin to God.—*Hammond*.

*Repentance*, is the relinquishment of any practice, from the conviction that it has offended God.—*Johnson*.

Allow me just to add, that in the Greek Testament two terms are employed to denote repentance:—

1. *Metamelomai*, which signifies primarily, to *change one's care, &c.*; hence, to *change one's mind or purpose*, after having done anything, to repent, feel sorrow, remorse. This is used Matt. xxvii. 3., of Judas.

2. *Metaneo*, signifying primarily, to *perceive afterwards, to have an afterview*, and hence, to *change one's views, mind, purpose*. In N. T., to *change one's mind, to repent*, implying the feeling of regret, sorrow. This is the term most commonly used. It implies pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ.—See *Dr. Robinson's Greek Lexicon*. E.

### REPENTANCE.

DEAR SIR,—Impressed with the conviction that thousands in our highly favoured land are living and dying without giving any evidence of their being the subjects of true repentance, and many, it is to be feared, not even having clear scriptural views as to the nature of this fundamental principle of religion, allow me to present to your notice a few remarks in reply to a query requesting the etymology and definition of the term repentance.

There appear to be several words used by the sacred writers to express this term; the two following of which, are almost, if not quite, exclusively used by Christ and his apostles, *metamelia*, and *metanoia*. The former of these evidently means, in a literal point of view, a mere after concern, and is used, not to express that scriptural repentance necessary to salvation, but more commonly to express mere remorse and sorrow of mind. Hence we read in Matt. xxvii. 3, "Then Judas, which had betrayed his master, when he saw that he was condemned, (*metamelethies*) repented himself:" not that we are to understand that he became the subject of that true repentance which needeth not to be repented of; but that he experienced mere agitation, mere sorrow of mind. But something more than this is required to constitute that repentance necessary for the salvation of the soul. Hence our Lord says, "Except ye (*metanoete*) repent;" that is, except you think again of your wickedness, and except your hearts are really *changed*, "ye shall all likewise perish." So that in giving a definition of the term repentance, we may say that it means that thorough conviction of the mind, which not only excites sorrow for sin, but a sincere change of heart. Perhaps before the individual repented he was a Sabbath-breaker, or a murderer, or a Saul of Tarsus. But O how changed! He has been the subject of repentance, and by this the disposition of the most ferocious lion is changed into that of the gentlest lamb.

How beautifully is the nature of true penitence of soul described in the parable of the prodigal son, when he says, "I will arise, and go to my father." His heart is entirely changed; he perceives his miserable condition; and then comes the true repentance, when he makes the resolution in his own mind, "I will arise and go to my Father, and will say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." This, and this alone, is the genuine repentance; and whatever individuals may say in reference to their ungodly friends and relations becoming the subjects of repentance on their dying beds, it is much to be feared that by far the greater part who defer this all-important work to that period, never really attend to it at all. They may experience sorrow of mind, but of what kind? Is it from a love to the Saviour? No. Are their hearts changed? No. They feel mere sorrow and distress on the awful prospect that awaits them. But if this is synonymous with true repentance, why should the apostle say, "Godly sorrow *worketh* repentance to salvation; but the sorrow of the world *worketh* death."

But from the remarks now made, it may strike some reader that they are very similar to a definition of conversion, and probably there is in reality but little

difference; for repentance appears to be the beginning of conversion; it is the mere purpose of the soul; it is the mere change of the affections and the heart; and conversion is repentance carried out to its full extent, and this is apparent in the outward conduct of the individual. Hence the prophet says, "Let the wicked forsake his way, and the unrighteous man his thoughts, [that is repentance, the forsaking of his way and of his thoughts; now comes conversion] and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." And in proportion as a person is the subject of true repentance, will he evince in his conversion, that "old things are passed away, and that all things are become new."

Feeling quite inclined to comply with the request of the Querest, as to *conclude* remarks, I submit these to your perusal, and if they are deemed worthy a place in your periodical you are quite at liberty to insert them. J. C. J. M.

#### SELF-DEFENCE.\*

To the Editor of the General Baptist Repository.

SIR,—After, I had almost said, the awful chastisement I have received at the hands of one of your respected correspondents, and which is perhaps the most appalling castigation of which, in the memory of your readers, young or old, the pages of your periodical have been made the vehicle, I consider it quite necessary to inform any among them who may yet dare to consider themselves my friends, that I still continue to exist; and, as life and breath are mercifully left, I presume none of them, who make any pretensions to candour, will deny me the right of reply to what is curiously enough termed, a *reply to Junius*. In doing so, I shall first briefly allude to the original ground of controversy, and then pass to the immediate business of answering the letter of Machaon.†

In regard to the contents of the Wisbeach circular, I have only to say that nothing, so far as I know, has transpired in the discussion hitherto, to weaken the force of the arguments I brought forward to prove the fallacy of the representations that are there made. On the contrary, the result of the subscription offered for the purpose of carrying the object into effect, shows that I had the good fortune, in this instance, to agree in opinion with the majority of my christian friends.

The letter of Machaon is so *orderly*, and I have so much respect for the venerable signature by which it is supported, that, in attempting a rejoinder, I must be allowed to divide it, after the formality of a sermon, into *three* parts: these, in the same reverend style, I shall follow with a few reflections.

Your correspondent then,

\* This is inserted verbatim, as the writer has given his name. On the same principle we shall be willing to insert a rejoinder, when the personalities of this controversy must close.—Ed.

† For the information of the unclassic reader it may be stated, that Machaon was an ancient physician, son of Æsculapius.—Ed.

In the first place, prejudices the whole question;

In the second place, he declares he will not reply to me; and

In the third place, he attempts to do so.

Firstly.—Throughout his commencing paragraph, as far as those dreadful words, *cacoethes scribendi*, he assumes the place of the public; he takes his seat upon the bench, delivers judgment in the cause, and I need not say, passes sentence against me. I am to be condemned to silence: against this I protest, as an unmanly, unfair, and unsatisfactory mode of settling the dispute.

"Marmion, Marmion to the sky,  
De Wilton to the block!"

Is a cry which, in the roughest warfare, disgraces spectators only: chivalry never knew it to escape from the lips of a combatant.

Secondly.—In terms to which I shall apply no epithet, for their own refinement will recommend them, he asserts his determination not to examine what I have said. I hardly dare, Mr. Editor, literally repeat him; but he must bear the responsibility of the language. He will not "Dissect the unsightly and misshapen thing, to which the disordered imagination and perverted judgment of Junius have given birth." I must presume he is too proud: he considers it beneath the dignity of his patron shade to step forth from the mists and grandeur of antiquity to such a task. However, as I have not the same reason, I shall not follow his example; but comfortably draw on my sleeves, and taking scalpel in hand, proceed cheerfully to the exertion of *getting out* some aspects of the "wondrous frame" he has constructed. In doing so, I am persuaded that to display the fair proportions of its various parts, and the uniformity and adaptation of the whole, would be a luxury to any anatomist.

Thirdly.—The *reply* of Machaon opens with his own version—a version by no means destitute of eloquence—of the transaction which furnishes the subject of debate, by the help of which, as he neither contro-

verts nor alters anything which has been stated before, it is to be hoped that, in addition to our previous knowledge of the facts, we may, in time, become masters of the history. In the course of it he informs us that the seven gentlemen who signed the circular had no intention to arrogate to themselves more wisdom than falls to the ordinary lot of mortals. I am glad they had not; and I quite agree with him when he adds, that he is disposed to question whether all the wisdom of the wise centres in the academical committee, as "he is confident that several of them, with their Churches, are of their opinion relative to the mansion in question." In the midst of this flowing statement I am sorry to observe the insertion of that motto of august extraction, "Evil be to him that evil thinks." For though he may represent the morality of the kings and queens of England, I believe it stands in direct contradiction to the precepts of Him who teaches us, under all circumstances, to return good for evil. Machaon passes forward from narrative to argument, and justifies the project of a college by analogy. "The bridegroom," he says, "prepares for the reception of his bride, the merchant for his merchandize, and in the establishment, among the Wesleyans, Independents, and Particular Baptists, colleges have been erected for the reception of tutors and pupils." Any one accustomed to close thinking will immediately see that there is no resemblance or relation whatever between the ideas contained in his third clause, and those of his first and second. The chain of analogy is broken at the word merchandize; and as its whole value depends upon its holding good here, it being the point of connexion between the illustration and the object to be illustrated, the whole of the reasoning, and logical merely as it is, is not worth a straw. Had he in this breach substituted the clause, "and the tutor for his pupils," the argument would have been brought to a termination with consistency. "And where is the folly," he enquires, "in our denomination adopting a similar line of conduct?" The folly is, we cannot afford it.

The next material in the shape of argument, referring to the subject—for your correspondent may well suppose it anything but agreeable to me to encounter the smart passage with which he closes the paragraph—is that in which he makes the allegation, that the inferiority of our academies in "appearance, accommodations, and the range of education pursued in them," has driven away young men of "respectable family connexions and considerable classic acquirements." I reply, that if the young men to whom he alludes, as they rise in attainments so fall

in virtue, and acquire the flattering possession of an accomplished character only by such a miserable destitution of principle; we are better without them than with them. Let them be great; we will be honest. To give double force, however, to this consideration, he asks the convincing question, "Why are we so anxious, on important public occasions, to secure the services of ministers of other sects? Because," he replies, "their minds are more enlightened, their understandings are better informed, their judgment is sounder, and their talents are of a higher order!" To the entire sense of this passage I offer a flat denial. I say that, take a specimen, number for number, of the ministers of our connexion, either the students immediately leaving the academies, or the pastors settled over the Churches, and they are equal to any ministers in England. Let me not be misunderstood. I do not say that they are, in every instance, such learned and such useless scholars, such fascinating or such profitless companions, or such inaccessible gentlemen, as some of their more fashionable contemporaries; but I do say they are *as good ministers*. I value a machine by the work it does; and (I trust the order will excuse me) I value a minister by the good he accomplishes: he is the best man who does the most good; and I am sure the history of our ministers in this respect will bear comparison with any. They are as much respected, as truly respectable, and as successful as those of any other denomination; nor will I abate my pride in them, until Machaon brings proof positive to the contrary. Talk of "bowing down abject and couchant!" Why, my hero quarters his arms with the very emblems of his shame. In regard to the vulgar foible to which he alludes, as an evidence of the truth of his aspersion, the practise is both absurd and disgraceful; it can only exist in a state of transition from the lowest degradation and the densest ignorance; and now only occurs amongst us with a frequency that deserves the name of custom, in those Churches farthest in the rear of intelligence and improvement.

"Who but Junius, sapiently supposes that we affirmed, either directly or indirectly, that if a man can lift a hundred-weight he can lift a ton." Mr. Editor, I must refer to the circular: these are its words—"It will be just as easy to raise a large sum as a small one." These are all English words, and we can all understand them; therefore no reader need feel himself excluded from the opportunity of entering into the question, and forming his own judgment. I say the same line of reasoning will carry us to the conclusion, that it is as easy to raise £3000 as £300.

Aud what is the difference, so far as the question of difficulty is concerned, between raising money and lifting a weight? none, certainly. Then if Machaon says that we can just as easily raise a large sum as a small one, for example, £3000 as £300, I may with equal propriety say, a man can as easily lift a ton as he can lift a hundred-weight. I put it to any one, as a rational being, whether the argument in both these cases, is not parallel? But Machaon reverses the proposition. He would say, "if a man can lift a ton, and is only disposed to lift a hundred-weight, we should denominate him an idle vagabond." This sentence would carry the whole question but for one word in it; it is a very small one, and the sentence would perhaps read as well without it; it is certainly very mortifying to have such *little* impediments to contend with, but I must say this is abominably in the way. It is the word *if*. If you could get shut of that word satisfactorily, there would be no doubt about the matter, we could raise the college sure enough; but unless you can, it spoils every thing. Still, as Machaon says, he has reversed the proposition: that is something. He crosses and re-crosses the ground as prettily as may be; but there, in my opinion, the merit of the performance ends.

"The King of France, with forty thousand men,  
Marched up the hill, and then—marched down again."

So much for the arguments of Machaon. I have reserved his personalities for my *Reflections*. And what should you think, Mr. Editor, my reflections on so interesting a topic are? why, Sir, after

"Chewing the cud of sweet and bitter fancy"

ever since the appearance of his letter, they are so numerous and peculiar, that I can hardly describe them. But I will try (as I am in a skeletonizing humour) to *arrange* them a little, so that you may have some idea of the *confusion* they have created in my mind. The remarks, then, which he has seen fit to pass upon me, may be classed into those that are unnecessary, those that are untrue, and those that, alas! are founded in fact.

I. The unnecessary. The first motive he brings forward to prevent me recurring to the subject, is "respect for my own character." Now, if he has described my character with propriety—and *his powers of description*, I am sure we shall all admit are *respectable*—I fear but little respect is due to it. If his cause did not require every consideration in its favour, I think this might, with safety, have been left out.

II. The untrue. "If Junius, instead of carping at words, attempting to be witty, and imputing improper motives, had gone and done likewise, and induced others to follow his example, the building, which would have been 'an ornament to the connexion,' would have been secured as a college." I had no idea I had so much influence: I am much obliged to him for the compliment, but I should value it more if it was not deficient in an essential quality—truth. As to the misconduct which has prevented the fulfilment of his hopes, I have only to say, I never carped at words, I never attempted to be witty, I never imputed improper motives.

III. The true. Under "confirmation strong as holy writ." Machaon charges me with being a young man.

"Alas! poor Yorick!"

Here, Sir, there is no escape for me. I plead guilty. How Machaon came to know, I cannot tell; but I should have thought the *fact* of my juniority would have been a sufficient advantage without naming it. But as to the practical application, if your dignified correspondent means that because I am young, I am not to have an opinion of my own, and when I see proper occasion, am not to express it, he and I must agree to differ.

One word of advice ere we part. Should my brave antagonist again seek the field, let me suggest to him in the interval to bestow some attention on the state of his weapons. Let us have the pleasure to see him draw a sword as bright as his honour. As a brother knight of the lancet, I feel bound, in frankness, to tell him that several of his sallies this time have failed entirely because the edge of his instrument was not smooth. Such marks of negligence are a reproach to our "gentle passage of arms;" and although, having received no harm, I cannot weep for myself, I have too much that is tender in my nature not to heave a sigh over a *lily* which, having escaped with its snow unstained from the dissecting room, the fates have, for such a misfortune, doomed to defilement in the dust of our vulgar arena.

I remain, Sir,

The mutual friend of yourself

And Machaon,

FREDERICK STEVENSON.

Loughborough, Oct. 9th, 1841.

ON BAPTIZING IN WATERPROOF CLOTHING.

In Reply to a Query.

SIR.—The following piece was written prior to the appearance of your last, but not

in time for it. If it has not been superceded by the affecting relation in the September number, you will please to give it a place in your work.

R. H. Q.

Your correspondent A., asks in the Aug. number, "Is it right for persons administering the ordinance of baptism to wear waterproof clothing? If so, may not the candidates do the same?—may they not be so attired as to be buried beneath the stream without the water touching them? Is not baptism in danger of another abuse?"

The fate of baptism has been singular; what may await it in future I am not able to divine; but if the administrator and the candidate shall be so encased as to be impervious to the water, it will surely have reached its climax. At present we are not prepared for this; whatever may be our views in respect to the minister, (that is, whether he shall have a wet skin or a dry one) we have still a sufficient sense of propriety to maintain, that the candidate must be "discreetly and warily dipped." If it could be shown that it was right for persons administering the ordinance of baptism to wear waterproof clothing, it would not follow that it was right for the candidates to do so likewise. Their circumstances are in some respects dissimilar; but upon this I shall not now enter. But if it be right for a minister to exclude the water from his body by clothing, (say one eighth of an inch, or less if he pleases, in thickness) then it would be right, were it as convenient for him to do so, by clothing an inch, or even a foot in thickness. If such a dress were to be used, perhaps every one would be struck with its impropriety, but there is no difference, as to principle, between a foot and one-eighth; the difference is only in degree. If a minister may go down into the water in such a dress, he may go down into a place built in the baptistry for his reception, and in that he may perform the sacred rite. In that, he would be in the water as much as in his waterproof; at least, the difference is only in the degrees of comparison. If a minister may use such a dress, he may stand, like our good churchmen, by the side of the "tub." But, upon whichever plan he may act, there will be a departure from the example of primitive times; and this, I think, is sufficient to show its impropriety. And then nothing, or next to nothing, is gained by such a dress, in point of warmth, for which I suppose it has been adopted. I have heard it said, that it is like "*standing in a bed of ice.*" And further, I contend that such clothing is not necessary, and ergo, should not be used. It would not be difficult to mention men who have administered the ordinance at all seasons, for a space of thirty, forty,

or even fifty years, without any inconvenience. In what are we better than our fathers? or rather, in what are we so much inferior to them? Why is it that that is necessary for us which was not for them? The use of such clothing needlessly lays open the ordinance to the strictures of our opponents, and therefore it is not wise to use it. They have asserted "that baptism by immersion cannot, in the North, be administered without great danger during two-thirds of the year," and hence one of their arguments against it. Hitherto, the Baptists have been able, practically, to refute such assertions; but in future, if this dress be used, our mouths must be stopped. We admit the danger, and show that some safeguard is necessary. I know nothing of the views of my brethren upon this subject, but as to myself, I can say that I will either attend to the ordinance in full, or not at all.

## THE CHURCH BOOKS.

### *A Hint to Young Ministers.*

Dear Sir,—Permit me to suggest something to a certain class of your readers which it is presumed may be useful. When Dr. Carey was a young man, a friend said to him, "A good thought is worth a golden guinea!" Many of your friends will perhaps say, Some good thoughts are worth many guineas.

"Words are things; and a drop of ink, like dew,  
Falling upon a thought, may make thousands,  
Perhaps millions, think."

It has struck me, in the retirement of my friend's house this morning, through your pages to recommend to my younger brethren in the ministry an acquaintance with the contents of their Church books. The re-perusal, or at least cursory survey of their contents, would often prove painfully interesting and instructive. It has been my practice on entering on a *new sphere of labour*, immediately to inquire for the Church book, and then to read it. The older the book, the more interesting the task; and more than one venerable book of this character, looking back upon the seventeenth century, has passed under my observation.

I need not dwell upon the advantages of this practice. *The history of the Church* becomes familiar to the minister; the family history of some of his most valued and influential friends passes under his review. How touching the inquiry which he may make, and what feelings of tender solicitude and recollection are touched when he inquires, "Was —, formerly a deacon, your father? Was — your grandfather, or your uncle?" Friends, "Beloved for the father's sake," should be the objects of our particu-



lar regard and attention. *The system of Church government* is studied to advantage in these old records. We learn from the wisdom of our fathers: we see "how they could not bear them which are evil; how firmly and unanimously discipline was exercised, that "others might fear." Here we learn the *instability of profession* in many characters. Ah! how many "ran well, but something hath hindered them." Their exclusion, or withdrawal, disfigure the fair and venerated pages of our local Church history. Blotted out of the records of "the living in Jerusalem," where, where are many of them? *The ravages of death* presented by these records is very affecting. Where are many who were baptized forty, thirty, yea twenty, or even ten years since? How very many have finished their probation,—“Your fathers, where are they? and the prophets, do they live for ever?” Nay, verily.

Regret will be felt at the *irregular manner* in which some Church books have been

kept. In some Churches the earlier records are lost, and in others no entries appear to have been made for months, and scarcely for years. "These things ought not to be." The apocryphal writer says, "Deliver all things in number and weight, and put all things in writing;" the motto to a system of book keeping by double entry which I learned when at school. Ah! the merchant has *double entries*, but how many officers in our Churches are too negligent to give a *single entry* to the records of "the Church of the living God, the pillar and ground of the truth." The Lord smile upon our Churches, and officers, and pastors, and may the future history of their proceedings be increasingly to the glory of God. Then may many sing,

"Then in the history of my life,  
When men review my ways,  
They'll read thy love in every page,  
In every line thy praise."

AN OLD FRIEND.

## VARIETIES.

**THE BIBLE.**—"The Bible is a universal boon to mankind; and we who believe in its inspiration should do our utmost to give it extension and effect. It is not written for any particular nation or age. It does not depend, for its authority or its vouchers, upon any Church, or all Churches. It stands upon its own peculiar evidences; and no more requires the endorsement of the Church to make it current, than the sun requires the authority of the astronomers to warrant our belief in its existence, or our perception of its light and heat. The Bible belongs to the world, like the air, the ocean, the rivers, and the fountains of water. It is a common light, a common blessing, the imperishable heir-loom of humanity: our whole inheritance lies there. No party can claim any special property in it; none has any right to monopolize it, or dogmatize upon its contents. It adequately vindicates its own claims, by the light and truth, and love which never forsake it. Happily, it has long since achieved for itself an emancipation from the priest-craft which had restricted its circulation, and dictated its import to the world. It has since been gradually diffusing its light, and advancing towards that universal dissemination which its own prophecies foreshow as certain, and the auguries of these times indicate as near. Great and auspicious events to mankind seem to be travelling for their birth-hour. But whatever character they may give to the eras which have yet to revolve, our own times have received their appropriate stamp; they can hardly miss the desig-

nation of the *Bible Age*. Happy will it prove for ourselves, if we are found as diligent in studying the contents of the book, as we have been zealous in promoting its circulation."—*Dr. Redford*.

**UNDUE FAMILIARITY WITH GOD IN PRAYER.**—"The manner in which some men address the Majesty of Heaven is truly shocking; and if we lived under a less mild and gentle administration, we might well tremble for them, lest the fate of Nadab and Abihu should be their's whenever they approach Him, for it is *strange fire*, indeed, that they offer before the Lord. Some speak to the Almighty as though he were their equal; some as though he were their servant; some as though he were their debtor; some talk before him as though they were telling him a story for his amusement; some tell him the history of their neighbours, or their own, as though he were a gossip; some deal in vulgar epithets and mean expressions, as though he would be pleased with that which disgusts almost every one in the assembly, but him that utters it; some rave as though he were deaf, or asleep, or on a journey; and some scold and complain as though he were a servant who had not done his duty, or a fellow mortal who had failed in his engagements—all this is melancholy, but it is the truth. With the bare mention of these things, however, their impropriety appears. Let us diligently avoid every thing that is mean, grovelling, low, and *unduly* much less *grossly* familiar in our addresses at the

throne of grace. Let it be our concern simply to pour out the heart before God, in the genuine, unaffected, unadorned language of a devout and holy flame, ever remembering the admonition, 'Be not rash with thy mouth, and let not thy heart utter anything before God: for God is in heaven, and thou upon earth.'—*Dr. Raffles.*

CHRISTIAN BENEVOLENCE.—"Let Sunday-schools, and Bible Societies, and Tract Societies, &c., share in your contributions and your prayers; and if God has blessed you with ability, let some drops of the oil of your

benevolence fall on every wheel and every spring in the vast machine of christian charity."—*Dr. Raffles.*

THE ABSOLUTE MAJESTY OF GOD.—"With God nothing is comparative. He is neither restricted by limits, nor affected by contrast; all is absolute with him; a thousand years are as one day, and one day as a thousand years: a planet's orbit is as a needle's eye, and a needle's eye as a planet's orbit; to create a universe is as to uphold an insect, and to uphold an insect as to create a universe."—*Rev. Hugh M'Neile.*

## INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Nottingham, in Broad-street chapel, on Tuesday, Sep. 28th, 1841. In the morning, owing to the unusually small congregation assembled, it was agreed to have a social prayer-meeting, instead of preaching, when brethren Hunter, Wallis, Stevenson, Goadby, and Pickering, engaged in prayer. A gracious influence evidently pervaded the meeting, and all seemed to feel that it was good to be there.

In the afternoon the brethren again assembled, to listen to Reports from the Churches, and to attend to business. The number reported as having been baptized since the last Conference, was ninety-three, and sixty-seven candidates. Mr. Ferneyhough presided at the meeting; and Mr. Peggs, and Mr. Simons commenced and concluded with prayer.

In reply to a letter from Coventry it was resolved, That as the Coventry station has been consigned to the Barton district, it seems most orderly for the Church at Coventry to make application to the Committee of the Barton district for advice and assistance; this the Conference recommends the Coventry Church to do, and at the same time repeats its former expressions of sympathy. The Conference has no funds at command; and cannot, therefore, make any pledge of pecuniary assistance.

After remarks from several members of Conference, as to the interest taken in the quarterly meetings, and the means of securing a better attendance; It was resolved, That the Secretary be requested to announce, through the medium of the Repository, the time and place of the approaching Conference a month previously.

The next Conference to be held at Quorn-don, on the last Tuesday in December. Mr. Stevenson, of Leicester, to preach in the morning.

In the evening, Mr. Bott read the Scriptures and prayed, and Mr. Goadby, of Lei-

cester, preached from Exod. xv. 11, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praise, doing wonders?"

E. BOTT, *Secretary.*

LONDON CONFERENCE.—The half-yearly Conference of the Churches in this district was held in Ænon chapel, New Church-street, on Tuesday Oct. 19th, 1841. The meeting for business commenced at two o'clock, (p. m.) The Rev. J. Burns, minister of the place, presided.

The reports from the Churches were generally of a very encouraging character, showing that *ninety-one* have been baptized since the last Conference; that many candidates are waiting for admission; that congregations, in several places, have improved; and that increased accommodations for hearers has been, or is still being provided, by the enlargement of existing chapels, and the erection of one at Smarden, quite new.

The recommendations of the committee appointed at the last meeting to consider the constitution, order, and objects of this Conference, were, with a few additions, approved. The substance of these are, That the Conference be composed of representatives from each Church, in the same proportion as the representatives to the Association. That for the sake of accurate record, the statistics of each Church be presented in writing. That meetings for addresses and prayer be held in preference to sermon-services. That the reports from the *Sabbath-schools* be given in the same manner as from Churches; and that united efforts for the extension of the General Baptist cause in this district be made for the specific openings which may occur.

It was then resolved, That this Conference form itself into a branch of the connexional Home Missionary Society: that the Secretary of the Conference be the Secretary of

this branch; and that Mr. Wileman, of London, be the Treasurer.

*Downton case.* A letter having been received by the Conference, asking advice as to the propriety of admitting a minister, whose name is Gunning, to officiate in the chapel at Downton. It was resolved, that as we are totally unacquainted with the ministerial character and standing of Mr. Gunning, we are unable to give any opinion on the subject; but we shall rejoice to hear of his taking the chapel on the terms he has intimated, providing he can send sufficient testimonials to the Provisional committee for examining the qualifications of ministers seeking admission into the connexion. These testimonials to be sent to Mr. Wallis, who is requested to lay them before the committee.

*Tring Case.*—Agreed, That we rejoice with our friends at this place in their spiritual prosperity; sympathize with them in their temporary difficulties; but are unable to promise them any pecuniary help.

*Eden Street, London.*—Having deliberated on the application of this Church to be admitted into Conference, resolved, That as we distinctly understand that the chapel is, and always has been, *private property*, and that the debt upon it is a *personal responsibility*, we receive the *Church* into the Conference, and recommend it to be received by the Association.

The thanks of the Meeting were voted to brother E. Stevenson for his past services as Secretary, and brother W. Underwood was requested to fill this office for the next three years.

The next Conference to be held at Tring, on Easter Tuesday, 1842.

The business of the Conference being concluded, the ministers and others took Tea in the Vestry of Ænou Chapel. At seven o'clock, a very interesting Revival Meeting was held, when addresses were delivered by Brethren Burns, Underwood, Wallis, E. Stevenson, of Chesham, and J. Stevenson, A. M., of London.

W. UNDERWOOD, Secretary.

THE WARWICKSHIRE CONFERENCE met at Thurlaston, on the 5th of October, when the following resolutions were adopted:—

1. That we cannot receive any application from the Church at Wolverhampton, nor do we in any way recognize them as a part of this Conference, till they have complied with the requisition of the Annual Association in relation to Mr. B——, their present preacher.

2. That Mr. Goadby, of Leicester, being present at the meeting, be respectfully requested to write to the Church at Coventry,

giving them such *advice and comfort* as their present situation requires.

3. That the Coventry Church be directed to invite Mr. Keighly to become their *minister*; that they be instructed to solicit the concurrence and help of the Academy Committee to that end; and that brother Tunnicliffe be requested to aid them in raising the means of his maintenance for six months.

4. In reply to an application from Union Place, Longford, for ministerial aid, it was resolved, That this Conference can, at present, do nothing for them.

The attendance was good, and the reports of the Churches, with one or two exceptions, were encouraging. It appeared from the statements, that since the last Conference sixty had been baptized, and that thirteen remain as candidates.

In the morning, Mr. Shore preached from Luke xvi. 2., to a large congregation; in the afternoon, also, the attendance was very good; and in the evening a public Home Missionary meeting was held. Mr. Yates presided, and earnest addresses were delivered by Messrs. Goadby, Derry, Tunnicliffe, and Chamberlain.

The next Conference to be held at Wolvey, on the first Tuesday after Easter. Brother Derry to preach in the morning.

JOHN DUNKLEY, Secretary.

BOSTON, LINCOLNSHIRE.—The fourth anniversary of the opening of the new General Baptist chapel, was celebrated on Sunday and Monday, Sep. 26th and 27th. On the Sabbath morning and evening the Rev. J. Stevenson, of London, preached; and in the afternoon Mr. Mathews, the pastor of the Church. All the sermons were listened to with deep interest, by excellent congregations. On the Monday a tea-meeting was held in the chapel, when about 300 persons were present. Upwards of £50 was obtained at this anniversary, which is considered by the friends here a handsome sum, when it is remembered, how very recently they made a great effort towards the erection of extra galleries and staircases, and on which occasion £170 was obtained. Our friends at a distance will be glad to learn that the General Baptist cause at Boston is evidently progressing—the general state of the people is very pleasing—the extra galleries are well occupied, and the deep concern of some for the salvation of their souls, is a pleasing indication of the good arising from the preaching of the Gospel. The Church is steadily progressing in number; there are about eight candidates for baptism, and the members seem much more alive. A new Sab-

bath-school has been formed in Witham Green, (a destitute part of the town) and already about 130 children, who go to no other Sabbath-school, are on the books. The friends here have commenced a liberal subscription for the erection of school-rooms, which will cost about £200. A new preaching station has been added (*viz*) Wyberton, and the few Sabbath evenings that service has been conducted there the place has been crowded.

**GEDNEY BROAD GATE, near Fleet.**—On Thursday Sep. 30th, our anniversary services took place at Gedney, Broad-gate. Brother Matthews, of Boston, preached in the afternoon, (in the absence of brother Dery of Barton, who had promised to be with us at that time, but was prevented by affliction and trouble) after which, the friends took tea together in the barn of our kind friend, Mrs. Eaton, which was delightfully fitted up and beautified for the occasion. Owing to the excessive rains that day the attendance was not so large as it would otherwise have been, nevertheless, the meeting was remarkably interesting, and the pecuniary results equalled our most sanguine expectations. There was a debt of £25 at the commencement of the day, but at the conclusion we were able to say, "*It is gone!*" The chapel, which is a neat, comfortable little place, was erected only about two years ago, and now it is free from incumbrance, and the Church at Fleet is once more *out of debt*. We sang at the close of the meeting, very cheerfully and unitedly, "Praise God from whom all blessings flow," &c.

**NEWTORPE.**—The anniversary of the opening of this chapel was celebrated on Lord's-day Sep. 26th, and the following Monday. Mr. Peggs preached on the Lord's-day evening, On the worth of the soul, from Mark viii. 36; and the following evening from Acts xxvi. 29. About fifty persons partook of tea. Proceeds of the anniversary, £3. 14s. 6d.

**DISMISSION AND BAPTISM AT LOUGH-BOROUGH.**—On Lord's-day, Sep. 25th, twenty-seven scholars were dismissed from our Sabbath-school. Our highly esteemed friend, the Rev. R. Ingham, of Belper, preached from Heb. 13th chap. 7th and 8th verses, and having faithfully and affectionately exhorted the members of the Church and congregation to "remember him who for a long series of years had had the rule over them, and who had spoken unto them the word of God," but was then gone to receive the reward of his labours, he descended from the pulpit, and presented each

of the scholars with a copy of that book which is "able to make them wise unto salvation." And at the same time reminded them of the duty of remembering those who had so kindly endeavoured to "train them up in the way in which they should go." During the address many were bathed in tears, and we trust impressions were then made that will not be soon erased. Oct. 10 we were favoured with the services of the Rev. H. Hunter, who preached in the morning from John 14th c. 23rd v.; after which brother Stapleton, of Sheepshead, administered the ordinance of baptism to seven of our friends, who assembled with us in the afternoon, to commemorate the dying love of our Lord Jesus Christ. Many found it good to be there, and are now adopting the prayer of the prophet, "O Lord revive thy work." T. W. M.

**BAPTISM AT ILKESTON.**—On Lord's-day September 19, four persons were baptized in the Erewash river, that separates the counties of Derby and Nottingham. Mr. Peggs preached at the chapel, from Judges xi. 35. "I have opened my mouth unto the Lord, and I cannot go back;" and then the congregation adjourned to the river, about a mile from the chapel. The venerable bridge and the rising banks were thickly lined with people. It is supposed about 1200 persons were present; Mr. Peggs addressed them from Mark xvi. 15, 16; and Mr. Creswell baptized. The men entered the water first, and then assisted the females, and waiting for each other, came, together with the administrator, out of the water. The day was remarkably fine, and the scene was peculiarly interesting. In the afternoon the Lord's supper was administered, and the new members were received. May many such days be enjoyed.

**BAPTISM AT LONGFORD.**—On the first Sabbath in August, after a discourse from Mr. Tunnicliffe, seven persons were baptized, five of whom were added to the Church, the other two were in connexion with the Rev. J. Sibree, of Coventry. It is pleasing also to add, that the word preached continues to be attended with a divine power. On October 3rd instant, five more obeyed the Saviour's command, by being immersed in the good old way; and what made it additionally interesting to us, was that two were scholars in our Sunday-school, affording another proof, if proof there needed, that these institutions are still, as they always have been, important auxiliaries to the christian Church. Mr. T. preached from Rom. i. 16.

**BAPTISM AT STOCKPORT.**—On Sunday

morning, the 12th of September, after an address from our minister to the multitude assembled at the river side, five persons two males and three females, were immersed in the name of the holy Trinity, and received into the fellowship of the Gospel. We have recently removed into a more commodious place of worship, and our prayer is, that the great head of the church will now send prosperity.

J. H.

**BAPTISM AT ROCHESTER.**—On Lord's day September 5th, the ordinance of Baptism was administered for the first time in our chapel. After a sermon by the minister, one young female was baptized; and on Lord's day, September 26th, four persons, two males and two females, were baptized, and added to the Church: two of these are teachers in our Sunday-school. J. S.

**BAPTISM AT FRIAR-LANE, LEICESTER.**—Twelve females were immersed in the above place of worship, on Lord's day, October 10th. A sermon was preached on the occasion by the minister of the place, from "And in Judah things went on well."—2 Chron. xii. 12.

**BAPTISM AT FLEET.**—On Wednesday evening, September 29th, six persons were baptized at Fleet; and on the following Sabbath morning, five more. Ten of them joined our Church, and one the Independent Church at Long-Sutton.

**ANNIVERSARY SERVICES OF ÆNON CHAPEL, ST. MARY-LE-BONE.**—On Lord's day Oct. 17th, three Anniversary sermons were preached; in the morning and evening by our beloved pastor, and in the afternoon by our esteemed brother Stevenson, of Boro' road. The sermons were appropriate, encouraging, animating, and highly calculated to produce a lasting impression. The services were exceedingly well attended. On Monday evening following, the friends held their annual tea festival, which was numerously attended, and order, cheerfulness, and plenty pervaded the assembly. After which, the meeting commenced, which was opened with prayer, by Rev. W. Under-

wood, of Pread-street, and suitable addresses were given by other ministers, who kindly attended on the interesting occasion. Our pastor stated that fifty-one persons had been baptized during the past year; that all the collections for various benevolent objects were equal to former occasions; that the society for relieving the sick had received £27 more than in the former year: also, that the Sabbath-school was filled with children, and that the average attendance at the day-school was 180. On separating, the friends expressed their thankfulness for the heart-cheering, and prosperous services of their anniversary, and we trust much lasting good will be the result. The sum of £66 was raised so as to pay off the extra debt arising from the erection of side galleries, and other necessary alterations. J. G.

**NORTHAMPTON.**—Mr. W. Jarrom, who has laboured here for sometime, having resigned his engagement, the small Church here is without a minister. We feel deeply for the few friends here, and pray that a suitable minister may speedily settle amongst them. At their last anniversary, Oct. 10, it appeared that £43 had been realized towards the liquidation of their debt, part of which was from collecting-cards.

**EAST INDIA SLAVERY.**—We are happy to see so much attention excited to the state of slavery in British India. The Anti-Slavery Society have presented some valuable memorials to government upon the subject. We understand the society has purchased 200 copies of Mr. Peggs's pamphlet on slavery in India. When will every British subject be free. Haste happy day, the time we long to see.

**ILKESTON.**—The Rev. J. Peggs has commenced his labours here with most encouraging prospects of success. His first sermon here was on Lord's day, August 29th. He preached our Sunday-school sermons afternoon and evening: the congregations were good, and the collections amounted to £8. 2s. 10d.

## POETRY.

### WE SHALL MEET AGAIN.

\* \* \* \* \* "Who hath not lost a friend?  
There is no union here of hearts, that finds not here an end."

SHALL we e'er meet again! our friendship seems a dream,  
A transient flash of heavenly fire, across life's turbid stream,  
A passing, sparkling, glimmering light, the horizon's verge to cheer,  
To throw on life a vivid ray—and then to disappear.

## POETRY.

Oh why on earth do friends thus meet: thus meet so soon to part;  
Oh why is earthly pleasure marred with disappointments smart,  
Why sad and bitter potions cast into life's changeful cup,  
Why threaten'g ills at every step, to absorb our pleasures up.

Is it that life's a treacherous scene—a giddy, whirling maze;  
Delusive, dangerous, fleeting too, unfit for friendship's rays;  
A sandy, insalubrious soil, where pleasures will not bloom,  
Where joys just blossom —promise fair—then sink into the tomb?

Is it that friendship is a flower, of far too pure a birth,  
Too holy, heavenly in its source, to find deep root on earth;  
Too "pregnant with celestial fire," to rest content below,  
Where threatening tempests fiercely howl, and strongest winds do blow?

Oh yes, though friendships here begin, yet friends are called to part,  
Scarce does the joyous welcome end, ere comes the parting smart;  
While pleasure's cup is at our lips, we see its mirrored flight,  
And sad and tearful feelings rush, to cause a wintry blight.

Oh yes, life is a chequered course: uncertain, shadowy, vain;  
Replete with unsuccessful schemes, to banish torturing pain.  
Earth is a barren, sterile soil, where pleasures will not grow;  
But streams of care and discontent, in wild profusion flow.

Yet mid the thronging ills of life, some sparks of hope revive,  
Some sweet assurances remain, that future pleasures live.  
The frequent storms and blights of earth, in heaven are quite unknown,  
And parted friends together meet around the eternal throne.

Then still we meet again, if not on this world's shore,  
We yet may meet in that dear home, where parting is no more;  
Where heavenly peace our souls shall fill, and living fountains rise  
Of life, and health, and happiness, eternal in the skies.

*Paddington.*

G. P.

### THE MOTHER'S SACRIFICE.

*"God loveth a cheerful giver."*

"What shall I render Thee, Father Supreme!  
For thy rich gifts, and this the best of all!"  
Said the young mother, as she fondly watched  
Her sleeping babe. There was an answering  
voice  
That night in dreams:—

"Thou hast a tender flower  
Upon thy breast, fed with the dews of love;  
Send me that flower, such flowers there are in  
heaven."

But there was silence; yea, a hush—so deep,—  
Breathless, and terror-stricken, that the lip  
Bleached in its trance.

"Thou hast a little harp;  
How sweetly would it swell the angel's hymn:  
Yield me that harp." There rose a shuddering sob,

As if the bosom, by some hidden sword,  
Was cleft in twain.

Morn came,—a blight had found  
The crimson velvet of the unfolding bud,—  
The harp strings rang a thrilling strain and broke,  
And that young mother lay upon the earth  
In childless agony.

Again the voice  
That stirred the vision,—

"He who asked of thee  
Loveth a cheerful giver," so she raised  
Her gushing eyes, and, ere the tear-drop dried  
Upon its fringes, smiled; and that meek smile,  
Like Abraham's faith was counted righteousness.

Mrs. SIGOURNEY.

## MISSIONARY OBSERVER.

EXTRACTS FROM A LETTER BY MR. WILKINSON.

*Dated Ganjam, Aug. 6, 1841,*

After furnishing some distressing information respecting the ungodly conduct of two of the natives recently baptized, he adds, you will recollect that I have mentioned in some of my letters a man that dear Brampton had considerable hopes of, and particularly mentioned in his journal fourteen years ago. Soon after I came here this man was in the habit of coming to inquire about heavenly things: my hopes were raised, I looked on him as the first fruits of this station; but now, I am grieved to have to say that all my hopes of him are fled: he has proved very insincere, and has done the cause much injury. He reported that we received 1000 rupees for every convert, and that he would not join us until I would give him half. Thus you see, my dear brother, one event after another, has added to our discouragement and distress: when we hoped for comfort, we found sorrow; and those who should have added to our strength against our enemies, have put weapons in their hands, and aided them to fight against us. There is no one that can enter more into our feelings than yourself; but you must have been here, you must have shared equally in our joy, when we saw them leave the worship of idols, before you could fully feel with us now they have thus disappointed all our hopes; but enough of this, or you will think I am always dwelling on the dark side. Have you not found, that the kindness of our Heavenly Father is often more strikingly displayed when we have almost concluded that he had quite left us: this (and not for the first time) has been our experience, and it gives me great pleasure to turn from the dark side, to talk with you about the success of the cause of God here. Just after the time that our minds were so distressed, several inquirers made their appearance, of whom we had never heard before. One I must mention, but even in this I feel almost afraid to hope, although all that I have seen at present leads me to hope that he is sincere. When Krishnoo, who was my schoolmaster, was discharged, I had great trouble to obtain a respectable native to fill his place; the man I obtained had been tutor to the sons of the brahmins, at Ganjam, and is a man of respectability and intelligence. When he first came, as my pundit was at Cuttack, I frequently employed him to read with me the translation of Pilgrim's Progress, and the tracts. About this time light dawned on his mind, and the darkness of idolatry became more visible, as he learned the way of truth. After many conversations with me and the native preachers, he at last declared he would no more worship idols: the marks which had for many years been the signs of the gods he worshipped, were at once removed, which excited the suspicion of his neighbours; and at once a series of persecutions commenced, which ended in his declaring his desire to be baptized, and live among the Christians. He was refused water from the public well unless he would wear again his idol signs. One morning he came to me, and said, he must leave his wife and his home, and live with me, if I would only give him as good a room as a horse had; on asking him why, he said, "sheep and tigers cannot live in the same place; when I was a heathen I used to sit in the evening in my verandah, and sing aloud Hindoo shasters, and often a crowd would collect around me and join in the

thes ong; but last night as I sat in the same place, repeating the word of God, many came not to hear, but to insult, and I was so pelted with mud and stones that I was glad to make my escape." He is now living with me, his wife and children have gone to reside with his brother. The other day a large party of his female neighbours visited his wife to mourn with her for the loss of her husband. She has since expressed a desire to live with him. The name of the man is Deenabhimdoo (friend of the wretched); he has considerable knowledge of the Hindoo shasters, and will, I trust, be very useful as a native preacher. I trust he not only sees the folly and sin of idolatry, but has felt the need of a Saviour. Since he has been with me, his brother also has expressed a desire to become a christian; but there is so much in the native character that is very hard to comprehend, that I have scarcely made up my mind to hope that he also is sincere.

O what a blessing it is that there is a fountain that never can be exhausted; the waters of which are always sweet and refreshing. I trust I do find when earthly sources are all dried "his fulness is the same." Last Sabbath was to me a very refreshing and delightful day: it was the first Sabbath in the month. In the morning I preached in Oriya, from "Fight the good fight of faith." You know what it is to feel the presence of God when declaring his word, when the freedom with which you can express your thoughts, and the rapidity with which they come into the mind, together with the warm and pleasing sensations the subject produces on your own mind, leave no doubt that he who has said, "Lo I am with you always," is fulfilling his promise; but there is something which you have not yet felt, and that is, when all these feelings are enjoyed while preaching in another language—one that appears at other times so poor, as to be scarcely able to furnish you with words to express the commonest ideas. In the afternoon we had the Lord's-supper, our number was very small, but I trust I felt it was not on that account without the blessing of our Heavenly Father. In the evening I preached in English to a few who are residing here for a short time.

#### EXTRACT FROM A LETTER BY MR. STUBBINS.

A gentleman in Calcutta wrote to Mr. Sutton a few days ago, offering to support an Orissa mission in Calcutta, where there are a vast number of Oriyas in colonies. Upon a review of this extraordinary circumstance, we cannot but say, "It is the Lord's doing, and it is marvellous in our eyes." *A gentleman, perfectly unconnected with our denomination, comes forward liberally offering to support a mission.* I know not when I rejoiced more than at this event. Should a mission be established here, it will be quite an era in our society, fraught with glorious results. Setting aside the consideration of the perishing multitudes of Oriyas there that never hear the Gospel, we should have some one to plead before a Christian public for Orissa Proper, and I doubt not great assistance would be realized for the whole of our mission; whereas now, while much is being done for other societies, our own is entirely overlooked; and further, the general business of the mission would be transacted with a facility and advantage of which friends in England can have no idea: besides, it would be an immense comfort to private missionaries, and new arrivals in connexion with our society. But where are the men to occupy this station? there must be at



least one European, and one or two native preachers. The latter I doubt not we should be able to supply: the difficulty is with reference to the former.\*

GRANT OF THE BIBLE TRANSLATION SOCIETY TO THE  
ORISSA MISSION.

OUR friends will be glad to learn that the Committee of the Bible Translation Society has just granted £150 to assist the circulation of the Orah New Testament, translated by brother A. Sutton, and printed at the Orissa press. We trust that this generous grant, made by a society which is formed by the Baptists of this country for the diffusion of a faithful translation of the Divine Word into foreign tongues, will not only excite the gratitude of our Churches, but also induce them, and especially such individuals among them as are wealthy, to contribute for its support, and the extension of its usefulness. We are apprehensive that our friends have not been sufficiently aware of the claims and importance of the Bible Translation Society, and therefore take this opportunity of urging it on their attention. We do so on three grounds. On the principle of gratitude we are called on to make a return for its favours: on that of reverence for the Word of God, that the whole of the words of Holy Scripture, by a faithful translation, may be presented to the heathen, and to converts from idolatry: and as *Baptists*, that the untutored Hindoo and Orah may understand the true mode of a sacred and divine ordinance. These considerations are severally important, but when existing in combination, present a claim so strong, that we are willing to hope will be generally admitted, and produce corresponding results.

ANNIVERSARY AT TARPORLEY.

On Tuesday, Sept. 28th, the Annual Missionary Services were held in the General Baptist chapel, Tarporely. The Rev. J. G. Pike, preached in the afternoon, from John i. 14. In the evening a public meeting was held, when addresses were delivered by Messrs. Pedley, Steunson, and Pike. The congregation was large, and the meeting interesting. Collections and subscriptions, £22 11s. 1½d.

E. STENSON.

PROPOSED SUBSCRIPTION FOR  
THE RELIEF OF FAMINE  
IN ORISSA.

DEAR SIR,—Permit me, as a late

Missionary in India, to solicit your attention to the following brief but affecting account of famine in Orissa. The Rev. C. Lacey, missionary at Cuttack, writes in June last:—

“The distress among the people just now is really awful. We had a famine last year, and it had been preceded by several years of scarcity, so that the people are brought to the last extremity. Whole villages in the country towards the coast are depopulated—the inhabitants are dead. Near Khundiita, a village is gone: many of the people had died of cholera, and others of starvation, and the poor children who remained wandered away to other places to linger out a miserable existence. Bonamallee went to this place, but the tattees, or jaumps, were down, all was silent, and some dead bodies were rotting in the houses. He brought away one little girl to Khundiita; she is now in Cuttack, and is taken by Komilee to keep. The food is very dear, far beyond the reach of the poor, and they are therefore eating leaves, roots, herbs, &c., but are dying very fast. The distress is greatly increased by the influx of pilgrims, who by purchasing the rice in the market, contribute to its increased scarcity. The ruth festival commences on Monday next: I start, if all be well, to-morrow. I don't think there will be many Oriyas, but a large number of Bengallees. This is the last day for the overland, and I am come to the last hour of posting time.”

An eye witness, (probably the above missionary) has given a very full and affecting detail of the last car festival of Juggernaut. The following extract from a London paper, Oct. 11th, may suffice to shew how “their sorrows are multiplied that hasten after another god.”

“I passed down to Poree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catjary river, I counted upwards of forty corpses and skeletons in different stages of consumption by beasts and birds of prey. It is true these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge—cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in

\* It was agreed at the last Committee Meeting, held at Derby, October 21, That Mr. Brooks should remove from Midnapore to Calcutta.

the vicinity of Poree, a good many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. They turned out many dead every twenty-four hours.

"But it would be almost endless to detail individual instances of suffering and death; and, for the heavenly city of Poree, the above will be sufficient as a specimen. The attempt of the sick to escape from the city may account for a greater degree of mortality on the road. But during the festival much rain had fallen; the people had suffered much exposure by bathing in the various and prescribed tanks; the rain still fell heavily upon them and soaked their clothing; these causes, with the absence of excitement, all tended to increase the mortality. The state of the miserable creatures on the road was, if possible, worse than in the city. Attacked by the cholera, they soon dropped in the rear of their company, where they remained alone and unknown among thousands. Some of them sat down on the road, from which their rapidly increasing weakness rendered them unable to rise. The pelting rain battered their clothes into the earth, and they became quite unable to extricate themselves. This situation became their resting-place, and their dying bed, as well as all of a grave that many of them had. Others laid themselves on the grass beside the road near the water of tanks or jeels, where they crept to drink water; and I suspect many perished through not being able again to ascend from these watering places. Every night produced numbers of dead at the various resting-places, to be cast into the Golgotha next morning.

"I passed through Piplee, one of the principle intermediate places between Cuttack and Poree, and seeing the state of exposure the pilgrims suffered, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, all the while exposed to the heavy pelting rain, had laid themselves down in rows along the road side. Here thousands were, soaked with rain, till their garments were beaten into and mixed with the earth. What wonder if these should be seized with cholera? But I am sure I have said enough to convey some idea of the mortality of Juggernaut's pilgrims of 1841."

Is it not the duty and privilege of British Christians, to hear the cry of famine, and misery, and death, from the the myriads of their fellow-subjects in

the East? The writer has felt this matter so deeply, that he could not resist the impression to make this appeal to the benevolent. Whatever subscriptions may be entrusted to his care, he will faithfully apply, and by the first overland dispatch remit to the Rev. Messrs. Lacey, Sutton, Stubbins, Brooks, and Wilkinson, the Missionaries in Orissa, for judicious distribution among the perishing people. By the cultivation of land, (which may be cheaply rented) and the establishment of asylums, &c., much good may be done at a very small expense. May our favoured country more abundantly exhibit the influence of its divine religion, which declares,—“It is more blessed to give than to receive.”

J. PEGGS.

*Ilkeston, Derbyshire, Oct. 16, 1841.*

#### MR. STUBBINS'S JOURNAL.

*Nov. 13th, 1840.*—Went this morning to Shanta Rai; eighty or ninety people attended; all listened very attentively, and with great surprise: no opposition or inquiries. Several came to our tent, with whom we were engaged in conversation most of the morning. In the afternoon went to Jaganath poor: congregation good, and all attentive, except one man, who strenuously argued for the divinity of Krishnu. He commenced by asking Pooroosootum, “If God has no hands, no eyes, &c., how he could make the world, and how he can see and know what is going on?” Pooroosootum replied, “Mortal man could never form an exact idea of the nature of God, neither was it necessary, as every one knew that there was a God, the great first cause of all things, and the sustainer of the universe. The Sacred Scriptures teach us that God is spirit; but whether spirit has any form peculiar to itself, and to us invisible, I cannot tell. I know that you and I have a spirit, but what is its nature, further than that it is immortal, and capable of enjoying or suffering to an unlimited extent, I do not know, and it is not necessary that I should, or God would have revealed it in his Holy Word. But let me ask, He that formed the eye, cannot he see? he that formed the ear, shall not he hear? and the heart, shall not he understand?” He would have it, that all the worship that was offered to idols was accepted by God, and in reality offered to him; and then he insisted upon the real divinity of Krishnu. When told of Krishnu's sinful works, he admitted that it would be sin in men, but could not be so in gods; and to prove this

he quoted a verse from the Bhagbot, saying, "As fire devours all things, clean and unclean, without itself being contaminated," &c. We both had long arguments with him upon this, and different subjects, till at length he confessed, "You have cut up all my arguments, and removed my doubts."

14th.—Went this morning to Subarnapur. Just as we were leaving our tent, an old brahmin, who called yesterday, and with whom we had a long conversation, was coming again to call upon us on his way home. He accompanied us nearly to the village. The conversation was interesting, and when he left us we gave him a few more books to take with him. He said, while he held his life he would hold them, and read, and try to do as they directed. I am inclined to hope there is some feeling in his mind with reference to religion. Had a good congregation in the village: the opportunity was argumentative, but profitable. One man argued for transmigration, &c. Pooroosootum showed to his satisfaction, that this could not possibly be. He then argued for the necessity of different gods; and illustrated it by the king of England having his subordinate governors, collectors, &c.: thus it was with God. Pooroosootum showed the disparity between the king of England and the God of heaven. The former, though great, was after all but man, and therefore like man weak and ignorant, whose locality was limited, and it was necessary therefore to have subordinates; but would he dare to suppose it was thus with God? He was almighty, omniscient, and omnipresent, and therefore required no subordinates. No one could suppose he would say, "Ha, Bramha, you go and create a world! ha, Vishnu, you go and preserve it! and ha, Seeb, you go and destroy it! for I want to sleep, or take my rest," &c. After Pooroosootum I spoke, enlarging upon his replies, and advancing some others which appeared weighty on the subject. One man then began about Juggernaut, and to prove that he was god said, "That in his presence all persons could eat together without losing caste." I inquired, "Whether eating in the presence of Juggernaut was the reason they did not lose caste?" He said, "It must be Mahaprasad." Told him, "This Mahaprasad, as he called it, was rice, mixed up with treacle, spices, &c.: that they might make such a mess as that any where." He said, "That would not be Mahaprasad." "Well: what is it that makes it so?" "Being dedicated to God, and receiving his blessing." "Very well:

is God omnipresent?" "Yes." "Then whatever you do, whether you eat, or drink, or sleep, or walk, you do all in the presence of Juggernaut, the lord of the world?" "Yes." "And you say food becomes Mahaprasad by being dedicated to him?" &c. "Yes." "Very well. Now according to your own showing all castes may eat together as well here as at Pooree, for you say that God is omnipresent, consequently, as near you here as at Pooree, and you can receive the blessing of God upon your food here as well as at Pooree," &c. Gave an example of christians returning thanks for their food, and imploring the blessing of God to rest upon it. Several more objections were stated and removed. Left all pleased, and apparently satisfied. When we returned to our tent found several people waiting for books and conversation, amongst whom was one man from Jалантра, eight miles distant. Said he heard we were here, and had come for books; that there were three or four men in that place talking about christianity, &c. This place will, D. V., come in our next tour, when I shall have an opportunity of ascertaining better whether his statements are true or false. Went to-night to Suma kala. Congregation not large: all brahmins, and did not like christianity: opposed a good deal at first, and would have nothing but Krishnu. Think they saw the folly of calling him god before I had done. Pooroosootum obtained a better hearing, especially towards the last. All received books well.

15th. Sunday morning. Went to Gundura. Congregation not large; they attempted, like their neighbours, to justify the practice of worshipping idols in consequence of their not being able to see the Supreme Spirit. I removed their objections, and answered their inquiries on this, and other similar subjects. Pointed them to the true God, the nature of his worship, salvation through the blood of the Lamb, &c. Pooroosootum then addressed them in Telinga, and afterwards in Oriya. Returned to our tent at eleven o'clock to breakfast. Enjoyed peculiar pleasure in reading several psalms, and a chapter of Pearce's memoirs. At morning worship felt the Saviour very near and precious: do not know that ever I felt my soul more drawn from earth to heaven, more evidently in communion with God, than then. We both (Pooroosootum and myself) arose from our knees weeping for joy and gladness of spirit. Had several visitors during the day.

## BAPTIST MISSIONARY SOCIETY.

## JAMAICA.

The following pleasing extract is from a letter written by Mr. Cornford, August 4th :—

I have the pleasure to forward to you, on this occasion, the information that on the 26th of June, eighty one persons were baptized in the sea at Dry Harbour, and on the following day received as members of the Church under my care. But as these were far from comprising the number who were judged fit subjects for communion with the Church, the ordinance of baptism was again administered at Rio Bueno, on the 31st of July, when sixty-eight individuals received the rite, who were on the following day admitted to the Lord's table. Other persons who applied to be thus numbered with the followers of the Redeemer I have been compelled, for a time, to refuse, simply because I had not sufficient leisure to examine them fully. Some of them had walked ten or eleven miles before seven o'clock in the morning, and it was with sincere regret that I refused to converse with them until another opportunity should present itself. In conversing with those who were approved, I could not help feeling the force of the Scripture, "I sent you to reap that whereon ye bestowed no labour," for of all those hitherto examined by me, only *one* has professed to have received real good from my instructions. From her case I have gathered some encouragement, as she feelingly said, "At Dry Harbour me hear de words dat *break my heart*," whilst from what I have already known, there is certainly a hope that when I have finished my course, if not before, fruits will appear of which I can now know nothing.

## EXEMPLARY CONTRIBUTION.

An effort to assist the mission of a peculiar character has been recently made, which it is expedient to publish as an example which may be advantageously imitated.

Mr. Harris, of Ceylon, who received some time ago a handsome present of paper from Messrs. James Smith and Co., of Hamper Mills, Watford, wrote lately to the head of the firm soliciting a further supply. On reading the letter, it occurred to Mr. Smith, that the depressed state of trade, however unpropitious in one aspect, might in another be favourable to Mr. Harris's object. He therefore communicated to his work-people the facts, and informed them that he and

his partners would furnish the materials for fifty reams, if they were inclined to fill up some unemployed time in the manufacture. The proposition was acceded to promptly. Men, women, and children devoted themselves cheerfully to the labour, which consequently is their free offering, the other expenses being met by their generous employers.

## WESTERN AFRICA.

Recent intelligence, in a letter from Mr. Clarke to Dr. Hoby, dated, Fernando Po, June 25th, 1841, states:—

We have heard so little from home, that we are greatly in the dark in reference to your intentions and proceedings in regard to this most important and interesting mission. But we cannot suppose that you have sent us here, and gone forward so far, and been favoured with such encouraging prospects, only to raise a hope to be blighted, or a cause to be neglected. It is vastly important that, without a day's unnecessary delay, *meu* should be sought for and sent, to follow out what God has most propitiously begun.

After a residence of nearly six months here, I certainly think, and so does Dr. Prince, that the island of Fernando Po is the most healthy part to be found on the coast of Western Africa. Here there is much rain, and we are now in the midst of the rainy season, and travelling is unadvisable, if not impossible, at this time of the year; yet in a town of nearly 1,000 inhabitants, your missionaries will find work; and the work of acquiring languages may be carried on by means of natives from nearly all parts of the coast and the interior to which they may wish to go in the dry season.

The natives are a quiet race, amounting, I suppose, to full 12,000. I have got the names of forty towns or upwards; and of those on the south side I have not yet been able to obtain the names of all. Those we have visited have readily brought about 300 to their play-ground to hear an address; so that, reckoning fifty towns, and only an average of 250 to each, we should have 12,500 souls. Several of these natives appear very willing to hear of God, and 115 are living in the town of Clarence as servants and canoe *meu*. Some few of these, who understand English, attend upon the preaching of the word, and one has joined our class as a catechumen, or inquirer.

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THE CHRISTIAN CHURCH AGGRESSIVE.

THE Hebrew and Christian Churches were obviously intended to be the principal agents under God, for the accomplishment of his gracious purposes in reference to the world. But though alike subservient to one glorious object, they were not to perform their office in one and the same way. The Hebrew Church was not to extend its limits by untiring exertion to disseminate the truth among the dark and benighted. Its history is not replete with details of the formation of tract, bible, and missionary societies, and of their successful operation. True, we read of its engagements, but they were rather those of state policy than hallowed philanthropy—rather analogous to those which constituted the glory of Cæsar, than those in which the illustrious apostle of the Gentiles was victorious. Nor are we to wonder at this seeming incongruity in the proceedings of the Hebrew Church. To expect its annals to be fraught with that spirit of noble enterprise, of undaunted zeal, which gives the turn and finish to the history of the Christian Church, would be unreasonable. Its object was rather to transmit than to extend, to preserve than to propagate, to allure than to constrain. To perpetuate the ordinances of religion, to preserve the Bible uncorrupted, to introduce the Saviour into the world, and to reprove the idolatry of surrounding nations, were the objects it more immediately aimed at, and for which it was wisely adapted. “How beautiful for situation.” Judea, rich in soil, glowing in the sunshine of almost perpetual summer, and abounding in scenery of the grandest, as well as of the most lovely descriptions, was the sphere of its operation. Its ritual was most imposing, its members were unlike in character those around them, while its rise and progress were accompanied with a series of miracles. Thus situated, and thus distinguished, it was eminently qualified to protest against idolatry, to represent the one living and true God, and to invite nations to come and worship at its shrine.

But after ages had elapsed how faint was the light it shed on the surrounding darkness. It was but as the “long, long twilight of the day—spring yet hid behind the mountains.” At his coming, on perceiving the spiritual darkness which almost universally prevailed, the Saviour said, “O righteous Father, the world hath not known thee.” But notwithstanding all this, the Hebrew Church accomplished its object as a standing representative, and in the fulness of time gave place to the Christian Church, of which it was preparatory. And instead of attempting to captivate by an imposing exterior, instead of waiting for the world *coming* to receive its testimony, as

an *active* agent, this Church is to *go* to the world, is to confront the enemy, is to march against his formidable weapons, and is never to desist till the shout is heard, "Babylon is fallen, is fallen. Halleluia, for the Lord God omnipotent reigneth."

While the Jewish Church was *local* or *stationary*, the Christian Church is *aggressive*, or *missionary*.

I. We are inclined to favour this view of the Christian Church from considering the *principles* implanted in the bosom of its members.

The principles in question are those of ardent sympathy, of active, diffusive benevolence. So soon as a person enjoys the grace of Christ, he is prompted to seek the salvation of those around him. Previous to this joyous event, he might look with cold indifference on the guilty and perishing, he might present no petition to the throne of heaven on their behalf, nor make a single effort to rescue them from ruin; but now, "old things are passed away, behold all things are become new." How intense his anxiety, how earnest his prayers, and how unwearied his exertions that his erring fellow-men may be conducted in the way to glory and to God! The woman of Samaria having received the grace of Christ from his lips, could not rest till she had conveyed the tidings to her neighbours. No sooner had Paul experienced this grace, than he convened the Jews at Damascus, and preached to them the Messiahship of Christ: but Damascus could not set limits to his zeal, nor scarcely the Roman empire itself. These God-like principles carried Morrison to the shores of China, Ward and Carey to distant India, and Williams to the South Sea Islands, to spread the delightful savour of the cross among the dark and distant tribes of men. O that we felt more of the constraining influence of christianity! Alas! that we do not yield up ourselves more entirely to its controlling power. Those who imbibe most of its inimitable spirit, feel the deepest concern for the wider diffusion of its blessings; a concern which induces them, so far as is expedient, to sacrifice their time, their ease, and their property, in advancement of this commanding object. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved;" "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," was the noble, disinterested sentiment of the apostle Paul.

II. The aggressive spirit of the Christian Church, moreover, will appear from the *divine commission* it received, "Go ye into all the world, and preach the Gospel to every creature,"

Its sphere is not a single province, is not limited to Judea, is not bounded by the Mediterranean. The sphere of its operation is unrestricted, co-extensive with the face of the earth. In the centre of this boundless tract it is not to stand as a sumptuous temple, to invite the world to its courts; but, as a herald, it is to march along every shore, across every island, through the length and breadth of the world, to convey the message of divine mercy "to every creature." None are to be overlooked, however uncivilized or remotely situated. Europeans and Asiatics, the swarthy sons of Africa, the untutored savages of America and all the islands of the sea, are to be blessed with the christian ministry. Such is the purport of the commission the Church received from its great Author, in accordance with which it must act to fulfil its office.

Its message is highly fitted to engage the attention, and to subdue the passions, of all men, of every tribe, caste, and clime. No tidings are equal

to those of the tears and blood of the Son of God. Wherever they have been conveyed they have shed their heavenly light, and exerted their omnific power. Missionaries have gone forth with these tidings, and under the sanctifying grace of God have softened the heart of the Greenlander, uprooted the prejudices of the Brahmin, and called away the Cannibal from his inhuman feast. Already we have had some pleasing presages of the universal conquest. Only let the Church act in unison with its high and holy character, and soon, very soon, the strong holds of ignorance, and the ramparts of superstition, would quail before it. The citadel of Satan would be shaken to its centre, and totter into ruins, and the shout of the archangel would be heard "as the sound of many waters," saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

III. We are induced to adopt this view of the Christian Church because the period of its greatest *activity* has invariably been the season of its greatest *prosperity*.

Perhaps the zeal of the Church in its early ages has never been surpassed if equaled, in any subsequent age. Then, a united and vigorous effort was made on the part of its members; each felt his responsibility, and acted under its influence." "They that were scattered abroad went every where preaching the word." "Salute the beloved Persis, who laboured much in the Lord." "And I entreat thee, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life," are expressions which teach us the individual character of the co-operation of the Church at that interesting period.

Well, and what was the result? Why, though it had to grapple with deep-rooted prejudices, with external forms of religion in the highest degree fitted to captivate the affections and excite the passions, and with the most violent persecution that ever raged, the Church "looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The truth spread as the light of heaven. Idol temples were deserted, heathen altars ceased to flow with the blood of victims offered up in sacrifice, and the banners of the cross floated over the fortifications of superstition. Before the second century was completed, Christianity was published throughout the Roman empire, which then comprised almost the whole known world. Had we witnessed the glorious prosperity of the Church in its first days, we should have felt inclined to predict the period when it would achieve its final conquest, and to fix the year of jubilee.

But, alas! the Church grew weary of its conquests, relaxed its efforts, folded its arms, and fell into apathy. While its energies lay dormant, however, the great enemy was not asleep. Alert, and bent on his infernal purpose, he quickly seized some of its most costly treasures, and took possession of some of its earliest posts. Idolatry rose from the dust, and became rank and rampant in every part of the globe. A long, dark night brooded over the Church, most appalling to its interests. What a mercy the spirit did not take its final leave of the Church, and return to the bosom of the Father exclaiming, "Ephraim is joined to idols, let him alone." But happily at length, the black cloud went over, and "the day-spring dawned from on high." The Church awoke from its slumbers, buckled on its armour, and entered afresh on the field of action. A vast amount of artillery was

brought to its aid, in the formation of tract, bible, missionary, and other kindred institutions, and God caused it to triumph in every place. The broad pennant of the cross has been hoisted on many a shore, and among the latest trophies of its bloodless conquests, are the subjugated islands of the South Seas.

But we need not follow the Church through all the sinuosities of its course from its early dawn to the present time, in order to ascertain that the period of its greatest activity is the season of its greatest prosperity. We have only to survey the varied branches of the universal Church in our more immediate vicinity, and we shall invariably find, other things being equal, that the branch which possesses the highest degree of the spirit of prayer, of holy unanimity, of ardent zeal, and of cheerful liberality, has the greatest accession to its numbers, and is the greatest blessing to the perishing world. Activity and prosperity go hand in hand, and are utterly inseparable. Only point us to the one and we are sure to find the other. So that a celebrated writer says, "Tell me which branch of the Christian Church is the most Scripturally active, and I will tell you which is the most prosperous." How is all this to be accounted for, but because the Church is answering its end, and fulfilling its office? As fire warms, and cold freezes, so the Christian Church, formed for aggression, is most healthy and prosperous when acting in character.

Other observations might be offered, were it necessary, in favour of the position, that the Christian Church is decidedly aggressive, or missionary. Need we wonder, then, at its extensive prevalence compared with the Hebrew Church? at the grandeur of its past achievements, and at the splendour of its ultimate prospects? Essentially missionary in its constitution and design, and armed with the power of omnipotence, it must advance; nothing can stand before it; it will bear down all opposition. The prison doors may be thrown open, the axe may be uplifted, and the fires of Smithfield may be kindled, but in spite of these, and of all the rage of earth and hell, the Church must and will proceed, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Neither infidel kings, nor infidel statesmen, can stop its progress. The fires of persecution have always fanned the zeal of the Church, brought its members into closer compact, and given intrepidity to their movements. In its majestic course it has triumphed over the unbelief of the Jews, and the idolatry of the heathen, and it will continue to go on conquering unto conquer, till it embraces within its limits, "all the ends of the earth." Already, "Bell boweth down, and Nebo stoopeth," and the chorus is *appointed* whose voices are to resound, "the earth is the Lord's, and the fullness thereof."

*The Church affords ample inducements to enlist our services in its behalf.*

No contest is equal to that in which it is engaged; a contest of truth against error, of light against darkness. Its object is to repel the ruthless attacks of our deadliest foe, to rescue our fellow-men from under his usurpation, and to hasten the glory of the Redeemer; its leader disdains any comparison with his wisdom, tenderness, generosity, and success; and its issue will be fraught with consequences of incalculable interest, for then "they shall not hurt nor destroy in all my holy mountain, saith the Lord of hosts." No glory can surpass that which the Church will confer on its members. It infinitely outshines the glory encircling the warrior who conquers kingdoms, and lays waste empires. The one is only as the glow-worm



light, or as the glistening of morning dew, which passes away before the meridian sun; while the other is "a far more exceeding and eternal weight of glory," for "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."

*What then are we doing as members of the Church to aid its triumphs.*

As the ball requires but the slightest impulse to put it in motion, so the Church only wants our zeal, liberality, and prayers, to complete its conquests. It fears nothing but our apathy. Will we throw down our arms now the victory is about to be won? Can we suffer precious souls to perish in the arms of the enemy without extending to them the hand of relief? If we possess any of the love which brought the Saviour from heaven, any of the zeal which inflamed the breasts of the apostles, let us adopt the side of wisdom, and act the part of consistency. With a clear perception of the original design of the Church, under an impressive sense of our responsibility, in the diligent use of all appointed means, be this our sentiment, "If I forget thee, O Jerusalem, let my right hand forget her cunning, If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

*Measham.*

G. S.

## AN ADDRESS TO SUNDAY-SCHOOL TEACHERS.

### *Results of communicating Scriptural Instruction.*

FELLOW-LABOURERS,—In my last communication I stated some of the various methods of communicating Scriptural instruction now in use, or which might, in my opinion, be practised with advantage. It remains now for me to lay before you a few advantages which I believe would be realized were those methods of teaching generally practised and carried out, in connexion with lively faith and fervent prayer.

I. The children will acquire a better acquaintance with the Scriptures.

1. By several of the methods of imparting Scriptural instruction previously recommended, a better knowledge of the various books which the Bible contains will be acquired. Many of our senior Bible scholars, who have not been practised by such methods as these, would not know in what part of the Bible to look for some of the books which it contains; but by being frequently employed in referring to passages in various parts of the Scriptures, to illustrate the great variety of subjects which would come before them, they would soon acquire an expertness in the work, and be able to refer to any passage with facility.

2. A better knowledge would be acquired of the various and important Scripture truths which are every where scattered upon the pages of the inspired volume. Whether those truths are facts, or doctrines, or precepts, or prophecies, they will be presented before the minds of the children with a prominence which will be likely to leave an impression upon their memories; and, also, through the divine blessing, to make a favourable impression upon their hearts.

II. A barrier will be formed in every youthful mind, instructed according to these methods, against the insidious attacks of infidelity. I believe that if the subject was investigated, it would appear that very few who have been drawn aside into the mazes of scepticism and infidelity, have had

much correct Scriptural knowledge; but, in general, persons who profess to disbelieve the Bible have never properly examined its contents. In my opinion, the Bible contains internal evidence abundantly sufficient to prove that it contains a revelation of the will of God which is the of highest importance to mankind; and I have no doubt, that if the methods of teaching noticed in methods fifth and sixth in the preceding communication, were extensively practised, there would be a barrier formed in the minds of our youth against the advance of infidelity, against which the gates of hell could not prevail. The Scriptures only need to be known, to have a conviction formed in every unprejudiced mind that they are what they pretend to be—a light from heaven to guide our feet, to point out the path in which we should walk, so that with certainty we may arrive in heaven. If the method of teaching recommended in method sixth was generally adopted, I believe it would be next to impossible, for the youth so instructed, not to be convinced that the Scriptures are true. Many persons believe, or take for granted, that the Bible is true, who have never examined the internal evidence of its truth which it so abundantly contains. There is more danger of these being drawn aside by the specious arguments of infidelity, than of those whose belief of the truth of Scripture is the result of examination; for the former are like a house built upon the sand,—they have no proper foundation for their opinion that the Scriptures are true, and therefore are the less able to resist the storms and floods of temptation which may come upon them. There is, however, one exception, which it will be but justice to notice, it is this,—that sincere christians, who have never had the ability or opportunity of examining the Bible for themselves, are in less danger of being drawn aside by temptation to infidelity, than those who possess these advantages, but have not improved them, for the following reasons:—

1. They have experimental evidence of the truth of the christian religion.

“ They need no learning of the schools  
To prove their faith divine.”

“ There's something wrought within them shows  
That Jesus saves the world.”

2. To persons of this class we may conclude, that the good shepherd who gathers the lambs in his arms, and gently leads those that are with young, takes special care that no temptation comes upon them but such as they are able to bear, or when it comes, he spreads his shield over them, and makes a way for their escape. But let none who have the ability to examine the Scriptures for themselves, and neglect to do so, presume on special divine aid, or on their own fancied power to resist temptations to infidelity. The turning aside after satan, of many professors of religion, should be a sufficient warning to every one. “ Let him that thinketh he standeth take heed lest he fall.” If it is the duty of every one to examine the Scriptures for himself who is capable of doing so, it will be allowed that it is the duty of Sunday-school teachers to endeavour so to enlighten the understandings, and to clothe the minds of the children under their care, with such a variety of Scripture truth, that they may have a firm persuasion that the Bible is the word of God; and not merely because they have been so taught, but as the result of their own examination.

III. A foundation will be laid in the minds of our youth for extensive usefulness in future life. By many youthful minds being directed to the special study of the Scriptures, it is reasonable to suppose that a consider-

able number of them will continue to prosecute those studies of their own accord, until they become "mighty in the Scriptures." And the more knowledge they possess of the oracles of divine truth, it is likely the more consistent and useful they will be. A considerable number of the most active and useful members of Churches have been brought up in Sunday-schools; and that, too, when the methods of teaching were less effective than those in use now, and certainly much less so than teaching might be. If, then, Sunday-schools in past years have produced many of the best members of our Churches, with inferior teaching, it is reasonable to suppose, that if the methods of teaching previously recommended, or others more eligible, were vigorously carried out, a much larger proportion of pious youths would be transplanted from our Sunday-schools into our Churches, and still more fitted to adorn their profession by consistent, holy, and useful lives.

I have long been of opinion, and constant observation only tends to confirm it, that those unhappy individuals who "make shipwreck of faith, and turn again to the beggarly elements of the world," have, in general, but a very imperfect knowledge of the Scriptures; and also, that the greater part of those who remain in our Churches, but are frequently a source of trouble and anxiety to their brethren, and who rather hinder the cause by their inconsistency, their want of the christian temper, or their negligence of duty, are defective in Scriptural knowledge. Their ideas of the nature and design of the Gospel dispensation are much too low; and though they have heard the Gospel proclaimed for years, yet as they do not sufficiently search the Scriptures to obtain a thorough knowledge and acquaintance with their contents, the Word preached seems to do them but little good. Now I conceive that it is the duty of every christian teacher to labour and pray that this defect may be remedied, and this foul blot on Christian Churches may be removed; at least, with respect to those who shall in future join the Church from the ranks of Sunday-scholars. The prosperity of the next generation depends, in a great measure, upon the devotedness, the well-directed, and the prayerful efforts of the Sunday-school teachers of the present. Every teacher has a number of immortal souls consigned to him for instruction in those things which will conduce to their eternal welfare. If the teacher does his duty, there is reason to hope that many of these will become members of Christian Churches, with their minds well stored with Scriptural knowledge, or with a disposition to increase the knowledge they have. And if the ideas which I have formed be correct, the more Scriptural knowledge they possess, the more humble, pious, and devoted christians they are likely to be.

IV. The conversion of the children from sin to holiness, and from the power of satan to God, will be promoted by an efficient system of Scriptural instruction. If you examine those schools where there is a carelessness, or a want of patient, persevering devotedness on the part of the teachers to their work, and where, as a natural consequence, there is but little attention given to the nature of the instruction communicated, you will see but few children, if any, converted to God. But on the other hand, if you inspect those schools where the teachers make their work their study and delight, where they endeavour to communicate Scriptural instruction according to the best methods they can devise, with solemnity and affection; and where such instruction is well watered by earnest and persevering prayer, and nourished by faith, you will observe, instead of a barren wilderness, a gar-

den well cultivated and watered, where the buds and blossoms of divine grace are beginning to appear, and where fruit has already been produced to the glory of God. When efficient methods of Scriptural instruction are adopted in connexion with that perseverance in the work, that tenderness and compassion for the children's souls, and that confident expectation of the divine blessing, which every christian teacher ought to manifest, the effect produced upon the children's minds will be like the hand of cultivation breaking up the fallow ground of their hearts, and preparing them for the reception of the seed of the divine word, Prayer and faith on the part of the teachers, are in my opinion, so closely connected with success in Sunday-school labours, especially with the conversion of the children to God, that I hope you will not consider it out of place if I extend my remarks a little upon them.

The best method of teaching in the world, without prayer for God's aid and blessing, is little better than practical atheism; for it would be labouring as though there was no God to look to for help, and as though the teacher considered his own efforts as all-sufficient to secure the end in view. One great object which every Sunday-school teacher has, or ought to have, in view, is the conversion of his scholars; unless, indeed, that desirable object is already accomplished, to this end he directs all his instructions. If he is giving elementary instruction, it is that the children may be able to read the Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. If this foundation is already laid, he endeavours to show them, by the Scriptures, that they are sinners and need salvation; and all the variety of Scripture truth which he endeavours to instil into their minds, whether to inform their judgments, or to affect their hearts, he designs by the blessing of God to be instrumental in leading them to the blessed Redeemer, that they may devote their early youth to his service and glory. And can this happy and glorious result be attained without prayer? without calling upon him "who has the residue of the spirit," that he will grant the influence of the spirit to soften the children's hearts, and to regenerate their souls? No my fellow-teachers, there must be prayer, fervent prayer, and persevering as our labours, that God may bless his own Word which we teach, and that the Gospel which we preach to them "every Sabbath-day," "may be the power of God unto their salvation." If it is generally allowed that it is a minister's duty and privilege to go from his closet to the pulpit, I think it will also be conceded, that there is a similar necessity and advantage for a Sunday-school teacher adopting a similar course. But prayer and labour must be accompanied by faith—by a persuasion that our prayers will be heard, and our labours blessed to the conversion of the children under our care. Nor ought this desirable object to be viewed as far distant. I fear that many teachers, although they do believe that their labours will not be in vain, do not look so much for immediate as for distant success. They consider that the children's youth, their giddiness, or the perverseness of their dispositions and tempers, to make against immediate success; but they hope that when they come to years of sober reflection, that they will remember what they have been taught at the Sunday-school, and that in many cases such instruction will more or less lead to their conversion. Also, as the children are trained to the habit of attendance in the house of God, they hope that many will continue to attend there after they leave the school, and that in many cases the "Word preached will profit them." This view of success, though far from discouraging, is

taken rather from past experience than from the capabilities of an improved method of teaching. There are frequent instances in our schools of children, young as they are, being made the subjects of a real change of heart, through the regenerating influences of the Holy Spirit; and if teachers combined a more efficient system of instruction with fervent, persevering prayer, and lively faith, I am persuaded that such instances would be much more numerous. I fear that many teachers, and, if I may venture a hint, that many preachers of the Gospel have formed their hopes of success from too low a standard; and, therefore, there is no wonder that their success seldom exceeds, and frequently falls short of, their expectations.

It may very properly be said, that God works by means with regard to the conversion of sinners; and you may inquire what natural connection there is between the expectation of extraordinary success by a minister, or a teacher, and its being realized. I will tell you my opinion, and leave you to judge. Suppose a christian minister, who has not hitherto experienced extraordinary success in his sacred work, were to be fully persuaded, either by reflecting upon the divine promises, or by instances of remarkable success elsewhere, that his labours might be rendered much more useful than they ever had been; and if on this conviction he should come to this holy resolution, that through the grace of God his future labours should be much more successful than the past had been, what would he do to effect his object? He would pray fervently, perseveringly, and with confidence, to Him "who has the residue of the Spirit," that he would render his labours more successful: he would endeavour to make a more frequent, direct, and persuasive appeal to the hearts of the unconverted, showing them by the Word of God the necessity and duty of their turning to God without any further delay. The fervour, urgency, and sincerity of the preacher's address, together with the proofs from the Word of God in the support of every thing he says, would make a powerful impression upon the hearts of sinners. When such impressions are made, and followed up by other urgent and powerful appeals to their hearts, and by prayer-meetings for their especial benefit, the best results may be expected. Nor would the minister be content to labour alone; he would endeavour to rouse up his people to assist him to carry forwards the glorious work; he would labour to increase the pious and devotional feeling of the members of his Church, and to make them feel that their Redeemer "expects every one of them to do his duty," to use every means in their power to bring sinners to himself for salvation, and in every respect to promote his cause; and when the dormant energies of his people are thus aroused to holy and vigorous action, great results may be anticipated. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." And when some come forward to make a profession of religion, giving good evidence of a real change of heart, such is the power of sympathy, especially among the young, that the example of such makes a powerful impression upon the hearts of others, so that they too become trophies of divine grace, "and first give themselves to the Lord, and then to his people, according to the will of God;" and thus the minister's hopes and expectations are realized, and his prayers are answered.

Such a mode of reasoning will apply to the Sunday-school teacher's labours and success. When a teacher resolves that, through the divine blessing, he will not be satisfied with less than the conversion of all the

children in his class, he immediately begins to use means to bring about this desirable end. On the Lord's-day morning his closet is witness to his fervent and importunate prayers on the behalf of his scholars; he prays that the divine Spirit may bless and accompany his own Word with his enlightening and softening influence, whether that word may be presented to the children's minds by himself, by the addresses of the superintendent, by the minister in the house of prayer, or by any other means which it may please the Lord to bring to bear upon the children's minds. He does not wish to have the exclusive honour of being instrumental in their conversion. The language of his heart is, "Send, Lord, by whom thou wilt send;" only let the dear children of my charge be brought as lambs to the great Shepherd. The teacher performs his labours during the day under the influence of prayer and faith. His manner of speaking to the children is such as is calculated to gain their affection and confidence; he is condescending, kind, and affable. He endeavours to impress upon their hearts those portions of divine truth which he considers are best calculated to inform their judgments, and to bring them to see and feel their need of a Saviour. When the teacher sees indications of success in any of his scholars, he endeavours to nourish the kindling spark, and fan it to a flame. Those children whom he perceives are affected with their sinful state he takes by the hand, and with the utmost kindness and affection leads them to the Saviour, who said, "Suffer little children to come unto me;" and when some are brought to Christ, if proper means be used, he will in all probability secure the whole.

Nor is the view, as taken above, of a teacher's success merely visionary: it is what has been done. I have read of an American female teacher being instrumental in converting several classes successively; and I know a Sunday-school, the teachers of which resolved at a meeting to try similar methods, and what was the effect? In a few months several almost entire classes were hopefully converted, and nearly forty of them became members of the Church; and if similar means, under similar circumstances, will produce corresponding results, why may not there be a revival in every school, and in every Church connected with it. I do not think that the conversion of the children in our Sunday-schools is so difficult as some imagine. I am of opinion that we have both Scripture, reason, and example, in favour of attempting their conversion while we have them under our care. The Saviour says, "They that seek me early shall find me," "Suffer little children to come unto me." Reason tells us that the most proper time for the conversion of individuals is before the corruption of their depraved hearts acquires great force, and leads them into the paths of vice; and if they do manifest giddy or untoward dispositions, they will be more easily broken now, than when they have acquired additional force from time and indulgence. The Scriptures encourage us to ask, and to look for, great things at the hand of God, "Open thy mouth wide, and I will fill it;" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" "All things whatsoever ye shall ask in my name, touching the affairs of my kingdom, it shall be done unto you;" "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing doubting." We cannot read concerning the miracles of Christ without observing the great stress which is laid on faith. None were ever suffered to return disappointed from him after making application for his healing power. The favour asked was invariably granted them, how great soever, because they had confidence in

his power and goodness. The most remarkable instances of faith recorded by the evangelists, are those of the Centurion, and the Syro-phenician woman; and the Lord granted their requests, and eulogised their faith. When Elijah was just going to be taken up into heaven, he said to Elisba, "Ask what I shall do for thee before I be taken away from thee. And Elisba said, I pray thee let a double portion of thy spirit be upon me;" and though Elijah confessed that Elisba had asked a hard thing, yet it was granted. The apostle James reasons on the power of prayer and faith, and brings the instance of Elijah praying that it should not rain on the earth; and again, at another time, that it should rain, and both requests were granted. What are we to conclude from all this, but that "the effectual and fervent prayer of a righteous man availeth much;" and that the Lord says to the believing request, "Great is thy faith, be it unto thee even as thou wilt."

Now, my dear fellow-teachers, I submit the above remarks to your candid and serious consideration. If I have been prolix, the importance of the subject must be my apology; and if what I have done be of any use to you in increasing your usefulness to your youthful charge, I shall have an abundant reward for the labour bestowed.

I remain, yours in the bonds of the Gospel,  
A SUNDAY-SCHOOL TEACHER.

## CORRESPONDENCE.

### REPLY TO SELF-DEFENCE.\*

To the Editor of the General Baptist Repository.

I little supposed when I was penning my strictures on Junius, that my antagonist was, like myself, a sermonizing knight of the lance. His dexterity in venesection no one will question; and equally unquestionable are his talents in verbasection, and crinisection. His sermon on self-defence, forcibly reminds me of an ingenious sermon on the word *mall*, which used to amuse me in my juvenile days. If it were not for *misquotation, misconstruction, misapplication, misinference*, his sermon would have remained a wondrous skeleton, leaving us completely ignorant of every *ology* except osteology. F. S., in the exordium to his sermon, prides himself in the weight of his arguments when writing under the shade of Junius. Surely my brother medical practitioner was in a profound reverie, endeavouring to ascertain the "*modus operandi*" of some recently discovered medicine when he penned *arguments*, intending to have written *sophisms*. Is he certain that the

reasons which he adduces in his Junius are the only ones which influenced him and others not to purchase the mansion in question for the purpose of a college? Let me just glance at those reasons, and it will speedily appear that a bushel of them are of less importance than the dust in a balance. 1. To purchase it was a dissention from the decision of the committee. 2. It proceeded from a wrong quarter. 3. The mansion was too spacious. 4. It was too expensive; and 5. (by the Rev. T. Yates) it would inflame our young ministers with pride. Machaon disposed of the first three reasons; I will briefly refer to the 4th and 5th. It is too expensive—we cannot afford it. Oh shame, where is thy blush! One single sister Church can afford not only to encounter the original cost, but also an additional outlay of about £1500 to convert it into a chapel, yet the entire connexion, consisting of fifteen thousand, six hundred, and sixty-seven members, are unable to raise about £4000. Surely it was a folly to put forth this reason. Surely it was the will, and not the power which was wanted to accomplish this object. Surely with a very little self-denial yon columns might have been reared with our superfluous wealth, and every cornice bought with the crumbs which fall from our tables. The last reason assigned for not appropriating the mansion into a college, is, It will make our young ministers proud. An argument the most cogent, if founded in fact. A proud ambassador of the Prince of Peace dishonours the

\* We feel some degree of regret in connexion with the whole of this controversy, having a strong objection to render the General Baptist Repository the vehicle of personalities. Those of our readers, however, who are fond of "the war of words," will have been gratified with the skill in disputation displayed by both our friends; and those of them who are displeased with such exhibitions may rest assured, that our valiant knights having become good friends, no future "passage of arms" of this kind will disturb them.—Ed.

ministry in which he is engaged. But does it necessarily follow that because a minister is educated and trained in a mansion for the most important and glorious work to which a human being can be destined, that his heart should be lifted up with pride? Then very naturally I may infer, that the esteemed pastor, in consequence of preaching in the mansion when consecrated to the worship of God, will become divested of that garment of humility which has clothed and adorned him for a long series of years. Also the people who worship in this house of prayer, instead of having the "heart established with grace," they will be "puffed up in their fleshly minds," and thus exposed to the displeasure of the Great Head of the Church. Neither the premises nor the conclusions can I admit for a moment. Perhaps F. S. will pardon me if I suggest two reasons which I am afraid have produced a greater effect in preventing the mansion in question from being the "school of the prophets," than any which has been specified—jealousy and covetousness. Jealousy, I am fearful, has exercised a baneful influence in this business. It was not the mansion, but its locality. The remarks of the Rev. T. Yates in the October number are very significant: the *love of money*, appears to me, to have prevented, in a considerable degree, the realization of our hopes in having a spacious, convenient, and permanent place for the education of our ministers. The *flexors* are disposed to yield to their antagonist extensors in providing houses of *cedar* to dwell in; splendid furniture to adorn them; and ample securities with which to invest our surplus capital, but remain *rigid* and *grasping*, when the extension of the truth requires liberality. The most frivolous excuses are advanced as a cloak for covetousness. Of my worthy brother (not merely in the medical profession, but in the bonds of the everlasting Gospel) I hope and believe better things. Yet, notwithstanding, he as well as the Rev. T. Yates, have furnished some plausible pretexts for individuals who love to grasp the glittering ore instead of parting with a little of their LENT treasure to have purchased the mansion as a "school for the prophets." It would "stint the widow of her meals." It would "erect a column by penalty." "We cannot afford it." "An expense greater by far than the spirit of the Gospel and the precepts of the New Testament would justify." "A waste of our little property." Brother Yates endeavours to press into the service a scriptural argument, "Mind not *high* things, but be ye contented with *mean* things." I inquire, are *mean* things our motto in the construction of our

dwellings, in the ornaments with which they are decorated, and in the erection of our places of worship, when we have the ability and inclination to have noble ones? No! Then why is our motto *mean* things in the education of our ministers, and in the *place* where they are to *study* to show themselves approved to be men of God. If we are inclined to cultivate contentment with *mean* things in preparing our ministers for the sanctuary, *mean* will be our instruments in propagating the truth, in defending the doctrines of grace, and in advancing our connexion, especially in populous towns, where an efficient ministry is enjoyed. I would reiterate the statement of the circular, which appears to have excited the risible muscles, and to have perplexed the "close thinking" capacity of my antagonist. If we are satisfied with "raising a small sum" when it would be "just as easy to raise a large one," what shame and confusion when our Lord and Master shall say, "Give an account of thy stewardship."

Perhaps it is owing to my *loose* thinking that I am unable to perceive how I have unwarrantably "prejudged the question," or placed myself on the "bench of judicature." Perhaps F. S. may feel astonished that he is not allowed to cite scraps of poetry, to write quibbling paragraphs, and to misrepresent the sincere intentions of others who desire to promote the spiritual interests of our connexion, and yet escape uncensured and uncondemned. Better, far better, to preserve silence, than, without provocation, to open the mouth to sow the seeds of discord and strife.

With respect to "not dissecting the unsightly thing to which the disordered imagination of Junius had given birth;" the negative is a phraseological expression, signifying an intention not minutely to dwell on particulars, but to seize on some general topics for reply. My carping brother, I am fully persuaded, is sufficiently acquainted with this idiom of our language, but was *willingly* ignorant, that he might be furnished with matter for the second division of his sermon on self-defence.

The sermon in its second division demands a few observations. The courtly motto, I confess, is opposed to the genius of our holy religion. How easy, Mr. Editor, it is to copy an evil example. Junius considered the *circular*, which excited his scribbling propensities, as *offensive*; but, instead of forgiving the offence, according to divine direction, he is guilty of retaliation. I cite his own words,—“You may think me severe in these remarks; I leave those who preceded me in the offence to make the apology for it.” Those who live in houses of glass



should be careful how they fling stones. I might easily enter into particulars respecting the appearance, accommodation, and range of studies pursued in our academies, and compare them with other educational institutions, but I resist the temptation, lest the emblems of shame should cover a connexion consisting of sixteen thousand members, for suffering and continuing the inferiority under the paltry plea, "The folly is, we cannot afford it."

The little "*impediment*" is very useful, even to one who burlesques it, when used conveniently by an opponent. "*If* the young men rise in attainments and fall in virtue, we are better without them." What a marvellous discovery! What travail was experienced in giving birth to a sentiment, the truth of which is admitted by every pious mind. *If*—ah! there's the rub! But *if* the young men, as they advance in classic acquirements, and other useful accomplishments, maintain their principles of piety and devotion, do we not sustain a loss?

Now for a misquotation. F. S., when stating the reason why on important public occasions we were desirous to secure the services of ministers of other sects, professes to give Machaon's reply, which in my opinion, is the truth, but not the whole truth, and nothing but the truth. "Because their minds are more enlightened, their understandings are better informed, their judgment is sounder, and their talents are of a higher order, entirely from a more effective college training," to which ought to have been added, "*with few exceptions.*" Was the omission intended to represent me as slighting the enlightened and invaluable labours of a Jarrom, a Pickering, a Goadby, and others who were students of our academies? Or the instructive, persuasive, and evangelical preaching of a Pike, a Wallis, a J. Stevenson, a Burns, a Hunter, and others, who derived no benefit from them? No one esteems in a higher degree the ministers of our connexion than I do, in reference to their respectability and successfulness, but I yet maintain, what many of them have confessed, that if their scholastic advantages had been superior, their efficiency would have been more conspicuous. I hope the charity of our divine religion will ever preserve me from that spirit of censure and uncharitableness which pervade this part of the sermon on self-defence towards ministers of other denominations.

If ever "hero quartered his arms with the emblems of his own shame," it is the one who could pen the last ten lines of this paragraph. Surely his boasted "soundness of thinking" had vanished like an airy dream, and his confessed "confusion of

ideas" had created chaotic darkness in his understanding, when he penned lines which savour of any spirit but the meek and lovely spirit of the glorious Gospel of the blessed God.

Having finished the task of passing these few strictures on the *body* of this essay on self-defence, or uncharitable personalities, I now conclude the toil with a few observations on the *extremities*.

The first extremity was *unnecessary*—very unnecessary indeed. No personal reflection on the character of Junius could be intended, Machaon not knowing the real author until he had finished his production; and the opinion of others coincide with my own, that this second epistle will not redound to his literary fame. In the professional language of my antagonist, let us "draw up our sleeves, and taking scalpel in hand," amputate the unnecessary limb, and consign it to perpetual oblivion.

The second extremity is *untrue*. A false limb is very treacherous and cumbersome; but sometimes an artificial extremity so closely resembles the reality, as to produce deception. It appears I was thus deceived, and supposed it was a real one, and possessed of the power and vigour of a giant. I am now undeceived: it is as feeble and frail as a reed. The owner, who entertains a very exalted opinion of every other part of the body, appears conscious that this limb is "*untrue.*"

The third extremity is *true*. It is powerful, vigorous, and capable of any enterprize; determined to be a flexor or an extensor at pleasure, and bent on resisting all controul. It is a limb of *physic*, not of the *law*. It is a *young* limb, and my sincere desire is, that it may long continue in the exercise of its proper functions, but be preserved from kicking against the pricks.

It was said respecting our exalted Lord and Master, that he reserved the good wine for the conclusion of the feast. The most beautiful and lovely spirit is also reserved for the last paragraph of this essay on Self-defence. The gall in which my medical friend had dipped his pen was exhausted, and its place supplied with the milk of human kindness. I thank him for that natural display of tenderness which induced him to sigh over the *lily* which he supposed had received some defilement in this controversy. If I am the *lily*, he shall be the *rose*; and if I have shaken too rudely, and caused it to lose some of its bloom and sweetness, I am exceedingly sorry for it, and I sincerely hope that these excellent qualities will be revived, and for a long series of years shed fragrance and perfume in every direction.

Wisbech, Nov. 12th. JOHN LILLY.

## REVIEW.

**HINTS ON THE PORTABLE EVIDENCE OF CHRISTIANITY.** By JOSEPH JOHN GURNEY. *Sixth Edition. Tract Society.* 18mo., pp. 169.

"EVERY man who reads the Bible with attention, and observes the value and excellence of the books—every man who compares what it says of mankind with his own experience, and marks the fitness of its mighty scheme of doctrine to his own spiritual need as a sinner in the sight of God—is furnished with practical proof of the divine origin of our religion. I love this evidence: I call it 'the portable evidence of christianity.'"

These enlightened sentiments, ascribed to Dr. Chalmers by the excellent author of this book, explain its object. He shows that "the Bible, considered alone, affords, in the purity, dignity, harmony, and practical importance of its contents, sufficient evidences of its divine origin;" and that "the accordance of the truths revealed in Scripture, with what we know in ourselves, and observe in the world around us, and more especially the adaptation of the Gospel of Christ to the condition of fallen man, supplies us with further conclusive proof, that the Creator and moral Governor of the universe is the author of the Bible."

It is a delightful book, ably written, in an easy and attractive style. It should be in every christian's cottage, and in the hands of every senior Sunday-scholar. The advanced christian would derive much profit from its perusal.

**FIFTEEN SERMONS,** by the Author of "Persuasives to Early Piety." *Tract Society.* 18mo., pp. 212.

WE need not inform our readers who is "the author of Persuasives," Mr. Pike and his work being well known and appreciated amongst them. Nor need we state more in connexion with this little volume, than that the sermons are so much in Mr. Pike's strain, that we might have recognized their author had no other clue been given to us. The subjects are various, interesting, and solemn. One of them, "On Family Prayer," we recollect to have heard at a Midland Conference, when its author was requested to publish it. We trust this volume will be so useful as to call forth others from the same source.

**THE HISTORY OF THE ASSYRIANS AND CHALDEANS, MEDES AND LYDIANS.** *Tract Society.* 8vo., pp. 72.

THIS is a valuable and elaborately prepared number of a series of publications on ancient history. It displays the piety of a

saint, and the learning of a profound historian. It contains all that is valuable in Rollin, with the important information obtained from modern writers.

**THOUGHTS FOR THE THOUGHTFUL.** By OLD HUMPHREY. *Tract Society.* 18mo., pp. 280.

HERE are one hundred and eight short articles, essays they might be called, on as many different subjects, some new, some strange, some familiar, and all discussed in that pious, good-humoured, and profitable style which is peculiar to the productions bearing the name of Old Humphrey. For our parts, we are not ashamed to acknowledge Old Humphrey as a friend and favourite. He has often insinuated instruction, and afforded profit; which, like an old grandfather, he has blended with some little amusing tale, or good-natured comparison. Old Humphrey may be recommended to the old, for he is wise; to the young, for he is simple and interesting; to all, for there will ever be some good to be derived from him.

**THE FRUIT.** *Tract Society.*

WE have had the Seed, the Leaf, and the Flower, and here is the Fruit, and a pretty fourpenny book it is, with beautiful embellishments.

**THE CHRISTIAN ALMANAC,** for the year 1842.

**THE TRACT SOCIETY'S PENNY ALMANAC. THE SHEET ALMANAC.**

**THE CHRISTIAN'S DAILY TREASURE.**

THE first of these almanacs is the cheapest and most complete we believe published in this kindom. Besides much astronomical information, there are tides—railways—London banks—members of parliament, &c. Hints for the farm—garden—home.

The second and third are equal to former years.

The Christian's Daily Treasure is a very little thick book, about the size of a snuff-box, with a text, and a verse, arranged for every day in the year.

### LITERARY NOTICE.

Preparing for publication, in one Vol., *Sketches of Sermons*, designed for especial occasions. By a *Dissenting Minister*, Author of Four Hundred Sketches and Skeletons of Sermons, &c., &c. The Vol. will be ready about the 30th January, 1842, and will contain sketches adapted to the opening and anniversaries of chapels, missionary, and Sabbath-school occasions, ordination of ministers, sacramental services, &c., &c.

## OBITUARY.

SUSANNA PICKERING.—September 14th, 1841, died Susanna Pickering, wife of Mr. Jas. Pickering, Mansfield. She was born at Lincoln, Sept. 18th, 1802, her parents were in good circumstances, and her father for a number of years carried on a respectable business as a furnishing cabinet maker and upholsterer; but while she was very young he died, leaving to the care of his widow (who departed this life in 1835) a numerous family, and the management of an extensive business. It appears during the time she was under the maternal roof, she, with the other junior members of the family, indulged in gaiety and vanity without much restraint, frequenting balls, theatres, and other public places of amusement. After the lapse of a few years however, her grandmother, who then lived with them, retired from the family, and she being a favourite with her, was selected as a companion. From that period, to the death of her aged relative, they resided together in the same town, with a pious dissenting family, belonging to the Independents. This circumstance was made a blessing to her soul. The old lady, though strongly prejudiced in favour of the Church Establishment, from motives of pure affection was ever willing to indulge her granddaughter, and though contrary to her wishes, kindly allowed her frequently to accompany the family with whom they lived to their place of worship. There, under the ministry of Rev. Mr. Byron, she received her first religious impressions. The truth came home to her heart, and though conscious of having to meet discouragement and opposition, and of becoming the subject of ridicule and derision, she soon became decided in religion, and in the strength of her Saviour was enabled to maintain her ground. To the latest period of her life she cherished the greatest possible feelings of esteem towards that faithful minister, as being the instrument of her conversion. She was admitted a member with that body of christians March 2nd, 1823. While in fellowship with them, she was convinced of the propriety and importance of baptism by immersion, partly from the arguments she had heard advanced by her minister against it; but principally from perusing the New Testament respecting that ordinance. She had many struggles with conscience on this subject, and several times expressed her views to her pastor, who endeavoured, but in vain, to set her mind at rest, and her resolution was, when an opportunity offered, to attend to that ordinance after the example of our Lord and his followers, clearly pointed out in the New Testament Scriptures. After

the decease of her esteemed grandmother, she was placed by her guardians at a boarding-school at Horncastle to complete her education. There also providence graciously interposed, by providing as an intimate female companion, one who was a member of the same body of christians with whom she was united, and with her she regularly went to the house of God in company, and worshipped under the ministry of the Rev. Mr. Payne. After leaving school she removed to Kirton-in-Lindsey, and attended on the ministry of Mr. Stocks, then minister at that place. In a short time after coming thither she became a boarder with the family of that individual, and on his removal from thence to Castle Donington, she accompanied them, in the year 1835.

She was baptized at Cavendish Bridge, by Mr. Stocks, with nineteen others, March 5th, 1826, and publicly recognized a member of the Church at Castle Donington the same day. While in connexion with this Church, as well as in other places where she had previously resided, she was generally useful, and especially active as a Sabbath-school teacher. Her marriage took place Nov. 11th, 1828, when she removed to Mansfield, where she finished her earthly course. For several years previous to her death she was the subject of increasing bodily weakness, which baffled medical skill, and in the latter part of her illness suffered much from nervous debility, which robbed her at times of spiritual enjoyments. She would often mourn over her unworthiness, and conceive herself unfit for a name and place in the Church of Christ, and under these depressions, she frequently retired to a throne of grace for relief. While in the enjoyment of health and strength, she was willing to make every prudent sacrifice to advance the cause of the Redeemer, and make every effort to fill up her place in the house of God, both on public and private occasions, and afford others around her the same opportunity; and felt a deep interest in the prosperity of Zion. Her confidence in the goodness and faithfulness of God was generally remarkably strong, and continued to the last. Some time previous to her death, when conversing with her husband, she said, "No one knows my feelings of body," to which he replied, he believed they did not; and further observed, that his anxiety of mind respecting her, had been, and was still, at times, very great; but he had been wonderfully supported. She answered, "Yes you have, and the Lord will support you." Her departure was rather sudden and unexpected. A few hours be-

fore she died she seemed conscious that death was at hand, and was anxious to ascertain if those around her thought the same. Looking a friend earnestly in the face, she said, "This is such a sensation I have never before experienced, it must be dying! don't you think it is?" Her friend replied, "Indeed I cannot tell, but should this affliction be unto death, fear not, that God whom you have so long professed to love and serve will not leave you, but will still support you if you look to him." She answered, "I will look to him and trust him, though for the sake of my dear children I should have liked to have lived a little longer." It was then remarked, "If the Almighty sees good to take you now, he will certainly take care of your children." She then with emphasis replied, "Yes, and so he will;" and feeling resigned, and willing to leave her children and partner in the hands of her heavenly Father, she seemed to have done with all earthly cares. She asked the same friend "If she thought she was accepted of the blessed God and Saviour;" being answered in the affirmative, she said hastily, "Not for any merit of mine;" the reply was, "No, but for the sake of him who loved you unto death." She instantly smiled and said, "Yes, that it is." She then exclaimed, "Bless the

Lord, O my soul, and all that is within me, bless his holy name. The Lord is good to all. He has done great things for me, and my dear partner." A short time before she expired, in an ecstasy of joy, she said, "O what a Saviour!" It was then said, there is none like him. she responded, "No, none but Jesus—none but Jesus can do helpless sinners good." These were nearly the last words she was heard to utter. She then appeared to be engaged in earnest prayer, until without apparent pain or struggle she calmly fell asleep in Jesus, and resigned her ransomed spirit into the hands of God who gave it. By her death, her surviving partner has been bereft of a kind and affectionate wife, and two children of a loving and tender mother. Her remains, by her own request, were interred in the General Baptist burying-ground, at Castle Donington, on the following Sabbath, when Mr. Owen preached an interesting sermon on the occasion, from 1 Thess. xlv. 13, "Concerning them which are asleep." The event was also improved on the following Sabbath evening at Mansfield, by a faithful sermon from Mr. Wood, from 1 Sam. xxxvi. 18, "It is the Lord, let him do what seemeth him good." P.

## INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Burnley, Aug. 19th, 1841. The public worship in the morning was commenced with reading the Scriptures and prayer, by Mr. James Hodgson, and Mr. Henry Hollinrake preached from John xiii. 17.

At two o'clock, p. m. the ministers, representatives, and members of the Churches, re-assembled to transact business for the promotion of the Redeemer's kingdom in this locality. The missionary station, at Prospect Place, Bradford, was the first case brought before the meeting: the report of their spiritual and financial state was read. Nothing very particular has transpired since the last Conference so as to justify enlarged recital. It was agreed to pay the interest of the debt on their Chapel, until the period understood for their appealing again to the Conference. Mr. H. Hollinrake was appointed to apply to the Treasurer of the Home Mission on their behalf.

There were several individuals who spoke concerning the infant cause at Leeds. During the time Mr. T. H. Hudson has laboured there, good has been done; yet we are disposed to adopt the Scripture inquiry, "By whom shall Jacob arise? for he is small."—Amos vii. 2.

Arrangements were made to collect for the Foreign Mission.

The representatives of the Churches made their statistical reports, according to a resolution passed at a former meeting. The accounts of Leeds and Bradford have already been partially given. At Birchecliffe no material change has taken place, except in the additions made to the private meetings, which have been many. At Heptonstall Slack, the Church is in a peaceable and thriving condition: the congregations are large, and the experience meetings, and those for prayer, are better attended. Thirteen persons have been baptised since the last Conference. At Shore, four individuals have been added to the Church by baptism since the last meeting, and there are a few more in a hopeful condition. At Lineholm, five have been baptised, and considerable accessions have been made to the meetings for experience, and the congregations. At Burnley, the Sabbath-school has improved, and the enlarged state of the congregations has yielded our friends there a little encouragement.

A missionary meeting was held in the evening, Mr. T. Gill, minister of the place, presided, and suitable addresses were delivered by Messrs. Hollinrake, Butler, Ingham,

Hudson, and Hardy. The meeting was well attended, and much interest appeared to be excited. From this gratifying opportunity it appears desirable to hold at this place meetings of this kind regularly.

The next Conference is to be held at Heptonstall Slack, on Tuesday, Dec. 28th, 1841, Mr. Ayrton, of Derby, to preach; in case of failure, Mr. Wm. Nicholson, of Halifax.

A few individuals have presumed to change the day for the Conference, from Monday to Tuesday, conceiving it to be a more eligible day for general convenience.

JAS. HODGSON, *Secretary*.

THE CHESHIRE AND LANCASHIRE CONFERENCE met at Wheelock Heath, on Tuesday, Oct. 12th. In the morning at half-past ten o'clock, brother Smith, of Staley Bridge, read and prayed; and brother Kenney, of Macclesfield, preached on the conduct of Dissenters with respect to their principles, from the third verse of the epistle of Jude, "That ye earnestly contend for the faith once delivered to the saints."

The Conference assembled in the afternoon at two o'clock. Brother Pedley occupied the chair. It was resolved:—

1. That the address on the subject of Home Missions now read by brother Beardsall, be adopted by the Conference, and circulated in the Churches.

2. That this meeting approve of the steps taken by brother Pedley, of Haslington, and C. Bate, of Tarporley, in the purchase of Zion Chapel, Congleton.

3. That the management of the affairs of the interest in Congleton be entrusted to the committee till the next Conference.

4. That this Conference approve the efforts of the few friends at Stoke, in the Staffordshire Potteries, and grant them for this year £5 to aid them therein.

5. That this Conference regrets the manner in which the Association treated and disposed of the Manchester case, relative to their claim of £70, deeply sympathizing with their brethren at Manchester, and recommend them patiently to endure; and when a favourable opportunity presents itself again, to press their claim, hoping they may then be more successful.

6. That it be recommended to the ministers belonging to this Conference to exchange pulpits with one another as often as convenient.

7. That brother Kenney be requested to print the sermon preached this morning.

8. That the next Conference be held at Stockport, on what is called Good Friday, 1842.

In the evening, an interesting Home

Missionary Meeting was held, brother Pedley in the chair, which was addressed by brethren Smith, of Staley Bridge; Smith, of Little Leigh (Particular Baptist); Kenney, and Beardsall.

RICHARD KENNEY, *Secretary*.

THE NORTH DERBYSHIRE CONFERENCE will be held at Smalley (and not at Duffield as previously announced), Dec. 25, 1841. The meeting for business will commence at two in the afternoon, and in the evening a revival meeting will be held.

JOHN WILDERS.

THE NEXT MIDLAND CONFERENCE will be held at Quorndon, on Tuesday, Dec. 28. The Rev. T. Stevenson will preach in the morning, the business of the Conference will be attended to in the afternoon, and public worship again in the evening.

EDWARD BOTT, *Secretary*.

OPENING OF THE NEW GENERAL BAPTIST CHAPEL, SMARDEN, KENT.—On Sabbath-day, Sep. 24th, we held our last services in our old chapel, when those present were addressed in the morning from Ex. xxx. 14—16; and in the afternoon the words of John, "Little children, it is the last time," were applied to the occasion, and made the foundation of a few suitable remarks. It was a day of much deep and solemn feeling, and many manifested a strong clinging to the old spot, occasioned by a recollection of by-gone days. This place has been a house of prayer, and a sanctuary to many hundreds of God's worshipping people. It was erected in the year 1726; consequently, has been standing 115 years. It never could have the appearance of a durable structure, and must long have been in a decaying state, yet it has been preserved to his worshipping people by the providence of God. The total cost of the building, as inserted in the Church book, was £148 13s. 8d.; alterations and additions have been made during the lives of some now connected with the cause, but it never was a comfortable place. Its distance from the village, the almost impassable state of the roads in wet seasons, the impaired state of the building, and the un-comfortableness of the place, convinced us that it would be better to build a new place than to patch up the old one at considerable expese. After much consultation and prayer, it was determined that the attempt should be made. The design meeting with great encouragement, the work was commenced early in March, 1841. Unforeseen difficulties and discouragements presented themselves, and seemed at times to cast a gloom over the undertaking. One

man, who was the principal conductor of the business, while raising the walls, fell from the scaffolding, and in a short time died in consequence; another fell at the same time, and was considerably hurt; some in the Church, and connected with the trust, were disposed to hinder rather than to help; it was soon found also that the expenses would exceed what had been expected. These circumstances depressed and dispirited us; but amidst all these apparently inauspicious circumstances, the work progressed, and is now completed, and we now say, "Hitherto the Lord hath helped us." The dimensions of our Zion are forty five feet by thirty. It has two galleries, one in front, and the other over the vestry, behind the pulpit. The building is much admired, is unusually substantial, and has a very beautiful appearance. The total cost, not including carriage, will be about £800. One of the ministers at the opening said, it would not be dear at a £1000, and some say £1100. The opening took place on Wednesday, Oct. 27th. The day was remarkably wet and dreary, yet we had as many present as could be accommodated; had it been fine, it is likely hundreds more would have partaken of the social, mental, and spiritual enjoyments of the event. The Rev. J. Wallis preached in the morning a very suitable sermon for the occasion, from Psalm lxxxvii. 2; in the afternoon the Rev. H. H. Dobney, of Maidstone, (P. B.) delivered a truly excellent discourse, from Prov. iii. 17; and in the evening the Rev. J. Burns, of London, preached a heart-stirring sermon from Neh. iv. 6. On the following Sabbath Mr. Wallis delivered three appropriate, solemn, and weighty sermons, which were listened to with good attention, and great delight. The services are spoken of by many with unmixed approbation. About £50 were raised at the opening services; this, considering, the unfavourableness of the weather, was quite equal to the greatest stretch of expectation, and a sufficient proof that the voluntary principle may be depended upon in the support of religion. Exclusive of carriage, about £500 have been contributed towards this important, and to us, great undertaking. It ought not to be concealed, that towards the above sum one venerable friend in the Church gave spontaneously near £300, and has frequently since been heard to say, he never did any thing in his life that afforded him more satisfaction. We feel exceedingly obliged to many Wesleyan friends, to the ministers and members of the Independent and Baptist Churches around us, and to many dear friends at Tenderden and Seveuoaks, who appeared

to make our cause their own. We are also greatly indebted to the farmers of Smarden and the neighbourhood, who have rendered very efficient assistance by the carriage of materials. By such helps, and above all, the sufficiency of divine providence, the top stone has been laid, shouting, "Grace, grace unto it!" About the time our old meeting-house was erected, there were in the Church twenty-five members of the same name, Austen. May the Lord preserve and increase the purity of the Church, and send abundant prosperity. T. ROFE.

PORTSEA ANNIVERSARY.—On Sunday, Oct. 17th, being the seventh anniversary of our connexion with the Rev. E. H. Burton, our beloved and highly-esteemed pastor, two sermons, of a most eloquent and impressive character, were preached in our spacious chapel by the Rev. J. B. Pike, of Newbury, in aid of the fund for liquidating the debt. On the following evening a public meeting was held, at which the Rev. E. H. Burton presided. Addresses were delivered by the Revs. J. B. Pike, G. Arnot, (P. Baptist), A. Jones, (Independent), and T. Morris, (P. Baptist.) The interest of the meeting was greatly increased owing to the excellent performance of several popular anthems by the choir. The collections and subscriptions amounted to more than £70. At the time of our beloved pastor's coming among us, the cause of the Redeemer was low, and seemed ready to expire. It has pleased God, however, to own the labours of his servant, and to render (in not a few instances) the Gospel of Christ the power of God unto salvation. Seven years ago our old chapel was not only dilapidated, but well nigh forsaken. "The ways of Zion mourned because none came to her solemn assemblies." We have now a most commodious and handsome chapel, an honour to the General Baptist denomination, an ornament to the neighbourhood in which it stands, and connected with it a numerous and respectable congregation, consisting of at least 1000 regular hearers. Surely every genuine christian will put up the prayer of the Psalmist, "O Lord, I beseech thee, send now prosperity." T. F.

WHITTLESEA.—Having the privilege of witnessing an increase both in our Sabbath-school and congregations, we deemed it expedient to enlarge our accommodation, by erecting two vestries at the end of our chapel, and a school-room over them, open to the chapel. To meet the expences incurred, which amount to upwards of £200, our friends, by the kind assistance of numbers around us, got up a bazar of fancy and

useful articles, which were exhibited for sale in a commodious building near our meeting-house, Sep. 28th & 29th, and by the liberal purchases made by those disposed to help us in our undertaking, we were enabled to realize near £50. The religious services in aid of the above enlargement, were held in the chapel on Sep. 29th. The Rev. J. Stevenson, A. M., from London, preached in a very impressive, and appropriate manner morning and evening. There was also a dinner, tea, and supper, gratuitously provided for the benefit of the funds of the institution.

We have also to record, that in addition to the above interesting services, three persons were baptized by our esteemed minister, Mr. Rose, on Lord's-day, Oct. 10th. The Rev. J. Jones, of March, preached a very comprehensive, convincing sermon on the occasion, and in the afternoon received the newly-baptized into Church fellowship, and administered the ordinance of the Lord's-supper. May the Great Head of the Church send us continued prosperity.

H. B. H.

#### INTRODUCTION OF THE GENERAL BAPTIST INTEREST INTO CONGLETON, CHESHIRE, AND THE OPENING OF A CHAPEL.

—The establishing of a General Baptist Interest in Congleton, a considerable market town, eight miles distant from Macclesfield, has long been regarded as a desirable object by the friends in this part of the country. At length the time for its accomplishment in the order of providence appears to have arrived. About midsummer last, the chapel formerly occupied by the countess of Huntington's Connexion became vacant, and was offered for sale to our respected brother Pedley, of Haslington. He, with a few others, whom he consulted, deemed it a desirable acquisition to the General Baptist Connexion, and it was accordingly agreed for. The premises, consisting of a handsome chapel, capable of accommodating 400 persons, commodious school-rooms, with a convenient and respectable minister's house adjoining, were offered for the sum of £260, subject to a ground rent of £10 per annum, which it may be proper to say is expected soon to be purchased for a moderate sum. Brother Pedley commenced preaching in the Chapel on Lord's-day, July 18th, from which time, to Lord's day, Oct. 3rd, it was regularly supplied by different friends. On that day it was formally opened by the Rev. J. G. Pike, of Derby, who preached on the occasion three impressive sermons, after each of which a collection was made. The proceeds of the collections were comparatively small,

owing as was supposed to an unfounded report circulated by some of the former occupants of the Chapel, to the effect that it could not be legally and safely conveyed to the General Baptist Denomination. It is hoped that present appearances are on the whole promising, although as yet a Church has not been formed. It is, notwithstanding, expected that even this object will be realized at no very distant day, by the uniting in christian fellowship several Baptist friends from different parts of the country, who have settled in Congleton, together with a few others who have expressed a wish to be baptized. May "the little one become a thousand, and the small one a strong nation."

R. K. M.

LONG SUTTON.—It is known to many of our friends, that the General Baptist Church at Long Sutton has recently been employed in erecting a new chapel. The services connected with the opening of this beautiful structure for the purposes of divine worship, commenced on Wednesday, Oct. 27, by our venerable friend, the Rev. J. Bissill, engaging in prayer; the Rev. J. J. Davies, of Tottenham, preached in the morning, from Matt. v. 9., and in the evening from Isaiah lxvi. 8; and the Rev. J. T. Wigner, of Lynn, in the afternoon, from "Go ye into all the world, and preach the Gospel to every creature." The Rev. Messrs. Bond, (Wesleyan); Ewen, of March; Taylor, of St. James; Pike, of Wisbech; Yates, of Fleet; Mills, of Upwell; Humphrey, of Worsted; and the pastor of the Church, took part in the various services.

The tea meeting was very crowded, and the speeches animated and interesting.

On Sunday, the 31st, the Rev. J. Stevenson, A. M., of London, preached in the morning, from Psl. cxxxviii. 6., and in the evening, from Luke x. 42. Rev. T. Yates in the afternoon, from Rom xiv. 12, 13. The whole of the services were exceedingly well attended, and the total sum raised £120 16s. 6d., (in addition to above £400 previously given,) testifies to the enlarged liberality and kindness of the friends present. The pastor and people feel very greatly encouraged; and though arduous duties yet remain before them, they go on their way rejoicing.

CHATTERIS.—The anniversary services of the opening of the General Baptist chapel, in this place, were held on Wednesday and Thursday, Oct. 27th and 28th. On the Wednesday evening, a short discourse was delivered by the independent minister residing in Chatteris; our friend Mr. Goadby, of Leicester, who was expected to preach, being detained on the way

by the extreme inclemency of the weather. On Thursday afternoon and evening, two sermons were delivered by Mr. Goadby; and in the interval of worship a crowded tea meeting was held in Mr. Lyon's school-room, when Mr. Goadby, in a brief address, congratulated the friends present on the improved aspect of the General Baptist interest in Chatteris. The weather was very unpropitious, but the collections amounted to the liberal sum of £34.

**WENDOVER.**—The anniversary services were held at this place on Tuesday, Oct. 26th. The Rev. J. Stevenson, A. M., preached morning and evening, and the Rev. A. Marsh, of Great Missenden, in the afternoon. Brethren W. Sexton, W. Maulin, (Independent) Z. Phillips, and J. Hood, assisted in the devotional services. Collections upwards of £8.

**KILBOURNE, Derbyshire.**—The anniversary sermons of this chapel were preached on Lord's-day, Nov. 1st, by Mr. Peggs. The texts on the occasion were Luke xv. 32, and Matt. xx. 7. The chapel was much crowded. Collections, £3 9s. The cause of Christ it is hoped is progressing in this village.

**MELBOURNE.**—Two sermons were preached in the General Baptist chapel, by Mr. Yates, of Fleet, on Lord's day, July 4th, when collections were made for defraying the expense incurred by repairing and painting the chapel. The collections, and the proceeds of a tea meeting, amounted to about £36.

**BABROWDEN.**—On Lord's day, Oct. 31st, anniversary sermons were preached by the Rev. J. J. Brown, of Oakham, towards the liquidation of the debt remaining on the school-rooms. On the Monday a social tea-meeting, was held, when £32 were collected.

**ORDINATION AT BERKHAMPTSTEAD.**—On Tuesday, Nov. 2, the Rev. Joseph Heathcote, late of Lyndhurst, Hampshire, was ordained over the General Baptist Church, in Water Lane, Great Berkhamptstead, Herts., when the Rev. Thos. Hodges, of Berkhamptstead, (Indep.) opened the service by reading and prayer. The Rev. J.

H. Brooks, of Ridgmount, Beds., delivered a lucid and able exposition of the principles of nonconformity. The Rev. Ed. Stevenson, of Chesham, asked the questions, and received Mr. Heathcote's confession of faith. The Rev. W. Payne, (P.B.) of Chesham, offered the ordination prayer, and the Rev. J. Goadby, of Leicester, gave a very affectionate charge to the newly-ordained pastor. In the evening the Rev. Mr. Thomas, (Indep.) of Chesham, read and prayed, and the Rev. Thos. Stevenson, of Leicester, preached an excellent sermon to the Church.—*From the Nonconformist.*

**BAPTISM AT KIRKBY.**—On Lord's-day, Aug. 22nd, the ordinance of believer's baptism was administered to nine persons, three males and six females. The attendance at the water-side was numerous, it being computed that 3000 persons were present. Great order prevailed, which rendered the scene delightful. In the afternoon they were received into the Church. The solemnity of feeling which apparently pervaded the meeting, will not, it is presumed, soon be forgotten. C. ELLIS.

**BAPTISM AT NOTTINGHAM.**—On Lord's-day, Nov. 7, nine females were baptized in Broad-street Chapel. Mr. Ferneyhough preached from Acts xxiii, former part of 16 verse. In the afternoon they were received into the Church, along with one man who had been previously baptized. Three of them are Sunday scholars, and not more than fifteen years old. May they continue steadfast to the end.

**BAPTISM AT FLECKNEY.**—On Lord's-day, Nov. 7, 1841, the ordinance of believer's baptism was administered to two persons at this place; both were once scholars, and are now active teachers in our Sabbath-school. In the morning, Mr. J. Hawley, of Leicester, preached an excellent baptismal sermon, from Gal. iv. 30; and in the evening from Gen. v. 24. Mr. Smith, of Leicester, administered the sacred rite, and preached in the afternoon, from Acts viii. 39. G. C.

**BAPTISM AT MELBOURNE.**—On Lord's-day, Sep. 26th, Mr. Stanyon baptized eleven individuals. The chapel was crowded.

## POETRY.

### ON THE LAMENTED DEATH OF THE REV. J. GOADBY, OF ASHBY-DE-LA-ZOUCH.

ADIEU, dear friend! the Church has lost in thee  
What she'll be long, perhaps, ere she can boast



Or realize again. To show thy worth,  
 That task to abler pens than mine I leave.  
 Attainments high, with piety combined;  
 Well tempered zeal, integrity sincere,  
 With humble meekness joined, and manners sweet:—  
 Capacious was thy mind, great was thy soul.  
 If these removed may claim a pitying tear,  
 Here let it fall—not for the saint deceased,  
 Now from the ills of mortal life made free;  
 Not for the man of God who dwelt on earth  
 Loved by his friends, and by his foes revered:—  
 He needs it not, but let the tear now flow  
 For those who mourn their valued pastor dead.

As Samuel, early called to know the Lord;  
 As Samuel, ready to obey his voice;  
 As Moses, faithful in the house of God;  
 As Job, resigned to each afflictive stroke,  
 Willing the Lord should give or take away.  
 A Boanerges in his Master's work,  
 A strong enforcer of his righteous laws.  
 Yet could he words of consolation speak  
 To weak believers, and to seeking souls.  
 He cried, "Behold! behold! the Lamb of God!  
 That from a ruined world takes sin away."  
 His treasures rich contained new things and old:  
 Nor shall his labours or his works be vain.  
 His doctrine was both Scriptural and sound,  
 His manner grave, affectionate, serene.  
 The sinner he laid prostrate in the dust,  
 Exalted high, to dignity divine  
 The Son of God, and honoured him with love  
 And worship—as he the father honoured.  
 The great atonement was his chosen theme,—  
 "He loved me and gave himself for me,"  
 That favourite text on earth, his great delight,  
 Will be in heaven above his endless joy.

GOADBY, dear name, farewell! No sculptor's art  
 Need to the world proclaim thy worthy deeds.  
 In every heart thy sacred memory lives,  
 While heaven's bright record owns thy valued name.

When Israel's fiery cars to us descend,  
 And snatch away our teachers and our sires,  
 Our eyes pursue them as they mount aloft;  
 We long to catch their mantle in their flight:—  
 On his beloved children may his fall!  
 When death's pale tokens dwelt upon his face,  
 Still it was deck'd with smiles of grace and love;  
 With heavenly peace he passed the vale of death,  
 His spirit angels hovered to receive.  
 All Hail! dear servant of the King of Kings,  
 We greet thy flight on angels' wings upborne,  
 As open wide the chrystal portals fly,  
 And avenues of pleasure lie revealed,  
 Through which to Jesu's throne they bear their charge,  
 The welcome of the blessed to enjoy.  
 There every wish, replenished with full draughts  
 Of vital pleasure, such as elevate  
 Angelic minds, and raise the noblest powers  
 Of saints in light.—Adieu, dear friend, adieu!  
 'Till we shall meet in heaven to part no more.

THOS. JACKSON, *Aged 71.*

## MISSIONARY OBSERVER.

## EXTRACT FROM A LETTER BY MRS. STUBBINS TO MR. DERRY.

My dear and much-beloved friend,—It is some time since I wrote to you, and still longer since I heard from you. We received a letter from Mr. B., informing us that Miss D., accompanied with two other missionaries, would soon sail for India. We anticipate with pleasure their arrival. I take up my pen to tell you how much I rejoice with you on the opening of your new meeting-house,—may I not say *ours*, for I shall identify myself with you? May the glory of the latter house be greater than that of the former. I must tell you how we are getting on. The Sabbath before last, June 6th, our new chapel was opened. With the exception of a Catholic chapel, which in India are only a remove beyond heathen temples, it is the first place erected exclusively for the worship of God in Berhampore. It is a neat substantial building, 38½ feet by 44 inside, with the enclosed verandah. It will accommodate a large number of natives, who, sitting as they do on the floor, occupy less room than Europeans. Of the latter we do not expect a large congregation at this station. There is a baptistry in front of the pulpit, and three small vestries. In order that the pulpit, like every thing else, may be as cold as possible, pretty effect to the whole. The chapel has doors and windows on all sides to admit as bars are substituted for solid wood, and lined with turkey-red twill, which gives a much air as possible, and venetian blinds instead of glass. The day on which it was opened was one of deep interest to us, and we wished our dear friends at home could have shared our pleasure. In the morning Mr. Stubbins preached from Exodus xx. and part of the 24th verse, “In all places where I record my name,” &c. In the afternoon the ordinance of the Lord’s-supper was administered; brother Wilkinson delivered an address in English, and Pooroosootum in Oriya. The greater part of our communicants were Oriyas. Mr. S. added a few words, and then proceeded to dispense the sacred emblems of a Saviour’s love. It was sweet thus to unite with a few trophies of that love, and to pray that they may be but precursors of a happy throng who shall one day fill this house of prayer. In the evening brother W. preached in English, from “Acquaint now thyself with him.” The sermon was interesting and very edifying. The chapel is only a few yards from our house; it is by the road side, and in a place where two ways meet.

Since I wrote the above several Sabbaths have passed on; every occasion some heathen have been present. At our Oriya services last Sabbath, an intelligent looking brahmin who was passing by entered the chapel; his eyes were fixed on Mr. S. during the whole of the sermon. Mr. S. has lately attended two festivals, one on the coast near Gapalpoore, and also the rut festival. In visiting the latter he was accompanied by brother W., Pooroosootum, and Lochindas. It is the largest local festival in the neighbourhood. A number of books were disposed of to advantage: many will be carried into remote places, never visited by a missionary, and where, but for these silent messengers, the gospel would remain unknown. A few weeks ago a large festival took place at Pooree—it was a bathing festival, and occurs only once in 400 years. The Hindoos say by attending its bathing, &c., that Jhum, the king of hell, has no more power over them; and that the guilt of seven generations will be expiated. It must have been a very large festival, as thousands crowded the road leading to Juggernaut—it is indeed affecting to see them thus given up to idolatry. Mr. S. distributed books to a number of pilgrims as they returned.

My dear children continue to afford upon the whole much satisfaction. They are delighted with the idea of a young lady coming from England, and often inquire if she have left for India. The new girls are not at present able to read the Scriptures; but generally speaking, understand the leading doctrines of the Bible. They are particularly interested in some parts of the Old Testament, such as the histories of Noah, Daniel, Elisha, &c. My plan is to relate to them some portions of Scripture, say for instance, some of the miracles performed by Christ, and when we next meet I require them to tell me all they can remember of the lessons pre-

viously given, asking a number of questions, to elicit the meaning, &c. I am often pleased to find that some of them remember all the facts after hearing them once; others require them to be repeated several times. On some occasions I have been encouraged by observing that the warnings and examples of Scripture produce a considerable effect on their conduct. I will mention only one instance. On Lord's-supper days, we have a collection for the benefit of a small fund for inquirers who give up all for Christ. The children are delighted to give a part of the money they gain in the shape of reward tickets. One Sabbath two of the girls gave only a part of the pice they had obtained for the purpose of the collection, and spent the remainder in sweetmeats. I directed them to the history of Anninias and Sapphira, and endeavoured to convince them that they had acted in a similar way: it had the desired effect. Referring to the subject the other day they observed, "When we heard of Annanias and Sapphira we were much afraid, and will never again keep back what we obtain for the Lord's work." Having the children entirely under our own care is an immense advantage. They not only lose caste, but every vestige of the regard they formerly entertained for idols, &c. The rut festival held in Berhampore is a general holiday; and while many have a vague notion of the spiritual good which a sight of Moha Proba (great lord) will impart, others attend with similar or worse motives than actuate persons to attend a pleasure fair. Our children are occasionally allowed to go to Berhampore, but I have not heard one of them express a wish to visit it on the occasion alluded to. While, however, we have much cause for gratitude that several are, we trust, the subjects of divine grace, and express a desire to unite with his people, we have to lament that others evince no disposition to bow to the peaceful sceptre of Jesus. You will not, I feel assured, forget to pray that the Spirit of God may so operate upon our beloved charge that not one may be left behind in the great day of final account. I have referred to the Rut Jatra: I did not see Jugganath brought out of his temple, but was present the other evening when he returned. This car is much smaller, and in every way inferior to the one at Pooree; the top is covered with coloured silk or cotton, the bottom with blue, red, and black cloth. A large concourse of persons, perhaps 20,000, some of them were from a considerable distance. Mr. S., accompanied by a pious friend, high in office, and several native christians, took his stand upon some large stones near the car, and soon collected a good congregation, many of whom heard attentively and received books eagerly. I staid down in the verandah of a house, a little distance from the crowd, and entered into conversation with some of the women, who attend in great numbers on such occasions. They admitted that there is one supreme and holy being; but inquired, How can we worship a God whom we cannot see? Have you a spirit? Yes. Can you see it? No. How then can you expect to see the Supreme Spirit. With this they seemed satisfied, but added, As you attend to holiness, and speak true words, why do you kill cows, &c. You are I think, aware, that the cow is an object of worship. When visiting a village the other morning, a woman held out her hand, and begged I would tell her fortune, and especially that I would tell her when her husband, who had been absent many years, would return. I told her I could not tell her that, but would tell her what God had revealed of infinite importance. In labouring amongst the Hindoos we are required to walk by faith and not by sight. On some occasions I am encouraged by the attention manifested by the women I visit, but sometimes when returning from the bazaars or villages, I cannot help exclaiming I have laboured in vain and have spent my strength for nought; but then I remember some precious promise such as, "Every idol shall be utterly abolished." "Ask of me and I will give thee the Heathen for thine inheritance," &c. We are diligently to use the means and confidently to expect the blessing. God has said, "My word shall not return unto me void," and though the grass may grow over our graves before much of the seed we now sow in tears shall spring up, yet the word of the Lord standeth sure, his promises cannot fail. Those who sow and those who reap will rejoice together. O that christians were awake, then would the windows of Heaven be opened, and a blessing be poured out until there should not be room to receive it.

When speaking of the school I forgot to tell you that we have recently refused several destitute girls for want of funds, out of 28 we have at present only subscribers to support about six. It grieves me to the heart to turn away these hapless wanderers.

I am happy to say my beloved husband is now as well as he usually is in rainy seasons. In damp weather he is susceptible of colds. Berhampore, on account of its high situation, is more healthy than many other stations. I feel very thankful that brethren Lacey and Sutton, who have so long borne the heat and burden of the day, are in excellent health. They are as active and as much in their element as ever.

With much love to all Friends,

Your's ever affectionately,

E. STUBBINS.

#### LETTER FROM JOHN POYNDER, ESQ.

WE have much pleasure in inserting the following letter to our friend Mr. Peggs. The suggestion respecting petitions for the entire separation of the British government from the temple of Juggernaut, to be presented to her majesty, and himself offering to present them, is worthy of particular consideration. Let our Churches take this hint.

"Boro' Road, Oct. 19th, 1841.

"My dear Sir,—*All is right but Juggernaut.* This £6000 per annum is so foul and fatal that every effort must be made against it as if nothing were yet done. '*Nil actum reputans dum quid superessit agendum.*' Glory be to God, however, much, very much, is done, and to him be ALL the glory! Worthy is the Lamb, and he alone. It is an honour that none, not even Luther, shall dare to think of sharing. However, petitions must yet begin against

this detestable and monstrous money payment,\* for which there is actually less than no pretence.

Have you seen the late awful account in the Times, of the festival of Juggernaut, so late as 1840? I don't know how they get it, but doubt not its truth. It is most awful and appalling; and, in one sense, so much the better that it is as bad as it is, seeing that God can bring the greatest good out of the worst evil. Yet will you believe it, that it is quite as bad as ever. Dr. Buchanan told thirty years past. And Lord Auckland, and the Directors declare that this is to be for all time. No! not if God be pleased to prevent it, and the people of England do their duty.

"Ever your's

"JOHN POYNDER."

\*Remember, to the queen especially; and if spared I will present any you may send.

#### BAPTISM OF CONVERTS IN CAFFRELAND, SOUTH AFRICA.

ON the first Sabbath of June, I had the very great happiness of baptizing fifteen adult Caffres, and six children. We had a special service for the interesting occasion of so many Caffres being received at once. The assembly was unusually large. I publicly questioned the candidates on all the fundamental and practical doctrines of the gospel. (Query—the children?) The answers were most satisfactory. The impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us. The attention of the most careless was completely secured.

One of the Caffres, whom I have just baptized, made a very beautiful and appropriate speech; amongst other things, he said, "Our teacher tells us, and it is true, the service of the mouth is nothing; we must lift up our hearts to God; we must give our hearts to him. Heaven is a place where we do not go with our feet, (meaning, we cannot now go there and be with God in our bodies,) we go with our souls,

and are in heaven with our hearts. Now we lay down our money here; the money is like a thing that has power, by which God works to send his word to all nations. Now, with our money, we must lay down our hearts; we must stoop, be humble before God. The word of God has power; it does great things. There are Englishmen; there are Hottentots; here am I a Caffre, and we are all one, and seeking one thing, by the word of God."

A Hottentot, one of my elders, uttered one beautiful and important idea, he said, "When children work for their parents, they do not lose by it. They work for themselves at the same time. They get a share of it. It is the same with us. If we try to send the Gospel to all men, we work for a good Father; he does not, he will never let us work for nothing." Let all members of all Churches feel these truths and act upon them, and we shall not require any more extraordinary efforts to make up deficiencies in the funds.