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THE
GENERAL BAPTIST
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL IV.—NEW SERIES.

1842.

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P R E F A C E .

THE conclusion of the last number of the General Baptist Repository for the present year, calls for the accustomed brief address, and, in presenting it, the Editor would affectionately tender his best thanks to his numerous Correspondents for their kindness in transmitting prompt intelligence of any transactions of public interest in the Churches. It is highly desirable that this periodical should be a complete record of the movements and progress of the General Baptist Churches; in order that the numbers as they are issued may be replete with intelligence, and that the volumes, when bound, may furnish a faithful index of the past. As we firmly believe our views both as to Church order and doctrine are most congenial to the mind of Christ, and ardently pray that our children may "walk by the same rule," it is important that our own periodical should be such as will attach them to our principles, and interest them in our progress. On this account we earnestly solicit the kind and continued assistance of our intelligent friends. We are grateful for the contributions which enrich this volume, and it will not be felt to be invidious, if the series of Essays under the title of "*The Connexion and the Times*," is distinctly noticed. The talented young ministers who furnished the series have a reward in their own bosom, in the consciousness of having in the most laudable spirit attempted to advance the interests of the Connexion. If every sentiment advanced has not met with universal approbation, the general bearing and excellence of that series of articles has been highly appreciated.

We cannot look over the contents given in the present number without some degree of depression. Never, in any previous volume, has there been such a number of our worthies of the first rank, entered among the dead. The memoirs of Stevenson, Goadby, and Rogers, and the deaths of Jarrom, Ingham, &c., tell us that the princes of our Israel, men to whom the Churches looked for guidance and counsel, have been removed from us. On the younger ministers, is now devolved a weight of responsibility hitherto unknown. To them, to their firmness and zeal and discretion, as ministers of Christ, the

Churches look for the preservation of the integrity, and the promotion of the prosperity of the General Baptist body. May the Great Head of the Church "pour out of his spirit" abundantly upon them!

In the midst of unparalleled commercial depression, and when the elements of the social fabric have been disturbed to their centre, it is pleasing to know that the cause of Christ advances. That kingdom which is "righteousness, peace and joy in the Holy Ghost," carries within itself the elements of every virtue, and of every right, which can adorn or ennoble the human character. And as it prevails more extensively in England than in any other kingdom, it should seem to be among the designs of providence, to render this country the benefactress of the human race, so that from the midst of us should radiate in every direction the light of truth, and all its concomitant blessings. How important then that every section of the Christian Church should be awake to its high vocation, and labour to diffuse at home, and to propagate abroad, as far as the marvellously increasing sway of the British Sceptre extends, the great and glorious truths of "the everlasting Gospel." Would to God that the Connexion to which we belong, were more active and devoted, and that the pages of this humble periodical might contribute to this end!

The times in which we live, the general increase of intelligence among all classes, the extending limits of our Connexion, call upon us, our ministers, our agents, and friends, to put forth our energies that this, the only periodical of the denomination, may be rendered increasingly useful and effective, that through its medium we may "hear" of each others' "affairs," and "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

Leicester, December 1, 1842.

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Am. Mus.

Holl. frup

Rev. J. G. Pike.

AUTHOR OF PERSUASIVES TO EARLY PIETY &c.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 37.]

JANUARY, 1842.

[NEW SERIES.

MEMOIR OF THE REV. T. STEVENSON, OF LOUGHBOROUGH.

WITH scanty materials the writer has consented to attempt the composition of this memoir. He hopes it may be rendered useful; and he feels persuaded that it would argue a criminal indifference to the means of doing good, not to endeavour to preserve from oblivion an example so fitted to kindle a desire for the attainment of divine and human knowledge, and to animate the mind in the diffusion of it.

The REV. T. STEVENSON was born at Hickling, in Nottinghamshire, in February, 1779. His remote ancestors were respectable farmers in the Vale of Belvoir. His grandfather entered into trade; and realizing considerable profits, was induced, in the absence of religious principle, to form habits of dissipation, and neglect the education of his family. His second son, the father of the subject of this memoir, was put in early life to agricultural employment: he was prudent and economical, and having married his fellow-servant, who was equally careful with himself, he united her little savings to his own, and purchased a piece of land in the Vale. From thence they removed to Wimeswold, where they continued until their son William took the farm.

In early life Thomas was subjected to a variety of hardships. The extreme anxiety of his parents to thrive in the world, induced them to exact from him more labour than he was well able to perform: but they were not wholly inattentive to the cultivation of his mind. His mother took considerable pains to make him acquainted with the Scriptures; and as his memory was tenacious, he was able, while merely a child, to repeat large portions of the Bible, and turn to almost any passage to which allusion might be made.

At the age of fourteen he was apprenticed to Mr. Storer, Carpenter and Joiner, at Barrow-on-Soar. Here, the serious impressions of a comparatively strict education were worn away by the pernicious influence of evil example. The ridicule of his companions made him ashamed of even the appearance of piety; and having renounced its principles, he became thoughtless, worldly, and profane; a change which induces us to remark, that great care should be taken by parents in the selection of places of employment for their children, and that it should be their chief aim to keep them as much as possible out of the way of temptation.

The first restorative impulse was given to Mr. Stevenson when he was

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about eighteen or nineteen years of age. He had resolved, in company with a few light associates, to attend a prayer-meeting for the purpose of making a little sport; but while in the place, the sentiments expressed in one of the prayers pierced his heart, and brought him to serious reflection. Conviction of sin seized his conscience, tears flowed from his eyes, and having resolved to lead a new life, he resisted for a short time the allurements of his companions. But conviction is not conversion. At the next Barrow festival he was again overcome, and persuaded to unite in singing profane songs at a public house.

About this time an incident occurred which, as it shows the critical state of his mind, and the eagerness of Satan to have him fast in toils, it may be proper to mention. He had been directed to make a salt-box, but had disregarded the direction. His master inquired whether it was made, and was answered in the affirmative: but no sooner had his employer withdrawn, than conscience began to perform its office, and the idea of the meanness of his conduct in uttering a falsehood covered his face with blushes, and filled his heart with pain. It is probable he would have shuddered to utter so gross an untruth in the domestic circle; and it would be well were young people in general to feel unhappy at the remembrance of having uttered a falsehood. Some of them, it is to be feared, will repeat untruths without a blush, and without a sentiment of remorse. Thomas Stevenson became very unhappy. Ridiculed by the world, and despising himself, he went out into the fields, and there, where no eye was upon him but that of heaven, confessed his wanderings and wickedness, and implored mercy and grace. From this period he began to attend *class* among the Methodists, and assisted in meetings for social prayer.

Very soon afterwards the Baptists from Quorndon opened a house for preaching in Barrow, and the subject of baptism was discussed in his presence. His old prejudices revived; and wishing to prove believers' baptism unscriptural, he repeatedly examined the New Testament to find arguments against it. But his efforts were in vain: he became convinced that the practice he was opposing was enjoined by the Word of God, and began in consequence to attend the General Baptist chapel in Quorndon, where he was baptized, and received under the pastoral care of the late Rev. B. Pollard.

The term of his apprenticeship having expired, he removed to Leake, where he worked as a journeyman, and formed an acquaintance with Miss Ann Hall, who with her pious mother was a member of the Church in that village. His union with her was a great advantage to him. Her economy and industry obviated many an inconvenience which his straitened circumstances at his setting out in life would have made him feel most sensibly; and her judgment, aided by her meekness, liberated him from many unpleasantnesses into which he brought himself by the quickness of his feelings and resentments. At Leake he began to preach, and attracted considerable attention by the freedom and energy of his discourses. His personal appearance at that time was ungainly, and his knowledge scanty; but there was an animation and force in his delivery, which by the discerning were considered as presages of his future popularity. They who saw him only in his latter days will scarcely be able to form an idea of the change produced, even in his countenance and carriage, by the refining influence of piety, in combination with the pursuit of knowledge. His manners for the

last twenty or thirty years were easy and graceful; his conversation entertaining and instructive; and his whole deportment free from the indications of original rudeness. Piety, fed by habitual devotion, was the principal cause of this amelioration; but the influence of good society, which he eagerly sought, and the cultivation of polite literature, were not without their effect in producing the pleasing change.

In 1806 he came to Leicester, and joined the Church at Friar-lane. In this town he began business on his own account; but still continued to preach as opportunity offered. His preaching drew public notice; and Mr. Simpson, who was then the minister at Archdeacon-lane, having invited him to occupy his pulpit on one occasion, was so delighted with his public services as to press him at once to become the minister of the place. The worthy old gentleman rejoiced to see the evidence of superior gifts in his young friend, and was quite willing to retire into the shade when he saw that God had prepared another instrument more fitted to advance his own glory, and effect the conversion of souls. In the same year Mr. Stevenson became the pastor of the Church. He continued in this situation for five years, during which period the chapel was twice enlarged, once in the area, and once to erect a gallery, which he made and fixed with his own hands.

While he resided at Leicester he derived great advantage and improvement from the society and conversation of the late Rev. R. Hall, and of the Rev. Thos. Mitchell, by whom he was directed in the choice of books, and to each of whom he read the ancient classics. It is certain that the splendid eloquence and high reputation of the former of these ministers gave a powerful impulse to his natural desire to excel in oratory. His spirit was generous, and his heart incapable of envy. The fine passages of Hall's written sermons he committed to memory, and frequently recited them, together with references to bursts of eloquence which he had heard from him either in the pulpit or the parlour. He often preached for Mr. Hall; and, with the exception of a small interval, during which his tenets were, perhaps, rather misapprehended, was always held in high regard both by Mr. Hall, and the congregation in Harvey-lane.

During his stay at Leicester an incident occurred which evinced the special providence of God over him. Application to study, and the cares of the pastoral office, prevented his succeeding in secular business; and his finances being very low on one occasion, he told his affectionate and assiduous wife that she must indeed endeavour to borrow a little money in order to meet the pressing exigencies of the day. She hesitated: he urged her to try. "I think," said he, when narrating these circumstances, "I see her now, setting the things in order, and lingering about the house, unwilling to go forth on so unpleasant an errand." It is hard for honourable minds to place themselves in a condition of dependence. They would much rather exercise the most painful self-denial than run in debt. While she lingered the Postman came to the door with a letter, which, when opened, was found to contain a present of £5 from Mr. Brackenbury, a respectable Wesleyan Methodist. This gentleman, while staying at Leicester, had heard Mr. Stevenson preach; and perceiving his superior talents, and the apparent poverty of his circumstances, had in this way shown him a kindness. About the same time this tried minister found it necessary to take a journey into Lincolnshire in order to repair his health. Here, he

not only experienced the kindest treatment from christian friends, but met with another proof of the tender care of his heavenly Father. Necessity had compelled him to leave his beloved and very prudent partner without pecuniary means. Friends in Leicester, however, supplied her wants, and those of her family, by little donations delicately and regularly transmitted to her. While she felt thankful for these, she could not divest herself of solicitude with regard to the condition in which her husband would find himself on his return home; his money having been expended in this needful journey, and several debts having shortly to be discharged. Relief came in an unexpected manner. Certain individuals, who had heard Mr. Stevenson preach, and who had probably had private information conveyed to them with regard to his temporal distresses, sent him in the most handsome way several sums of money. With these he was enabled not only to pay every expense of his journey, but bring home nearly £20 to his forecasting and anxious wife. These facts are related in order to illustrate the faithfulness of God, and to show that those of his servants who in indigent circumstances are toiling for him, may be assured of his compassion, and encouraged to expect his help in the time of special need. Deserving ministers ought not, however, to be subjected to the severe trials of poverty, whenever the Churches which they serve can *possibly* prevent them.

Having laboured in Archdeacon-lane rather more than five years, he removed to Loughborough in 1811, where his popularity as a minister rose to its highest pitch. At the commencement of his ministry in this town public attention was fixed upon him, and it was soon found necessary to enlarge and re-enlarge the chapel. He was not then a man of great moral courage: but as a proof that he had some confidence in his mental resources it may be stated, that he soon gave notice of a course of lectures to young men on the principles of natural and revealed religion; and at the same time encouraged his audience to make free inquiries on the points which might come under discussion. They were well attended; and contributed, by the novelty of their character, to fix his reputation as a man of knowledge, and an eloquent speaker. Among the members of the Church at Loughborough there were some, however, who questioned the soundness of his views with regard to the Deity of Christ, and the distinct work of the Spirit. They did not concur in the invitation given to him, and for more than a year the Church was distracted by the disputes which they created, and the opposition which they raised against him. The result was that they withdrew, and opened a chapel in connection with the Particular Baptist denomination. It is to be lamented that some of the separating party displayed so much of the bitter spirit of faction; and it is pleasing to record, that when Mr. Stevenson had given the all-important subjects above-mentioned a more thorough investigation, he began to speak upon them in a strain more conformable to that of the founders of the New Connexion. The novelty of his phraseology might partly contribute to the alarm which was felt; and it might be the fact, that he had not accurately defined and fixed his opinions.

The claims of a large and increasing family compelled him to open a boarding-school; and though the profits arising from it enabled him to rise above his temporal embarrassments, its toils, added to those of his pastorate, enfeebled his constitution. He broke up his school in the year 1826, when at the request of several ministers and influential friends in the Mid-

land Counties, he took the care of an Educational Society, formed for the purpose of preparing young men for the christian ministry.

The life of the most distinguished minister furnishes but few incidents which admit the colourings of fancy. The exploits and hair-breadth escapes of the warrior we read with a glow of enthusiasm: but the high and holy course of the humble pastor, his moral heroism, and his conflicts, are appreciated by none but God and angels. It may, however, quicken the diligence of the slothful, and abate the censures of the prejudiced, to observe how this good man spent his days. His plan was, in the summer, to rise and be in his study by six in the morning, and in the winter by seven. After the exercises of private devotion he spent an hour and a half in preparing lessons, and writing lectures, &c. At half-past seven his classes were called in, with whom he was engaged till half-past eight, which was the time of breakfast. This, with family worship, occupied him till half-past nine, when he again retired to his study, and made requisite preparations for the senior classes, which he met from eleven to half-past twelve. He then, if the weather permitted, walked half an hour before dinner. At one he dined, and generally left the table before two. It was usual for him then to throw himself on the sofa for a quarter of an hour, and sleep; but in this slight indulgence he was often prevented by business or ill health. After this short repose was his customary time for reading, when Orton's *Life of Doddridge*, or *Law's Serious Call*, were frequent companions. At three he commenced hearing the theological exercises of the students; and at half-past four, if at home, he invariably repeated his walk. He took tea at five; and if there was neither lecture nor prayer-meeting to prepare for, his regular round of visiting the members began. Upon those evenings occupied by week-day services this terminated at eight o'clock, when he was, with a regularity and punctuality in which he was fully imitated by no other member of the Church, seen at the appointed hour taking his station at the desk. In cases of severe illness he would pay a visit after the service. At half-past nine he summoned the family for supper; and at ten, or a little after, family worship was performed. He generally retired to rest at eleven.

The above is a correct portrait of most days. On Mondays, when there were no lessons, he spent more time in visiting families; and on Fridays and Saturdays he was more occupied in preparing for the services of the Sabbath. It is also certain that the calls of friends, the claims of public duty, and the varied business of the Educational Society, would often require him to deviate in some degree from his own arrangements for the distribution of his time. But his constant ambition was to follow in the footsteps of Doddridge as respects filling up every portion of his time with some useful study or labour.

The success of his exertions was great. In 1806, when he began to preach at Leicester, the Church in Archdeacon-lane was thirty-eight in number; but in 1812, when he left it, the numbers were 124. At the latter date, when he removed to Loughborough, the Church consisted of 240 members; and in 1841, when he died, it consisted of 515. A new chapel, capable of seating 1200 persons, had been built and paid for; the Sunday-school numbered 800 scholars; and the Tract Society extended its operations over the whole town. These facts are thrown together as

unquestionable evidences of the divine blessing on his labours; but the developements of the last day will doubtless prove that the good instrumentally effected by him, both at home and abroad, was far greater than he was able to conceive.

The venerable and truly excellent tutor of the Wisbeach Academy, having been unfitted by severe illness for the discharge of his important services, it was agreed by the Association in 1838, to merge the Educational Society in the Academy, and to appoint Mr. Stevenson to become the tutor of the United Institute. The ministerial success of those whom he had already instructed, and their proficiency in learning, appeared to justify the appointment.

In this situation he seemed as if he had realized every object on which he had set his heart. He had given his family a liberal education. Three of his sons were in the ministry, and each of them successful in his sphere; two sons were in respectable lines of business, and two others were in a course of training, one for the medical profession, and one for that of the law; and he himself in an office in which he hoped he might do extensive good. But as there are day-dreams of future greatness which though often fallacious give energy to hope, and cheer the weary pilgrim in his rugged path, may there not also be presentiments of coming events of distress, prophetic warnings to prepare for the hour of trial? It is certain that the subject of this memoir, when conversing with his son, spoke to the following effect. "While I am filled with gratitude for the prosperity with which I have been favoured, I am impressed with a sort of awe, as though I was walking on the verge of a precipice. I have accomplished all I wished to accomplish; but I feel as if the extent of my success was a reason for fear." "Coming events cast their shadows before." A few of the subsequent occurrences connected with his family were of the most distressing character. We need not detail them. It is quite sufficient to say, that dark clouds rolled over his head; that the tenderest chords of sensibility were touched; that he became an object of deep sympathy to his numerous friends; and that the hardest heart could not but feel at the sight of so much worth in such deep distress. Referring to one of these trying scenes in a letter addressed to a friend, he said, "The severity of this affliction has far exceeded my power of description, and even the conception I could have previously formed. It has indeed, my dear brother, been an east wind, a rough wind, and even an awful tempest to my poor soul. I have been under the most fearful apprehensions that I shall lose my reason. When my dear boys come, their united condolence in some degree revives me. I wish to be sincerely thankful for that gracious support with which I have been favoured. But O, my brother, I cannot but fear that the wound inflicted by this stroke will never be healed in this world. Whether it be or not, my ardent prayer is, that it may be sanctified." He certainly recovered in a good degree from this shock; but having with his debilitated frame to discharge the double duty of pastor and tutor, his constitution gradually gave way. He was occasionally laid entirely aside. On his recovery from these relapses his ministry became still more serious, spiritual, and monitory; and he appeared to address his congregation as from the borders of the eternal world. A judicious hearer has assured the writer, that every word seemed to be big with meaning, and fraught with unction; and that some of his appeals to sinners produced the most thrilling and awful effect. He often told his friends that he should not be long with them; but as they felt the increased

power of his ministry they thought he spoke from nervous fearfulness, and that his valuable life would yet be prolonged for several years. In the autumn of 1840 he occupied the pulpit of his venerable friend the Rev. W. Pickering, of Nottingham; and the following statement, received from this beloved and aged minister, is in perfect accordance with the account just given of the holy state of his mind. "He sat with me in the afternoon, and his conversation was spiritual and heavenly. The sermons he preached morning and evening were considered by all that heard them as very remarkable for holy fervour, peculiar spirituality, and heavenly unction. Indeed, for several years, when I have had the opportunity to sit with him half an hour, it was his element to dwell upon the glorious Gospel of the blessed God, and to enter into the very soul of experimental religion. It has constituted the honey and marrow of his felicity. Far from speculation and dry criticism, he has seemed to taste and see the goodness of the Lord, and to realize the blessedness of the man that trusteth in him." About three months after his visit to Nottingham, he sent the following letter to his estimable friend. It evinces the spirituality of his mind, his deep humility, the affection of his heart, and his anxious desire still to advance in piety, and extend his usefulness.

"My very dear brother,

I feel that my first attempt to use the pen after a long and severe affliction, is due to that *beloved brother* who thought of, and *sympathized* with me in the deepest and most dreary scene of my time. Your letter, my dear brother—a letter, I had almost said, *excessive in christian candour*, and *certainly* overflowing with brotherly kindness and affection, found me in a state from which I had little or no expectation of recovering. Its effects upon me I cannot describe! As it was read to me by my dear Charles, I *literally* and *copiously* watered my couch with my tears! Never did my feeble efforts in the Redeemer's cause appear to me so poor and so worthless!! Ah, my dear brother, standing on the brink of the grave, as I believed myself to do, none but Jesus could then sustain my mind; nothing but the blood that cleanseth from all sin. I trust I can truly say, that if I had a desire to live a little longer, it was for *nothing so much* as to give my heart and life more entirely to Him who died for me. If, my dear brother, you could spare half an hour to write another line to one so unworthy your time and labour, and I might presume to suggest a subject, let it consist in some directions how I may accomplish my heart's desire, in living nearer to God, and bringing more glory to his name!"

He persisted in his strenuous labours even while his constitution continued to give way. The sense of responsibility pressed heavily upon him. Speaking about this time to one who had been a student with him, he said, "I had peculiar sensations last Lord's-day morning. I had been given to understand that I should not be able to preach again; and I felt a solemn awe on my spirit as I reflected that I was going to the chapel for the last time, and about to deliver my last message." After this he made fresh attempts; but when he put forth the very last, it was obvious to his mourning friends, from the feebleness of his tone, and his general manner, that his work was done.

(To be concluded in our next.)

THE CONNEXION AND THE TIMES.—No. I.

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment."

THE characteristic of the age in which we live is movement. A strange, and we might almost say preternatural energy, a never-ceasing restlessness

and excitement, appear on every hand in the social economy, as though the world were hastening to some great crisis of its history. Not merely in heathen and half-civilised nations is there a stirring amongst the dry bones, but especially in our own beloved land, throughout the various classes of society, in political circles, and amongst the professors of religion, the elements of good and evil have awakened to a new activity, and the troubled waves betoken the conflict and the storm. Christians, and christian societies must enter into the spirit of the times, or they are not fit for their generation-work; if not prepared to advance they cannot keep their ground, and must be contented to retire to a willingly-conceded obscurity. The *times* call for exertion: and every right-minded man who has understanding of the times; every religious society that has truth in its possession, or power to guide to its attainment, will be anxious not merely to act, but to act wisely, promptly, perseveringly—not as uncertainly, not as beating the air, but as “knowing what Israel ought to do.

The forms of evil come forth from their wonted hiding-places invigorated with new life, and stand boldly and insultingly before the gaze of men. False doctrine and false worship are importunate to make proselytes; and the shout of exultation in the camp of the apostates would seem to indicate that some of the mighty are fallen. A sullen and reckless infidelity, muttering deep and bitter curses against the peace of society, spreads around us. The love of pleasure; lust of gain; indifference in professors; apathy in the Churches; worldly encroachment; satanic assault; the zeal of enemies; and the heartlessness of friends, send forth a cry—a cry which might awaken the slumbering, and should animate the faithful.

Is it true that wickedness in its worst forms abounds to a fearful extent; that our youth grow up with knowledge, but not the knowledge that sanctifies; that on every hand a pernicious leaven is at work, throwing off old restraints, manifesting utter contempt for authorities, and hatred of whatever comes to staunch the outbursts of impurity, and to renew the soul in holiness? Is it true that amongst the fostered and favoured sons of the state church there is preached by a large and increasing majority a doctrine which goes to the complete annihilation of personal and spiritual religion; a false doctrine, which lulls the soul in carnal security, and performs *vicariously* every office in its high relationship to God and eternity? Is it true that the pope has in this land a body of ministers, or missionaries, nearly six times the number of our pastors, who as to zeal, ability, address, and unwearied exertion, yield in the comparison with none?

We would not needlessly offend. We love not that sort of friendship which displays itself only in depreciating whatever belongs to our own party; but we fear that it is too nearly correct, that the General Baptists, as a body, are behind the wants of the age. Too contented with the confined limits of the Connexion, we have been comparing ourselves with ourselves, and measuring ourselves by ourselves, which is not wise. Let the connexion henceforth arise to meet the times. It is not enough, like slumbering predestinarians to fold the hands in contented activity, and say, “*Truth is great, and will prevail.*” We must feel that it can only prevail by suitable instrumentality; by means, and not by miracles; in the exertions of the receivers of the truth, and not apart from those exertions. And bearing in mind that this prevalence will be proportioned to the excellence and adaptation of the instrumentality itself, and the skill with which it is employed, let us from this time arouse our utmost energies, and devote the

whole more unreservedly than ever to the one great object for which we are saved.

In the renewed conflict between the principles of popery and the principles of the reformation, which now seems inevitable, let us show ourselves in every respect ready for the encounter; in knowledge, in zeal, in steadfastness, in union, in skill, in love to God and the souls of men. Of all defenders of the faith once delivered to the saints, the Baptist has the vantage ground in conflict with the man of sin. Furnished with weapons from the armoury of God's Word, he has no necessity in defence of his own position, or in making good his assault upon the adversary, to have recourse in any one instance to the help of human tradition, or mere expediency. The grand principle that the Bible, and the Bible alone, is the religion of Protestants, is the ground and standard of his faith and practice; and whilst he carries out this simple and sufficient rule in his own case, he can scarcely avoid a pitying tear, when he sees so-called Protestants, who should stand firm on the rock, and well shielded behind the rampart of truth, bowing down to some learned father, or craving assistance from some vague tradition, if possible, with the frail materials they may supply, to under-pin the sinking structure of his faith. If, however, *we* have no cause to blush for our weapons, let us be careful that truth has no occasion to be ashamed of her defenders; for nothing can be more evident, than that in proportion to our means will be our responsibility; and weighty indeed will be that responsibility, if, conceiving ourselves pre-eminently to possess the implements of divine working, we yet are contented to have done little more than fence round and secure the ground which our fathers won from the waste. Brethren, let us think on these things, and inquire, *What Israel ought to do?*

Whatever may have been the causes which have limited the Connexion in time past, and into which it is not the purpose of this paper to enter, it is evident that in order to meet the requirements of the times, our chief aim should be rather to make existing agencies more effective, than to enter upon new and untried schemes; and it will be found, that wherever plans and arrangements, already known in almost every Church, are vigorously acted upon; wherever, under the superintendence of an intelligent and energetic pastor, there is an active co-operation of all the people to one end, re-animation, enlargement, and spiritual prosperity invariably ensue. It is pre-eminently a personal matter; and the more exclusively it is viewed as such, the more likely are we to see at once the blessed and beneficial results. The Connexion consisting of individual Churches, its efficiency, and power of aggression on the world, must mainly depend upon the spiritual state of those Churches; and these, again, will be prosperous and useful, only as the elements of which they are composed possess much of a high-toned and vigorous piety. Let every one put the question, *What ought I to do?* Let not pastors blame people, nor what is more frequent still, people blame pastors. Let not Churches blame circumstances, nor be contented in their harness; but let all, members, deacons, pastors, churches, conferences, one and all awake, and from this month go forth to one earnest, simple, united, prayerful, determined effort, to do our Saviour's final bidding.

As individual members, the first thing we ought to do is to see the necessity of a deeper and more pervading work of God on the heart. The observation is undoubtedly correct, that "knowledge is power;" with still more truth, where the everlasting well-being of souls, and the glory of God are concerned, may we say, "piety is power." Without it, profession is

weakness. Apart from the strong pervading spirit of devotedness and love to God, what am I as a Church member, as a Sunday-school teacher, as a deacon, as a minister? Without heartfelt and influential love to Christ, what am I in the prayer-meeting, what in the Church, what in society, what in any spiritual respect?—shall we say ciphers?—far, far worse. Who are they that make worldlings contented in their indifference, but indifferent christians? Who lull their souls in carnal security, but carnal and sluggish professors? “What do ye more than others?” is the opiate-draught that affords them a delusive hope, or rather, a deceitful repose in self-security and sin. When a minister, and perchance some of his people, are mourning that the cause of God and of truth languishes, and is ready to die; and when they, anxiously desiring to see fruit to the glory of God, would fain adopt some measures to re-animate the dying embers, that the flame of zeal may burst forth afresh, who are they that thwart and obstruct, and are the mill-stone round the neck of exertion? The men of the world? the half-serious attendants in the congregation? No! the men of low piety, or no piety, in the Church. Their apathy, and coldness, and caution, and their’s alone, paralyze effort, and prevent expansion. Let each look into his own heart, and see if something is not there to correct; let us all look again to the cross, and feel the infinitude of obligation under which we are laid to redeeming love; let us look abroad to those around—brethren, sisters, domestics, neighbours, towns-people, fellow-countrymen, the world at large—be impressed with their danger and their necessities, and become ceaselessly active for their good. It is not merely that every soul thus re-converted is an active instead of an apathetic member of the body, but he has an influential as well as personal power; not merely has he the courage and prowess of the good soldier himself, but his tongue, his look, his life, put vigour into the blanched countenance and quailing heart of the man at his side. Every devoted soul becomes a centre of most beneficial influence around. The spirit of love, and of consecration in the glorious cause of our Redeemer, has a happy contagiousness; and in the improved tone and spirit generally, we at once behold the evidence and the recompence of enlarged individual piety.

The times call for knowledge as well as for eminent piety. Every believer must be ready to render a reason for the hope that is in him; to say what he believes, and why he believes it. A sifting and searching scepticism pervades the public mind; and ignorance, if ever she was the mother of devotion, will be ill able in our day to protect her devotees from the hateful glare of that eye. *Ipsa dixit*, except as applied to God himself, is becoming obsolete. Names, the names of pious and excellent men, never ought to have given the passport to error; they will now no longer be taken as guarantees of truth. Let us be careful, therefore, lest as a Connexion we come behind in regard to the depth, or the reasons, or the extent of our knowledge. Let ministers, influential members, teachers of every grade, lay broad and deep the foundations, and look well to the proportions and jointing of the superstructure they rear. The evidences of divine revelation, the complete inspiration, and consequent infallibility of the Word; that it is the standard of faith, and final appeal in all controversies; the duty as well as right of every man to search it for himself; that all parts of this Word, and all its statements, are unhesitatingly to be received. The depravity of man, the atonement of Christ, justification by faith, divine influence, man’s responsibility; all these, and other fundamental doctrines, should

be well understood by the people at large; and all doctrines, though not fundamental, yet far from being non-essential in their order, connection, importance, and practical fruits. At the same time, let us not be content with dry, barren sentiments, however correct, and however self-consistent, but long for a vital, fruitful, influential acquaintance with the truth as it is in Jesus, which will at once be our best stay against the seductions of error, and a well-spring of love, of labour, of consolation, for the service of life.

But if any one say, thus far is stated what we ought to be, rather than what we ought to do, let us bear in mind, the necessity of manifesting our piety and our knowledge in appropriate personal exertion. No christian, however humble, has a right to be inactive. He says, "I am bought with a price; I am not my own; I therefore must glorify God in my body, and in my spirit, which are his." At another time, "What shall I render to the Lord for all his benefits towards me." Again, in grateful adoration and love he exclaims, "Lord, what wilt thou have me to do?" He dwells on the grace of his Lord; the example of the apostles; the necessities of the world; his personal obligations; his promised recompence; and from each and all does he derive motives to exertion, and never can he rest whilst any power of service remains undevoted to his Lord.

Whatever station in the Church you hold, there are duties for you to perform which the stimulus of a consecrated heart, and the exercise of a holy ingenuity, will not fail to discover; and this without doing any thing to disturb order in the society, or justly incur the charge of an officious and ill-directed zeal. If the member of a family where there are religious persons, move them to consideration; if your neighbours are careless, invite them to spend a season at your house in pious exercises; if they are neglecters of worship, ask them to accompany you to the sanctuary, offer them a portion of your pew, be attentive to them whilst there, and endeavour to excite in them an interest in the services; if a Sabbath-school teacher, resolve to be less than ever a mere teacher of letters, strive to direct the heart of the youngest to higher objects—interest it about higher truths; if a parent, let the welfare of your children occupy your anxieties, let them see that your care of their spirit, and your desire for its happiness, far surpasses your anxiety about their worldly establishment and success, let the pleadings of your heart often arise for them to the throne of grace, that you may not be everlastingly separated; if a private member, seek the establishment of your fellow-members, aim to fulfill the duties of christian fellowship, strengthen the weak, animate the lukewarm, quiet the discontented, invite the inquirers, notice the impressed; if a deacon, let the prosperity of the Church, the comfort of the pastor, the convenience of the congregation, the order and propriety of worship, engage your earnest attention; if a pastor, set a watch over your own heart, that you may fulfil your obligations in the best possible manner, let the spirit and tone of your ministrations testify that you are more than ever impressed with your responsibilities in the conspicuous station you occupy, and lay yourself out in public and in private with heavenly wisdom to minister grace to your hearers.

Many other matters relating to the Connexion and the times press for notice; as to pecuniary effort, the plurality system, ministerial character and influence, the Conferences, and our relation to other religious denominations nearly allied to us in sentiment; but it seems better to close this paper at once, with a remark respectfully suggested for the consideration of the "Heads," and those who are "at their commandment." It is this. Would

it not be a very beneficial measure, tend much to revive vital godliness, and bring prosperity to our borders, if Summer tours were undertaken by a few of our more gifted and influential ministers, in pairs, who should go through the Connexion for the express purpose of stirring up the Churches? Let their object be to devote themselves to this work in the fear of God, by a personal renewal of their vows, and by imploring upon themselves and their purpose a large measure of the grace of God. It might perhaps be best to visit the principal towns, or should we rather say, the places principally needing their presence, on the Sabbath; each Church forwarding them to the next. The expense thus divided would be next to nothing, and the benefit to the Denomination we cannot doubt would be very considerable. Eight ministers, with good arrangements, would manage the work by only a short absence from home; and if the best order of services were well considered beforehand, and acted on in every case as nearly as local circumstances would allow, they might be expected to meet with little difficulty. Let them be men of experience, of zeal, and love for souls. In how many cases might they reconcile incipient differences, re-invigorate declining interests, strengthen the hands and raise the hopes of disheartened men, and by a very simple and in-expensive instrumentality, do much both for the Connexion and the times.

MELANCTHON.

OUR CONNEXION.

THE PAST AND THE PRESENT YEAR.

EVERY sincere disciple of Jesus has his best feelings identified with the spread of true religion, and the prosperity of the Church of Christ. That saving knowledge may be diffused abroad, and his kingdom accelerated, is the devout prayer of every child of God. "Let thy kingdom come, and thy will be done on earth as it is done in heaven," are the ardent breathings of the spiritual mind, and to the attainment of these his best efforts will earnestly be put forth. It is not enough for the loyal and ardent subjects of king Messiah, that there are counsels and purposes, prophecies and promises, relating to this glorious consummation. He knows that the whole is to be accomplished by means, and that each member of Christ's Church is personally responsible for enlisting his ransomed powers, and devoting all his energies and gifts to this glorious end and object. Every Christian is to be a co-worker with God; and according to his ability, in the sphere where providence places him, he is to live and labour to extend the kingdom of Jesus in the world. Obvious it is, that our efforts will only be really successful, as they are the result of sanctified motives, Scriptural in their nature, and associated with believing prayer for the blessing of the Most High to accompany them. In religious labours, self must be slain on the threshold, or the whole sacrifice is marred, and God dishonoured by the polluted offering which is presented. It is clear, too, that discrimination is requisite in the selection of the means and mode in which our usefulness is to be embodied. Order in christian activity is as essential as it is beautiful. Without it much power will be wasted, and much time uselessly employed. It is clear, too, that we cannot be very useful, unless our talents be concentratedly directed to one sphere of activity. We may pray for all christian sects, and all benevolent institutions; we may love all the disciples of Jesus every where; we may sympathize with all who are la-

bouring in the Gospel vineyard; but is it not obvious, that our efforts must be of a specific kind, and that to some direct object our attention must be directed. Hence, *our own Connexion* is that which seems to claim our earliest, warmest, and most cheerful exertions. Here our influence will be principally felt; here our lives are to testify to the reality and power of the godliness we profess; with this portion of the army of Immanuel we are enlisted; and with them, under our own peculiar banner we are to struggle and to fight. In ardent, glowing, denominational zeal, there is nothing incompatible with true and generous catholicity of spirit, and affection for all saints. The individual who labours earnestly to promote true religion in his own Denomination and Church, is in reality the truest friend to the general cause of the Redeemer in the world; just as that family where christian social love prevails, exhibits the most elevated feelings of our common humanity. I would that every member of our Connexion would cherish the most enlarged charity towards the whole christian fraternity; and that they would exhibit it by especial affectionate effort for the prosperity of that part of the hallowed community of Christ in which the providence of God has placed them.

Our own Connexion, during the past year, has been associated with much,
I., *That is truly sorrowful.*

Two of our most distinguished ministers have been removed by death. Brethren who many years had occupied places of distinguished eminence; whose lives and influence, whose piety and labours, have greatly contributed to raise the Connexion to its present standing among the tribes of God's spiritual Israel in our land. Two watchmen of such exalted christian virtues, and who had so long faithfully sounded the trumpet on the walls of our Zion, have finished their work, and the vacant parts of the vineyard where they spent their strength and lives still powerfully remind us of their loss. But though we sorrow on this account, yet our tears flow not so much for the brethren who have been removed, (for them to die was gain,) as for their widowed Churches, and the void which will long be felt in the great movements and institutions of our Connexion. Not many men, in all respects like them, are to be found among us. Not many so faithful, so disinterested, so pious, so useful, so devotedly committed to the interests of the Denomination. It would indeed be well if the mantles of these Elijah's would rest, with a double portion of their spirit, on the Elisha's who are left behind. I pray that this visitation may be eminently sanctified to their bereaved families and flocks, and to all the Churches of our associated body.

Our Connexion, during the past year, has exhibited much,

II., *That is discouraging.*

In making the minutes of our last associated assembly the basis of a few observations it will be seen, that of 120 Churches, as by the tabular list given, thirty Churches had *no* addition by baptism; so that in one-fourth of the Churches not a solitary individual professed the Gospel, or Scripturally put on Jesus before men. When we recollect of how very few years human life is composed at longest, this is a melancholy picture, and deeply distressing to every lover of Zion and souls. In five Churches there was an addition of *one* each by baptism; in eleven Churches an addition of *two* each; in ten Churches *three* each; in six Churches from *four* to *six* each; in fourteen Churches from *seven* to *twelve* were added; in fourteen from *twelve* to *twenty*; in sixteen Churches from *twenty* to *thirty*; in four Churches from *thirty* to *fifty*; and in two Churches *seventy-four* each. I

am aware, to do statistical justice to this list, that we should notice the percentage of increase, as it is obvious the increase of fifty-seven in the Halifax Church is in a much more enlarged ratio than the increase of seventy-four at Stoney-street, when the latter have 836 members, and the former only 160 members. But my desire is not so much to institute comparisons, as by looking at our Connexion in detail, we may see our real state, and where there is cause for weeping we may sincerely mourn before the Lord.

It is truly discouraging, also, that our Connexional institutions are not more effectually and cheerfully supported. Our Foreign Mission has only had an average support of two shillings a member per annum; and our *only* Academy has not received more per member than about sixpence farthing for the year; so that the full exhibition of our liberality for Foreign Missions, and the supply of the ministry at home, is two shillings and sixpence per year, or a fraction more than *two farthings per week!!* I am afraid that our liberality would not bear comparison with any other sect of evangelical christians in the world; and if so, may we not fear that our parsimonious spirit may be one preventive to our greater prosperity and success. A liberal atmosphere, in my opinion, is essential to the growth of personal piety, and equally so to the revival of true religion in our midst. I fearlessly aver, that the tobacco and snuff dealers receive many times the amount from one member, than that which flows into the treasury of the Lord Jesus Christ; to say nothing of that which is expended on more questionable things. Whatever we give to the cause of the Redeemer, it is painfully clear that we present to him little of our wealth; and the sooner as a body we emigrate from *Freezeland* to a *warmer* climate the better, for ourselves, the Churches, and the cause of Christ in the world.

But our Connexion during the past year,

III., *Has presented a few things that are hopeful.*

In this department, the revival of true religion in several of our Churches claims our first consideration. It is truly delightful to contemplate the resuscitation of several interests from a state of sterility to activity and life. Our Yorkshire Churches have been abundantly blessed in this respect. How desirable that the fervour, and power, and quickening, might spread to every part of the Connexion, so that each might rejoice in the copious out-pouring of the fertilizing showers of divine grace.

The erection and enlargement of several chapels is another feature of a hopeful and joyous character. Seventeen additional or enlarged houses of worship, is indeed matter of great congratulation and christian thanksgiving. In these we have Connexional monuments, which will be handed down to our spiritual posterity for the preaching of the Word, salvation, and extension of Christ's Church among generations yet unborn. To a great extent a spirit of christian unanimity rests on our Churches. Occasional misunderstandings have arisen in the purest christian associations, but as a Denomination, our friends are extensively united in the spirit and bonds of the Gospel. *What shall hinder, then, the year on which we have entered, being one of pre-eminent Connexional prosperity?* Let it be our aim, during the present year, to improve by the experience of the past. Let each seek after greater personal spirituality of mind; let each cultivate more of the fervour of devotion, more activity of effort, more constancy in religious duties, more liberal generousness in reference to the things of the Lord, and more entire consecratedness to the cause of Christ. We want a general awakening of all our members to earnestness in seeking the weal of Zion,

and the triumph of divine truth. It is not necessary to devise new plans, or to adopt new measures of expediency, but to work vigorously the divinely-appointed arrangements of our blessed Head, and carry out the wise and simple, yet efficient means we have among us. Yet in some of these there may be much room for improvement, both with ministers and hearers. Should we not preach and pray with a specific reference to the conversion of souls, and the glory of God? Should we not look for this, earnestly and feelingly expect it, and feel sorrow of heart if we do not see it? Should not conversions be expected every Sabbath, and not merely at periodical times and seasons? and during the whole week ought we not to have our hearts and minds directed to this object? Would it not be well to address all our Churches on the importance of labouring with their pastors to save souls? Might we not deliver express addresses to the elder children of our Sabbath-schools on the importance of youthful piety, and in this way expect great results from these nurseries of the Church? Is it possible, that as a Connexion we should thus be aroused to vigorous effort, and a prudent and persevering use of the means of grace, and not see great things accomplished among us? If it were not deemed presumptuous I would suggest, that on *Good Friday morning* we should have *simultaneous meetings* (at seven o'clock) *in all our Churches, for fervent prayer, and for spiritual Connexional prosperity.* The fact of hundreds of petitions arising in every part of our denomination for the same object, would of itself go far to impress its importance on the minds of many. "May the Lord God of our fathers bless us, and make us a thousand times as many more as we are, as he hath promised."

J. BURNS.

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

CORRESPONDENCE.

FRIENDLY SOCIETIES.

Among the various plans for promoting brotherly love and kindness of feeling among christian members of Churches, the establishment of properly constituted "Friendly Societies," is not the least beneficial. The following extracts from a work recently published by Dr. Campbell,* appear to me so apposite and valuable, that I think your readers will be gratified by the perusal. If they should prove the means of directing the attention of Churches generally, to the adoption of such a plan, it will answer the design of

Dear Sir, Your's truly,

A. D.

"These institutions may be justly considered as one of the most beneficent devices of modern times. This simple means, properly managed, would conduce to the mitigation of misery and the promotion of comfort to an extent not easily to be calculated. Were Christian Churches to form themselves into such societies, their fellow-

ship would constitute an impregnable fortress, into which most of the distress which now reigns among them could not possibly enter. Such Churches, even now, especially those of the Congregational order, do, indeed, under limitation, form such societies. Their contributions at the Lord's-table are for the poor of the flock, who are the minority, and generally a small number as compared with those who always contribute, but never, under any circumstances, receive any portion of the funds. I never preside at that table without admiring the benevolence of christianity, and the beauty of christian fellowship. There I behold the elements of a Friendly Society of the most exalted character. We have only to build upon this basis to a sufficient elevation, in order to construct an asylum for age and widowhood, and to create a certain resource for the destitution caused by calamity, sickness, and death.

"Our sacramental monies constitute about a fourth part of the sum necessary for this great object. We want, however, not only larger funds, but funds distinct from the contributions made at the Supper—funds

* "Letters on pastoral visitation, district meetings of Churches, congregational friendly societies, and Sunday-school instruction."

which shall bear, not the character of alms, but the character of property arising from mutual assurance; funds, consequently, which shall contemplate the relief not merely of the poor, properly so called, but of the middle classes—of people who, while in health, obtain a respectable livelihood by their labour, but who, in cases of personal affliction, long continued, are often reduced to great straits. It is also very desirable to make provision of the same description for aid to persons of this class in old age, when they can no longer earn their bread in the sweat of their brow; and to whom all the relief that the Church funds could supply would be as insufficient for their necessities as it would be offensive to their feelings of honourable independence. It is further necessary in such cases to make some arrangement for defraying the expences attendant upon death—expences which, in cases innumerable, involve bereaved and impoverished survivors in difficulties from which whole years of exertion and self-denial are not sufficient to extricate them. There are few sights with which the officers of Churches and ministers of the Gospel are more painfully familiar, than the distress and affliction, which, under these circumstances, result from the lack of such provision. Now the means of averting all such calamities, as far as they can be averted by human prudence, are in your own hands.

Friendly societies, conducted on the Congregational principle, in addition to safety, will exceedingly conduce to economy. A multitude of existing institutions are most defective in both these respects; and whatever effects economy endangers stability. Of many, perhaps most, societies, it is notorious, that their periodical meetings are held at public-houses. Than this can anything be more preposterous or more mischievous? The positive waste of money arising from this destructive practice is great almost beyond credibility. It is calculated, that upwards of 1,000,000 persons in this kingdom are members of friendly societies, and that each person, on the lowest calculation, on an average, spends five shillings per annum, at the monthly meetings and yearly feasts. Those, indeed, whose experience in such matters is the most extensive, affirm that this is much below the truth. The annual expenditure, therefore, resulting from this pernicious practice, amounts to the enormous sum of £250,000—a quarter of a million of money!

Pecuniary loss, however, is only a part, a small part, of the mischief resulting from tavern meetings. To that must be added the still more serious moral evils thence arising. Friendly societies, so founded and

so conducted, might with more propriety have been designated “societies for the encouragement of intemperance.” It is a fact but too well established, that the foundation of the worst habits has often been laid in this way by sober and virtuous men.

A certain and general consequence of such an order of things as this, is, to exclude from the benefits of such institutions multitudes of the “excellent of the earth,” who are repelled not less by disgust than by a sense of danger. Can Christian men be expected to participate in such orgies? Can any consideration of earthly advantage ever induce them to become members of institutions so conducted? They are then shut up to the alternative of sacrificing the immense advantages arising from such a confederation, or of exposing their religion to all the perils attendant upon these foul exhibitions! This circumstance well merits the consideration of Christian ministers and Churches. Necessity is, indeed, laid upon them to devise means of reconciling associated prudence with personal piety. Will it be said, “Let them at once resort to the savings’ bank!” That institution is very well so far as it goes. It suits the condition of such as enjoy a considerable income; but it is utterly insufficient to afford the means of adequate protection to those of you who belong to the working classes of the community against the casualties which may be expected to befall you in your latter years. If, for example, one of you shall have saved by weekly or monthly contributions the sum of £100, at the age of sixty-five, and then begin to draw upon it, in what manner, and how long will that sum sustain you? At the very moderate rate of five shillings a week, this fund will last about eight years, and then you must go upon the parish at the age of seventy-three: but this calamity may visit you much sooner, in case of illness, or of other incapacitation for labour, and then you must fall upon your little fund. “There can be no question, indeed, as to the subject of preference, between the two institutions; for no man in his senses would think of vesting his earnings in a savings’ bank, who could become a member of a safely constituted benefit society.”*

The Friendly Society will sustain you in sickness, and yield important assistance to your family on your decease, even if your claims should have exhausted ten times the amount of your deposit; there is no limit to its sympathy and succour. The savings’ bank, on the contrary, supports you in sickness only till your savings are expended,

*Tradesmen’s Almanac, 1830.

and then it leaves you to die! The savings' bank has done much to promote the welfare of tens of thousands; but the Friendly Society has sheered the hearts of hundreds of thousands. The one is selfish, the other social; in the former case, you depend on the past profit of your own hands when they have lost the power of labour; in the latter, you are sustained by the joint exertions of a multitude of hands still nerved with vigour and in full employ; in that you drink the limited contents of a little cup; in this you draw from a perpetual fountain! The members of Friendly Societies have distributed amongst the necessitous from their common purse, during times of difficulty and affliction, no less a sum than one million and a half sterling, annually! What cannot a multitude of working men achieve by association! Had all the individuals thus benefited, contributed to savings' banks instead of Friendly Societies, they would have been entitled just to their single stocks, with the interest thereon; and they must have gone to the parish, or the public, for at least nine-tenths of this immense sum, or have been without it! All this comfort has arisen from the fact, that the sick members partook of the deposits of those who enjoyed health.*

Another important advantage of congregational Friendly Societies remains to be stated. Much in various ways depends upon the moral character of those who constitute their members. Premature decay, sickness, and death, are matters very much under the control of man. Hence the care which many societies endeavour to take for preventing the intrusion of parties who are likely from their past or present habits to become an untimely burden upon the institution; but, in spite of all their care and caution, such people creep in or grow up amongst them, to the deep injury of the society whose substance they grievously destroy. Now, a well ordered Christian Church, with all its imperfections, presents such a selection of human beings as no general and conventional society can ever produce. A Church formed into such a society furnishes a guarantee not only for that course of life which is so conducive to health and longevity, but also for general honesty and high principle. There will be in such a society few cases of feigned affliction—no prolonging of the pretence of sickness after substantial recovery—no shuffling concealment of circumstances, or beggarly deception! The truth, and honour, and delicacy, and self-respect which will be found to pervade the elements which consti-

tute such a society, will render its history and management matters of beautiful contrast as compared with mere worldly associations. This great superiority of character will most materially affect the pecuniary position of the society; it will exceedingly enhance the value of the subscription; the depredations so frequently committed upon the common stock of mere worldly societies by indolent and rapacious cormorants, will have little place here, and the funds will, therefore, be more extensively available to promote the comfort of worthy objects. In such a society as that which we commend, vice will not revel on the spoils of virtue; nor idleness lean with oppressive load on the arm of honest industry!

Christian brethren! from the love I bear you, my anxiety is great to see you one and all joined into district associations, and each association constituted a branch of a congregational Friendly Society. Great oftentimes has been my grief as I have witnessed and reflected on the condition to which sickness and death have reduced once happy families among you. Oh! my heart has bled at the sights I have seen, and the tales of woe to which my ear has listened. I have long desired to see established among you a prudential institution whereby the strong might bear the burdens of the weak. Such measures are not only in perfect harmony with right views of the providence and paternal care of your Father in heaven, but also strongly sustained by the spirit of the Gospel. They are in fact a strong combination of the principles of moral prudence and the principles of brotherly love. They blend in delightful union the selfish and the social parts of our renovated nature, and show that those who compose them love at once their neighbours and themselves. A Friendly Society composed of righteous men, brethren in Christ Jesus, is one of the loveliest spectacles that our world can supply! Happy will be the age when such a sight shall be seen in every Church!

DR. PYE SMITH'S ACCOUNT OF THE DELUGE.

To the Editor of the General Baptist Repository.

DEAR SIR,—I was somewhat surprised at the very singular query proposed by one of your correspondents in the number for March, 1841, viz., "Whether the fishes were preserved alive at the Deluge!" neither do I think any additional light is thrown upon the subject by the extract from the works of Dr. Pye Smith, in the number for November. But as there are several rather novel ideas in reference to the deluge in the

* See Address of the Royal Union Association
Vol. 4.—N. S.

above extract, I should feel much gratified by yourself, or some of your able correspondents, taking up the subject in an early number.

There are many sceptical persons who have made the Scriptural account of the deluge, and of the creation of the world, subjects of ridicule; and have attempted to disprove them, by referring to recent discoveries in geology and natural philosophy; and in reference to the deluge especially,—to the apparent impossibility of those circumstances being accomplished which are recorded in the seventh chapter of Genesis. It appears to me that Dr. Smith endeavours to evade these arguments by softening down the recorded facts to meet the apparent impossibilities; and for this purpose suggests that only a *portion* of the world was submerged, and states various reasons in support of this theory, the chief of which appear to be based upon the supposition that it would not require so great an exertion of miraculous power to submerge a limited portion of the earth's surface as the whole; and that there were natural and physical obstacles, arising from the habits and constitutions of various animals, which would render it impossible that the account of this dreadful catastrophe given by Moses can be *literally* correct.

I am not now about to dispute the correctness of Dr. Pye Smith's opinion, especially as your correspondent states that he brings forward many other important arguments in support of his proposition, but I do not at present see any great advantage gained by supposing the extent and effects of the deluge to be limited. Those who believe the Bible to be true, must re-

gard the flood as a *miraculous* display of God's wrath; and if it be regarded as a *miracle*, where are the supposed impossibilities of the case? Besides, why should we be staggered by apparent impossibilities? Nothing can be impossible to Omnipotence, for that Almighty Being who first created, and then gave laws to matter, can with equal ease suspend the operation of those laws.

It is not my intention at present to enter into an argument upon the subject, hoping that some one more competent will take it up; but, I am by no means more satisfied with Dr. Smith's theory, than with the plain narrative of Scripture.

I have frequently been pained by hearing people endeavour to account for miracles, &c, on natural causes, thinking thereby to overcome the prejudices and objections of unbelievers, but in most instances they have done more damage to the cause of christianity than good, by their injudicious explanations.

In conclusion, I beg to assure you, my object is to gain instruction, and arrive at the *Truth*, and to promote the discussion of really useful and important subjects in the Repository. Wishing you increasing success,

I remain your's sincerely,
Nottingham. SEEK TRUTH.

QUERY.

To the Editor of the General Baptist Repository.

SIR,—Will you, or some of your worthy correspondents, favour me with an exposition of the 17th and 18th verses of the 2nd chapter of Acts, and oblige yours,

A CONSTANT READER.

REVIEW.

PIETAS ECCLESIAE, or the Dissenter's Text Book, being a review of England's Hierarchy, in its principles and practice. By WILLIAM PALMER. E. Palmer and Son, Paternoster Row. 8vo pp. 310.

PERHAPS there never was a time when the the abettors of the Established hierarchy were more vigorous, vigilant, and valiant, than the present. To support the fabric of an antichristian establishment all their energies are required. The days are gone by when they can slumber at ease in their stalls, and rejoice that they have no need of care, for that "to-morrow will be as to-day, and much more abundant." We say this perfectly awake to the bigotry of the evangelicals, and the popery of the puseyites that are found within her pale. We make this statement in the face of the

fact that a government now exists which owes its creation to a parliament whose majority was secured by the established clergy, and the abettors of monopoly and injustice. Times are changed, and the people of this great country are looking with increasing intelligence into the principles and operation of this, as well as other monopolies, under which they labour; and as they are ever and anon making fresh discoveries, they are forming that gathering force which are sure presages of their doom. Time has been when healthy, well-principled dissenters hardly thought it needful to inculcate on themselves and their children the evils and remorseless persecutions of the Church as by law established; but under a mantle of well-meant, but questionable charity, concealed its hideous deformities, its affinity

with "the man of sin", the obstructions it put in the way of "pure and undefiled religion." That time is passing away; and though there are in the ranks of dissent persons who still cling to this morbid kind of charity, the feelings of a vast and increasing number are becoming so wakeful and corrected, as to induce the expectation that ere long the prevailing sentiment will be, that all establishments are essentially antichristian, productive of intolerance and persecution, retarding instead of accelerating the progress of the religion of Christ.

At present the only vantage ground possessed by the establishment is, that "the powers that be" support it. In argument it is impotent. In appeals to utility, it is covered with shame. In the disclosure of its principles it is seen to be popish and intolerant. In reference to its history, fines, imprisonment, confiscations, and murders, are found to be its trophies. These things are becoming more apparent in proportion as its supporters are zealous, or its victims sensitive. The same result is secured, whichever party publish. The defenders of the church disclose its weakness. Its assailants, whether episcopalians or dissenting, show its deformity; so that a thinking and reading people will soon have ample means to bring in their verdict.

The volume before us will secure an honourable place among those publications which are destined to disabuse the public mind on the question of an established religion. It is intelligent, manly, and plain spoken. Its writer is a thorough dissenter. He states truth honestly, and without disguise. He has presented to Churchmen a mass of facts, and closely condensed arguments, that they may easily understand, but which they can neither disprove nor refute. He has fully sustained the position, that "he who is ignorant of the established church is not half a dissenter;" and gone a long way to prove that a knowledge of its principles and deeds, will cause every impartial and truth-loving christian to become decided in his hostility to establishments.

We regret that our limits will prevent our giving so complete an analysis of this work as might be desired; but we recommend our readers, and especially the young and active, and those who are solicitous for information on this subject (and who is not?) to procure the work for themselves. It will repay perusal, and strongly establish them in those principles which are essential to freedom, and to the preservation and extension of the religion of Christ. It is divided into thirteen chapters, under the following titles. "The Church Magazine—The Church of

England—Popery in the Church of England—Popery of Puseyism—Apostolical succession—The Common Prayer Book—Episcopal Uniformity—Clerical Subscription—Wealth of the Church—Church Rates—Intolerance of the Church of England—Dissenterism and Churchism—What is to be done with the Establishment?—Conclusion."

We scarcely know where to make a selection in order to give a specimen of the style of the work. Take the following, selected almost at random.

"A little calm and close thinking would convince a candid mind, that the ecclesiastical hierarchy of these realms is neither the Church of Christ, nor the Church of England. Not the former; for it does not hold the 'Head.' Not the latter; for the majority will not recognize it. What is it then? Why the *sect of the parliament*. The parliament *made* it; the parliament *married* it; the parliament *governs* it; the parliament *supports*, protects, and honours it; and the parliament can divorce it, alter it, retain it for a limited time, or cashier it altogether. Every thing about it is parliamentary, secular, and unstable. To call *this the only true Church of Christ*, or the true Church of Christ at all, is to say the least, a great misnomer. And to shuffle between terms for the sake of working out an ingenious fraud, is beneath the dignity of a philosopher, a moralist, and a christian teacher.

"The fallacy of the assumption we are now combating is pretty clearly inferrible from the deversified and contradictory opinions of the champions of national religious establishments. For the sake of church establishments christianity has been secularized, judaized, paganized, and metamorphized times without number. Some tell us the incorporation of religion with civil polity is essential to the social principle in man, and may be traced along with *tithes* up to Adam. Others plead the theocracy of the Jews; and others, taking humbler ground, refer us to *Constantine*. Some say a church establishment is a *bounty*; while others hold it to be a *duty*. Hooker and Inglis, found church establishments upon Scripture and divine right; Rogers and Gladstone, upon civil authority; and Coleridge and Paley upon their *utility*. Neither are churchmen agreed as to *what* religion should be established. Archdeacon Paley thought it should be the religion of the *majority*; Dodwell thought it should be no other than the religion of the Church of England; Dr. Chalmers is of opinion that any religious sect may be established, provided it be but *Protestant*; while Coleridge

and others think Heathenism and Mahomedanism might be adopted, but that it is a happy accident when christianity obtains the preference.

"Nor does greater unanimity prevail even where the parties are agreed as to the principles of an ecclesiastical establishment. Take for instance the principle of utility; and the parties split in their explications of what constitutes this utility. Mr. Wilks regards State Churches as national machinery, without which the existence of religion would be endangered, and its extension on principles of order and unity clearly impossible. Mr. Arcaster views them as necessary to sustain religion in a state of constant persecution. Paley found his utility in the insufficiency of the voluntary principle. Coleridge and Warburton in the harmonizing qualities religion supplied to the elements of civil government. *Tot homines quot sententia.*"

We must take our leave of Mr. Palmer, which we do, heartily thanking him for his vigorous, seasonable, and well digested production, and cordially recommending it to our readers.

MANASSEH; a Prize Essay on the extension and prosperity of the General Baptist Connexion, as a half-tribe of the Israel of God. By JAMES PEGGS, Author of "India's Cries" &c. Snow, London; Wilkins, Derby.

THIS small volume, the same size and price as "Nehemiah," and written on the same occasion, contains some valuable suggestions. We are not certain that we like its title. The reason given for it, viz, that the General Baptists are more ancient, though less numerous than the Particular Baptists, will be thought ingenious. Some of the allusions to which the title leads, as well as several of the quotations, are so truly characteristic, that they provoke a smile.

The essay is divided into four chapters. In the first, on the importance of the extension of our Connexion, is presented an humbling view of the narrowness of our limits. We learn that there are eighteen counties in which we have not a single Church, four in which we have only one, four in which we have but two; and only two counties in which we have above fifteen Churches. The importance of labouring for extension is urged on us properly by many considerations. The second chapter is devoted to the hindrances opposed to the rapid extension of the Connexion. There is given a sketch of the decay of the Old Connexion, which our author justly attributes to the blighting inroads of Arianism and

Socinianism. The rise of the Midland Churches, and the formation of the New Connexion in 1770, next pass before us. Among other causes which have prevented a more rapid increase of the New Connexion, Mr. Peggs enumerates—the comparative obscurity of its early labours; the existence of small and weak Churches, and the propensity to division; the want of an itinerant ministry, and the unfrequency of the removal of ministers; the want of encouragement to lay agency, of home missionary efforts, and of liberality; and inattention to "the dispersed" of our people. The remarks under these topics are many of them pertinent and forcible, but we do not coincide fully with what is said as to the frequent removal of ministers. We do not think that the latter years of many of our fathers and pastors have been unfruitful. There may have been solitary cases, but we apprehend the rule has been just the contrary. We could mention the names of many, both living and dead, whose ministry, even in old age, has been, and is, peculiarly honoured of God, even in the sphere of labour occupied from their youth. Their last days have often been their best. In some cases it would have been well for a junior minister to have been engaged as an assistant; but we feel a strong repugnance to the idea, that when the infirmities of age overtake a valued and devoted servant of Christ, any efforts should be employed to effect his removal; or that any whisper should come abroad to disturb his peace. Where is he more likely to be respected and useful, than in the sphere in which he is most known and appreciated? And who in the course of providence are so much bound to bear with his infirmities, to alleviate his cares, as the people collected by his labours, and who have enjoyed his best energies? Brother Peggs is not a youth, or we would tell him that his allusions to the aged, and removals, have been thought precipitate, and have occasioned pain in the minds of those he would be the last to grieve. As Mr. Dan Taylor is mentioned, there is no impropriety in venturing an opinion, that had his last days been spent amongst his early associates, his distinguished usefulness might have continued unto the end.

"The most efficient means" for extending the Connexion, come under consideration in the third chapter. These are, according to our author, days of fasting and prayer, improved piety, experience and inquirer's meetings, more systematic superintendence, the cultivation of ministerial talent in our youth, local lay agency in preaching, attention to Bible, tract, book, benefit, benev-

olent, reading, and temperance societies; Sabbath-schools, and the liberal support of public institutions. Our present degree of religious liberty, and general prosperity, are urged as affording both opportunity and means of labour. The essay closes with an appeal for the co-operation of the Churches, founded on the state of myriads in our country, the extent of the British empire, the wide reign of Popery, Mahomedanism, Idolatry, and our various opportunities, responsibilities, and prospects:

As a whole, we commend Manasseh to the attentive perusal of our readers, and assure them, that though they may find in it some things they may not approve, they cannot peruse it seriously without being stimulated and improved.

DIRECTIONS AND ENCOURAGEMENTS FOR TRAVELLERS TO ZION, &c. *By the late REV. J. FREESTONE. Taylor, Northampton; Brooks, & Winks, Leicester.*

PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE SOUL. *By the REV. OCTAVIUS WINSLOW. Shaw, London. 8vo., pp. 310.*

We trust the former of these works is known to most of our readers. Its intrinsic excellence, and the savour of rich, experimental piety which pervades every page, its wise and judicious counsels, will assuredly make every christian the better for an acquaintance with it. The theology of Freestone was so decidedly evangelical, so full of Christ, the Spirit, and heaven, that every one who has felt the love of God in his heart, must approve of his writings. The present volume is offered at a cheap rate, and we do earnestly recommend our members to obtain a copy. They will regard it as a sacred treasure.

The second work is by an esteemed living author, who though he is decidedly Calvinistic in his views, and occasionally takes up a position from which we dissent, has so much of the savour of deep piety, and holy

spirituality, as commend him to our love, and his work to the perusal of all who desire to "grow in grace." While meditating on the most impressive passages, we could not avoid reflecting, how little, both practically and experimentally, true christians differ from each other.

PORTRAIT OF REV. JABEZ BURNS. *Brooks, Leicester.*

SCRIPTURAL ELECTION IN HARMONY WITH GENERAL REDEMPTION. *A Sermon by REV. J. BURNS.*

THE ANNUAL SERMON PREACHED TO RECHABITES, AND TEE-TOTALERS IN GENERAL. *By the REV. J. BURNS.*

VIA MEDIA, between Tee-totalism and Drunkenness. *By MORTLOCK DANIEL, of Ramsgate.*

We do not say that these publications have a connexion with each other, but as our space is already occupied, we have placed them together that we may just say a word on each.

The portrait is a superbl likeness. It was copied from a photographic miniature, and is well executed, and considerably enlarged. As there are three prices, from eighteenpence to three and sixpence, all who are anxious for a good portrait of Mr. Burns may be accommodated.

The sermon on election is a judicious, Scriptural, and candid production. We have read it with pleasure; and though we would not pledge ourselves to defend every position it contains, we do with much confidence commend it to the perusal of our friends. Mr. Burns states with clearness his view of the Scripture doctrine of election, and considers with candour, and obviates with force, the usual objections urged against it.

The perusal of the other sermon and pamphlet may be of use, if the extremes of both parties will take the production of the other.

OBITUARY.

MRS. DEACON.—January the 6th, 1841, departed this life, Mrs. Deacon, wife of Mr. Samuel Deacon, clock and watch maker, Barton Fabis. The deceased, was the daughter of Mr. Adcock, one of the seven members who formed the first General Baptist Church, of the New Connexion, there in 1745. She was born Dec. 27th, 1777; and lost her kind mother when but an infant. For a short time she was put out to nurse, but that attention not being paid to her health and comfort which her delicate

constitution and tender age required, her affectionate sister, the wife of the late esteemed minister, Mr. Samuel Deacon, of Barton, begged she might be under her care for a certain time. The improvement in her health and strength was speedily apparent; and though she was only sent for at first as a visitor, both Mr. and Mrs. Deacon soon became so much attached to her, as to give up all thoughts of parting with her; and having no family of their own, she soon became their adopted child;

and perhaps few parents have ever manifested more solicitude for the welfare of their own offspring, than did they for hers; and few children have repaid the solicitude of the most tender parents with more fidelity and affection than did she that of her kind relatives. It was hers to watch the bed of languishing on which her parental sister long lay reclined, and hers to soothe the sorrows and enhance the comforts of her much loved brother-in-law and spiritual father to the latest hour of his useful life. Having the best instructions given her, and pious examples continually placed before her, her heart, through the good hand of God upon her, soon became susceptible of religious impressions; and soon after her attaining the age of fourteen, her friends were satisfied that she was a child of God, through faith in Christ Jesus. When fourteen years and three months old, she was baptized and united to the Church at Barton, of which she continued an eminently pious and useful member to the day of her death. During her fellowship with the above Church she had to sustain the different stations of sister, wife, mistress, and mother, all of which she filled with much credit to herself, and much satisfaction and advantage to those with whom she was thus connected. As far as she was known she was much and deservedly beloved; and never it is believed did any member of any Church of Christ more truly deserve the name of a peace-maker, than did our invaluable friend, Mrs. D. Nothing grieved her so much as the interruption of the peace and the harmony of the prosperity of the cause of Christ; and nothing caused her such heart-felt pleasure as to know that peace prevailed within the walls, and prosperity attended the palaces of Zion. Ever intent upon both the temporal and spiritual interests of her family, she managed her domestic affairs with much discretion, and kept at a due distance from extravagance on the one hand, and parsimony on the other. To the poor she was a kind and constant benefactress. If she knew of any of them being in distress who dwelt round about her, she was always restless to have them relieved; and if not the first to promote, she was amongst the first to sanction any plans to advance the interests of the poor. To her completely unostentatious, unvarying, and affectionate kindness to the ministers of Christ, the writer can bear, from experience and observation, the most satisfactory testimony. Her kindness towards him, he sensibly feels and gratefully acknowledges, increased with his increased acquaintance with her for more than seventeen years. Though the deceased was

naturally diffident, and somewhat reserved, especially in the presence of strangers, yet there were occasions when the fulness of her heart was apparent in the freedom of her language. How did her soul rejoice, and her lips utter the praises of her God, when one and another of her children were brought into the fold of Christ. Not very long before her departure, her two youngest children, and two of her grandchildren, professed their faith in Jesus, and sought admission into the Church. Her joy on that occasion seemed full: she had hopes that none of those whom God had given her, were strangers to his fear. It was on this occasion she observed to a young friend she sincerely loved, "I can now almost adopt the language of good old Simeon, 'Now Lord lettest thou thy servant depart in peace,'" &c. Still there was one tie, one strong tie that bound her to earth and time. It was a child—a dear child who had needed a nurse from the day of her birth, and is still likely to do till the day of her death. She, however, there was every reason to believe had already found in God a father, and in Christ a friend that sticketh closer than a brother. This led her to feel more, much more reconciled to the thought of parting, even with her; nor was it long before she had to bid her, so far as time is concerned, a lasting adieu. One Wednesday evening, soon after the baptism of her youngest son, and two of her grandsons, she felt a more than ordinary measure of happiness in hearing a discourse delivered from the two first verses of Psalm ciii, "Bless the Lord, O my soul," &c. Her health and spirits were quite as good then as they had been for a length of time; yet that was the last visit she was ever permitted to pay to her beloved sanctuary, the old chapel at Barton. Respecting that place her heart often responded to the sentiment of the Psalmist "Lord I have loved the habitation of thine house, and the place where thine honour dwelleth." From the public worship of her God she was never known to absent herself, either on Lord's-day, or week-night meetings, unless necessity compelled her to it: but alas! her attendance there was now for ever ended. On the Friday following, while busily employed in attending to her domestic affairs, she was suddenly taken exceedingly ill; nearly deprived of strength and speech at the same moment; but not of reason. The almost only interview the writer had with her after this severe attack, was on the following Sabbath morning; and it was one that will not soon be forgotten. To behold the aged, mourning partner of her pilgrimage, and all her affectionate and much loved children, with the exception of

one who resides at a distance, and all absorbed in tears of silent, but overwhelming grief—all gazing with unutterable anxiety and affection upon the almost breathless remains of one of the most prudent, affectionate, and faithful wives, with which husband was ever blessed; and one of the most tender parents to whom any children were ever privileged to listen the soothing, the endearing sound, of mother, was no ordinary scene. Our only resource under these peculiarly trying circumstances, was the mercy seat of the God of mercy. We all knelt around the bed of death, and in every petition—that was offered she appeared to feel a lively interest. When asked whether Christ was still precious, with a smile that seemed to partake more of heaven than earth, she gave us all the satisfaction she was capable of giving. Her eyes, however, were still fixed with great apparent anxiety upon her dear helpless child, her youngest daughter, now more than twenty: she was then told that all that could be done for her dear Fanny, would be done. Again her eyes beamed, heaven inspired gratitude on all that were round about her; and from that time her anxiety ceased, and her sensibility in a great measure departed. She

never uttered any thing of importance after, to either relatives or friends. She died on on the following Wednesday, and her funeral sermon was preached on the next Lord's-day, from John xiv. 2, to a large and much affected congregation, many of whom were very sensible that in the death of Mrs. D., the family to which she belonged had not only sustained an irreparable loss, but that the neighbourhood had also lost one of its brightest ornaments; and the General Baptist Church at Barton one of its most valuable members; one that was ever ready and willing, according to her ability and opportunity, to engage in every good word and work to promote the glory of her Lord and Master, and advance the interests of his kingdom; one who during a period of nearly fifty years had adorned her profession by a humble walk and consistent conversation; giving her christian friends occasion to rejoice in her fellowship with them in the Gospel, from the first day of her union with them till the last. That every branch of her family, and all that were united to her in the bonds of christian love, may follow her as she followed Christ, is the prayer of the writer. J. D. B.

VARIETIES.

THE THREE SISTERS. *An interesting scene.*—On the last Lord's-day three young persons (*sisters*) came before the Church to "declare what God had done for their souls." Reflecting upon the history of their family; the sudden death of their father (an officer in the Church), the circumstances of their widowed mother, and her deep interest in the conversion of her children, I was very much interested with the scene. At first the three sisters sat together, but probably supposing the presence of each other would be embarrassing, two of them, of their own accord, left the vestry. The lot as it were fell upon M——, the middle sister, to make her statement. She referred to her having frequently had serious impressions, but they had disappeared. She made particular reference to a discourse from "The harvest is past, the summer is ended, and we are not saved." It is said that Dr. Dwight, in America, had several revivals in his Church which were preceded by sermons from this text. Our young friend felt deeply her lost state as a sinner for some time. Thinking of the sermon, she remembered the words which she repeated with much feeling,

See! Jesus stands with open arms,
He calls, he bids you come;

Guilt holds you back, and fear alarms,
But see, there yet is room.

And quoted the following verse which was deeply felt:—

Room in the Saviour's bleeding heart,
There love and pity meet;
Nor will he bid the soul depart
That trembles at his feet.

The eldest sister, E——, now entered the vestry. She stated that she had had serious impressions at different times, and had felt a wish to be religious. The sermon under which her mind was deeply affected was founded upon Prov. viii. 17, "I love them that love me," &c. A singular circumstance connected with this discourse was blest to her conviction. Speaking of different ages, from eight to fourteen, or sixteen, she thought struck her, my age is not mentioned! I shall be outliving the day of grace! The conviction was deep. A conversation of the minister was also particularly adverted to, and especially a quotation from Dr. Watts. She saw sin as piercing Christ like the nails which fastened him to the cross. The writer quoted the verses which are very striking.

"And now the scales have left mine eyes,
Now I begin to see;
O the cursed deeds my sins have done,
What murderous things they be.

"Twere you, my sins, my cruel sins.
His chief tormentors were,
Each of my crimes became a nail,
And unbelief the spear!"

She soon found joy and peace in believing, and could not for a time believe that this was conversion, though as she said with great simplicity, "I felt I loved Jesus Christ." A discourse from Isaiah lxx. 24, gave her much encouragement.

The youngest sister, A—, now made her appearance, and with much collection of mind, and said the sermon a month since on the penitent thief, "This day shall thou be with me in Paradise," had deeply impressed her mind. She thought she must not put off her souls affairs to a dying bed. For a fortnight she was very unhappy on account of her state as a sinner. After the prayer meeting she was thinking of Jesus Christ, and she thought she saw him, and even saw the tears roll down his face. She was enabled to trust in him for pardon and peace, and was made glad with his pardoning love. Being asked when this was, she said, "A fortnight to morrow evening." She now wished to be united with the people of God.

She retired, and some suitable observations were made to awaken the attention of the members present to the importance of seeking the good of souls. Another young person, a relative of the above, referred yesterday with deep interest to a discourse from "The spirits in prison." AMICUS.

ACTS VI. 7, "And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient to the faith."—After our Lord's ascension into his glory, and the Spirit being poured from on high upon the Apostles, they went forth boldly in the name of Jesus, teaching and preaching "repentance towards God, and faith in our Lord Jesus Christ," the Spirit giving them utterance, whereby many were astonished to hear them "speak with other tongues," and were constrained to glorify God. How astonishing were the effects resulting through the preaching of the apostles! The Lord sent them forth—the work was immediately under his direction, for said he, "Lo! I am with you alway, even unto the end," and it was blessed by signs following. The light of divine truth breaking in upon the world with such amazing

power through St. Peter's preaching, would naturally excite the attention of surrounding multitudes that witnessed the effects upon the souls of those to whom the Word came with power, whereby they would be induced to go and see the strange sight, and hear those strange things; and we find, through the blessing of the Lord, "the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient to the faith." How powerfully did the grace of God operate upon the minds of those of the Jewish priesthood who "became obedient to the faith." 'Tis probable they were under conviction of the fallacy of that deep-rooted prejudice, which reigned in the hearts of those in general who have composed that body against the religion of Jesus, ever since the crucifixion of "the Lord of life and glory," but dare not openly confess him "for fear of being put out of the synagogue." But when they were fully convicted of their error, they were ready to "endure the cross, and despise the shame," in which the adherence to the cause of Christ would involve them. And the possession of the glorious hope that was given them when they believed, bore up their minds above the conflicts they had to endure, and no doubt enabled them to say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." How it rejoices the heart of the faithful when they behold these gracious effects produced on the minds of those who were enemies to the Gospel of Christ! and they who were enemies, of whom it was said, "there is no peace," now enjoy the rich blessing thereof, and are enabled "to glorify God." The increasing spread of the Word of God is a prelude to that glorious day which is hastening on, when "all shall know the Lord, from the least to the greatest." W.

THE FORCE OF HABIT.—Alderman — of N—, being at a bathing-place in Yorkshire, attended divine service among the Baptists, and being accustomed to give out the hymns at home he unconsciously assumed his usual office. The next morning he called upon the minister to apologize, who excused him upon condition of his giving out the hymns during his stay, which he consented to do. This fact was stated to the writer by his son. P.

INTELLIGENCE.

OPENING OF A NEW GENERAL BAPTIST CHAPEL, CASTLEACRE, NORFOLK.—A commodious chapel has been lately opened in Castleacre, an important and populous vil-

lage, containing nearly 2000 souls. On Thursday, Sept. 23, Mr. J. Stevenson, of London, preached in the morning and evening; and Mr. Scott, of Norwich, in the

afternoon. On the following Lord's-day, three sermons were preached by Mr. J. C. Pike, of Wisbech. Although the weather was unfavourable, the congregations were large, and at some of the services, the chapel was so crowded, that many could not obtain admission. As a building, the new chapel is very neat and substantial—an ornament to the neighbourhood, and not an ornament merely, when it is considered that it is the *only* place in the village at all comfortable or spacious, whither the inhabitants can resort to hear the Gospel preached in its simplicity and purity. The whole cost, including purchase of land, is about £300, towards which, by public collections and subscriptions, about £40 have been raised. The friends connected with this rising interest are few, and most of them very poor; still they are exerting themselves most laudably, and are seeking by weekly subscriptions, and other means, to reduce the debt. None but those who are acquainted with the almost heathenish darkness of many of the villages in Norfolk, can duly appreciate the value of their self-denying labours. They have met with signal encouragement and success. The Great Head of the Church has evidently smiled upon them, and set his seal of approbation to their various undertakings in that benighted district. Under such circumstances, they feel warranted in asking the generous aid of sister Churches. The smallest trifle from those who love our Lord Jesus Christ, and are disposed to assist his poor disciples, will be thankfully received, and will not only help to lessen a heavy burden, but encourage and stimulate them in their great and arduous work. The remainder of the money for the chapel must be paid by the beginning of February, and it is extremely desirable that the friends should not be *compelled* to have more than £200 mortgage upon it—less if possible. May the writer, as an eye and ear witness, be allowed further to state, (that he knows of no case more worthy of assistance, and more needing it, than the above. He will be most happy to transmit any sums that may be entrusted to his care; and begs, for the reason stated above, that they may be forwarded some time during the *present month*.

Wisbech.

J. C. PIKE.

WOLVEY.—The General Baptist Church and congregation in this village have been favoured with two highly interesting Sabbaths, Nov. 28th, and Dec. 5th. A debt of about forty pounds remained upon our place of worship, occasioned by its last enlargement, in 1834. A desire to have this removed was prevalent amongst the members of the Church, and those who are

friendly to the cause. Our highly respected brother, Mr. Wigg, of Leicester, was requested to visit and assist us. He kindly complied, and delivered two excellent spirit-stirring sermons on the first Sabbath above mentioned, Nov. 28th; after which collections were made, amounting to £35 1s. During the week following donations were received, which, with the collections, were more than sufficient to meet our wants. On the following Lord's day, Dec. 5th, a Church meeting was held in the forenoon. It was then announced that the debt was paid. This announcement produced grateful emotions in the hearts of the friends; some were affected even to tears. Many of the brethren prayed; and thanksgivings were offered to God for his goodness. In the afternoon a few remarks were made from Psalm xxvi. 3, and a brief history was given of the cause of Christ here, from its commencement in 1768, to the present time; comprising the building of the chapel, with its various enlargements and alterations in the years 1803, 1818, and 1834. Some reference was also made to the ministers who have laboured in this place. In the evening our minister preached from Psalm c. 4, in which he showed, that from the goodness of God to us, in the debt being paid, we were laid under new obligations to "enter his gates with thanksgiving, and into his courts with praise; to be thankful unto him, and bless his name." A lively and animating prayer-meeting held in the evening concluded the interesting day. "The Lord hath done great things for us, whereof we are glad." K.

STOKE-UPON-TRENT, STAFFORDSHIRE POTTERIES. *Formation of a General Baptist Church.*—A number of individuals, members of the Brook street chapel, Derby, with two from Stoncy-street, Nottingham, and one from Hugglescote, having been led by providence to settle in this neighbourhood, we resolved, after seeking direction of heaven, and consulting several judicious friends, to attempt the introduction of the General Baptist interest into this populous neighbourhood. We hired a room capable of accommodating a hundred persons, and having fitted it up, and lighted it with gas, it was opened for divine worship, on Lord's-day, June 27th, 1841. Brother Pedley, of Haslington, preached morning and evening, and Mr. L. J. Abington, of Hanley (Baptist), in the afternoon. We have had regular service ever since. Our congregations are encouraging. We have formed a Sabbath-school, which has now thirty children. Religious tracts have been distributed, they are well received, and have induced

several to attend with us. We enjoy the good wishes of Christians of other denominations. On Lord's-day, November 14th, 1841, we were formed into a Church by the Rev. J. G. Pike, of Derby, who preached in the morning from Numbers. x. 29. Before the congregation retired, he administered the Lord's supper, and read our dismissals, showing that we had all been members of other Churches: this was an impressive service. In the afternoon, Mr. Pike preached in the Baptist chapel, Hanley, from Eph. iii. 19.; and in the evening, in the new connexion Methodist chapel, at Stoke, from 2 Thes. ii. 16. Collections were made after each service to defray the expense of fitting up our place of worship. We had a tea meeting on Monday, Nov. 15, when about 120 persons assembled in the new Methodist school rooms. This meeting was a pleasing one; brother Pedley presided. The proceeds of the tea added to the collections, nearly defrayed the whole expenses of fitting the room. We wish to acknowledge the kindness of our friends who lent us their chapels on the Lord's-day, and the vestry on the Monday. May the Great Head of the Church deign to bless us, and may the little one become a thousand.

G. LOWE.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL BELPER.—This chapel was re-opened for divine worship on Nov. 28th, 1841, having been closed for the purpose of boarding the floor, and receiving other improvements, when two excellent sermons were preached; one by the Rev. T. H. Hudson, of Sheffield, and the other by the Rev. F. B. Broadbent (Independent minister) of Belper. Mr. Hudson also preached on the following Monday evening, when collections were made towards defraying the expense incurred. The result of this undertaking has led us as a Church to make the pleasing inquiry, "What hath God wrought?"

A short time previous to our worthy pastor coming among us, it was thought the chapel must have been closed against us; since then our number of members has been nearly doubled; our congregations have increased, and we have upwards of 200 children in our Sabbath-school. On the present occasion, having expended more than £50, we have been enabled, with the kind liberality of two resident gentlemen, the subscriptions of our friends, and the collections made, nearly to defray the whole.

PRAED STREET, PADDINGTON.—The General Baptist Chapel in this place has been recently enlarged by the erection of galleries. On Sunday Nov. 28th and on Tuesday the 30th, opening services were

held, when discourses were delivered by the Rev. J. Stevenson, A. M., of Borough-road Chapel; Rev. W. F. Poile, of Keppel-street; Rev. W. Underwood, minister of the place; and Rev. W. P. Lyon, B. A., of Albany chapel, Regent's park. Collections, subscriptions, donations, &c., amounted to upwards of £350. On Sunday December 5th, a baptismal service was held, when eight persons submitted to the rite of immersion, and were publicly received into the Church. On Monday, a public tea meeting was held; after which the Rev. W. Underwood, formerly of Wirksworth, Derbyshire, was solemnly recognised as the pastor of the Church. The Rev. Jabez Burns, of Ænon chapel, Mary-le-bone, opened the service by reading and prayer. The Rev. J. Wallis, of Commercial road, asked the usual questions, offered up the designated prayer, and delivered a very affectionate and faithful address to the newly-recognised pastor; after which the Rev. W. B. Bows, of Blandford street, addressed the Church in a very Scriptural and appropriate manner. Several other ministers took part in the services of the evening.—*Nonconformist.*

ÆNON CHAPEL ST. MARY-LE-BONE.—On Thursday Evening, Dec. 2nd, seven persons put on Christ by baptism, after an excellent, argumentative, and well sustained sermon, by brother Batty, from Rom. vi. 4, at the close of which our beloved pastor administered the sacred rite to the candidates. The attendance was good, and we never witnessed the administration of the ordinance where greater solemnity and order pervaded the congregation. On the Lord's-day following, they were received into fellowship, with two highly-esteemed friends from another Church.

For this addition we bless and praise God, and trust he will send us continued prosperity. We have several sincere and anxious inquirers, among which, are some youthful teachers in our Sabbath school.

J. G.

CROWLE.—On Lord's-day, Sep. 12th, 1841, the new baptistry in the General Baptist chapel, Crowle, was used for the first time, when two females were baptized by D. D. Billings, the pastor of the Church, who preached on the occasion, from Exodus xii. part of 26th verse, "What mean ye by this service?" In the afternoon the ordinance of the Lord's supper was administered, and the candidates were received into the Church.

On Lord's day evening, October 24th, the ordinance of believers' baptism was again administered, in the same chapel, to four persons, two males and two females, after a

sermon by the minister, from Acts xix. 1—7. The Lord's-supper was subsequently administered, when the newly-baptized were received into communion by the right hand of fellowship: the pastor at the same time addressing a few remarks to each on the importance of maintaining an honourable profession after so publicly avowing their allegiance to Christ, and attachment to his cause. At each of the above services the congregations were large, particularly on the latter, when the chapel was densely crowded, and numbers were unable to gain admission: and, although the services were unusually long, a great many remained after the baptism to observe our order in celebrating the Lord's supper, and receiving the candidates into the Church. We hope these are the beginning of good days; and our prayer is, that the Great Head of the Church may add many more to our numbers, such as shall be eternally saved, and to him be the praise and the glory, for ever, Amen.

D. D. BILLINGS.

CASTLE DONINGTON.—Four persons were baptized in this place, on the 1st Sabbath in December. We have many things to encourage us. Our congregations are excellent, and several are inquiring the way to Zion.

SPALDING.—On Lord's-day morning, Dec. 12th, eight persons were baptized by the pastor of the Church. An appropriate and impressive discourse was preached on the occasion by the Rev. J. Taylor, of Sutton-St.-James. There are several more hopeful inquirers in the congregation.

T. H.

LONGFORD.—Dec. 5th 1841, we had a

baptism of six persons, three of whom were added the same day to the Church. The others were in connection with societies of other denominations, two of whom lived in the neighbourhood of our small interest at Sow, where it is pleasing to notice that the cause continues to advance, and where, too, the subject of christian baptism appears to take great hold on the judgment of the various sections of the religious world. Mr. Tunncliffe preached, from "Thus it becometh us to fulfil all righteousness." J. W.

BAPTISM AT LEICESTER.—The ordinance of believers' baptism was administered in Friar-lane chapel, to five persons, one male and four females, on Lord's day, Dec. 5th. The following words were made the subject of an excellent and impressive discourse, by the minister of the place, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. xi. 25.

REMOVAL OF THE ACADEMY.—The following resolution was unanimously adopted at the last Academy committee meeting, held at Loughborough, Dec. 8th, 1841.

"That the committee is gratified with the Rev. J. Stevenson's acceptance of the Tutorship of the Academy; but as our brother cannot see his way clear to leave the Church in which God has been pleased so abundantly to bless his labours, we do not feel empowered to remove the Institution from the Midland District without the sanction of the Association."

"That this Resolution be inserted in the next Repository."

JOS. GOADBY, *Secretary.*

POETRY.

AN ODE FOR THE NEW YEAR.

A wise man's heart discerneth both time and judgment.—Ecclesiastes, viii. 5.

WISDOM discerning, notes and weighs
The times and seasons as they roll,
Departed years and passing days,
And forms due judgment of the whole:
But Life from folly glides away
Unheeded, unprov'd it flies,
In worthless gain, or wanton play,
And ere he lives the sluggard dies.

Wisdom the *worth* of time discerns,
Nor would a valued moment lose;
But active strives, or studious learns.
As need may urge, or talents choose.
The means of grace, the house of prayer,
Afford the soul divine employ;

For future heavenly things prepare,
And taste and pledge celestial joy.

Wisdom, times' waste deploras and fears,
The hours which never can return;
An idle youth, or vacant years,
It would with holy vigour spurn.
But blithe the time of labour shares,
And peaceful finds the time of rest:
Patient, the time of trouble bears;
And thankful times with comfort blest.

Wisdom, times' vast events surveys,
Nor counts it chance what'er befall;
The varying year excites new praise,
And God is seen and lov'd in all.
The blooming spring, the summer's glow,
The autumn's store, the winter's cold,
The healing balm, or chast'ning blow,
Almighty power and love unfold.

Wisdom, the end of time foresees,
The darkening sun—the final year,
The rising dead in earth and seas,
And the new heav'ns and earth appear;

Looks back to when the Saviour bled,
And paradise regained, believes,
Looks up to Faith's exalted head,
Looks on—and endless bliss receives.

PRAYER FOR THE POOR.

To the Editor of the General Baptist Repository.

DEAR SIR,—It is undoubtedly known to most of your readers, that many of our countrymen are pining for want of food; the probability is, that ere the year on which we have entered is brought to a conclusion, many will have perished. Will you pardon the freedom with which I have indulged myself, in suggesting that the prayers of the ministers and people of the Churches of our Connexion should not be wanting, that these unfortunate sharers of our common soil may be supported by the hand of heavenly Mercy under the extreme catastrophe of death by famine? Yours, &c.,

ONE OF THE PEOPLE.

MISSIONARY OBSERVER.

SABBATH-SCHOOL MISSIONARY SOCIETIES.—NEW MOVEMENT.

THE formation of Sabbath-school Missionary Societies, is a subject now engaging a good share of the attention of the christian world; and the benefit of such institutions is too obvious to be questioned. By forming such societies in our Sabbath-schools we shall not only be doing something towards spreading the pure principles of our holy religion in benighted India, but the probability is, that we shall at the same time encourage a spirit of enterprize and liberality for the cause of Christ in the minds of the rising generation, which will greatly exceed that of the present day.

The necessity for the formation of such societies is evident. In a recent letter from Mrs. Stubbins, she says, "During the past year about twenty children have come to our door, and begged us to take them into our asylum." "Many poor, starving children still come to us, but our great difficulty is, we have not the means of supporting them." In the order of divine providence the vast province of Orissa seems to be allotted to the care of our Denomination; and what are the few missionaries at present sent out, to the wants of this numerous people? are they not as the mere dust in the ballance? and might they not in truth exclaim, "What are *we* among so *many*?" Let our Churches then arise and do *their duty* towards the Mission, and our Sabbath-schools form societies to assist in "training up those poor, heathen children in the way they should go," and we shall soon bear of wonders being performed in that far-distant land of wickedness and spiritual destitution.

As the New Year is a time peculiarly fitted for making fresh resolves, and rededicating ourselves to the work of our heavenly Master, I would particularly press this important subject upon the attention of Sabbath-school teachers. Let every teacher who may read this resolve in his own mind, that with the assistance of the Holy Spirit, he will not rest satisfied till such an institution be established in connexion with the school in which it is his high privilege to labour; and from what I have seen and heard amongst the children of the Friar-lane Sabbath-school, where the teachers have already formed one, and which will commence its operations on the first Sabbath in the New Year, I am convinced that success will crown his humble endeavours. Let us then enter into the *spirit* of this *new movement*, and if we do not take the lead, at least place ourselves on a *par* with other Denominations, and do something to be "talked of" towards the support of the destitute children of India.

S. H. WIGG.

Leicester, Dec. 16th, 1841.

THE ABOLITION OF THE PILGRIM TAX—A FAILURE.

I cannot close this journal without noticing the depression of my mind arising from the complete failure of any good from the abolition of the pilgrim tax. The influx of the pilgrims this year, in consequence of the tax being abolished, must be pronounced to be great; and had not a greivous famine afflicted the province, so as to prevent the Oriyas from attempting the pilgrimage, instead of 200,000, there would have been 400,000 pilgrims. The fact is this, that a grand delusion has been practiced upon the christian world, in reference to the abolition of the tax. The support of the government which was awarded to the idol Juggernaut having been drawn from the collection of this tax, it was understood as a matter of course, that when the tax was abolished that support would cease. Had this been the case, the anticipations of the christian world would have been realized; but *while the tax has been abolished, the sum of 35,000 rupees (an annual direct donation from government) and a sum of 1000 rupees to provide cloth for the idols cars, have been devoted, in perpetuity, to the idol Juggernaut!*

This sum is amply sufficient to support the idol in all its influence and glory. The simple consequence of this measure therefore, is, that the disabilities arising from the pilgrims having to pay the tax being removed, they will flock to Pooree in greater numbers than ever they have done heretofore; and, inasmuch as the allowance of each department of the temple has been fixed by the British Government, and paid for many years, the whole arrangements of the establishment have assumed a fixedness which will contribute to its perpetuity, and be carried on by the Khurda raja; and the pilgrims will, on their arrival at Pooree, see an equal display of activity and glory about their favourite idol, such as they have ever witnessed.

C. LACEY.

BRITISH PATRONAGE OF IDOLATRY.

To the Editor of the General Baptist Repository.

MY DEAR SIR.—I have just received a letter from the Rev. W. Taylor, of Madras, from which I have made the following extract. Should you judge its perusal adapted to be useful, its insertion will oblige,

Yours in Christ, J. PEGGS.

Madras, July 16, 1841.

* * * Since I wrote, a very important document, in the shape of a communication, from the India house to the Governor general, has been received and published. It contained an undeserved approval of the measures taken in Bengal and Bombay for the withdrawal of British connexion with Idolatry, and a censure of the authorities here, for doing nothing towards the same object. It was however sufficiently evident, that the East India Directors felt themselves forced to an unwilling measure, and it is exceedingly unlikely that any thing within this presidency like vigorous and effective measures, will be *pursued*. Since the commencement of the system by Governor Place, to the present time, the connexion of the British with Idolatry, may be compared to a garment embroidered with strange animals and moustrous forms, so that it will be difficult to pick out the embroidery, which must be done. Meantime, what has been done in the shape of declaratory measures, and partial acts, may serve to vindicate the British nation from participating, apparently has warded off, and may ward off the scourge that was preparing, and which is still only *suspended*, not *removed*. We must be free from all participation with idolatry, or the plains of India, somewhere or other, may be wet with the blood of nominal christians fighting with each other.

In a publication of mine, about six years ago, which passed into influential hands, I pointed out in a note, confirmed by clear historical evidence in the text, that so long as the Mahomedans waged war with Idolators and Idolatry in India, nothing could withstand them; but after finding out that *Idolatry could be turned to profit by being patronized*, and commencing the system (first at Juggernaut), in which their bad example was too closely followed by the British. After that, they fell into internal dissensions, and became a prey to foreign foes—even a few *Swiss-*

like Mahratta mercenaries trampled them down! The parallel I abstain from drawing, because from the good spirit of the people of England, I am persuaded it will not occur. But I mention the fact, as it may help you to an argument in England, and assist, in however small degree, in the good work of maintaining among true-born and home-bred English, that good spirit which determines that the mercenary gain derived directly or indirectly from the patronage of Idolatry, shall not pollute the springs of power, nor provoke a God of mercy and forbearance; who is, notwithstanding, a just God, and "will not give his glory to graven images."

BAZAAR AT THE NEXT ASSOCIATION.

THE female friends in connexion with the Church in the Borough-road, and our other Churches in London, intend forthwith to engage in getting up a Bazaar, to be held at the next Association, for the benefit of our Foreign Mission. They respectfully and earnestly invite the co-operation and contributions of their christian friends in the Connexion at large. Further notice will be given of the place, or places, to which contributions may be sent,

1, Rockingham Row, West, New Kent Road, Dec. 21st, 1841.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

June 3rd, 1841.—Started at noon to Gola Bondha, on the coast, to visit a bathing festival. In the evening preached in the village: congregation at first small, but before we closed it became large, in consequence of numbers of people having arrived to bathe in the sea early next morning. Commenced the opportunity by singing a part of the Epitome, and selected as a text the following line from it, "Abandoning reviling ways, secure your own salvation." All were attentive while I showed in several particulars, 1st, what were reviling ways; but when I showed that idol worship was of that class, it was too much for them. One Brahmin exclaimed, "Aa barda bishma," (this is very annoying.) Reminded him, that I had nothing to do with that—it was truth, annoying or not. This led to a long examination of their gods, idols, &c. Then proceeded further to show, that their works, which they falsely called works of holiness, such as bathing, darsanas (sights of the gods), pilgrimages, festivals, offerings, sacrifices, penances, gifts to gooroos and brahmins, &c., with all reviling ways; that in them they disregarded and blasphemed God, and in opposition to him deified men and devils, paying to them divine honours, and establishing a religion of their own in foolish and wicked ways. 2nd, How they must abandon these. And 3rd, How they must obtain salvation.

4th.—Rose this morning, after spending the night in my palkee under a tree, at half-past three o'clock, and proceeded to the sea-side. Spoke to different groups, who began to assemble by a little after four, which according to their books was the time they

should have begun to bathe. From first to last about 12,000 to 14,000 must have been present.

We cannot insert the description of this scene. Suffice it to remark, that men, women, and children, were all but in a state of complete nudity; and that they regarded themselves as performing a highly religious act, by which all sin was washed away. Our brother remarks, "One cannot but be shocked at the state of morals such scenes must necessarily induce;" and adds:—

Here, also, were the officious brahmins receiving their fees. They first put a little of the sea water into the hand of the giver, who in return dipped his or her offering in the surf, and then with a good deal of reverence presented it to the sacred personage. I saw one fellow practising some extortions on some poor women, and sent him off, for which I suppose he would offer me little thanks, but said nothing. It would have been worse than a vain attempt to have distributed books, as in all probability we should have had to endure the mortification of seeing a good many of them borne away on the retiring waves; we therefore went some distance on the road which was likely to be most thronged on their way home, and thus selecting our men, we distributed near 1000 tracts and Scriptures. Several persons to whom we offered them refused to accept, saying they were just freed from their sins and all uncleanness, and by touching them they should be defiled.

6th.—This was a day of peculiar interest and pleasure: it was the opening of our new chapel. In the morning I preached at half-past ten o'clock, in Oriya, from Exod. xx. 24, "In all places where I record my name I will come unto thee, and I will bless thee." Enjoyed a good deal of liberty in noticing

the place, the promise, and the blessing. As several idolaters were present, I embraced the opportunity of showing in a variety of ways the difference between the temple of the true and living God, which was then being opened for divine service, and the temples of heathen deities; the difference in the place, worship, scenes, &c.; that here the sacred services of God were from time to time performed with holy reverence and spiritual delight; and that here the faithful believers in our Lord and Saviour Jesus Christ would assemble to present their most ardent thanks for those inestimable blessings they are made to enjoy; here the sincere and anxious inquirer would come to be directed in the way to everlasting bliss; and here, too, unbelievers would be faithfully warned to "flee from the wrath to come. An idolatrous temple, on the contrary, was not unfrequently a place of the most diabolical resort, where the worst passions of human nature were specially excited and gratified. Worship. Here the praises of God were celebrated with corresponding feelings of deep devotion; here prayers and supplications were addressed to the throne of God; here his ordinances were duly and reverentially performed, his Word proclaimed, its encouragements, threatenings, instructions, &c., all made known in truth and faithfulness. But what was the nature of the worship performed in an idol temple? There the vilest songs were sung in praise of the vilest gods, celebrating the curse of Brama, for defiling his own daughter; of Seeb, for committing adultery with the Rushees wives, and his consequent curse; Bishnu's Maya; Sita's elopement, and Rama's consequent distress; the vile and incestuous sports of Krushnu; Jugger-nath's fornication with his sister; the monkey god carrying huge mountains on his tail, &c. There, too, were the dancing of prostitutes, the most obscene gestures, sacrifices, and various bloody rites, &c. After enlarging on the second head, showed also the difference in the presence of the Gods. Here God, as a spiritual being, was present, though invisible, and as really beholding all our ways, and hearing our words, as if we could look upon him as a visible and intelligent spectator; he also was acquainted with

the thoughts of our hearts, and knew every motion, every hidden passion and feeling,—Psalm xciv. 9, 10. The heathen had their gods in their temples, some of brass, some of stone, others of wood, or iron, or silver, or gold, or other material; with eyes, but saw not, &c. The blessing. Here God, through Christ, dispenses such blessings as sinners most need—pardon, peace, consolation, direction, comfort, hope of heaven, &c.; but all the blessings idolaters expected, or even sought, related only to this life—riches, children, houses, &c., as their own books declare, "Man meditating on pleasure, worships various gods."

In the afternoon the ordinance of the Lord's supper was administered. Poorsootum commenced the opportunity by a short, but excellent address on 1 Cor. iii. 17, "The temple of the Lord is holy, which temple ye are." He first made some remarks on the temple of God at Jerusalem, and then referred the subject to the Christian Church. After him brother Wilkinson delivered a short address in English. I then spoke a little in Oriya, on the nature of the ordinance, and proceeded to administer it. Several natives passing by, stopped to behold our order. O that what they heard and witnessed may prove to them an everlasting blessing.

In the evening brother Wilkinson preached in English. The congregation was not so large as I had hoped it would have been; but the officers of the corps stationed here, with one or two exceptions, prefer the sports of the field to the ordinances of Jehovah's sanctuary. His sermon, founded on Job xxii. 21, "Acquaint now thyself with him, and be at peace," was a very good one, and calculated to impress the mind, and to lead his hearers to seek that religion which alone can inspire with peace and joy.

The opening of a new and commodious place of worship in any place, is indeed an interesting and important event; but it is especially so amongst an idolatrous people, where the few who have been brought to Christ may receive regularly divine instruction, and where heathen passing by may be brought to hear the sound of the Gospel, and we trust some of them to embrace it in the love of it.

THE RAM-LEELA POOJAH OF THE HINDOOS.

There is a very striking feature attendant upon the above Poojah, or religious ceremony, which is well deserving of a remark. The festival in question takes place annually, during the October "plonilunium," and lasts for four days. Ram-Leela is represented as a hideous giantess, and the

huge effigy is capable of being removed from one place to another by means of wheels. Some thousands of Hindoos, of both sexes, are always present on this occasion, who parade around the idol in masks, assuming the likenesses of monkeys, adjutants, and other animals. The huuman,

or black-faced monkey of India, was, according to Hindoo tradition, chiefly instrumental in causing the defeat of Ram-Leela, by their coming out of the woods in vast numbers, and lending their assistance to the Hindoos in fighting against their formidable foe; and this monkey was thenceforth enumerated among their divinities, whilst the adjutant stork is supposed to contain the departed souls of Brahmins, and, even up to this day, a fine of one gold mohur is imposed by the local Government of Calcutta, upon every person who shall wantonly and designedly destroy one of the above birds. But the most remarkable features attendant upon this ceremony are two youths of very tender age, and of comely aspect, who, during the whole time the Poojah is on, are seated on a throne immediately opposite the idol. These lads are pledged as victims to the rapacity of the giant fury, and are surrendered up by their parents to the Brahmins for that purpose, with a full assurance that so precious a sacrifice will propitiate the gods in their behalf, and absolve them from all their crimes. The victims are attired in the most gaudy apparel, and are fed upon the choicest viands; they are equipped at the same time each with a bow and arrow,

which latter, towards the conclusion of the tomasha, are discharged at the idol, when it is blown up on the spot by gunpowder, and thus the festival terminates. But it is a fact known to a very few only, that the youths who represent the victims to the idol, never outlive the year in which the Poojah has taken place. A very active and persevering magistrate in the Zillah of Midnapore, a short time since instituted a strict inquiry into this matter, and he discovered to his great surprise, that for nine successive years not one of the children engaged in this idolatrous service had survived the year in which they were severally devoted, which left no doubt upon his mind but that they had been destroyed by the insatuated Brahmins by poison, or some other murderous means, and he was further informed that such was really the case. The barbarous cruelties self-wrought upon the Hindoos at the Churruk-Poojah, at which they suffer themselves to be suspended by large iron hooks passing through the flesh of their backs, and submit to have their tongues riven through with skewers, are truly appalling; but in the latter instance it is voluntary on the part of the sufferers, whilst in the former case the practice is murderous and untenable. J. P.

SALE OF SERAMPORE.

Recent intelligence from India contains the following reference to the town of Serampore, so justly famed as the principal station of the Baptist Mission in India, and now sacred by the sleeping dust of Carey, Marshman, and Ward.

"The government of Denmark is about to dispose of its East India settlements, which it is expected will fall into the hands of the East India Company. They consist of Serampore, in Bengal; and Tranquebar, in the Southern Carnatic; and are small and unimportant colonies, the management of which has latterly been very unprofitable and troublesome to the Danish crown."

The thoughtful christian will be reminded of the special providence of God in reference to Serampore, forming, in 1799, a refuge and a Goshen to Messrs Carey, Thomas, Forman, Marshman, Waid, Grant, and Marden, in that eventful period of the

Baptist Mission. This town, and its little territory, with a population of about 20,000 inhabitants, and distant from Calcutta only fourteen miles, has been preserved to the friendly continental power of Denmark for great service to the cause of Christ in India. The language of the prophet may be applied to these events. "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler; for the extortioner is at an end. The spoiler ceaseth, the oppressors are consumed out of the land."—Isaiah xvi. 4. Yes! imperial Britain may now possess Serampore and Tranquebar—now, like the restored Nebuchaduezzar, she knows "God doeth according to his will in the armies of heaven, and among the inhabitants of the earth." Thus may the destiny of Britain be favourable to the universal reign of the Prince of Peace. J. P.

ABORIGINES OF CEYLON.

Extract of a letter, Aug. 3, 1841:—"I have lately been employed by government in trying to civilize and settle the wild men who live in the Rocks of the Bintoune Forests, and have been very successful, living many days with them, and making them good friends. I hope to reclaim them all

soon. Poor wretches! they were really wild; could not count three—knew nothing of days or years; had no gods or worship, or ceremony. Many have embraced Christianity, and they are fast improving in every thing."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 38.]

FEBRUARY, 1842.

[NEW SERIES.

MEMOIR OF THE REV. T. STEVENSON, OF LOUGHBOROUGH.

(Concluded from page 7.)

THE idea of losing so affectionate and able a minister, could not but be painful to his Church. Perpetual inquiries were made after the state of his health, and unceasing prayer offered for his recovery. His decease was anticipated by many as a personal loss to themselves and their families. The disease of which he died began to assume an alarming form in the October or November of 1840. It gradually increased till the beginning of 1841. His son Frederic, who is possessed of bright mental powers, and considerable medical skill, watched over him with tender assiduity; and when necessary sought the advice of the most eminent physicians. In January and February he rallied very hopefully, and began to preach again, as hinted above; but in the month of May the malady acquired fresh strength, and exhibited more fearful symptoms. His pains were great; but he was favoured with a large measure of true christian resignation, and sweet tranquillity of mind. While he spoke with confidence as to his prospects of future blessedness, he was careful to observe that his hopes were founded on mercy through the atonement. "I regard myself," said he, "as a sinner who deserves condemnation; but as a believer I trust I am pardoned through the blood of the Lamb." The writer addressing him in his last moments said, "God, my brother, is the strength of your heart." "Yes," said he with a smile, "and my portion for ever." About three weeks before his decease he spoke to his son, the Rev. J. Stevenson, of his assurance of future blessedness, and his anticipated delight in the recognition of old friends in the heavenly world, with a clearness of statement, a glow and richness of description, not surpassed by him in the period of highest health and vigour; nor does it appear that, seasons of delirium excepted, he was ever deprived of this happy state of mind. His summons came on Saturday morning, July 10th, 1841, when his emancipated spirit left its clay tenement, and became an inhabitant of that world the glories of which he had thus anticipated, and which he had so often rapturously described to large and attentive congregations.

An impressive oration was delivered at his grave by his friend the Rev.

Vol. 4.—N. S.

F

A. Smith, of Quorndon. His funeral discourse was preached by his excellent brother the Rev. W. Pickering, from these words, "And Enoch walked with God." On both occasions the attendance was very large; and on the latter hundreds went away in consequence of not being able to come within the sound of the venerable preacher's voice. Thousands of tears were shed by his affectionate family, by the members of his Church, and by friends from a distance; and it was the universal impression, that "a standard bearer had fallen in Israel." May all who zealously worked with him, and fought with him against the powers of darkness, remember the many solemn and affectionate exhortations he delivered to them, and consider him as even now animating them to pursue their christian course. After having cordially united with him in the execution of many plans of benevolence and piety, may it be their happiness at last to unite with him in casting their crowns at the feet of Immanuel.

His departure must be considered as a great loss to his family, his Church, the Academy, and the Denomination at large. A brief notice of his disposition, his habits, his intellectual character, and of the manner in which he sustained the several relations of life, must conclude this memoir.

His disposition was generous and benevolent. His heart was naturally affectionate; and his enlarged views of the love of God were such as tended through grace to expand his affections, and render him truly philanthropic. The members of his Church are aware that he was always framing some plan for usefulness, and restless until it was carried into execution. "He was a lover of hospitality." His house, as well as his heart, was open for the reception of friends from all the neighbouring Churches; and the students whom he had instructed always met in subsequent years with a cordial welcome beneath his roof. But his philanthropy was chiefly directed to the souls of men. He was ready to seize every opportunity of doing good to them. Though exceedingly desirous to have public opinion in his favour, and sensitive to the power of ridicule, the ardour of his desire to seek the salvation of his fellow creatures often induced him to brave its contempt, to be "instant in season and out of season," to preach in the open air or in private houses, and to expose himself to the imputation of being a ranter, a revivalist, an enthusiast, or any strange character, so that he might but be instrumental in saving deathless souls.

He was eminently laborious. His thirst for knowledge continuing unquenchable, stimulated him to intense application in his study. His time was divided into separate portions, and each portion was regularly employed in the business or study assigned to it in his digest. He was diligent in pastoral visitation; he preached with all his might; and his method of tuition was one which imposed great labour and toil on himself.

His mind was not distinguished by that stern logical power which takes hold of weighty truths and places them with apparent ease in a commanding position, as if to defy the cavils of infidelity, and the sophisms of a vitiated heart: neither was it fertile in those figures which are drawn from the loveliness or solemn grandeur of external objects. It was acute rather than profound, and refined rather than robust. But he was a long way above mediocrity; and it is to be deplored that he did not keep a diary, as he would have penned many hints worthy of attention in the pursuit of knowledge, and well deserving to be hoarded up in the memory. He had a keen perception of the useful, both in speculation, and in schemes of action, a

delicacy of taste, and a very large share of that practical good sense which not only points its possessor to the right mode of operation, but secures the concurrence and co-operation of others.

His oratory in the middle of life was of a superior order. His thoughts followed each other in quick succession, and caught the fire of his passions as they issued from his mouth. His manner, though very remote from ranting, was exceedingly animated. His range of thought in amplifying a subject was very extensive; and it was obviously his determination that the feelings of his audience should not decline. He was generally successful in his own pulpit, and in the small towns and villages around, though he seldom appeared to great advantage on public occasions. His fort lay in the power with which he carried home to the heart and conscience the practical principles of Scripture. He was more concerned to speak "with the wisdom and spirit of Stephen," who "cut his adversaries to the heart," than to obtain the reputation of an accurate thinker and sound reasoner. His diction was elevated, his elocution graceful, and his tones rich and various. His observations at special services, such as those used in the ordination of ministers, were remarkably pertinent and fit to the occasion; but it was ever his chief aim to rouse the feelings, to produce the burning of conviction, to stir up the passions, and subdue the will by Scriptural statements of doctrine, and duty, and by fervent pleadings on the grounds of moral obligation.

His capacity for illustration had been improved by a partial acquaintance with some branches of science and natural philosophy. Though he hardly ever alluded to such subjects in the pulpit, it is a fact, that he had paid some considerable attention to chemistry, astronomy, and mathematics. His chief study in early life was ethics, and mental philosophy, as illustrated in the writings of Locke, Reid, Dugald Stewart, Hartley, and Priestly; but in later years his reading and studies were more strictly theological; and the most eminent and pious of the nonconformist divines, such as Baxter and Howe, became his favourite authors. It is to be regretted that he published no more than one discourse. This appeared in 1814, at the request of the Committee of the Sunday-school Union, which assembled at the Methodist chapel, Halifax-lane, Nottingham. The perusal of it will give no idea of his oratory, but it shows the select and appropriate quality of his thoughts, together with his manner of applying texts to special occasions.

It has been intimated, that at one time his theological views were thought to be defective. It is probable he then felt the difficulty which the strongest minds have never been able to surmount, when attempting to comprehend the manner of the divine existence; for though it is an unquestionable truth that Jesus Christ is a divine person, and that we are taught to render to him the highest kind of worship, it is equally certain that we cannot comprehend the mode in which the Sacred Three are One. The preceding pages show that our departed friend cast himself wholly on Christ for salvation; and there are thousands who will testify, that Jesus and his cross were his chief theme—the alpha and the omega of his discourses in the latter, which were by far the most useful, years of his ministry. His tenets, with regard to the extent of the atonement, and the freedom of the human will, were exactly in accordance with those of the denomination at large.

But his dearest friends know that he had his imperfections. These, a

a man of God, and one earnestly desirous to honour him in all things, and attain to eminent holiness, he no doubt sought grace to conquer, and secretly deplored at the throne of mercy. His temper was rather hasty. He was too easily made angry; and his anger was sometimes disproportioned to the magnitude of faults, particularly to those of his family, students, and servants. His feelings might be naturally quick; but intense study, too much anxiety, and too much labour, had rendered his nervous system exquisitely susceptible. Yet he was neither unappeasable, nor perseveringly unkind; he was abundantly willing, on reflection, to heal the wound which he had incautiously made, to offer explanation, and even to apologize when he perceived he had been angry without just or adequate occasion. His usual intercourse must have been characterized by much benignity and kindness, as it is well known that those who most frequently felt his displeasure, continued to the last to evince towards him the sincerest respect, and the utmost warmth and tenderness of affection. His conflicts are now over, his sighs are exchanged for songs, his mental struggles for heavenly repose, and his weapons of holy warfare for the palm of immortal victory:

As a *husband* he was affectionate and respectful. His beloved wife had, doubtless, something to bear arising from his infirmity of temper; but she had much reason to love him. She knew how really harmless he was, notwithstanding his irritability, how ready to apologize when the excitement of feeling had subsided, and how solicitous to diffuse the gleams of his affection over every one around him. He owed much to her, and he loved her much. As a *father* he was extremely solicitous to promote the piety of his sons, and raise their standing in society. Enthusiastically devoted to the pursuit of knowledge himself, he was willing to make any possible pecuniary sacrifice in order to give them a liberal education, and set them forward in the world. Nor was he less solicitous for their spiritual welfare. It is needless to observe how much God blessed his endeavours, and to what extent he answered his prayers. As a *companion* he was very agreeable, and often instructive. His desire to please, his affability, his readiness to listen to the opinions of others, and even place himself in the position of a learner, rendered him a very pleasant friend in the parlour. No one was deterred from speaking in his presence by the anticipation of rude contradiction, or contemptuous remark. He would correct an erroneous statement by inquiring whether the true view of the subject was exactly what had been stated; and was forward to give full credit to any young friend who had made a just observation. His character as a minister has already been delineated. As a *tutor* he excelled in the tact with which he brought out the faculties of the students, and stimulated them to self-improvement; and it must be owned that he raised the tone and taste of the young men under his care to a degree which far exceeded the most sanguine expectations of his friends.

The writer of this memoir has not performed the task of a mere eulogist. He has endeavoured in the spirit of benevolence to record the exact truth. Had he had a diary of Mr. Stevenson, or a series of his letters, he might have written a much more extended and instructive account. He trusts that the worthy young ministers whom Mr. Stevenson had under his care will be incited to follow his example. His zeal in the pursuit of mental improvement, his passion for doing good, his fervent piety, his loving and

catholic spirit, his regard to system in the employment of time, and his constant preference of the practical to the merely speculative in the accumulation of knowledge, are views of his character which the writer cordially and respectfully commends to their respectful consideration. He is now at rest: "he will stand in his lot at the end of the days." "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." Was not our revered and lamented brother one of these characters? Was he not honoured as the instrument of converting many from the error of their ways? As we believe he was, we may be assured that special honours will be conferred upon him at the last great day; and when its transactions are completed, his blessed spirit, in conjunction with those whom he has been instrumental in saving from death, and with all the millions of the redeemed, shall shine through eternal ages with the lustre of knowledge and purity, and with the beamings of divine glory. JOSEPH WALLIS.

THE CONNEXION AND THE TIMES.—No. II.*

TRUE PROSPERITY.

THE spiritual prosperity of our Churches is of the first importance. It is only in proportion as they are in a healthy, vigorous state, that we shall be prepared for our peculiar generation-work, enabled successfully to combat the forms of evil, allure our fellow-sinners to the cross, and maintain a course of powerful and effective aggression on the empire of darkness. However mighty through God may be the weapons of our spiritual warfare, however keen the edge of the sword of the Spirit, and however soul-subduing and omnipotent the truth as it is in Jesus, their power and influence will be unfelt by the world except as the Churches of Christ are in a condition to wield these weapons and to declare that truth. It matters not that the arsenal is well stored with the munitions of war, while the army is in a sickly and disordered state. However desirable the spread of pure and undefiled religion may be, it will never make progress in the world except as it first progresses in the Church, and just in proportion to its progress in the Church, that is, to the vigour and influence of true piety in professing christians themselves, in that same proportion will be its progress in the world amongst the ungodly and perishing. So that it scarcely seems hazarding too much to affirm, that the Church herself must be re-converted, and afresh baptized with the spirit of Christ, before she will awake to her high vocation, or be qualified for her lofty work as God's instrument in the conversion of the world.

It is the solemn duty of every one who has joined the ranks of the faithful, and who desires the advancement of religion in the world, earnestly to pray for, and by all other possible means to seek the peace and prosperity of the Church of Christ. Many examples are recorded for our instruction in Scripture of a prayerful solicitude for the interests of Zion. "Moses and Samuel," "Noah, Daniel, and Job," with Elias, were celebrated for it. —Jer. xv. 1, Ezek. xiv. 14, James v. 17, 18. How intense were the emotions of Moses and Paul, when for Israel's sake they would have been

* At page nine, in the last No., eight lines from the bottom, for *harness* read *leanness*.

content to be blotted out of God's book, and to be accursed.—Exod. xxxii. 32, Rom. ix. 3. How deeply was Isaiah affected with the calamities of the Church when he laid up his earnest prayers in store a hundred years before the threatened judgments occurred.—Isaiah lxiv. 9—12. How were Hezekiah and Nehemiah overwhelmed with the afflictions of Jerusalem when they poured out their souls in supplicating mercy for it.—Isaiah xxxvii. 14, 15, Neh. i. 4—11. How often in the Psalms do we find the same holy and melting importunity breathing out its desires before God. “O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion wherein thou hast dwelt. Arise, O God, plead thine own cause.” O that every christian, and every Christian Church, possessed a similar spirit, then speedily “the peace of Jerusalem would flow as a river, and her righteousness as the waves of the sea.”

There are various symptoms by which the spiritual condition of a people may be ascertained with as much ease and accuracy as a physician would tell the bodily state of his patient. One indication of prosperity in the Church, is an ardent love for the Word of God. “O how I love thy law, it is my meditation all the day,” “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” “Let the Word of Christ dwell in you richly in all wisdom.” It is essential to real prosperity that it be based upon an enlarged and intimate acquaintance with divine truth. That Church does not enjoy a state of moral soundness which is not characterized by love of the pure, unadulterated Word of God. It may indeed have the semblance of prosperity; its numbers may be daily increased, its members may be full of life and zeal, and all its secular affairs may be in a flourishing condition, but still we dare not trust such prosperity: it is defective at the core—it is cankered at the root. There is in it no safeguard against every pernicious heresy that may fly through the land. It has nothing to secure the people from being led into the wildest extravagance and fanaticism. Have we not seen persons apparently very sincere and anxious to do good, but whose minds seem to be hung on wires, ready to catch every new-fangled doctrine, every nonsensical opinion that may come in their way; persons who are like children, tossed to and fro, and carried about by every wind of doctrine? Nothing but a deep and growing acquaintance with divine truth can prevent the oft recurrence of such cases, and without this, the more any Church appears to prosper in other respects, the more frequent they are likely to be.

It is a fearful sign, when forsaking for the most part the Sacred Scriptures, persons rest in the names of human teachers, however excellent, or in the traditions of antiquity as their authority for any matters of faith and practice. The Bible is not a sealed book; its heavenly pages are open to every one, and from them every christian should deduce the principles of his belief, and the rules of his practice. Our motto should be, “*The Bible, and the Bible alone;*” and we should resolve to receive nothing, even from the ministers of religion, but what is clearly shown to be taught in that holy book. We see in the present day, on a most extensive scale, the tremendous evils connected with a departure from this rule. Look at the fearful rapidity with which a system, containing all the essentials of Popery, has spread in the so-called Protestant Establishment of our country. Who, when this specious system first arose as “a little cloud like a man's hand,”

would have supposed that the heavens would so soon have been covered with blackness, and that so terrific a storm would thus early have burst upon the adherents of that Church? Who would have ventured to predict it five or seven years since? An eminently judicious and useful writer, in one of his works published as late as 1837, alluding to the effort then making by some of the Oxford divines, remarks, "*But it will not succeed.* If it should, then may it be safely affirmed, that the Establishment is destined to die, not by the hand of any of its foes, but by the matricidal violence of its own children. But there is far too much genuine, healthy, and determined Protestantism in the Church of England to warrant any great apprehension of such a result." Would that the man of God in this instance had proved himself a true prophet! But how is it? On what principle can we account for so sudden and dangerous a transition? The simple reason of the matter is a departure from the pure Word of God. The traditions of the fathers, erring men like ourselves, are held to be of equal authority with the Scriptures, and thus the door is opened for every kind of mystic doctrine and superstitious mummery. The Saviour's reproof to the Pharisees is strikingly appropriate in this case, "*Ye have made the commandment of God of none effect by your tradition. In vain they do worship me, teaching for doctrines the commandments of men.*"

It is not enough to delight in the Word of God, and receive it as our only guide in religion; we should study it in its connexions and proportions. We should not select a few isolated passages, without any reference to their connexion, to support some favourite theory. This is handling the Word of God deceitfully; and in this way it might be made to say any thing. We should place one part and one passage by the side of another, and so endeavour to gain a clear and comprehensive view of its instructions as a whole. We should not delight in its doctrines, and neglect the duties it enjoins; nor in its promises, to the forgetfulness of its precepts. We should love truth, and study it in those measures in which God has revealed it. Every truth which God has revealed is important, but all are not equally so. Every member of the human body is useful and important in its place, but some are much more vital and essential than others. Let the promises and threatenings, the warnings and invitations, the doctrines and precepts of divine truth receive their due and proportionate share of our consideration. Where such a child-like deference and love to the Sacred Scriptures prevail among a people there is one of the surest indications of true prosperity. Such a Church cannot be inactive or lifeless. Its members, prepared to follow wherever the truth of God leads the way, will diligently observe the ordinances, and improve the privileges of religion: they will abound in every work of faith and labour of love. There will probably be less pomp and display, but more real life; less noise, but more power. Instead of the roar and foam of the cataract, there will be the depth of the mighty river flowing onward with unflinching constancy, increasing as it flows, and scattering peace and fertility on every side.

A lively and general attachment to the means of grace is an indication of prosperity in a Church. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." How strong was David's love for the sanctuary. When banished by the wicked conduct of his unnatural son far beyond the Jordan, he sighed not for his palace or his throne, but for the house of his God; we hear him exclaim, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for

God, for the living God, when shall I come and appear before God?" No less sincere and ardent was the attachment of the Jews when captives in Babylon. They sighed not for the milk and honey with which their land flowed down, but for the courts of Zion. Listen to their plaintive strains. "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion." It is a pleasing indication of the progress of religion, when the means of grace are prized by a people, and when they manifest this by *early* and *regular* attendance at the house of God. Spiritual declension and backsliding never begin in the sanctuary. Before your friends miss you there, the decrease of spirituality has been observed by your own family, while angels, and God, who sees in secret, have missed you in the closet. If you know any who neglect the public worship of the sanctuary take the alarm; they have gone far in the downward road; total neglect of the means of grace will be about the *last* act of their backsliding course, at least until they quite throw off the restraints of religion.

Attendance on meetings for prayer is especially an indication of the spiritual state of a Church. For really spiritually-minded members to stay away from such meetings, would be like shutting up a fire in their bones till they could restrain no longer. Complain not the meetings are cold and uninteresting, but come yourselves, full of heavenly zeal and ardour, and thus enkindle the energies and inflame the love of your brethren and sisters.

A spirit of union and affection amongst the members of a Church is an indication of a prosperous state. "Where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The great antagonist of piety has ever been the *heart* rather than the *head*. Social confusion and unhappiness result from the irregular and disordered passions of mankind. Hence *love* is the grand characteristic of christians. This rectifies social disorders, and causes peace and joy to re-visit our fallen abodes. "Behold how good and how pleasant it is for brethren to dwell together in unity." The early christians seem particularly to have excelled in this. Often in the epistles the subject is referred to. The apostles commended them for it; while they earnestly prayed that it might abound yet more and more. Where this love exists amongst the members of a Church, it will show itself in almost innumerable ways. By great tenderness and forbearance towards each other; by avoiding whispering, tale-bearing, and whatever might tend to provoke, divide, or disturb the brethren; by affectionate remembrance of each other at the throne of grace; by faithfully rebuking inconsistency and sin where we behold them; and by patiently and kindly receiving reproof when administered to ourselves. "Thou shalt not by any means allow sin in thy brother, but when you see it go to him, go not to the pastor or deacons, but go first to the individual himself; if he hear thee, thou hast gained thy brother."

In close connexion with christian affection, unity of design, and readiness to co-operate with each other, is an indication of prosperity. Christians should be agreed in *what* they desire as to the advancement of religion; also, as to the *time* when they desire such advancement to take place. Ask any member of our Churches, "*When* do you desire real religion to revive amongst you?" He would unhesitatingly answer, "*Now!*" I should delight to see it at once." But would it appear that his heart was truly set upon it, that he was *agreed* with any christian friend, or with the members

of his Church generally, in earnestly seeking an abundant and immediate blessing? Are we not very liable to deceive ourselves, and do we not often think we desire this blessing, when in truth we are so immersed in the world that for the present, at least, we had rather be without it? It is needful, also, that members of Churches should be agreed as to the *means* they will employ for the revival and advancement of religion. Without this, some will be pulling one way and some another: all will be Babel-like confusion. Set a number of persons to sail a ship, and they will not succeed without agreement. There should be agreement as to what means are most suitable, what meetings shall be held, how they shall be conducted; and, in short, the whole body of the Church should be united in its designs, anxious to encourage rather than damp each other's zeal, to co-operate in rather than counteract each other's labours. Only let the people of God thus become one in their object, their aims, their efforts, and their prayers, and so great will be their power with God that neither earth nor hell shall stand before them.

Intense desire and zealous effort for the salvation of souls may be taken as an indication of a prosperous state. It is a solemn truth that every man has a deathless soul, and that he can only obtain pardon or meetness for heaven in the present short and uncertain state of probation. Where such truths are realized by a people, they will be filled with intense and agonizing desire, and prompted to laborious exertions for the spiritual good of their fellow-creatures. They will endeavour to aid their minister in his arduous labours; they will strive together in prayers to God for him, and in other ways aim to co-operate with him; they will value the ministry, not only from its tendency to edify and comfort themselves, but as it is blessed to the conviction and conversion of sinners; they will cheerfully forego their own gratification and advantage, endeavouring to supply the loss by more diligent improvement of private opportunities, if by any means souls may be saved, and impenitent sinners snatched from the flames.

The prevalence of a spirit of self-renunciation, and unreserved consecration to God, is a mark of prosperity. "Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." All your talents, your influence, and your property, are demanded for God, and must be improved for his glory. Every christian, according to his ability, should help to bear the burden connected with the extension of Christ's kingdom, in the support of the ministry, schools, colleges, bible, tract, and missionary societies. He has not yet learnt the first rudiments of christianity, the first elementary lesson of practical religion, unless brought to feel that he is not his own.

Resless anxiety for the progressive increase of prosperity is the last indication we would mention of a prosperous state. Many err on this point. If blessed with a little unusual success, they become satisfied and self-complacent; whereas, it should only be received as an encouragement to hope and pray for more. We may be grasping when the salvation of deathless souls is concerned; yea, never ought we to rest while a single sinner is unwon to Jesus, or while we know of one solitary person that is unmeet for heaven. Real prosperity is never a fixed point, but always a state of progression. It is not like a clock, which can only be wound up to a certain point and then run down again; but it is always on the advance. It is not like the ocean tide, which is bounded in its progress by the resistless mandate, "Thus far shalt thou go, and no farther;" but it is an ever onward

advance from grace to grace, from strength to strength, from conquest to conquest, from glory to glory. Happy, happy people that are blessed with such indications of prosperity, and such evident tokens of the presence of the great Head of the Church. What is there to prevent all our Churches from being thus blessed?

It was purposed to have noticed the connexion between the internal prosperity of our Churches, and their usefulness in the world; also, the means by which such a state of prosperity might be promoted. But we have already exceeded our limits: these must remain as topics for a future paper. In the meantime let our dear brethren and sisters individually inquire, *Why does our Church prosper so little?* Is the fault in *me?* Is it in my conduct, my exertions, or my prayers? Have I lacked christian affection? Have I been backward to co-operate with others? Have I been guilty of lukewarmness? Whatever be the answer to such questions, let us now individually enter into a solemn covenant with God, that each will strive at least to bring *one sinner* to Christ and to his fold *this year*. Let every one of our 15,000 members set his heart and soul on this, while in the overflowings of generous affection for the Church, and solicitude for her prosperity, each one exclaims, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

ERASMUS.

THE EXISTING CONDITION OF THE WORLD IN RELATION TO ITS MORAL CULTURE.—No. I.

EVERY observant mind must at once perceive, that the state of the human family at the present moment is one of the most peculiar character. It is impossible to stand unmoved amid the varied events, of momentous consequences, which are daily developing around us. Their bearing on the future destiny of man, and the ultimate triumphs of Immanuel's kingdom, call into active operation the liveliest emotions and anticipations of every philanthropic heart. We have no sympathy with him who looks with stupid indifference on the councils of statesmen, and the mutations of human affairs. The question, however, is often asked, What has a christian to do with the political revolutions of the world, or the conflicting dogmas of violent partizans? Without referring to the fact, that every event is a link in the mighty chain of divine providence, mysteriously uniting the future with the present, we ask in reply, What is the nature of christianity? Is it a system confined to a narrow circle, never to extend its authoritative power into the drama of human life? Is it to leave untouched the tremendous evils which paralyze the energies and destroy the happiness of the race of man? Is it not on the other hand to carry its benign influence to every department of civil and political society? Is it not destined to send a renovating spirit through all human institutions, correcting their evils, and subordinating them to the welfare of men? To restrict our sympathies, to confine our operations by telling us that different objects of solicitude are not strictly religious, is most arrogantly to set limits to that universal benevolence which the religion of Christ inculcates. Christian concern extends to every interest of which our nature is capable. Wherever man is found, whatever degrades him mentally or bodily, claims the attention and the de-

terminated opposition of every mind controled by the ennobling and expanding influence of the Gospel. The man, therefore, whose prejudices bind him to an exclusive system, is a being of by-gone days, antiquated in his views, and a total stranger to the commanding power of christian benevolence. Assuming the correctness of these statements, the theme on which we are entering evidently deserves the most serious investigation.

In endeavouring, however, to form an estimate of the condition of the world, it is possible to run to two opposite extremes, that of undue satisfaction, or gloomy despondency. From a careful examination of the exhibitions of human feeling, it appears to us that the most general disposition is that of indulging in the language of triumph. We are too apt to forget the mighty masses of ignorance, prejudice, and depravity, which still remain. Let us look at the condition of mankind, and ascertain what has been done to elevate them in the scale of being, and what is peculiar in the present aspect of human affairs in relation to our civil, moral, and religious welfare. We hear and read of heathen darkness, but circumstanced as we are it is difficult to conceive the full import of the expression. Adequately to sketch the overwhelming miseries of heathen nations, the pencil must be dipped in all the elements of vice and wretchedness. Every thing that is base in treachery, awful in the workings of the deadliest revenge, the most abominable and disgusting indulgencies, the most execrable rites, the most cruel impositions, rise in fearful array before the mental vision whenever we turn our eye to the dark places of the earth. It might have been supposed, that civilised nations coming in contact with the untutored heathen would speedily have been the means of diffusing abroad the elements of happiness. But alas! the history of European colonization furnishes one of the most awful chapters in the dark and dismal annals of crime. It reveals a series of the most brutal atrocities. Whole nations, extending over immense tracts of country, have been ruined—totally ruined. If we turn from this sickening scene, and view those regions which are under the dominant sway of Mahomedan power, we shall behold not only the prevalence of the most libertine and degrading principles, but also civil tyranny fettering the bodies and souls of men. Never are crimes and miseries so abundant as when a people are cursed with the ascendancy of despotic power. Freedom of opinion being entirely prohibited under the tremendous ban of the dungeon and the bow-string, not a sentiment, however just, beyond the creed of the court, can possibly be propounded. Every thing is most severely denounced which goes beyond the antiquated maxim, that "To hear and obey is the duty of the subject." The demon of superstition and intolerance thus spreads his sable wings over Heathen and Mahomedan countries; but what is the condition of those nations which are ostensibly under the benign influence of the christian religion? Look at Spain. Her glory is departed. Priest-ridden, and devoted to a fickle and contemptible tyranny, she lies prostrate in the dust. Swayed by antichristian power, her efforts to regain her liberty are like the fitful contortions of paralysis. Germany, the land of the Reformation, is overrun with Neology; a system which aims at the very vitals of revealed religion. France, ever unstable and vain, groans beneath the power of priestcraft and infidelity. The Sabbath is desecrated, and moral purity almost wholly discarded. England, renowned among the nations, "the *thermopylae* of the earth," has had its energies withered by a debased and corrupt system of national religion. This state church is invested with all possible magnificence and splendour. Every

thing connected with it glitters with wealth. It enjoys the full measure of secular power. But its spiritual authority is indeed small. The waters of life have been poisoned. This splendid hierarchy has had far other concern about the people, and a very different employment for them, than that of their being taught the immense value of their spiritual nature, and carefully trained to be enlightened, holy, and happy. If we look, also, at the political aspect of the country, we cannot but perceive a great mass of evils crushing to the ground the whole community. There may be those who shut their eyes against the signs of the times, or who vainly suppose, that "the conservative energies of public institutions" can keep down the giant might of a nation when roused by destitution and want. Every year renders it but more evident, that the principle in action is something far different from a superficial, transient irritation; that it has gone the whole depth of the mind, has possessed itself of the very judgment and conscience of an innumerable legion, augmenting by a continual and endless accession. And what, we would ask, can withstand the constant dashing of the mighty ocean? If we cross the Atlantic, and visit the land of the "pilgrim fathers," what aspect does the state of things present there? There is certainly much to please and gratify, but as long as slavery is permitted to exist, a foul blot will rest on the American character. The cry of the fettered slave will rise up to heaven, and if timely repentance prevent not, bring down the direst judgments.

This is but a short and imperfect sketch of the condition of the human family. Our sorrows, however, are combined with hopes. It is our aim to unite with the tenderness of grief the elevation of faith. We remember him who during the days of his flesh controled the conflicting elements of nature. We remember that he reigns in order to subdue all things to himself. When the tempest gathers he guides it, when the sea roars he holds it within his grasp. Certain we are, that amid all the confusion, and ignorance, and tyranny under which the world groans, the elements of order and happiness are in operation. We rest on the veracity of HIM who cannot lie. In a future paper we shall show those peculiar features in the condition of the world which seem to point to a brighter era—and that era not far distant.

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THE SUBSTANCE OF A SERMON,

Delivered at the Cheshire and Lancashire Conference, on Tuesday, Oct. 12th, 1841; and inserted at their request.

"That ye earnestly contend for the faith which was once delivered to the Saints."—Jude, 3.

My dear friends, you will doubtless recollect that the duty which you have assigned to me on the present occasion, is that of offering a few remarks "On the conduct of dissenters with respect to their principles." This I propose now to attempt at the suggestion, and under the guidance of the words which I have read. Should you ask why I have selected as the basis of my remarks this Scripture in preference to every other, my reply must be, because the persons whom I am now to address sustain the character alluded to in our text, and to whom the faith is delivered. They profess to be saints. And because the distinctive principles which these persons hold are important parts of the faith here spoken of. And finally, because regarding these principles in this light, it is manifestly the imperative and indispensable duty of the persons in question earnestly to con-

tend for them. Having given this explanation we proceed to the prosecution of our main design,

I. *By stating those great principles of protestant nonconformity which appear to us to be important parts of the faith alluded to in our text.*

II. *By showing our relation to these principles.*

III. *By describing our duty with reference to them.*

I. In presenting a statement of the principles in question we would remark, that we consider them to be the following. The sufficiency of the Scriptures, the supremacy of Christ, and the spirituality of his kingdom.

Be it observed *first*, therefore, that we as a community of protestant dissenters, regard the Holy Scriptures as absolutely sufficient for all the purposes of our individual salvation, as well as for the order, the edification, and enlargement of every individual Church of Christ; and by consequence, for the edifying of the entire body of Christ, the whole Church of God which he hath purchased with his own blood. We thus estimate the sacred Scriptures, because we are assured, on authority the most indisputable, that all Scripture is given by inspiration of God, as well as that it is able to build us up. See 2 Tim. iii. 16, 17, and Acts xx. 32. Now when we assert on the authority of these Scriptures, and of others which might easily be quoted, that the Scriptures are adequate to all the purposes which we have specified, we wish to be understood, that they are so independently of all human aid, whether it be tendered in the shape of note, or comment, or articles of faith. Because, to suppose that the oracles of God require the aid of man to make them effectual for the accomplishment of that which he pleases, and to secure their prosperity in the thing whereunto he has sent them, is to elevate man above God, the human above the divine, man's feeble intellect above the inspiration of the Almighty. To do this is manifestly to reflect at once upon the wisdom, and goodness, and power of him who "gave the Word." I am persuaded you do not remain to be told that the Bible comes to us professing to be given by inspiration of God, as being the counsel of God, and that in this capacity it professes satisfactorily to solve that most momentous of all questions, "What must I do to be saved?" Such then are the professions of the sacred book, and that they are either true or false is most indubitable. If they are true, then the Scriptures are fully equal to all those ends to which we have already alluded; while, if on the contrary they are false, it must be either because their avowed author was not sufficiently benevolent, or wise, or powerful, or true, to furnish us with such a revelation as the Bible clearly assumes to be. I believe, beloved friends, you would shudder at the thought of adopting any of these alternatives respecting the God whom you know to be love, "the only wise God," "the Almighty God," of whom it is affirmed to be impossible that he should lie. Those who dissent from every religion established by human laws, have always in effect entertained these views, and doing so have ever held the sufficiency of the Scriptures. This, brethren, I doubt not you do, and that doing so you are prepared to exclaim, "O how I love thy law," &c. This principle, be it never forgotten, is not only the great primary and fundamental principle of Protestant Nonconformity, but it holds a like position in the faith once delivered to the Saints. Remember how our great Teacher denounced as worshiping God in vain, those who taught for doctrines the commandments of men. Such therefore is the great leading article of your faith, and in point of obligation and importance it may be safely affirmed that the second is like unto it. We allude to the supremacy of Christ.

When we speak of the supremacy of Christ, we mean that supremacy which the Scriptures ascribe to him, and which they require all his disciples to recognize and to render to him. Hence it might be remarked, that the apostle Paul especially represents the Lord Jesus as supreme in the human nature over the whole family of man. He styles him the second man, or the second Adam. He is therefore a kind of second head of the human race, "the one man by whom the grace of God, and the gift by grace, hath abounded unto many, and by whom, moreover, they who have received abundance of grace are to reign in life." It may however be remarked further, that the illustrious personage of whom we now

speak is called the Son of Man. His submitting to be so designated was an act of deep condescension in him who was emphatically the Son of God, but it was one of those acts of humiliation to which honour succeeded, for although as the Son of Man he was for a little time lower than the angels, it was that even in his humiliation he might be crowned with glory and honour, that he might be set over the works of Jehovah's hands, and that all things might be put in subjection under his feet. The Scripture in which these remarks are suggested is a quotation by the apostle Paul in the 2nd chap. of his epistle to the Hebrews, from the 8th Psalm. His design in applying it to the man Christ Jesus was doubtless to evince his supremacy by showing that this language was never verified in the case of any other man, neither in Adam, nor any of his sons. Christ is therefore the head and chief of the human race. In him the human nature has been elevated and dignified as it never was in any other instance, but if it were so in his humiliation when he tabernacled amongst us as "a man of sorrows," &c, how much more so is it now his humanity is glorified, "he being by his Father's right hand exalted," &c, where "he must reign till he hath put all enemies under his feet."

That however with which we are more particularly concerned at present is the fact that the Lord Jesus is supreme in his Church, inasmuch as "the father gave him to be head over all things to the Church." He is therefore, be it remarked, officially supreme in relation to his Church. For, first, he is its great prophet. The Church has been at different times favoured with other teachers of various orders, such as prophets, apostles, evangelists, as well as a succession of pastors and teachers for the perfecting of the saints and the edifying of the body of Christ. But all these, even the most eminent of them, were inferior and subordinate to the great Teacher from whom they received not less their communications than their commission. They came not with "I say unto you," but with "thus saith the Lord." He however came, saying, "verily, verily, I say unto you." Yes he required men to keep his saying, assuring them that thus doing they shall never see death. To this greatest of prophets we are not only required to hearken, but to render implicit obedience.

We however proceed to remark, that the head of the Church is not only supreme there in the prophetic, but also in the sacerdotal office, as "the great high priest of our profession." His supremacy in this momentous office appears in this, that while other priests had been previously appointed by God "to offer both gifts and sacrifice for sins," yet the sacrifices which they offered, though they were repeated year by year continually, could not make the comers thereunto perfect. No; not even him who did the service, because it was impossible for the blood of bulls or of goats to take away sins. In addition to this it may be remarked, that these persons, though made priests by divine authority, were but men having infirmity, and therefore were not suffered to continue in office by reason of death. Such then were the priests of the order of Aaron, and over all these our great high priest stands conspicuously and gloriously supreme; inasmuch, as in the first instance he brings an all-sufficient sacrifice, even himself, whom he offered without spot to God, when he bare our sins in his own body on the tree. The blood of his cross moreover cleanseth from all sin; it both justifies and sanctifies; nor must it be forgotten that he hath an unchangeable and everlasting priesthood. Now we conceive it to be sufficiently clear from the New Testament, that under the christian dispensation there is no other official atoning priest besides the one of whom we are speaking, and who is by way of eminence styled the Great High Priest of our profession. Indeed, we need no other, since he by one offering hath perfected for ever them that are sanctified. It is unquestionable, that the entire Church of Christ is styled a royal priesthood; but it is equally indisputable, that it is only figuratively, and by courtesy, in order to express the sacredness of their character in the sight of God, and the acceptableness of their various services to him through Christ Jesus. All those, therefore, who at present assume the office of priest, whether in the papal or episcopal Church, must be regarded in this respect as usurpers and imposters.

Be it remarked further, however, that the Lord Jesus is not only supreme in his

Church as a teacher in the chair of instruction, and as a priest at the altar of sacrifice, but also as a sovereign on his throne. God hath set him as king on his holy hill, and has said to him, "thy throne, O God, is for ever and ever," &c. As King, the Lord Jesus sits alone on his throne: there he admits no partner. In his Church, he is sole sovereign, while his disciples are equally his subjects, having nothing to do in this kingdom beyond maintaining allegiance to the king by yielding implicit obedience to his laws. They have no dominion over each other's faith, though they are bound to be helpers of each other's joy. Such then is the supremacy of him whom God hath highly exalted. This is the supremacy assigned to him by the father, and joyfully conceded to him by the lips, and lives, and hearts of all his true disciples. This supremacy of Christ is doubtless his right, regarded as equal with the Father, so that men are bound to honour the Son, even as they honour the Father. The last great article of the christian faith which we have adopted as a distinguishing principle, is the simple spirituality of Messiah's kingdom. This we hold in opposition to all those who would place over the Church of Christ a temporal head, and who would render it subject to human laws. In respect to its essential character, this kingdom is diverse from the kingdoms of this world, so that it cannot be blended in design, principle, or administration with any other, without fatal injury. Such a union is adulterous, profane, and ruinous to genuine spirituality. The kingdom of the Messiah is spiritual in its origin; it has its foundation in the power and wisdom of the highest who has himself established her. Her character is spiritual. The only real subjects of the kingdom of Christ are spiritual persons, such as are "sanctified in Christ Jesus, called to be saints." Its laws are also spiritual; they are not the commandments of men—no not even of princes, but the mandates of Jesus Christ. The purposes moreover for which it was at first erected, and for which it still exists, are purely spiritual; they are the salvation of sinners, the perfecting of the saints, and the glory of Christ. These, then, are the momentous principles of the faith which all consistent dissenters hold.

(To be concluded in our next.)

CORRESPONDENCE.

OUR CONNEXION.

"OUR Connexion," Mr. Editor, according to the testimony of some of your zealous correspondents, whose stirring contributions appear in about every other number of your monthly periodical, must surely be a very *bad connexion*. The smallness of our numbers, the stinginess of our Churches, the stupidity of our ministers, and our utter degradation in comparison with any other section of the Church, are subjects of constant animadversion with the worthy brethren to whose well-meant productions I take the liberty at present to refer. It is not my purpose, just now, to inquire how far the evils alleged do in reality exist, or whether they are not sometimes exaggerated by those who appear most zealous for their removal; it is evident, however, that the means employed for this laudable purpose do not always succeed, if indeed they do not in some cases produce effects the very reverse of what is intended.

These observations have been suggested by a hasty glance at the pages of some six

or eight numbers of the last year's Repository; but as it is likely *their* contents have, by this time, more or less escaped the recollection of your readers, I pass them by, and come at once to the first number of the year which has but recently commenced—a number which will be had in everlasting remembrance by our families and our Churches, as containing a beautiful sketch of the life and labours of the late incomparable pastor of the Church at Loughborough. Passing by the *second* article of that number, I beg a moment's attention to some statements (statistical statements I suppose I must call them) which occur in the *third*. In a retrospective survey of the denomination, the writer of that article finds, amongst other things,

1., "*Much that is discouraging;*" and "this witness is true." Whether he has "exactly hit" those peculiar features in our Churches which are most *seriously discouraging*, I cannot decide; but certain it is, that some things noted under this head, and to which the writer has given the greatest prominence, and on account of which he so-

lemly calls upon us "to weep and mourn before God," have no existence whatever, except in his own troubled imagination. "Thirty Churches," we are told, "had no addition by baptism last year;" "not a SOLITARY INDIVIDUAL" in these communities "professed the Gospel, or scripturally put on Jesus before men." Now to this representation I object, as incorrect in its details, and altogether unfair in itself. *Fifteen* of those Churches have had but little more than a nominal existence for the last twenty years; why then are we called upon, *just now*, to shed our tears over their apathy and barrenness, as though some blighting, withering influence had befallen them *in the year preceding the Derby Association*? With regard to several others of these thirty unflourishing communities, (*two*, to my certain knowledge; and more, it is possible, if their history were known,) the year in question, that is, the year in which, according to the last number of the Repository, "not a solitary individual was added to their numbers," was a year of very considerable, through mercy almost unparalleled, prosperity. They had the satisfaction of seeing many give themselves to the Lord and to his Church; although, perhaps from forgetfulness, perhaps from the miscarriage of a letter, (a thing which has frequently occurred) or perhaps from some other circumstance, their statistics do not appear in the "tabular list" to which the writer of "Our Connexion" so confidently appeals. Upon the whole it is evident, that the worthy pastor of *Ænon* chapel has given himself credit for an amount of information regarding the statistics of our body which at the time he did not possess, since some *scores*, it may be *hundreds* of individuals, have "scripturally put on Christ" where he has reckoned "*not a solitary soul!*"

It would be well if the "institutions of the Connexion," next referred to, were better supported; and far be it from me to suggest a quietus for covetousness or apathy, but speaking the words of truth and soberness, I believe something must be said for the depression of the times; something for large and oppressive chapel debts; and something for the claims of *local* institutions, which in some places are very considerable. The following sentence, (perhaps there is some error of the press,) but as it stands it is hardly intelligible, "I fearlessly aver, that the tobacco and snuff dealers receive many times the amount from *one member*, than that which flows into the treasury of the Lord." I am not for my own part a dealer in either of the above-named commodities, but may sometimes expend a trifle on "*more questionable things.*" But

2., Our Connexion during the past year has presented some things that are hopeful. "Revivals of religion," for example; and these revivals, thank God, are not, as the article on "Our Connexion" would seem to imply, *peculiar to Yorkshire*: many others of our Churches were equally blessed. In the Church of which I am a member, a series of services of a very interesting character were held for this special object, and were followed by the most delightful results. But they did not appear in the "Patriot" newspaper; they were not emblazoned on the pages of any weekly or monthly periodical; they do not occur in the "tabular list;" and hence it is assumed that they never took place.

3. "Sorrowful events" are said to have occurred, and to this memento every emotion of filial reverence, and every chord of tender sensibility, says Yes! Though over the remains of our departed worthies we "sorrow not as those without hope;" "they rest from their labours, and their works do follow them." When our fathers die we turn with an increased sense of dependence to our father's God; we rejoice that the champion of our host lives for ever, and under him, spite of every discouragement and every difficulty, we may hope to "do valiantly."

Portsea, Jan. 7th.

THE ACADEMY RESOLUTION.

To the Editor of the General Baptist Repository.

SIR,—I have carefully read over and over again the resolution adopted by the Academy Committee in reference to a successor to the late highly-esteemed and lamented tutor; but as that resolution is to me, and some others, rather obscure as to its meaning, I should feel obliged if you, or they who drew it up, would answer the following questions, as it may tend to throw some light on the future movements of the Connexion in reference to this important subject.

1. Is it the *unanimous* opinion of the Committee, that in order to secure the services of the Rev. J. Stevenson, the Academy should be removed to London.

2. If this question is answered in the affirmative, how is this opinion to be made to harmonize with the resolution of the Association, or with the private and oft-repeated in public expression of opinion in former years, by the very same persons, of the importance of the Academy being conducted in one of the Midland Counties. Was not this the ostensible reason for the establishment of the Loughboro' Education Society?

3. If my first question is answered in the negative, how can it be said that the resolu-

tion was adopted unanimously? "That the Committee is GRATIFIED with the Rev. J. Stevenson's acceptance," &c.; that is, as I understand, *unanimously gratified*, &c.

HONESTUS.

QUERIES.

DEAR SIR,—In Ecclesiastes vii. 16, 17, we read, "Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" If you, or some of your correspondents, will furnish an explanation of the above passages, you will confer a favour on
SEJNO.

Was the Church at Jerusalem designed to be a model for every other Christian

Church, which should be founded in any country, and in every subsequent age, with respect to its officers, ordinances, worship, and discipline?

Is there Scripture evidence sufficient for us to conclude, that the primitive Churches commemorated the death of Christ by celebrating the ordinance of the Lord's supper every Lord's day? If so, Is the practice binding upon us?

DID the apostolic Churches raise their funds for the support of the cause, and for the relief of the poor, by making a collection every Lord's-day?

Does the word translated *fellowship*, in Acts ii. 42, more properly signify *contribution*, or *collection*?

REVIEW.

AN ESSAY ON THE SUPREMACY AND GLORY OF MESSIAH. *By J. J. POULTER.* 12mo., pp. 320. *Ward and Co., London.*

THIS extended essay on the supremacy and glory of Messiah is divided into twelve chapters, containing a disquisition on supremacy and glory—Christ's infinite superiority to creatures—his equality with the Father—the attributes of his sovereign dominion—his primeval glory—his physical, intellectual, spiritual, millennial, judicial, and celestial glory—and an attempt to improve the subject.

It cannot be expected in the narrow space allotted to us, that a notice of every section of this work should be given. Suffice it therefore to say, that it has cost its author very considerable labour; and that he has brought together a very extensive range of topics, biblical, historical, and critical, which more or less bear on the general subject. There are many passages and sections which strike us as containing valuable thought; and at times the composition is pleasing. But there are sentiments occasionally advanced which appear erroneous, obscure, or far-fetched. For instance, at page 105, we read, "God is a spirit—and yet he possesses form, otherwise he could not have said 'Let us make man after our image.'" Again, "It is impossible to think on God without attaching to his name a habitation and form." "This soul or spirit (of man) differs but little from the spirit or life of animals, until, by an inspiration from heaven, it is impregnated with an intellectual quality, which renders it susceptible of the highest intellectual improvement; for there is a spirit in man; but the inspiration of the Almighty giveth him understanding."

Vol. 4.—N. S.

These are singular statements. Indeed the discussion about mind and spirit is full of startling errors and conjectures.

On the whole, while the perusal of this work in many respects is adapted to interest and improve, we know of no work of the kind that more imperatively requires judgment and caution in the reader.

CHRISTIAN BAPTISM EXPLAINED, AND MODERN EVASIONS OF BELIEVERS' BAPTISM EXAMINED AND REFUTED. *By T. H. HUDSON.* *H. Copley, Sheffield.*

THIS is an able pamphlet, and contains as much argument and proof as could well be condensed in the space for two-pence. We shall be glad if brother Hudson is encouraged in its sale.

THE WIFE AND MOTHER; OR HINTS TO MARRIED DAUGHTERS. *By A MOTHER.* *Tract Society.* 24mo. pp. 366.

THIS is a valuable and instructive work, exceedingly suitable as a gift to a newly married daughter, whether her husband be a gentleman, a professional man, a minister, or a tradesman. The hints on a great variety of subjects which come under the range of a wife's duties and engagements, are very important.

COMPANION FOR LEISURE HOURS. *Tract Society.* 16mo., pp. 256.

THIS is a beautiful book. Its gilt edges, its rich embellishments, its interesting articles both in prose and verse, render it a pleasant companion for leisure hours; and an elegant and appropriate gift, or keepsake. It has about it the air and finish of the annuals.

SHELLS AND THEIR INMATES. 16mo. square, pp. 214.

PLANTS. 16mo. square, pp. 160. *Tract Society.*

THESE are beautiful and instructive books. They unfold many of the wonders of creative wisdom, and impart a good degree of scientific instruction in a pious spirit.

THE GRASS. THE FLOWER. 16mo. square. *Tract Society.*

THESE are four-penny numbers of works of the same order and style as those mentioned above.

PROCEEDINGS AT THE HALF-YEARLY MEETING OF THE TEACHERS INSTRUCTED AT THE INSTITUTION OF THE HOME AND COLONIAL INFANT SCHOOL SOCIETY; held on Wednesday, July 7, 1841. *Seely, Fleet Street.*

THIS pamphlet gives a variety of important information concerning the system and operations of this important society. It will be read with interest by Sunday-school teachers, teachers in infant schools, &c.

THE BAPTIST CHILDREN'S MAGAZINE FOR 1841. *Hull and Co.*

THE BAPTIST CHILDREN'S MAGAZINE for January, 1842. Edited for the Proprietors, by the REV. S. WIGG.

THE volume for 1841 is equal to any of its predecessors. The articles are many of them written with much spirit, and are replete with interest and instruction. Some of the wood cuts are admirably executed; and as they were designed expressly for the work, they decidedly augment the value of the little volume.

The number for January is an improvement on the former series, both in size and type. Its cuts, on representing the Snow-balling, and a Ride on the Sled, are excellent; and the subjects to which they refer will lead our young readers to see the danger often resulting from an indulgence in the rough sports of winter, as well as the evil of disobedience to parental authority.

OBITUARY.

MRS. ANN MARLOW.—In the Church of Christ we often see proofs of the apostle's assertion, that God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he has prepared for them that love him. Mrs. Ann Marlow, late a member of the Broad-street Church, Nottingham, was a bright example of humble piety, and the power of divine grace to support the mind under the most trying circumstances of poverty and personal affliction. She was born at a village in Derbyshire. Her parents were poor, and not in the enjoyment of evangelical religion; but strictly conscientious, and anxious to bring up their children in morality and industry; rightly judging, that if they could not give them a fortune, they could endeavour to instil into their minds proper principles to govern their conduct through life. There were no Sunday-schools, and they could not pay for other teaching, so that her mother was their only instructor. When our friend was seven years old her father died, which rendered the pecuniary circumstances of the family still worse; and she being the oldest, went in her tenth year to obtain her livelihood in service. As time passed on she lived with credit in different families until she married, and three years afterwards she and her husband came to reside in Nottingham. Neither of them were then pious, but attended the ministry of the Rev. R. Smith. Her husband first experienced spiritual concern. He worked

for Mr. Rogers, father of the late Rev. T. Rogers, of Fleet; and the latter frequently talked with the men about their eternal concerns. It was some time before she was a helper to her partner in these things, often telling him "she would go with him to the meeting, but would never be dipped." At length a very dangerous illness brought her to reflection; she saw herself on the brink of the grave with no hope for eternity. She begged her husband to ask Mr. Rogers to visit her, which he immediately did, and opened to her the consolations of the Gospel; but her guilt appeared to her so aggravated by her neglect and opposition, that she dared not take comfort from his repeated conversations. On her recovery she went to the house of God, truly hungering and thirsting after righteousness, and found the promise to such abundantly fulfilled. Mr. Pollard, the minister at Quorndon, was that morning the preacher, and the word came with consolation to her heart. "I sat," she said, "with my eyes fixed on him, fearful of losing a word. After the sermon he gave out,

'How cheering is the Gospel sound,
Salvation free through Jesu's name,' &c.

O what a load was taken off my guilty conscience! I felt overjoyed, and as though I could have flown to the pulpit." Subsequently she and her husband were baptized. Twenty-eight years ago he died, after a lingering illness, leaving her with eight children, some of them quite young. She trained

them in the fear of God, and before she died had the happiness to see several of her daughters and grandchildren give themselves to the Lord. Two of her sons entered the army, which grieved her much, but about two years since she received information that the youngest of them had died the death of a christian in India; his aged mother wept tears of joy over the letter which brought the pleasing intelligence, rejoicing that in a foreign land he had embraced the Gospel, and was gone before her to the abodes of eternal blessedness. On losing her husband she laboured diligently day and often almost all night to support her family, and in all probability her close application and exertion were the means of inducing years of painful suffering, which terminated only with her life. She possessed a very industrious and independent spirit, and though often suffering great privations was never known to present herself at the houses of her richer friends to solicit assistance. "It is not my pride," she would say, "but I could easier sit down every day with a sup of gruel for my dinner than ask help from others, indeed I have done it many a time and been thankful to God for it; it is more than I deserve." This trait in her character made her circumstances, and even herself, little known, except to a very few, especially for the last twelve years, when her afflictions and infirmities of body prevented her getting to the house of God; indeed she could scarcely move across the floor, and living alone, she was, as she expressed herself, often days together without any company but her Saviour. Yet still she would do her utmost to earn a trifle, though often with all her exertion she has only been able to obtain six-pence in a week. Although she could not go to hear the Gospel, she had a deep desire for the glory of God, and the welfare of souls, and has been the honoured instrument of instructing many in the way to heaven. "I can do nothing else," she would say, "for my Saviour, but I can speak for him in my poor way, and while breath remains I will do it." She loved to lead inquiring souls to Christ; though modest in every thing else, she was bold in this, and did not fail to speak plainly to those she addressed; the writer can bear testimony to her faithfulness. When a child Mrs. Marlow would talk to her about religion, and as she grew older, reprove, warn, and exhort her with language simple but deeply earnest, to give her heart to God, and she feels that by her death she has lost a valuable christian friend. For twenty-one months she was confined to her bed, and scarcely able to move herself in it, but the happy state of her mind will be evident from the following

expressions taken down from her lips,— "I have seen many ups and downs in life, but, blessed be his holy name, he has kept me; if I had my God to seek now I should be lost; if I had not a Saviour to look to now, I should be one of the most miserable wretches on the earth. I've been praying to him, and longing to behold him in his beauty, and the time is not far distant. I have had trials and afflictions, but I have had my God and Saviour who have been husband to me and father to my children. I've been wonderfully supported, I know not how to be thankful enough. I don't say it in my own strength that though I have often been so bad in the night, and shut up here alone, I never felt at all timid; I leave soul and body in his hands, he keeps us by night and by day and is always doing us good. I may truly say, that from the crown of my head to the sole of my foot I am full of pain, but it will soon be over, I'm contented to wait the Lord's time." She was very grateful to those who ministered to her necessities, but especially welcomed those who came to converse with her on spiritual subjects. Mr. Ferneyhough's visits were therefore highly prized, she would often speak of the comfort she derived from his conversation and prayers; she had a warm attachment to all the ministers of the Saviour, and always designated Mr. R. Smith as her "dear old Shepherd." Several of our Sunday-schoolers, who have lately joined the Church, or are now candidates or inquirers, were in the habit of going to her for instruction in the narrow path. Four days before her death, some of them came to see her, and it was an affecting scene to witness them weeping around her bed, since they were not likely to hear her words again. As her end approached, her weakness seemed to absorb her faculties, and there appeared a total abstractedness of mind from every thing but Christ. A friend who had had some trouble to rouse her sufficiently to answer inquiries after her bodily sufferings, asked her, if now that flesh and heart were failing, she found Christ to be the strength of her heart and her portion? she seemed instantly to possess full consciousness, and replied with considerable emphasis, "He is." Two nights before she departed, her daughter perceiving her lips move enquired if she wanted anything. "No," she replied "I've been holding communion with my Saviour, I've been viewing him in his beauty; happy! happy! all's well!" In witnessing such a death bed as this we feel with Dr. Young, that

"The chamber

Is privileg'd beyond the common walk

Of virtuous life, quite in the verge of Heav'n."

She departed to her glorious inheritance,

July 9, 1841, aged seventy three, having been a member of the Church forty-four years. Her death was ably improved by Mr. Fernyhough from, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," a text she had long selected, as well as the hymns which were sung; they were those used on the occasion when she heard Mr. Pollard preach, the 200th, 206th, 466th of Deacon's Collection.

S. S.

Mrs. SUSANNA TODD.—Died at Bourn, Oct. 16, aged seventy-nine years. She was a member of the G. B. Church at Bourn for about thirty five years, and during that time her steadfast attachment to the truth as it is in Jesus, and her observance of her duty as a member of the Church of Christ, was conspicuous. In the early part of her Christian course, and for many years, she had to maintain her profession amidst great discouragement, but the Lord bestowed upon her such a measure of untiring industry and perseverance that she could say, "None of these things move me." Her courage and reliance upon her Saviour was such that no hinderance could retard her progress, no opposition caused her to faint or falter, and no difficulty, however great, turn her aside.

As a christian she was a consolation and credit, but (as the writer believes) never either a trouble or a burden to the Church with which she was connected. Such was the amount of worldly care devolving upon her, that though she understood the Word of God she was not able to read it until nearly seventy years of age, about which time she diligently applied herself to learn to read and it is well known how she succeeded so as to read to profit. Of a truth the law of God was her study and delight, the Bible her constant companion, and unlike many, she was no waverer; having found the truth she held it with unshaken fidelity. Her attendance at the means of grace was constant, and her energy of character operated as a goad to the more youthful

but less active members of the Church. In her own family she was instrumentally the main spring of intelligence and respectability, for she looked well to the ways of her household, and never ate the bread of idleness. Her children can never cease to bless her memory. The writer often looks back with gratitude to the diligent care she took to urge her children, even in their infantile days, to read the word of God, and commit to memory Watts' Hymns for children; and how no sacrifice was too great, or toil too severe, so that she might promote their real interest. Four children survived her, the children of many prayers; and she had the unspeakable pleasure to see them all in the

—————"Steep narrow way
That leads to the City of rest."

For several months before her death nature began to give way, and she gradually sunk unto the grave; but her Lord was very gracious to her in her affliction, all her faculties of mind and body were unimpaired. She could read her Bible till within a few days of her death; she took great delight in devotional exercises, and enjoyed the conversation of her beloved friends.

It is quite true that in all the decay of life she never felt either pain of body or distress of mind; she frequently said she had no pain, no doubt, no fear; death had no terrors to her, she knew whom she had believed, and that her Saviour would help her through, and bring her safe to his blissful presence.

There was no trait of her character more strongly marked, or more beautifully developed, than the serenity and firmness of her mind, which weakness and death could not disturb. Aware of her approaching end, like the patriarch, she "gathered up her feet unto the bed" and gently passed the portal of immortality. "Her end was peace." Her mortal remains were interred in the General Baptist burial ground, not in a vain but sure and certain hope of a joyful resurrection to eternal life. May my last end be like hers. W. T.

INTELLIGENCE.

THE MIDLAND CONFERENCE, met at Quorndon, on Tuesday Dec. 28th, 1841. Mr. Hunter opened the meeting with prayer, and Mr. Goadby, of Leicester, (in consequence of Mr. Smith's indisposition) presided. The verbal reports of the state of the Churches were various, but generally of a pleasing character. Eighty-two were reported to have been baptized since the last conference, and ninety-seven were waiting to submit to that ordinance.

1. An application being made to the Conference by James Hodgson, Esq., in behalf of the Church assembling in Oak-street, Manchester, for pecuniary assistance, it was resolved, That as a Conference we are not able to render any assistance in this case.

2. A letter having been received by the Conference requesting advice as to the propriety of a General Baptist Church applying for a minister to other theological insti-

tutions than the General Baptist, resolved, That we do not think it advisable to apply to an academy belonging to another denomination for a minister, though there may be cases occur where such a proceeding might not be objectionable, if the young man solicited, entertained General Baptist sentiments. The resolution passed at the Association held at Nottingham, relative to ministers from other denominations being admitted into the Connexion, does not at all interfere with the present question.

3. The following case being presented, The General Baptists have an ancient chapel at Smeeton, with a burying ground, and a house for the minister. The buildings were in a delapidated state, and as the trust deed required them to be kept standing, the chapel has been repaired and enlarged, and the house taken down and two small cottages built. The friends were encouraged to this outlay by the offer of a gentleman in the village to advance the money which would be required, security to be given on the property. Since the repairs and buildings have been completed our friend has died, the builder has become insolvent, and it is fully ascertained that no security can be given on the property. The assignees now demand payment of the ballance due to the estate of the builder, and are determined to enforce payment on an individual whom they consider responsible, from his having made the arrangement with the builder, and on one occasion advanced money on the work. The congregation is small, and very poor. They raised about £60 towards the repairs, &c, but can do nothing towards the present debt. It is hoped our religious friends will see in this a case worthy of relief, and requiring their united effort to remove a burden from a brother, who would be seriously injured if compelled to bear it alone.—It was resolved, That the Conference most sincerely sympathizes with the brother who is personally involved in this case, and hopes that the Churches will render to him prompt and liberal assistance.

4. After some deliberation as to how the Conference might be rendered more interesting, it was agreed, That the propriety of extending the privilege of voting in Conference be discussed at the next quarterly meeting.

5. The next Conference to be held at Brook-street Derby, on Tuesday in Easter week. Mr. Hunter to preach in the morning on the subject of religious education.

Mr. Stevenson of Leicester, preached in the morning from Psalm xlviii. 12, 13; and Mr. Owen in the evening, from Rev. v. 11, 12. EDWARD BOTT, *Secretary*.

THE LINCOLNSHIRE CONFERENCE was held at Long Sutton Dec. 23rd, 1841. Brother J. G. Pike, of Derby, who had come over to take part in Mr. Burditt's ordination the day before, preached in the morning on the influences of the Holy Spirit, from 1 Cor. xii. 4—6. The reports from the Churches were on the whole encouraging. about sixty had been added by baptism since the last Conference.

Fenstanton.—It was resolved,— That the committee appointed in the Fenstanton case be requested to continue the oversight of that place, and report to this Conference when they consider it desirable to do so, but not to incur any expense on account of the Home Mission.

That brother Jones be added to the Committee in the Fenstanton case.

That in consequence of the present state of the Home Mission funds this Conference cannot, at present, feel justified in affording any pecuniary assistance to Fenstanton, and therefore did not request Mr. White to return to that place.

Stamford.—It was reported that Mr. Simons had preached ten weeks at Stamford with much acceptance and encouragement, but he had now left. Brethren Jones, W. Wherry, Burditt, and J. C. Pike, were appointed a Committee to arrange supplies for the next three months.

It was agreed that the thanks of this Conference be presented to our esteemed brother J. G. Pike of Derby, for his useful and excellent sermon in the morning.

That the next Conference be held at Sutterton, on Thursday, March 24th, and that brother Yates, of Fleet, be the preacher.

J. C. PIKE, *Secretary*.

NORTH DERBYSHIRE CONFERENCE.— This Conference met at Smalley, Dec. 25, 1841, when Mr. R. Ingham, of Belper, presided. Several Churches sent no reports: from those presented however it appeared, that since the last meeting thirteen had been baptized, and twelve candidates were waiting for baptism.

1. The Church at Ilkeston was received into the Conference.

2. The friends at Kilburn in connexion with the Church at Smalley, applying for assistance towards the erection of a gallery, It was resolved, That they be recommended to raise what they can among themselves, and then, if need be, apply to the Churches.

3. Each Church was recommended to appoint a person to promote the sale of the two prize essays on General Baptist Extension.

4. This Conference recommended every congregation to send a petition to Parliament.

against the present Corn Laws, and brother Peggs was requested to draw up a form to be transmitted to each Church.

5. The subject of experience meetings was referred to the next Conference.

Considering the day, the meeting was well attended. Above one hundred sat down to tea, and in the evening an interesting revival meeting was held, when addresses were delivered by brethren Peggs, Burrows, Wilders, and Ingham.

The next Conference to held at Ilkeston, March 25th, 1842, commonly called Good Friday. JOHN WILDERS, *Secretary*.

RE-OPENING OF THE CHAPEL AT HOSE.

—The General Baptist Meeting House at Hose, in the Vale of Levoir, having been recently enlarged, on Lord's-day, Dec. 26th, and on Monday, the 27th, re-opening services were held. Sermons were preached on Lord's-day by Mr. Dalby, Wesleyan Minister, of Melton Mowbray; that in the afternoon from John iii. 16, and in the evening from Zechariah viii. 12, 13. On Monday Mr. H. Hunter, of Nottingham, preached in the afternoon from Gen. vii. 16, latter clause; and in the evening from Zech. iii. 2, latter clause. Collections were made after each service.

It may be interesting to cast an hasty glance at the providence of God, in the rise and progress of the Redeemer's cause in this village. In the year 1790 a man and his wife, residing in the place, were baptized, and joined the General Baptist Church at Leake. In the following year, the preaching of the Gospel by the General Baptists was first introduced into the village, by Mr. Thurman, the minister of that Church, under the most bitter spirit of persecution, which arose to such a height, that notwithstanding several joined the Church the preaching was suspended for some time, until Mr. Hoe, a native of the place, began to exercise his gifts in prayer and exhortation which again roused the former persecution, (for more particulars thereof see General Baptist History part ii. page 238, 239;) but in spite of all opposition the cause of Christ was carried on, and preaching continued in various dwelling houses, until the year 1818, when a place of worship was erected, the dimensions of which were 24½ feet by 27 feet inside, which continued in the same state until 1840, when vestries were added to it, and in the year 1841, the meeting-house, which for a length of time had been too small comfortably to accommodate the greatly-increased congregations, was enlarged, furnished with a baptistry, the floor boarded, and the seats backed. Its dimensions are now 24½ by 40 feet inside. Here

we may pause, review the past, and truly say, "Hitherto hath the Lord helped us." Little more than fifty years ago there was not a single General Baptist in the place, no other Dissenters, and it is to be feared very few who were savingly acquainted with the way of salvation. Now there are fifty-five persons residing here (out of a population of 415, according to the census of 1841,) who are members of the General Baptist Church at Broughton, Hose, &c. We have also a Sabbath-school containing upwards of fifty children, and the word preached by our highly esteemed minister and his assistants is attended frequently by a considerable majority of the inhabitants of the place. May the recent enlargement be conducive of much good to the cause of Christ here, and may this little one soon become a thousand. The Lord hasten it in his time.

Hose.

T. B.

BAPTISM AT HEPTONSTALL-SLACK.—On Monday Dec. 27, 1841; eighteen persons were baptized at Heptonstall-Slack, in the presence of a large assembly of well-behaved spectators. The candidates went through the ordinance with great calmness and propriety, and were afterwards addressed on their duties and obligations by their pastor. Brother Ayrton, of Derby, concluded the service with prayer. Great interest was excited, and much hallowed enjoyment experienced. May the impressions produced be lasting. Our prospects as a Church are encouraging, our congregations are good, our friends are united and active. A spirit of religious inquiry has been excited, and many are attending our experience meetings whom we hope shortly to admit to the privileges of christian fellowship. May he with whom is the residue of the Spirit, continue to smile upon us, that we may be enriched with all spiritual blessings, and be prepared for those delightful regions where the trees of righteousness shall bloom in immortal fragrance and flourish in unclouded day.

STONEY-STREET BENEVOLENT SOCIETY, NOTTINGHAM.—The annual meeting of the above institution was held on the afternoon of Christmas-day, 1841, on which occasion the Rev. W. Pickering presided; and after the chairman had given a short and comprehensive address, a report of the society was read by the Secretary, from which it appeared that during the past year £65 17s. had been expended in the relief of 173 cases; fifty-three of which, when taken on, were converted; and 120 unconverted; sixteen of whom we have reason to believe the visitors have been instrumental in their conversion. The report also detailed several very interesting cases, and

the whole affording abundant reason for devout gratitude to Almighty God for past success. After the report the meeting was addressed on the following subjects:—

1. By the Rev. J. Ferneyhough, "On the claims which the afflicted poor have upon the sympathy and liberality of a christian public."

2. By Mr. Felkin, "On the tendency which benevolent societies have to alleviate the sorrows, and promote the eternal happiness of the afflicted."

3. By the Rev. H. Hunter, "On the best mode of communicating instruction to the afflicted."

4. By Mr. Alderman Frearson, "On the past success of the operations of the Benevolent Society, as a reason for devout gratitude to Almighty God, and a motive for increased zeal and liberality."

During the service several of the celebrated pieces composed by Hayden and Handel, were introduced by Stoney-street choir, aided by the "Union Choral Society," which gave universal satisfaction, the singing being conducted in a most able manner. The attendance was very good, the spacious chapel being well filled. After the public meeting about 200 individuals sat down to tea in the School-rooms adjoining: and on Lord's-day, Dec. 26th, a sermon was preached in the Stoney-street chapel, by the Rev. W. Pickering, for the same object. On each occasion collections were made in aid of the funds of the above institution.

C. L.

INCREASE OF INDEPENDENCY.—From "The Congregational Magazine" we learn, that the number of Independent chapels in Great Britain has more than doubled since 1812. At that date there were 1021, and in 1841, there were 2449. The following are the numbers:—England, 1853; Wales, 463; Scotland, 103; Ireland, 24; Channel

Isles, 6. The list shows that the number of settled pastors is 1240.

We may just add as to our own small section of the Baptist Denomination, that in 1812 we had thirty-five Churches, and about fifty chapels, with 5,746 members; and in 1841, 120 Churches, 207 chapels, and 15,667 members. Making an increase of eighty-five Churches, 157 chapels; and nearly 10,000 members. Many of our chapels are new and spacious; and we instruct 18,600 Sabbath-scholars. We have no doubt that a similar or larger increase has taken place in the other and more numerous section of the Baptists. The remarks of the Editor of the Congregationalist, may therefore be applied to the Baptist Denomination as well as to theirs; the order of Church government being essentially the same in both cases. "The increase since 1812 is extraordinary, and ought for ever to silence those who continually urge that our system is incapable of extension, and possesses no power to overtake the wants of the uninstructed."

JUVENILE MISSIONARY SOCIETY.—A tea-meeting was held in connexion with the newly-formed Sabbath-school Missionary Society in the Friar-lane school, Leicester, on Dec. 25th 1841. After tea a very interesting meeting was held. The Rev. S. Wigg, President of the Society, in the chair. Suitable and affecting addresses were delivered by the President, Mr. Lewitt, (missionary student) and several teachers and friends of the school. Although the tickets for tea where only charged six pence each, nearly £1 was realized. The subscriptions of the children have hitherto equalled the most sanguine expectations. May the time not be very far distant when similar societies may be found in every Sabbath-school in our Connexion. S. H. W.

DEATHS.

Died at Gedney, on the 7th July, 1841, Henry Green, many years a member of the General Baptist Church at Fleet.

At Holbeach lately, John Harpham, also for many years a member of the General Baptist Church at Fleet.

At Long Sutton, lately, John West, formerly united to the General Baptist Church at Fleet, from which he was separated, but it is hoped his end was peace.

At Long Sutton, on the 11th September, Sarah Wiles, a member of the General Baptist Church in that place.

At Long Sutton, on the 3rd of December, aged 66, after a very protracted affliction, Joseph Rouse, late of Gedney Drove End, for about thirty years a regular attendant at the General Baptist chapel Fleet. Though not a member, he has manifested his attachment to the cause of Christ by a legacy of £25 to the General Baptist Church at Fleet, and a like sum to the General Baptist Foreign Mission.

At Holbeach, on the 18th December, 1841,

Sarah Parnell, a young disciple in the Church at Fleet, who was removed in the prime of life by consumption.

At Long Sutton, on the 12th January, 1842, after a brief but painful affliction, John Stanger, Esq., late of Tyd St. Mary, aged 74. He was a grandson of the once celebrated Dr. Stanger, of Haningworth, a zealous General Baptist of the eighteenth century, who was minister for some time at Morcot. He was a regular attendant upon the ministry of the late Rev. T. Rogers, at Long Sutton, during the whole period of his labours, and towards whom he manifested the sincerity of his attachment, by a *private*, annual donation, which was enhanced in value by the delicacy and kindness of feeling with which it was bestowed.

Here is a practical illustration that death is no respecter of persons. The young and the old, the rich and poor, alike yield to his relentless sway. How necessary we all should prepare. Still it is as it was, each one thinks others mortal, but himself immortal.

POETRY.

CHERRY HALL.

IN the West Riding of Yorkshire, between two and three miles from Heptonstall Slack, stands a little cottage denominated "Cherry Hall." The house is very lonely, on the borders of a bleak and barren moor. Here live a poor, but pious couple, who like Zacharias and Elizabeth, are walking in the commandments and ordinances of the Lord. Their house is the frequent resort of many christian friends, who have often been refreshed and edified by the meetings held in this retired and secluded spot. The following lines were sung at one of these meetings, and are expressive of the pleasures of the truly pious, who though poor in this world, are rich in immortal treasures, the heirs of an unchanging inheritance, and the destined possessors of unfading crowns. Allied to Angels and to God, a kind Providence preserves them, ministering spirits attend them, and to them "the promises are yea and amen in Christ Jesus." What a mercy it is, that in such a spot as this, "the inhabitants of the rock can sing, and are encouraged to shout from the tops of the mountains!" And what a happy time will that be, when from the rising of the sun, even to the going down of the same, the Lord's name shall be great amongst the Gentiles, and in every place incense and a pure offering shall be offered unto his name.

Now we meet to praise and pray,
Happy meeting, happy day;
Jesus comes to meet us here,
Let us banish every fear.

Come dear friends with heart and voice,
In the Saviour now rejoice,
Rise from earthly trifles, rise,
Let us seek immortal joys.

Worldlings may esteem us poor,
Call us wretched and obscure,
But they know not heavenly bliss;
Christ is ours and we are his.

Though our cottage may be poor,
Skirted by the barren moor,
Yet our Saviour's with us here,
Jesus tells us not to fear.

We have been in Jordan's stream,
Let the Saviour be our theme;

Soon we meet on Canaan's shore,
Meet to separate no more.

PRIDE.

I SAW a vessel leave the shore,
A fairy, lightsome thing,—
And 'midst her passengers she bore
A peasant and a king.

She proudly leaped across the deep,—
That fragile bark and light,—
Like some bright vision in our sleep,
Or meteor of the night.

On came a storm—the treacherous sea
Arose in wrathful might;
And that proud vessel—where is she?
All vanished from the sight!

She lies far down, beneath the wave,
A wreck'd, unsightly thing;
While on the shore the waters lave
The peasant and the king.

Some kindly hand with pious care
Their funeral rites perform;
But who shall now with truth declare
Of those two lifeless forms,

Which is the king whose word was law,
Which all who heard obeyed,
Whose beck has set a world at war,
And towns in ruins laid?

And which the humble child of clay,
Who, in some lowly cot,
Lived on his scanty, hard-earned pay,
Nor wished a happier lot?

We may not tell—for death has made
No proud distinction here;
Within one common grave they're laid,
And equal they appear.

Apply this lesson, sons of pride,
And check your haughty breath,
For peer and peasant, side by side,
Must sleep the sleep of death!

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

ESTABLISHMENT OF A STATION AT CALCUTTA.

THE following correspondence furnishes some information of the circumstances which have led to this enlargement of the Society's operations. The arrangements mentioned in Mr. Sutton's second letter, are not to be considered as definitely fixed, as probably in various respects there may be considerable alterations of plans first suggested. One part of the plan, as adopted by the Committee, is the removal of Mr. Brooks from Midnapore to Calcutta; and his station, of course, will have to be occupied by another missionary.

Cuttack, Aug. 10th, 1841.

My beloved brother,—In my last I spoke of our hopes and prospects in connexion with our labours at Cuttack, and of what we expected to do when our long looked for reinforcement arrived. But now I have to present another view of things, that materially affects us in all respects. In order to put you in possession of the whole case I have simply to premise, that when in Calcutta two years ago, I became acquainted with a pious, active gentleman in the civil service, named J. W. A.— He was much interested in the Oriya bearers, and a great number of other Oriyas in Calcutta, which P. and I concluded could not be less than 20,000. He was anxious for us to spare two or three of our native preachers to be placed in Calcutta at his expense. These we had not to spare; but I proposed his sending a few promising young men from Calcutta to us, and we would train them up as Oriya preachers, and then return them to Calcutta. This plan, however, for some reason was not adopted. He is on the Committee of the Bible Society, and knows all my negotiations about the Oriya Bible, and since the translation has been assigned to me, he appears to have revolved the matter again in his mind, and the following letter is the result:—

"To the Rev. A. Sutton.

"Calcutta, July 8th, 1841.

"My dear Sir,—I have for some time past had it in intention of writing to you on a subject on which I once had some conversation with you, but have been much occupied of late. The subject is that of an Oriya mission in Calcutta. You are yourself aware of the great number of Oriyas, either permanently or temporarily resident in Calcutta; and of their mode of living here, in colonies, or communities, apart from the Bengallees, whereby the customs and language of their native province are preserved amongst them. This habit of so living would give great facilities to missionaries labouring amongst these people. Being thus gathered together in communities, congregations would be easily found. I have no idea of the number of Oriyas in Calcutta, but imagine it must be of large amount—so large as to be quite a sufficient warrant for the establishment of a mission on their account.

"I come then to the point. I am willing (as long as the Lord continues me as his steward) to undertake the expense of such a mission, and furnish the means that may be required for the support of the establishment, if only you will furnish the labourers. In the conversation above alluded to, I think you stated, that as the state of your health prevented you from itinerating so much as in former days, you had some thoughts of fixing yourself in Calcutta, and undertaking a mission amongst the Oriyas. Since that time you have undertaken the translation of the Old Testament on account of the Bible Society. It might at present then be the more expedient and convenient for you, under these circumstances, to be fixed at Calcutta; and while carrying on the translations, superintend the Oriya mission. If such be the case, or if any other member of your missionary body be deputed to this work, I shall be ready (as I said before) to undertake the supply of his salary, and all the other expenses of the mission. But should you not be able to spare one of your body as superintendent, you may be able perhaps to spare three or four steady catechists with whom to make a commencement. Not less than three, I think should be sent. I am pressed for time, and cannot write so fully as I would desire. Trusting, nevertheless, that I have been sufficiently explicit, and that after a prayerful consideration of the subject I may hope for a favourable reply,

"I remain, my dear Sir, with christian regards,

"Very truly yours,"

"P. S. Do not reply until you and your brethren have fully considered the matter, and brought it frequently before the throne of grace. Our Counsellor will not refuse his aid."

On receiving this letter Mrs. S. and I had no feeling that it was a call for us. Our language was, "The bounds of our habitation are fixed." Still the matter deserved consideration, and we hoped one of our body might be found to go. I therefore at once laid it before brother Lacey. I thought he seemed reserved, if not uninterested, about the business; but by Mrs. Lacey referring to it once or twice, I found it was on their minds, and I had some hope he might feel disposed to go, though I hardly knew which of us could be best spared. Meantime, I sent a copy of Mr. A.'s letter to Stubbins, and hinted my views about Lacey. At the same time, as I was writing to brother T. in Calcutta, I said in a postscript, "What do you say to our coming and setting up a General Baptist Mission in Calcutta?" The same postman brought in their answers from North and South. T. replied in brief to my inquiry, "Yes: come yourself, we shall be glad of your company." I mention this to show they are not averse to such a measure. The following is a copy of Stubbins' letter:—

"My beloved brother Sutton,—I received your affectionate note this morning, and as I feel sure you, as well as every person connected with the mission, must be deeply interested in its contents, I hasten to offer some remarks which have occurred to me on the subject, and can only regret that I am not with you that we might freely canvass it over together.

"I have long felt that the establishment of a suitable missionary in Calcutta would be an important era in our mission, and fraught with the most beneficial results, even if direct missionary labour among the heathen were left entirely out of the question, as it would secure to our mission and missionaries many facilities which they do not, nor cannot, now enjoy. It would also stamp an importance on our mission in the estimation of the public, and we should secure our share of interest in the liberality of a large and generous christian community: an important desideratum while our funds at home are so low. But hitherto it never appeared to me that the way was open for such a step, either as it respected means, or men; and on that account I have always opposed the measure, or any thing bordering on it, whenever it has been proposed. But now I feel my difficulties, at least with reference to the former, if not, indeed, to the latter also, entirely removed by the apparently direct interposition of divine providence in providing a friend who comes forward so liberally, with all the means in his hand, beseeching us to accept them; and I cannot but think it would be closing our eyes to the leadings of our Divine Master, were we to trifle or parley with so generous an invitation and offer. I think, too, there has been a provision of men, in your having obtained the translatorship of the S. S., and another person having been sent out to take charge of the printing department. By this you will perceive I fix upon you to reside in Calcutta. I do so from a variety of considerations, some of which it might not be prudent for me to mention here, but which, nevertheless, weigh powerfully with me. I may however say, that your present engagements of translation, &c., are of such a nature that you could accomplish them as well there as at Cuttack; and not only so, but you will doubtless frequently require assistance which you could only obtain in Calcutta, and of course to considerable advantage on the spot. It might be an easy matter for you, in connexion with your literary engagements, to superintend native missionaries; and as their work would be chiefly confined to Calcutta, you would have numerous opportunities of labouring yourself amongst the people, that thus all the ends of Mr. A. would be answered without any draw being made on our limited number of missionaries now in Orissa, for I am supposing you to be equally, indeed more useful in Calcutta. In my opinion, brother Lacey's going is impracticable, and altogether out of the question. It is impossible, unless compelled, for him to quit his present important sphere of labour in Cuttack and the surrounding neighbourhood. There is no person at present who could command anything like his influence amongst the people generally, but amongst the native christians in particular; besides which, the christians at Khunditta, &c., do and will demand an attention which you, with your other engagements, in connexion with the distance, would be unable to render.

But it will perhaps be said, if you are to remove to Calcutta you would require to have the press there, even after the printer arrives, to correct the proofs, &c. Be it so. I am doubtful if it would not, all things considered, be a great advantage in every way to have the press there, under such circumstances, as all the work could be as efficiently done, and every thing in the printing department be obtained to great advantage, and save many expensive and not less troublesome journies from Cuttack, and frequently much inconvenience for want of paper, ink, type, and a thousand other things of which you

know better than I. But you will say, What is to become of our large and flourishing asylum? Probably brother and sister Lacey might take charge of that, at least for a time; or Mr. Grant should be stationed at Cuttack, when he could take charge of it, and another missionary, if it were thought desirable, be sent out for Khunditta. But as a considerable time must necessarily elapse before the adoption of such a measure, should it even meet with your approbation, it might be easy in the mean time to make arrangements about the school.

"You say, and I think very properly, that at least the matter should be sent home for the consideration of the Committee. But in an affair of such importance, I would suggest if it might not be well for you first to go up to Calcutta, and make personally such arrangements with Mr. A. as you think best, as of course, before sanctioning such a measure, the Committee would like to have the clearest understanding, and feel themselves standing on safest ground, respecting not only the establishment, but the perpetuity of the mission there."

I then sent Stubbins' letter to Lacey, asking him to give me his opinion of Mr. A's. letter, as I wished to send the whole matter home to the Committee. Lacey's reply was as follows:—

"Dear brother Sutton,—After earnest prayer, and deliberate thought upon the subject of your note, I give you my opinion:—

"1st., Can an offer made by that of Mr. A. be entertained at all? If we are engaged in direct communication with the people, in making known the Gospel through the medium of their own language, I think it *cannot*. It is preposterous to suppose that any of us should see it right to give up the appointment of providence in a way in which our usefulness may certainly be calculated upon, for the mere consideration of some pecuniary allowance, or to save the funds of the Society somewhat.

"2nd., Is the usefulness of any of us so equivocal among the people of Orissa, as to render our removal of little or no consequence to their evangelization and salvation; while at the same time we possess those qualifications which would render us useful in the new situation proposed to be assumed? Should there be one such in our body, I should say *he* might remove. But would either of our brethren of whom we have conversed (supposing they were willing) possess the kind of talent requisite to occupy the proposed station? I think not; and therefore they should not go.

"3rd., Are the engagements of any one of us of such a character, as that they may either be transferred to others, or conducted in Calcutta as well as in Cuttack, while at the same time he is qualified in every other respect to fill the new situation proposed to be occupied? If such a man exists, he seems to me to be the only person who ought to move.

"Guided by these simple rules, you will be brought to fix upon yourself.

"The very efficient school you superintend could be conducted by Grant, with some assistance from us, till he and his wife became able to manage it with efficiency. The printing concern could be conducted by you in Calcutta as efficiently as in Orissa, and in some respects with greater advantage, though there would be some disadvantages. Into your other labours of preaching, Grant would glide as he became able. The versatility of your talents points to you alone, of all our body, as the person qualified for the undertaking, in English preaching, agency, superintendence of Oriya evangelists, &c.; and if one of us must go, you are the only person who can be released, and at the same time, the only person able to answer the end of such a removal.

"In making these remarks, I speak apart from all feeling of every description. It would, however, be matter of no ordinary grief to part with you—you with whom I have laboured all my missionary life; and if I spoke the dictates of my feelings I should say, 'Stay; and let us finish our life and labours together, and here,' not to mention, that an experience, ripened by many years of labour under similarity of circumstances, is an advantage highly to be prized, because, alas! in this land of affliction and death not easily or often obtained.

Yours affectionately,

"C. LACEY."

This answer arrived on Saturday, and occasioned us much anxiety, for until late on Friday night, when Stubbins' note arrived, we had no idea of the question returning to us. I spent most of the Sabbath in exercises relating especially to this matter. In addressing our interesting group of children in the morning lecture, the thought of leaving them was inexpressibly painful. Indeed, I had a strong feeling of aversion to consider it possible it might be our duty to go, though there have been other occasions in which we should have received such a question with very different feelings. At length, how-

ever, when the whole matter was looked at, beginning with the various calls I have had to that city, the nature of the influence I have acquired with distant societies in England and America, my own habits and talents, as far as I could judge of them myself, the prospect of usefulness there on a larger scale than where I am now, and the hope of promoting the permanent and general interests of our mission, we could not but think there was the hand of providence beckoning us to Calcutta. I therefore wrote again to Lacey, stating that we could not wholly relinquish the matter, and our reasons for thinking at all of the possibility of a removal, and suggesting various difficulties and measures arising out of it. I copy sufficient of his reply to show his sentiments on the subject:—

“Should you become fully convinced of its being your duty to remove to Calcutta, we should, we could, feel no hesitation in occupying one of your houses for the purpose of managing the schools, either finally, in part, or till Grants’ are able to relieve us; and even then I should like permanently to fix down, as to residence, somewhere in that neighbourhood.

“From the resolution passed in our Committee respecting your residence in Calcutta on a former occasion, I do not anticipate any objection to your doing so now; and especially if, in the course of a few years, Brooks should be able to conduct the press independent of your superintendence in Cuttack.”

After the receipt of the above, I wrote in reply to Mr. A., stating, that while desirous of accepting his generous offer, we had some difficulties to meet before we could finally decide; and asking his opinion about the necessity of a preliminary visit, and also about guaranteeing to us his proffered aid for a time, say three or four years, that in case of any of those vicissitudes occurring to which India is so peculiarly exposed, we might not be obliged to abandon our undertaking before we could be established in it. Thus the matter rests. I am hourly expecting his reply, but dare not wait any longer lest I should be too late for this overland dispatch.

A few brief items of intelligence is all I have time and space to add.

1. Of the three girls mentioned in my last as candidates, two, viz., Debika and Nilu, have been baptized; the former is, I think, a protégé of Miss Stanger, the latter Miss Ibbotson. Cana stands over for further consideration.

2. The other evening, while sitting in my study, I was much gratified by seeing six of our boys making their appearance to talk about their souls. Our lectures to these have been of late much blessed, as well as other means. It is too early to say more of these six at present.

3. Two others were baptized with the girls. One a former scholar in our English boys school, son of Mr. Reynell. The other is a native from the heathen.

4. I have just finished my first volume of the dictionary, viz., English and Oriya, and will send you copies first opportunity. Genesis to Exodus xx. is also complete for the Calcutta Bible Society; and I am now about the Psalms.

Yours, A. SUTTON.

To be concluded in our next.

LETTER FROM MR. GRANT TO MR. PIKE.

The Pekin at Sea, Oct. 20th, 1841.

MY VERY DEAR SIR,—Knowing you are anxious to hear from us as early as possible, it is my desire to embrace the very first opportunity. I have written before, hoping to be able to send, but have been disappointed; but in a few days (God willing) we expect to put in at Madras, as we are little more than 500 miles from that place.

The first Sabbath we were on board, on account of contrary winds, we anchored in Tor Bay at five p.m., where we continued till the following Thursday, when the wind turned in our favour, and bore us forward for some time about nine miles an hour. We soon came within sight of the Strait Point, and towards evening I stood at the stern of the ship to take my last farewell of happy,

happy England! The land of my birth! my friends! and my much-loved home! This at first seemed hard; but when I thought of the object I had in view, of the millions in distant India perishing for lack of knowledge, and of that precious Saviour who laid down his life for me, it no longer was a source of grief, but of joy.

While at anchor in Tor Bay we all recovered from sea sickness, and hoped we should not suffer from that source again; but no sooner was the ship in motion than sickness returned, and we suffered more severely than ever; and I perhaps suffered more than any one, for I was confined to my bed three or four days almost in a state of helplessness.

In my last I told you there was a missionary on board by the name of Morrison, this was a mistake. There is a gentleman

by that name, but he is not a missionary. There is, however, beside Mr. Paine, the missionary printer, the Rev. Mr. Budden, of the London Missionary Society. They are very kind indeed, and we are happy and united together. The first Lord's-day we were on board we had no service. It was to me a day of sickness and confusion. The reason why there was no service, was because all the crew were necessarily engaged, and most of the passengers were sick.

The following Tuesday I had a long conversation with the captain upon religion, and the importance of having service on the Lord's-day; and was happy to find him very favourably disposed. He told me "Pike's Persuasives to Early Piety," and "Doddridge's Rise and Progress," first led him to think seriously about his soul, and these books were given him by two of his sisters, with the strict charge that he would read no other on board. Of course the Bible was included. He highly values these two books.

In reference to service on the Sabbath he said, "Of course that must be attended to," and requested me and Mr. Budden to read the Church prayers, as he said "He was a Churchman, but not a bigot." I said I would much rather he would read the prayers, as I was not at all acquainted with them; besides, there were some parts of them I considered unscriptural. He said he would give me any information that was necessary, and those parts I thought unscriptural I might throw overboard. I then urged, as another argument in favour of his reading them, the influence it would be likely to have on the minds of the passengers and crew. He said he thought differently, and would much rather I and Mr. Budden would read them, as we were the only clergymen, as he styled us, on board; and, after reading the prayers, we might preach a sermon. He also said he should like service in the evening, and we might conduct that as we pleased. Under these circumstances, therefore, I and Mr. Budden agreed to attend to the services; pleased to have the opportunity of preaching the Gospel of Christ on the wide ocean, hoping that, by the blessing of God, it might lead some to him who died for all. The next Sabbath we assembled at ten p.m., and I and Mr. Budden being unwell, Mr. Paine read prayers, and preached from Romans i. 16. This service, and the one in the evening, are taken alternately by Mr. Budden and myself, Mr. Paine officiating in the morning as clerk. Besides the service on the Sabbath we have family worship in Mr. Paine's cabin every morning, which is open to any who like to come. The captain also proposed that we

should have service every evening in the steerage, (this service, the greater part of the voyage, has been in the cuddy,) which would be more public than in the cabin. At this service a hymn is sung, a portion of Scripture read, and a prayer offered to the Great God. Both the services on the Lord's-day, and that in the evenings during the week, are always attended by the captain, passengers, and doctor, sometimes the steward, and generally some of the sailors and cuddy servants. The number of passengers on board, including the missionaries, is about twenty. The captain, passengers, and officers are all exceedingly kind. We think the most favourably of the captain. He appears to take a delight in conversing on religious subjects. I am truly thankful we came with him. I think, though I would not boast, perhaps the Lord has heard my prayers in this respect, for years before I knew that I should be engaged as a missionary, I prayed that if it were the Lord's will that it should be so, that he would favour me with a captain at least favourably disposed to religion, and this is the case. The number of souls on board is sixty-six, most of whom are moral. I and Mr. Budden go among the sailors as often as we can. We have not so many opportunities of getting among them as I expected. By some we are kindly received, but others hear us reluctantly. Once, when I went down in the hole to them, a place so dark that I could not see them all, I began to talk to them about religion, when one of them who was eating spoke rather rudely to me. I then directed my remarks to him, after which he and the others were very attentive. I gave them a few tracts and prayed with them, and when I was coming away they thanked me for my visit. We have no indications of any good being done at present; but we would not let this act as a discouragement, but rather stimulate us to increased exertion. We would attend to the advice of the wise man where he says, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. xi. 6. I met with one of the sailors who had no book of any description; I gave him, as he was young, one of your "Persuasives." Mr. Paine told me the other day that his wife's father gave a young English gentleman in India your "Divine Origin of Christianity," which was blessed to his conversion.

Besides my other studies I have been engaged in reading Campbell's "Travels in South Africa," W. Campbell's "British India," Ward's "History of the Hindoos,"

Wilson's "Exposure of the Hindoo Religion," Archbishop Usher's "Body of Divinity," Bishop Butler's "Analogy of Religion," Charnock on the "Existence and Attributes of God," and the "Lives of Eminent Missionaries," the gift of my dear friend, Mr. W—, of D—.

The morning after I wrote the above we were greatly alarmed by the awful cry, "A man overboard." Upon inquiry it was found to be Mr. Robbins, our midshipman. He was on the poop, leaning over to wash a part of the ship that projects out a little at the starboard quarter, called the "quarter gallery," and slipped over. Fortunately we were not under much weigh at the time, and the man that was steering saw him fall over, and directly put the helm hard a port to impede the progress of the ship. A boat was lowered, and they rowed after him as fast as possible, and soon we had the pleasure to see him taken into the boat. I had a little conversation with him upon the wonderful deliverance God had wrought out for him, and told him how important it was that he should view it as a call from God to seek the salvation of his soul. I also lent him your "Early Religion" to read, which I pray may be blessed to his immortal spirit.

My health, with the exception of a little sea-sickness at the beginning of the voyage, has been very good indeed, notwithstanding the cold and extremely hot climates we have passed through. But I am sorry to say Mrs. Grant's health has been very indifferent all the voyage. Her sea-sickness very protracted, and as soon as she had recovered from that, by the rolling of the ship she was thrown off the sofa, which occasioned a pain in her left side, and brought on a very serious illness, but I hope now she has quite recovered.

The nearer I approach to India the more ardently I desire to spend and be spent for the good of its benighted inhabitants. I love the idea of being a missionary more than ever. O that I may be long spared to perform the arduous duties of a missionary with all diligence looking up to heaven for the blessing of God. We often talk about you and dear friends at D., and pray for you, and it affords us great pleasure to know that you pray for us. I thought about you at the time of the association, about the Bazaar, &c. I hope the expectations of Miss P., and Miss M. A. P., and the other ladies on the Committee have been more than realised: for I am sure their conduct in reference to the Bazaar has been praiseworthy. I long to see the various publications, and to receive letters from you, that I may know about the Bazaar, and how you are getting on with

your new chapel. I do most sincerely hope and pray that this noble enterprise may more than answer your most sanguine expectations. I feel I should be guilty of the greatest ingratitude were I to finish this without expressing my sincere thanks to you, Mrs. P., and family, for your extreme kindness to me while resident with you. Mr. and Mrs. Brooks are well. Mrs. Grant unites with me in kind regards to yourself, Mrs. P. and family, and all dear friends at Derby. Farewell.

Most affectionately yours,
T. GRANT.

P. S. October 31, Lord's day morning. We anchored near Madras last night about twelve. Yesterday morning, about seven, land was announced by the Captain. You may judge how we felt when we heard this, for it is now more than nineteen weeks since we embarked, and eighteen since we took our last view of happy England; since which time we have seen no land, except Palma, one of the Cape de Verd islands, which only appeared like a dense cloud rising very high above the sea, and Amsterdam, a little rocky island, about 37° 37" south lat., and 77° east lon. Mr. and Mrs. Paine are going to leave us this morning, for which I am sorry. We have enjoyed their company very much, and Mrs. Paine has been extremely kind to Mrs. Grant during her illness.

EXTRACT FROM A LETTER OF
MR. BROOKS.

Midnapore, Nov. 15th, 1841.

It is probable that by the time you receive this I may have changed my place of residence for a season, if not permanently. It has been considered on many accounts desirable to establish an Orissa Mission in Calcutta for the benefit of the thousands of Oriya people there. I have been recommended to accompany Brother Sutton by the Conference held at Cuttack. This step, I trust, will not lead to the final desertion of Midnapore, as the efforts already spent upon its inhabitants may, in that case, fall to the ground: but, of course, this is a matter for future adjustment. I have under my care two very interesting boys, one about nine the other thirteen years of age. The former, I learned with great pleasure a few days since, is in the habit of retiring, when he can find an opportunity, to pray. I asked how and for what he prayed? The reply was, that he confessed to his Heavenly Father that he was a sinner, and deserved to die for his sins; that if it should please God to punish him with death he could not

complain, but entreated that in mercy he might be spared, and his heart made clean. I could not but rejoice over such a circumstance. These boys come to me daily for instruction; in the morning with their mother, who has not been baptized, and their father, who has. They join with us in family worship, and I trust they are none of them far from the kingdom of God. A few days ago I felt a conviction on my mind that the visit I intended to pay in the afternoon to the Bazaar would be attended with good. I sent for the native preacher and told him we must both ask for the blessing of God upon our labours in the approaching season. We knelt together and poured out our hearts to God, and felt in return the love of the Saviour shed abroad. I feel the better for that moment still. I was able with some warmth to speak to the people on the blessings of the atonement, and urged them to seek forgiveness of God only through Jesus, the true incarnation. I was much moved while speaking, almost to tears, and a Brahmin, to whose questions I had replied, turned away to conceal his emotion. I heard him say what he had heard was very good. He professes to be a Deist. A young man came to me some time ago to whom I gave a copy of the New Testament. He asked me if I thought all who professed the Christian religion would be saved. I told him that none but those who were Christians at heart and in practice ought to be considered Christians at all. He then asked why I considered good Hindoos did not stand on the same grounds of salvability. I told him I considered there were no good Hindoos, there could not be any: their shastras were impure, their gods' incarnations of all evil passions, and that it would be impossible for a man to be a Hindoo and to be a good man at the same time. He replied, God would forgive their sins if they prayed to him in sincerity, and refrained from the commission of those sins for the future. I asked whether any magistrate or judge would remit punishment on such terms. His reply was, Certainly not. Then I asked how he could expect the Almighty, who was so much more holy than man, and who *hated* sin, to forgive men because they appeared sorry for what they had done. He then frankly told me that he saw no hope but in a propitiation. A few days previous a religious teacher came to see me, and told me he had given up all idol worship for some time, and that he teaches his disciples the folly of it. This was the result of Christian instruction. I have heard a great deal of this man, and have some hope of him. A few days only since he came to the native preacher's house,

and said his heart so clung to him (the native preacher) that he was determined to live with him, and last Saturday he insisted upon the preacher's smoking from his pipe. He has, therefore, in fact, lost caste, as they will never touch a pipe that has been either used or even taken up by a person of inferior caste. But this man said he did not care what was the consequence; he had made up his mind. What will be the result I cannot tell. He is a fine looking man, and very intelligent. May the Lord open his heart to receive the truth in the love of it. Sometimes in the Bazaar we are disturbed with foolish questions. The other day a Brahmin came, and without waiting to hear what was being said, asked a number of very ridiculous questions. Another Brahmin, who was anxious for the service to proceed, laid hold of him by the shoulders and pushed him out of the crowd, telling him to go along, as he was only a fool not to be replied to. The man did as he was bidden, and disturbed us no more. Yesterday, however, he came again, but I reminded him of the previous day's treatment, and he behaved quietly. I am often reminded of the passage in Micah, "Wherewith shall I come before the Lord, and bow myself before the High God?" The Hindoo tries almost everything except sincerity and truth. A few days ago there was a man in the Bazaar who obtained some portion of our Scripture, and instead of reading it, wrapped it up very carefully in several folds of cloth, and actually bowed down to it, as though the mere paper could do something for him. Another wrapped several tracts in cloth, and carried them about with him, and a man happening to touch them with his foot as they were lying beside the owner, he was compelled to bow his head to the ground as an expression of humility for the indignity he had offered the sacred book. Thus finding no benefit from the worship of their own idols they are setting up others. The impression is fast gaining ground that Hindooism must fall. The sacred Ganges, according to the Hindoo shastras, is to lose its sacredness in about sixty years, and no one is to do homage to it after that period. In part it is to be dried up. Another practice hitherto adopted is about to be set aside, that of not allowing the *widow* to marry. An intelligent native gentleman has offered a present of ten thousand rupees to any young Hindoo who would marry a widow, and one has come forward and declared his love, and all parties, it seems, are anxious for the ceremony of marriage. Both the widow and the swain are respectably connected. In a short time you will bear of one of the most influential Hindoos in

Calcutta arriving in London. His passage is taken, and of course he must lose caste by eating anything that is cooked on board ship. When will the mighty fabric of Hindooism, composed of materials of which hell itself is constructed, be brought to the ground.

ABOLITION OF SUTTEES.

In the Tributary and Allied States in India.

We have much pleasure in inserting the following letter, forwarded to us by our friend, Mr. Peggs.

19, Marina, St. Leonards, on Sea.
January 13th, 1842.

My dear Friend,—Yours has followed me here as an invalid. I have little or nothing new; but you perhaps saw that my friend, Mr. Marriott, made a motion for me at the last Court, which I sent him, resolving in the Court of Proprietors, that the Court of Directors should recommend their Foreign Government to advise the Rajahs not under the company's control, (the Nizam) to abolish Suttees in their provinces, as the company itself has done; and to my utter astonishment, this was carried without opposition or discussion. Doubtless God is in all this; for in all other respects the company fights every inch of ground, and still continues the nefarious payment of 6000*l.* per annum to Juggernaut, without the slightest justification or necessity! You ought to get some strong letters from the spot, to negative the allegation of our being bound by any compact, or pledge, which is the notion here; and which (though I know it to be a lie of the great liar from the beginning) it is most difficult to rebut, as it is always difficult to prove a negative. I am now most likely laid up for good. I use the phrase in all its senses, for my heavenly Father means me no ill, and can raise up fitter instruments. Still I am ready yet, if it be his good pleasure. My lungs are greatly injured, but he can restore them if need be. It is of no use to attempt any channel for subscriptions for India except in some mercantile cause, I have been refused before.

Ever yours,
J. POYNDER.

FORM OF PETITION TO THE QUEEN, RESPECTING THE TEMPLE OF JUGGERNAUT.

We hope a number of our Churches will cheerfully acquiesce in the suggestion of J. Poynder, Esq., Secretary of Bridewell Hospital, London, as expressed in the December Observer. He has engaged to present the petitions to the Queen, and to the Court of Proprietors.

The humble Petition of the undersigned, being members of the General Baptist Congregation of —, in the county of —.

To her most gracious Majesty, the Queen.

MADAM.—Permit us as a section of the Baptist Churches, in Great Britain especially identified with the Mission, in the province of Orissa, (the site of the far-famed temple of the idol Juggernaut) to lay before your majesty the following statements respecting the continued support of the sanguinary idolatry of this idol by the British authorities in India.

The province of Orissa was subjugated by the British arms in 1803, during the enlightened administration of the venerable Marquis Wellesley; but the anomalous connexion of a Christian Government with the polluted shrine of Juggernaut, did not commence till that Nobleman relinquished the Government in 1806. From that period until a very recent date, a tax was levied upon the poor wretched pilgrims, a premium awarded to the pilgrim hunters, and 50,000 rupees per annum were given to support the temple.

As your petitioners have felt very great satisfaction in the repeal of the pilgrim-tax at Juggernaut's temple, and various other places in India, affording a pledge of the entire separation of the British Government from the degraded superstitions of India, so long the object of intense solicitude to myriads in Britain and India. A very recent letter from a missionary in Orissa states:—"The support of the Government which was awarded to the Idol Juggernaut, having been withdrawn from the collection of the pilgrim-tax, it was understood that when the tax was abolished that support would cease. But while the tax has been abolished the sum of 35,000 rupees, and a sum of 1000 rupees to provide cloth for the idols' cars, have been devoted in perpetuity; a sum amply sufficient to support the idol in all its influence and glory."

Your petitioners understand that this sum is given in lieu of the proceeds of the endowed land of the idol, which are in the hands of the British authorities. It is humbly conceived that the self-evident duty of a christian Government is to withdraw all connexion with this, and every shrine of superstition, and thus deliver our beloved country from the awful responsibility of obstructing the progress of our common christianity among the teeming millions of our fellow subjects in British India.

Humbly praying that your Majesty would give direction for the proper adjustment of this important question, we beg to subscribe ourselves,

Your Majesty's
Most humble and devoted servants

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 39.]

MARCH, 1842.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH GOADBY, OF
ASHBY-DE-LA-ZOUCH.

“The memory of the just is blessed.”

THE worthy subject of this notice was born at Market Bosworth, Leicestershire, Aug. 16, 1774. His fathers, for three generations, resided in the same place, and they, as well as several remoter ancestors, who lived at Hinckley, apparently bore the same name. His mother's maiden name was Underwood. She died when he was about four years of age. Mr. Goadby left behind him a manuscript, headed “Recollections,” in which are thrown together, as they occurred to him in old age, many of the incidents of his early life, conversion, &c. From this document it appears that his ancestors, “as far back probably as the time of the Reformation,” were strongly attached to the Church of England, and that he had heard his great grandfather spoken of as a person who “had a great knowledge of the Holy Scriptures.”

During the important period of childhood and youth, he was exposed to much sorrow and neglect. His own mother being dead, a step mother, possessing many of the most unhappy attributes, and an old clergyman, a singularly rough and profane person, were almost perpetual tormentors of the elder children, so that his two sisters were soon driven away, and he never knew the sweets and security of home. His father was a mild and benevolent person, apparently devoid of real piety, though he manifested a “great reverence for the name of God, and for the Holy Scriptures, as well as a regard to the Lord's-day.” He was, however, too fond of company and the public house, and he afforded but a slender protection to his elder children. To his latest days the subject of this memoir would refer with great feeling to the sorrows, cruelties, and neglects of which he was the unpitied victim in early life.

“I recollect when a little boy,” he says, “being the subject of many divine impressions. I often used to think on death and eternity, and felt much concerned when individuals died that I thought were not prepared for the change. When about eleven or twelve years of age, I was much impressed in my mind by reading ‘Fleetwood's Life of Christ.’ I used to carry the book in my pocket, and read to myself at school after I had fini-

ished my lessons. I retired frequently to my chamber to put up my poor imperfect petitions, and have still some recollections of the pleasing and humbling sensations I had at that period. But alas! I knew not myself, nor had I proper views of the Saviour's life and death. These impressions wore away, and I went on frowardly in the way of my heart."

About this period Mr. R., the clergyman before referred to, used to take Joseph with him some of his little journies, when his mind was often shocked, he remarks, with "the dreadful nature and extent of profane swearing in which this clergyman would indulge," as well as with "the entire absence of every thing of a religious character." When sitting with him in the desk on the Lord's-day, "while the congregation were singing the Psalm, Mr. R. would be turning over the leaves of the prayer book to have the next part of the service in readiness, singing while he turned over the leaves a tune of his own, 'Tol-de-rol-loll; de-lol-de-rol-loll,' &c. Such was the pattern and the light I had before me in my father's house!"

Mr. G. was a scholar in the free grammar school at Market Bosworth until his sixteenth year; and though he made considerable progress in the study of the Latin language, which was of use to him in after life, he was greatly dispirited and retarded by the passionate severity of his master. When about fifteen he began to play on the violin, and he remarks, "I had a celebrated master, Mr. V., of L., who was of opinion, that if I persevered I should become skillful in the art. After two or three quarters instruction I began to play marches and minuets with tolerable ease. My father's intention was that I should perform at concerts and assemblies, and derive an emolument from the profession. I was brought up in the midst of irreligion. Company, cards, music, singing, and dancing were allowed. We were a family of singers; and this was a temptation to both father and son. I was frequently called from my play to assist in singing catches and glees. During the years I was a musician I was accustomed to lead the treble part of the choir, and play the symphonies at Bosworth church. Though a poor, carnal creature, I was often struck with the solemnity of the words that were set to our music; as, 'I will arise and go to my father,' &c., Luke xv. 18, 19; an anthem taken from I Cor. xv. 20, &c., concerning the resurrection of the dead, and the last day; and many other pieces. We sang to the praise and glory of ourselves, and not to the praise and glory of God; and often as soon as we had performed our part we withdrew from the singing gallery to the belfry, either to praise or dispraise our performance, and not unfrequently disagreed among ourselves. Afterwards, when my soul was in anguish about my sinful state, O how painful were these singing opportunities, and how much more painful the disagreements and contentions, and the profane language that abounded among the singers!"

"As my father," he observes, "was clerk of the parish, it sometimes fell to my lot, during his absence from home, to officiate in his stead; and on one or two of these occasions I had to say 'Amen' at the christening of a child. I recollect feeling even then a secret dislike to the ceremony. The promises and vows of the sponsors entirely disgusted me, and led me to say, long before I knew any thing of genuine piety, that I would never stand godfather to a child as long as I lived. Notwithstanding all these things I was much attached to the Church of England.

"When about the age of seventeen, I began to take greater liberties than before. I frequently associated with wild youths at the card table

and public house. I often stayed out till midnight, and sometimes did not enter my father's house until the next day. My character seemed rapidly forming to be that of a loose, abandoned youth. I record it to my shame; and had not great mercy interposed, I should have gone from bad to worse in the crooked and froward paths of transgression, down to the chambers of everlasting death. My companions were like myself, but they were a few years older than I; yet I was their oracle to propose the games, and excursions, and frolics, in which we should engage. A ringleader in transgression! If any thing was to be recited, I must recite it; if a song was to be sung, I must sing it; or if we got into any unpleasant circumstances, my logic must be employed to extricate us from our difficulty. I recollect well a party of us going to Barton to a baptism, (a dipping as we called it,) when my rudeness attracted the attention of one of the elders. Ah! little did I then imagine that I myself should be solemnly plunged in that very place! Youthful companions are often a great snare. How often is it the case, that youths are proud of their approaching manhood! If they can class with young fellows in company, cards, drinking, swearing, &c., how proud they feel! Practices which they ought to be ashamed of they make their boast, and foolishly imagine to be indubitable signs of manhood. Well does the apostle say, 'And such were some of you; but ye are washed, ye are sanctified, ye are justified,' &c.

"It was in the memorable year 1793, that I was first led to attend to the things that belong to my peace, when I was between eighteen and nineteen years of age; and had not the Lord been very gracious to me, most probably I never should have attended to them at all. Had not the Lord in mercy sought after me, I should never have sought after him. 'Jesus sought me when a stranger,' &c.; and he drew me with the cords of love! He drew me from the horrid pit and from the miry clay, and set my feet upon a rock, and put a song of praise in my mouth, even thanksgiving to God. It was, as nearly as I can recollect, in the latter end of February or beginning of March when I was first led to think seriously about eternal things; and as his gracious dealings towards me were abundant, I may here be permitted to record them to the praise and glory of his grace.

"One evening, after having been engaged with my companions at the card table, I returned home at a late hour and went to bed. During the night I had a most affecting dream. I dreamt that I sat at work, and a neighbour came into the room. I asked him what he thought of that dreadful, portentous cloud which seemed to hang over the town? While he was walking about the room, and I was waiting for his answer, I thought the cloud suddenly burst, and there were immediate indications of the day of judgment. I heard the trumpet sound, and saw, or thought I saw, the judge of quick and dead, and a vast retinue of saints and angels attendant on his coming. Conscious that I was unprepared, I escaped out of the room and ran up the passage to conceal myself from his sight; but a passage of Scripture occurred to me where it is said, 'the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains; and said unto the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day

of his wrath is come, and who shall be able to stand?" I saw from this Scripture that any attempt at concealment would be fruitless. I therefore resolved to turn again and hear my doom; but such was the consternation and terror that agitated my whole frame, that I awoke, and found it but a dream. O the terror and anguish that I felt even when awake. I had had some such dreams as this before, when I was a little boy, but none of them affected me like this. The description that passed through my mind during my sleep was wrought up to the very life; and the impression made upon me was powerful: my mind was deeply affected by it for many days. Go where I would, or be with whom I might, this dream was uppermost in my thoughts: day and night it remained with me. At length, however, the impression grew weaker, and I could again begin to assume my accustomed gaiety and mirth. But the deliverance from my sorrow was of short duration, for soon afterwards I was again much troubled in my sleep. I supposed myself in bed, and thought that some grave personage stood near the bedside, by the window; he looked at me, and held towards me an opened book of instruction, and intimated, 'Young man you are in a wrong path, you must turn from it.' The dream ceased; and I awoke immediately in the most violent agitation. It brought the former dream again to my recollection, and I lay filled with fear and trembling. The return of morning brought me no relief: my heart was filled with sorrow: I knew not were to go, nor how to obtain any relief. My companions perceived the alteration that appeared in my countenance, and would often ask me what was the matter. I hardly know what replies I made, except that I told them I must turn from my evil courses, and pay more attention to religion. But ah! how ignorant. Never could a guilty sinner more fitly adopt the language of the psalmist, 'So foolish was I, and so ignorant, I was as a beast before thee.'—Psalm. lxxiii. 22. I knew nothing except that I was a sinner covered with guilt. These awakening visitations not only led me to think of another world, but were accompanied with a degree of spiritual light. I now saw myself a very guilty sinner, and God as a being of spotless purity and perfection; and my thoughts and desires were drawn out towards him. Still I had no proper idea how to obtain acceptance with God, or by what means I must get rid of my burden. I sorrowed and wept in secret: I put up my broken petitions to God to have mercy upon me.

"I well remember one evening, soon after I went to bed, I lay sorrowing and meditating on the wretchedness of my state, and feeling the deepest self-abasement before the Lord, and those blessed words came to my mind with such sweet and peculiar force, that they seemed as if they had been spoken in my very soul, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' O what a pleasing sensation they conveyed to my mind! Never before did I enjoy such a heavenly feeling; yet so ignorant was I, that I knew not who was the speaker, nor what was meant by coming unto him; nor did I know where the passage was recorded; but the happiness the words imparted was such as I had never experienced till that time. If ever the Holy Spirit accompanied the word with power to my heart, it certainly was at this time. Notwithstanding the happy feeling just recorded, my mental sorrow and gloom returned, and my spirit was greatly depressed. One morning when I arose, seeing my father's large Bible upon the table as I passed through the house-place, I thought, Can I possibly find any passage of Scripture that will cast a light on these dreams? I threw the Bible carelessly open: it happened to be in the book

of Job. The words that almost immediately arrested my attention were these, "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men in slumberings upon their bed: then he openeth the ears of men, and sealeth their instruction: that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword."—Job xxxiii. 14—18. How astonished I felt while I read the passage! It was almost as if the Lord had indeed spoken to me from heaven, for I knew no more that there was such a passage of Scripture than the child unborn. Before I left the book I thought, If the Lord spares me till next Sunday, I will go to Barton meeting and hear Mr. Deacon preach.

"I went on Lord's-day to hear Mr. D.: was much struck with the closeness of his appeals to the conscience: thought some one must have told him who I was, what had been my manner of life, and what were my present sorrows and distresses. I discovered great difference between his sermon, and the cold and formal address that I heard at church in the former part of the day. Concluded in my own mind that I would go and hear him again.

"I recollect after having been two or three Lord's-days to Barton meeting being drawn by my old companions to the public house, where we spent the greater part of our time during Easter holidays. Recollect well the shame and self-condemnation I felt afterwards. N. B.—This was the last time I associated with my old companions.

"I continued to attend at Church in the morning, and to go to Barton meeting in the afternoon, a great part of the summer. But it now began to be generally known that I went to the meeting, and I met with no little opposition on this account. Many of the principal tradesmen of the town were in the habit of coming to my father's, and they seldom paid us a visit without giving me a very rough salute. Sometimes they pretended to reason with me concerning the impropriety of my conduct in going amongst dissenters, and especially in going amongst the Baptists, who were the worst of all. They assured me, also, how sinful it was in the sight of God to leave the religion in which I had been educated, and in which my ancestors had lived and died. My father, also, being the clerk of the parish, and the clergyman boarding with us in the house, they thought my conduct highly culpable and schismatical. Besides, it was not likely that such men as those I went to hear could know anything about religion; they had not been educated; they had not been to college; they were a poor, illiterate set of people, and many of them could hardly either read or write. Besides, they were a false, designing people; enemies to all order and good government, and against their king and country. They were the people that the Scriptures foretold should come in the last days, when perilous times should come: they were self-conceited—self-elected: they ran without being sent: they were the people that the apostle spoke of, that 'crept into houses, leading captive silly women, laden with sins, and led away with divers lusts; ever learning, and never able to come to the knowledge of the truth,' &c. They often told me of one K——, who was 'as great a man as a bishop among the Baptists, and whose lewd practices at last became so notorious that he was obliged to be put away; and they very much doubted if a great many of them were not characters of the same stamp. Besides, said they, you are acting very foolishly towards yourself; your father has an excellent

business, and is well respected by the gentlemen in the neighbourhood, and is clerk of the parish as well, and you are his eldest son. If you leave the church you'll cut off all your prospects, and act the part of a stupid fool; and depend on it, if you do, you will bitterly repent. This was the strain of their reasoning; and many a time I received a lecture of this kind, interspersed with oaths and threatenings. I recollect returning from the meeting one evening, and the old clergyman was disposed to pick a quarrel with me. I hardly spoke to him in reply; but he worked himself into such a passion against me, that he laid hold of a chair, and raising it over his head with his strong, masculine arm, he swore he would dash my brains out. However, as I still kept my seat, apparently unmoved, he set down the chair without striking me. Many, very many, were the curses, and sneers, and taunts, and reproaches I was called to bear, and many were the consolations my heavenly father imparted in these days of trial.

"Often, when opposed and persecuted by the gentlemen of the neighbourhood, and especially by my mother-in-law and the old clergyman, I have retired in solitude to pray. Often in the darkness of the night have I retired into the fields for meditation and prayer, and often my soul enjoyed a holy fervour in the exercise. O the deep contrition of heart, and the sacred enjoyment of divine grace and love, that I experienced in some of these seasons of solitude. My eye and heart were indeed single; my only desires were that the Lord would guide me and direct me in the good and the right way—that he would enable me to bear the trials and difficulties I had to meet in a becoming temper of mind. How often my soul experienced the truth of those blessed words, "As thy days so shall thy strength be;" "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." How many the seasons of meditation and prayer that my soul enjoyed in Bosworth park in these first days of my espousals to Christ. My soul has them still in pleasing remembrance, and is filled with the deepest self-abasement, and led to exclaim, 'Who am I, O Lord God, or what is my father's house that thou hast brought me hitherto? Not unto me, O Lord, not unto me, but unto thy name be the glory.'

"I was baptized at Barton, the first Lord's-day in December, 1793, and was received into the Church at the same time. Recollect well the opposition and abuse I met with on this account, and the consolations of mind that the Lord graciously afforded me in the seasons of persecution. My soul looked to him and was lightened, and my face was not ashamed. O the pleasing and profitable seasons my soul enjoyed under Mr. Deacon's ministry, and especially at the Lord's-table. Often I have gone away like a giant refreshed with new wine. Now the sacred Scriptures appeared to me like a new book, and I read them with the greatest delight. The types and shadows of the Jewish law, the prophecies concerning the Messiah, the history of the Saviour recorded in the Gospels, his discourses and miracles, his sufferings and death; and especially the practical and experimental subjects recorded in the epistolary parts of the New Testament. O how sweet they were unto my taste, sweeter than honey, or the honey-comb. But notwithstanding the sacred relish I felt for the things of God, my soul often laboured under severe conflicts; my inbred propensities, and the strong incitements of a carnal and sinful nature, often bowed my spirit down. I saw 'a law in my members warring against the law of my mind;' 'I groaned, being burdeued;' and was often constrained to cry out, 'O wretched man

that I am.' Sorrows and tears were often my meat on account of these inward conflicts. All the abuse and persecution I met with from my numerous adversaries; all the slighting and dis-esteem I met with from my father and family, with whom I was treated almost as an outcast, were trivial and nothing compared with the sorrows that arose from my inbred propensities. How often in the greatest dejection of soul have I lifted up my heart unto God: how often have I felt ashamed, and almost afraid, to take his name into my polluted lips. Such views have been given me of the purity and perfection of the divine character, and of myself, as carnal, and sold under sin, that I have often been covered with confusion, and have been abased in the dust.

"About this time (1794) party politics ran very high on account of the French revolution, and the dissenters were much abused as Jacobins, &c.; and Bosworth being a very churchified and torified place, I had to bear an ample share of this abuse; and had the French been conquered by the allied powers, and the reign of the Bourbons and despotism been restored, very probably a severe persecution might have been commenced against the dissenters at home. Probably in my youthful ardour in defence of civil and religious liberty, I might at times speak too freely, and induce some additional degrees of opposition against myself. This led me to resolve, when leaving Bosworth, never again to have much to do with politics.

"About this time an individual or two commenced the building of the Independent meeting-house at Market Bosworth; but they did not evince that honourable consistency of conduct that was needful. Afraid of the rector and the esquire, one and another dared not avow their principles lest they should give offence. This led me at times to blame them; and feeling an ardent desire that the dissenters might obtain a footing in my native place, I felt willing to render them what little assistance I could, and at their request I went to Warwick, to Birmingham, and London, to obtain contributions towards the building. The building was accomplished, and remains a place of worship for the Independents until this day.

(To be continued.)

THE CONNEXION AND THE TIMES.—No. III.

OUR DENOMINATIONAL POSITION.

If one could ask the question loud enough to be heard throughout the General Baptist body,—Has the connexion that commanding position and influence amongst the religious denominations of the day which it deserves? we might expect an almost universal reply in the negative. Could we follow up that first question by another,—Why have we not? the answer would probably be as diversified as the former was unanimous. Among the various causes which have led to our diminutiveness and comparative obscurity, some would be rightly judged unalterable, others might admit of correction and remedy.

Amongst these causes we might mention *sentiment*. Waiving, at the present time, all discussion respecting the name by which we love to be designated, which yet perhaps is not without its disadvantages, whether in its shorter and less intelligible form, presented by those frequently recurring and mystic glyphs, G. B., or whether in its full and complete proportions, as General Baptist, there can be little doubt it has operated against us. And this on two grounds: first, because men are naturally repelled

by whatever is not at once and easily comprehensible in the name and chief characteristics of any section into which the Church is divided. And next, because that name is unhappily connected throughout a great breadth of the country with arian, socinian, and universalist sentiment. Without, then, attempting to decide upon the propriety or advantage of adopting a name more truly characteristic and less objectionable, we may yet venture to say, that our present designation would operate repulsively upon four out of every five of our countrymen; on some because it is not at once understood, on others because they believe it to be the especial appellation of those who deny the divinity of our Lord, and therefore earnestly deprecate a more intimate acquaintance.

Our business, however, is with sentiment. Not certainly the prominence we give to the doctrine that Christ by the grace of God tasted death for every man, for this is presented with the same frequency and distinctness by the Wesleyan body, and none can suppose it has operated with them as a hinderance to their expansion; and both Independents and Particular Baptists have been re-invigorated, established, and enlarged, since this fundamental doctrine has had more of its proper place in their preaching and their writings.

But when we look to our views of baptism, we fear we must say, such is the state of the religious mind among christian professors in England, that the truth on this point is received as a hard saying; it cannot hear it. The prevalence of the practice of infant baptism operates with many minds to calm suspicion, much more than any supposed Scriptural warrant; whilst repugnance to the ordinance of Christ is shielded under vague excuses, settling down often into no better or more reasonable feeling than a supercilious contempt of baptism and Baptists, of Christ's ordinance and right reason, under the convenient allegation of a hatred to bigotry. If by bigotry be meant a firm adherence to unanswerable truth, we neither can nor ought to take away this ground of reproach. But if by bigotry be meant the condemning opinions unexamined and unheard; holding others in spite of a suspicion of their unsoundness, mingled with exclusiveness and hatred of whatever is not of our body, merely because it does not belong to us: if we have justly incurred *this* charge, let us not set up that bad apology for bad ways, that we are not alone in the sin; but let us be watchful, and for the future avoid laying ourselves open to the accusation.

A thoughtful and impartial mind, however, cannot be unaware, that our sentiments upon baptism have a direct tendency to make us small among the thousands of Israel. We may find this strikingly exemplified on a comparison of the mode of entrance into the Methodist societies, and into our Churches. Seriousness of deportment, and an inquiring and partially awakened state of mind, afford easy access in the one case: evidence of repentance and faith; inquiry of friends and relatives, and even enemies; repeated visitation; a probationary term, often protracted; in many instances a personal appearance before the Church, and confession of faith; and lastly, immersion for the most part made as public as possible, guard the enclosure in the other. We may have erred in some few cases by too great stringency, yet there is great danger of making the entrance to the Church more lax than the Word of the Lord Jesus would sanction. Credible evidence of repentance towards God, and faith in our Lord Jesus Christ, are the divinely appointed, and *only* pre-requisites to making a public profession of attachment to the Saviour's interest. So far as the immersion of believers,

and of such alone, is an obstacle to our progress and advancement as a denomination, seeing it is plainly an unalterable one, we must be contented to wait until the professing Church is prepared with more cordiality to receive and act upon the word, "One is your master, even Christ." In the mean time we have one plain course to pursue; that is, to act on the conviction of the truth of our sentiments, and aim at their ultimate prevalence. Few things are more despicable than to be ashamed of opinions which we own to be the truth. If we believe that our views are solidly based on the sure Word of God, let us have the manhood to uphold and maintain them, and not for the repute of a pseudo-liberality, act as though we blushed for our intellect in being found out as those who have been baptized into Christ. Let us either recant them if erroneous, or assert them if true. Must we have one of two errors, by all means let us have illiberality in preference to cowardice; a frank, though not a friendly avowal, rather than a blushing and self-contemning compromise. There is, however, a growing party who feel that there is no necessity either for this compromise or this illiberality; that enlarged christian charity, and a true-hearted love for all who hold the Head, is in no way incompatible with a preference for our denominational peculiarities, and a hearty determination to advance the truth we hold by all honourable means. We hope the time is advancing when our more wealthy members and their children will be more faithful to God and their own convictions of truth, will use aright the talent of their influence, and will walk rather after the dictates of duty than of fashion. We hope that as a body, whilst strangers to a petty denominational jealousy, we shall be equally strangers to that self-contempt and indifference to the truth which some put forth as their best and only marks of a liberalizing spirit. And finally, we hope that every step we take, whether as individual Churches, or as an associated body, will be on the principle that no one doctrine (excepting only the atonement) has a more important bearing upon the welfare, purity, and extension of *Christ's Church* in these *times*, than the doctrine of believers' baptism.

2. Among the causes which have co-operated to prevent our attaining to that influential position at which, as a Connexion we ought to aim, we may mention *isolation*. We have perhaps kept too much aloof from the other evangelical denominations of the day; have been too little, as a body, brought within the scope of the movement which has so remarkably advanced some of them in the last thirty years; have been too contented with the restrict-edness of an individual sect, and with the obscurity so willingly allotted us. The Wesleyans, Independents, and Particular Baptists, act much more powerfully and beneficially upon each other, than either, or all three, act upon us. They have stimulated each other to holy undertakings; and under the kindling emulation of a sanctified zeal, have realized what once they dared not conceive as possible. With us, whatever onward movements have been made, and they are neither few nor unworthy of notice, have arisen rather from within, than been prompted by similar enterprises without. But we can scarcely conceal from ourselves the fact, that the three denominations alluded to have taken individually and unitedly a much more commanding position before the public mind, than they occupied when this century commenced; whilst we, through this isolation, are scarcely more counted of among the influences which benefit and bless the nation now than we were then.

This circumstance may be accounted for by the fact, that for the most

part our body has been satisfied to work in retired places, in village stations, unregarded by their more highly favoured brethren, and is in many parts of the country absolutely unknown. It is indeed true, that it was one of the marks of our Lord's messiahship that the poor in his kingdom should have the Gospel preached unto them; but it is not less true, that in sending forth his apostles, the Saviour seems to have laid a peculiar and emphatic stress on the words, "beginning at Jerusalem." That denomination can never stand forth as eminently fitted for usefulness amongst the sections into which the Church is divided, that does not take hold of the public mind in those centres of moral power, the chief towns and cities of the land. In them influence has its seat and its source; thence emanates that indescribable power which gives energy, movement, compactness, dignity, in fact, a name and a place amongst the agencies which affect man for good or for evil. Obscurity is paralysis. Those whom we have never known, of whom we have scarcely heard, can hardly be expected to win us to their opinions, however well founded, or entrance us by their excellency, however surpassing.

Another circumstance may be hinted at under the head of isolation, which has had a tendency to weaken and render ineffective our operations in certain localities. The practice of dividing one Church into several congregations; a custom more prevalent with us than with any other body. Small chapels, many divisions, an habitual want of co-operation and enterprize, and a loss of moral power in the neighbourhood is the result. In some places this may have been through necessity; but in many others perhaps has been allowed without sufficient reason. The animation derived from the presence of large numbers is a principle of our nature, which we do not safely neglect. The kindling sympathy is more intense in proportion to the greatness of the gathered numbers. A speech which in Exeter Hall, before assembled thousands, would excite the most rapturous applause, delivered with precisely the same power would fall coldly upon the ear of the scattered meagre-looking congregation, assembled at the out-station — a Church consisting of two hundred members, to which altogether belongs a congregation of six hundred or seven hundred persons, meets in three different places, and all within an easy walking distance of the principal station. At the best attended service they seldom see more than three hundred persons at one time. Now the moral force diminishes at a rate greater than the decrease of numbers; and in whatever other sense it is true, it certainly is in reference to the size of congregations, "To him that hath shall be given, and he shall have abundantly." The influence of this assemblage, therefore, instead of being that powerful one exerted by the presence of nearly a thousand, falls below a fourth of that; and the surrounding population can despise in sections, that which they would be constrained to respect, if united, and meeting in one place. Nor is this all, for as the members in such cases often meet in different chapels to partake of the memorials of the Saviour's love—are consequently, in many instances unknown to each other—a want of sympathy, a want of union, an absence of fellowship, and of necessity a loss of moral efficiency must ensue. The Church thus dissevered, is not that compact and aggressive body the Saviour intended it to be—unacquainted itself with its power or its capabilities, we can scarcely expect that a contemptuous world will submit to its authority, or accept its guidance to the palace of truth. No reference is here intended to regularly-organized, and self-supporting Churches, although small: nor on the other hand, to those cases of necessity, where, through distance or difficulty of access,

attendance on means would be impracticable, but for the out-station. It is only intended that the sectional system of itself is undesirable, and in the future operations of the Churches should be as much as possible discouraged. To decide upon its propriety in any particular case, after taking into account distance, population, &c., we might ask two questions. Will the proposed station ultimately be able to support itself as a separate Church? if it probably will, is its separate existence likely to be a source of strength or weakness to the *connexion* (not to the parent Church) in that locality?

Other causes which have tended to keep us in the back ground of the religious world, cannot in this paper be specified: we may close by asking, whether our extensional apparatus has been of the best order? Has not enlargement been left too much to accidental circumstances? Have not stations been taken up, in the first instance, without sufficient thought, and maintained for many years at a great cost of labour and money, without any successful result? Would it not be well that a committee of extension should be formed at the yearly meeting, who should make due inquiries as to population, wants, prospects of success, and the sort of station needed in any proposed site; and when approved by them, especially if it were in London or other large and influential places, would it not be wise for the body as a whole, to aid in support of such new interest by a grant, at first handsome, but decreasing in a stated ratio, until the station were fairly set a going. One new Church in a commanding position might thus be added yearly to our numbers; would have a direct tendency to bring us into the light of day, and assist in conferring upon us as a denomination, that influence and standing which we ought to possess.

WICKLIFFE.

EDUCATION FOR THE MINISTRY.—No. I.

IN the present position of the Academy, it is only reasonable to suppose that the attention of our friends is unusually occupied respecting it. It will be greatly to be deplored, however, if their thoughts and anxieties on this subject should be all confined to the questions of where it shall be conducted, and into whose hands the care of it shall be committed—leaving behind no deeper concern than has heretofore been felt, that it should be supported with increased liberality and warmer zeal. With the view of guarding, as far as may be, against such an issue of the existing excitement, it is proposed in a few brief papers to review as concisely as possible the general subject of theological institutions—inquiring into their nature, defining their objects, and illustrating their claims. We invite the earnest attention of our readers to this question, believing as we do that our success as a denomination in diffusing the truth, depends to a great extent, under God, on the spirit in which we seek an efficient preparation for the ministry amongst us.

In entering on the subject, the first thing which seems to require notice is the manner in which the ministry was carried on in the primitive church. The object of academical institutions is to prepare efficient ministers of the Gospel. If in our method of doing this there is any thing inconsistent with the spirit, or contrary to the practice of the apostles, it must be conceded we are so far wrong, and ought to conform our proceedings without delay to the example left us by the divinely-constituted authority. Let us look, then, at the means employed in the New Testament Church for securing the universal and effectual publication of the great truths of the Gospel.

In perusing the history of the first christians it is obvious to remark, how every disciple seems to have been actively engaged in making known the glad tidings of a Saviour. The marvellous events which had taken place before their eyes—startling them into new life, furnishing new objects of faith, disclosing new and exhaustless themes for admiring thought, and kindling in their bosoms deep and unwonted sympathies—were so ever present to their imaginations, with the mighty relations they bore to their own endless being, and the destinies of the world, that they could “not but speak the things” they had “seen and heard.” The two disciples on their way to Emmaus, conversing in sadness when they thought that “he who should have redeemed Israel” had fallen, burying all their hopes in his grave, and doubting as yet whether they dared believe him risen, were but a specimen of the rest, in whom their anxieties on this one subject impressed all their demeanour, and mingled with all their engagements. And when the Saviour had indeed appeared to them, and showed them how he “ought to have suffered these things, and to enter into his glory,” we can readily conceive how, with their hearts “burning within them as when he talked with them by the way,” they would be ever reverting to the great topic, so that none with whom they might come into contact should remain in ignorance of what so fully engrossed their own minds.

Among men so thoroughly occupied, we should be prepared to expect that as the strange doctrines they had been taught in so wonderful a manner attracted increasing attention, and crowds gathered around them in the places of public resort, some to cavil and some to learn, those of their number who should find themselves equal to the undertaking would explain in set discourse what those doctrines were, and urge their claims on the attention of their hearers. And so it actually was: for when the Holy Ghost was poured out upon the disciples on the day of pentecost they all began to speak to the assembled thousands at Jerusalem. The apostles were indeed the chief speakers on this and other occasions, and doubtless led on and directed the movements of all the rest—foremost in labour as in peril—yet there is abundant evidence that all the members of the Churches were employed, each in his sphere, according to the qualifications they possessed, and the powers bestowed upon them by the gift-conferring Spirit.

The deacons were chosen to dispense the temporal bounty of the Church. Yet immediately after their election to this office we find one of them, Stephen, “full of faith and power,” doing great wonders among the people, and disputing in the synagogue with so much effect that none were able to “resist the wisdom and the spirit by which he spake.” Philip, another of them, was specially sent by the Spirit to preach Jesus to the Eunuch in the desert. Again, we read that “they who were scattered abroad” upon the persecution that arose about Stephen, “went every where preaching the word.”

Timothy’s introduction into the ministry was brought about in this manner. Paul found him at Lystra, when a young man, “well reported of by the brethren,” probably from having publicly exercised his gifts, as well as from his general character; and he would have him go forth with him that he might assist him in his labours, and learn from his example, and profit by his instructions. This young man became afterwards an eminent minister of Christ, and was employed, for longer or shorter periods, as Paul directed, to labour in the Churches at Corinth and Ephesus, and probably at Philippi also. Apollos was called into the ministry at Ephesus. When

but partially instructed in the way of the Lord, being acquainted only with the baptism of John, he began publicly to speak and teach, urged to this step by the fervency of his spirit, and possessing great oratorical powers. Aquila and Priscilla, old and faithful disciples, discerning his qualifications for usefulness, and perceiving the deficiency of his views in some respects, "took him to them, and expounded to him the way of the Lord more perfectly."

From these hasty references to the Gospel ministry as it was carried on in the primitive Church, to which many more might be added, we think the following conclusions may be legitimately drawn:—

1. That every believer in Christ is entitled and called upon to promote the knowledge of the truth in such methods as he may be qualified to use, and as the providence of God may point out to him as available.

2. That for the proper carrying on of the cause of Christ in the world, it is necessary that a number of men, of superior gifts and devoted piety, should be wholly employed in the ministry of the Word. And

3. That to secure ministerial efficiency it is desirable and proper that the young men in the Church who display an aptness for the work should be encouraged to leave their secular occupations, and be enabled, under wise and judicious direction, to prepare for systematic, persevering, and self-denying labour in this great and holy cause. L

SUBSTANCE OF A SERMON.

(Concluded from page 47.)

II. WE propose briefly to describe our relation to these principles regarded as parts of the faith in question. Of the nature of this relation we are of course to judge from a due consideration of the fact, that the faith has been delivered to us. "It was once delivered to the saints." Here, however, it will be proper to remark, that by the saints to whom the faith was delivered we are doubtless primarily to understand, the inspired writers—the prophets, evangelists, and apostles. To these in the first instance was the faith delivered; they are, therefore, the saints here spoken of, and they were saints not nominally or officially alone, but really. The faith was delivered to these persons to be communicated to others as well as to be kept by themselves. However, when these first recipients of the faith finished their course, having kept that faith, they of necessity transmitted their charge to the custody of others for the same purposes for which it had been entrusted to them. Thus it is that the faith has passed through the intervening generations, until it is now in fact, under the direction of divine providence, delivered to us; we are, therefore, become the depositaries of the faith. To us it is committed as it was to those who preceded us in the sacred trust, that as its vigilant and faithful guardians, we may prevent its being either lost, or mutilated, or corrupted. In this respect, therefore, we are stewards of the mysteries of God. While, however, we properly regard ourselves in this impressive light, it behoves us to be watchfully alive to the danger of considering ourselves as holding a merely official relation to the oracles of God. Indeed, even in this view we are subjects of a most weighty responsibility, under which it would be awfully perilous to be found unfaithful. However, we must never forget that we stand related to the faith as humble disciples, whose imperative duty it is to peruse the records in which it is contained diligently and attentively, as well as to study them closely, that receiving with meekness the engrafted word, we may be extensively, deeply, and correctly acquainted with the counsel of God concerning us. In addition to this we conceive it can scarcely be necessary to add, that we are solemnly bound cordially to embrace, and faithfully to exemplify, all that we find constituting a part of the faith delivered to us. Thus shall we be enabled, when about to exchange faith for sight,

with the apostle Paul thankfully and triumphantly to say, "We have kept the faith," &c. Let us proceed to consider

III. Our duty with respect to our principles as dissenters, as it clearly arises out of our relation to the faith of which they are important parts. Observe, therefore, that regarding these principles as identical with the faith once delivered to us, our duty concerning them, as inculcated in the text, is earnestly to contend for them; we are, therefore, in this matter called to earnest contention. Let no one be either surprised or alarmed at the announcement, that it is made our duty not merely to contend, but even earnestly for such an object. The word contention, and the act of contending, are as susceptible of a good as of an evil acceptation. To contend in the sense of the text, imports no more than to labour systematically and assiduously for it, as well for the maintenance of its purity as its extension. By contending for the faith in this sense, we mean the maintenance of the genuine doctrines of the Gospel. Let us see to it that we neither relinquish, nor suffer to fall into neglect, any of the great distinguishing doctrines of christianity. I allude more particularly to the depravity of human nature, the proper deity of the Son of God, together with atonement for sin by the death of Christ, justification by faith in that atonement, and regeneration by the instrumentality of the Word of God through the agency of the Holy Spirit. Against these vital principles of the christian faith the pride of reason and of learning has risen up ever and anon both in individuals and communities. In contending for uncorruptness of christian doctrine it will become us to oppose innovation upon these prime elements of the christian revelation on all proper occasions, and by all legitimate means.

Again, contending for the faith may be considered as comprehending the zealous and faithful endeavour to secure the integrity and purity of the ordinances of Christ—especially baptism and the Lord's-supper—by preserving the former as the sole privilege of those who having believed the Gospel are interested in the promise of eternal life which is made to every one that believeth in Jesus; and not only so, but by maintaining immersion as the only proper mode of its administration. Thus let us continue to those who are crucified with Christ the privilege of being buried and of rising with him in baptism. Further, in reference to the supper of the Lord, in the due celebration of which we show forth his death, till he come let us carefully guard its sanctity, and preserve its efficacy, by administering it to those characters, and in that mode which the New Testament enjoins. It is worthy of remark here, that while we are engaged in contending for the peculiar doctrines and ordinances of the faith once delivered to the saints, it will be profitable to have our attention called repeatedly to the great importance of urging the necessity of exhibiting the pure and elevated morality of that glorious system which most imperatively demands of those that have believed on Christ, that they be careful to maintain good works, since faith without works is dead, and that it is by works that faith is made perfect.

Waiving this, however, we proceed to observe, that in contending for the faith of the Gospel we conceive it to be of the greatest moment strenuously to insist on the practical recognition of those great principles to which we have before alluded, as well as others which they evidently include. One of these, as you are aware, is the sufficiency of the Scriptures. Let us not renounce this by allowing any human dogmas to bias our judgment, or enslave our consciences. This would be to become the servants of men, and the dupes of superstition. Let us never forget that the Scriptures alone are able to make us wise unto salvation. Influenced by this conviction let us read and study them, bow to them, and walk by them. So shall we find them a "light unto our feet and a lamp unto our path." Again it may be noticed as what is indisputable, that the supremacy of Christ, as stated in the Scriptures is a matter of so great moment that it ought ever to be ranked among the articles of the faith for which we contend. It surely cannot be a trivial matter whether Christ shall have the first and highest place in our affections, whether he have the sole dominion over both our will and our actions, or whether he be superseded in these by men. I ask, Is it a trifle whether the King of Zion be supreme in his own kingdom or head over his own body, or whether human laws

and human legislators be allowed to usurp his place by enjoining what his disciples shall believe, and what they shall practice, instead of allowing him alone to say what his servants shall believe, and what they shall do? If these things are of vital importance, let us ever evince our loyalty to Christ by contending earnestly for his supremacy in them. This it may be presumed is the proper place in which to remark, that out of these main principles of the faith which we have just noticed, arise two others of which we must never lose our hold. The first is the independency of the Churches; by which we mean, that each distinct christian society is entitled to judge and to act for itself, under the direction of its Great Head; and that independently of interference from every foreign source. The second of these principles, and which is inseparable from the former, as it is from the whole nature of christianity, is the right of private judgment, by which we mean, that as each Church of the Lord Jesus Christ is entitled to act for itself, independently of every other, so every individual servant of our one great Master is not only at liberty, but even bound, as a matter of duty, to think and decide for himself, under the direction of that revealed rule of duty with which he is presented in the Scriptures. To his own master it is that he stands or falls. He is not the servant of men, who are in fact but his brethren, for to him there is one Lord as well as one faith. To him at last must he give account of himself. Let us then, as is evidently both our imperative duty and our happy privilege as individuals and as Churches in the momentous affairs of religion and eternity, seriously and conscientiously act for ourselves, as in the sight of God, and with an eye single to his glory. Moreover, regarded as an object inseparable from those which we have noticed, let us not forget to contend for the spirituality of the Church and kingdom of Jesus Christ, but let us on every fit occasion, and in every legitimate way, lift up our voice against its union with the kingdoms of this world.

For these great points we are called to contend, and doubtless to contend earnestly, that they may be honourably maintained amongst us as Churches, and by us respectively as individuals. Nor is this all, we should so contend for these principles as to secure their dissemination, and the extension and increase of their influence. We should speak of them as characteristic glories of Messiah's kingdom; we should labour to show their truth, their practical utility as parts of the truth, and their consequent importance to the glory of God, to the prosperity of his cause in the world, as also to the holiness and happiness of men. But it may be inquired, how are we to contend for these things? Of course it must be by lawful means. Our contention for them must not be one of force, either physical or penal. It must not be conducted by the infliction of pains and penalties upon the bodies or temporal circumstances of men, which is the method necessarily adopted by every established church. No! Ours must be a moral and spiritual contention—a contention with the minds and hearts of men, and not with their bodies and estates. We must seek to convince their judgment, and influence their will, respecting the truths under consideration, and not to compel them by fear, or allure them by interest. Let us then use these means zealously and faithfully, in humble yet firm dependance upon God. It may however be remarked, that one of the most effective means by which dissenters may promote their principles, in the absence of which all others will be comparatively worthless and useless, is practical religion. Let them exemplify it in their lives. Yes: let us live according to the faith, and if required let us stand prepared to die for it, as that in comparison of which we count not even our lives dear unto us.

CHRISTIAN ACTIVITY.

"Arise therefore and be doing, and the Lord be with thee."—1 Chron. xxii. 16.

DAILY observation convinces us of the truth of that inspired statement, "The children of this world are in their generation wiser than the children of light;" for while we see the worldling, though actuated by no higher motive than mere transitory enjoyment, persevering with unwearied diligence in the object of his pursuit, and presenting to the world (so far as it relates to the increase of

worldly wisdom) the most considerable fruits of his untiring perseverance; we see the christian, though professing to be quickened and animated by a heavenly power, to be sustained in his christian course by nothing short of the arm of an omnipotent Jehovah, and to be looking forward to eternal and unsullied glory as the final reward of his labours; living to all appearance in a state of the most consummate and deplorable unconcern for the extension of the Redeemer's kingdom, and for the salvation of immortal souls.

It is much to be lamented, that many formal, frozen-hearted professors, seem to act as though they thought the ministers of the Gospel were the only accredited labourers in the vineyard of the Lord; and when the question is proposed to them, "Why stand ye here all the day idle?" the almost unanimous reply is, "Because no one hath hired us." Such, however, must be reminded, that they have fallen into a most egregious and fatal error. Surely much argument is not necessary in order to prove the entire inconsistency of such conduct. Can we suppose that those important and expressive words of the blessed Saviour, "Ye are the salt of the earth, ye are the light of the world," were intended merely for the ministers of the Gospel? and did the apostle refer to these when he said, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's?" But is this glorifying God, to be dead to the performance of his plain, positive duties; to grudge those expressions of praise and thanksgiving which even reason itself might require; to live year after year professedly in this service, without even making one vigorous effort for the promotion of his glorious cause? Where are the enlightening, the quickening, the salutary influences of a christian's life apparent, when he is at best a cipher in the cause to which he is united, and when perhaps scarcely any knows but his own immediate friends, whether he is a christian or an infidel? O professors! do you say the public and stated ministers of the cross constitute all that is necessary in order to stem the torrents of iniquity, and to pull down the strong holds of satan. Alas! these may preach faithfully, and they may labour faithfully, and we may all pray together, "Thy kingdom come, and thy will be done on earth as it is in heaven;" but if we would see a thorough revival of pure and undefiled religion in the earth; if we would see the extension of Messiah's kingdom; if we would hail that glorious time when "the knowledge of the Lord shall cover the earth as the waters cover the sea," we must have general, persevering, united effort. It is not sufficient regularly to attend to the means of grace, or scrupulously to adhere to the various outward ordinances of religion. It is not sufficient to do no harm as christians; it is an imperative duty upon us to "*do good*," and if we do not good we necessarily do harm.

We sometimes, however, hear the question proposed, But what can I do? I have a large family to maintain; I have very little time to spare; duty after duty comes pressing upon me; what can I do? Allow me to ask the question, Have you done all you can? The poor woman who poured on the head of the Saviour the ointment of spikenard, was commended by him not for doing much, but for doing what she could; and she who cast into the treasury but two mites, gained his approbation, not for contributing much, but for casting in all that she had. Now we cannot profess to state the exact duty of every individual member, as it respects personal effort in the divine life, but surely some way is opened to us in which we may exert ourselves. We have not all ten talents allotted to us, nor indeed five, or perhaps two, but surely we have each one. If we do not, however, use this one talent with which we are entrusted, what can we expect? Shall we not feel ashamed, should the blessed God be so merciful as to forgive our apathy; shall we not feel ashamed, I say, to receive from him that blessed plaudit at the great day of retribution, "*Well done, good and faithful servant.*" It is true we cannot all be ministers of the Gospel; but much good has been done, and may still be done, in a more retired manner, as by tract distributing, by Sunday-school teaching, by seeking intercourse with irreligious friends and relations, to speak with them on those things which relate to their eternal peace. O could we but see the thousands who are now on the road to heaven, or hear the songs of the

glorified spirits who have already entered the portals of bliss through the instrumentality of more private and retired christians, methinks our hearts would be fired with a holy joy and ardour, and we should individually exclaim, "Lord, what wouldst thou have me to do?" And on the other hand, could we see the myriads now frequenting the haunts of dissipation and vice, or hear the eternal wailings of the damned, who many times may have heard the Gospel preached, our hearts would bleed that we had not been more anxious to pluck them as brands from the burning.

A question then, well worthy our consideration, is, Are we clear from the blood of the irreligious by whom we are surrounded, if we make no effort for their salvation? Are we living in a regard to that divine precept, "Thou shalt love thy neighbour as thyself?" let us then arise out of this carnal security. Are we followers of Christ? let us then imitate him, one delightful feature in whose character was, "That he *went about doing good.*" And will it retard our progress to the celestial city, to take one precious immortal soul with us? and shall we have to say in our departing moments, "Lord, we did too much for thy cause, we saved too many souls?" Rather will not then be the exclamation of the most zealous and the most active, "After all that we have done we are unprofitable servants?" And will it diminish the lustre of that crown which we hope to wear through the countless ages of eternity, to know that one precious, sparkling gem has been placed in it by our exertions here? *Arise*, then, christian—*arise* General Baptist—be doing, and the Lord be with thee.

J. C. J. M.

CORRESPONDENCE.

OUR CONNEXION.

A Reply to the observations of the Portsea Correspondent.

I EXCEEDINGLY regret that your Portsea correspondent has placed me in such a position that I must either be put down as a writer of questionable veracity and troubled imagination, or must attempt an answer to his remarks. In the midst of numerous duties, and most of them I trust of a useful character, I really much dislike to enter upon the theme of personal wrangling with one, who at any rate ought to be as actively employed on better subjects as myself. Whether the writer in his courteous introduction particularly intended his stroke at myself as one "whose stirring contributions appear in almost every other number of your monthly periodical" I cannot tell, but if so its accuracy is about as trustworthy as his irony is becoming. During the last year I have not furnished you with one article bearing at all on the connexion. And the last communication was only written in cheerful obedience to your editorial mandate, that I would forward something for the Repository. However, if I really had opportunity to write anything that was likely to do your readers good every month, my love to "our connexion" would quite overcome the fear of the Portsea critic, and I would cheerfully give it as a willing and reasonable service. On the evils which he affirms to have no existence except in my own "troubled imagination," he says,

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"thirty Churches, we are told, had no addition by baptism last year; fifteen of those Churches have had little more than a *nominal* existence for the last twenty years." Now,

1st. I would remark, that my observations were made on the accnacy of the tabular list given in our own minutes; a list which we publish to the world as being the most correct we possess. It would appear, however, that our connexional printed record is valueless in the estimation of your Portsea correspondent.

2nd. He concedes however that fifteen Churches have had little more than a nominal existence for the last twenty years! Surely this is bad enough in all conscience. One eighth of our number of Churches, therefore, is to be pronounced *nominal*; but because it has been so for a series of years it is not to be regretted, nor wept, nor mourned over before God.

Now as to what the writer says about my giving myself credit for an amount of knowledge which I do not possess, I beg to say that I profess to know nothing on the subject but what is attainable by every reader of the minutes of our Connexion.

On the subject of our institutions he confesses "it would be *well*" if they were "better supported." A most profound axiom truly! But he wishes to explain away my remarks, by referring to the "depression of the times, large and oppressive chapel debts, and something for the claims of local institutions." Moreover, if he will look over the reports of the Foreign Mission, and of the Academy, he will observe that in seven-

M

ral places where there is most depression, there has been support given to these institutions, though he may not perhaps find the name of the Church of which he is a member. My opinion Mr. Editor, is, that all Churches which are supplied with ministers from the Academy, should feel bound in honour to pay at least common interest for the money laid out in providing them with an efficiently educated minister. I think these incidental observations will show that the article "our connexion," came rather too close for the Portsean writer, and forgetting that faithful are the wounds of a friend, he thought to pass off what appears to me tantamount to a nominal existence, at least in the pecuniary support of the connexion, by attempting to sneer down, and ridicule the writer. Perhaps the Portsean will claim exemption from aiding our connexional funds on the score of a large chapel debt at home, but in the following places they have large chapel-debts and yet cheerfully support the Foreign Mission, Academy, &c.,—Arch-deacon-lane, and Dover-street, Leicester; Bourne; Borough road, and Ænon chapel, London, &c., &c. The sentence which he complains of as hardly intelligible about the Tobacco, &c., ought to have read, our members, and not one member, though it is assuredly true of every user of these things that he must expend more than two farthings per week, the average support given to our Connexional institutions.

And now Mr. Editor, let me intreat in all fairness for the future, that you do not allow writers (although they possess the virtue of only contributing to your pages once in seven years!) to be anonymously shielded when answering articles which have the writer's name.

Regretting that when there are so many urgent claims upon our time and labour that we do not find something better to do than to write at, and against one another, and wishing your Portsea correspondent every blessing,
I am, Your's truly,
Feb. 5th, 1841. J. BURNS.

A PROTRACTED MINISTRY.

MY DEAR BROTHER.—Allow me to occupy a very few lines in your Miscellany on the subject of a lengthened ministry. I have read attentively the observations in *Manasseh*, pp. 47—50 upon this subject, and the remarks of the review of that work in a late number. It strikes me that the writer of *Manasseh* does not object to a protracted ministry, except when it proves unprofitable and the cause of Christ evidently declines from year to year. The words are, "Should not ministers, and even pastors, anxiously seek another sphere of labour when their ministry for some considerable time appears unprofitable to saints and sinners? A protracted, unfruitful ministry (especially in the latter years of its exercise) has been the bane of many Churches," &c. There can be but one opinion that usefulness is the great object of the christian ministry. The advice of Paul to Timothy is very striking, "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."—2 Tim. iv. 16. It is very grateful to reflect upon the vigorous and effective ministry of many of the fathers of the connexion, viz., the Taylor's, Deacon's, Smith's, Jarrom, Goadby, Stevenson, Rogers, Pickering, &c., &c. May all our aged brethren "bear fruit even in old age to show that the Lord our God is faithful." The suggestion that an assistant would often prove very acceptable and useful is very important. A plurality of elders appears to have existed in the primitive Churches, and its adoption in our own connexion, and that of others, (instances of which will occur to the reader) demonstrate its propriety and utility. Earnestly praying that all our brethren may be favoured to give full proof of their ministry, and be aided in their work by the prayers and efforts of their people,

I am, Your's in Christ,
Feb. 14th, 1842. A PASTOR.

REVIEW.

A HISTORY OF BAPTISM, both from Inspired and Uninspired Writings. By ISAAC TAYLOR HINTON, of St. Louis, United States. Revised and recommended by JOHN HOWARD HINTON, M. A. 12mo., pp. 359. Houlston and Stoneman, London.

PERHAPS the best course we can pursue in introducing this very valuable work to our readers, will be to give a general view of its contents. It is divided into eleven chapters.

The 1st. is devoted to the import of the word Baptizo, as occurring in the Greek classics, the Septuagint and Apocrypha, the New Testament, as translated in ancient and modern versions, and as conceded by pædo-baptist authors. In chapters II, III, IV, are noticed the testimony given by the evangelists, and apostles. Chapter V, examines the various passages, erroneously presumed to refer to baptism. Chapter VI, contains an historical notice of the modo of

baptism, and chapter VII of the subjects. Chapter VIII notices the doctrines, and chapter IX the ceremonies associated with infant baptism. Chapter X is a comparison between the baptism of the apostles, of the fathers, and of the reformers, and in chapter XI the moral tendency of believers' and infant baptism are contrasted.

From this brief digest it will be seen that the work embraces nearly the whole of the subjects included in the question of baptism. It is written in a good spirit, and contains much valuable historical information and evidence. We might easily enrich our pages with quotations, but our very limited space at present forbids. We most cordially recommend it to our families, book societies, and Sabbath-school teachers; and indeed to all who wish to obtain information on the subject of baptism.

SKETCHES OF SERMONS, designed for special occasions. By A DISSENTING MINISTER. 12mo., pp. 312. *Houlston and Stoneman, London. Brooks, Leicester.*

THE author of these sketches observes in his preface, that "the previous volumes of sketches and skeletons, with the sketches on types and metaphors, contained verbatim outlines of the sermons preached by the author to his own congregation, in the regular discharge of his pulpit duties. The present volume contains the sketches of sermons which have been delivered on more special occasions." It may be remarked as a general rule, that those sermons which are designed for special occasions, are more diligently studied and elaborated than any other, and therefore that the sketches of them possess a greater value, and a higher claim to public patronage. Though we have formerly given a considerable meed of praise to the productions of this author, we feel bound in justice to state, that the present volume in many respects exceeds its predecessors. We have read several of the sketches with great pleasure on this account, and we have also experienced some additional gratification in the recollection of the effect they produced when delivered.

LETTERS TO A FRIEND, on the evidences, doctrines, and duties of the Christian Religion. By OLINTHUS GREGORY, L. L. D., F. R. A. S. 16mo. pp. 406.

THESE letters, the production of a well-known and learned christian gentleman, now no more, were, as to the former part of them, actually addressed to a sceptical friend, to whom it should seem they were rendered useful. They are twenty-two in number, and embrace, as the title imports, the chief evidences, doctrines, and duties of the

christian religion. They are written in an easy and familiar style. They are characterized by varied learning, sound reasoning, and profound piety. A more appropriate present to a friend sceptically inclined, need not be desired, than the volume before us.

A BRIEF MEMORIAL OF MRS. JAMES, late of Kettering, Northamptonshire. By MATTHEW HENRY CROFTS, Baptist Minister, Ramsey, Huntingdonshire. 12mo., pp. 144. *Ward & Co., London. Brooks, Leicester.*

THE subject of this memoir was the daughter of a respectable farmer in the county of Huntingdon. Her early prejudices in favour of the English Church Establishment were very strong, and her notions pharisaical, or semi-popish. A beloved sister, who was awakened to a sense of the importance of inward piety by the instrumentality of two pious domestics, and who on becoming decided, left her father's house, was the means of inducing her to hear the Gospel, which she soon experienced to be "the power of God unto salvation." Her trials and experience, her joys and sorrows, are set before us in this volume. Mrs. James was known and respected at Maltby and Alford, of which Church she was a short time a member; and at Ramsey, as well as Kettering. Her death was improved at these places, and the volume concludes with sketches of the sermons preached on the occasion, by Messrs. Kiddall, Robinson, and Crofts. This little volume has our most cordial recommendation. It is impossible to read it without feeling a deep interest in Mrs. James.

THE WAY OF LIFE. By CHARLES HODGE, Professor in the Theological Seminary, Princeton, New Jersey, America. Tract Society. 18mo., pp. 328.

THIS useful and instructive work was prepared at the request of the American Sunday-school Union, which felt the want of a book to put into the hands of intelligent and educated young persons, to show them that the Scriptures are the Word of God; that they teach the way of life; and exert a sanctified influence on the heart and life of those who cordially receive them. To supply this desideratum was the object of the author, and he appears to have executed his task with great ability. The work is divided into nine chapters, in which the following subjects are discussed:—"The Scriptures are the word of God—Sin—Causes of indifference to the charge of sin—Conviction of sin—Justification—Faith—Repentance—Profession of religion—Holy living." Without professing to approve of every sen-

timent advanced, it is but justice to state, that the work is what it professes to be. Its style is elegant, its doctrines are evangelical, and its illustrations interesting. The Tract Society have done well in re-printing this work in this country.

REMARKS ON JOSEPH BARKER'S PAMPHLET ON BAPTISM, in a letter to a Friend. By R. HARDY. *Nicholson and Wilson, Halifax.*

THIS sensible pamphlet of twelve pages undertakes to prove that baptism with water is an institution of Christ, and that the notion that the baptism of the Holy Spirit is the one baptism of the apostle, is founded on an erroneous interpretation of Scripture. We do not know Mr. Barker, but we feel assured it will be impossible for him successfully and fairly to defend himself against the strictures contained in Mr. Hardy's letter.

RELIGIOUS PERSECUTION, A sermon preached at the anniversary of the Miles' Lane Protestant Charitable Society, meeting in Salters' Hall Chapel, Cannon Street, London. By R. W. OVERBURY. *G. B. Dyer, London.*

THIS is a good sermon, on the nature and sources of religious persecution. If any pro-

fits accrue from its publication they will be devoted to the relief of the persecuted brethren on the continent.

PASTORAL ADDRESSES, by the author of Decapolis. *Simpkin and Marshall.*

THESE are twelve short papers originally supplied to the "Christian Examiner," and now published by the author in a separate form. They are serious and useful.

ADVICE TO A NEW-MARRIED COUPLE, in a letter to John Braiser, Esqr. By REV. HENRY KENN, M. A. *Tract Society.*

BRIEF, affectionate, and pious.

THE SPIDER. *Tract Society.*

A beautiful little book.

LITERARY NOTICES.

JUST published, for the Use of Schools, and Family Reading, *Miss Corner's History of Italy and Switzerland.* With three Historical Engravings, and an accurate Map.

A new edition of the Hymn-book used by the Church in Brook-street, Derby, is in the Press. It will contain a considerable additional number of Hymns. These will be printed separately for the use of possessors of the former editions.

OBITUARY.

W. TUTTY, was born about the year 1790. His father was a weaver, and he brought up our friend to that business, in which he was occasionally employed till near his last illness. At a very early period of life he was favoured with serious impressions, and when young in years he evinced a decision of character as a christian, and united himself with the General Baptists at East Halton. For many years he preached amongst the people in this place, and was very highly esteemed as a pious character and a good minister of Jesus Christ. In prayer he was very pathetic, fervent, and devotional. His preaching was faithful, affectionate, and evangelical. There are several living witnesses to the success that attended his labours of love. He was indefatigable in publishing the good tidings of salvation, whilst his own hand ministered to his necessities and those of his house. Owing to depression in his trade brother Tutty often found it necessary to seek employment among the farmers. Sometimes he laboured at the distance of eight or ten miles from home during the week, and returning home late on the evening of Saturday, walked nine or ten miles, and preached three sermons on each Sabbath, and departed to his daily toil early the next morning. Such excessive fatigue weakened

his constitution, and doubtless shortened his days. It is easy to conceive that in his humble sphere our dear friend was not without many difficulties and trials. In the midst of all he was patient and resigned, and it was said by some that he was never known to murmur or show any irritability of temper. By faith he overcame the world. Being strengthened with inward might he was enabled to endure every trial, to sustain every burden, and to perform every duty. He was a burning and shining light, showing how the true believer both lives and dies. Our lamented brother was particularly desirous of promoting vital godliness in the hearts of his people. He was a zealous defender of the leading doctrines of the General Baptists. He was not a Pharisee; he was sensible of his own defects and felt his natural sinfulness, and renouncing all legal dependencies he trusted in the Lord Jesus Christ alone for salvation and eternal life. Some weeks before his death the writer visited him in his affliction, and at parting said, if we meet no more on earth may we meet in heaven; his reply was, "The foundation is sure." He anticipated his dissolution with perfect composure and resignation, knowing that the earthly house of this tabernacle being dissolv-

ed he should have a house not made with hands eternal in the heavens. In a letter addressed to the writer, about a fortnight before his death, he thus expresses himself, "I think I am fast going the way of all flesh. I shall wish you to officiate at my funeral: do not say a great deal about me. My hope and glorying is in the cross of Christ which gives me peace, and sometimes a foretaste of the joys above." He died in peace on Sep. 26th, 1841. He is now with those who shine as the brightness of the firmament, and as the stars for ever and ever. His body was interred in the burying-ground at Killingholme, and his death improved from Psalm lxxiii. 26, according to his own desire. The great esteem in which our brother was held was manifested by the numerous assembly which attended on this occasion. It is worthy of remark, that about ten years since there were four or five of the members of the General Baptist Church at Killingholme who stately, or occasionally, preached the Word of Life. About this time brother Tutty was called by the Church there to be their only minister, in which capacity he continued to serve them till through affliction he was compelled to desist. Now he is no more; two other of the members referred to have been removed by death, and the rest of them by providence to different parts of the vineyard, so that now at Killingholme the General Baptists have no minister. May the great Shepherd of souls abundantly bless his little flock, now bereft of their affectionate and faithful minister, and more than supply what is lacking through his decease. Amen,
Binbrook. G. C.

JOHN DEACON departed this life Aug. 8, 1840, aged 22. He was the son of Mr. Thos. Deacon, of Conduit-street, Leicester. Blest with pious parents, he was led in very early life to cherish decided religious impressions,

though he did not make profession of Christ until about his eighteenth year. He was a young person of amiable manners, considerable intelligence, and sincere and devoted piety. He was for some years a teacher in the Sabbath-school, and greatly endeared himself to his fellow teachers by his kind, consistent and orderly deportment. He promoted the formation of a class for the mutual improvement of his associates, and was ever anxious either to communicate or receive spiritual instruction and benefit. Few young men who have fallen within the writer's knowledge have secured so large an amount of general affection and useful influence. It was hoped that with such bright promise he might live long to be an ornament to the Church of God, and be extensively useful. But alas! consumption, that scourge of British youth, seized him, and after a few week's illness he was numbered with the dead. His youthful friends often visited him in his sickness, and were all invariably strengthened and edified by the deep toned piety and cheerful hope which shone forth in his conversation. His faith and patience never failed. His last words were

"Come Lord Jesus, quickly come,
 Take thy willing pilgrim home."

A sermon was delivered by his pastor, from 2 Kings xx, 1, "Set thine house in order, for thou shalt die, and not live." This text was chosen by himself, and he begged as a favour that all which should be said of him was that "he looked for salvation through a Saviour's death." The congregation was overwhelming, great numbers of young people and teachers from other congregations in the town crowding to the chapel, that they might pay the last tribute of respect to one who was so highly and deservedly esteemed.

"Long do they live, nor die too soon,
 Who live till life's great work is done."

VARIETIES.

THE USEFUL TEXTS.—Meeting a class of enquirers, eight in number, a few evenings since it occurred to me to ask each what text of scripture had been most impressive. They were the following:—"The harvest is past, the summer is ended, and we are not saved."—"One thing thou lackest."—"The door was shut."—"The spirits in prison."—"What must I do to be saved?"—"Lord

remember me when thou comest into thy kingdom."—"This year thou shalt die." And two referred to a recent discourse from Matt. xxv. 31—33. Many, not ministers, may receive a useful hint from these remarks what kind of texts and subjects are most adapted, with the divine blessing, to be useful to souls.
 J. P.

INTELLIGENCE.

GENERAL BAPTIST TRACT SOCIETY, on Shrove Tuesday, Feb. 8th, 1842, on STONEY STREET, NOTTINGHAM.—The which occasion Mr. Hilton (one of the senior deacons of the Church) presided, in the annual meeting of this institution was held

absence of our venerable and much beloved pastor, Mr. Pickering, who was detained by a temporary indisposition. The Secretary read the report, an epitome of which is subjoined:—

“The distributors in the discharge of their duties have discovered nine cases of deep distress and affliction, who have been recommended and relieved by our Benevolent Society. One of the individuals, after his recovery, has been brought to attend this chapel; two others also in extreme wretchedness have been relieved by our Dorcas Society. Three boys and one girl, who upon inquiry, were found to attend no Sabbath-school, have been introduced into the school connected with this place of worship. Fourteen individuals, and upwards, neglecting the interests of their souls and absenting themselves from the house of God, have been induced to attend this chapel, where, by an attention to the means of grace, we hope they may be brought to a saving knowledge of the truth as it is in Jesus. One female, who last year was prevailed upon to attend the chapel, has subsequently become united with us in Church fellowship. Another young woman, through the conversation of the distributors, has been led to a serious concern for the salvation of her soul, and hopes are entertained of her ultimate conversion to God. One person has become a subscriber for a Bible, and nine others who did refuse the tracts, now take them, and read them with much apparent pleasure. One individual expressed he derived much benefit from reading the tracts, and hoped the Lord would bless the distributors and the tracts. Several others also express much pleasure in perusing the tracts, stating to the distributors they are just suited to their character. We have now 33 districts, containing 1359 houses which are weekly supplied by 65 distributors.”

The meeting was subsequently addressed by Messrs Ruff and Hodges, (town missionaries) Messrs James and Dervey, (Itinerant brethren) and by our respected junior pastor, Mr. Hunter. Allusion was made to the awful prevalency of infidelity, and the unblushingness of its advocates in propagating such baneful principles—a motive for increased exertion on the part of the distributors and the Church of Christ, although many discouragements may obstruct them in the path of duty, not to grow weary in well doing for in due season they shall reap if they faint not. Several facts were adduced wherein tracts, though apparently an unimportant medium of communicating light and knowledge, had been productive of the happiest results. Obstacles had been removed, prejudices overcome, and sinners con-

verted to God. While the Bible Society was diffusing a sacred influence over the benighted portions of the habitable globe, the Tract Society was not less useful in its sphere of exertion. The necessity was urged upon the distributors of attending diligently to their duties, in visiting the obscure dwellings of the poor, the tracts being the only book, in many instances, found in their possession; and also the importance of inviting the people to the house of God, though it was deeply to be regretted many who would gladly avail themselves of this privilege were precluded, from the state of distress to which they were reduced at this peculiar season. S. T.

YORKSHIRE CONFERENCE.—The next Yorkshire Conference will be held at Clayton, on Easter Tuesday, March 29th. Mr. H. Hollinrake to preach: in case of failure, Mr. Thomas Gill.

THE MIDLAND CONFERENCE will meet at Brook-street, Derby, on Tuesday, March 29th. Brother Hunter, of Nottingham, will preach in the morning, on *Religious Education*.

OPENING OF THE NEW CHAPEL AT DEBRY. We have waited until the last hour to be able to announce the opening services of this spacious place of worship. We understand they will take place about the end of March, but particulars as to times and preachers have not reached us.

ILKESTON.—The ordinance of believers' baptism was administered in the Erewash river, near the town, on the first Lord's day of the New Year. Mr. Peggs preached in the chapel from “Thus it becometh us to fulfil all righteousness.” Service began at ten o'clock. The candidates were four females (three of them sisters) the daughters of the two principal families connected with the Church. In the afternoon our dear young friends were received into christian fellowship. In the evening Mr. P. addressed the young, from “One thing thou lackest.” We trust this day was crowned with “a token for good.” May we all “thank God and take courage.” A FRIEND.

LONDON, BORO' ROAD.—On Lord's day Jan. 30th, eleven persons here made a public acknowledgment of their attachment to the Saviour, by submitting to the rite of immersion. The chapel was well filled, and the large congregation listened with great attention to a very excellent and impressive address, delivered by the minister of the place, on the nature and importance of christian baptism, from Matt. xxviii. 19.

P.

BAPTISM AT WIMESWOULD.—On Lord's-day, January 16th, twelve persons were baptized at Wimeswould. Mr. Ball, of Loughborough, preached on the occasion, and Mr. Bott baptized. Though the day was extremely unfavourable, the congregations throughout the day were very good, and the services were highly interesting.

BAPTISM AT FLEET.—On Sunday Feb. 6, four persons, one male, and three females, were baptized and admitted to fellowship with the General Baptist Church assembling here.

MEASHAM.—On Lord's-day, Jan. 23rd, the ordinance of baptism was administered to three persons. The congregation was large and attentive.

MISSIONARY TEA MEETING AT WIMESWOULD.—On Tuesday, January 25th, a public tea-meeting was held in our chapel, the profits to be devoted to the above cause. Our friends here have long had to complain that their tea-meetings for this noble object have generally proved failures; they therefore resolved this year to make a more vigorous effort, and as a proof that they did not labour in vain, it was announced at the close of the meeting that the liberal sum of 12 guineas had been realized instead of only £3 or £4 as on former occasions. During the evening, addresses were delivered by the Rev. E. Bott, and other friends, and towards the conclusion Mr. Ball, on behalf of the Church and congregations, presented their pastor with several useful articles of Plate, as an evidence that they esteemed him very highly in love for his work's sake. To those of our friends who are sensible that they have hitherto done too little for the perishing heathen world we may be permitted to say "Go and do likewise."

T. W. M.

SHEFFIELD.—Mr. Editor, - As your readers may be anxious to hear of the progress of the infant cause at Sheffield, I wish to inform them that our prospects as a Church are encouraging, and although we have had much to discourage us, yet we feel that the hand of the Lord thus far hath sustained us, and we hope that the light of day is about to break in upon us. We have had, since the commencement, two great disadvantages: the want of a stated minister, and a chapel. But we believe that the Lord in his kind providence, has made a wise choice for us in brother Hudson, as our pastor; and although the Assembly-room, which we still occupy, is a very unfit place, yet our congregations increase, and our beloved pastor's unceasing labours are very acceptable to the Church and con-

gregation, and we hope by the blessing of God that much good will result from his labours amongst us. We hope soon to have another addition to our Church. On the 31st of Oct. six persons were baptized by brother Hudson, in Portmahon chapel, which was borrowed for the occasion, and we have now several candidates waiting for baptism. On the 27th of Dec. we had the school anniversary social tea meeting at the school-room, when Mr. Davis, (P. B. Minister at Portmahon) brother Hudson, and several others addressed the meeting. The school as had to bear with discouragements; the want of a better school room has worked much against them; the present school being damp and cold, has prevented some, both scholars and teachers, from attending, but we believe the time is not far distant when we shall have a place where we can worship the Lord without interruption, and a school-room adjoined thereto. It is expected that the foundation stone of a neat chapel, *a temple dedicated to the Lord*, will be laid in March, and we hope that with a chapel, a zealous minister, a united and zealous Church, the Word of the Lord will go on and prosper amongst us, and the time will come when we shall rejoice in looking back on "the day of small things."

Sheffield.

W. R.

PERSECUTION OF BAPTISTS IN DENMARK.—We are glad to announce that Messrs. P. and A. Mönster, on whose behalf Messrs. Dawson and Giles visited Copenhagen, with their associates have been released from their imprisonment, without the least compromise of their principles.

SOUTH AUSTRALIA.—*Baptism in the Torrens.*—On Sunday last, October 11th, 1840, David M'Laren, Esq., who has, in consequence of the absence of a regular pastor, generally officiated as minister to the baptist church in Adelaide, administered the ordinance of baptism by immersion in the river Torrens, in the neighbourhood of Mr. Randall's residence, Park Cottage. The banks of the river on both sides were lined by a respectable and numerous body of spectators. Among these we observed persons of all religious denominations. We have had frequent opportunities of witnessing the same rite under similar circumstances at home; but, to the credit of South Australia, we have to state, that we never observed its administration conducted with so much becoming decorum. Besides engaging in appropriate devotional exercises, which were as devoutly conducted as we ever witnessed in any church or chapel, Mr. M'Laren delivered a short address, explanatory and vindicatory of baptist principles, basing them on

what he considered "two indisputable maxims, that the observance of every religious rite ought to be the result of personal conviction; and that the suitability of the scriptural motive of personal holiness, arising from the circumstance of individuals having been baptized, depends on the fact of their having observed that rite intelligently." Not one of the least blessings of the province is the harmony and good feeling existing among all denominations of Christians—a further indication of which was very apparent on the occasion referred to above. This, it is right to say, is the first baptism of an adult by immersion which has taken place in South Australia since it was created into a British province.—*From the "Southern Australian."*

ADDRESS OF THE BAPTIST UNION TO THE KING OF PRUSSIA.

The following address was presented to his Majesty, the King of Prussia, on behalf of the Baptist Union of Great Britain and Ireland:—"Sire—On behalf of the Baptist Union of Great Britain and Ireland (a body representing nearly eight hundred churches of that denomination in this kingdom), we beg permission to approach your Majesty with our most respectful congratulations. More especially we desire to express our high gratification that, on the one hand, your Majesty has been earnestly bent on the advancement within the Prussian dominions of pure and undefiled religion: and that, on the other, your Majesty has, in a manner

equally benevolent and just, promoted this end by extending liberty of worship to all religious professions. In particular we have felt ourselves called upon to take this opportunity of declaring to your Majesty our heartfelt gratitude for the equitable and paternal regard which your Majesty has shown to the congregation of baptists recently established in the city of Berlin, under the care of the Rev. G. W. Lehmann, who was ordained to the pastoral office in the midst of us, and whom we most cordially acknowledge as a fellow-labourer in the Gospel. We have the greatest happiness in believing that, should other Baptist congregations arise within the kingdom of Prussia, the king will extend to them, in common with all diversities of religious worship, that equal protection which will foster a spirit of concord among your Majesty's subjects, and cement the affections of an entire people on your Majesty's person and rule. May the stable peace and prosperity of your Majesty's dominions, and the conspicuous happiness and loyalty of your Majesty's subjects, reward your enlightened and beneficent course, and recommend to other sovereigns your illustrious example. And may Almighty God, who has mercifully enabled your Majesty to confer on the kingdom of Prussia such important benefits, so graciously bless your royal person, that your reign may be pre-eminently fruitful of good, and your name be endeared to the present and to future generations."

DEATHS.

Died, December 26th, 1841, aged 56 years, Mrs. Hannah Hodgson, wife of Thomas Hodgson, of Highroyd, near Hebden Bridge. She was only unwell about five weeks. The disease of which she died was in the throat. Two medical gentlemen attended her, and also an eminent physician. She has left three sons, Thomas, Abram, and Jacob—they are grown up to manhood, and are very steady, active, and industrious young men. They are large farmers three miles below Leeds, on Harrow-gate road. "The Lord gave, and the Lord taketh away, and blessed be the name of the Lord." T. H.

At Gedney Hill, in June last, aged about 70 years, Samuel Andrews. Baptized in 1812 at Fleet, but afterwards united to the Church at Gedney Hill.

At Long Sutton lately, Sarah Dunham, formerly a member of the General Baptist Church at Spalding, afterwards of Fleet, and latterly of Long Sutton.

At Long Sutton lately, Mary Bielsby. Baptized 1798.

At Gedney Hill, Jan. 20th, aged 75, Mary Thistlewood. Baptized in 1813.

POETRY.

GOD EVERY WHERE.

Ask, where is God? where is he not?
Earth, ocean, air,
Are full of his bright presence, whence
All being fair.
Go child of earth, speed thee thy flight
Throughout all time—
All space—where motion, life, exists—
Sacred, sublime:
Speed thee to either spirit-land—
Their utmost bound—

Far worlds, no human thought can reach,
Endless, profound.

There search, with curious eye for space
Unknown to Him—
Being whom we call God—all-wise,
Great, good, supreme.

Child, canst thou say He is not there,
Pervading all?
What place or time, with Him, knows void,
Or interval?

Loughbro'

T. BIRD.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

ESTABLISHMENT OF A STATION AT CALCUTTA.

*(Concluded from page 60.)**Cuttack, September 1841.*

My dear Brother,—The following thoughts were submitted to brother Lacey, and approved of in the general by him, previously to my journey to Calcutta.

“After long and anxious thought, the accompanying appears to me, at present, the best plan that we can adopt in order to secure all the advantages, and avoid the greatest inconvenience, arising out of a removal to Calcutta.

I. “That I remove to Calcutta, and take with me one press, and such materials as are necessary for carrying on my Scripture translations, and dictionary.

II. “That I take with me my head man, and three or four christian youths, and one set of pressmen. My head man will manage my small concern in Calcutta, so as to give me comparatively little trouble and be of more assistance than Brooks can be for some time to come.

III. “That Brooks come to Cuttack, as well as Grant, and take charge of one press, and the binding department. I can supply him, if needful, with sufficient copy for tracts, which brother Lacey can correct, to keep the press employed all the year in connexion with the occasional jobs that will probably be presented.

IV. “The advantages to be derived from this plan, I conceive, are,

1. “That the press will be continued here, and work be furnished for a number of our christians; and as the binding of tracts will be easy, brother B. can teach a number of our boys, who require to be provided for.

2. “One press will be as much as he will wish, or ought to manage, for the first year or two; as he will require time to study the language, and the tract work being the very easiest part of the business for all parties, viz, reprints of tracts, he will be able to manage easily, with our most efficient christian compositors, and brother Lacey’s correction.

3. My being in Calcutta, I shall be able to supply Brooks with printing materials; and probably, if he succeeds in teaching our youths to bind, be able to send such portions of the Scriptures after being printed in Calcutta, as may be needed in Orissa, to be bound at Cuttack, which will still help our christians.

4. “This arrangement will preclude the necessity of any brother from a distant station relinquishing his post, as his services then will not be required here.

“In view of this arrangement, however, it becomes me to look around for other assistance in order to be able to commence the Calcutta mission with tolerable efficiency. I would therefore suggest that if they can be had, at least three native preachers accompany me; and I would propose Gunga, Bikhari or Lohkundas, and Damudar or Bamadeb. As, however, to attend to these and direct their labours in connexion with my other duties, will be too much, and not suited to my habits, I would propose that attempts be made to obtain Mr. B. to accompany them, and assist me. I think this measure would be acceptable to Mr. A., and that he would meet the expense of this establishment.

“Finally. Should there be any necessity for the occasional assistance of one of our number in Calcutta, brother Brooks, of Midnapore, will be sufficiently near to admit of his coming up; while this circumstance would probably make him feel more satisfied with his station. At all events, the establishment of a mission north of him, would suggest the importance of endeavouring to strengthen his station by a colleague, so soon as the society can send one out. We might thus hope to make our chain of stations more efficient and interesting. This is the only probable scheme that I have been able to think of. If it be of God, may we have grace to perceive it, and act upon it.”

And now, my dear brother P., I have just returned from Calcutta, and hasten to forward by the next overland the results of my visit. From the communications already furnished, you will have learned the state of things in relation to Mr. A—, and the Calcutta branch of the Orissa mission; and I have therefore to take up the matter from the point at which his second communication left it. That communication was forwarded separately.

My brethren thought the offers too liberal to be refused; and fixed on me to engage in the Calcutta mission. I could not, however, consent to abandon my present interesting and important sphere of labour, without ascertaining as far as possible whether there

was a probability of doing any thing in Calcutta to justify this step. I accordingly left home by dák on the 23rd instant, and reached Calcutta by midnight on the 28th, spending a few hours at Balasore, Jellasore, and Midnapore, by the way; and consulting each of the brethren there, especially brother Brooks. At Calcutta I took up my abode with brother Y., and preached for him on Sabbath evening, the day of my arrival, for I did not leave my boat till morning had dawned upon the city.

After the night service I talked over with Y. the business of my visit; and put him in possession of the main facts of the case. Next morning I breakfasted with Y—, T—, and W—; and went over the same ground. I then proceeded to brother E, and talked the matter over with him. The result of my conferences with these brethren then, and during my stay, may be briefly summed up. First, unabated cordiality towards me; and I may add my brethren individually. Second, a full confession of a vast field of labour unoccupied; but as it respects the Oriyas, doubts as to the probability of effecting much among them: chiefly on account of being from home without their families. (I confess, this, which almost all make an objection, does not weigh much with me, as we do not see their families at any of our preaching places in Orissa.) Thirdly, a conclusion that it may be desirable to accept the offer of Mr. A., as a conditional measure for three years; as if our mission succeeds, there will be sure ground to proceed upon in making future arrangements, if not, we can revert to our old position. Finally, that besides the Oriyas, there is the whole Hindoostanee population of Calcutta, Hindoo and Mussulman, with only one missionary, and he a churchman, expecting to be appointed to an English church. So that of nearly a third of Calcutta, besides the Bengalees, it may be said, "No man careth for their souls."

The above includes also the result of my deliberation with Mr. M.; with some precautionary suggestions about making the provision as sure as possible, not from any mistrust of Mr. A., for they highly esteem him, but as the dictate of experience in such matters.

By Mr. A. I was received with an openness and christian generosity quite refreshing. He is a shrewd man of business, but a christian full of desire to do good to all; and carrying his business and enterprising habits into his plans for spreading the Gospel.

The following charges were submitted, indeed he penned them down himself, and agreed to supply them; that is, he proposed to act as treasurer, and authorize me to draw on him for this amount, which he would supply, either by the co-operation of friends, or case in of failure from others, from his own resources.

One European, or American missionary and wife	200	monthly
(If single)	150	"
An East Indian catechist	50	"
Native preachers and helpers	50	"
Premises for the mission	100	"
	<hr/>	
	400	
EXTRA EXPENCES.		
Removal from Cuttack	160	
Erection of huts, &c.	240	
Miscellaneous	50	
	<hr/>	
	450	

1st. "My plan, therefore, is to remove to Calcutta early in November, taking one printing press, and sufficient workmen, including as many of our native christians as I can find willing and suitable to go.

2nd. To detain brother and sister Grant there as my colleagues; and if Mr. A. agrees, place them immediately on his funds at 200 monthly.

3rd. For my own support to propose the *right* of the mission premises to live in, as my share of Mr. A's liberality, in return for my services; and to look to my labours as translator, (or in case I fail there,) to the society to make up my salary; at the same time, if possible, to find room for brother G. on the premises.

4th. To employ Mr. B., a member of our Church, once an assistant in the school, as my East Indian catechist.

5th. To take Gunga and family; Bamadeb and diuto; old Krupa (deacon) and wife; Damodar, one of my students, as my native preaching establishment.

This is an enlargement of the plan with which I set out; but I did not then know the extent of Mr. A's liberality. I cannot hope to have much time for preaching among

the heathen Oriyas myself; and therefore feel the need of a colleague, as well as because it is desirable that at least two should be associated in such an enterprise. You must therefore, immediately send one man; I should urge two or three, so as to secure Mr. Wright's proffered aid. You will remember, Grant and I will be off your funds, and our saved salary will pay for the outfit of both men. If I succeed at all in my plans, these men will be wanted long before they arrive. There will be no danger to health if they arrive before May, or in May. The danger is from June to October in Calcutta. Were they obliged to travel in the hot season it would make a difference, but they will be at home, at least for a time, when they leave the ship; a consideration you must not overlook.

In the first part of this statement I have offered the views of others, and only my own so far as the above goes. It may be desirable to state my own expectations, and the reasons which led me to the above conclusion, that it is my duty to engage in this mission.

1. I am not sanguine of doing great immediate good among the Oriyas in Calcutta, though in this point we may be much mistaken.

2. I do think, that with so little missionary labour in Calcutta, there is abundant room for us, and good ground of hope that we shall raise a native Church, and souls every where are beyond all calculation precious.

3. There may be an opening for establishing an English cause; but on this point I have nothing definite to say. The Bethel has again been referred to as being probably open to me, if I will accept it; but here I can say nothing at present.

4. The sphere of usefulness on which my heart is set, and for which, unless I am self-deceived, I am most fitted, (besides my translations,) is to act as a kind of agent in directing the benevolence of various pious christians of different denominations in India, especially in relation to the Oriyas, and the hill tribes between Midnapore and the Ner-budda territory. My soul burns with desire to see missionaries located from Midnapore to Nagpore, and I think I have arguments and force enough to get something done by the friends of the slave, and the enemies of the Cooley trade. Here is one grand object. Another is get help for Orissa, and help our brethren there, for we sadly want an agent in Calcutta, and perhaps this will do for me, or rather I shall do for it, as well as any one of our number.

Finally. As I see no hope of our society alone half occupying Orissa, and making any thing like an adequate effort for its spiritual cultivation, to say nothing of the hilly districts, I hope to raise funds to support men, and depend on you to make strenuous efforts to raise them up and send them out, so as in this way to greatly extend our efforts.

This is my plan; to it I wish to consecrate my remaining life, my time, my strength, my all. I tell you just how I feel about it. Perhaps you will see much that savours of a wrong spirit, or ambitious views, or any thing but what is right and lovely, and of good report; but I tell you all that I may not deceive you, though perhaps bitter disappointment awaits me; and I tell you that you may advise, direct, and correct me.

In all the above proceedings I have acted on the conviction of my colleagues as well as my own, that the Committee at home will approve our doings, and in this view I most respectfully beg of them to consider the matter. To delay and procrastinate would at the least have involved a loss of twelve months, and probably a loss of the opportunity altogether. On my own part, and that of Mrs. Sutton, this step involves a sacrifice of prospective ease, comfort, and pleasing usefulness, which we cannot but feel. We had, moreover, strained every nerve to build a new and substantial house, and here we said is to be the place of our rest. But these are matters not to be laid in the balance. About the house some arrangement must be made with the society, or my successor; but in the fact that it withdraws brother and sister Lacey from the cantonments to the proper mission premises, I suppose the society will see enough to compensate for any expense it may involve to any party,

The work of grace, such an one as we never saw before, is going on in our schools. Not less than nine boys, and five girls, and an old woman who assists in the domestic concerns, are under serious impressions. How many will prove sound converts it is not for us to predict; but the immediate fruits are delightful. Chalea, of whom you have had an account, said to me last night, after many other expressions of an interesting kind, referring to a sermon I preached to them, "I bless, and praise, and adore the Lord that he brought me to this school. I was as a sheep going astray, but have now returned to the Shepherd and Bishop of my soul." Our own dear Mary is, we trust, among the happy number. The Sabbath before I left I observed the big tears drop fast while I was preaching from Jer. l. 4, 5; and all day her conduct evinced the deep inward struggle. She said to Mrs. S., "Mamma, I do not feel so heavy a burden as Christian did, but I pray the Lord to show me my sins." She has since, with several others, opened her

mind freely to Mrs. S., and met with them to take part in prayer. Phoola, Somnath's betrothed, spoke very tremblingly and fearfully last night. She has never dared to say a word scarcely to me, but the influence of the Spirit, I hope, banished all false modesty, and opened first her heart and then her lips. The children have for us a strong affection, as we have for them, and just before I went to Calcutta I received a letter from one of them begging me not to go. We trust, however, they will find other guardians who will more than fill our places, and gather from the seed we have sown fruit unto life eternal, that both he that soweth and he that reapeth, may rejoice together.

I have not had time yet to pay much attention to the boys, but their very aspect, mingling calm seriousness with a glow of sacred pleasure, is delightful. O that these lambs may be safely gathered into the fold, and carried in the bosom of the gracious Shepherd. This hope sweetens my cares, and compensates for many trials.

With our united love, A SUTTON.

LETTER FROM MR. W. BROOKS.

Calcutta, Dec. 17th, 1841.

DEAR FRIEND AND BROTHER,—By the good hand of the Lord upon us, we have been brought in health and safety to this land of darkness and spiritual death. Our voyage has been long, but, upon the whole, a very comfortable one. We have enjoyed many mercies on board we did not expect. We had, as you will doubtless have heard, two other missionaries, Mr. and Mrs. Paine and family, and Mr. Budden, of the London Missionary Society. We had family worship every morning in one of the cabins, and in the evening in the cuddy; and two services every Lord's-day, when the weather would permit. The Captain was very agreeable, and did every thing he could for the comfort of his passengers.

We crossed the line a second time on the night of Oct. 16th, and sighted land on the 29th but were obliged to put back from contrary winds, and did not anchor in the Madras roads until twelve o'clock the following night. Before day-light the next morning two natives came on board, almost naked, on a catamaran, which is nothing but three pieces of wood tied together with rope made from the husk of the cocoa nut, and they paddle themselves along very slowly with two pieces of board. Almost as soon as the day dawned, numbers of boats and catamarans came alongside of us, with fruit, fish, &c., making no difference on the Sabbath to any other day. We were very kindly received at Madras by Mr. Van Somera, with whom we all were very kindly entertained while we stayed. The surf at Madras sometimes runs very high, and they have boats adapted to it. They tie the planks together, and are so made as to give way to the surf. The natives always make a great noise while rowing; but as soon as the boat gets into the influence of the surf, which lifts the boat up and again dashes it down, they all begin to cry out "Allah! Allah!" I had not my proper hearing for several days from the noise. Mr. Van

Somera is a Baptist, but as there is no Baptist Church, he has joined the Independent Church. Mr. G. Peerce baptized his wife while staying there, on his return to India. We went to Mr. Proter's chapel on the Sabbath evening, and to a missionary prayer meeting the next evening. Set sail for Calcutta on the 4th of November.

On the 24th we got a pilot on board at the Sand Heads, and met a steamer towing a vessel down, which the Captain engaged to tow us up. While fastening the steamer to our vessel, several of our sailors and officers had a very narrow escape. They had fastened one rope, and were fastening the other by means of the capstan, when, from the force of the steamer, and the men not having sufficient power, the capstan flew round and knocked them in all directions: several were very much cut and bruised, but no lives lost. We anchored safely in the Calcutta harbor on the 26th. The scenery up the Hoogly in some parts is really very beautiful. There are no high lands, but the banks are frequently covered with rich verdure down to the water's edge. How true are the words of Heber,

"— every prospect pleases,
And only man is vile."

The huts of the natives are miserable places: they look more like hovels than dwellings. We have not yet seen much of idolatry, only in its effects. In going to the river side I have seen them go in and bathe, and then come out and worship the sun. O how thankful did I feel to Almighty God that I had been born in a christian land, and heard of a Saviour, who is both able and willing to save to the uttermost all who come unto him; and how did I wish and pray that these poor deluded fellow creatures, who have souls that must live for ever, might hear, and receive the Gospel into their hearts. I have never yet felt sorry for leaving my native land: but sometimes my heart feels so cold, and I feel so little love to the Saviour, and immortal souls, that I am led to doubt the purity of my motive

in coming hither. Pray for me, and for all of us, that we may be enabled to do our duty, and to walk as we ought to walk.

My health has been very good, and my dear wife's has been pretty good on the whole, for which we feel thankful. Mrs. Grant has been very unwell: she is now much better, I hope. Mr. and Mrs. Grant, with Miss Derry, left Calcutta for Cuttack on the 14th, all well. It was thought best that I should stay a while longer as they could not lay dāk for so many at one time, and I should have an opportunity of visiting the Baptist Mission Printing Establishment, &c. We are now living with brother Sutton. The Mission brethren in Calcutta, are very kind and united. We attended a breakfast at Mr. Boaz's, on the Tuesday morning after the missionary Prayer Meeting, at which there were thirty missionaries of different denominations. After breakfast they have a discussion, which is sometimes very profitable and instructive.

Since Mr. Sutton's arrival here, he has buried two of his boys of the cholera, and another is now very ill. The two dead are boys who were rescued some years ago from the Kunds. With kind love to Mrs. —, and family, wishing you health and strength for many years to come, to labour for Christ and his cause, and at length an entrance into heaven,

I remain,
Yours, in Christ Jesus,
WM. BROOKS.

JOURNAL OF MISSIONARY LABOUR
TO THE SOUTH OF CUTTACK.

By Mr. Lacey.

At the earnest solicitations of brethren Stubbins and Wilkinson to pay them a visit, I determined to make a missionary tour to the south, passing through the district of Khoorda, where of late not much missionary labour has been attempted.

Nov. 12th, 1840. After much annoyance and delay, arising from the extortion of the bearers, we succeeded in commencing our journey towards Ganjam this day. Mrs. L. and the children started about 9 a.m., and I followed about 3 p.m. After a pleasant ride of three hours I arrived at Chandaka, a small jungly village, and a bazar. In the afternoon Bamadabe visited the place, and preached, and distributed tracts. He reports that the people listened attentively to his message.

13th. We came to this place, Mandasal, about 10 o'clock to day. It is a large village for this jungly country, and in the afternoon we all proceeded to the common resort of the people (the Bhagbot house) and collected a number of hearers. I spoke to them for some time, and was followed by Bamadabe.

Many objections were started to some parts of our message by a captious old man whom the rest of the people put forward as their advocate. The disposition of the people was too disputatious to permit the opportunity being very useful to them. A number of tracts were distributed to such as could read, and the people were entreated to peruse them. Mrs. L. visited the houses of the females and attempted to converse with them. She was the cause of so much wonder to them, and such was their curiosity, that it was some time before she could get opportunity to say anything to them on the only subject about which they especially needed to hear. Last night a poor man (a carrier of Gunga water) disappeared. He was intreated to remain at Chandaka till this morning, and not to travel alone on these roads in the night, but he said he had no fear, and was familiar with wild beasts, and passed on. We passed his yoke and water-baskets this morning; they lay beside the road, about half-way between Chandaka and Mandasal, but their owner was no where to be found: the probability is that he has been carried off by a tiger. Tigers, bears, hogs, &c., abound in great numbers in these jungles. It is nine years since I preached at Mandasal.

14th. We reached Koorda about 8 o'clock this morning, and located ourselves in the bungalow belonging to J. K. Ewart Esq., the magistrate and collector of the southern division of Orissa. We ventured upon the kindness of the owner of this bungalow for a few hours, and trust we shall not offend.

The people of Koorda, *alias* Jajalsingh, are notorious for their bitter opposition to the Gospel. I have not forgotten the treatment I received nine years ago from them, and to-day they were exceedingly noisy and abusive, and did little less than hoot Gunga Dhor out of the bazar; however, he succeeded in addressing them, and in distributing books among them.

After we had taken breakfast we pushed on to Thunkea, twelve miles beyond Koorda, and we reached the place by seven o'clock in the evening. The road is frightful for night travelling, winding round the foot of hills, covered with small and heavy jungle, and filled with almost every description of wild, injurious animal: we heard the roaring of bears as we passed on our way, and were glad when we arrived at the bazar. Immediately on my arrival I lighted a large fire to cheer, and direct our followers, who were still considerably behind us. This district is moreover infested with those cool blooded, wholesale murderers, called Thugs, and they are, at least to natives, even more to be dreaded than bears and tigers. The bazar of Thunkea consists of one or two miserable huts in

the shape of shops, and the village is small and at some distance in the jungles. The government are cheering and benefiting this road, and this place especially, with a traveling bungalow. Vast quantities of grain are exported from the whole district of Koorda to Cuttack on innumerable bullocks and native carts, constantly passing and re-passing. W. Wilkinson, Esq., the late collector of Pooree, very much encouraged the cultivation of land in the district of Koorda, and now the produce of this cultivation has been a most material blessing to the whole of Cuttack, in the late, and the present scarcity. There are comparatively few inhabitants in Koorda.

14th. Early this afternoon we left Thunke, and travelled to Thangee, another twelve miles of frightful and dreary road. We scarcely saw a village, or even a house all the way, and indeed there seemed to be no room for human habitation. Flocks of deer darted across the road before us, and the growlings of the wild beast were heard from the surrounding jungles. We reached Thangee about six in the evening. Thangee is two miles off the shore of the Chilka lake, and is a considerable village. The government have a few provincial soldiers stationed here, in consequence of the frequent robberies and murders which are committed in the neighbourhood. The first person I saw here was a European sergeant, superintendent of the work people on the new road which the government is constructing from Cuttack down towards the Deccan. This road will cost a large sum of money, but when completed will alter the face of this wild district. Villages will spring up, bazars will be built, Thugs and robbers will disappear, wild beasts will be slain, or retire, and trade and commerce will spread their stimulating influence on all its extent. Here I was soon visited by two of our native converts who have obtained employment among Mr. R's people. They are well in body, but maintain their religious standing with difficulty. They are obliged to work on the Lord's-day, or forfeit their situations.

15th. *Lord's day.* We rest to-day, at least till the evening. In the forenoon the native preachers visited Thangee, and Gunga and Bamadabe preached to about 100 people: they heard the Word of Life with some attention: fifty tracts were distributed among the people. I rode over to the village of Balenass, chiefly to look after a boat, and partly to meet the people. A large congregation assembled: they were chiefly of the boatman caste, and were so completely occupied with the hope of letting me a boat, and about how they should therein make the greatest advantage of me, that it was with

no small difficulty I could get them to attend, even for a moment, to the subject of religion. "Sir," said they, "we don't know any thing about religion, but we wish to give your honour a boat. When does your honour start for Bhumba." Such were the observations constantly proceeding from one or other of the assembly. In my tent I collected the native preachers and the native christians, to the extent of eight or ten, and had worship with them. I gave them some advice and instruction suited to their peculiar situation, and they seemed a good deal affected.

16th. Yesterday, about five o'clock, p. m., we went on board a boat at Balenass, and an hour afterwards we set sail for Bhumba. The breeze served us till about midnight, when it changed to our disadvantage, and we did not reach Bhumba till afternoon to-day. After remaining at Bhumba house for an hour, we left for Ganjam. Brother Wilkinson had sent his horse and some bearers for us, and we reached his bungalow at five in the evening. On the road we passed a gallow, on which was suspended the bodies of three Thugs in irons. Our attendants assured me that the road ceased to be frequented for a fortnight after their execution: the people are horrified with the sight. At Ganjam we found brother and sister Wilkinson well in health, and just establishing themselves in this station. Ganjam has been esteemed unhealthy, but is now improved. Its unhealthiness was an occasional visitation, to which all places in India are liable. It is an advantageous missionary station; is a large place of itself, and on three sides has numerous villages at a convenient distance. We were soon surrounded by a number of poor orphan Hindoo boys collected together in an asylum here. These children form sister Wilkinson's care, and their number may be increased to any extent—it will be bounded only by the means of their support and instruction. Brother Wilkinson has a native brother, Balajee, a preacher, and a christian native teacher, Krishnoo, stationed with him here.

17th. This afternoon we walked to the bazar called Brahmanacie, where we collected a number of hearers, Oriyas and Telingas. Balajee first addressed the people, then Bamadabe, and I closed the opportunity. The occasion was useful, though much less so than it would have been had not an awkward brahmin quibbled and objected to much of what was said. An objector like this brahmin commonly spreads disaffection through a whole assembly. We gave away about thirty tracts.

18th. To-day we proceeded to another part of the town of Ganjam, to a place near the market square. I commenced by singing

a few lines of poetry, and the people immediately flocked around me. I then preached to a good number of hearers for about three-quarters of an-hour with some pleasure and apparent effect. Afterwards Bamadabe and Balajee engaged. Towards the close of the opportunity brother Wilkinson retired with Bamadabe and made another stand in a small adjacent village, and when we had done we joined them there. Here some disputation took place, at the close of which one of our hearers told me that I was too learned and excellent a person long to retain my distinctive characteristics as an asoor, or demon, and that before long, by the weight of my merit, I must rise to the distinction of becoming a hindoo, or perhaps a brahmin. This piece of wit serves to exhibit the view the people have of us—of our descent and moral character: the people were mightily pleased with it, and I could not myself withhold a smile. I have often been asked if we were not direct descendants of Rabana, the ten-headed, and hundred-armed demon giant of Ceylon. We distributed about thirty tracts this afternoon.

(To be continued.)

JOURNAL OF A TOUR.

WRITTEN BY MRS. WILKINSON.

*Aska, 30 miles N. W. of Ganjam,
Dec. 14, 1841.*

My dear Sir,—We left home for our cold season tour about five weeks since, during which time we have travelled from village to village, preaching the glad tidings of salvation. Our habitation is a tent. Those who accompany us, are two native preachers, two interesting inquirers, three of our elder school-boys, and some people with the garys, or native carts, that convey our luggage from one place to another.

With regard to the success of our labours, we cannot adopt the same language as do our more highly-favoured brethren of the West Indies. However trite the expression may appear to friends at home, we still have to say, that although we feel assured the work *is* progressing, yet apparently it is *slowly*. But in this part of the mission-field we must not judge so much of the success of labour by the number of converts, or the extent of congregations, as by the diminution of prejudices, and leavening of the mass of minds. When we first come our hearts are warm with hopes of speedy success; but we presently find that so complicated a mythology as Brahminism, the growth of ages, so adapted to the depraved affections of the heart, and intertwined with all the prejudices, customs, and usages of the Hindoo-mind, is not to be overthrown in a short period. The promise is, Cast thy bread upon the waters, and it

shall appear, though it be after many days. We have reason for encouragement at Ganjam. The school-master is a very trusty, excellent man. His wife, too, is an interesting character. The widow connected with this family is still in a pleasing state of mind, and anxious to unite with the christians. It was, however, my intention to give you some account of our journey. We first had our tent pitched in the centre of several villages, a few miles from Ganjam. My work is among the females; and if by frequently visiting them, I should awaken inquiry in their apathetic minds, hereafter it may appear that the labour has not been in vain.

Nov. 6th. Went to a village, where the women recollected having seen me the year before. Inquired, Do you recollect the words that were then spoken to you? The reply was, "How should we remember? Come and live among us; then we will remember and be wise." At first they seemed to have no inclination to listen, or enter into conversation; but excused themselves in the usual way, on account of their ignorance. You say you are ignorant—true; and it is want of inclination to learn that keeps you so. I have come, bringing a light in my hand, (figuratively) and you refuse to look at it, shut your eyes and say, We are ignorant. Told them of the mercy of God in preserving their lives, and giving them so plentiful an harvest. They said, True; acknowledged themselves sinners, and listened to the simple truths of the Gospel. During the conversation a man came up from the preaching at the end of the street, and related all that he had heard, apparently with much interest. Shortly after, a man that had fever came for medicine. We are glad of every instance which proves that they have confidence in missionaries.

Sabbath. Two European gentlemen, who are accustomed to worship with us on the Sabbath at home, came to spend this day with us in the tent. Had some interesting conversation with one, who is decidedly pious, on the hindrances to christian enjoyment. They accompanied us to a village; and on our return, one of them, who could speak the Telego language, expressed his regret that he had not also spoken to the people. How delightful the time will be when those who have not come out expressly for the purpose of proclaiming the Gospel, shall be found able and willing to lift up their voices for the true God. Met with a most favourable reception at a house where a great many women assembled. They heard well, and desired I would go again the next day.

8th. Mr. W. not well to-day—could not fulfil my desire of visiting the women—spoke

to some at a village very near the tent. Some women were standing round a house, and others came, so I spoke to them at the door. They seemed disposed to listen; but a man who had been standing by, and had heard what was said, raised many objections. Another man who had also been listening, took my side of the question, and defended the truth. It was an interesting dispute; though I know not that he who was so earnest for the truth, felt more its power than he who opposed it. The natives are capable of all this.

9th. Went to the house where they had requested me to call again—was welcomed by the woman running to fetch me a seat. A number of her neighbours soon collected in the little yard—commenced by speaking of the happy effects of the religion we came to teach. Several Brahmin-looking men came evidently for the purpose of disputing—told them I had nothing to say to them—they would find preaching out in the street, where all their objections would be answered. After a few minutes they ceased their objections; but not before some of the women had imbibed their litigious spirit. A few, however, formed a circle, and appeared really anxious to be taught. One in particular, said, "True, my mind has no peace now, only teach me the right way, I will do as you say." The opportunity finished better than I expected; and some of them promised to come to the tent.

10th. At another village found the women so ignorant that they scarcely seemed to know they had souls. As they were disposed to listen, told them of the true God, of the sin of their idol-worship; and taught them a short prayer. They asked no particular questions, raised no objections, acknowledged that sin had caused them much misery, &c.; and on my leaving said, When will you come again?

O that the spirit might be given to convince of sin, and of a judgment to come. Generally these people are not backward to confess that they are sinners; but what does this confession amount to? They have no just ideas of holiness. They know no true heaven. They fear no hell. Be they ever so wicked, a few ablutions, or offerings, or prayers, will cleanse them for the time being. They go on in sin again, saying, This is the age of darkness, and therefore it must be so. In the evening a woman came to the tent. She carried a small basket on her head, which contained three or four little gods, (pieces of stone daubed about with red.) From her own account it appears she goes about exhibiting these idols, and telling of

their wondrous works: that through their medium the great idol at Ganjam will cure them of their disease or trouble, whatever it may be. Those who are foolish enough to believe, (and I suppose a good many do) present their offering. It may be rice, or pice, or anything else. On these the priestess lives. She appeared a woman of low caste; and very ignorant: asked if I would not give something, adding, the god would grant my request. Told her of the evil and misery of the course she was pursuing; and that we had come to turn them from these idols, not to encourage them in it. Pointed to him who hath "borne our griefs, and carried our sorrows" She seemed, however, bent on pursuing her object, and said, If you will give me something, do; if not, I must hasten on my way toward Ganjam.

12th. As Mr. and Mrs. Stubbins were expected at Ganjam on their way home from Cuttack, we set off after dinner to meet them. Reached Ganjam about the same time in the evening as our friends did. As they were anxious to proceed homewards next morning we thought it not amiss to substitute conversation for sleep that night. We were fully informed of the changes about to take place in the mission, in consequence of Mr. Sutton's expected departure for Calcutta. Our friends gave us some copies of the Psalms which Mr. Sutton had recently completed; we were delighted to receive this valuable addition to what has already been translated into the Oriya language. On this occasion the native christians express more delight than I could describe, not merely the men but the women also. How great the change which christianity makes in these; we see them sitting quietly in their houses, reading the Sacred Volume, while the heathen women are almost constantly quarrelling.

14th. Reached our habitation last evening. During our absence it had been removed to another village, so that we now find ourselves surrounded by different scenery. The pretty castor oil plant and sugar cane are here cultivated in great abundance. This morning found a village in the midst of some trees very near the tent; recognized several of the women, and remembered also the opposition they manifested to the truth: was grieved to find them in no better mind this year. They said, "You worship your God, he gives you every thing; we worship Juggernaut, he gives us every thing," nor would they hear of the difference. Left somewhat discouraged and grieved for the hardness of their hearts. May God open their eyes!

(To be continued.)

THE
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AND
MISSIONARY OBSERVER.

No. 40.]

APRIL, 1842.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH GOADBY, OF
ASHBY-DE-LA-ZOUCH.

(Concluded from page 71.)

IN September, 1795, Mr. Goadby was united in marriage to Frances Mee, of Market Bosworth.* This union, which was a source of great happiness to him during the remainder of his life, was probably hastened by the perpetual annoyances to which he was subject under his father's roof. He did not, however, escape persecution. The person (Mr. Watts, late of Market Bosworth) of whom he hired a dwelling, was threatened with ejection from his farm by Lord Wentworth, on his account; his lordship, like some intolerant aristocrats of modern times, being "determined to have no dissenters." Mr. Goadby, therefore, left his first humble dwelling in the course of that same year, though his friend, who became a decided christian through his conversations, was willing to risk the consequences if he had not chosen to remove.

The subject of the christian ministry had often painfully exercised his mind previous to his marriage, and a short time subsequent to that event, when these thoughts were apparently abandoned, he and two or three members of the Church at Barton, among whom were Mr. John Norton, of Bosworth, and Mr. Basset, of Coton, commenced a prayer-meeting at Bosworth on Lord's-day evenings. At these meetings the brethren named alternately read and expounded some portion of Holy Scripture. Mr. G. also occasionally supplied for the Independents at Welsborough. Mr. Deacon having heard of these exercises, and being suddenly seized with sickness, desired his young friend to supply his place at Barton one Lord's-day afternoon in the Spring of 1797. His labours and talents being approved, he was from this time mostly engaged in the sacred work every Lord's-day, the villages around presenting a wide field for such exercises. With a tenderness and kindness exceedingly honourable to him, Mr. Deacon led on his young brother into the sacred work, and often when he was dejected and distressed at the thought of preaching, made such arrangements, and administered such encouragements, as rendered his exercises in the greatest possible degree easy to himself.

* See her Memoir, G. B. R. 1840, p. 33.

The General Baptist Academy having been recently commenced, the Church at Barton appointed Mr. Goadby to preach at Barton and Hugglescote, their principal stations, on the Lord's-day, that the members might in a formal manner decide as to the propriety of recommending him to the governors of that institution. He complied with their request;* and it was finally arranged that he should be sent to study under the direction of the Rev. Dan Taylor at the ensuing Midsummer. Accordingly, in July, 1798, he left his wife and little one and went to London; and though the period of his stay under Mr. Taylor's instruction was only six months, in consequence of his separation from his family, his application and success in his studies were highly creditable both to the tutor and his pupil. He improved his knowledge of English grammar and the composition of sermons, made considerable progress in the study of the Hebrew language, paid some attention to the Greek grammar, besides receiving and transcribing twenty lectures on the work of the ministry, as many on Biblical geography, passing through a course of study on Scripture chronology, and writing as a school exercise an abridgement of Watts's Logic. While residing in London, he had an invitation to serve a General Baptist Church at Hoddesdon, in Hertfordshire, a place which was then supplied by the students; but Mr. Deacon, his pastor, strongly objected to his acceptance of it, and used his influence to prevail on his *protégé* to settle at Packington. What were Mr. Deacon's especial reasons for the preference he gave to Packington cannot perhaps be ascertained; but certain it is, that though Mr. Goadby received invitations from the Churches at Derby and Hinckley after he returned from London, his old friend and patron secured his purpose, and he removed to Ashby in July, 1799.

The friends at Ashby and Packington were at that time few, poor, and mostly in the decline of life, and constituted a branch of the Church at Melbourne. Though the Melbourne brethren agreed to assist those at Packington in raising a salary for their minister, the united sums were so small as to render it necessary that he should add to his engagements in the ministry, labour at his secular calling. There was no place of worship belonging to the Ashby and Packington section at this period, except one in the village of Packington, which consisted of an old barn fitted up for a chapel. Under these unpropitious circumstances Mr. Goadby entered on a stated ministry! He truly remarks, that his was "up hill work, amidst many straits and difficulties."

The cause, however, gradually improved. At Packington he had the pleasure to see an increasing congregation, and at Measham and Ashby, where he regularly preached in dwelling-houses, a goodly number attended his ministry. A warm, mutual attachment was soon formed between him and his people, so that though he was strongly pressed in 1800 to remove to the General Baptist Church at Ilkeston, in Derbyshire, where his worldly circumstances would have been decidedly advanced, he chose to stay at

* Mr. Deacon was fond of rhyme. He inquired of Mr. G. what were the heads of his sermon at Hugglescote (the text was Luke ii. 10, 11) and then gave him his own division of the same subject. As it is truly characteristic, some may be gratified to have it in Mr. D.'s own words:—

1. "What this blessed tidings is?
2. Who 'tis blessed tidings to?
3. How we may enjoy the bliss?
4. Then examine if we do."

Ashby, in consequence of the earnest and affectionate solicitations of the people. In the year 1801 a dwelling-house was purchased at Ashby, it was fitted up as a place of worship during the next year. It was opened by the Rev. B. Pollard, of Quorndon, August 1802. In May, the same year, Mr. G. introduced the Gospel into Austrey, a dark village about seven miles south of Ashby. The late Mr. Barnes, senr., an inhabitant of that place, having begun to attend his ministry at Measham, and also become united to the Church, licensed and opened a large room for that purpose. A great shew of opposition, and attempt at disturbance, was made by some farmers in the village, but in vain. Preaching was continued in this place regularly from that time, Mr. G. visiting Austrey on the Lord's-day about once a fortnight. In 1806 he commenced preaching at Wharton, a large village near to Austrey, where a room was afterwards rented for a place of worship. In the midst of much opposition the cause in this district gained ground, and as there appeared an urgent necessity for more labour than it was at all possible he could devote to it, in connexion with the claims of other places, the friends in this neighbourhood separated from the Church at Packington, and in August, 1808, became a distinct Church.

In connexion with the varied labours, travels, and anxieties of this extended sphere of exertion, Mr. G. had to struggle with frequent sickness and privations. As he had but little employment in the business to which he had been brought up, he opened a small shop in 1803 for the sale of groceries, and in 1804 he began to teach a school. These engagements, though they necessarily consumed much of his time, and confined him at home during the week, were the means of increasing his ability to provide for his growing family. How, with a weakly frame, he was able to sustain the labours of this period of his life, keeping school all day, preaching in two or three places in the evenings of the week, and frequently travelling six, eight, twelve, or fifteen miles on the Lord's-day on foot, and preaching three times, the writer can scarcely conceive; especially when he calls to mind that his revered father never preached without some careful preparation, and was also given to reading and mental culture. Surely he had learned to "endure hardness as a good soldier of Jesus Christ." Nor was this all. During the period already noticed he had to pass through deep waters. Parties, who shall here be nameless, possessing a degree of influence in some quarters because of their worldly circumstances, one of whom had professed friendship, and the other discipleship, in consequence of some fancied grievance, became his open and malignant calumniators. But though their hostility was cherished for a series of years, and he was the frequent victim of open insult and private scandal, he was enabled, through the good hand of God upon him, and the countenance and support of his christian friends around him, to rise superior to his adversaries, and to secure, both from the Church and the world, an enlarged measure of general confidence and esteem. Thus what at first appeared to be a great calamity, and was a source of intense and painful anxiety, was overruled for great good. It led him nearer to God; it increased his circumspection; it deepened the tone of his piety; it exercised and matured his graces; while it contributed essentially to establish his character and extend his reputation in the neighbourhood as a holy man of God.

In the year 1807 a friendly separation was effected between the Packington and Melbourne branches, so that they became nominally what they

had been for some time virtually, two distinct Churches. In the Minutes of the Association held in 1808, the Church at Packington is reported as having 105 members. The Church being now distinct, the members, seventy-two of their number being the fruit of his own ministry, gave him a unanimous call to the pastoral office, and he was solemnly set apart to that office on Monday, September 26th, 1808. Mr. Orton, of Hugglescote, delivered a deeply interesting introductory discourse; and Mr. Freestone, of Hinckley, addressed the minister from 1 Tim. iv. 16, and the people from Luke iii. 10. The services of this day were peculiarly solemn and interesting.

In consequence of the separation of the Austrey branch from Packington, which took place in August, 1808, and the occurrences just alluded to, the sphere of Mr. Goadby's exertions became more limited and definite, and Ashby, Measham, and Packington, were the places at which he stately laboured every Lord's-day. As might be expected, the benefit of his continuous attention soon became apparent. In 1809 a school-room was hired at Measham to accommodate the increasing congregation. In 1810 the meeting-house at Packington was enlarged by the erection of a gallery. A new chapel was opened at Measham in 1811, to which in a short time a gallery was added. In 1817 the meeting-house at Ashby was pulled down, and a larger and more comfortable place erected. In 1823 the Measham chapel was made nearly double its former size. In 1832 the house adjoining the chapel at Ashby was purchased, and the chapel and vestries extended over the whole area at an expense of £800. The old place at Packington was pulled down, and a new and substantial chapel was built. In 1834 large school-rooms were added to the Measham chapel. These movements of the Church are a faithful indication of the steady progression of the cause of God under Mr. Goadby's ministry. The number of members reported at the Annual Association in 1839 being 297.

The circumstances of the Church being improved, Mr. G. was enabled to relieve himself in 1824 from the wearisome toil of a common day-school, after having been engaged in it for twenty years. This, as he was now fifty years of age, was felt to be a great comfort; indeed, he ought to have enjoyed it much sooner, as it was really a painful thing for him to be consuming energies in such an employment which might have been so much more usefully devoted to the interests of the Church. In 1832 he sustained a severe shock in the death of his third daughter, Mrs. Ann Underwood, wife of the late Rev. John Underwood, of Boston. This being the only bereavement he had experienced as the father of a large family, it made, combined with occasional sickness, a deep inroad on his constitution. From that period, probably, his decline of health and strength may be dated; for though he rallied in the course of time, he was never afterwards equal to the toil and fatigue he had formerly undergone. He began in the following year to seek for assistance in his Sabbath travelling. In 1836 an arrangement was effected by which an assistant minister was engaged who should reside at Measham, and the Rev. Mr. Barnet, now of Blaby, was called to that service.

Mr. Barnet relinquishing his engagement with the Measham branch in 1839, it was decided that that section, and the small Church at Netherseal, should be constituted a separate Church, and an invitation was given by them to Mr. G. Staples, then a student at the General Baptist Academy,

Loughborough, to become their stated minister. Mr. Goadby, now become venerable by his age, standing, and experience, agreed to assist at the service in which this change in their relations should be recognized. This service took place in the presence of a crowded and deeply affected assembly at Measham, on Wednesday, December 25th, 1839. In the address delivered on this occasion, the aged pastor, like the venerable patriarch Moses, reviewed the past history of God's dealings with his people there, relating the origin of the General Baptist interest in that neighbourhood, the progress the cause had made under his ministry, the goodness and mercy of God which had been conferred upon them, and after receiving the open expression of their union together as a Christian Church, and their invitation to Mr. Staples to become their minister, he added some affectionate and weighty counsels and advices, the result alike of wisdom, piety, long experience, and pastoral solicitude.*

In the latter end of 1839, Nov. 29th, Mr. G. was called to experience the loss of his faithful and beloved partner. A memorandum in his own writing thus alludes to his bereavement. "That which affects me most is the death of my dear wife, with whom I have lived upwards of forty-four years. She was the subject of much affliction, having had a dropsical complaint upwards of twenty-eight years, which broke her strength, and deprived her of her vigour. But I bless the Lord that feeble as she was, he was pleased to spare her with me so long. Her life was a great blessing to me and my children. In her activity and management in household affairs she had few equals. O Lord! thou knowest that I do sincerely thank thee that she was given to me for a help-meet, and that thou wast pleased to spare her with me so long. Help me, now that thou hast been pleased to remove her, to say with thy servant of old, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

The loss of his beloved wife was deeply felt; but he regarded it as an especial admonition that his own end could not be far distant. A wasting diarrhœa, to which he had been occasionally subject for many years, had so increased its power as already to have very seriously reduced his strength, and though he did at times obtain a transient relief, he was rarely free from its attacks for many weeks together. He was frequently the subject of intense pain, and he carried with him the aspect of a man who was sinking into the grave. His labours, however, were but seldom interrupted, and with the exception of about three weeks confinement under a dreadful attack of erysipelas in November, 1840, he continued to preach at Ashby morning and evening, and at Packington in the afternoon of the Lord's-day, besides conducting two or three week night services, until May, 1841.

The Church at Measham having entirely pulled down their place of worship, their old pastor, though exceedingly feeble, was engaged in the laying of the first stone, March 1st, 1841; and he promised, if able, to deliver a sermon at its opening in June. But, alas! his work was finished. He preached his last sermon at Ashby on Lord's-day, May 16th, 1841. His text was Rom. viii. 28, "We know that all things work together for good to them that love God, to them who are called according to his purpose." The following Lord's-day the ordinance of baptism was administered at

* See the Address, G. B. R. 1840, p. 38.

Ashby, and the feeble, dying saint had just enough strength left to enable him to walk to the chapel and preside at the Lord's table. As he passed up the aisle, while the people were waiting for the celebration of the sacred ordinance, his wan and sunken cheek, and manifest decrepitude, carried with them such evidence that he was come to preside over his flock for the last time, that his affectionate people burst into a simultaneous flood of tears.

From this period his decline was more rapid. He had been engaged to write the Association Letter, but increased infirmity incapacitated him for its completion. During the month of May he was visited by his old friend and fellow-labourer, the late Rev. T. Stevenson, of Loughborough, who was then somewhat convalescent, and the interview, as described by that departed brother, was of the most touching character. Each looked on the other as marked for death, and exchanged their last greetings on earth, with the assurance that "God is a rock" to them that trust in him. His friends were assiduous in their attentions; and every expedient which kindness and medical skill could devise was employed to mitigate his sufferings. His mind was calm and serene; his hopes were of the firm and tranquil rather than of the triumphant order. The writer of these lines saw him for the last time on August 3rd, 1841, the evening before he died. Having been engaged, with others, on the morning of the day at the ordination of the Rev. G. Staples, as the pastor of the Church at Measham, he proceeded to Ashby in the afternoon with brother W. Underwood, now of London, to his beloved father's dying chamber. The suffering saint aroused himself, spoke with interest on the engagements of the day, and with calmness on his own condition and prospects. He inquired of the welfare of his grandchildren, and asked his son to pray. This was more than his feelings would then permit him to attempt. Mr. Underwood prayed. Mr. Pike, of Derby, visited him at a later period in the afternoon, and at his request engaged in prayer. Though much inclined to doze, his spirit seemed refreshed by these interviews. As we sat by his side watching him toward nine o'clock in the evening, he again roused himself, and though his power of articulation was rapidly failing, he once more entered into conversation, and spoke like a saint conscious that he should shortly leave this suffering state for a better world. He again asked his son to pray, when the attempt was made. Thanks were presented for the grace God had given to his servant during his long and useful life, and as he had expressed a strong and instinctive dread of the pain of death, especial prayer was offered that it might please God to lighten the pangs of dissolution, and grant his servant an easy and gentle departure. We rose from our knees—there was no response—and we concluded he had sunk again into slumber; but no:—he was hesitating, apparently to decide in his mind whether it was right to pray for such a mercy, and at length having felt that there was nothing in the prayer but what was couched in the language of submission, he added his deep and hearty "Amen." Life was now flickering in the socket; the good man held out his hand, gave his dying blessing, and sunk on his pillow. He scarcely spoke afterwards; and about four o'clock the next morning tranquilly expired. "Let me die the death of the righteous, and let my last end be like his!"

His remains were followed to the grave by a large train of sorrowful relatives and friends, who were addressed by the Rev. T. Orton, of Hugglescote, from Gen. xlviii. 21, "Behold I die, but God shall be with you." A funeral sermon was preached at Ashby, to an overwhelming congregation, by the Rev. J. G. Pike, from 2 Tim. iv. 7, 8, "I have fought a good

fight," &c. His death was regarded by the whole of the inhabitants of the circle of his residence and labours as a public calamity. Persons of all ranks, and of every religious denomination, as well as numbers of those of no religion, united in one common expression of respect for his character and worth, acknowledging that the world was impoverished by the loss of such a man. Public notice was taken of the event, by sermons being delivered, in several places in our own denomination where he was especially known: as Barton, Nottingham, Leicester, Harborough, Heptonstall Slack, &c., the brethren uniting in one common sentiment, that "the memory of the just is blessed."

As it would extend this notice inconveniently, to add an elaborate sketch of his character and habits, a glance at some of the most prominent features must suffice.

Mr. G. was decidedly and eminently pious. He ever seemed to carry with him a high sense of religion, and an habitual reverence for God. Though naturally of a lively temperament, he rarely passed to the verge of levity. His rule, as often expressed in his prayers after the cheerful conversation and happy interchange of sentiment in the social circle, was, "cheerful, but not light; serious, but not sad." He cherished a profound reverence for the Holy Scriptures, and an ardent love for the great truths of evangelical religion. He was "instant in prayer." Taught by severe trials in the early stage of his christian course to look to the strong for strength, he lived near to God. When his path was surrounded with great difficulties through the "strife of tongues" already referred to, he set apart special seasons for prayer, and the Lord sheltered him in "the secret of his presence from the pride of man," and enabled him never to "return railing for railing." He records it among his mercies, too, that God "healed his diseases," as well as strengthened his heart in answer to prayer. He was a man of stern integrity and uprightness. Frank, open, and ingenuous in his nature, finesse, artifice, and management, had no part in his conduct. His attachments were constant, rather than ardent, and his mode of expressing them cordial, and devoid of flattery or compliment. He was in a high degree a man of patience. Though his natural temperament was somewhat hasty, he held it in such constant check, that the writer, who had an intimate knowledge of him for near forty years, never knew him to return evil for evil; on the contrary, his spirit was so forbearing as often to excite the admiration, and sometimes to call forth the remonstrance, of his most intimate acquaintance. He was habitually modest and unassuming, and entertained humble views of himself, and his attainments and powers.

His views on divine truth were such as are generally ranged under the name of Baxterian. He firmly believed the Gospel was a provision for the whole human family, and ever preached that doctrine with delight; but he approached nearer to the Calvinistic scheme in his sentiments as to divine influence than some of our ministers. He was steady in his religious opinions, having formed them cautiously, and in the school of experience. His intellectual powers were of an order decidedly above mediocrity. His perceptive faculties were clear, and his memory remarkably retentive. His imagination was lively, and his capacity for reflection and judgment sound and vigorous. Though cramped by numerous cares and engagements, and the ever-recurring demands of the pulpit, besides the absence of that requisite for every minister, a private study, he made considerable attainments in the knowledge most appropriate for a christian minister. He was "mighty in the Scrip-

tures." He read a portion of the Hebrew Bible daily, and in the latter years of his life he improved his knowledge of the Greek, so that he read through and through the whole of the Inspired Volume in the original languages several times. Cowper, amongst our poets, and Watts, amongst our divines, were his favourites. His reading in theology was select and useful. He had an extensive knowledge of history, ancient and modern, and had devoted especial attention to that which is sacred and ecclesiastical. He did not enter on the higher paths of literature and science for want of opportunity, and he was a voluntary stranger to its lighter walks. The Latin of his youth was of service to him through life, though he never afterwards directed his attention to the study of that noble language; and he relinquished the study of French, after he had given proof of an extraordinary capacity for its attainment, in consequence of the innumerable claims on his energies and time.

His manner of preaching was solemn, affectionate, and faithful. His style was chaste, nervous, and manly. The construction of his sermons was simple and clear, but seldom elaborate. His discourses were textual rather than topical. His thoughts were select and obvious. He was rarely solicitous for embellishment. A rich vein of evangelical sentiment, combined with a luxuriance of appropriate Scripture quotations, were well-known characteristics of his sermons. He was not, in the common acceptation of the term, eloquent, nor did he ever indulge in lofty flights of imagination, though at times there would be a beauty in his diction, and a holy grandeur and a commanding power in his conceptions, which uttered with earnestness and dignity, produced the most solemn and delightful emotions in the minds of his hearers. As he never entered the pulpit without some serious preparation, his sermons were never stale or uninteresting. He often appeared to advantage on more public occasions. As a christian and a minister he was highly and deservedly esteemed, both in his own denomination, and amongst other bodies of evangelical christians. "He won from all golden opinions." He was frequently engaged at ordinations, and the opening of chapels. According to the records of his preaching left behind him, on some forty occasions of this kind he took a prominent part.

That he was eminently useful is apparent from the sketch of his course already given. He did not keep a diary, but in the book where he recorded his engagements in preaching he occasionally entered a few reflections on his birth-day, and at the close of the year. These most commonly refer to the state of his mind, and record his trials, regrets, confessions, and mercies, and were not intended for the public eye. The entry in 1839 is altogether an expression of gratitude; and as it records in his own language the usefulness of his career, we will insert it in this place.

"Sep. 16th, 1839. My natal day, aged 65, and very feeble and debilitated. Very probably my end is near, and my work and labour in the ministry almost finished. Well: the Lord's will be done. I desire to be thankful, and to bless the Lord that I have not been entirely useless—that he has been pleased to own and bless my poor feeble labours in his service. Forty years ago, when I came to Ashby, we had no place of worship, and no place at Measham, and only an old barn fitted up at Packington! Now we have three good substantial places of worship, and all nearly paid for. Forty years ago our friends were very few and very poor; now they are multiplied many times over, and their circumstances in life are much improved. Upwards of 400 have been added by baptism since I came amongst them. Blessed be the name of the Lord for his goodness and mercy! Not unto me, not unto us, O Lord! but unto thy name be all the glory! Amen."

Mr. G. cherished a zealous concern for every institution which tended to

advance the kingdom of Christ, and the well-being of man. Of our missions he was ever a warm friend, and an effective advocate. He was for many years a secretary of the Ashby branch Bible Society, and at the request of the friends of the parent institution frequently attended the public meetings of several of its auxiliary associations for the purpose of advocating its interests.

In the more social and domestic relations he was most exemplary. As a pastor, he was assiduous, gentle, and faithful; as a neighbour, peaceable and respectful. Tender, affectionate, and sympathizing to the partner of his cares, authority sweetly blending with love in his bearing towards his children, in his family he was the common centre of attraction and reverence. His presence ever gave a charm to the domestic circle, and administered innocent enjoyment or useful instruction to all its members. The happy hours his children enjoyed in his presence are in their recollection as the brightest scenes in their earthly course, and contrast strongly with the miseries and mockeries of his own childhood and youth.

But he is gone!—

“I saw the black pall o'er his relics extended,
I wept, but they were not the tear-drops of woe;
The prayer of my soul, that in fervour ascended,
Was, Lord, when thou callest like him may I go.”

March 14th, 1842.

PRIMOGENITUS.

THE CONNEXION AND THE TIMES.—No. IV.

SHOULD NOT EVERY CHURCH TO PROSPER?

IN a former number we asked our readers individually to put the inquiry, *Why does our Church prosper so little?* We did this under the solemn conviction that every Scriptural Church contains within itself the elements of true prosperity, and that there can be no real obstacle to the prosperity of any such Church except what is found in its own bosom. If the remarks then made were well founded, it follows clearly that *elevated Scriptural piety* is all that is requisite to ensure a healthy, vigorous tone of feeling and action amongst the members of a christian Church. Wherever this exists we may warrant a state of moral soundness: we have a guarantee for that internal prosperity of which we then spoke. Wherever this exists there is no fear of a Church being led away by divers false and heretical doctrines; they will not neglect or undervalue the means of grace; they will not be torn asunder by strife and schisms; they will not thwart each others plans and efforts by zeal without knowledge, or labours without agreement and co-operation; they will not cease to desire and seek the salvation of precious souls; nor will they lack a spirit of unreserved consecration to God, and restless anxiety for the continued and advancing increase of prosperity. Love, that mainspring of christian excellence, will be displayed by them in all its aspects, and produce in them its multifarious fruits. They will love the Scripture as the Word of God, and study to know its sacred truths; they will love the sanctuary as the house of God, and prize its privileges; they will love the Church as the family of God, and strive to promote its unity and peace; they will love the world as the rightful empire of God, and seek its universal restoration to him; they will love themselves as the property of God, and serve him with all their powers; they will love religion as the cause of God; they will breathe and toil, agonize and pray for its advance-

ment, beholding therein the highest glory of God, the fullest satisfaction of Jesus, and the eternal salvation of men. Eminent Scriptural piety will secure all this, while wherever such a state of mind prevails in any Church it must prosper.

What is there to prevent the realization of this in each of the Churches of our Connexion? Is there any thing in their constitution? Is their framework defective? It may be answered, we believe that this is Scriptural, and so far it must be good. It is the privilege of our Churches that they are not shackled by state enactments, or a hireling priesthood. We see not in them the anomaly of the Church as the bride of the world, Christ and Belial, the believer and the infidel unequally yoked together. Their spirituality and their freedom are not thus compromised and impaired. Their heavenly teachings are not thus belied by their own example, but spurning the pomps and vanities of the world, they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Is there any thing in the standard of doctrines received by our Churches to militate against the attainment of such a state? By no means! The standard certainly is perfect, for we receive the Word of God as our only guide in matters of faith and practice. We are not bound down by creeds and formulas of men, we yield not to the authority of councils and synods, but we assume to ourselves the right of search into the Sacred Oracles, and choose to receive our instructions direct from the fountain head. If, then, we fall into any serious or fatal error, we certainly shall not be able to blame the Scriptures for it; in such a case it is we, and not they, that err. If, unhappily, we go astray, and lapse into a sickly, enfeebled state, we shall not have to reproach ourselves for having followed an unsafe guide, but rather for foolishly forsaking one that was sure and all-sufficient.

Can the poverty or the smallness of any Church be a hindrance to its internal prosperity? If there can be no spiritual wealth where there is temporal poverty, if the Lord Jesus Christ will only manifest himself where his followers assemble in large companies, if it is the manner of the supreme Head of the Church to despise the day of small things, then these may operate hurtfully. But on the other hand, we know that it is upon the poor God has in all ages bestowed most liberally of the things pertaining to his spiritual kingdom, while an assembly of only two or three, gathered in the Saviour's name, attracts his divine notice, and enjoys the pledge of his continual presence. The Church at Jerusalem was, when first planted, both poor and small. It flourished not by means of ample temporal resources, or the moral force of numbers, but by a plentiful outpouring of spiritual influences, answering the incessant prayers, and crowning the zealous labours of its few but humble and devoted members.

Does the opposition of the world present any obstacle to the realization of such a state? The feeblest band of true christians may say, "Greater is he that is with us, than all they that can be against us." The facts of universal history prove that the time of the Church's greatest purity and highest eminence in piety, has been the time of her severest trial—the period when she has been most fiercely assailed by external foes. The favour of the world has often blighted that prosperity which its opposition had invigorated and increased. The Church has suffered far more from the flattering smiles, the fawning caresses, and the Judas-like kisses of the world, than from all the rage of antichrist, the intrigues of papal nuncios and le-

gates, the thunder of papal bulls, or the faggots and the flames, the *argumentum ad hominem* of papal violence.

Is there any hindrance on God's part? Conscience will scarcely allow us to ask this question. Reason, experience, and Scripture, meet it with a decided negative. The prosperity of the Church which he hath purchased with his own blood is surely the delight of the Most High. Neither his sovereignty nor his decrees interfere in this matter, for his own truthful Word assures us to the contrary. Doth he not denounce the heaviest woes against them who are at ease in Zion? doth he not severely reprobate the conduct of those who plead, "The time is not come?" doth he not teach, that his time is ours; that whenever his people arise in earnest to seek him, and lay hold on his almighty strength, *then* he will appear for their deliverance, and *then* he will cause showers of blessings to descend upon them and their seed? yea, doth he not promise that before they call he will answer, and that while they are yet speaking he will hear? The conclusion forced upon us is, that if any obstacle exist at all to the attainment of true prosperity in the Churches of Christ, that obstacle is to be found within themselves. It must be the defective piety of the members of those Churches. This, and this alone, is the reason. Every complaint recoils upon the complainant, and declares to him in no faltering accents, "*Thou art the man;*" the cause is in thee and in thy people; see ye therefore to the removal of it. Are these things so, and *ought not every Church to prosper?*

Since the attainment of a prosperous state is so clearly placed within the reach of the members of christian Churches, the duty of promptly and unitedly aspiring after it is clear and urgent. The honour of God, our own comfort and edification as christian professors, the interest of religion in the world, impose this upon us as a matter of imperative obligation. To neglect it would be a sin—a sin of the most offensive nature, and of the deepest dye; a sin against God, for it would be treachery to his cause; a sin against the Church, for it would be indifference to its interests; a sin against the world, for it would be cruelty to the souls of the perishing; a sin against ourselves, for it would be a moral suicide, a laying violent hands upon souls that God by his Holy Spirit had quickened and illuminated that they might show forth his praises, and witness for him in the world. The connexion that exists between the inward prosperity of christian Churches and their extensive usefulness in the world, is the one great argument which now impresses this duty upon the mind of the writer, and by which he would impress it on the minds of others. God has constituted his militant Church as the grand instrumentality for the conversion of sinners, and the bringing of all nations to a saving knowledge of the truth; but it is only as her members rise to the possession of an elevated piety, and are themselves spiritually prosperous, that she can answer this, the chief end of her existence. This great truth is capable of diversified illustration; let such considerations as the following now suffice.

All will allow it to be of the first importance that religion should appear in an attractive and impressive form to the world; but it cannot do this except as the Churches of Christ are in a prosperous state. It is an appalling fact that a great proportion of our countrymen are entirely mistaken as to the nature of real religion. Born in a professedly christian country, they are taught to believe that by baptism in infancy "they were made members of Christ, children of God, and inheritors of the kingdom of heaven." On arriving at years of accountability they are *confirmed* in this monstrous de-

lusion by the bishop, who in solemn prayer declares that "the almighty and ever-living God has vouchsafed to regenerate these his servants by water and the Holy Ghost, and has given unto them the forgiveness of all their sins." They know that when they die, however profligate and abandoned may have been their lives, they will be committed to the grave as dear brethren or sisters in Christ, and "in sure and certain hope of the resurrection to eternal life." These are the doctrines in which Britons are nurtured. While their hearts are full of enmity to God and Christ; while infernal pride reigns unmolested in their breasts, and while every moment is hurrying them to the deeps of hell, this fatal opiate is administered by priestly hands, "Ye are christians already." How shall our countrymen be undeceived; how brought to behold their naked deformity, and their unutterable danger? Let them see what true religion is in contrast with a mere form, or a nominal christianity. Let them behold in the spirit and conduct of those who are really christians, its spiritual character, and its holy tendencies. The ungodly may scoff and rage at the sight; the self-righteous may sneer; both may join in reviling such persons as puritans and fanatics, as men that are righteous over-much, and that turn the world upside down; but for all this their piety will not fail to produce a powerful impression. It will have the force of a moral magnet, compelling their admiration, and attracting their serious attention. They will not be able to escape the impression that there is something real in religion, and that possibly they are in the wrong. But when the members of christian Churches are like other men, proud, wordly, apparently indifferent to religion, and inactive as to the promotion of it, they belie their profession, and help to ruin the souls of their fellow-men. Religion ceases to be either attractive or impressive; if actual disgust is not excited, at least a strong feeling is produced that it is not necessary; and thus they who ought to be the lights of the world contribute to the general darkness; and they who ought to point sinners to the cross of Christ help to confirm them in their carelessness and sin.

The main qualifications for being useful to others are connected with the spiritual prosperity of christian Churches. This takes away the great obstructions to usefulness arising from the unconcern and inconsistencies of professors; but it does more, for it also confers those qualifications which are most important. Where this exists it will enable us to realize the greatness and importance of the object. We shall see in it not so much the civilization, but the regeneration of men; not merely their social improvement or temporal advantage, but their eternal salvation. We shall be brought to sympathize with Jesus in the great purposes of his mediation, and to feel something of his overwhelming concern for the welfare of men and the glory of God. The object is spiritual; it can only be estimated by a spiritual perception, and the strength of our sympathies with it will be just in proportion to the vigour of that perception. Let us realize the fact that souls are perishing whom we might save—that sinners are going to perdition whom we might snatch from the flames—that hell is peopling with immortal spirits whom we might bring to Jesus, then it will no longer vex and tease us to be reminded of our responsibilities and duties; we shall feel the glow of holy enthusiasm—we shall rise superior to every earthly consideration, and bend our chiefest energies to this most deserving of objects, and to this noblest of enterprizes. When the Churches of Christ prosper christians are prepared to submit to those labours and sacrifices, without which great usefulness cannot be realized. There is no royal way to suc-

cess in spiritual any more than in natural things. If a husbandman be indolent, neglect to sow his seed at the proper time, or to bestow subsequent care and attention upon it, he may blame himself if his crops are scanty. So it is in the kingdom of God. We may examine the history of the Church in every age, and we shall invariably find that where there has been great success, there has been also much previous labour and self-denial. How large was the success of the apostle Paul, but how abundant were his labours also. When christians and christian Churches have entered into his spirit, and not counted their lives dear unto themselves, so that they might bring honour to their divine Master, then and then only have they been extensively useful. Are there not many in our Churches that literally do nothing, that make no sacrifices, and that exercise no self-denial. They give to the cause of God, but it is only that which they can never miss; while they do not put themselves about to say one word to save a soul; not even the soul of a parent, a child, or a brother. You never find them in the sick chamber, or affectionately pleading the Saviour's claims with the thoughtless sinner. Angels never see them, and God never hears them in the closet engaged in agonizing prayer for the conversion of their ungodly friends or neighbours. Such persons do harm instead of good by their profession of piety; they do not contribute one tittle to the usefulness of the Churches with which they are connected, nor add to them one atom of strength. Moreover, if those Churches were in a really prosperous state, no such member would be able to find any rest even for the sole of his foot. It is only when the Churches of Christ prosper that their prayers will be such as will prevail with God. Till then they will fail to be characterized with that earnestness, that singleness of heart for God's glory, that humility and perseverance which are essential, and which, whenever displayed have uniformly been answered by showers of blessings from above.

No Church that is not internally prosperous is in a state to be trusted with usefulness, or to bear success. If we could not bear these without self-elation, without a disposition to take the credit of them to ourselves, the bestowment of them would be injurious and fatal, a curse and not a blessing; as safely might we put a sword into the hands of a madman, or a cup of poison into the hands of a child. God loves his children too well to act such a part. But where a spirit of self-renunciation, humility, and zeal for his honour exists among a people, when they care not what is thought of them if God may but be honoured and souls eternally blessed, they may be safely trusted with success; the more useful they are the more humble they will be, and the more anxious to extol the riches of divine grace and power. This in fact is the rule upon which God always acts, "them that honour me I will honour." Wherever a Church honours God by its united piety, God honours that Church with distinguished usefulness.

These thoughts place the matter in a very serious light. Pastors and deacons; members of Churches, male and female, aged and youthful, wealthy and poor, ponder over them! Consider well the responsibility that attaches to you in your several stations by virtue of your connection with the Church of Christ! Remember that the Church will ever take its mould from the character and conduct of the individuals that compose it. If individuals are supine, the Church will be supine. If individuals are active and useful, the Church will be active and useful too. Let, then, every one see to it that his own heart is right with God. Let the work of revival thus begin at home. Let every one make the prosperity of the Church

his personal care, as much so as if its very existence depended upon his consistency, his zeal, his prayers, or his exertions. And while each member is thus watchful over himself, let him endeavour to stimulate others to a sense of their duties and responsibilities; only let him do it kindly and tenderly, not in anger, not in a harsh or scolding manner, but in that spirit of peace which the gospel inculcates, and by which alone its triumphs can be effectually promoted.

Let one closing reflection add weight to all that has been advanced, and induce a frequent and prayerful attention to the whole subject. "It is this, That much of the good which we have omitted to do, cannot now be done. Suppose, during the last twenty years only, we as a Connexion, had put forth by increased unity, love, and self-denial, twice the measure of energy which we have employed; are we not authorized to assume, that at the lowest, twice the quantity of good would have been accomplished? Most of that good, however, cannot now be done! Multitudes of those who should have been the objects of our attention have passed away from the sphere of exertion and of prayer. They lived, but are dead. They died in ignorance—we might have instructed them; without hope—we might have unfolded the heavenly state to them; without Christ—we might have pointed them to the Lamb of God which taketh away the sins of the world! And still they are dying! Now, while I write—while you read—they are dying! See! how they pass along, melancholy, sad, and speechless, sinking down into endless night! Oh if they would but stay till we could yet make one attempt for their salvation! No—they would, but cannot stay. They are gone—they are gone! We shall meet them next in judgment!

Thou Judge of all! how shall we meet them—how shall we meet thee then? We are verily guilty concerning our brother! If thou shouldst be strict to mark iniquity, O Lord, who could stand? ERASMUS.

EDUCATION FOR THE MINISTRY.—No. II.

THE conclusions to which we have been led, from a reference to the manner of conducting the christian ministry in New Testament times, were not so methodically drawn out with any view to separate discussion, though to some points which might with advantage be raised upon them, we may on another occasion be tempted to revert. We have simply to do with them now as they bear upon the question of systematic preparatory education for the ministry; and we think that in the conduct of the first Churches there is clearly nothing inconsistent with such a system, but much in favour of it. Some who may have been disposed to look upon theological institutions with an unfriendly eye will be ready, we trust, to go with us more heartily in what we may have further to say, after looking at the question in this bearing of it; and to the serious attention of such we we would especially commend the facts and references, in connexion with the ministry of the Word, to be met with in the Acts of the Apostles and the Epistles, specimens of which we have adduced. There are, however, two classes of objectors to academical tuition, upon whom, at the risk of appearing needlessly sensitive on the score of objections, we will now bestow a little further attention.

Some we have met with, well meaning withal, who, without going the length of saying that they who minister in spiritual things ought not to

reap the carnal things of which they have need, have yet a strong dislike to the notion of men giving themselves wholly to the work of the ministry, and so being thrown entirely on the Church for support. From their habits and modes of thought, necessarily very imperfect judges of the labour that is required of an efficient minister of the Gospel, and laying considerable stress on their cherished opinion that a minister ought to work as well as others, they frown upon everything which involves the supposition that men ought to employ all their time in the duties of the sacred office. Let any who may have been in the habit of indulging such notions as these, just take the trouble to consider carefully the nature of ministerial labour as exemplified in the New Testament, and then look around them and observe how wide is the field for such exertions now, and they would not be long, we think, in convincing themselves that no man of God needs be idle though he have nothing else to do than to "watch for souls." We would deprecate as strongly as possible the disposition to depend on the unwilling or grudging contributions of a people; but when any Church has the ability to support a minister in comfort, it is no small disgrace to them if they fail to do so.

Others there are who look with disfavour upon all systematic efforts to secure an educated ministry from an impression that such efforts are a species of unauthorised instrumentality for effecting what God has designed to manage in another way altogether. Those whom he wishes to employ as his ministers, it is argued, he will qualify himself, and call them forth at such times and in such a manner as he may see best. Thus the Saviour called the apostles to their work, and made them the most efficient ministers of the Word that ever lived, without any systematic course of training. And since the first ages of christianity, down to our own day, some of the most illustrious of God's servants have been raised up and qualified for preaching the Gospel without any such design on their own part, and with no qualifications but such as have been given them directly from above.

Now, we have no disposition to undervalue the labours of the gifted men, who, amidst labour and toil, under difficulties and privations, have spent their energies with heroic self-denial in the great cause of man's salvation. We see in them some of the very noblest illustrations of the power of divine grace and the wisdom of the divine counsels. We should deem it a great loss to the Church of Christ if any who have been without the advantages of superior education, who are nevertheless indisputably qualified for useful public labour, should be discouraged and kept back from employing themselves for God. Special agencies for preparing a qualified ministry do not contemplate interference with these extraordinary cases—for extraordinary such cases are after all. It is only here and there that men are found with such superior endowments as to be able to labour in the ministry with acceptance and usefulness without some previous systematic discipline of their powers. With this *caveat* in mind, the following considerations may serve yet further to show the unsoundness of the objection now under notice.

1. The first ministers of the Gospel were specially qualified for their work by the miraculous agency of the Holy Spirit. They had been witnesses of the great events they were sent forth to publish to the world, and, as the companions of the Saviour, they had had before them a perfect exemplar of all the qualities it could be necessary for them to possess. And then, when the Holy Ghost was poured out upon them, what powers

he conferred! Not only could they perform miracles, thus demonstrating the divinity of their mission, but they could speak languages all at once which they had known nothing of before, and doubtless with as much freedom and propriety as any previous exercise of thought could have given them. And similar powers, or at least some of them, it would seem they were enabled to impart to those whom they themselves sent forth. It is not pretended, we suppose, that we are now to look for these wonderful and palpable communications of divine power. In so far, therefore, we are manifestly under a disadvantage as compared with the primitive Church; and we know of no method by which the comparative deficiency can be supplied but by the more diligent cultivation of the faculties in our possession.

2. It is important to remark, that even the unusual endowments with which the first ministers of Christ were favoured, did not supersede the proper cultivation of their natural powers, or do away with the original varieties of mental constitution and capacity which existed among them. It was, indeed, a conspicuously wise arrangement that the first triumphs of the cross were achieved almost entirely by despised and unlettered men. Thus was there no trace of what men would regard as instrumental efficiency to which their amazing success could be attributed. Thus was the foolishness of God manifested to be wiser than men. "Not by might nor by power, but by my Spirit saith the Lord." Yet, acted upon by the ever-working Spirit, and made effectual by him for the production of their appropriate results, who does not see, in the acts and writings of the Apostles, the specific qualities and acquirements of the men? The prompt, but fitful energy of Peter; the sustained heroism of Paul, with the varied stores of his well-disciplined and richly-furnished mind, all made to bear with admirable effect upon the great work he had to do; the mild and affectionate, but rational and dignified persuasiveness of John; and the withering power of denunciation of the "son of thunder." And that the diligent culture of the mental faculties was necessary, notwithstanding the plenary supplemental bestowments which were received, and in the case of young ministers, of special instruction and training for their work, is abundantly manifest from the strain of the apostolic epistles, especially those to Timothy and Titus, and from the course pursued with regard to Apollos and Timothy when they first began to preach, already referred to.

3. Let it be borne in mind further, that the not uncommon notion that even since the age of miracles the great success has been found to attend the labours of uneducated men is not sanctioned by a reference to facts. We acknowledge, with admiration and gratitude, the signal service that has been rendered to the cause of the Redeemer by some who have been eminent ministers of Christ, whose circumstances in early life have been unfavourable to mental culture, and whose subsequent opportunities for improvement have been but scanty; as well as by the thousands more whose memory may be cherished only in the narrow scenes of their self-denying labours, but whose "record is on high." It is, nevertheless true, that the most eminent and successful ministers have for the most part been such as, by their early habits and exercises, have been qualified for the mental exertion required in the ministry of the Word, as well as by the sound principles and devoted piety necessary to make them fit instruments in the hands of God for carrying on his work. Looking at the great movements which have once and again changed the moral aspect of the world—given a tone to the religion of one age, and impressed a distinctive character on that of

succeeding ones—the principal instruments have been men who, with moral and spiritual endowments of the right order, have brought to their work minds schooled into vigour and activity by years of preparatory exercise, and stored, more or less, with the treasures of learning and science which such exercise is fitted to reveal. Wickliffe, Luther, Melancthon, Calvin, Whitfield, and Wesley, are amongst the names which, under this view of the subject, first occur to the mind; and a host besides might be mentioned to the same purpose, whom they were mainly instrumental in calling into the field. And more extensive and minute observations only go to confirm the same general doctrine. God works by means, and the fittest instruments in his hands, no less than in those of men, are the most effectual for his purpose. Not only does he honour in his service the exercise of the best affections of the renewed heart, but the diligent use of all the powers and acquisitions of the consecrated mind.

4. It is worthy of remark also, that the excellent men who would be pointed out by the objector as illustrations of what can be done without academical tuition, are generally forward to lament the small opportunities they have had for acquiring knowledge, and eager to seize every facility for supplying the deficiency by more laborious application in after life. We beg any of our friends who may have been disposed to sympathise with such an objection as that we have endeavoured to meet, to give all its due weight to this consideration. Let them look round among the ministers of their acquaintance and single out such as have been unquestionably successful in converting sinners to God, but who have engaged in the work with but little in the way of attainments to qualify them for it. They will have no difficulty we are sure in fixing on many such. And the opinion of such men, as to the desirableness of mental culture for the work of the ministry, is surely entitled to great attention. They are eminently practical men in this matter. We believe that inquiry into the sentiments of such ministers will show that in general they regret the scantiness of their early means of instruction, and are anxious as far as possible to make up what was wanting at first by greater industry afterwards.

With these remarks we dismiss the objections that have been raised to preparatory studies for the ministry. To some, perhaps, we shall seem to have dwelt on them too long—yet not in vain if any who have countenanced them should be induced to re-consider them, and to believe, with us, that in such preparatory study there is nothing inconsistent with the practice of the primitive Church, or discredited by the experience of subsequent times.

THE HARMONY OF THE APOSTLES PAUL AND JAMES ON THE DOCTRINE OF JUSTIFICATION.

In the writings of the apostle Paul there appears to be an evident solicitude to point out the sinfulness of mankind, and their consequent inability to be justified, before God, on the ground of their own works; and at the same time to show that divine grace has opened another mode of justification, so that the sinner is under no necessity of sinking into despair. Thus, in Romans iii., he intimates that every mouth is stopped, and all the world is guilty before God; so that by the deeds of the law there shall no flesh be justified in his sight. This assertion I understand to have respect to all kinds of work, measured by whatever standard they may be, as that so applied must be of the nature of law, and performed either before or after conversion to God. That this is the correct view of the apostle's words appears from his subsequent remark, verses 21—24, "But now the righteousness of

God [or God's method of justifying sinful man] without the law [or rather, *irrespective of law*] is manifested. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. Being justified freely by his grace, through the redemption that is in Christ Jesus." Here there appears a kind of anxiety to exclude all ground of hope from the sinner's mind that he can be justified by his own works in any degree. The law once broken can never justify the offender. Then here is a clear exhibition of the only possible way of justification, that it is *freely by his grace*, through faith in the redemption that is in Christ Jesus.

But it may be asked, "Is not this a doctrine that tends to licentiousness?" The apostle supposed that this objection might arise in the minds of some, hence in the last verse he asks, "Do we then make void the law through faith?" and he replies, "By no means: yea, we establish the law." He does not now stop to show how the law is established through faith, but in his usually rapid style, like a writer whose mind is full of his subject, he passes to other considerations to illustrate and confirm his main position; then in the sixth chapter he attends to this objection, and to another inquiry of similar tendency, and shows that from a gracious principle believers enter freely, and as persons freed from the tyranny, and bondage, and condemnation of sin, into the service of God, and as the blessed result, "have their fruit unto holiness, and the end everlasting life."

This is the doctrine of the apostle Paul; it is also the doctrine of the apostle James. This is now the general opinion of Christians, and of christian writers, though they adopt different plans to show the harmony of the two apostles. To my apprehension the words of the apostle, James ii. 12, imply a principle which, if followed out, will show the agreement of these two sacred writers,—“So speak ye, and so do, as they that shall be judged by the law of liberty.” The law of liberty, so far as I remember, is a phrase peculiar to this writer. By it he evidently means the Gospel. This has the chief principles of a law; inasmuch as it has precepts, and sanctions to those precepts, of the most powerful kind. But it is to be considered as a law, chiefly on account of its influence on the mind and conduct of those that receive it. In this sense the apostle Paul uses the word law, Rom. vii. 21—23. Still the christian's rule is a law of liberty. It is a law that, in its nature and principles, relates to a state of freedom, not to a condition of bondage. Christ imparts to his servants the most real and exalted state of liberty. “If the Son shall make you free, then are ye free indeed.” He delivers from the bondage of law, but they are under the power of a law to Christ. This is the law of love. They sit in willing bonds beneath his feet. So far is this from weakening any moral obligations to a holy and benevolent course of conduct, that it greatly strengthens them. In this view the apostle James urges it. It is the voluntary principle in opposition to restraint and coercion. It is the principle of freedom in opposition to slavery. “So speak ye, and so do, as they that shall be judged by the law of liberty, as being under this law.” In full accordance with this, the other apostle reminds christians that they are called unto liberty, and admonishes them not to use liberty for an occasion to the flesh, but by love to serve one another. See Gal. v., especially verses 1, 13—16.

Hence it appears that both Paul and James recognize in christians a principle of obedience that is very free and very influential. What can this be but the principle that our Lord requires when he says to all his disciples, “If ye love me, keep my commandments?” Now this principle does not begin to operate before evangelical faith is exercised; but by this it is brought into operation. On this account it is called “faith that works by love.” As love is the fulfilling of the law, this is evidently not abrogated by faith, but established. So far it is not difficult to perceive that the two apostles are perfectly harmonious. But the apostle James, perhaps for the conviction and correction of some licentious antinomian tendency that he had observed, and in accommodation to the phraseology of the loose professors, appears to use the word faith in the sense of mere assent, or conviction of the understanding. True, or evangelical faith, is not a mere assent, but a believing with the heart unto righteousness. It is not the operation of mere intellect, but of

the affections also. It is the satisfactory conviction of the understanding respecting the truth of doctrines that we love, and therefore wish to be true. This I apprehend is the idea which is ever connected with Paul's faith that justifies, and with James's faith that operates together with works. But then he evidently applies the term faith to some operation of the mind that has no connection with works, which I suppose is a conviction of the understanding by the force of truths to which there is no love nor any desire. Hence it is designated as a faith without works, a faith that is dead, being alone—the faith of devils. These unhappy fallen spirits cannot but believe, but they have no love to the truths which they are compelled to believe; hence, instead of affectionate and cheerful obedience, it produces in them discontent, and fear, and trembling. They cannot alter the reality of those truths of which they have the fullest conviction; but as their perverted nature is falsehood and discord, as opposed to truth and harmony, so nothing so much opposes their taste, and therefore their happiness, as truth and righteousness. Unhappy indeed must be this state of any intelligent being, the more unhappy in proportion as it is convinced that the great Supreme Being is good; and yet how sad a resemblance to this miserable state is there in some of the human race. They in a sense believe and tremble. Is it any wonder then, that in a state distant from the clear conviction which precludes devils from this perverted operation of understanding, such persons should endeavour to persuade themselves and others that truths, not loved, are not true? This, under the influence of Satan, is the origin and support of infidelity; for, who in love with those principles of order, and holiness, and truth, that are every where encouraged in the Bible, ever indulged disbelief in that inspired volume? "If any man will do his will," said our blessed Lord, "he shall know of the doctrine whether it be of God, or whether I speak of myself." If there is no inclination to do his will, let no one be surprised to perceive a desire to cherish and promote unbelief, or to rest satisfied with a mere assent to divine truth. Hence it appears evident that justifying faith is an operation not merely of the understanding, but also of the affections—a believing with the heart unto righteousness.—Rom x. 10. And from this will result cheerful and affectionate obedience. This is the evidence of its existence for which the apostle James asks, and in the absence of which he declares, that though persons should say they have faith, it is merely an assent of the understanding to truths that it cannot set aside, and is possessed by them in common with devils. Hence also it will probably appear that James uses the word *faith* in two senses: first, as denoting the mere assent of the understanding, which he calls dead faith—the faith of devils; and then as denoting that assent of the mind, in harmony with the affection of the heart, as manifested by obedience, voluntary and cheerful, as under the law of liberty. It is in this latter view that both he and the apostle Paul speak of faith as justifying; and perhaps this will commend itself to many readers as the easiest and most consistent manner of harmonizing the doctrines of these two inspired writers on the important subject of justification before God.

March.

J. J.

CORRESPONDENCE.

PLAN FOR THE MUTUAL RELIEF OF OUR CHAPEL DEBTS.

MY DEAR SIR.—It pains me much to see that so little is really effected for our grievously burdened chapels. Applications are often made by letters and personal visits which effect next to nothing. It strikes me a system of mutual assistance might be adopted at once simple, easy, and efficient. Were we to aim at establishing a connexional chapel fund for aiding the various chapels already pressed down with debt; and like-

wise to render assistance to others in building or enlarging their places of worship, I would suggest the following outline for the consideration of the Connexion, and shall rejoice if either this, or some better scheme, be carried into execution.

1. That a chapel fund be established expressly for the General Baptist New Connexion.

2. That this fund shall be designed for the relief of chapels burdened with debt, such chapels being always the property of the Connexion.

3. That an effort shall be made to raise a yearly sum amounting to at least sixpence per member throughout the denomination for this purpose.

4. That the assistance given to burdened chapels shall never exceed 50 per cent. on the amount they have raised in their own Churches for that express object. Thus, a Church desires relief, and it is agreed during next year to meet their case. In order to obtain £20, they must raise forty among themselves.

5. That a committee, with treasurer &c., be appointed by the annual Association for this purpose, which shall consider the cases applying for relief, and which shall recommend those to the Association which they deem most pressing and necessitous, the grant itself being always in the hands of the Association.

In this way I am satisfied that very great assistance might be afforded, the expense of ministers visiting the Churches avoided, and the uncertainty of application by letter superseded. If twelve hundred of our members would enter on this plan at the average of sixpence yearly, three hundred pounds would be raised. In the disposal of this the Churches receiving must raise six hundred more, so that nine hundred pounds of our chapel debts might be liquidated annually! Is it not worth the consideration of our Connexion? If so, let it be taken up and fully discussed.

A letter from my dear brother Rofe, of Smarden, by this morning's Post, has stirred me up to submit these hints for the consideration of our Churches.

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

CHURCH STATISTICS.

To the Editor of the General Baptist Repository.

Dear Sir,—Perhaps several of your readers, beside the one who now addresses you, has received a "Specimen Copy" of a new series of "The Protestant and Church Advocate" for February, in which occurs an article headed as above. The conductors of the work appear to wish to conciliate the regard of dissenters, or, at least, not to provoke their hostility. It is probable that before long all sincere Protestants will perceive that sound policy, as well as true christian principle, will dictate the cultivation of their friendship as the firmest bulwark against popery, because the most conscientious, after all that even the "Protestant" says of "the Church of England as the bulwark of truth in this christian land." The Church of England seems fast verging towards the gulph of popery, whither her semi-popish forms naturally lead her. But

if the dissenters are to be conciliated they must be treated with truth, if not with candour, both of which appear to be violated in the article alluded to in these animadversions.

The writer professes to show from the returns of marriages celebrated in the Church as compared with those celebrated before the Registrar during the last three years, that the dissenters are not a majority of the population, as he says, "a few years since it was constantly repeated, both in and out of Parliament," that they are; but that, "according to the marriage returns they are only *one seventeenth* of the population; for it is a fact proved by the returns, that only *one* person in seventeen is married out of the Church of England." This may seem very conclusive reasoning, but to my apprehension it is very fallacious. Several considerations must be taken into the account, to show the amount of the fallacy.

It should be considered that in favour of established customs prejudices linger which are not at once diverted from their accustomed channel, and even conscientious dissenters may not all be free from these prejudices in favour of marriage at Church, whither, till recently, they have been compelled to go for it.

Further, all dissenters do not much object to, and therefore dissent from, the marriage form as established in the Church. With this, therefore, they comply, without any idea of compromising their general principles as dissenters from a national establishment of religion. To this some are induced from an objection to have their names published before the Poor Law Guardians. My object is not now to reply to objections to the marriage law, but merely to state facts which show that it is no true standard of Church statistics. For this object let it be observed again, that,

From the conscientious objections of dissenting ministers to becoming participants in the union of their Church members with persons that make no profession of religion, some habitual and steady dissenters have gone to Church for this object, rather than to be married by a merely civil officer without any religious form.

Then, it should not be forgotten that the Act for dissenting marriages is but comparatively recent; and according to the "Protestants" own showing, notwithstanding all impediments, several of which I pass over, as expense of licence, and fees to a civil officer, dissenting marriages have increased in three years from one-twenty-seventh to one-sixteenth. This of itself might have been sufficient to show that his data of reasoning must be far from fixed and certain, and that for any thing which these

prove to the contrary, it will be evident, even from the marriage returns, that dissenters are a majority of the nation.

But no one who wishes to come to any fair and just conclusion on this question, can be satisfied with any results that may appear from such returns. They undoubtedly show the proportions of marriages in the Church and out of it; but they give no just representation of the proportions of conformists to a national establishment of religion, and dissenters from it. This method is not very dissimilar from that of deducting the number of avowed dissenters from the population of the country, and reckoning all that remain true churchmen. The majority of such churchmen, as to any conscientious regard to religion, may, it is lamentable to say, be as properly called any thing else as churchmen. This is a ready way to have it understood, that for a person to say he is a churchman is nearly equivalent to saying he is *nothing*.

If any sincere desire exists to ascertain the proposition between conformists and dissenters, let it be sought from those that really avow themselves to be either the one or the other; by communion with either of the particular divisions in religious ordinances; or, at least, by general attendance at the respective places of worship. From this mode of proof it is presumed the "Protestant" will keep at a sufficient distance, lest he should find the truth, evidently very unwelcome to him, that in communicants at the Lord's table dissenters have a decided majority; and that probably they have also in attendants on the ministry of the word.

The rural districts of the nation have hitherto been the boast of churchmen. From one of these districts I now write, in which the communicants at Church are probably not one sixth of those amongst dissenters, and the attendants not equal; and this it is apprehended would be found the case through the nation. J. M.

STATE OF LOUGHBOROUGH CHURCH.

To the Editor of the General Baptist Repository.

Sir,—Through the kind providence of God, and we trust by the leadings of the Holy Spirit, we are at Loughborough again provided with a pastor to take the oversight of this part of the Lord's vineyard.

I feel inclined, with your permission, to take a retrospective view of our circumstances during the critical period while we have been destitute of a minister, in the hope that it may furnish an example that might be safely and beneficially imitated by

our brethren and sisters of other Churches, inasmuch as I have not to communicate any thing novel or striking, or any plans put in operation which will exalt the efforts of human wisdom or ingenuity.

The peculiar circumstances in which we were placed, impressed the minds of our friends with the sentiment that each and every one was responsible to a certain extent for the preservation and welfare of the cause of Christ amongst us. To be left without an earthly shepherd to watch over the flock, was felt to be a calamitous event; the fear lest that cause which was dear to our hearts, which for so long a series of years had been in a prosperous state; the fear lest that cause should now decline was depressing to our spirits, and the Lord was made acquainted with the grief that preyed upon our minds. Publicly and privately the throne of grace approached, and the request made that the Great Shepherd would take us under his own care, and send us a man after his own heart, who should feed us with knowledge and understanding. All minor considerations seemed to merge in the one grand desire to uphold the cause and promote its prosperity; and as they had lost their leader, to form themselves into one compact body, which should present an invulnerable front to the enemy. This seemed to be the principle that in the first instance animated every bosom, and the Church appeared as the heart of one man.

As a natural result of this spirit our prayer-meetings were well attended, a disposition was manifest in many to say to their neighbours, "Know the Lord," and to be willing to stay at the inquirers' meeting, to give a word of instruction to those who were anxiously seeking the forgiveness of their sins; and it would be easy to name pious sisters, also, who laboured in this work with unwearied assiduity and great success. This spirit was particularly manifest in the teachers of the Sabbath-school, who made more vigorous exertions than before in this holy cause, and by their conversation, their prayers, and meetings between the services to instruct the children, with the divine blessing, there have been several that have given their hearts unto God; and it is pleasing to hear the clear views of Scripture truth, and of the plan of salvation proceed from the lips of those so young. Thus the Church was at work, and every individual seemed to be doing something, and He who does not despise the day of small things condescended to hear the prayers of his people, and in some measure to bless their feeble endeavours.

There is another cause of success, which

must not be omitted. There was very great respect entertained towards our late pastor by his brethren in the ministry, and that respect was in some considerable degree extended to the Church over which he presided, and led them to look with considerable anxiety to the cause at Loughborough, and out of respect to his memory who was gone to his reward, and with the desire of upholding a flourishing interest, and from motives of christian friendship for the living, there was, I think, a universal desire to render us assistance; and no doubt these motives would operate upon the minds of our ministerial brethren when they came to minister to us in holy things, and give greater fervour and pathos to what they uttered. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." And their labours have not been in vain, there are instances of the seed sown having taken root; we have now the blade appearing, in due time we trust there will be the ear, then the full corn in the ear, and fruit brought forth unto life eternal. It was the wish of our friends that through the medium of the Repository their thanks should be conveyed to those ministers who have so kindly assisted them while destitute of a pastor.

It will have struck the mind of most of

your readers, that as far as our own friends are concerned, there has been nothing done which might not have been done at any other time; and this is the very moral which should be gathered from the subject. It is the making use of those means which every Church has at its command, that has been made a blessing, and which, if we had applied to the same extent before, with the same perseverance and earnest prayer, we should have met with the same encouragement from him who waits to be gracious. And though now we have a minister whom we trust will be made an instrument of great good to the Church and neighbourhood, it is desirable that our friends would still persevere in the use of the same means, in co-operation with our pastor, that his hands may be upheld, and the good work of God go forward with accelerated speed.

J. WALLIS.

QUERY.

IN asking the blessing of God on the bounties of his providence, is not standing a more respectful, reverential, and appropriate posture than sitting?

What evidence is there that about the time of our Saviour, in eastern countries, the blessing was asked, or thanks were offered, in a reclining position of body?

IGNORAMUS.

OBITUARY.

MARY NOBLE, of Ambler Thorne, near Queenshead, was born Dec. 21st, 1796, and died Oct. 19th, 1841. She was remarkable in her youthful days for her steady habits, and regular attendance upon the public means of grace; there was then found in her "some good thing toward the Lord God of Israel." She was added to the Queenshead Church by baptism Oct. 6th, 1822, and continued a pious and consistent member till the time of her death. Our departed friend came to her end by a slow, insidious, and painful process. Her health, during the last five years of her life, was in a very precarious state, frequently incapacitating her for the discharge of domestic duties, and depriving her of the privilege, except a few times during the summer months, of attending the house of God. In the Spring of last year she was brought painfully low; a little improvement took place in the summer, but it was of short duration; the disorder returned with more than usual violence in the Autumn, and it became manifest that "the time of her departure" was not far distant. The near approaches of "the last enemy" were observ-

ed with composure. When speaking upon the subject, about three weeks before her death, she said, "I have built upon the rock and find it to sustain me." From that time she was never known to make any inquiry about the world, or to give any directions respecting it; but her exhortations to her partner "to work out his own salvation with fear and trembling," and to her children, to prepare to meet their God, and to believe on the Lord Jesus Christ and they should be saved," showed the deep interest which she felt in their eternal welfare. A few days before her death she was heard to express the joyous feeling of her mind by singing distinctly and feelingly, the hymns beginning with,

"There is a land of pure delight,"

And,

"My God the spring of all my joys,"

These were the last songs, on earth, but not the last symptoms of her happiness; so long as the soul could speak through the respective members of the body it told of the peace within; but death imposed silence, and the happy spirit fled to take part in "the song of Moses and the song of

the Lamb.' Her worth was most known to those who are left to deplore her loss. She bore however an excellent character in the neighbourhood in which she lived, "and by it being dead yet speaketh."

Queenshead, R. HARDY.

During little more than twelve months the church at Smalley has lost several valuable members by death. The following brief notices of them may not be uninteresting to some readers of the Repository.

J. W.

RICHARD OLDFKNOW, of Kilburn, was awakened to a sense of the importance of heartfelt religion upwards of forty years ago, and for a time his distress was extreme. When, however, he was enabled to recognize his interest in a dying Saviour, his comfort was great. Often has the writer heard him speak with deep emotion of the transport which he then felt. As a christian his general character was respectable. Blameless in life, and affectionate in disposition, he was "well reported of by the brethren." In his last illness he was cheered by the presence of his Redeemer, and he died, with great resignation, Dec. 29, 1840, aged eighty years.

JOHN THORNHILL, of Smalley, died Mar. 2, 1841, aged seventy years. He was an old disciple, having been baptized early in life. Though somewhat wanting in zeal, his conduct in other respects was exemplary. He was a man of peace; constant in attending the public means on the Lord's-day, and liberal in the support of the cause. Previous to his last affliction he appeared remarkably vigorous for his years, but when disease came he sunk very fast. He died

expressing his confidence in Christ, and his full assurance of eternal life through the Saviour's atoning blood.

ELIZABETH REYNOLDS, of Smalley, was a lively and devoted christian; circumspect in her walk, and creditably discharging the several duties of wife, mother, neighbour, and Church member. For more than two years she was confined to her house by affliction, yet during this heavy trial she "possessed her soul in patience," and her edifying conversation gave witness to her friends that she was ripening for glory. She died May 23, 1841, aged fifty-eight; having been an honourable member of the Church nearly thirty years.

JOHN FOX, of Eastwood, Nottinghamshire, died Sep. 7, 1841, aged sixty two years. In early life he was connected with the Methodists, but subsequently becoming acquainted with the distinguishing doctrines of General Baptists, on mature consideration, he embraced them, and was buried with Christ in baptism. Though a plain man, and possessed of little of this world's wealth, he was sincerely respected by most who knew him. The disease that led to his dissolution was long and trying, yet the Saviour, whom he loved well, supported him. He expressed his entire resignation to the will of God, either for life or death. He knew in whom he had believed, and was persuaded that he was able to keep that which he had committed to his care. By his death that branch of Smalley Church assembling for worship at Langley Mill, has sustained a real loss.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Heptonstall Slack, Dec. 28th, 1841. Mr. Henry Hollinrake opened the public meeting by prayer, and Mr. Ayrton, of Derby, preached from Isaiah liii. 11.

The meeting to transact the business of the Churches in the Yorkshire district commenced at two o'clock p. m., when a statistical account of the Church at Bradford was read. The report of the moral character of the town of Bradford, and of the peace and prosperity of the interest of religion there, was not so encouraging as previously. The bad state of trade tends to demoralize the people. Over this we lament.

The proceedings of the committee for Leeds were reported, and the state of the infant cause there. Our friends composing the small Church in that town are reported as intelligent, moral, and reputable. We desire our friends in the Derby and Castle

Donington district to fulfil the pledge which the Yorkshire friends have been anxiously expecting. To recede from their engagements, because some formidable difficulties present themselves, is not the proper course to raise a respectable General Baptist interest in Leeds. We still hope to enjoy their co-operation, which is very desirable, and indispenibly necessary to sustain the responsibilities.

The Treasurer for the Home Mission reported the state of his finances.

The representatives, as at former meetings, informed the Conference of the progress of the Redeemer's cause in their various localities.

At Allerton, they are the same as at the last meeting. At Clayton they are united, and a few are coming forward to join the Church. At Queenshead, five have been baptized since the last Conference. At Hall-

fax they are united, and three have been added. At Birchcliffe, seven have been baptized, and there are many in the experience meetings: some of their Sunday-scholars are hopeful, and they have good revival meetings. At Heptonstall Slack, they are peaceful, and have baptized eighteen: they have many on probation in the experience meetings of whom they hope well. At Lineholm, they have baptized ten, and many have commenced attending the meetings for experience. At Shore, they are still in prosperity; the new members are steady, and the revival meetings are crowded. At Burnley, they have baptized six, and have called one out to preach the Gospel: the revival meetings have been blessed by the great Head of the Church, and many have dated their conversion from them.

The Secretary desired to resign his office. A vote of thanks was given him for his past services, with a request that he will continue in office another year.

Stubbing House.

J. HODGSON.

BOSTON.—The new Sabbath-school rooms recently erected in Witham Green, (a section of Boston comprising about 1000 inhabitants, who have been literally "as sheep not having a shepherd") situate about a mile from the chapel, in High-street, were opened on Lord's-day, Feb. 20th. About 120 children attended; most of whom were such as had gone to no other Sunday-school. Three excellent sermons were preached on the occasion. In the morning Mr. Henry Kirkby was engaged, in the afternoon Mr. Mathews, and in the evening Mr. Henry Benson. The congregations were good, especially in the afternoon and evening; and the collections amounted to £10. This station presents a most promising field for usefulness, and the introduction of preaching and Sabbath-school instruction will be a great blessing to the neighbourhood. The building is neat, but perfectly plain; length within forty-six feet; breadth twenty feet. It has a folding partition, dividing it for teaching, capable of being opened for public worship, which will be conducted by the laborious pastor of the Church, Mr. Mathews, and several of the brethren. At Wyberton, also, the services are well attended, and the congregations at the High-street chapel are very good.

LONG SUTTON. *Ordination &c.*—No statement having appeared of the following services in the Repository, a few brief particulars will probably be interesting. On Wednesday Dec. 22nd, 1841, the Rev. Thos. Burditt was publicly recognised as the pastor of the General Baptist Church in this town. The solemn engagements of the day were commenced by the Rev. H. Edwards (Indep.) with reading and prayer. The Rev. J. C.

Pike, of Wisbeach, gave the introductory discourse; the Rev. J. Jones, of March, proposed the usual questions to the Church and the minister; the Rev. J. G. Pike, of Derby, offered the ordination prayer, and gave the charge to the minister. After a social Tea Meeting in the Chapel and school-room, the Rev. J. Jones addressed the Church and the four brethren who had been appointed to the office of deacon. The meetings were well attended and were interesting and profitable. May the union previously existing, and thus publicly confirmed, be of long duration, and may a Divine blessing, rich and copious, be constantly enjoyed by pastor and people. On the following day the Lincolnshire Conference was held, and in the evening a meeting of a revival nature, which was addressed by the Revs. J. C. Pike, T. Burditt, J. Jones, T. Yates, and J. G. Pike. "Heads of Families," "the Church," "Servants," "the Unconverted," and "the Young," were addressed in the most serious and impressive manner, and it is hoped, that in some instances permanent good was experienced. C. A.

ARCHDEACON-LANE TRACT SOCIETY.—The following is a brief extract from the report of this institution, presented to the Church, Feb., 1842. Our labours are confined to the immediate neighbourhood of our place of worship, which we have divided into twenty-nine districts, containing 350 families. The number of tracts distributed since June, 1840, (when the institution was re-organized) is 3250. 1200 have been given away in these districts, and 1200 hand-bill tracts on baptism have been distributed when that ordinance has been administered at the chapel.

Through the agency of this society, three or four persons have discontinued selling on the Sabbath. From twenty to thirty who were unaccustomed to public worship have been led to attend the district prayer-meetings, and not less than fifty individuals, who seldom were seen in a house of prayer, have joined our congregation. We have also the satisfaction to add that above 100 children have been introduced into our Sabbath-school through the influence of the tract distributors. The society has purchased upwards of 3000 additional tracts, and is preparing to double the sphere of its labours. The report concludes with an earnest appeal to those members of the Church who have the opportunity to offer their services as distributors.

ÆNON CHAPEL, ST. MARY-LE-BONE.—On Lord's-day Evening, Feb. 27th, the solemn and interesting ordinance of believers' baptism was administered to thirteen persons on a profession of their faith in the Gospel. Our esteemed pastor preached from Luke ix 26,

to a densely crowded and attentive auditory, after which he administered the sacred rite to the candidates. Three of the persons had formerly been Scholars, and are now useful Teachers in the Sabbath-school connected with this place of worship. As several persons are inquiring the way to Zion, we trust soon to witness the entrance of another penitent professing hand into the visible kingdom of our Lord Jesus Christ, through the divinely instituted ordinance of baptism. We rejoice to state that we have had especial use for our upper galleries during the past winter, as the congregations have considerably surpassed those of any previous year.

COVENTRY.—On Lord's-day, March 13th, the ordinance of believers baptism was administered, at White Friars chapel, Coventry, to three persons, on which occasion an excellent discourse was delivered by C. E. Keighley, minister of the place, from John I xxv, "Why baptizest thou?" The congregation was large and attentive. The cause of the Redeemer in this place, which a short time ago was nearly extinct, considering the many difficulties with which it is beset, is now encouraging. We are not without hope that in the course of a few years it will be quite established; and exert a moral influence on the dense population around it. We respectfully crave the assistance of the friends at a distance who have expressed a desire that another attempt should be made to build up this tried and unfortunate interest, in behalf of our incipient operations. Praying that He whose it is to render human instrumentality efficient in accomplishing his gracious purposes, will vouchsafe to own us, and revive us again, that his people may rejoice in him, and the little one become a thousand.

CASTLEACRE, NORFOLK.—In the beginning of the year we baptized one female, the *first* in our New Chapel. On Feb. 20th six others, four males and two females. On both occasions our venerable and beloved brother Ewen was present, and received the new converts into the Church, and administered the Lord's-supper. Much interest was manifested on the solemn occasions, and it is believed lasting impressions were made. We have several hopeful characters, both at Castleacre and Hale, and a few expressing a desire to unite with us. J. W.

ARCHDEACON-LANE.—On the first Lord's-day in March the ordinance of believers' baptism was administered to six persons, three males and three females. The pastor of the Church, the Rev. T. Stevenson, preached a faithful and powerful sermon from Isaiah li. 11, to a large and attentive

congregation; after which brother Hull made a few suitable remarks, and then baptized the candidates in the name of the Father, Son, and Holy Ghost. In the afternoon the Church assembled to receive the emblems of the Saviour's death and sufferings, when the newly-baptized were faithfully and affectionately addressed by the pastor, who gave to each the right hand of fellowship. In the evening a searching appeal was made to sinners, from Acts ix. 5, last clause. J. C.

FRIAR-LANE.—Twelve persons, six males and six females, were immersed in the General Baptist chapel, Friar-lane, Leicester, on Lord's-day, March 6th, before an attentive and very crowded auditory. The discourse was founded upon the words of Peter, "Lord it is good to be here." H.

BOSTON.—On the first Lord's-day in February, six persons were baptized at Boston, in the presence of a very crowded congregation, who witnessed the interesting rite (rendered still more so from one of the individuals embracing the ordinance being a beloved child of the worthy pastor of the Church) with becoming seriousness. In the afternoon a large number of the members partook of the elements by which christians are to remember the Lord's death until he come, when nine were received into church fellowship, and a refreshing season was enjoyed.

On the first Lord's-day in March five more were received into church fellowship, the ordinance of baptism having been administered on the previous Lord's-day evening in the presence of a very large and serious congregation. The number of members in this Church is more than doubled since Mr. Mathews commenced his labours there. On the subject of baptism, excited chiefly by the success of the General Baptist cause in Boston, there is a great stir, the opponents of the scriptural mode having attacked it from the press and pulpit, Churchmen, Methodists, and Independents, having each made separate attacks. Meanwhile inquiry is excited, and the cause of TRUTH will be promoted.

LONG SUTTON.—On Lord's-day, Feb. 27th, four persons publicly professed their attachment to the Saviour by baptism. This was the second administration of the ordinance in our new place of worship, (the first being in Dec). On the former occasion our minister discoursed upon the mode, and on the latter the subjects for baptism, to large and attentive congregations, from I Cor. xi 2. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." We have reason to believe that our sentiments on Christian baptism are making some progress in this town. We have at present several inquirers R

and many more we trust are anxiously looking Zion-ward, who will before long stand forth before the world as the decided and devoted followers of the Lamb. Oh that as a Church we may individually and collectively, "awake, put on strength" and earnestly seek a Divine blessing: the faithful and untiring labours of our esteemed pastor would then be crowned with more abundant success and numbers would be found rejoicing in the gates of Zion.

C. A.

NORWICH.—On Monday evening, March 7, 1842, the Rev. T. Scott, pastor of the General Baptist Church meeting in Priory Yard chapel, Norwich, was presented with a handsome silver cream jug, having engraved upon it the following inscription, "Presented to the Rev. Thomas Scott, by the females belonging to the General Baptist Church, Norwich," as a token of christian love towards him, and of the high esteem in which they hold those pastoral labours, the advantages of which they have enjoyed during ten years which he has spent amongst them. The evening was spent in the interchange of the most hallowed feelings and sentiments, and left an impression that such occasional expressions of esteem and affection would cheer the hearts of our pastors, and promote the best interests of our Churches.

W. D.

WIDOWS' FUND, 109th Anniversary.—The annual sermon on behalf of the society, in-

stituted in the year 1733, for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday, the 6th of April next, at Carter Lane Meeting House, Docters' Commons, by the Rev. William Hinks, of Stamford Street Chapel, Blackfriars Road. Service to begin at twelve o'clock, precisely. The General Meeting of the members and friends of the society will be held on Tuesday, the 12th of April following, at the Queen's Arms, Cheapside, at one o'clock, precisely, to receive a report of the proceedings of the past year, together with donations and subscriptions wherewith to carry out the objects of the institution; to appoint managers and officers for the year ensuing; and to transact the usual business of the Annual Meeting. The grants made to 244 widows for the year, ending 25th inst., have amounted to £2753; but it is much feared they must be curtailed in the coming year, as the income for the past year has fallen below the expentiture.

SHEFFIELD.—We understand that our friends here commenced the erection of a new chapel on Monday, March 28th. May the great Head of the Church smile on their undertaking.

NEW CHAPEL DERBY.—The opening services at this spacious and beautiful chapel, are definitely fixed for Wednesday, May 18, and Lord's-day, May 22. We are not yet aware of the order of the services.

VARIETIES.

THE VOLUNTARY PRINCIPLE IN AMERICA.—"They who assert that the voluntary system has been tried and failed in America, and that it does not work well for either ministers or people, must speak in ignorance of the real state of the case; or what is worse, with wilful perversion of the truth. And they who add to this, that under the voluntary system there is no guarantee for the steady support and advancing progress of religion, must be equally

guilty of great ignorance, or wilful untruth; because there is no city in the world that I have visited (he is now speaking of New York) where so large a number of the population attend public worship, where that worship is more devoutly entered into by the people, or more efficiently conducted by their teachers, or where the influence of morality and religion is more powerfully exerted over the great mass of the community."—*J. S. Buckingham's America.*

POETRY.

SPIRITUAL DESERTION.

Alas! this flinty heart of mine
Forgets to relish things divine;
Sin has compell'd my Lord to flee,
And now he hides his face from me.

Thus while I languish and complain,
Formal and dull I still remain;
No heavenly solace can I find,
To cheer my dark desponding mind.

Spirit of love! again return;
For thee I wait, for thee I mourn;

My guilt and unbelief destroy,
And once again restore my joy.

Breathe on my soul celestial fire,
And every holy prayer inspire,
That I, till this short life is o'er,
May love and serve my Saviour more.

Then, Jesus, then in bliss unknown,
The wanderer shall be near thy throne;
Then no declension shall I fear,
But shine in thy blest image there.

J. B. N.

MISSIONARY OBSERVER.

MISSIONARY BAZAR.

MR. EDITOR.—Few things in the present day afford a more pleasing indication of the increasing spirituality and growing efficiency of the christian Church, than the unwearied assiduity of its members in originating schemes, and their untiring activity in carrying out those schemes, for the promotion of the Saviour's glory by the extension of his kingdom in the world. In every department of christian exertion this laudable zeal has been evidenced; but in no one department has it been more plainly observable than in the field of missions.

The missionary work has long been regarded as an agency of a highly important nature: it has long been considered as one of the most efficient means employed for the evangelization of the world. This impression the occurrences of late years have contributed materially to strengthen and confirm; and as a consequence, the ingenuity of many sections of the christian Church has been tasked to devise the best means of giving increased efficiency to missionary societies, by supplying their pecuniary demands, and affording them all possible aid.

There never was a time when these demands were more pressing, and this aid more urgently needed by missionary societies generally, than at the present; and this remark will apply with peculiar force to the society with which we, as General Baptists, stand more immediately identified. It is an inquiry of peculiar importance to us as a body, *How shall we augment our missionary funds?* Our female friends, first and foremost in every good work, have devised, and vigorously carried out, on several past occasions, a very feasible plan for doing this. They have held missionary bazars, and the results have been of a very encouraging character.

The London friends, emboldened by the success which has crowned efforts of this kind made in the Midland counties, have resolved, in the face of many difficulties, to make a similar attempt at the next Association; and they do most earnestly and affectionately solicit the kindly interest and co-operation of friends in all parts of the Connexion to enable them successfully to carry out their design. Without this interest and co-operation they feel that their attempt must necessarily be an unproductive one; and they venture to indulge the pleasing confidence, that their present appeal will meet with the same kind reception, secure the same christian sympathy, and call forth the same active exertion which were so signally manifested when similar appeals were made by the friends at Spalding and Derby.

Contributions for the Bazar will be very thankfully received at Mrs. Amie's, 57, New Church-street, Mary-le-bone. P.

London.

EXTRACTS FROM A LETTER OF
MISS DERRY.

My very dear parents,—I wrote you from Madras, and gave you a brief account of the kind manner in which our new friends there entertained us. We stayed with them four days, but were not able to go about much on account of the heavy rains. The rainy season has now set in, and vegetation appears truly luxuriant. The greenness of the foliage, contrasted with the large, white dwellings of the Europeans, (more like palaces than houses) produced indescribable feelings in my mind. These were no doubt heightened by our being so long without seeing houses or land of any kind; but I trust the feeling of gratitude to my heavenly Father, for bringing me and my companions thus far on our journey, had the ascendancy over

every other feeling. The appearance of the natives also very soon reminded me of my object in coming to India. Each bore the mark of the god he worshiped. Every thing you see connected with them brings their gross and degrading superstition to view. Here you behold a city teeming with human beings, without God, without hope, without any of that bread which endureth to everlasting life, perishing in their sins, but ignorant of their danger. They are completely in love with sin, and mad upon their idols. How wretched the picture! but still I think with sacred pleasure upon the precious promises of God respecting their conversion, "The idols shall be utterly abolished, and the Lord alone shall be exalted." These promises must be fulfilled; but O how much remains to be done. Heathenism is like a large and strongly fortified city; as yet there

are only a few breaches made in her walls — none of her strong holds are at present taken. O let not the appeals made to christians in England for an interest in their prayers and efforts be made in vain. We are constrained to feel here, that “it is not by power, nor by might, but by the spirit of the Lord,” that idolatry must be conquered; without this we can do nothing.

Our passage from Madras to Calcutta took us three weeks. Our anchor was cast opposite Calcutta on Friday, Nov. 26th, about four o'clock, a. m. From the river we had a splendid view of the town called the city of palaces, which is indeed no unappropriate name.

My dear friend Miss Brathwaite, of London, gave me a letter of introduction to the Rev. David Ewart, belonging to the Scotch mission. This I forwarded from Kidjure, and Mr. E. received it the same evening as that on which we came in port. The kindness of this gentleman was very great, for though late at night he came on board soon after our arrival and inquired after me, and brought a note from Mrs. Ewart, assuring me of the pleasure they both should feel in my making their house my home during my stay in Calcutta. I could not, however, conveniently go that evening; and thinking my friends Brooks' and Grant's would be ready to go in the morning, he then proposed meeting me on the beach. In the morning our dear friend Mr. Brooks made his appearance, and right glad we all were to see him, and to hear from him that all our dear missionary friends in the field were tolerably well, and that he was expecting Mr. Sutton at Calcutta in a few days. I ought to inform you that I felt myself completely at home at Mr. Ewart's. There is with Mrs. E. a young lady who is a superintendent of a large day school for native girls, who is, I think, every way well qualified for her important work. I happened in the course of our conversation to name my reading Mr. Pike's Guide. “That book,” she said, “I have read through several times, and value it very highly.” She also told me that when very young she heard Mr. Sutton give an address at the central school in Calcutta, the very school she now superintends, which address made a deep impression on her mind. How well it is to sow the seed beside all waters.

On the Sabbath morning I went with Mr. and Mrs. E. to the Scotch kirk. I was much pleased with the simplicity of the services. They have no more of form than we dissenters. I feel truly thankful that there is such a numerous body who hold all those doctrines in their native purity which are essential to the salvation of man.

Mr. and Mrs. Sutton arrived here on the

3rd of December, and the following morning I breakfasted with them, and also met our friends the Grant's and Brooks': we seemed like one family. There is no place so much like my own beloved home as Mr. Sutton's, and as they live but a short distance from Mr. Ewart's, I frequently go to see them before breakfast. I must now tell you Poda is married to one of the christian youths employed in the printing office, and come with Mr. S. to Calcutta, and also two of the other girls and their husbands; and now I hope the Barton and Barlestone Sabbath-school children will support a little girl at Berhampore.

I did hope, my dear parents, I should have arrived at my journey's end in time to have written you from Berhampore, but I have been necessarily detained at Calcutta too long for that. I have received a very kind letter from Mrs. Stubbins. She is anxious for me to be with her as soon as I can, that I may secure the cold season for learning the language. This appears to me very desirable, but I fear I shall not reach the end of my journey before January. It is a delightful time of the year; every day reminds me of a sunny, cloudless day in England, with a pleasant breeze; travelling is therefore now very pleasant. In the course of a few hours I and our friends the Grant's shall commence our journey towards Cuttack, with a Baptist native preacher, who understands both the Orah and English languages. Travelling in India is not like travelling in England: it will take us six days to go 150 miles. We take provisions with us, and travel in the night and early in the morning, and shall rest during the heat of the day under the shade of a tree. I have just taken leave of Mr. Ewart: I feel overwhelmed with their kindness. Meeting and parting with friends makes me long for the time to come when I shall meet my parents, brothers, sisters, and friends around the throne of the blessed Redeemer to part no more for ever. But let me not desire this till I have done the work which my heavenly Father may appoint me.

And now, my dear parents, let me beg of you not to indulge one anxious thought respecting me. Ever remember into whose hands you have committed me, even into the hands of a faithful and unchangeable God, who has promised never to leave nor forsake them that put their trust in him. I think of a hundred names to which I long to be remembered, but have not room nor time to name them. I love every member of Barton Church, and it is my fervent prayer that they may all grow in every christian grace.

Hitherto my cup has overflowed with mercies. All that I want is a heart entirely devoted to Christ, that seeks not its own in

any thing. For this I pray, and beg a continuance in your prayers, and those of my dear friends. That you may enjoy much of the divine presence, and be abundantly blessed in your labours, is the prayer of your affectionate child,
S. DERRY.

LETTER FROM MR. GRANT.

Cuttack, Jan. 19th, 1842.

My very dear Sir,—I received your kind letter the day after we arrived at Calcutta, containing the duplicate of the bill I brought out with me, and also of the one sent to the Rev. W. Yates, D.D. He had kindly presented it, so that the money was payable on our arrival. I intend to send you an account of what I have expended in a future communication. I also acknowledge the reception of a kind, long, and very animating letter from Miss M. A. P. I fully intended to answer some of these letters by the last overland dispatch, but I was very desirous to get safe to Cuttack first, which we expected to do in time to write, but happened to be one day too late.

I finished my last by the time we arrived at Madras, lest I should not have an opportunity of sending it ashore, because the weather is generally very bad about the time of the year we were there; but thank God it was very favourable, and we spent five days on shore.

We anchored in the Madras roads about twelve on the Saturday night, Oct. 30th. Early the next morning several boats came along side the ship, full of natives almost in a state of nudity. I had read about the swarms of natives, and their wretched appearances, but all that I had read failed to convey anything like an adequate idea to my mind, either of their destitute condition or numbers. In a few hours an accommodation boat came along side with a note from Mr. Vansomerun, Esq., a pious gentleman of Madras, inviting us to stay with him while the ship remained in the roads, stating that he and Mrs. V. were waiting at the beach to receive us. We of course were glad to have an opportunity of spending two or three days on shore, and therefore acceded to his kind invitation. This being the Sabbath, in the evening we went to the house of God, which opportunity we enjoyed very much. We continued with these dear friends (whose kindness I shall never forget) till the following Thursday, when we went on board (which was Nov. 4th.) and got under weigh the next morning. The weather, after we left Madras, was much better than we expected. We reached the sand-heads and got a pilot on board the 24th of November. The next day we had a steamer which brought us up the river Hoogly in two

days, so that on the 26th of November we anchored at Calcutta. Brother Brooks, who had come from Midnapore to welcome us, came on board for us the next morning. We were kindly entertained at Calcutta by Mr. and Mrs. Whyatt, except two or three days we spent with brother and sister Sutton. Mr. Whyatt is a deacon of the Church at Circular road. We were very much surprised to hear of the removal of brethren Sutton and Brooks. Two or three of the people brother S. took with him have died. We found many kind friends at Calcutta. We, that is, myself, Mrs. G., and Miss Derry, left there Dec. 14th, and reached Cuttack on the 19th. We tried to obtain a passage in a ship, but could not; we therefore had to travel by dawk. On the Tuesday night we came about thirty miles down the river Ganges in a boat to Tumlook; the next morning about seven we left there in palanquins for Midnapore, where we arrived at seven, a.m. We remained there with a gentleman by the name of Biddle. It is a beautiful situation, with a nice little chapel; I am sorry it should be left. At three, p.m., we left there for Jellesore, where we reached at two the following morning. We found brother and sister Philipps well and happy. They were very glad to see us. Mr. P. seems like a pious useful man. We left Jellesore about three in the afternoon for Balasore, and reached friend Brown's (who in a note to me desired we would call of them) at one, a.m. Remained an hour with them, and had tea, and left for Barepore, and got to the bungalow there at four in the afternoon; had a little refreshment, and got off at six for Cuttack, where we arrived at ten the next morning, and were very kindly received by brother and sister Lacey, whom we found well and happy. I preached in the evening (as it was the Sabbath) in English, which service I have taken since I have been here, as brother L. has been out. I cannot say anything about the state of the people yet, but it is very pleasing to see a goodly number who have forsaken their idols to serve the living God. Brother L. baptized five on the 2nd. of this month. Brother L. returned the day before yesterday from Pooree, where he says there were a hundred thousand pilgrims. They are passing by here in great numbers, many of them dying. I went with brother L. last night for the first time to the Chowdry bazar. As soon as we arrived at the place where brother L. has some hundreds of times preached the everlasting Gospel, he opened a book and began to sing a little, and in two or three minutes as many as a hundred came round us. He began with a quotation from their books, which says, "God is in every thing." He then asked them, "how it was that they, believing that doctrine, could despise those of

their fellow creatures who were of a lower caste than themselves as they did; if the spirit of God was in them ought they not rather to embrace them?" to which they said, "Yes, yes, yes," for I could understand that. He then preached to them for some time; some made objections, who were met with answers, that as far as I could judge by their appearance, astonished and confused them. Brother L. is most clever with the natives; he is just a match for them. After we had done he told me to give tracts away, and never, never, can I forget the eager manner in which they rushed upon me; I thought I should have been carried away by them. I was a quarter of an hour in giving thirty tracts away, I had such work to get one from another the people pressed round me so. If I had been giving rupees away they could not have been more eager for them. O that God may bless this seed, and spare me to sow much more that shall produce an abundant harvest of precious souls to his honour and glory. Mrs. G. unites with me, love to yourself, Mrs. P., and family, and all dear friends at Derby. We send our love to yourself, Mrs. P., and family, not merely as a matter of course, but from feelings of love and gratitude for your kindness.

Yours most sincerely,
T. GRANT.

LETTER FROM LORD ELPHINSTONE, GOVERNOR OF BOMBAY.

WE have been favoured with a sight of the following interesting letter, addressed to our friend Mr. Peggs. We do not entertain the same views as his lordship respecting the mild character of slavery in India, especially in Malabar; but we most cordially concur with the wish, that *even the shadow of it should not continue to darken the land*. The humane efforts to abolish human sacrifices among the Khunds, will be read with the liveliest interest. We regret to see no reference to British connexion with Idolatry in India.

"Madras, Jan. 1st, 1842.

"SIR,—I beg to acknowledge with thanks the receipt of two letters, and two packets containing pamphlets on various subjects, and a small volume on the abolition of the punishment of death, which you have done me the favour to send me. These publications evince a christian and philanthropic disposition which is far above my praise. It will be satisfactory to you to learn, that some of the subjects they treat of no longer present the same features which drew your attention to them; and I believe that *the whole of them have been under the special consideration of the local government of In-*

dia, or of the law commission. Thus slavery may be said to approximate to a state of voluntary servitude, for a master can now only recover the services of a runaway slave by bringing an action against his employer, or by prosecuting the slave himself before a court of justice. In the former case he would almost inevitably be cast, in the latter imprisonment is the only punishment that could be awarded, during which the master must pay for the slave's expences; and after his release what is to hinder him from running away as before? There is reason to believe that the treatment of slaves has improved generally since their masters have discovered how slight is their hold over them; they are in fact considered rather as hereditary servants than as *slaves*, in the usual acceptation of the word; but while I believe that it is the shadow rather than the substance of slavery which still remains, I beg you not to suppose that *I wish even this shadow to continue to darken the land*. If I have entered into this explanation, it is because I am apprehensive, to use your own words, that "a great want of correct information respecting the present state of slavery in India is very prevalent." I do not advocate the maintenance of the present modified system; on the contrary, I believe that it will be found impossible to maintain it. I look upon it as a state of transition, leading imperceptibly, but inevitably, to the entire extinction of slavery.

"The existence of human sacrifices among the tribes that first came into contact with us during the Goomsoor expeditions, is a deplorable fact which has long engaged the attention of the Madras government. The means hitherto taken for its suppression, even in those parts of the country which are known to us, and which are in the immediate vicinity of more civilized tracts, have been, I regret to say, lamentably unsuccessful. Thus the Molikoes of the Goomsoor Khonds solemnly engaged not to permit any more sacrifices within their jurisdiction. About the end of 1840, however, major Campbell, to whom the promise had been made, discovered that it was evaded by putting the wretched victims to death in more remote districts, where our influence does not yet extend. In order to bring these *interior* districts, extending for *hundreds of miles* through an unhealthy and almost inaccessible country, more within the sphere of our influence, an officer has lately been specially appointed to proceed thither. He is accompanied by a small party of sappers, who act as pioneers, and by a surgeon. His first object will be to endeavour to open a communication through the heart of this, until recently, wholly unexplored country, to acquire information, and particularly to cultivate the acquaintance.

and to secure the good-will, of their chiefs and rajahs. The undertaking, however, is beset with difficulties; a most unhealthy country; chiefs whose power seems to be exceedingly slight and precarious; a people in a state of almost utter barbarism, timid and suspicious, retiring before the approach of strangers into their inaccessible fastnesses, or if hostilely disposed, as during the Goomsoor operations, laying wait for them in ambuscades; a cruel superstition which has prevailed for ages, which cannot be overcome by physical force, and is yet scarcely to be met by any immediate moral agency. All these are obstacles not easily to be surmounted, and I fear that we must expect to meet with little encouragement. But it is our duty to persevere, and to make use of all those means which prudence and experience will justify, leaving the result to a Higher Power.

"I have the honour to be, Sir,

"Your most obedient servant,

"ELPHINSTONE."

P. S.—24th Jan. 1842.—I regret to say that I have just received accounts from *Ganjam*, that the party sent into the Khonde districts had been compelled to return from fever. This is very discouraging, as the attempt must necessarily be deferred until the opening of the next season in November.

JOURNAL OF A TOUR.

WRITTEN BY MRS. WILKINSON.

Continued from page 96.

Nov. 15th.—Went to a house that I visited last year. They seemed pleased to see me. Many of the neighbours soon assembled. An old woman interrupted the conversation by saying, "Tell us how we are to get rupees, and we will worship God." The younger women appeared interested in hearing of salvation by Jesus Christ. One of them said, "Will you go to another house." She led the way, and intreated the females not to be frightened. She repeated to them all she could recollect of the ten commandments, and some of the Saviour's miracles. Her neighbours, however, were not so easily affected, and while her eyes sparkled with delight and amazement, they appeared indifferent; and while trying to interest them they frequently said, "What can we understand, we are *only women*." These expressions are by no means uncommon; they are considered, and do consider themselves as inferior creatures. The men often say, "What is the use of trying to teach these ignorant women." The public mind in India is awakened in this respect, and we trust the education of females will no longer be totally neglected.

16th.—Spoke with a great number of women that had assembled in one house. They seemed interested with the truths of the Bible, perhaps on account of their novelty; some said, "How can we forsake Juggernaut: our husbands and neighbours all worship him?" Truly "darkness covers the earth, and gross darkness the people." On my way home had an interesting conversation with a lad who has been some years in our employ. Should he become decidedly pious, and a useful character, as we trust he will, he will know nothing of the persecution and opposition that his fellow-countrymen have to endure if they become christians. With us, of course he has every help and encouragement. He is of low caste, but possesses superior natural talents. Among the natives it is utterly impossible for a man of low caste to rise. On Hindoo principles it would be impossible for a shoe-maker to become a Dr. Carey, &c., &c.

18th.—We are near encamped in a mango tope (grove): it is delightfully cool. The thermometer seldom rises above eighty-five in the tent. We are near to the large and populous town called Purisutompore. The people here are too much under brahminical influence to receive the humbling doctrine of the cross. They are fond of disputing; many of the women also, though too generally they manifest indifference. I find a difficulty in gaining admission to their houses. They excuse themselves, saying, "the gooroo will be very angry." This evening entered a house: the women appeared timid, but listened with some degree of interest, while, by way of introduction, I told them something about my country, how children are clothed, are brought up, &c. A crowd of men and children soon came round the door, which frightened the women so much that I found it was useless to stay with them.

20th.—This evening went out as usual. Saw two women standing at the door of a house: they appeared greatly surprised, but not very frightened, so I advanced, gained admission, and was soon surrounded by more than twenty. Among the number was an elderly woman, the wife of a gooroo, who could read, and had some knowledge of their shastras. She seemed abundantly sensible of her superiority over the rest, and talked for them all. She first raised the usual objection, "Show us God, and we will worship." The way in which we combat this argument has been so often related that I need not repeat it. She said it was impossible for any one to worship with the mind an unseen deity, and yet she would allow that a man blind from his

birth could worship Juggernaut. After rather a lengthened conversation with her, she said, "Well, if our brahmins and gooroo unite with you, so will we; for as is the gooroo, so are his disciples. I fear the opportunity was not a very useful one; but *duty is ours, events belong to God.*"

25th.—Our tent has again been removed, and we are now stationed in a delightful valley with a number of villages all around us. Visited one this evening. The women expressed unusual surprise. They inquired is it a *sahib*, or *sahibanne*. So unaccustomed are these villagers to the sight of an European that they really did not know whether it was the missionary or his wife! My visit I found had interrupted the labour of these females. They were engaged in cutting their rice, which they carry on their heads to the threshing-floor. It was not the best time for conversing with them, as the men kept urging them on to their work. I left them with a promise of calling early in the morning, which I was able to perform.

I had intended to have added more, but have this day had what I think must be an attack of ague: the fever which succeeds is by no means favourable to letter-writing; and if I delay till the morning it may be too late: so am obliged thus hastily to conclude. With united kind regards to yourself and family, believe me, my dear sir,

Your's in the bonds of the Gospel,

CATHERINE WILKINSON.

JOURNAL OF A TOUR TO PUNPALI PUNKA.

BY MR. STUBBINS.

Nov. 26th, 1841.—Left home this afternoon, in company with Mrs. Stubbins, and the native brethren, Pooroosootum and Seebo Naik, for Anchoor, where we arrived about eight o'clock, p. m. Found every thing prepared for our reception, and once more past a night in comfort and repose in our tent, free from the cares and bustle of home.

27th.—Felt unable to go out this morning, partly from the effects of strong medicine on the preceding day, and perhaps partly from the effects of my ride the previous evening. I find I must not persist in riding on horseback, however unwilling to relinquish it. The annoyance and expense of riding in a palanquin are very great, but these are minor considerations compared with moderate health and usefulness. The native brethren preached in a neighbouring village, and were much encouraged with the silent attention of a good congregation. In the afternoon went to a village

about two miles distant: congregation not very large, and what was worse, still less intelligent. Some, however, heard well, and received books gladly. The people are now mostly engaged in their fields, cutting their rice, which, for the first time these last six years, is very abundant. The fields are literally laden with this Indian staff of life, and the tanks, &c., are filled with water. On our way home stopped at another village, and directed a few to the Lamb of God who taketh away the sins of the world.

28th—Went this morning to a neighbouring village. Several people assembled, and heard with tolerable attention. A few questions were proposed, and disposed of generally to their satisfaction. One man said, "If these books are read there will not be three nowties of dhan (unhusked rice) sold for a rupee, (there are now seven or eight sold.)" Another asked, "Where is God?" Another, "Brahma, Vishnu, and Seeb, have never seen the Supreme Being; how then shall man see him? We can't get rice to eat, how can we worship? A brahmin is God!" &c. These and a few more similar remarks were made, which were met by us in turn, as they occurred. After breakfast, and Oriya worship in my tent, the bustle of the day commenced. This, though the christian's sacred Sabbath, is market-day here; and I suppose near 3000 people were present. We all sallied forth in different directions, collecting groups of people in various parts of the market. After engaging in this way for about a couple of hours, we all met together, and in turns stood upon a chair and spoke a considerable time to a large crowd of attentive hearers. A good impression appeared generally to prevail, and not a few appeared to feel the force of truth. We then had a table brought out in the midst of the market, and all three mounted it, and distributed very comfortably several hundred books, and again addressed a few words to the crowd. Thence we removed to another place, where we distributed a few hundred more, occasionally stopping a short time to address a word or two to the people about Christ and his great salvation. After being thus employed for about three hours, we were glad to sit down on our board, and rest ourselves. Then went up and down the market, giving a book to any person who could read, but had not received one, at the same time warning him to flee from the wrath to come. This done we sat down by the wayside speaking to passers by, entreating them to forsake their refuges of lies for Christ the only true refuge.

To be continued.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 41.]

MAY, 1842.

[NEW SERIES.

MEMOIR OF THE LATE REV. THOMAS ROGERS, OF FLEET,
LINCOLNSHIRE.

“ It were profane to quench a glory lighted in the skies,
And cast in shadows his illustrious close.”

SUCH is the sentiment which a correspondent adopts in reference to the subject of this memoir, while expressing regret, that though he was called to his reward Dec. 6th, 1839, no sketch of his useful career had appeared in our periodical. To prevent the impression from being entertained, that there has been any neglect on our part of a revered father in the ministry, and one who has frequently enriched our pages with his labours, it may be proper to state, that the friends of Mr. Rogers contemplated the publication of an extended memoir in a separate form; and they therefore did not wish to be anticipated by any articles that might be inserted in the General Baptist Repository. As that purpose has been abandoned, a few materials have been forwarded to the Editor to assist him in preparing the present very imperfect sketch of the life and labours of a dearly beloved christian brother and friend.

It was the happiness of Mr. Rogers to be descended from pious parents. His grandfather, Thomas Rogers, of Smalley, in Derbyshire, was one of those who opened his door for the preaching of the Gospel by Mr. John Tarratt. He was a good man, and died happy in the Lord. Mr. Rogers' father and mother were baptized by Mr. Tarratt; and though they resided at Nottingham, they continued to attend worship with their christian brethren at Little Hallam, seven or eight miles distant, until family burdens, and ill health, rendered this course impracticable, when they began to attend with the Particular Baptists at Nottingham, then under the pastoral care of Mr. Hopper.

Mr. Rogers was born at Nottingham, Sep. 1st, 1774. It was the care of his parents to train up their children in the fear of God. They led them to the house of God three times on the Lord's-day, accustomed them to read the Scriptures, and taught them to pray to God for every needful blessing. To the excellent example, and pious solicitude of his mother, Mr. Rogers was deeply indebted; and he has often declared, he could not recollect a period when he was without serious impressions, which restrained him from the commission of gross sins, and influenced him in the practice of religious duties. When quite a child he was particularly attentive to

private prayer, and even then laid aside the form taught him by his mother that he might utter his petitions in his own language. He was not in his childhood an inattentive hearer, but was frequently much affected by the services of the sanctuary, and especially when he was a spectator of the administration of the Lord's-supper. His mother died in May, 1784, before he was ten years of age; but he retained a grateful recollection of her pious and affectionate counsels during his whole life. What a blessing is a pious mother! What a lesson does this interesting fact inculcate on all!

After his mother's death young Thomas was sent to a boarding-school at Ecclesfield, in Yorkshire, where the example of his school-mates, which is often injurious, does not appear to have induced him to give up the incipient piety of his childhood. He continued his secret devotions; and after his return to his father's family, when he was growing up, he maintained the same course, often discoursing with his father's apprentices on religious subjects, holding little prayer-meetings with them, and sometimes adding a word of exhortation. Pursuing a course so free from vice, and so scrupulously correct and religious, it will be anticipated by all who know the deep-seated depravity of the human heart, and its proneness to self-commendation, that this interesting youth would be in great danger of pharisaism and self-righteousness. Though modest, lovely, and virtuous, this was the rock on which he split. He relied on his own works for acceptance with God, considered himself in the way to heaven, and seldom had any trouble of mind, except when he neglected public worship, or omitted private prayer. One of the apprentices before alluded to, somewhat older than himself, had become a Wesleyan Methodist, and apparently was an enlightened christian: he saw in young Thomas such a degree of self-complacency as led him in one of their conversations kindly to advise him "to pray that God would show him his state by nature." This seasonable admonition startled him, and though he did not comprehend the meaning of the expression, he carried it with him to his closet, and invariably adopted this as one of his petitions, that he might know himself and his state by nature.

His errors were soon corrected. In the beginning of the year 1791, an uncle came to reside in Nottingham. He had been recently baptized, and was a member of the Church at Ilkeston and Smalley, and now became an inmate of his brother's house. As he and Thomas slept together, one night after they had retired, they both of them agreed to engage in prayer. Thomas was to be the first, and as he "secretly thought" how much better he could pray than his uncle, who was a plain and simple christian, his mind was "full of pharisaic pride." He began, but could not proceed. Shame and confusion filled his whole soul. This embarrassment was so unusual with him, that it led him to suspect the goodness of his own heart, and to doubt the stability of the foundation on which his hopes were built. He looked into himself, saw that his own righteousness was as filthy rags, and that he was fallen, lost, and undone. These new apprehensions induced him to have frequent conversations with pious persons, and an old disciple, named Richard Burton, put into his hands "Bunyan's Two Covenants." The perusal of this book gave him an increasing conviction of his depravity and guilt, and led him to tremble lest he should perish in his sins. Many times when retiring to rest he had the most awful apprehensions lest he should awake in hell; and often he would sit up very late reading, meditating, and praying for mercy. He repeatedly resolved that he would not

close his eyes until he had found salvation, but his resolves were frustrated, and at length he began to despair. The thought occurred that he had not been sufficiently circumspect, and that he had not prepared his mind sufficiently by religious duties; he therefore determined to do the best he could to rectify what was amiss, and then apply to Christ to make up every deficiency: but all seemed in vain. The clouds that had surrounded him began gradually to break and retire, and he was brought to see that salvation is wholly of grace through faith. In June, 1791, he attended a baptism in the river Trent, and heard the late Mr. R. Smith preach from Acts ix. 18, but his troubles increased. On his return he shut himself up in his room, and began to search the Scriptures for some promise on which he might depend. There were three which gave him hope, and encouraged him to think that mercy might be obtained, and that the knowledge of forgiveness was possible. These were Heb. viii. 12; Matt. xi. 28; and John vi. 37. On these Scriptures he meditated during the remainder of the day. When he and his uncle retired to rest, he entered into conversation with him on his unhappy state of mind and the gleam of hope he had attained, and remained sitting in the room and pursuing his theme until his relative had sunk into deep slumber. His prayers were heard, and the true light shone into his soul; he was assisted to lay hold on the promise, and cast himself on the Saviour, and he found "joy and peace in believing, through the power of the Holy Ghost." Full of delight and joy he awoke his sleeping companion with the words of Christ, "'What, could ye not watch with me one hour?' I have found Christ precious, rejoice with me!" "Indeed," he remarks, "it was a night of gladness and joy."

Mr. Rogers had commonly attended with his father the ministry of Mr. Hopper, and had only occasionally heard Mr. R. Smith; but as the views he entertained of divine truth were not Calvinistic, he resolved to cast in his lot with the General Baptists. He therefore discontinued to hear Mr. Hopper, for whom, however, he entertained a high regard, and in August, 1791, offered himself for membership with the General Baptist Church. He was baptized with eleven others, on Lord's-day, May 6th, 1792, in the river Trent, by Mr. Smith, in the presence of a great number of spectators. At the time Mr. Rogers joined the Church the members were in the habit of holding prayer-meetings at private houses on the Lord's-day evening. He was induced to attend these meetings, and was called to engage in prayer with his brethren, and afterwards to read and expound the sacred Word. His talents being approved he was once appointed by the Church to supply for Mr. Smith. In July, 1793, Mr. R. went to reside in London, where he became acquainted with the late Rev. A. Austin, then pastor of the Baptist Church, Fetter-lane, from whom, during the short season of his stay in town, he received much kindness and instruction. He returned to Nottingham in the following November, and from that time appears to have been engaged occasionally in preaching the Word. In August, 1794, being requested to supply Widmerpool, a branch of the Church at Leake, the Church at Nottingham in effect gave him a regular call to the ministry, by recommending him to go, and also calling him to preach in any other place to which he might be invited.

Mr. Rogers now felt himself committed to the ministry, and in the most humble and solemn manner renewed his covenant with God, dedicated himself to his service, seeking for wisdom and spiritual understanding, the

blessing of God on his labours, and his guidance as to his future career. In the course of the following year he had to rejoice that there were seals granted to his ministry both at Leake, Wimeswold, Widmerpool, Ilkeston, &c., and before the end of 1796 he had supplied the major part of the General Baptist Churches in the Midland district, so that he had the most cheering expressions of the approbation both of heaven and of men.

In the year 1797, Mr. Rogers entered into the marriage state with Miss Elizabeth Hill, a daughter of the tradesman unto whom he had been articulated. This union gave pain to some of his christian brethren, because Miss Hill had not made a public profession of religion. Mr. Rogers, however, remarked in vindication, that their attachment was an early one, he having been affianced to her previous to his conversion, that she was strictly moral and virtuous, and that "her mind was affected with divine things." Under these circumstances he considered himself justified in his conduct, and he records the fact with gratitude, that this union was the means of bringing almost all her family to an acquaintance with divine truth, several of whom became respectable and useful members of our Churches. In the course of the year 1797 he was much engaged in preaching, having delivered 130 sermons in different places, and experienced a considerable measure of the divine blessing both in his studies and labours.

Not feeling quite comfortable in the situation he occupied in Nottingham as to his business engagements, he availed himself of an offer that was made to him in London, and removed thither in January, 1799. His former acquaintance with Mr. Austin, of Fetter-lane, induced him, as he purposed to settle in London, to request a dismission to his Church, which was complied with. "We recommend him," is the language of the letter signed by Mr. Robert Smith, "as one who we hope will be a respectable member of your society. We feel the loss of him in his public labours amongst us, which were generally acceptable. But as he is now circumstanced we are obliged to submit, and hope, that though he is removed to a distance from us, he may yet be useful to the Church of Christ in another branch of it." This letter bears date March 3rd, 1799. He did not long remain in London. Mrs. Rogers had been so ill after her arrival in London, that Mr. R. was convinced on her account it was his duty to return into the country. This beclouded his worldly prospects: accordingly, he sent his family again to Nottingham in June, 1799, and himself followed them June 26th, having Mr. Dan Taylor for his companion, who was going to the Annual Association at Wimeswold.

When he had resolved to return to Nottingham, he laid down a few rules for the guidance of his future course, and his conduct towards his former associates in Nottingham, resolving not to force himself on their attention, nor to be hasty to engage in controversy, or cherish any resentment towards such as had been unkind or ungenerous towards him; to be decidedly evangelical in his preaching, ever maintaining the proper deity of Christ, his atonement, and the necessity of divine influence, and to be prepared for any opening in providence where he might labour with the prospect of success. His thoughts were also at this time directed to Beeston. These prudential resolutions evince the charitableness of his temper, and the uprightness of his purpose.

While he was attending the Association at Wimeswold, the late Mr. J. Deacon, of Leicester, gave him a private and pressing invitation to settle

at Leicester, and become his assistant in the ministry, but his mind was so fixed on the neighbourhood of his native place, that he declined acceding to these solicitations, at least for that time.

The friends at Nottingham had assembled in the Tabernacle, a place of worship purchased of the Wesleyans in 1783. Probably Mr. Wesley preached the first sermon in this place, but it is perhaps worthy of remark, that Mr. Rogers preached the last, July 2nd, 1799, as a supply for Mr. Smith, who was engaged from home for a considerable period in collecting for the new chapel then building in Stoney-street. The day after the new chapel was opened, November 11th, 1799, Mr. Rogers received a unanimous invitation to assist Mr. Smith in the ministry at Nottingham, and in December his dismissal from Fetter-lane, London, arrived, so that he was now re-united with his former brethren, and recognized as one of their ministers, with a small stipend. He also entered into a partnership in business, so that what with the cordial welcome of his christian brethren, and the hope of increasing his worldly comforts, his prospects appeared brighter and more cheering than ever. But, alas! man's life is like an April day—now sunshine, now clouds and showers. Our friend's partnership concern was dissolved before the end of the year; and though his labours were generally acceptable to the Church, there were three or four individuals who affected to despise his abilities, and to prevent his preaching at Nottingham. It is presumed they could have heard him in a village, with a small congregation, but not at Nottingham. The matter was brought before the Church, but as the deacons and principal members stood by him, and declared their approval of his labours, and the pastor expressed his confidence, affection, and respect towards him, the faction was defeated, and Mr. Rogers "thanked God, and took courage."

His connexion with the Church at Nottingham was continued until December, 1803. That his ministry was highly useful is apparent from the fact, that during his connexion with it there was enjoyed an unprecedented measure of prosperity, the Church increasing its number of members from 165 unto 354, a goodly proportion of these attributing their conversion to his labours. The time, however, was now arrived for him to enter upon a separate and new sphere. Losses in business, and the state of trade, involved him in difficulties, brought him to the verge of ruin, and induced him to contemplate a removal to some neighbouring village, where he might live at less expense, and enter upon some other worldly employment by which he might be able to support his family. In October, 1803, he removed to Beeston, a village four miles S.W. of Nottingham. Here he opened a boarding-school, and occupied a little land, which he hoped would be sufficient to supply his wants "in this poor wilderness."

The distance of Beeston from some of the preaching places rendering his visits inconvenient, and he being anxious that such arrangements should be made as would not prevent his preaching at Beeston, or the neighbourhood, on the Lord's-day evening, a desire with which the Church was unwilling to comply, to secure his own tranquility, and the full developement of his own plans in regard to Beeston, he relinquished his engagement with the Church at Nottingham, and directed his energies to the neighbourhood of Beeston.

The house in this place in which public worship was commenced being inconvenient, Mr. Rogers, with the consent of his landlord, fitted up his

school-room for this purpose, which was opened January 4th, 1804. In March, eight persons, members of the Church at Nottingham, were dismissed, and formed into a Church. Mr. Robert Smith, their former pastor, affectionately engaging in this service, and preaching on the occasion to a crowded and attentive auditory. Shortly afterwards thirteen members of the Church at Ilkeston, but residing about Chilwell, became united to them; their hearers increased, and great good was done. In May, five were added to the infant Church by baptism; in June, six members of other Churches joined themselves to their standard; in July, twelve more were added by baptism, and in October, fifteen more, and there were several more candidates for that sacred rite; so that before the end of the year Mr. Rogers enjoyed the pleasing satisfaction to believe his labours had been instrumental in the conversion of more than forty persons, and the Church of eight members had increased unto fifty-seven; their meetings, both at Beeston and Chilwell, were crowded, and they enjoyed the most encouraging prospects. Thus in the midst of worldly trials, and sorrows, and bereavements, for he lost his only son during this year, the Lord honoured his devoted servant, so that he exclaimed with gratitude, "This is the Lord's doing, and wondrous in our eyes."

(To be continued.)

THE MINISTRY WE NEED.

THE CONNEXION AND THE TIMES.—NO. V.

MINISTERS are mortals—not angels; which, however it may sound like a truism, is a truth that needs more frequently to be impressed upon the minds of those persons in our own and other denominations, who have formed expectations both as to ministerial character and ministerial effort, which could be satisfied only by the capacities and the holiness of an angelic being. You may unite the strength of Sampson with the patience of Job, the apostolic fervour of Paul with the ready eloquence of Apollos, and yet fall short of the demands of ignorant and selfish individuals still to be found in our Churches, though happily a decreasing number. It should not be matter of surprise that ministers often fail to answer requisitions so extravagantly conceived.

The ministerial office is one of the utmost moment in itself, and a most important agency in advancing the prosperity of the Connexion in these times. Without an efficient ministry, so far from making advances, we must give ground. It is well, therefore, we have a high standard, but it is also well to remember that the best of men are imperfect. The right-minded man of God will be the first to confess his deficiencies and his unfitness. The wonder is rather that so many are found to undertake the onerous responsibilities of ministerial duty, than that so few are equal to the task. When we take into account the vast importance of the office, the weight of its accountabilities, the varied capacities of mind and heart necessary to its full and successful discharge, we may well say, "Who is sufficient for these things?" He must exhibit in union characteristics the most opposite; he must be energetic and yet calm; full of feeling yet most enduring; he must be a teacher of others yet teachable himself; devotedly studious, able to seclude himself from society, and vigourously fix his attention upon the great subjects which he has to understand and present in all their varied aspects, yet ready to leave his retreat at the call of friendship, enter the so-

cial circle, and not mar its pleasantness by the appearance of a book-worm and an absent man; he is required to live on the smallest possible sum, so as not to distress his people, yet must he be respectable in appearance so as not to disgrace them; he must have sagacity to perceive and comprehend the most distant hint, yet be so self possessed, or so obtuse, that he shall not be driven to desperation under the outbursts of querulousness and bile from some of those unchristian christians committed to his charge; he must lay himself out in every possible way, by public labours and private interviews, to ensure success, and be prepared to hear the failure, which marks God's anger against some Achan in the camp, attributed to his own want of talent, learning, zeal, or skill; he must employ all his powers sedulously in the great work of presenting every man faultless before God; and, without absolute despair, witness in too many instances, the ardent grow cold, the devoted become worldly, the zealous turn back, the man of lofty profession betray his master, and expose our holy faith to the scorn of the world; the blighting of many a cherished hope, and the disappointment of many a seemingly well-founded anticipation.

Ministers of the sanctuary! despair not: "endure hardness as good soldiers of Jesus Christ." You are engaged in the best of services; you are working for the best of masters, one who "knoweth our frame, and remembereth we are but dust." Your recompence, bestowed not according to the measure of success, but according to the degree of faithfulness and well-directed effort, will be the most exalted of rewards. Be not *disheartened* by the demand of impossibilities; be not content till it can be said respecting you by the lips of truth, "He hath done what he could."

Young man! think you of the ministry as a calm and tranquil leisure, in which you may indulge your inclination to literary pursuits; as a station of dignity and authority, in which you may command the attention of your fellow-men, or exercise over them a petty sway? Enter you the ministry in order that you may obtain support for the perishing body? If these or similar motives induce your application to its duties, you will be most grievously disappointed. Instead of leisure, you will find necessity for the most incessant exertion; if you look for sway, the very ambition, when it becomes obvious, will defeat itself; and it is quite certain, that those high and various capabilities which the ministry fully employs, and which even falls short of its requirement, would secure more ample remuneration in any similar pursuit. In order to be an efficient minister, nay even in order to sustain you in so arduous, difficult, and self-denying a course, you must have a spiritual and powerful perception of the truth, a predominant regard to the divine glory, a yearning compassion for men as guilty and miserable through sin, a living and abiding sense of responsibility to God. Others may have a passion for science, for art, for arms, for human praise, and they must be left to it. Yours is a loftier profession, and unless it is to condemn you, yours must be a more elevated character. To be in all extremities faithful to your Lord; to finish your work and your course with joy; to stand and to be approved in the solemn judgment; to be surrounded with triumphant spirits whom you have saved from the bitterness of the second and eternal death; to feel that you have been an humble contributor to that ultimate scheme of Providence for which all other provisions were made, which subdues the powers of darkness, brings pardon and life to man, restores order to the distracted universe, discloses the character of the Deity in a new form, and creates fresh confidence and joy in heaven: be this your ambition!

Away with every thought of secular advantages, with every low and worldly aim, and give heart and soul, and life and all, to the great and glorious, but awful work of the ministry.

But we must remember the Connexion and the Times, and we may assert without hesitation, that *the ministry we need* is pre-eminently a working ministry; and every pastor who sincerely desires to see progress in the body will do much for the attainment of those desires, by exhibiting in his own neighbourhood (the department of the general extension allotted to him) *a minister at work*, giving special heed to two points, viz., zeal in visiting, and zeal in study. He should be attentive to his people, and diligent in his preparation for the pulpit. Pastoral visiting is universally recognized, and lauded as a means of ministerial success; yet one can scarcely point to any plain subject on which such vague and indefinite conceptions have been formed, both as to the good it is adapted to confer, and the way in which it is likely to be brought about. While some ministers much underrate its advantages, many Church members talk as though the mere presence of the pastor were to be the mystical purveyor of faith, hope, joy, and every imaginable spiritual good. It is *intercourse* of the pastor with his flock, however secured; whether the people go to him, or he to them, or both meet in a vestry-room, which produces the good, and not the *visit*. The visit is good only as it conduces to the end, affords opportunity for private instruction, personal warning, expression of sympathy, close questioning as to state, suitable exhortations and prayer. That denomination which has derived most advantage from pastoral intercourse, has least of pastoral visiting. The Wesleyans meet the minister, or the leader, or whoever occupies the place of pastor to them, at stated times, in a stated place, and thence results an amount of pastoral oversight which would be utterly impossible even with their abundant helps of both sexes, were it conducted from house to house. Meeting at a certain time for a specific purpose, the mind is prepared, and the season both well employed and profitable. In almost all our Churches the pastor must go to the abodes of his flock in order to hold any communication with them as pastor, and he soon finds what manifold inconveniencies arise, and how ill adapted our system is to promote the designed end. He goes to a cottage at some distance, and finds the occupier from home, proceeds to another, and finds perhaps the father from home, the children at school, and the mother taking advantage of their absence to maintain that cleanliness in habitation, or apparel, which becomes a woman professing godliness. If her pastor is a man of good sense, he does not mind that, but taking the nearest seat, he enters into converse on her spiritual state, and that of her family. He is soon painfully convinced that her attention is distracted, her mind wanders from his observations to the appearance of the apartment; Martha is careful and troubled about many things, and the minister as he goes forth to the next call, sighs to think how much labour, and how little profit accompanies this visitation system. He approaches the door of a busy tradesman, and the same impossibility of religious and beneficial intercourse arising from kindred causes, is repeated. Some pastors have endeavoured to obviate the difficulty by inviting the members to meet for pastoral intercourse and mutual fellowship in the chapel, or other suitable place, at stated times; and very few indeed have succeeded in their attempt. The thin attendance at Church meetings, experience meetings, and other similar opportunities, tells plainly that it is not spiritual intercourse with the pastor that the

Church meant in asking for pastoral visitation, and we fear that many who demand most in the way of house-visiting, prefer that mode because through various circumstances it is likely to be less devotional, spiritual, close, and direct. The prevalence of the phrase, pastoral visiting, may have led in part to this by giving a character to expectation, and they have not *looked for* the same advantage in any other form. The feeling of *self-importance* in others may have had its effect, as the visit of the minister flatters their worldly pride and self-complacency. These always occupy much time in complaints if the call is deferred beyond the customary period; are exceedingly prone to consider themselves neglected, and make heavy charges against minister and members on this head; are amongst the least accessible to spiritual conversation; have no desire of real pastoral supervision, and resent the probing scrutiny of a faithful servant of Him who searcheth the hearts. The house-visitation is preferred by the *ensorious*, who think to make out a claim to superior virtue, and pain their pastor's mind by harsh and uncharitable remarks on the character and failings of their brethren and sisters. Some like the minister's call because they have little to do, and it serves to pass away time which hangs heavy on their hands; some from motives of true friendship, to have the opportunity of showing kindness to their beloved pastor; but, alas! how few long for it that they may be corrected, profited, and blessed. But making all deductions for the ignorance of some Church-members, as to what really is pastoral oversight, and what pastoral intercourse should be, forgiving those whose demands are so intolerant, that they seem to suppose a minister speaks in our days by inspiration; over-looking the base motives which lead others to desire it, and making allowance for the many difficulties in the way of its useful discharge, we must declare that this duty is too much lost sight of. The *working minister* will give heed to this branch of his duty; he will take the Church as he finds it, and do them as much good as he can. As a practical rule to enable pastors to correct past deficiencies in this matter, it may be well just to say, that we lose time by complying with the invitations so often pressed to take a meal with the friends; ten minutes usefully spent would allow of many more visits in a given time, and would ordinarily be more advantageous in a spiritual point of view, than the longer period. Pastoral duties may also be effectively performed by having stated opportunities for the people to visit him at his own abode, the evening of some one day in the week, when he shall remain at home, and at leisure, for the express purpose of receiving any persons in his Church or congregation, who may desire to have converse with him on religious matters. In this way a most useful system of pastoral intercourse may be kept up, even in a large Church, and a watchful superintendence secured, which, whilst it gratifies the people by its attentiveness, will prevent much evil, obviate animosities, correct erroneous impressions, retain the wandering, guard against the approaches of false doctrine, afford assistance to the weak, and strengthen those who were ready to fall. But in whatever manner secured, keep in mind the main purpose. Let the visit be short; the topics strictly religious. Propose direct questions, without ceremony, on the state of the soul, the regulation of the life, the piety of the children and the household. Be faithful—be diligent—yield not readily to obstacles, and great will be your ultimate reward.

II. Confessedly great as is the importance of pastoral intercourse and visitation, and indispensable as it is to the prosperity of the christian

society over which he presides, it must, after all, be viewed as secondary to the main duty of the ministry, *the preaching of the Word*. The utmost diligence in other things will not compensate for deficiency here. On his character and efficiency as a preacher every thing will depend. No man can be a good preacher without assiduous application, or if he could in any other times, it is impossible in *these*, when in almost every petty village a style of pulpit address is called for, which no man can long present without careful and continued study. Now, *how* shall this time for study be secured? He must advocate the claims of multiplied societies; he must undertake one, two, three, or more week-night services; he must carry out his plans of pastoral visitation, or pastoral intercourse, and when shall he find the time necessary to devote to his principal duty? Men may say, and have said, what need can there be of so much study when the topics on which he speaks must necessarily be familiar? And yet these persons are not easily reconciled to the inevitable result of the the ministers' trusting to his familiarity with the topic, viz, that his discourses are barren, stale, and unprofitable. He must study in order to avoid common-place; he must study in order to present before his people the inexhaustible range of divine truth in its unity and its diversity, in its power and its connections; he must study in order that he may impress his own heart with the great truths he declares; he must study in order to that liberty of utterance, that earnest and impassioned presentation of his topics, which will betoken their hold of his own mind, and give them power over others.

The advancement of the present generation in knowledge is not urged in vain as a reason for a well-prepared pulpit ministrations. But what occurs to us as acting with the force of a more imperative necessity than the increase of knowledge, is the change in *the character* of business occupation. An intencness, a rapidity and dispatch, a wakefulness and competition, necessitating, in all but the most retired districts, the utmost strain of men's faculties, and keeping their minds constantly on the alert, renders absolutely indispensable a corresponding change in the character and tone of pulpit exercises. Unless in the engagements of the Sabbath they meet with something possessed of the life, animation, and energy, characteristic of the age, these men will simply slumber. Their minds are accustomed to stimulus, and religion will not touch them, unless she come girded with power. If the ministry then will hold a high standing of respectability, and make any advances upon the more intellectual classes of society, it must devote many hours to intellectual labour, acquaint itself, not superficially, but deeply, with knowledge; it must address the intellect with stirring thoughts, and the feelings by a real and touching pathos—it must be careful to find out acceptable words, and not to impair the force of excellent thinking by the weakness and imperfection of a wretched delivery. For all this, time, earnest study, diligent preparation, are requisite.

Whilst speaking upon this point it may not be out of place to observe the ruinous effect of obliging young ministers to take three full services on the Sabbath, in addition to the various labours and requirements of the week. Nothing is so likely to blight the promise of their talents. Whatever engagements may have occupied them during the six previous days; whatever indisposition of mind or body to hard thinking, they must come forth on the Sabbath with the requisite amount of thought to occupy the attention of three audiences for a given time. He soon finds that the thoughts are all that he can gather; the words in which those thoughts may

be most emphatically delivered, the clothing in which they shall present themselves most impressively to the congregation, he literally cannot in many cases consider beforehand. If he have but readiness, he will perhaps never be at a loss for something, and in all probability, something useful to say; but study alone, the constant practice of composition with this point in view, will confer that might and dignity, and irresistible impressiveness, which words can lend to thoughts in the hands of the eloquent of our race, the chosen masters of mind. The common practice, frequently, and naturally, produces poverty of language, meagreness of thinking, consequent loss of energy, and worse than all, both in regard to the individual himself, and his usefulness in the Church, we fear it has led, in some instances, to the presentation of robbery for a burnt offering.

What shall I do? exclaims the troubled man, desirous of making good his character as a diligent pastor and preacher, but painfully feeling that more is required of him than mortal strength and mortal capability can perform! Avoid as much as possible, we would say, all *extra* engagements; diligently economize time; vigorously bend your faculties to work when you *are* at study; maintain a lively state of devotional feeling, which will greatly facilitate every department of your labour; let an enlightened conscience, and a devoted heart, mark out your plans; regulate your employments according to the relative importance of each, and *having done whatever is within your power*, bear with the utmost equanimity the complaints, if such be made, that you have not achieved utter impossibilities.

WICKLIFFE.

THE EXISTING CONDITION OF THE WORLD IN RELATION TO ITS MORAL CULTURE.—No. II.

HAVING briefly glanced at the present condition of the world, we are next to inquire whether we are able, amid so much gloom, to discern any indication of the approach of a brighter day. It most assuredly appears mysterious to man's feeble comprehension, that the contest between virtue and vice has been so protracted. But though in the inscrutable dispensations of divine providence sin has been permitted to exert its deadly influence in a variety of ways over the human family for nearly six thousand years, it cannot escape the notice of the least observant that the supreme Governor has in all ages maintained an unceasing warfare against it. Judgments the most direful have at different periods overtaken our rebellious race. The memorials of cities, and tribes, and nations, and in one instance a world destroyed; indeed the whole course of providence, whether ordinary or extraordinary, most solemnly corroborates this statement. In visions of the night, in the miraculous suspension of the laws of nature, in deliverances and judgments, in the illumination of prophets and apostles, in the ministry of angels, and above all in the mission of the Son of God, we behold a mighty and holy principle presenting a constant resistance to the desolating power of iniquity. Nay, more, heaven has furnished the world with a system of agencies, the express object of which is, the dethronement of our common foe, and the ultimate establishment of holiness and peace throughout the globe. A mind that reflects not on the general character of the divine government may be disposed to ask, why did not God by one mighty and glorious achievement emancipate the human family from its degrading bondage, and cast the usurper from his throne? It is a sufficient reply to

all questions of this nature, that the wisdom of heaven has constituted man a free agent; deny this, and you make him a mere machine, and take away his entire responsibility. The idea then of agencies, whether natural or moral, involves that of *progressive improvement*. Hence it follows that the immediate amelioration of the world by an uncontrollable act of Omnipotence, would at once derange the present wise and merciful arrangements of the universe. The system of moral renovation has been in action ever since the fall, and since the advent of our illustrious Emmanuel it has been more fully developed, and brought to bear more immediately and powerfully on the crimes and follies of mankind. That the world does not present a more encouraging aspect is owing not to any defect in the divine plans, but to the supineness of men. The Church has not been true to her principles; she has remained in disgraceful indolence, while the combined voices of heaven and earth have demanded a course of determined and holy exertion. For a long series of ages dogmas the most puerile and absurd gained ascendency over the sacred verities of divine revelation. But with our return to something like first principles, a variety of potent agencies have sprung into existence. The consequence has been that a period has arrived to which the history of our race cannot in all respects furnish a parallel. The evils to which we briefly adverted in our last are reducible into four classes.

1. Moral ignorance.
2. False systems of religion.
3. Civil and religious intolerance.
4. Corrupt systems of christianity.

We persuade ourselves that it will be a profitable and pleasing task to endeavour to ascertain what agencies are now in operation antagonistic to these evils, and what general effects are resulting from them.

We may observe that the truth, as it is in Jesus, has been brought into more general contact with the empire of darkness within the last fifty years. Some may regard what has been achieved as being on so limited a scale as to yield no promise of any good results for ages to come. Though we have no sympathy with the empty declaration which we often hear on this subject, yet we cannot close our eyes against facts which are as clear as the light of day. On every continent the messenger of the cross has begun to unfold the scheme of redeeming love, and civilization, and peace, and joy, have followed in his footsteps. He has gained access to the hut and the heart of the barbarian, and to the confusion of what is proudly termed political science, and the strange astonishment of many *soi-disant* statesman, the humble missionary has, in a variety of instances had to show them the real philosophy of government, and deliver them from impending ruin.* When our military heroes (distinguished by nothing but the vilest passions which can disgrace humanity) have reduced whole nations into beggary, and transformed immense regions into blackened deserts, the minister of Jesus, controlled by divine love, has restored peace, replaced these deserts by gardens and green fields, and hamlets of cheerful people, rejoicing in the possession of the grace of God.

The elements of truth are beginning to diffuse themselves throughout every land; and let it be remembered that one engine put into operation ushers

* Captain Stockenstrom referring to a part of Africa says:—"It was apparent to every man that if it had not been for the influence which the missionaries had gained over the Griquas we should have had the whole nation down upon us."

into existence a thousand auxiliaries. Those who have avowed themselves the servants of the Lord Jesus are not only pledges of future triumphs, but agents, who in ten thousand ways bring their principles and their piety to bear on the ignorance of their countrymen, Hence we perceive that amongst various nations, even in those instances where from collateral circumstances christianity has not been embraced, the mind can with difficulty refrain from expressing its utmost disgust at what it formerly most religiously revered. That the truth has not triumphed more in heathen lands is in a great measure owing to the abominations of Europeans. A fact or two will serve as a proof. Whilst for ages the Portuguese, aided by the Jesuitical emissaries of Rome, was ever active in fomenting intrigues and cabals, and transforming their various settlements on the continent of India into so many depôts for spoliation and rapine, the sons of Britain were the avowed advocates of infidelity and irreligion. The principles of christianity were buried in the depth of the ocean, and from the conduct of these men the natives could form no other idea of our holy religion than that of revenge and malice, encouraging every species of evil. In addition to all these enormities our government has upheld the mosques of Mahomet, it has sanctioned and regulated the polytheism of the Hindoo; the idols, by the orders of government, have been clothed with English broad-cloth, and their table furnished with a daily provision from the company's godowns. Priests have been paid, and the most licentious orgies have been provided for from the treasury of the government.* The highest functionaries have sat at the gates of idol temples to receive the pilgrim tax; christian worship has been neglected, and even set aside; the Sabbath has been prostituted to the service of heathen deities; a brand has been fixed to the name of Jesus, and Hindoos converted to our holy faith have been removed from offices of trust. And India is not the only place where the Gospel has been impeded in its progress by the mis-deeds of Europeans; their presence in almost every land has been the omen and pledge of coming woe; even the providence of God, a providence ever kind and gracious, has been unblushingly represented as meeting its fulfilment in the entire extermination of whole tribes. The most inhuman and revolting opinions have been publicly avowed and advocated by men occupying prominent and important stations. Thus has satan instigated nominal christians to set up a barrier in opposition to the progress of truth. More efficient agents he could not obtain. But a new era has commenced. Heathen tribes are now able to distinguish their friends from their foes. Missionaries, and other philanthropists, have held up to public reproach the abominations of their countrymen, and christianity begins to assert its supremacy in defiance of the combined energies of superstition and infidelity.

Another circumstance we may mention is the increased and increasing facilities for the still further diffusion of truth. Steam navigation will soon bring us into almost immediate contact with the most distant nations. Printing establishments are multiplying in every clime. Missionaries have acquired the trading dialects of the earth. The Bible, tracts, hymns, are silently circulating throughout almost every region of the vast empire of darkness. Even in those countries where intolerance, civil and religious, raises its hydra head and enchains both body and mind, useful knowledge and divine truth, not unfrequently, by means almost miraculous, force their way alongside the elements of ignorance, passive resistance, and irreligion.

* See Massie's *Continental India*, Vol. i. pp. 27.

And however the body may be enslaved, whatever laws may exist to restrict the free circulation of public opinion, still no power on earth can prevent thought; it will arise in defiance of the proudest dictation, and exert its influence over the whole man. This process cannot but imperceptibly prepare the way for the introduction of a more liberal policy, and the ultimate and consequent admission of heavenly principles. Hence a great change has already transpired in some of the most despotic governments. Turkey is not what it was. Egypt begins to open her eyes on the vast importance of general information and scientific knowledge; and in the present state of things, when civilized nations are so rapidly pushing forward their discoveries, and knowledge flies on the wings of the wind from one territory to another, we cannot think it probable that such impulses can ever be effectually repelled or diverted. We are greatly mistaken if the opposition which may be offered to them will not prove like the miserable scruff which momentarily impedes the progress of the mountain torrent. Nations beginning to taste the sweets of knowledge, awaking from the slumbers of ages, and opening their eyes on the privileges torn from them by the ruthless hand of tyranny, cannot easily be lulled to sleep again. And let it be remembered, that superior power is ever controlling the different elements and rendering them subservient to the high and holy purposes of redeeming love. Here we must for the present pause,—a variety of other important and spirit-stirring facts must next pass under review.

Castle Donington.

J. J. OWEN.

EDUCATION FOR THE MINISTRY.—No. III.

“It pleased God by the foolishness of preaching to save them that believe.” The preaching of the Word is the great instrument which God employs for the conversion of sinners. The whole history of the Church goes to establish this fact. How was it that Jesus Christ made himself known in Judea? By going through the length and breadth of the land, preaching and teaching in its towns and villages. When he began his public labours, the first thing he did was to send forth twelve chosen men to proclaim the news that the kingdom of heaven was at hand. And soon afterwards he dispatched seventy others on the same errand, to go before him into all the places whither he himself would go. And by what means, after his death was public attention drawn to the great work he had achieved, with its momentous results? By the preaching of the truth by his apostles and disciples. This was the instrumentality on the day of Pentecost, when three thousand persons were added to the Church. And as it was at first, so it continued to be. The glad tidings of salvation were carried from place to place by living messengers, who went everywhere preaching the Word; and so it has been ever since. Wherever, to any important extent, the knowledge of Christ has been diffused, it has been by the agency of men who have made it their business to publish it. And by what other conceivable means was the great work to be accomplished? How was it possible, in the nature of things, that the Gospel could be known throughout the world, unless there were a special agency to carry it forth and proclaim it? Only assuming that God designed to employ men as his instruments in this work, there seems to have been no method of doing it, with any prospect of success, but this. Other means there are, it is true, which may be usefully employed as auxiliaries, and without which the regular preaching of the Gospel would be comparatively inefficient. That copies of the Scriptures should be printed and circulated as extensively

as possible, is of the last importance. The distribution of tracts, enforcing the great truths of religion on the attention of men, is an agency that cannot be too highly prized. The collecting of children to instruct them in the way of salvation, and bring them to the feet of the Saviour, is a department of christian exertion the value of which it is impossible to exaggerate. But where these and other kinds of effort have been attended with any considerable success, it is in general as they are followed up and sustained by the regular and faithful ministry of the word. They are invaluable as helps, and can by no means be dispensed with; but they are comparatively useless, nor will they in fact be persevered in for any length of time, except in connexion with the public preaching of the truth.

And not only is a stated ministry essential to the extension of the kingdom of Christ, it is equally necessary to its permanent existence. No Church will long maintain its spiritual character if there be not some one whose business it shall be to watch over and care for it. Christian consistency and duty will not be understood and attended to, if they be not constantly explained and enforced. Worldly influence will be ever obtruding, and will soon gain complete ascendancy, without unceasing care to raise and keep up the Scriptural barriers against its encroachments. Christian effort will flag and die away, if it be not continually prompted and urged on by Scriptural precepts and motives. And how is a Church to maintain its standing in the world—how is it to answer in the smallest degree the end of its being, if, besides looking carefully after the holy department of its own members, it do not aim to gather the sinners around it into its fold?

Whether an agency of such prime importance in the Church of Christ as the ministry of the word unquestionably is, should be kept in a state of efficiency or otherwise, cannot be a matter of indifference. If it be indispensable that there should be stated ministers of the Gospel, it is surely not a thing of trivial moment that they should be men qualified for their work—men who know what they have to do, and who will be prepared to do it vigorously and well. But if a succession of efficient ministers in the Church be a thing of so much consequence, ought there not to be special and systematic efforts to secure it? Can it be expected that men should rise up thoroughly qualified for such an office, with no previous cultivation of their powers with this object in view? We do not expect to find it so in other occupations; why should we here? The father who wishes his son to succeed in life, endeavours, by suitable means, to prepare him for the sphere he designs him to occupy. He places him under a competent master or teacher in the particular trade or profession selected, that he may obtain knowledge and experience which shall fit him for getting on successfully in his vocation. But if so much care is thought necessary in entering on other pursuits, why should it be expected that men should be all at once, and without any preparatory culture of their powers, possessed of the requisite qualifications for the ministry of the Gospel? Are those qualifications so common, and everywhere to be met with, that there needs no inquiry or trouble to find and to cultivate them? Is the great science of divine truth so easily and so soon comprehended, that the young inquirer may safely and properly be left to learn it for himself, and teach it to others just as he may be able to gather it up, in scattered portions of time, and without system or guide? Are the public exercises of the pulpit, or the private duties of social counsel and friendly consolation, reproof, or encouragement, things so commonly attended to with efficiency and christian propriety, that almost any one may presume on the effort without fear of failure, as things of

course? Or rather, is there not in the christian ministry free scope for the exercise of the highest powers, and the expenditure of the most enlarged resources of the human mind? Do not the subjects with which it is concerned admit and demand continued investigation from men the longest and the most intimately conversant with them—ever repaying honest and earnest inquiry with new and rich revelations of wisdom and knowledge?

If it is possible, then, to secure that the young men in our Churches who, from their devoted piety and superior mental endowments appear likely to be useful as ministers of Christ, shall enter on the sacred office with a more correct knowledge of what they will have to teach, and with better means for conducting subsequent inquiries into the great truths of the Gospel, and with ampler resources of their illustration and enforcement, than they could possibly have if left to themselves—is it not an imperative duty to provide the requisite agency for attaining so important an object? To neglect it—is it not to deal lightly with the interests of perishing souls? For, if in this question is not involved the good of souls, then is it but an idle impertinence to waste words about it at all. But if the office of the christian minister is of any value, then in proportion as its duties are well or ill discharged, souls are saved or lost. We know, all the time, from whom must come the only power which can renew the heart and convert the soul. But we are speaking of human instrumentality as such; and we say that we are not justified in leaving untried any means that can render that instrumentality effective and adapted for its object, any more than we should be in folding our arms in careless inactivity, and abandoning it altogether.

And now, let the question be fairly put and honestly answered. Has this subject received from us, as a body, the attention which its importance should have secured for it? Have our Churches generally, as associated followers of the Redeemer, at all acted up to their obligations in reference to it? Instead of being amongst the very first things that should have called forth their efforts, has it not been in most cases the last? How, otherwise, could it happen that an association of Christians, numbering nearly fifteen thousand members, should have no more than six or eight young men professedly preparing for the ministry; and that, even towards this very inadequate effort, so many Churches should contribute almost, if not absolutely, nothing at all? Without discussing the propriety of making money contributions of any kind a condition of union, it is really difficult to see what good purpose is answered by an association of Churches, if they do not combine their energies for objects which, like this, cannot be accomplished by one Church alone. We do not hesitate to say that individual christians, to whom God has given means at all beyond their immediate wants, ought to feel themselves bound to give something regularly for preparing and sending forth efficient ministers of the Gospel; and that every Church ought to take care that, by an annual collection, or a system of private subscriptions, an opportunity and an inducement should be offered to all who may attend on the ministry among us for doing what they can in this cause. Education for the ministry has been left far too much to the merely casual interest which here and there may have been felt respecting it. We do earnestly invoke the best consideration and energies of our ministers and Churches, to see to it that it shall be so no longer, but that everywhere there shall be a systematic, simultaneous, and persevering effort to meet the increasingly pressing demand upon us for ministerial labour.

We talk of denominational extension; but, seriously, how do we propose to effect it? Where are the agencies by which we are to discharge the

duties we owe to God and perishing men? How is the influence which, as a body, we ought to exert on our own country and on the world to make itself felt? Do we not want men, devoted and qualified men, to go forth, and "preach the Gospel to every creature?" It is true we want money, as well as men. That is not the question now. If we had the money, all collected and ready for use, were are the men? At our present rate of movement in this direction, are we doing enough to supply the Churches already existing, to say nothing of furnishing ministers for others which we ought to establish every year; and though we turn an ear utterly deaf to the cry borne to us in tones of agony on every gale from the men of Orissa, "Come over and help us."

We speak as to wise men. In the name of all we hold dear as associated christians, let not this question be blinked or pushed aside. Let the committee of our Academy see to it that the claims of the institution under their management shall be fairly brought, at least once in every year, before every minister, and Church in the Connexion. Let every pastor urge them on his people; let every member of our Churches do what he can, and we have no fear but that better prospects will soon present themselves. It is not so much the means that are wanting. Nor is it, we would fain believe, the disposition to engage in what shall be felt to be a work of urgent need. It is mainly inattention, want of consideration, and hence,—want of zeal.

Reader, look at this subject in its bearings on thine individual duty; calmly consider the claims of the Church of Christ on thy personal exertions; realize for thyself thine own obligations; and, "whatsoever thy hand findeth to do, do it with thy might."

CORRESPONDENCE.

MINISTERS' FUND.

To the Editor of the General Baptist Repository.

DEAR SIR.—It is in the recollection of many, that at the Spalding Association it was proposed to raise a fund for the relief of those ministers in our Connexion who might become incapacitated for preaching. It is with regret I have since heard, from various quarters, that this generous proposal was negatived at our last Association.

Now, Mr. Editor, though I am far from considering our Connexion to be (as your Portsean correspondent, in the February number, somewhat ironically intimates,) "*a bad Connexion*," still it must be super-human if it be incapable of improvement. And I believe, sir, a fund for such ministers as are referred to above, would be a very material improvement to "our Connexion." The writer, being "neither a prophet, nor a prophet's son," is freed from the delicacy of feeling which would necessarily attend a minister while urging the claims of such an institution. The Churches should not look upon it as a *gift*, but rather as a debt they owe, to provide for those (when age or affliction incapacitates them for preaching,) who have spent their best days in their service. Without such an institution, is it not

probable that, ere long, some of our now faithful and devoted ministers will be dependant on the slender pittance of parochial relief, as we sometimes see the living skeleton of a horse, left to pick up a wretched subsistence off the road side, or bare common, when he is no longer able by his service, to remunerate his employer for his maintenance. The members of our Churches will no doubt shudder at an idea so utterly repugnant to their christian feelings. What! neglect our dear minister, when in affliction or old age! God forbid! is doubtless the present language of their hearts. Yet such is the impoverished state of some of our Churches, that it is with the utmost exertion the small and barely adequate salaries of their ministers are now raised. If, therefore, those ministers are laid aside, it cannot be expected that such Churches, how desirous soever they may be, can continue to raise his salary, and defray the expense of obtaining supplies also; hence, then, a fund supported by the whole Connexion becomes of the highest importance.

It has been hinted that the trifling sum of sixpence per annum from each member would furnish a fund sufficient for the purpose. Or if some could not afford it, surely each Church might guarantee the amount

of subscription, or more if required. I should be happy if some of your *lay* correspondents would take up the subject and suggest some plan for raising a fund for this purpose. A Machaon, or a Juuius might here *usefully* as well as *ingeniously* employ his talents. Hoping "our Connexion" will re-consider the matter, and that the resolution passed at the Derby association which negated the proposal for establishing such a fund may not be unalterable as the law of the Medes and Persians,

I am, Sir, your's respectfully,
Lincolnshire. Z.*

AGAINST A PROTRACTED MINISTRY.

MR. EDITOR.—About eighteen months ago I sent you for insertion in the Repository a few incidental observations relative to the expediency of our ministers more frequently and systematically removing from one sphere of labour to another. You did not publish those observations *because they were incidental*, but kindly informed me that if I would write an essay on that subject expressly, it should not be denied a place in your Miscellany. I have not written such an essay yet, nor am I going to do at present; nevertheless the subject has appeared to me for several years very important indeed, and as it has been brought under notice in two or three recent numbers of our denominational periodical, I hope you will find me space for the following brief quotations and remarks.

Eustace Carey remarks in the memoirs of his uncle, Dr. Carey, "The first and highest designation of a christian minister respects Christ and his universal cause. The pastorate of a particular Church is a thing secondary and subordinate. The obligation involved in the first is absolute and perpetual; that of the latter is voluntary, casual, and precarious. It is granted, that the relation of pastor and flock is too solemn and too tenderly interesting to be assumed and dissolved with levity. But on the other hand, it is easily conceivable that pastors and people, from motives not always the most spiritual, may be so wrapped up in their attachment to each other as to be lamentably insensible to the more catholic claims which the cause of Christ may present to them." Dr. Doddridge, in his lectures to his students, says, "Go to a place at first where you do not intend to spend your lives, if it may be the means of making you easy for a time, and place you in a situation for usefulness and improvement." Mr. John

Wesley once remarked, "I know, were I myself to preach one whole year in one place, I should preach both myself, and most of my congregation asleep. Nor can I believe it was ever the will of our Lord that any congregation should have only one teacher. We have found, by long and constant experience, that a frequent change of teachers is best." Beside these extracts from judicious and experienced ministers in modern times, allow me to add, that Jesus Christ did not fix himself in some one situation, and exercise his ministry exclusively, or even principally in that; but he "*went about doing good.*" "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom," &c. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom," &c. I think we do not read of the Apostle Paul abiding *more than three years* in any one situation. Believing, Mr. Editor, that these few lines cannot give offence to any, and hoping that they may interest a few,

I remain, affectionately your's,
Lincolnshire. Y.

DISSENTERS' MARRIAGES.

DEAR SIR,—Your correspondent, J. M., in his communication on "Church Statistics," enumerates *some* of the reasons why more marriages are not celebrated in chapels, but there are others, and powerful ones, some of which have come under my knowledge, and doubtless similar ones operate elsewhere.

Many of the villages about us have no registered place of worship for marriages. Perhaps there is a Methodist chapel; but as that body in many instances wish to pass themselves off for churchmen, they are not very zealous in promoting marriages elsewhere than at church.

The influence possessed by the clergy in villages, which is generally considerable, is another reason, and operates very powerfully. Take an instance. In a village, a few miles from Boston, two young persons who intended to be married according to the provisions of the new law, were given to understand that if they would be married at church, the clergyman would give them the fees; and on the contrary, that if the young man persisted in his intention to be married elsewhere, he would be deprived of his business, which was a considerable portion of his dependance.

Another case occurred, where a clergyman asserted that marriages in dissenting chapels were illegal, and by this falsehood he induced a couple to be married at church, who had intended to be united at a chapel.

* We see little prospect of Z's proposition being carried into effect. The chief subscribers to the fund were the ministers themselves.—Ed.

I think, too, that sufficient pains are not taken to make the public acquainted with the fact of marriages being celebrated in our places of worship.

These, and other reasons, besides those enumerated by J. M., operate against the more extensive use of the new law, not the least of which is the expense and exposure of registering, &c. This, I think, is a libel upon dissenting ministers, whose moral character as a body, is certainly equal to the clergy of the law-established church, upon whom the Registrar is not required to attend.

Your's truly,
J. NOBLE.

Boston, April 4th.

QUERIES.

A FRIEND inquires:—"Is it either wise or just for christian Churches to refuse to dismiss to other Churches of the same faith

and order, those of their brethren that have removed to a distance, when it is clear that the individuals removed can no longer be of service to their old friends, nor their old friends to them?" It is neither wise nor just.

"Is it orderly for the members of our Churches to hold communion, and regularly to worship with one Church, and have their names enrolled at the same time on the lists of another?" It would be most orderly for such persons to become members of the Church with which it is most convenient for them to commune.

We have given the above brief replies to these queries, conceiving the cases supposed to be such as to require no lengthened observations to show their propriety. If any cases occur in which an opposite course might be suitable, they would constitute the exception and not the rule.—ED.

REVIEW.

THE BAPTIST DEACON OF AN INFANT BAPTIST CHURCH; being a reply to a letter of inquiry respecting the duty of such a person. By JOHN CRAPS. 16mo., stitched, pp. 48. London; Houlston and Stoneman.

Mr. Craps has for some time been known to our readers as a firm and unflinching advocate of believers' baptism, and his several tracts on the subject have no doubt been productive of good. The above pamphlet had its origin in a letter received by our esteemed friend from a Baptist, sustaining the office of deacon in an infant Baptist Church. For our own part we really cannot see how a Baptist can countenance principles which appear to him decidedly hostile to the Word of God. We cannot in our conscience yield to that spurious liberality which unblushingly suffers the ordinances of heaven to be regarded as of no importance. Upon the whole we cordially recommend Mr. Craps' publication.

THE CHANGE NECESSARY FOR THE ENJOYMENT OF HEAVEN. By the REV. JOHN KELLY. With a Memoir of W. H. Lacon. By SIR J. B. WILLIAMS, KNT., L. L. D., F. S. A.

Mr. Lacon was born July 11th, 1813, and was a descendant of those eminent nonconformists, Philip and Matthew Henry. The funeral sermon by Mr. Kelly, contains many admirable and delightful truths; and the memoir by Sir J. B. Williams, is written in a pleasing and useful style. We have no doubt but the christian may derive considerable profit from a perusal of both.

A CHRISTIAN COMPANION FOR THE CHAMBER OF SICKNESS. By A MINISTER. 24mo. Tract Society, pp. 276.

THOSE who have been in the habit of visiting the chamber of sickness, are often painfully sensible of the difficulties to be encountered in administering such instruction and admonition as appears requisite. Some are insensible to the danger of their position, others are resting on a false hope, and others, while their debility renders them incapable of a lengthened conversation, are the subjects of such anxieties that it is difficult to know whether words of consolation or of warning should be given. An experience of these difficulties induced the author to compose this work, in order that it might be left with the invalid, and perused by him at his convenience, so that he might obtain the kind of instruction especially adapted to his case; or forward it to a sick person to whom he could not obtain regular access. It is highly adapted to this end; and while it is designed for the sick who are unconverted, it will be perused with advantage by others who are confined to their chamber. It would be well for every minister to have a number of these books provided for him, that he might leave them in the sick room, as such a book, lent at such a time, could hardly fail to be perused with advantage.

MISSIONARY BOOK FOR THE YOUNG. Tract Society. 32mo, pp. 120.

THIS is a little book intended to give young people an interest in christian missions. It contains a number of interesting details as to missionary operations, sup-

posed to be given in a series of evenings by a missionary's widow to a number of children who were subscribers of a weekly mite to the sacred cause. "The missionary evening," as the time was called when the little folks brought their monthly contributions, "was always welcome; and so it would be were the chapters read over in the domestic circle." The book has our cordial recommendation: it is free from a sectarian aspect and character.

LUCILLA: or the reading of the Bible. By ADOLPHE MONOD. Translated from the French. Tract Society, 24mo., pp. 320.

THIS is a lively, interesting book. It is the production of a protestant minister of deep piety, of pre-eminent talents, and of ardent zeal in the cause of christianity. His design is to prove that the Holy Scriptures are inspired, and that it is the privilege and duty of all people to read them. It is intended, both as an antidote to popery, and infidelity. The argument is carried on in a series of animated conversations and sprightly letters, and has the interest of a novel, and the solidity of a consecutive treatise. It has our most cordial recommendation.

THE LIFE OF CYPRIAN. pp. 150. Religious Tract Society.

WHATEVER excellences many of the early fathers may have possessed, it is our unqualified opinion that their writings must be perused with great caution. They have always appeared to us to contain the elements of that monstrous system of priestism which for ages withered the energies, and impeded the progress of primitive

christianity, and which at the present moment struggles to regain its former ascendancy. But we confess we have no fear of the result.

This account of Cyprian has evidently been written by a friendly hand. Here and there it is impossible not to discover a leaning toward episcopacy. It contains allusions to several events of momentous interest.* Upon the whole, we feel no hesitation in recommending it to our readers.

A DEMONSTRATION OF THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST. By RICHARD GARbutt, B. D., sometime Fellow of Sydney College Cambridge, and afterwards preacher of the Gospel at Leeds. Tract Society.

THE resurrection of Christ forms the very basis of the christian religion. The christian preacher should frequently recur to this sublime and consolatory doctrine.

The above sermon, by an old divine, contains many powerful truths. We confess ourselves partially fond of the writings of the divines of the 15th and 16th centuries. "There were giants in those days."

HOW TO SEEK ACCESS TO GOD. By JOHN FOSTER. Tract Society.

THIS is a short discourse by a profound thinker, and a pious man, on Heb. xi. 6.

THE GALL INSECT. THE EGG.

VERY pretty fourpenny books in the same style as The Seed, &c., already published.

*Such as the Decian persecution, the schism of Novatres, the persecution of Gallus, and the reign of Valerian.

OBITUARY.

ALFRED STARBUCK Died Feb. 20th, aged eighteen years. He was the only surviving child of the late Mr. Joseph Starbuck, formerly a member of the General Baptist Church, Gedney Hill, Lincolnshire. From early childhood he was very seriously impressed with divine things, as was evidenced by his attending regularly and conscientiously to secret prayer; not by repeating a form, but by expressing his desires to his heavenly Father in the extemporary effusions of his infant heart. Soon after completing his fourteenth year, he was apprenticed to a respected member of the General Baptist Church at Gedney Hill: here he had to encounter much opposition from his fellow apprentices, who tried to ridicule him out of his religion, and delighted to interrupt him when engaged in private

prayer; but as he never made any complaint to any one, their conduct towards him was unknown to his master, or even to his nearest relatives, till one of the youths, after his conversion, disclosed it to the writer. For this young man, Alfred conceived a strong attachment, and though several years his junior, used to talk to him, and weep over him, while entreating him to attend to his soul's salvation, while he in return used to repulse him with all the sternness imaginable; but his young friend would not let him rest, but used both day and night to beseech him to attend to the one thing needful. His prayers were heard, and his friend became a follower of Jesus; and on Sep. 6, 1840, they were both added to the Church by baptism. Their friendship, thus based on christian principle, continued firm

and sincere, like that of David and Jonathan. The last illness of our dear young friend was short: he complained of chilliness on the Friday evening, appeared much better on Saturday morning—in the afternoon the scarlet fever made its appearance; medical assistance was procured, but the disorder took an unfavourable turn, and by four o'clock on Sunday afternoon, that form, which two days before bloomed in youthful agility and vigour, lay motionless, and the eye so lately sparkling with intelligence and beaming with friendship, was closed in death.

The insensibility occasioned by the fever prevented much conversation with him respecting the state of his mind; once, when he appeared sensible, a friend inquired if he felt Christ precious; he answered in the affirmative; wishing to ascertain if he was sensible the friend repeated the question, "You do feel Christ precious, do you?" He feelingly shook his head, and replied, "Yes, I do." Happy for him he had sought the Saviour in time of health; had he trusted to a death-bed repentance, there

would have been no probability of his salvation. His esteemed pastor improved the event on the following Sabbath, from Isa. xl, 6, 7. May his sudden removal lead the young to reflect on the uncertainty of life, and the folly of relying on youth and health. May they be induced to forsake the company of the gay and thoughtless, and seek an interest in Jesus; then, whether long life or early death be their lot, it will be well with them.

"Religion should our thoughts engage
Amidst our youthful bloom:
'Twill fit us for declining age,
Or for the awful tomb."

And may his parent, now bereft of her last remaining child, who once bid fair to be the comfort of her declining years, bow in submission to Him who doeth all things well; and though with Job she may say, "He breaketh me with breach upon breach," may she also say with him, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." M. E.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Sutterton, March 24th, 1842. Brother Yates, of Fleet, preached in the morning, from Ecc. ii. 26, on the privileges of the pious.

1. The reports from the Churches were generally encouraging. Forty-two persons were mentioned as having been baptized since the last Conference.

2. *Fenstanton*.—The Secretary stated what had been done by the committee in this case, and it was resolved, That this meeting request the committee to persevere in their inquiries in reference to the state of the cause and property at St. Ives and Fenstanton, and report to the next Conference.

3. *Stamford*.—Resolved, That this Conference is pleased to hear of the improvement in Mr. Simons' state of health, and request him again to visit Stamford as early as possible. That brethren Jones, and W. Wherry, be requested to arrange supplies till Mr. Simons can go.

4. *Castleacre*.—An application was received in behalf of the friends at Castleacre for assistance towards removing a pressing debt, partly incurred before they received any aid from the Home Mission. Resolved, That the consideration of this subject be deferred till the next Conference.

5. *Castleacre, New Chapel*.—It was resolved, That this Conference rejoices to hear of the successes and prospects of the cause of Christ at Castleacre, and knowing

the heavy burden entailed upon the friends there by the erection of a new and commodious chapel, earnestly recommends their case to the prompt and liberal assistance of our Churches.

6. *Home Mission*.—Resolved, That as the yearly meeting of the Home Mission is drawing near, the Churches are urged to make their annual collections, and transmit the amount to the Treasurer, *before the next Conference*, that the accounts may be produced balanced at that meeting.

7. *Academy*.—The Churches were reminded of the Academy collections, and requested to forward their several amounts to the treasurer of the institution, as early as possible.

8. *Foreign Mission*.—An inquiry as to the most suitable time for holding Foreign Missionary services in this district, and how far they might be arranged at one of our Conferences, was deferred till the September meeting.

9. Thanks were voted to brother Yates for his sermon in the morning.

10. The next Conference to be at Spalding, on Thursday, June 9th. Brother Lyon, of Chatteris, to be the preacher, or in case of failure, brother Jones, of March.

J. C. PIKE, *Secretary*.

THE MIDLAND CONFERENCE met at Derby, on Tuesday, March 29th, 1842. Mr. Pike, minister of the place, presided, and Mr Bott supplicated the divine blessing.

From the reports given at this meeting, it appeared that most of the Churches were in a peaceful and prosperous state. Sixty-nine had been baptized since the Christmas Conference, and one hundred and ninety were waiting to submit to that ordinance.

In compliance with a request from the Academy committee, it was resolved, that the next Conference be held at Loughborough, on Whit-Tuesday.

For the convenience of the brethren composing the Academy committee, it was agreed, that the morning service be given up at the next Conference, and that Mr. Pike, of Derby, be requested to preach in the evening, on the "*sufficiency of the Holy Scriptures as a rule of faith.*"

After some discussion as to how the Conferences might be rendered more interesting and useful, it was resolved,

1. That only three Conferences be held in future during the year, viz, at Easter, Michaelmas, and Christmas.

2. That the Secretary of the Home Mission for the district be requested to report at each Conference the progress that is being made at the different Home Mission Stations.

3. That when the business of the Conference is done, the question shall be discussed, "What more can we do to promote the cause of Christ in this district?"

4. That brother Ingham be requested to write to the Churches through the medium of the Repository, on the subject of improving the Conference.

The Church at Crich applying for pecuniary assistance, resolved, that we recommend the case to the liberal aid of such Churches as have not collected for it.

A communication being received from Mr. Beardsall, of Manchester, requesting a letter of commendation to the Baptist brethren in the ministry in America, resolved, That brethren Ingham, Pike, Ayrton, Wilkins, Stevenson, and Pegg, be appointed as a committee to correspond with Mr. Beardsall on this subject.

At this Conference Mr. Hunter preached in the morning, on "*Religious Education,*" from Deut. vi. 6, 7, and Mr. Ingham preached in the evening.

E. BOTT, *Secretary.*

THE YORKSHIRE CONFERENCE was held at Clayton, March 29th, 1842. The public service in the morning was opened by Mr. T. Gill with reading the Scriptures and prayer; and Mr. Hollinrake preached from 1 Peter i. 6, 7.

1. The report of the state of religion in the Church and congregation at Bradford was much the same as at the last meeting.

Mr. J. Ingham was requested to apply to the Treasurer of the Home Mission for money to pay the interest of the debt on the chapel at Prospect-place.

2. The General Baptist interest in Leeds is expiring. The difficulties relating to it were referred to the Committee.

3. A delegate from the Church at Allerton presented a case of pecuniary embarrassment arising from the debt on the chapel and the minister's house. This case was likewise referred to the Committee for Leeds, and the result of their deliberations is to be communicated to the next Conference.

The statistical reports of the delegates from the Churches were as follows:—At Allerton, "Faint, yet pursuing." At Clayton, nothing remarkable. At Queenshead they have one or two candidates. At Halifax they have baptized three, and have two candidates. At Birchcliffe many are coming forward. At Heptonstall Slack there are nine candidates for baptism, and more than seventy in the experience meetings. At Lineholm they have baptized fourteen, and they have the same number of inquirers. At Shore the interest of religion is in a good state, and is progressing. At Burnley the public meetings are well attended—they have baptized three.

It is requested that the subscriptions and collections for the Home Mission be forwarded to the Treasurer before the next Conference, which will be held at Queenshead, on Whit Tuesday, May 17th, 1842, Mr. W. Butler to preach.

J. HODGSON, *Secretary.*

THE WARWICKSHIRE CONFERENCE met on the first Tuesday after Easter at Wolvey, when in the morning Mr. Derry preached from 1 Cor. xv. 13, 14, to a good congregation. In the afternoon Mr. Knight presided, when the following resolutions were adopted:—

1. That none but ministers and members of our own Churches be allowed to vote in our meetings; but that serious persons be permitted to attend them.

2. That in relation to an application for advice from the trustees of the Coventry chapel, it was determined, That Mr. Compton be requested to visit the Churches to collect the money due, and that the Churches be desired to receive him freely, and treat him liberally.

3. That the thanks of the meeting be tendered to Mr. Dunkley for his services as Secretary, and that he be requested to fill that office another year.

4. That the next Conference be held at Coventry. Mr. Cheale to preach in the morning; and in case of failure, Mr. Barnes.

5 That the Conference be held thrice in the year; and the next to be four months from the present time, that is to say, the first Tuesday in August.

The attendance at this Conference was rather large, though many of our ministers, we regret to say, from some causes were not present. From the numbers reported to the meeting, it appears that twenty-nine have been baptized since the last Conference, and that twenty remain as candidates. Mr. Shore preached in the evening.

J. DUNKLEY, *Secretary.*

NORTH DERBYSHIRE CONFERENCE.—

This Conference was held at Ilkeston, March 25th, 1842. Mr. Ingham opened the meeting with prayer, and the minister of the place presided. The reports presented were upon the whole favourable. Several of the Churches had had baptisms, and an encouraging number of candidates were waiting for the sacred rite.

1. The Church at Crich, requesting advice in reference to their chapel debt, it was resolved, That the friends be recommended to make out a new case, having the sanction of the ministers in the neighbourhood, and present it to those Churches that have not made collections for them.

2. The Churches were recommended, when practicable, to establish experience meetings, as a means of promoting the Redeemer's cause.

3. The Secretary having expressed a wish to resign, the thanks of the meeting were voted to him for his services, and brother Peggs was requested to undertake the office.

After the Conference, upwards of seventy friends sat down to tea, provided in the vestry; and in the evening a revival meeting was held, when the congregation was large, and addresses were delivered by brethren Sims, Plowright, Wilders, Ingham, and Peggs. It was an interesting and refreshing season.

The next Conference to be held at Ripley, on the first Monday in August, 1842.

J. W.

DOVER STREET, LEICESTER.—The Anniversary sermons of the re opening of this place of worship were preached on Lord's-day, March 20th, by the Rev. J. Edwards, of Nottingham; and on Easter Monday the annual tea meeting was held in the School-room and vestry.

It will be recollected that last year we were favoured with the services of the Rev. J. Burns, of London, and at that tea meeting a resolution was adopted to reduce the debt, which amounted to £980. A number of friends then pledged themselves to raise

about £120 during the year. The extraordinary pressure of the times produced an apprehension that a very large portion of these pledges would not be fulfilled, and the return of the annual tea-meeting was looked to with a sort of instinctive dread; but when the time arrived it was found that though the friends might endure privation, they would not allow the cause of Christ to suffer, but came forward with their offerings, and cheerfully contributed nearly £110 by subscriptions, and £30 by the annual collections and tea meeting; the entire proceeds of which are devoted to the liquidation of the debt, the provision for the tea being furnished gratuitously by the members of the Church and congregation. Thus it will be seen that we have by our own exertions, and the divine blessing, been enabled to raise during the year £140 toward the object we had in view. Let others in similar circumstances "Go and do likewise." Y.

ROCESTER, STAFFORDSHIRE.—Our anniversary sermons were preached on Lord's-day, March 27th, by Mr. Peggs, of Ilkeston. In the afternoon the text was Matt. xx. 7, and in the evening from Matt. xvi. 26. The congregations were good, especially in the evening. Collections, £11 3s. 6½d.

ORDINATION AT CRADELEY HEATH.—On Monday, April 11th, 1842, the Rev. F. Chamberlain, formerly student at Loughboro', was publicly recognized as the pastor of the General Baptist Church, Cradeley Heath, Worcestershire. The service was opened with a short prayer by the Rev. G. Cheatle, of Birmingham. The Rev. Mr. Davis (P. B.), of Cradeley, read the Scriptures, and offered the general prayer. Mr. Cheatle then delivered an excellent and comprehensive discourse on the nature and constitution of a christian Church, and proposed the questions to the Church and the minister, the answers to which were deeply interesting and affecting. The Rev. J. Goadby, of Leicester, Mr. Chamberlain's former pastor, offered an affectionate designatory prayer, and addressed him in a faithful charge, founded on 2 Tim. ii. 15, "Study to show thyself approved," &c.; and the Rev. Mr. Nash (P. B.) concluded the solemn service. In the evening Mr. Goadby read and prayed, and the Rev. Jabez Tunnicliffe, of Longford, with whom the Church at Cradeley Heath originated, addressed the Church in an impressive and appropriate discourse, from Deut. i. 38, "Encourage him." The services of this day were well attended, and deeply solemn and interesting. May the union thus formed be happy, lasting, and useful; and the past success

which has crowned the labours of Mr. C. be as the earnest of a future harvest.

ORDINATION AT LYNDHURST.—On Wednesday, March 30th, 1842, the Rev. R. Compton was ordained to the pastoral office over the General Baptist Church at Lyndhurst. The Rev. W. Yarnold, of Romsey, commenced the service by reading the Scriptures, and prayer. The Rev. J. Goadby, of Leicester, delivered a highly argumentative and suitable discourse, on the constitution of the apostolic Churches, urging the importance of closely adhering to their order and discipline. The Rev. J. B. Birt, of Beaulieu, proposed the questions to the Church and to the minister, and offered the ordination prayer. The Rev. J. Goadby, of Leicester, gave a very interesting and useful charge to the minister; and in the evening the Rev. I. New, of Salisbury, faithfully addressed the members of the Church. The Revs. — Stevens, of Totton, (Indep.); Wills, of Millford; and Jenkins, of Burley, were engaged during the day. A deeply serious and spiritual feeling characterised the services of this day—a day worthy of being remembered whilst memory shall last. C.

BAPTISM AT WOODHOUSE.—On Lord's-day April 10th, five males and three females publicly avowed their attachment to the Lord Jesus by being baptized in his appointed way. Mr. Lindley, of Loughbro' preached an impressive sermon to a large and attentive congregation, from Acts iii. 22, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever he shall say unto you." One of the females was a Wesleyan Methodist. For a considerable time her mind had been impressed with the subject of baptism, but whenever it was mentioned the leaders of that society always poured contempt on that ordinance. She at length was determined, amid all opposition, to follow her Lord and Master through a watery grave. Four were scholars in our Sabbath-school. This was a day of peculiar interest; we hope we enjoyed a foretaste of that Sabbath which ne'er will terminate. The seed that was sown we trust will be like bread cast upon the waters, which will be seen after many days. W. B.

BAPTISM AT BOSTON.—On Sunday, the 3rd of April, the ordinance of baptism was administered to three persons in the chapel in High-street; and in the afternoon the ordinance of the Lord's-supper was administered, when the attendance was very large. On both occasions, in the absence of our pastor, our brother Noble officiated. On

former occasions, when our pastor was from home, we have applied to the Methodists, and they have supplied us, but we are thankful to find that we have an acceptable supply among ourselves. We have seven brethren who now exercise their talents in preaching the Word in the surrounding villages, and we are contemplating an increasing sphere of usefulness. The attendance at our new chapel in Witham Green, the opening of which was noticed in last month's Repository, is very good. F. M.

BAPTISM AT FRIAR-LANE, LEICESTER.—On the second Sabbath in April, nineteen persons, six males and thirteen females were baptized in the above place of worship. The Rev. T. Stevenson (in consequence of the indisposition of the pastor of the Church) kindly preached on the occasion from, "Who are these that fly as a cloud, and as doves to their windows?" In the afternoon the ordinance of the Lord's supper was administered by the Rev. T. Stevenson, and the newly baptized received into the Church by the minister of the place. S.

BAPTISM AT LYNDHURST.—On Lord's-day, April 10th, 1842, the ordinance of believers' baptism was administered to four persons. The day was one of high religious enjoyment. We have two candidates for fellowship, and several inquirers; and are happy to say there is a prospect of much good, as the result of our united labours.

BAPTISM AT FLEET.—On Sunday evening, March 27th, seven persons were baptized at Fleet.

SHEFFIELD.—Several accounts of the Sheffield Home Missionary station having appeared at different times in the Repository, a few words may now suffice to inform you of our proceedings, and the nature of the services which we are expecting to enjoy on Monday next, April 18th, 1842.

On Lord's-day, March 13th, 1842, we had a baptism of four persons, two males and two females, in the Baptist chapel, Portmahon, which has been several times lent to our friends for these purposes. Mr. Davis, the P. B. minister, gave out the hymns and prayed, and Mr. Hudson preached and baptized. The congregation was large, and the candidates went through the service with great propriety. In the evening we had the Lord's-supper, and the newly baptized were admitted into the communion of the Church. May this addition to our number be a blessing to the Church, and promote the divine glory.

On Monday next, April 18th, 1842, the foundation stone of our new chapel will

be laid. At half-past two o'clock in the afternoon the service will be commenced by singing and prayer. Brother Hunter, of Nottingham, will give a suitable address, and other ministers are expected to assist on the occasion. A respectable gentleman in the town, H. Longdon, Esq., will lay the stone, after which the friends will have a tea-meeting in the Nether chapel School-room, lent us for the occasion by the Rev. T. Smith, A. M., and his friends. In the evening it is intended to have a public meeting, when several ministers will address the friends then assembled. May it be a time of refreshing from the presence of the Lord.

H.

OPENING OF THE NEW CHAPEL, ST. MARY'S GATE, DERBY.—The opening services of this spacious and beautiful place of worship, will take place on Wednesday, May 18th, and Lord's day, May 22nd. The preachers for the Wednesday are the Revds. J. Parsons, of York; W. Pickering, of Nottingham; and J. E. Giles, of Leeds. Those for the Lord's-day, the Revds. J. Stevenson, M. A., of London; J. Goadby, of Leicester; and the Pastor of the Church. We trust the services will be well attended, and that the divine blessing will crown the spirited efforts of our friends at Derby, in thus providing for an enlarged Church and congregation. The attendance of distant friends is expected to be large, and the collections liberal.

INTERESTING MEETINGS IN ENON CHAPEL, ST. MARY-LE-BONE.—On Good-Friday morning, at seven o'clock, a prayer meeting was held, which was well attended. Several brethren engaged, and earnestly supplicated the Lord's reviving blessing on the Church, and the Connexion in general. At eleven in the forenoon, three brethren, who had been elected to the deacons' office, and six chosen as "helps," were publicly recognized; when a faithful address, from 1 Tim. iii. 13, was delivered to them, by the Rev. J. Wallis, of Commercial Road. At five, p. m., a social tea-meeting was

held in the School-room, which was well attended, the profits of which were devoted to the day school; and at half-past six there was a public meeting in the chapel. The services were conducted by the pastor, and brethren Batey, East, and Balfour, after which a collection was made for the Academy. We believe most persons present (and especially the members of the Church) experienced it to be a day of real good to their souls.

J. G.

THE ACADEMY. *Resolution of the Committee.*—At the last committee meeting of the Academical institution, it was resolved, "That the Academy committee are anxious to have the opinion of the supporters of the institution generally, on the question whether the Academy should be removed to London or not; they therefore earnestly request the supporters of the institution, by deputation, or by letter, to express their views on this subject to the next committee meeting, which will be held at Loughborough, on Tuesday, May 17th, to commence at ten o'clock in the morning.

"It should be remembered by the Churches that Mr. John Stevenson, who has been invited to become the tutor, will not remove from London."

Letters may be addressed to either of the Secretaries, Rev. H. Hunter, No 5, Notingstone Place, Sneinton, Nottingham, or to J. Goadby, New Walk, Leicester.

In consequence of this notice, no circulars will be addressed to the committee.

STOKE-ON-TRENT.—We have been favoured with a visit from our friend Mr. Peggs, who preached to us on Monday evening, March 28th, from Job viii. 7. "Though thy beginning was small, thy latter end shall greatly increase." The discourse was of an encouraging character. Our congregations are good. We have forty children in the Sabbath-school, and doubt not, if we had a suitable minister, that this infant cause would greatly increase. The Lord send by whom he will send.

VARIETIES.

THE DUTY OF CHRISTIAN MINISTERS.—So long as there are tribes of the human family destitute of the rudiments of saving knowledge, this all-comprehensive injunction must in the nature of things take the lead among the duties, and be the weightiest of the responsibilities of the christian ministry. So long as these words stand in the canon of Scripture, "Go ye forth;" and so long as there are men who as yet have nei-

ther received, nor so much as heard of the Gospel, it can never be permitted to the ministers of Christ to sit at home, making no effort to gather the outcasts of mankind. The best devised, and the most strenuous efforts may be baffled for a time, but they must be renewed and continued. There can be no remission in this work, for the command has been issued without a qualification: the duty is not hypothetical, but

absolute, and it reaches to every individual christian so far as his ability, and opportunity, and calling may extend; and those who can neither "Go forth," nor could preach if they did go, may yet in more ways than one, and especially by dedicating "Mammon" to the Lord, help forward, after a godly sort, those who do go, and whose calling it is to preach.—*Taylor's Ancient Christianity.*

In connexion with the above extract, allow me to say, Mr. Editor, that I heard a worthy minister of the Independent denomination, a few weeks ago give it as his decided opinion, that the time has at length arrived, when instead of young ministers who resolve to go abroad and labour among the heathen being called upon to assign reasons for making such a resolution, those ought rather to be put upon finding out reasons for their conduct who are determined to continue in a christian land. In his judgment, going abroad should now be the rule, and staying at home the exception.

Y.

CHRISTIANITY may thank its opponents for much new light from time to time thrown in on the sublime excellence of its nature, and the manifestation of its truth: opponents in some sort more welcome than its friends, as they do it signal service without

running it in debt, and have no demand on our gratitude for the favours they confer. The stronger its adversaries, the greater its triumph; the more it is disputed, the more indisputably will it shine. With what pious pleasuro must you see the brightest talents striking at it, with the most hearty goodwill, yet dropping harmless, like old Priam's spear. Christianity, that great support of man's welfare and God's glory, like a well-built arch, the greater load of opposition and reproach its enemies lay upon it, the stronger it will stand.—*Dr. Young.*

GOD knows how much rather I would be the obscure tenant of a lath and plaster cottage, with a lively sense of my interest in the Redeemer, than the most admired object of public notice without it. Alas! what is a whole poem, even one of Homer's, compared with a single aspiration that finds its way immediately to God, though clothed in ordinary language, or perhaps not articulated at all.—*Cowper to the Rev. J. Newton.*

THE quarrel that the world has with evangelic men and doctrines, they would have with a host of angels in the human form. For it is the quarrel of owls with sunshine, of ignorance with divine illumination.—*Cowper to J. Johnson, Esq.*

POETRY.

THE REMEMBRANCE OF CHRIST.

"Do this in remembrance of me."

ACCORDING to thy gracious word
In meek humility,
This will I do, my dying Lord,
I will remember thee.

Thy body broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

Gethsemane! can I forget?
Or there thy conflict see,
Thine agony and bloody sweat,
And not remember thee?

When to the cross I turn mine eyes,
And rest on Calvary;
O Lamb of God my sacrifice,
I must remember thee.

Remember thee, and all thy pains
And all thy love to me!
Yea, while a breath, a pulse remains,
Will I remember thee.

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in thy kingdom come,
Then Lord remember me.
Derbyshire.

MISSIONARY OBSERVER.

JOURNAL OF MR. STUBBINS.

Nov. 29th, 1841.—Went this morning into the town, and enjoyed about an hour and a half amongst the people. This afternoon went to Baridpadá: few people present, but all seemed interested with our message. One man from this village came to our tent this morning, and returned with us. There is something very hopeful about him. He has for some time past been devoting himself to the acquisition of what the natives call *gyáu*, or supreme knowledge. Went thence to another village, where, after a while, we obtained rather a larger congregation.

One man seemed disposed to justify himself in idolatry, but found before he had done that this was a vain refuge, and professed to give it up.

30th.—Rose early this morning, took down tent, and started for Junkhasa Jhol. On the way, stopped at a small village and proclaimed to a few poor people the glad tidings of the Gospel. Shortly after arriving at M., a number of the villagers passed with their spears &c., to a neighbouring mountain in quest of a deer. They soon returned with a very fine one, and presented us with a shoulder of it. In the evening preached in the village; congregation, for the size of the place, very good, but most of them seemed staunch idolators, and some of them tried strenuously to defend their cause.

Dec. 1st.—Found there were no other villages near, therefore left early this morning for Kinrala, a place I have contemplated visiting for the last three years, but never seemed able to bring it in. It is a large place, but unhappily, like all others, filled with idolatry and sin. When we arrived we had some difficulty in finding a place in which to pitch our tent; at length a man came up and invited us to pitch it on his threshing floor, under a large shadowy tree. Were surrounded by a number of people all day, to whom, as opportunity served, we preached Christ crucified. In the evening, went into the village and stood on an eminence where Jaganath is seated during the bathing festival close to his obscene temple. While the native brethren were preaching some of the people seemed disposed to be quarrelsome. The folly of idolatry, the impositions and abominations of their Brahmins, Gurus, &c., were admirably exposed. When I got up they were more attentive, partly, perhaps, from the cutting exposure they had just heard. At the close they received books eagerly.

2nd.—Went this morning into another street, and after singing were surrounded by a large congregation, in which was a noted personage who is said to live upon milk, occasionally exchanged for a little meat. He professes by this means to have obtained immortality. His wife, or rather kept mistress, has of course adopted his views. Their daily portion is of milk six quarts, and of curds three quarts. He is dreadfully thin and ill-looking, and is one of the most consummate fools I ever met with. He would insist upon it that Krushnu meant *boiled* rice, and Huri rice, &c. Read over to him the account of what defileth, and what defileth not a man, from Matt. xv. 17—20. He at length became an object of ridicule by almost all present. The people generally heard well. In the afternoon went to Kong kurorda. Congregation large, and with few exceptions attentive. As it is a large place, surrounded by several villages too far from our tent to visit them comfortably, we determined on removing from our present place to proceed thither.

3rd.—Went this morning to Shasan, a village given to brahmins, of whom there is a considerable number of the higher caste; but, alas! like the rest of that tribe, they are fully at enmity against God. At first, they warmly opposed the truth, and pleaded for Jaganath, &c., but afterwards became more calm, and entered into argument. Here, however, their mouths were soon stopped, when they listened peaceably, and at the close received books readily. Intended stopping at another village on our way home, but it was rather late, and I did not feel very well. The native brethren however stopped. In the afternoon went to two or three small villages. Few people were present; they listened well. I appealed to a brahmin in confirmation of what I said. He acknowledged its truth, but said Radha Krushnu was God. Asked if God was sinful, or sinless? "Sinless." What is Krushnu? After some hesitation he replied, "He is *Lumpati*,"—a fornicator.

4th.—Removed this morning to Kongkuroida. The native brethren preached in two villages on the road. I went into the town and stopped in several places to talk with the people while my tent was being pitched. After breakfast sat for some time under a tree talking with several people who had a number of inquiries to make as to the manner of our living, &c., but I endeavoured to confine their attention to the one thing needful, and gave books to persons passing from distant villages. In the evening went into the town, where we had a large congregation; only one man objected: he insisted upon the propriety of worshiping images from

the circumstance of Vishnu coming out of a pillar in the form of half lion and half man—his fourth incarnation: said that their forefathers worshiped idols for hundreds of thousands of years, and that they could not now abandon them. At the close of the service there seemed to be a very good feeling, and their eagerness for books was excessive. During the day one man said, How much labour, and how much money you spend in travelling about, distributing books, &c., and after all, how few will become of your religion. In this place, suppose there are 3000 people, and perhaps two or three might join you, will that reward you for all your toil? Reminded him of the value of the soul, and that if I were instrumental in converting even one sinner during my whole life, I should for ever rejoice.

5th.—Went this morning into another street: a large congregation soon assembled: some were much opposed, several inattentive, but others seemed to feel the word spoken to them. We intended going to another street when we had done there, but in consequence of their numerous objections we were detained about two hours, when it became too hot to go elsewhere. I had to speak two or three separate times, with considerable exertion. After returning home had an attack of my old complaint, attended with shivering, something like the ague, but in the afternoon felt somewhat better, and accompanied the native brethren to Harda Parda, about a mile and a half distant. Did not intend preaching, but the opposition of the brahmins was so violent that I could not refrain. Even before a word was spoken, as soon as we had done singing, they commenced with all the apparent fury of devils incarnate. Seebo tried to talk, but could not get a hearing. I then got up, and after a severe exposure of brahminical villany, the extreme absurdity and puerility of idol worship, &c., obtained silence to make known the delightful truths of the Gospel. The brahmins were so completely ashamed and confounded that they retired behind the crowd. Pooroosootum then addressed them, exhibiting still further their wickedness, and proclaiming the great truths of godliness and salvation. After him I again addressed them on the importance of paying immediate and practical attention to what they had heard. Expected at the close they would not have received a single book, but was happy to find they did, though they would only allow us to throw them into their hands, as they would have been defiled with our touch! I sometimes find it no easy task to act according to apostolic direction, "In meekness instructing them that oppose themselves;" especially when I remember, that were it a European in any other capacity than that of a missionary of the cross, they would be ready to do him reverence. Oh! I sigh for more of the disposition of Him who when reviled, reviled not again.

6th.—This morning felt unable to accompany the brethren, who preached in two villages. This afternoon a market was held near our tent; being the first ever held there, it was rather small. Had a long discussion with a boishnob, who declared himself God; that he made himself; was without sin, &c. Trust the opportunity was a profitable one. He seemed convinced of the folly and blasphemy of his pretensions, and promised at the close to attend to what he had heard about Christ and salvation. Such discussions cannot be otherwise than profitable, as they admit of our examining the claims of their devotees, and exposing their folly and sin before those who have been accustomed to look upon such preposterous hypocrites with reverence and adoration, and who esteem it a privilege indeed to be allowed to drink the water in which they had dipped their toe. In the present case, at the close the people quite ridiculed the poor, emaciated, and besmeared boishnob.

EXTRACTS FROM A LETTER OF
MRS. STUBBINS TO REV. J. DERRY.

Feb. 4th, 1842.

My ever dear Friend and Pastor,

Whether we shall ever meet again on earth is only known to our heavenly Father but, through

the blood of the Lamb we hope, yea firmly believe, "we shall meet in heaven." A meeting without pain, without sin, yea without imperfection, a meeting at the feet of our adorable Immanuel. When I think of that meeting my heart is warmed with a thrill of sacred pleasure. Mr. Stubbins often longs to see you, and sometimes says "How I

should like to converse with Mr. Derry. If we could meet once more, one of the things I should like to talk of would be our pleasant rides and walks, the scenes that we witnessed, &c.; and I cannot divest myself of the thought that this pleasure, only in a higher and more refined degree, will exist in heaven. Perhaps you will say, Wait till we arrive there, and we shall know. Well, at the longest, the happy hour will soon arrive. Many of our mutual friends are already gone, and we too shall be called to follow. I know not how to leave this soul-cheering theme, but you will want to know how we are getting on in our work, &c. From what my dear husband has said you will perceive Sarah, Harriet, and myself, are at home, and he on a missionary tour. I need not tell you the society of your beloved daughter adds greatly to my happiness. Besides, she has commenced attending to the children's sewing. On the Sabbath she hears the little ones repeat their lessons, and will soon hear them read in the week. Sometimes she accompanies me to Berhampore, and other villages. By this means she gets a few words, and it has, she says, a tendency to quicken her desires to gain the language. From past experience I can sympathize with her in not being able to tell those by whom she is surrounded, of the only remedy for their guilt and misery. Tell our friends to ask especially for divine assistance for those who are acquiring languages in heathen lands.

Just before Miss. D. arrived I had been in the country with Mr. S. for seven weeks. Every morning and evening I had an opportunity of conversing with a number of degraded females, and very much did I enjoy such uninterrupted intercourse with them. My heart was often pained by the hardness of their hearts, and still more frequently by their indifference; but I had many pleasant, and many encouraging opportunities. On many occasions I visited the same individuals several times. Respecting two of whom my hopes and desires were especially excited. Respecting one of these, (a brahmé by caste) a journal, or rather a part of one, I have sent to my parents, contains some particulars. Mr. S. often said I wish Miss D. were with us. Should we all be spared till another cold

season, she will, I think, find it beneficial to go with us for a short time. I trust a work of grace is not at a stand in our asylum; but it is not progressing in the way I long to have it. "Oh for a plentitude of grace." I still regard the school as a very hopeful sphere of labour. At different times six have been baptized, and I hope others are thoughtful on the all important subject of eternity. We have lately been obliged to dismiss our school master. He is, I trust, a good man; but very inefficient as a school master. I have been trying to improve him for two years, but without any success. When in the country we engaged a man who came to our tent to gain information on the subject of religion. He is a good scholar, and there is something about him that is very pleasing. He reads our books, and daily hears the children read the Scriptures, &c.; but it really seems as if satan were raising in his mind every possible objection to christianity. Yesterday he said, I cannot believe Christ is God; if he be, why did he submit to such indignities? Why did the people spit upon him, clothe him with a mock robe, and crown of thorns? Thus Christ is a stumbling block to the carnal heart. Not only for his own sake, but also for the sake of the children, I feel an ardent desire for his conversion. Sarah and I have agreed to make him, and a female who appears hopeful in Begepore, special objects of our prayers; and we long to engage you to unite with us. Brother W's school master, who was, a few months ago, a heathen, is now an exemplary christian. As far as I have had an opportunity of observing, those employed by missionaries become christians at an early period, or not at all.

About a fortnight ago Miss. D. accompanied us to a festival held eight successive days in honour of Shcete; on the last of which there were 100,000 persons present. A number of persons were dressed in masks; others were painted green, had straw wrapt round their bodies; others carried about old chairs, or had branches of trees fastened on their heads. Many had their faces blackened, and altogether presented a most ludicrous appearance. To see such a mass of human beings going the downward road was deeply affecting.

LONDON MISSIONARY SOCIETY.

CALEDON INSTITUTION, SOUTH AFRICA.

(From the Rev. Dr. Philip, Sep. 1841.)

We arrived at Caledon Institution on the 25th of August. This station presents a

most gratifying spectacle to those who saw it in former times. In 1823, the people were in rags; few of them had any covering on them, except the filthy sheep-skins kaross; their huts were of the most wretched description; they were given to drunken-

ness; and its kindred vices; and the ground on which they resided lay waste. In 1825 and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighbouring Boors. In 1832, some improvement was visible on a comparison of their condition with preceding years. Since then a change for the better has taken place, which struck my fellow-traveller so powerfully, that on seeing the Institution upon this occasion, he declared he could not have believed it possible had he not beheld it with his own eyes.

From 1832 to 1841 improvement has been going on; but only since the end of 1838 has there been any thing in it of a remarkable character. Till that period the Church was few in number, gave but faint signs of vital religion, and exerted little apparent influence on the body of the people at the Institution. In 1839, the Institution was favoured with a remarkable awakening, preceded by a state of great spiritual deadness. Its beginnings were at first small, and without noise it continued till men, women, and children, became anxious about their salvation.

At one public meeting, (attended by several hundreds,) Mr. Helm, the venerable Missionary of the Institution, after the public service was over, asked all to remain who felt anxious about their souls: only fourteen retired out of between three and four hundred, and some of these afterwards became inquirers. Among them were to be seen the married and the unmarried, the male and the female, the youthful and the aged; with those who had been all their lives insensible to religious impressions, and notorious drunkards. This state of things has continued without interruption down to the present period.

To use the significant language of some of the people with whom I have conversed on the subject,—“We thought,” said they, “that all had been converted.” This has not since proved to have been the case; but between eighty and ninety have been added to the Church, and a great moral reformation as taken place upon all the people of the Institution. The members of the Church walk worthily of their profession; their general character is marked by humility; their views are simple and scriptural; there is much spirituality of mind among them; they are strongly inclined to converse about the things of God, while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

On my former visits to the Institution, the time I spent with the people used to be

occupied in hearing long lists of grievances. They complained that they were oppressed, or cheated out of their wages, or imprisoned, or punished on false grounds. At a public meeting I attended last night, one man only complained, stating that his cattle had been unjustly impounded by a farmer, and the whole congregation felt ashamed, and expressed themselves hurt that any one of their number should introduce such grievances on an occasion so solemn. This was the more remarkable, as the meeting consisted not of the Church members only, but of all the inhabitants of the Institution. I have been here nine days, and with this single exception, have heard nothing but the language of gratitude from any of the people.

There are two services on the Sabbath, and religious services every night in the week. On Sabbath the place of worship, which seats about 400, is well filled, and on the week evenings the attendance averages about 250. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children, who formerly went naked, and presented a most disgusting appearance, are decently clothed,—the effects of an improved taste, and of habits of temperance and industry, which have risen from the power of religion among them. Instead of a few wretched huts, resembling pigsties, we have now a rising and regular village, and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens, and the turf inclosure is rapidly giving place to the live fence. While religion was in a low state among the people, we could not get them to build decent houses; last year the walls of forty houses were raised beam high, and fifteen of them have been covered in, and are now inhabited.

The work of God, as it appeared in the late revival, seems to have begun here, as has been the case in many other instances, with the pastor of the Church. At the public and friendly meeting we had this morning, frequent allusions were made by the people to the vision of the dry bones in the prophecy of Ezekiel, to which they compared their former situation; and it was the state of things as conveyed by this apt comparison, that becoming increasingly burdensome to the mind of Mr. Helm, led him to earnest prayer, the only relief he could find for his troubled and oppressed spirit. While praying in this earnest manner, it is natural to suppose that exertions for their good would be multiplied, and that there would be something in their tone and manner calculated to act powerfully on

the objects of so much solicitude.—*London Missionary Society.*

CHARACTER AND LABOURS OF
ISAIDAS, A NATIVE EVANGELIST
AT BENARES.

(By the Rev. W. Buyers.)

I DO not recollect having heard from Isaidas any particulars of his early life, which seems to have been passed much in the same way as is usual among the heathen. For a number of years, I think about six, before he first came to us, he had abandoned his native place and had become a Gosain. The Gosains are a fraternity of religious monks, or devotees, holding some very peculiar tenets with respect to the Divine nature, by which they are distinguished from other similar orders, such as the Bairagies, Fagies, &c. In this profession of a religious devotee, or fakeer, he travelled for years over various provinces of northern India, visiting many of the most celebrated sacred places of the Hindoos, such as Gaya, Chitarkote, Dwarika, Juggernath, and Benares; at the last of which he heard the Gospel of Christ.

Isaidas had spent some time in visiting the most celebrated temples of that great city, and was setting out on his journey, when passing along the road, not far from our Mission-house, he saw a crowd in a bazaar by the way side. He went into the crowd, and found that the people were listening to our worthy brother Narapot, who was proclaiming the way of life to the heathen. He had never known this doctrine before, but hearing it distinctly ex-

plained and eloquently enforced by one who had once been a Brahmin, but was now boldly denouncing the religion of his countrymen as false, and calling on them to seek salvation through the Son of God, he was exceedingly struck with all he heard, and resolved to speak with the preacher.

When Narapot had concluded, Isaidas addressed him, expressing a wish to receive some more information about this "new doctrine." Narapot, seeing he really wished to inquire, invited him to his house, and after some conversation, being pleased with him, brought him to me. After explaining to him the first principles of the Gospel, we advised him to stay and receive instruction, to which he agreed. I had him with me daily for several weeks, and although at first there seemed several things about him that led me to form a low opinion of his intellectual powers, the sincerity of his faith in Christ appeared so manifest that I thought it my duty, at his earnest request, to baptize him.

As soon as he was received into the Church he began to do all he could to make known the Gospel; and the courage he displayed, in facing the opposition of the Brahmins, was very striking. They sometimes heaped on him the greatest abuse, but I never saw him once lose his temper. The simplicity and sincerity of his character made him a general favourite, both with the native Christians and the heathen, and what most of all surprised us, was the discovery of talents for usefulness, which we never imagined he possessed. The Gospel seems to have given him not only a new heart, but new intellectual powers.—*London Miss. Soc.*

THE KANGALUNEE AND HER DEAD CHILD.

ONE Sabbath eve I paced my garden path,
And thought upon the Word of God, which saith,
"Ye will not come to me:" when a loud wail—
The Hindoo wail of death, fell on my ear,
In notes so sadly mournful, that my eye
Involuntary sought the sandy waste:
Where, lo! a widow poor, all clad in rags,
Bore slowly on, upon her bosom plac'd
A little girl, her daughter. Now and then
The mother took her child from off her breast,
And eager looked upon its pallid face,
As though she would recall some thoughts of what
Her infant used to be; or ascertain
(And hope) if yet, perhaps, her infant liv'd.
But ah! alas! that look drew forth new grief
More deep—a wail more loud—the deep sad woe
Of keen despair, which spoke a mother's heart!
Well, on she passed, near to my garden hedge,
And as she pass'd, hugging her cold dead child,
She wildly sung its funeral dirge, and sobb'd,
And bath'd its face with many bitter tears.
And art thou gone my babe? and bast thou left

Thy mother poor, my babe? and in whose face
 Shall she now smiling look, and say, "My child?"
 And wherefore art thou gone, my child? my love?
 Could thy poor mother give thee nought, and so
 Thou'rt gone? and would this famish'd bosom yield
 No milky food, and so thou'rt gone, my babe?
 And art thou gone my lov'd one? and to whom
 Shall now thy mother look, and say, "My child?"
 And on the mother went, turning aside
 T'wards where the river winds its shallow stream,
 And there she sat her down, and took her babe
 Upon her knees, and clasp'd its hands and feet
 Within her hands, and looked on its face,
 And wail'd anew its funeral dirge, and cried,
 And art thou gone my babe? and now to whom
 Shall I, my baby! my lov'd baby! say?
 And long she sat before she could prepare
 To put her baby in its sandy bed.
 At last necessity prevail'd, and with her hand
 She dug a little hollow in the sand;
 Then took some rags, and laid them o'er her child
 So smooth and gently that I thought she fear'd
 To wake it. All the while wailing aloud,
 Shedding warm tears—tears of a mother's love,
 Upon those wretched rags; and so embalm'd,
 She gently laid her infant in its grave.
 Then once again righting its pauper coffin,
 She drew the white sand (and the dry, except
 As moisten'd by her tears) first on its feet,
 Then on the body; then with gentler hand
 She cover'd up its head, and raised a mound,
 Which carefully she form'd and smoothen'd o'er.
 When this was done she fell upon her knees,
 And plac'd her forehead on the little grave,
 In act of worship; lest the little spirit,
 Unlaid by offerings and funeral rites,
 Should seek revenge, and work its mother ill.
 But not all superstition was this act,
 For much it seem'd like the last kiss, or look,
 Or fare thee well, my babe! for as she rose
 And dash'd the big tear from her sable cheek,
 She louder wail'd. And art thou gone, my babe?
 And whom shall I with mother's accents, now,
 My child! my child! my lov'd one! fondly call?
 And thus, loud wailing, slowly walk'd away.

Weep not, poor Hindoo widow, thy poor child,
 Wasted, like thee, by famine's withering hand,
 Shall shine ere long in brighter worlds, and there
 In beauteous array for ever blest
 Shall dwell. Whilst thou, ere many days are past,
 Worn out by famine, under some hedge or tree,
 Shalt lay thee down and die; thence to be dragg'd
 To the same sand which covers thy poor child;
 But not like her wilt thou be wept by friend,
 Or by relations' tears; but stript quite bare,
 Be left, (the fate of thy poor babe) the food
 Of hungry dogs and ravening jackals' mouths.
 And thy poor soul! Ah! I forbear to trace
 Its path, its destiny! Oh didst thou know
 His grace whose blood can make the foulest clean,
 And even raise such souls as thine from sin,
 And misery, and hell, to live in heaven.

July 13th, 1841.

C. LACEY.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 42.]

JUNE, 1842.

[NEW SERIES.]

MEMOIR OF THE LATE REV. THOMAS ROGERS, OF FLEET,
LINCOLNSHIRE.

Continued from page 134.

THE delightful evidences of the divine blessing enjoyed by Mr R. during the first year of his labours at Beeston, were continued to him during the year following, in the course of which forty persons were baptized and added to the Church. The school-room was no longer able to contain the congregations accustomed to assemble, and as a temporary expedient, Mr. Rogers occupied a barn as a place of worship; and the thoughts of his friends were necessarily directed to the erection of a house for God. They were encouraged by the Midland Conference, and the Annual Association; and like persons seriously in earnest, they immediately commenced weekly subscriptions to constitute a fund for this object, while Mr. Rogers traveled amongst the Churches, and obtained liberal assistance from them. A piece of ground was purchased, and a neat chapel erected, which was opened August 24th, 1806.

This year was one of great trial to Mr. Rogers in his "temporal concerns and his family." Mrs. R. was taken ill in its commencement, and in September was called from time into eternity. Her death was happy and triumphant; but the chapel which had been the subject of her husband's prayers and solitudes, became her tomb. She was interred in a vault within the walls, September 8th, 1806. The loss of his valuable and affectionate partner was most deeply felt, and hence Mr. R. refers to it as being inconceivably great, and says of his departed wife, that she had been his "comforter in all his distresses." While, however, he "mourned as a widowed dove," he sought to submit to this dispensation like a christian, and to derive that spiritual improvement from his sorrows and stripes, which they were intended to impart.

About a month after his bereavement, Mr. R. was invited to supply the pulpit at Friar Lane, Leicester, when he received a unanimous invitation to become their minister. The unsettled state of his mind, occasioned by his severe afflictions and temporal necessities, induced him for a short time to listen to this call, under the notion that a change of residence might alleviate his sorrows; and he received subsequently two letters from that people, urging on him a speedy compliance with their request; but on his mentioning

the subject at a Church-meeting at Beeston, the friends present expressed their affectionate attachment to him by floods of tears, and also by passing a resolution that they would not part with their beloved minister if it lay in their power to make him comfortable. A special meeting was called, which every member was summoned to attend, when it appeared that there was not a single person who was either willing that Mr. Rogers should leave, or who was indisposed to exert himself to the utmost of his ability for the support and comfort of his minister. These united expressions of strong attachment, combined with the advice of some of his ministerial brethren, constrained Mr. R. to relinquish the idea of a removal, and to abide with his Beeston friends. The Church at Beeston being happily provided with a place of worship, and a minister who was too devoted to its interest to be easily removed from them, determined to request him to be publicly set apart as their minister and pastor. Mr. Rogers complied with their unanimous and affectionate call, and was solemnly ordained May 20th, 1807. Of the three talented ministers who took part in the interesting service, one only survives, like a solitary cedar, reminding us of the strength and excellence of a past generation. Mr. Felkin delivered the introductory discourse, Mr. R. Smith gave the charge, and Mr. W. Pickering addressed the people.

A variety of circumstances induced Mr. Rogers to give up his school, and relinquish house-keeping in the year 1808. He took a situation in a warehouse in Nottingham, and removed thither in April, 1808, and as he had sent his children to school, he experienced the strange transition from the cares of a large family, to a kind of solitude. He continued his engagements in preaching at Beeston and the neighbourhood, but he had less time for reading and study, and the success of his ministry was not equal to that of former years. His situation at Nottingham was held until 1810, but the house he served becoming bankrupt, his earthly comforts again failed him, and he was involved in new perplexities. In the midst of these changes, his confidence in Providence never forsook him, nor did he ever experience the loss of the affection and esteem either of his friends at Beeston or Nottingham. He observes that these changes reminded him of a remark of his father's when he had attained his twentieth year. He said, "Tom, you will have more troubles the next twenty than in the last!" "I thought not; but experience has taught me to be of his opinion." But he adds, "If I have had more sorrow, trouble and disappointment, I have had more pleasure, in being called to greater usefulness in his Church, and in learning more of the value, and experiencing more of the power of true religion, which has been, and still is my comfort and support."

After mature consideration Mr. Rogers removed in April, 1810, to Stapleford, a village some three miles from Beeston, when he once more applied himself to teaching school, and, true to the great object of his life, he licensed his school-room for preaching, and opened it July 1st, with a sermon from Acts xxviii. 30, 31. In October he became united in marriage to Miss Sarah Adams, who was in every respect a help-meet for him, and with whom he lived in uninterrupted harmony the remainder of his days. In 1811 Mr. Rogers began to preach at Long Eaton. His first attempt here was interrupted by the clergyman, Mr. H., who came into the house while the friends were singing, and demanded to know if the place was registered; and, on no reply being given, demanded the name of Mr. Rogers, who would have been liable to a penalty of £20, had he proceeded.

The house was registered the next day, and preaching was continued there, at Stapleford, and at Beeston, with some indications of success. In 1812 nine persons were baptized, and the congregations were numerous at all these places. But the depression of commerce, and the high price of provisions, occasioned by the expensive wars in which this country was engaged, and the oppressive taxation consequent upon it, so affected the temporal circumstances of this infant Church, that they were not able to render their beloved pastor his accustomed support; but while they were unanimously solicitous for him to continue with them, they saw the propriety, in January, 1813, of setting him at liberty from his engagements, that he might be honourably free to remove, on account of the pressure of temporal necessities. This turn of affairs greatly afflicted Mr. Rogers, and though he very soon received invitations from other Churches, to serve them, he resolved that nothing but absolute necessity should sever the union he had formed with the Beeston Church. He therefore continued with them during the whole of that year, until being assured by painful experience that his inadequate income was not likely to be improved, he at length resolved that it was his duty to remove whenever Providence should open his way.

The death of Mr. Burgess, of Fleet, induced Mr. J. Deacon, of Leicester, to address a note to Mr. Everard, of Spalding, recommending Mr. Rogers to the notice of the Fleet Church. This people accordingly directed their attention to him, and wrote to Mr. R. Smith, of Nottingham, respecting him. Mr. S., in reply, spoke highly of Mr. Rogers, both as to his character, doctrine, manner of preaching and his success in his work, but intimated that he conceived his abilities to be scarcely equal to those of Mr. Burgess, whose talents were esteemed to be of a high order. The Church at Fleet, however, invited Mr. Rogers to spend two Sabbaths with them, which he did in April, 1814, when his services were so highly satisfactory, that in May he received a unanimous and affectionate invitation to become their pastor; both members and hearers cordially wishing to enjoy his labours. Mr. Rogers accordingly removed to Fleet in the following August. In this proceeding he enjoyed the approbation of the Beeston Church, which had originated in his assiduous labours, and now consisted of 101 members.

Mr. Rogers applied himself with renewed devotedness to the discharge of his ministerial and pastoral duties, in his new and interesting station. His new friends were kind and his circumstances comparatively comfortable, so that in the fulness of a grateful heart he speaks of Fleet as being like an earthly Canaan unto him, and expresses the hope that he had at length come to an end of his wanderings. His congregations were respectable, large and attentive; but he lamented, after the lapse of the first year, that there were not those early indications of decided usefulness which were essential to the satisfaction of his own mind as a zealous minister of Christ. This led him to humble himself before God—renew his covenant, and implore the outpouring of the Holy Spirit. His prayers were heard; and he had the happiness, in the year 1817, to baptize seventeen. In 1818 a new chapel was erected at Long Sutton; a commodious room was fitted up at Holbeach; the branch at Gedney Hill was very prosperous; all the places were thronged with hearers; and in 1819 the Church which consisted of 101 members at the time of Mr. Rogers' settlement, had increased unto 145. In 1820 the Gedney Hill branch became

a separate Church, and was entered on the minutes as consisting of thirty-six members. This loss to the numbers of the Church at Fleet was soon nearly repaired by additions; as in 1822 the members amounted to 135. Its numbers remained nearly stationary for some years; the additions supplying the place of those who were called away by death, or removed by discipline, &c. In 1831 the chapel at Fleet was enlarged to double its former dimensions, and then was speedily filled, and the Church was increased to 142. In 1836 the members reported were 170; and in 1839, the last year of his valuable life, the members amounted to 183. The report to the Association states that prayer-meetings were well attended, and the spirit of grace and supplication was evidently poured forth. The congregations at Fleet were crowded, so that the place had become too small for the numbers who thronged to hear the Word.

Mr. Rogers did not keep a regular diary, but he occasionally entered in a private book, at the end of the year, or at the return of his birth-day, a retrospect of the previous year; its chief occurrences, trials and mercies. The last entry of this kind is so remarkable that we shall make no apology for inserting it entire. "Aug. 30th, 1839.—To-morrow I shall have lived sixty-five years in the world; more than forty-eight in the christian profession; and upwards of forty-six in the ministry. Still I am spared to labour in the Lord's vineyard, with much pleasure in the work, and the most signal success. To-morrow four are to be baptized, making within twelve months, thirty-seven. Additional accomodation has been made at Fleet; a new chapel is building at Gedney Broadgate, principally through the labours of brother Easom; and good attendance at Gedney Dyke, through the exertions of our young friend, Charles Ewen. I have never known a year of greater prosperity since I came to Fleet; and if the prayers of my friends are answered, 'that my last days may be my best,' either I shall see greater success, or soon leave the world. My mind is impressed with this thought, and it has influence two ways—first, to make me more earnest in preaching, as Baxter says, 'a dying man to dying men;' and second, to have my mind more deeply impressed with death and eternity. Lord impress my heart more and more with these views, and prepare me by thy grace to live more devotedly while I live, and fit me for death and heaven! All my children are now in the Church, and my granddaughter, Sanby. Blessed be God! Let none be wanting among the number of thy jewels." This was his last entry. May his prayers be answered at the last day!

Mr. Rogers possessed a sound, healthy constitution, and was capable of much labour. He was, in stature, rather above the middle size, well built, and in his younger days he was exceedingly comely. There was an air of neatness, gentility and modest dignity about him that was interesting and inspired respect even to the close of life; he was never under any circumstances observed to appear slovenly or indolent. With the exception of a severe illness in 1822, and in 1824, which suspended his public labours for a few weeks, the current of his health was nearly uninterrupted. In 1836 he acknowledges with gratitude that though sixty-two years of age his energy of body and mind had suffered little sensible abatement.

Of Mr. Rogers' family five children survive him. Mrs. Sanby, of Long Sutton, his eldest, by the first Mrs. Rogers, and Thomas, William, Sarah, and Ibberson, the fruit of his second marriage. The two eldest

sons are drapers, established in business at March and Long Sutton. Miss Rogers is with her widowed mother at Gedney Dike, and Ibberson, the youngest son, is in a respectable situation in London. The second daughter, Mrs. Helen Smith, of March, died in 1831.

The mental constitution of Mr. Rogers was not distinguished by that sublime masculine power which is the acknowledged characteristic of greatness; but his talents were decidedly respectable. He was given to reading, and habitually exercised himself in composition. His contributions to the pages of this periodical were highly appreciated by a former Editor, as well as by his readers generally. The signature "Philos," was usually adopted by him, and his articles on "The Perfection of Revelation," and on "St. Paul's Prayer for the Ephesians," which appeared in 1822, 1823, and 1825, afford a correct idea of his mode of thinking and expression. They are sensible, pious and useful, and indicate considerable vigour of mind, both in the investigation and exposition of divine truth. They may be regarded also as illustrative of his practical and experimental discourses, as they consist of enlarged notes of sermons delivered by him in his regular ministry. His manner of preaching was ever affectionate and suasive, and at times it was deeply impressive. He appeared to the most advantage in his own pulpit; the richness, freshness and variety of his well-digested sermons, impressing the minds of his stated hearers with the correct conviction that they were peculiarly favoured of God, to enjoy the labours of so worthy and able a minister of Christ.

The theological views of Mr. Rogers appear to have undergone no material change from the time of his setting out in religion, unto the close of life. As he preferred the sentiments of the General Baptists in his early youth, and therefore left the ministry of Mr. Hopper, who belonged to the Calvinistic Baptists, so, during the whole of his career, he maintained a cordial attachment to the distinguishing truths professed amongst us. He firmly believed in the universality of the provision made in the Gospel for the spiritual necessities of mankind. He rejoiced in the love of the Father, the grace of the Son, and the communion of the Holy Spirit; and though he suffered considerable pain of mind in consequence of the defection of some from the faith once delivered unto the saints, this tended only to induce him more closely to embrace its blessed mysteries and provisions. Mr. Rogers was therefore a warm friend to the New Connexion of General Baptists. Its prosperity, the purity and order of its Churches, and the advancement of its institutions, lay near his heart. In conjunction with Mr. Jarrom of Wisbech, he appeared to be the stay and guide of the Lincolnshire Churches, and nothing important was commenced and carried on without his counsel and aid. His presence was sure to be enjoyed at our Annual Associations, where he was ever welcomed as a dear and valued christian friend and brother by the whole of the ministers assembled, both senior and junior. The writer affectionately acknowledges that during an intimate official connexion of eight or ten years, the presence and society of his beloved friend was the source of a delight and pleasure which were ever anticipated with joy, and reflected on with satisfaction. Mr. Rogers was the secretary of the Academy at Wisbech from the year 1827 until 1838; when on the resignation of Mr. Jarrom, it was entrusted to the care of the late Mr. Stevenson, and Mr. R. also resigned his office.

While our departed brother enjoyed in a high degree the affection and confidence of his own section of the christian world, his pious, orderly and useful life, secured him the esteem of all classes in his own neighbourhood. With the rector and curate of Fleet, two pious clergymen of the established church, Mr. R. was for many years on terms of christian brotherhood, and was for some time with the latter joint secretary of the Holbeach Branch Bible Society.

Mr. Rogers was, in a high sense of the word, a happy man. He enjoyed a large measure of religious consolation. He was beloved by his numerous flock, respected by his neighbours and revered by all the members of his interesting family. While it must be acknowledged that at times he indicated irritability of temper, and would show such as were disposed to trample upon his feelings and disturb his repose that patience had its bounds, he was not vindictive. He loved solitude. His little study and his books were his delight; but he also had a rich relish for social intercourse, and seemed ever disposed to contribute his quota of intelligence to animate or profit the social or domestic circle. He had a heart that could "weep with them that weep, and rejoice with them that rejoice." Though he sometimes lamented that he possessed but little aptitude to introduce and sustain religious conversation, yet those who knew him best remember with sacred pleasure many sweet and refreshing seasons when he could appear among them as newly descended from the mount, and his words and spirit would demonstrate the depth of his piety, and the divine benevolence of his heart.

But it is time to conclude the pleasingly sorrowful task connected with the writing of this very imperfect memoir. The writer might have complained of his scanty materials if he had exhausted them; and he might have lamented his incompetent knowledge of his subject if he had written all he knew and admired; but this is not his position. He feels assured that Mr. Rogers' memoir deserved an abler hand than his, and a far more extended notice than could with convenience be inserted in the limited pages of this periodical; but as the task of preparing a short sketch was devolved on him, he has undertaken it in the midst of numerous and pressing engagements, because he was unwilling that so much usefulness and excellence should be passed by entirely unnoticed.

As his life was holy, spiritual and devoted, his end was serene and happy. Mr. Rogers visited the Annual Association at Nottingham in June, 1839, and was then apparently in good health. He expressed himself as deeply interested in the prosperity that had been granted to the Churches during the previous year. He preached on Lord's-day at George Street, for the Particular Baptists, and at our own place in Stoney Street. He also visited Beeston, and some relatives residing in Staffordshire, returning home by Ashby and Leicester. On his arrival in Leicester he was congratulated on his healthy, vigorous appearance, and he expressed his thankfulness that while some of his own age and standing in the ministry were feeble or useless, he was "yet capable of much exertion, and not sensible of much decay either of body or mind." It was then little thought he was so near the end of his course. In the month of August his bowels became irritated; but on account of his cheerfulness his friends were not led to anticipate that any serious consequences would result from his indisposition. The symptoms gradually became stronger; but still his friends hoped he

would recover. On the first Lord's-day in October he administered the Lord's-supper, and appeared amongst his beloved people for the last time. There was an unusual solemnity in his manner which arrested fixed attention. He spoke but little, and in tears; and when he came to the conclusion of the service he was so overwhelmed with emotion that he was unable to complete the reading of the hymn they were singing. The thought that he was now about to leave them for ever seemed to fill his mind. He gave his parting blessing—and retired. From this time his distressing malady gained upon him. On the night of December 2nd his eldest son visited him, and Mr. R. desired his children to range around his bed that they might receive from him his parting blessing and admonition. He then said, "Like the patriarch, I give you my blessing." To Mrs. R., "I leave you; but trust in God—he has promised to be the husband of the widow." To his sons, "Forget not your mother; but have her in honour and esteem." He then poured out the earnest desires of his heart that they might all walk in the ways of true religion, the happiest, the safest and the best.—It was an affecting, touching scene. He soon afterwards sunk as if from exhaustion. All were now conscious that his end was near. On the 4th of December he chose the text which should be the basis of his funeral sermon. His son-in-law visited him, and he proposed prayer. Mr. S. read the 637th Hymn, "While on the verge of life I stand," &c., and offered up prayer, his family kneeling around his bed. He entered heartily into the exercise, and loudly and distinctly said "Amen, amen," clasping his hands and looking to heaven. A young friend shortly afterwards came into the room, and he put forth his hand and said, "Charles, I'm quite happy." The next day, with the greatest composure, he gave directions as to his funeral, and where his body should be laid, saying, Death is only "like going out of one room into another."

The day following, December 6th, 1839, on some friend entering the room, he pointed to an easy chair, intimating his wish to be placed in it, when, his desire being accomplished, he quietly and calmly expired. From the commencement of his illness to the close of his life his mind was serene, his faith never failed, and he enjoyed that hope which is as "an anchor of the soul, both sure and steadfast, which entereth into that which is within the veil." He was followed to the grave by his affectionate people and christian friends, among whom were ministers of every evangelical religious denomination in the neighbourhood. His death was improved in his own chapel, at the parish church, and in almost every General Baptist Chapel in the Lincolnshire district. To his family his loss was irreparable, and his church and the denomination at large felt that a distinguished standard bearer was taken away.

JOS. GOADBY.

OUGHT WE TO HAVE A COLLEGE?

THE CONNEXION AND THE TIMES.—NO. VI.

In reflecting on matters connected with the prosperity and enlargement of our Denomination, we cannot overlook that most important one, the due provision for ministerial education. Nothing but its paramount importance at the present time, would justify us in treating a topic so full of difficulties, or mentioning a word so disagreeable to many of our brethren, as that at the head of this paper.

In the outset we shall be met by the amiable prejudices of some veneration

able men, who turn with dislike from the very name; not unlikely, also, by younger advocates of a voluntary humility, who desire us to rest contented with mean things. Let us not for a moment waste time about a name, provided only we secure the reality. If the word college sounds too grand, let us still adhere to the word academy, although it is truly difficult to understand how the grove of Academus, Plato's philosophical school at Athens, noted throughout the world, can in itself be more humble or more appropriate than the significant collegium, a society or assemblage for purposes of instruction. Let such carry out their consistency, and substitute academicians on the one hand, or scholars on the other, in the place of students. Seriously, the only real ground of lamentation is, that we have nothing to deserve the name college, and have but faint glimpses of a likelihood in the future. We want something higher than an ordinary school. It may be that many of those who enter the institution need instruction even in the first elements of their native tongue; but is it not worthy of grave consideration, whether young men in those circumstances should not be advised to apply to their minister, or some school-master in the neighbourhood, that they may surmount these first difficulties whilst still engaged in secular employments, and not waste the tutor's time, and the Connexion's funds, in this elementary drudgery. Such applicants may be very pious, and may become very admirable preachers, but in our view they might obtain assistance, equally serviceable, at less cost, and leave our educational funds for higher objects. It may deserve consideration hereafter, whether an institution for the purpose of imparting an English and theological education, would not be a good subsidiary help. At present we need something different; we want a place of training for young men of piety, who are possessed of a good measure of information, who have made attainments of a respectable order, who might be carried forward to eminence in Latin, Greek and Hebrew, in Biblical criticism and interpretation, and become masters of theology. Mental science, and the mathematics, should not be overlooked, for though it is easy to ask the question, Of what use are these to the minister of the Gospel? it is not easy to say what other studies are so adapted as these to train the minds of our students to those habits of severe and accurate thought which are most indispensable to an efficient ministry. We ought to prepare a band of young men to take our first stations, to stand forth in the midst of the denominations as men of ability, competent to read with ease the pages of the Sacred Volume in the very words of inspiration, well informed in controversies, qualified to enter into questions of criticism in the spirit of the learned, men who should abash the ignorant but presumptuous adversary by the extent and accuracy of their knowledge, and who may give increased influence and extension to the sentiments we delight to maintain. Now a three years' dabbling with elements will not do this; it may do something useful, but it will by no means satisfy the demands of the time. But where are we to find young men of this character, and possessed of such information? There may be difficulty, but other denominations have them bring them out and derive the benefit. Are we to suppose that our doctrines are so opposed to common sense and right reason that none but the weak and uneducated receive them? No; let us only propose to ourselves a higher standard of education, and we shall have a race of students prepared to appreciate and improve its advantages. But will not such a course make young ministers proud? *Not therefore.* They may be proud with it; they may, and not *less* likely, without it. A

man who has passed his life in a lowly valley may boast of his information, because he knows all that has come within the scope of his observation ; but he who has surmounted his native hills, and is made aware of the vast expanse that opens on every hand, and the multitude of objects which claim his attentive regard, will be humbled under the conviction of how little he has yet understood, and how much, after the greatest exertions, must still remain beyond his reach.

We shall be met in the next place by the many who do not desire an educated ministry at all. Their objection does not respect the title of the institution, or the character of its advantages, but lies against all public instruction of the rising ministry, If a man, say they, has piety and utterance, what more does he want to qualify him for the ministry of the Word ? Yet marvellous to relate, the very persons who in argument will maintain this absurd position, practically are found most ready to complain of a preacher, however evidently pious and however fluent in delivery, who reveals his ignorance by lamentable mistakes, and his want of mental discipline by a senseless volubility. The truth is too clear that the most deplorable consequences have ensued to many Churches through that want of knowledge and proper influence which a judicious education would have supplied. We may occupy ourselves as long as we please with fancies, but time will be found to give authority to the remark, that no denomination can hold its ground in these days, much less advance, without a constant accession of well-informed and well-trained ministers.

We do not think it necessary to answer the poor, but reiterated objection, that the apostles never were at an academy. When we have a teacher like the Great Teacher ; when there shall come forth to our aid, after close and intimate intercourse for three years with such a teacher, a body of disciples endowed with supernatural gifts, we will be silent respecting educational institutions and all mere human appliances ; till then, we must be excused if we recommend the pursuit of a valuable end by the only available, or at all events, the most suitable means.

It is more to the point to allege the success of the Wesleyans, as is sometimes done, against the necessity of a liberal and thorough education for the ministry. But the case will scarcely support the argument. The founder of that respectable body certainly was not an ignorant man ; on the contrary, a mind of great sagacity, whose powers had been disciplined to close, energetic and continuous action, is seen in every part of his career. Nor has their success as a body been derived from the want of education, but rather secured in spite of a confessed deficiency. The whole system has been arranged with admirable wisdom to the purpose of bringing out every latent talent ; to make effective to the largest possible extent, whatever power of utterance, force of mind, educational advantages have been perceived ; encouraging the smallest, and giving scope for the largest capabilities. Their best instructed ministers are the most strenuous advocates of their new and thriving academical institution ; and the names of Adam Clarke and Richard Watson, the one an almost universal scholar, and the other a man of first rate intellect, wrought to the highest efficiency by long continued application to study, occupy a place too exalted to allow the supposition that the Wesleyans have succeeded without education. Besides which the striking difference of position between their ministers and ours must be borne in mind ; the constant change from place to place demands far less of mental effort on the whole, and allows of much more lavish ex-

penditure of thought upon an individual exercise, whilst the frequent repetition of the same theme produces a familiarity with its parts, and a consequent freedom and force of delivery, eminently adapted to impress the popular mind.

We shall after all be directed to those able and faithful men who now serve the denomination usefully in word and doctrine, yet who never were within the walls of an academy. We gladly and gratefully acknowledge it. Men, who to the praise of their own industry and determined perseverance, have overcome the greatest conceivable obstacles, and secured by self-cultivation a high and deserved eminence in the Connexion and before the religious world. They have toiled and toiled, and won a good degree. So far however from these furnishing a reason why suitable aid should not be afforded to others, they would be the very first, from their own experience, to inculcate the necessity and advantage of such aid; as they would by their example and their labours, set forth the desirableness of a well-informed and hard-thinking ministry.

It is a favourable circumstance that attention is at the present moment so generally and increasingly directed to this subject amongst ourselves. As yet we fear the academy has not effected for the Denomination all that the Denomination requires, nor all that such an institution is adapted to confer. The venerated men who have devoted their time and ability to this exalted object, have done everything which could be done with the materials they possessed. But they must often have felt the inconvenience arising from limitation in various ways. The funds raised have been very incommensurate with the value and claims of such an institution; the number of young men educated has not nearly equalled the necessities of the body; the course of study, often seriously interrupted by calls for help from various Churches, has in some instances been cut short before that desirable state of preparation has been attained which would otherwise have been secured. Often must they have mourned over the impossibility of giving due attention at once to the claims of an important sphere of labour, and the requisitions of a still more important institution; and we cannot but view it as matter of astonishment and praise, that notwithstanding all the difficulties of their position they have been able to effect so much.

We have now come, however, to a period in our history which calls for larger efforts. We are, confessedly, far behind the rest of the religious world in this department of labour. The Independents have in all fourteen collegiate institutions, preparing 222 students for the future service of vacant Churches, or the occupancy of new stations. Our Baptist brethren maintain five academies, in which are trained nearly 100 young men for the support of the good cause; and not satisfied with this we understand two others are projected; one at, or in the neighbourhood of Birmingham, towards which, several thousand pounds are already contributed; and one at Norwich, for the purpose of imparting a useful English and theological course to a class of young men who give promise of great usefulness, but who, from advanced age, previous disadvantages, or other sufficient reason, would be thought little likely to profit by the higher and more costly classical course in the colleges already existing. And even the missionary Churches of Jamaica are about to commence a theological institute for the purpose of training some of the most promising of their members for service in the island, and for the supply of negro missionaries to the vast continent of Africa, and we do not doubt from what we know of the energy and de-

termination of our Baptist brethren in that favoured spot, that in two years it will be in full and efficient operation. Shame to us! for our solitary one, under the burden of which we groan!!

The object to be kept in view is then sufficiently clear; it may not be at once attained, but it ought to be kept constantly before the mind. *We need a numerous rising ministry of the very highest order.* And to secure this we must be careful in the selection of men, and wise in the adoption of measures. We want men devotedly pious; this is an indispensable pre-requisite. We want men of native talent, of quick perceptions, of sound and discriminating judgment, of general information, of ready and powerful utterance; in fact, of well developed minds, and let them have a thorough and comprehensive education. Let it not be said, you require a combination of excellencies not to be expected in this imperfect world. We cannot well require too much, and we certainly desire that no low standard should be formed of qualifications for a minister of the Gospel in these days. Unhappily, when we think of the small number of men under instruction, and cast our eye on Church after Church in the yearly list without any pastor, we feel almost obliged to accept every candidate that offers. And education is expected to do that which in no instance was it ever found competent to effect.

In the meantime the candidates might be advantageously divided into two classes. Let the one embrace those before alluded to, who, whilst calculated to be useful as preachers, are not likely to make much progress as scholars. Let these not attempt the learned languages, but under the tutorage of some suitable minister, and supported by the Church which called them forth, or by the funds of the Academical committee, let them pursue a well-arranged plan of study. This plan will be found much superior to that of plying all indiscriminately with Latin, Greek, &c., in which, in many cases, the progress must be very unequal to the pains.

The other class would contain those young men whose promising abilities and previous acquirements justify the endeavour to lead them onward to high attainments. Let the purpose be to form habits of industrious application, to cultivate the intellectual powers, to train the mind to think vigorously and consecutively, to make them familiar with the original languages of the Sacred Scriptures, to impart a thorough understanding of the controversies which have agitated the Church, and neither omit the topics of pastoral theology, nor the just principles of public speaking. Four years would not be too much for such a course.

With only six students there would be employment for the *undivided attention and energies of one man.* And we shall scarcely expect to see any thing worthy of the Connexion, and calculated to meet the requirements of the Times, until at least one tutor is enabled to give his time solely to its purposes; and let the intention be, as soon as possible to support two.

Not less necessary to its establishment, permanence and prosperity, is a *fixed locality.* Without entering at all into the question of the respective claims of the metropolitan and midland districts, we do need a building set apart to the object, and which, with its appropriate furniture, fittings, library, all belonging to it, might remain, although the tutors should in the providence of God be removed. Equally important is a *good library*, comprising books of reference, controversial treatises, commentaries on Scripture, the Greek and Latin fathers, the history of the Church, descriptions of eastern manners, and sets of accurate maps; not merely such common

popular treatises as are found in every minister's book-closet, but the best on every subject of interest to an investigator and expounder of divine truth, and such as may afford our students the opportunity of being well instructed in every branch of theological lore.

An academy, college, educational institute, or whatever it may please the brethren to call it, formed on a broad and comprehensive basis, intended to confer a high order of instruction; under the superintendence of an active and energetic committee, will not, we feel persuaded, be allowed to fail through want of funds. At all events, in these Times the Connexion cannot do without it, and there is before us a simple alternative,—either a constant succession of well-instructed young ministers, and progression; or neglect of this important matter, and inevitable decline. MELANCTHON.

THE DIGNITY AND DEGRADATION CONNECTED WITH THE SUFFERINGS OF CHRIST.

A FRAGMENT.

EXTREMES often meet; but never has there been such a union of dignity and degradation, of glory and ignominy, as were seen in the agony and sufferings of our blessed Lord. When he instituted his sacred supper, though he was their master, he took the office of a menial and washed his disciples' feet; but he did this to set them an example of condescension and love. After celebrating the sacred rite, offering a prayer such as none but he had the right to present, he went out unto Gethsemane. Then what agony he felt! His "soul was exceeding sorrowful, even unto death;" the deepest anguish overspread his spirit—the shafts of divine wrath pierced his heart—the cup of sorrow was drained unto the dregs. He might have been the vilest of men under the lacerating scourges of inward compunction and heavenly justice; or rather, the accumulated guilt of an apostate race might have centred on his soul both in its anguish and its punishment, his woes were so heavy, and his astonishment so extreme. This was indeed his condition; but "he was holy, harmless, undefiled and separate from sinners;" the woes, and guilt, and sins of others were laid on him; and as none but he could bear them, and he was voluntarily submitting to them for the redemption of a lost world, this gave a dignity to his degradation, a glory to his shame. His cries were deep, earnest and repeated; his sweat was, "as it were, great drops of blood;" but these, while they demonstrated the inconceivable intensity of his agony, displayed also the sublime majesty of his patience, and as his woes sprung from love to lost men, his cries and tears clothe his sufferings with divine grandeur, which is in beautiful keeping with the fact, that an angel, one of his own servants, came and ministered unto him. An armed band came on him as a felon, but they fell backward to the ground in his presence. One of his disciples, flushed with a singular kind of zeal, smote off an enemy's ear, but his Lord healed the hurt. Led at midnight as the most desperate of a felon band, he made no resistance but meekness; and placed before his enemies and accusers, "he held his peace." Though taunted, insulted, accused and scourged, his unoffending spirit neither murmured nor complained. He confessed—but it was that he was a king—the Messiah—the oracle of truth—the Son of God! He was led away to be crucified, but his chief judge declared him faultless. Followed by an infuriated multitude uttering yells of infernal cruelty and execrations, there were those who mourned and wept for him and re-

ceived consolation from his lips. He was crucified, and derided by his murderers, but he prayed for them. One of the thieves crucified with him railed at him, but the other acknowledged his glory; and while he did not return railing for railing, he promised the penitent eternal life. His accusation was written, but it was a title of dignity, "This is the King of the Jews." He cried with a loud voice, "My God, my God, why hast thou forsaken me?" and expired, but all creation sympathized with the scene. The earth trembled, the rocks rent, the sun hid his face, and darkness covered the whole land. The veil of the temple was rent and the way to the holiest was made manifest. Hell groaned to the centre of its darkest caverns and the king of darkness shuddered at his own deed, while the spectators on earth smote their breasts, and a heathen soldier said, "Truly this was a righteous man, truly this was the Son of God." His body was not broken on the cross, because his anguish had hastened his death. He was laid with honour in a rich man's tomb. A guard of soldiers was set over his sepulchre to secure his corruption, but they were the witnesses of his awful glory. They saw the angels descend, the stone rolled away and the Saviour rise. He died for sin, he rose to save, the triumphant conqueror of death and hell. The shadows now are passed—the true glory of Christ appears. He is seen by his disciples, they have every evidence of his identity, he shows that he ought to have suffered and to enter into his glory. He reveals to them his supreme majesty, sends them to the four winds to publish his mercy, and rises to heaven out of their sight! How low, how high! how degraded, how dignified! how shameful, how glorious the suffering Son of God! His purpose invests his shame with glory, his ignominy with honour, his voluntary poverty with incalculable wealth. But in all his sufferings how does his real dignity shine forth—like the gleams of sunshine which fringe the skirts of a dense thunder-cloud, only to burst forth with renewed effulgence on a refreshed and ransomed world. G.

THE PRAYER MEETING.

I LOVE to join with the large congregation in worshiping the Creator of heaven and earth. To hear a thousand voices uplifted in anthems of holy praise, and the half-suppressed amens ascending up before the throne of God, bearing company, and like a convoy to the fervent prayers of the messenger of salvation.

The rising multitude, the prayerful attitude, the solemn silence—the infinite value of one—of hundreds of souls—all rush upon the mind! Oh, what thoughts! How overwhelming! All standing upon a common level in the sight of God, and all candidates for immortality. For these Jesus died. The same throne of grace is erected for all, and, now at least, all seem to express their entire dependence on God. Who could not be impressed with such a sight?

But I was going to speak of the *Prayer Meeting*. The meeting for social prayer. Few, if any, of the sons and daughters of folly and fashion are found there. It is a meeting of prayerful and praying hearts. The *seeker of salvation* is there. The soul, awaking out of its moral sleep—its spiritual apathy, finds its way to the prayer meeting. The *trembling sinner*, alive to his everlasting interests, is heard with stifled sighs, breathing out the desires of his inmost soul—"Lord, save, or I perish."

That may be the *place*, the *night*, the *moment* of salvation. The *new-born soul* is there. The *place*, the *people*, all are precious to the pardoned sinner. His looks are looks of holy peace and heavenly joy. His words are words of gratitude and love. He weeps, but his tears are tears of thankfulness, or tears of deepest sympathy, for those still seeking for deliverance. The presence of such a soul diffuses around it the atmosphere of heaven. Such a spirit rejoices in

social prayer. And the poor *wanderer returned* is there. He whose seat has long been empty at the sacramental feast, whose heart has been a stranger to peace and comfort, he finds his way to the prayer meeting. The children of his father are met there. His return, his repentance, his confession, his restoration to God and his people, have been the subjects of their prayers. And he loves to go to the prayer meeting.

And the *lively and active christian* loves to make one of the social band. When he can steal away from the cares and pressing duties of life he bends his steps toward the prayer meeting. He feels that whatever duties he owes to society, his family and himself, in reference to this present world, there are duties vastly higher and more important, connected with his soul, and God, and eternity, which must not have the second place in his attention and affections. To him the prayer meeting is the gate of heaven. This, *especially*, is the place where his faith gathers fresh strength, his love to God and the Saviour is greatly increased, and the interests of the Redeemer's kingdom are more closely entwined around his heart. The prayer meeting is the very place; the element where a spirit of fraternal love is nourished and increased. The servant of God looks round on the poorest and weakest of the followers of the Lamb, and in the spirit and language of his master, says, "Behold my mother and my brethren."

How often has the *tempted soul* been delivered here. The magic spell of the prince of darkness has been broken, and peace and joy have sprung up in the heart. How often has the *oppressed and dejected mind* been so operated upon by the good spirit of God, and the presence and prayers of his children, that in the language of the Psalmist the christian has exclaimed, "Why art thou cast down, O my soul? and why art thou disquieted within me?" "Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." It is indeed *one of the wells of salvation* to the thirsty soul.

And when a *revival of religion* has taken place, generally speaking, it has commenced in the prayer meeting. The people have prayed for their minister, and the minister for the people. Deliverance has been sought for souls inquiring after salvation. The conversion of sinners, of children, parents, husband, wife, friend, neighbour, all are made the subjects of fervent prayer to God. Here is the *commencement* of a revival of religion. Nor is there any means of grace better adapted, under the blessing of God, to keep alive a missionary spirit, than the prayer meeting. It makes us love the missionary more, the more we pray for him. The mind is more deeply impressed with the number and condition of the heathen, while these are the subjects of prayer to God.

There are christians who are placed in circumstances which entirely preclude them from attending the prayer meeting. I refer now to the week-day evening meeting. But how many have no apology of the kind, and yet they are *never there*. Do these persons love Jesus Christ as they ought? Has the welfare of the cause of Christ that firm hold upon their hearts which it ought to have? Do they wish to hold up the hands of their minister, and to encourage him in his all-important work? Do they wish to be an example in their attendance on the means of grace, to those who, from time to time, are coming into the church? These are questions which we leave with their consciences to answer to the searcher of hearts.

Are churches in a low and dispirited condition? Are the congregations small? Are there few conversions? Is there a spirit of contention instead of a spirit of co-operation? Let such a people rise up and shake themselves from the dust. Let them meet together for prayer to God. Let them pray for the spirit of prayer. The spirit of prayer is the spirit of humility, of confidence, and of brotherhood. Let the minister be there; let the deacons be there; let the rich be there; let the poor be there; and Jesus says, "I and my father will come and make our abode with you."

O thou kind and gracious God, shed down the influence of thy spirit upon our ministers and Churches, that we may walk in thy fear, and in the comforts of the Holy Ghost, *then we shall be multiplied.*

H. HUNTER.

CORRESPONDENCE.

THE ACADEMY.

To the Editor of the General Baptist Repository.

SIR,—The approaching Association will be distinguished, I presume, by the discussion and settlement, for the present, of the Academy question. Will you allow me to submit to the Connexion some considerations which seem to have been greatly overlooked, and yet to affect very nearly this vital subject. It is not my intention to discuss any matters connected with persons or places, but to try to point out the position in which our Academical Institution should stand to the Connexion under present circumstances.

I assume, that we are to continue an intellectual and preaching ministry. By the first epithet I mean, that our ministers are to be chosen with reference not only to their piety, but also to their capabilities for acquiring and communicating knowledge, and for apprehending and applying general principles: by the second, that one of their talents is to be an ability to speak in public for some time together fluently, intelligently and impressively. It ought further to be taken for granted, that our ministers are to be skilled in the methods employed to excite and bring into effective action the varied energies of the Church, capable of adapting those methods to different circumstances and persons, and prompt and bold to lead in every godly enterprise.

By this statement of the requisite qualities of our ministry, I wish to contra-distinguish it from one chosen with reference solely to spiritual experience. I can imagine much to be said in favour of the last mentioned kind of ministry; and I can pity from my heart a people left to the worthless care of a pulpiteer, who is but just a novice when he becomes, not a student—an idling academic, and at the end of his mis-spent term fancies his little Latin, and less Greek, with a knack of talking loudly and confidently for an hour together, entitle him to become a supercilious lord-brother. But the bare possibility of a monster of this kind now and then making his appearance amongst us is, I conceive, no argument against the utility of a trained ministry. The aspect of the times, and the nature of the work the Church has to do in the midst of those times, justify us, I think, in concluding, that at least one officer in each Church (whether the sole spiritual officer or the sole preacher is another question) should be thoroughly prepared in knowledge and habits for the work: by the word prepared I mean, not merely taught, and well taught, but trained, disciplined, inured.

It is not quite necessary to my argument to prove, that the best means of so training this class of Church officers is an institution such as we call an Academy, or more ambitiously a College; it is enough to remark, that all experience shows that such an institution, if not the sole means to be employed, is an essential part of any effective plan for the purpose.

The late proceedings of our Churches show a general and growing preference for educated ministers: the matter derives from this circumstance an importance which will not bear inattention or delay. At what rate then must the Connexion be supplied with such ministers? and what will be the consequences of deficiency in the supply? These are the points to which I think sufficient attention has not been directed. As to several particulars connected with the first of these points, I have not information exact and complete enough to enable me to supply a discussion which can be entirely relied on; but it may do some service to point out the principles concerned, and for example's sake to apply them to the case as well as I can. I shall hope that those amongst us who have better information will correct my conclusions, and that those at least who intend to take a part in the approaching discussions, will examine for themselves how far the considerations I shall advance ought to be admitted into them.

It may be assumed, for argument's sake, that on the average our ministers enter on their stated labours at twenty-five years of age. At this time their expectation of life amounts to about thirty-four years, (see table iii., art. Mortality, Law of, Penny Cyclopædia,) that is, one with another will live about that time. It is also near enough to the truth to suppose, that they will die in about equal numbers in each year, so that of a number of ministers entering on their labours in any given year at twenty-five years of age, the last will be gone at the end of sixty-eight years. If this were all, we might conclude that an institution which would train 100 students in sixty-eight years, would just keep up a body of 100 ministers by just supplying their waste of life; or to state the same thing in other words, and taking sixty-seven instead of sixty-eight years, it would be sufficient if the institution furnished three students in two years.

But we must take into account that it is really not the duration of life, but of ministerial life, for which we must calculate; and we must remember, that it sometimes happens that a person educated for the ministry does not continue in it. We have also to

take into account, that occasionally death takes away a student, and that sometimes a student on probation is not accepted. As to all these particulars facts carefully recorded and analysed would lead to useful average results, in their absence I can only guess that the student above supposed to be omitted in every second year would be required to compensate these various kinds of loss, and therefore, that to keep up a body of 100 ministers would require the institution to turn out two students per annum. To accomplish this would require that six students should be maintained if a three years' course were adopted, or eight students for one of four years.

Taking these proportionate numbers as the foundation of our further calculations, we have next to inquire, according to what number of ministers we ought with the present magnitude of the Connexion to keep up an Academy. The Minutes of last year exhibit a list of 117 Churches; of those twenty-two were without ministers, and some very important vacancies have occurred since that document was made up. I am sorry to have to add, that a majority of the Churches have fewer than 100 members each; of forty-seven Churches indeed, each has not so many as seventy-five members. But on comparing the Minutes of last year with those of 1837, (the earliest just now within my reach,) it seems that the proportion of small Churches to the whole is perceptibly decreasing, by additions to the members of those Churches. To say nothing, therefore, of additions to the number of Churches, we may confidently hope that those already composing the Connexion will gradually become better able than heretofore to support ministers, and feel more strongly the desirableness of obtaining such as are best prepared for the duties of their office. We must also remember the existing vacancies, and that present arrangements and efforts will take effect, not now, but some years hence. Taking every thing into account, it seems then that we ought not to reckon for the present state of the Connexion, on educational means, much less than would keep up a body of 100 ministers; that is, or less than six students on a three years' course, or eight on one of four years.*

To this we should add something for the extension of the Connexion. The addition in three or four years of one new Church, capable of maintaining a minister, and desirous of being supplied with an educated

* If any person should come to a different conclusion as to the number of educated ministers we need, he cannot be far wrong in making a proportionate alteration in the numbers six or eight for the students.

one, is a supposition moderate enough one would think for the most sober well-wisher to our denominational prosperity. This would require one additional student. Perhaps it would not be over zealous to hope that two students would be wanted for this purpose, since even the rate of increase requiring so many would only suppose the Connexion to double its number of Churches in about 170 years. For once let us be romantic enough to hope for so much prosperity, and venture to put down two students for increase.

We must not forget to provide for missionaries, both because it will often happen that students originally designed for the home ministry will afterwards give themselves to the mission, and because a missionary needs at least as good an education, though perhaps not exactly the same education, as a home minister. To supply waste of life abroad, and to realize very humble views as to the extension of the mission, we should need to send out one missionary per annum, which for a three years' course would require three students to be added to our former reckoning. To recapitulate:—the Connexion seems to require as follows, supposing each student to remain three years in the Academy, viz:—

To supply the waste of life on 100 ministers - - -	6	students.
To provide for the increase of the Connexion - - -	2	”
To maintain and extend the mission - - - - -	3	”
Total - - - - -	11	

I hope these data and conclusions will be carefully criticised; if so, I suppose different persons will arrive at somewhat different conclusions. I am mainly anxious that on some such principles we should try to ascertain what are the real wants of the Connexion in this most important matter.

Supposing now this essential point to be ascertained, I proceed to suggest a few consequences of the provision falling short of the need: I do not say of the need as calculated above, but of the true need, whatever it may be, and which each person may, if he please, assume to be that which results from his own reckonings. Those I shall mention are obvious enough, but they need to be continually exhibited.

1st. Great scarcity of educated ministers will evidently occasion much *disagreement and heart-burning among the Churches*. Recent events show this plainly enough. Unhappily, to aggravate the mischief, the Churches seem sometimes to remember less readily the heavenly injunction, “Do unto others as ye would they should do unto you,” than they do the seducing maxim,

"The end justifies the means." With great scarcity of ministers on the one hand, and conduct so imperfectly christian as this on the other, we may look, I fear, for no little dissension in the body. The remedy is obvious, but to save our friendships it must be promptly provided.

2nd. In one respect it were to be wished that the ordinary effect of scarcity, rise of price, might follow; but it would be greatly to be regretted, that a general advance of salary should take place from competition, and not from the prevalence of better views in the Churches: the inevitable results would be, *great suspicion of the motives of ministers, and a general feeling of insecurity as to their attachment to their particular Churches.* The natural consequences would be relaxation of general effort, lukewarmness and decay.

3rd. We have often wondered with sorrow why, in comparison with other religious bodies, our Connexion extends so slowly. Let me point out a probable cause to be reckoned as one amongst others. For the sake of clearness I take Wesleyism as the other side of the comparison. Wesley was a man of enlarged views, and great general knowledge, as well as of religious fervour, and untiring zeal: he was free, too, to become an evangelist. Most of his early associates were like him in all these respects. The founders of our Midland Churches began their work but a few years after him; in doctrine there is no startling difference; in zeal, and conscientious devotedness to the work they were his equals, if we judge as we ought, by comparing in both cases acts with means. And yet behold the difference! Wesley, however, had large conceptions, and intellectual means equal to their realization; our early ministers were honest, earnest, inexpressibly useful, but in a sphere contracted according to their more limited vision. He soon raised a body of an extent and magnitude which rendered it capable of still greater things; they worked hard at home, and with great results, considering their means, but the body they left, though Scripturally constituted, and had been admirably governed, was very small, and intellectually inefficient. Now let any of your readers start in thought from this state of things near a century ago, and see what comparative effect each successive year would produce, and they will not be surprised that even if the Wesleyans and we increase equally in proportion to the number of our present members, their ordinary year's increase should now approach nearly to our total number. Such of your readers as amuse themselves with arithmetic, will know how to apply the principles of geometrical

progression in this case. It is surely time to do all we can to regain the lost ground. To neglect the effectual training of our ministers is to *stint the growth of the Connexion.*

4th. Scarcity of ministers of our own sends Churches to other quarters for them. While we welcome brethren of approved talent and congenial spirit, we cannot but think that the prevalence of this practice, however indispensable, *endangers our Denominational peculiarities,* and tends to render them of little estimation.

For these and other reasons I conclude that the welfare of the Connexion greatly depends on its maintaining a *sufficient* educational institution. Perhaps some may think the Connexion an instrument of no great value for the diffusion of truth, and unhappily its history lends some plausibility to the notion: their readiest plan to get rid of it, I verily believe, is to curtail the Academy. The effect of delay, or temporary slackness in the supply of ministers, is strikingly shown in the present state of the Connexion. I do not pretend to great accuracy when I say, that of eighty-three ministers whose ages are known or guessed by myself or friends, only thirty-four are above forty years of age. According to the ordinary laws of mortality, sixty-three should have been above that age. This disproportion can only have arisen from great remissness twenty or thirty years ago; its traces will last for thirty or forty years to come. It should be remembered, that if for but few years together the raising and training of ministers be neglected, the prejudicial effects will certainly last in a visible form for the next sixty years. Subsequent efforts cannot entirely correct the evil, and what is done in this manner is in fact a generation doing the work of its predecessor as well as its own, to the prejudice of both.

Allow me to say, in conclusion, that I am very far from undervaluing those of our ministers who have not had a public and ascertained education. They are not to be set down as ignorant, or even as uneducated. Their works praise them. The indefatigable efforts of many of them during their whole lives, and under inauspicious circumstances, to acquire the knowledge which their more favoured juniors get with the best assistance, and early in life, demand the cordial admiration of the best lovers of the cause. To very bad purpose should we exchange their strong good sense, their steady zeal, and their careful adherence to Scriptural simplicity, for the finest oratory and the profoundest learning unaccompanied by these excellencies. Many of these brethren have been the warmest supporters of academic education; and I doubt not they would all

rejoice in seeing provision made for supplying their places, as they are removed to their reward, by successors favoured with the great advantages which have been denied to themselves. I am, Sir, yours,
N. W. London, 12th May. J. C.

REVIEW.

ANCIENT HISTORY. *History of the Persians, from Rollin and other authentic sources, with two Maps.* Royal 8vo. pp. 124.

Ancient history has peculiar and strong attractions, especially to the biblical student. The light which it throws on the pages of inspiration, and the evidence it affords of the truth and correctness of the oracles of God, invest it with an importance too great to be overlooked. One of the attractions of Rollin's work consists in the obvious piety of its author, and his distinguished regard for the inspired volume. The claim of the valuable series of historical books issued by the Tract Society to the attention of the biblical and general reader, is of the same kind as that to which we have alluded, only possessed in a higher degree. They abound with illustrations of holy writ and extracts from the prophetic writings; they are written with pious care and a master's pen; and as the range of authors consulted embraces the chief of ancient and modern authorities, they may be considered, when complete, as the best compendium of ancient history in our language. While we could have wished that the chronology of Dr. Hales had not been so constantly adopted, we feel bound to acknowledge the superior merit of these works.

The history of the Persians is divided into five parts—the physical history of Persia—its topographical and political history—the history of the kingdom under the Persian and Sassanian kings. The whole concludes with a brief sketch of the modern history of Persia. As the price of the work is exceedingly low, and we trust many of our readers will possess themselves of it, we shall simply give the following extract, as to the once capital of a mighty empire, Shushan, as illustrative of the instability of earthly grandeur:—

“Sir John Kinneir, writing on this subject, says, ‘The city of Shus is now a gloomy wilderness, infested by lions, hyenas, and other beasts of prey. The dread of these furious animals compelled Mr. Monteith and myself to take shelter for the night within the walls that encompass Daniel's tomb.’ To the same effect, Sir John Malcolm, in his History of Persia, writes: ‘Every species of wild beast roams at large over that spot on which some of the proudest palaces ever raised by human art once stood.’ Yes,

reader, they rove over the ruins of Susa, without one human being to dispute their reign, save the poor dervise who holds watch over the tomb of the prophet. The chambers of royalty where Ahasuerus exhibited the riches of his kingdom, ‘and the honour of his excellent majesty,’ for ‘an hundred and fourscore days,’ unto his princes and servants, the power of Media and Persia, with the nobles and princes of one hundred and twenty-seven provinces, stretching from India even to Ethiopia, are now the abodes of the beasts of the desert. The voice of festive mirth, once heard in the gorgeous halls of Susa, is exchanged for the howlings of the lion, the wolf, and the hyena, as they roam abroad in quest of prey; while birds of evil note, as they fly over the ruins, give additional solemnity to the desolation. Alas! alas! for human grandeur!”

THOUGHTS ON SALVATION. By THOMAS RAGG, author of “*The Deity*,” &c.—Brown and Co. 16mo. pp. 82.

This small prose work is the production of a poet of no mean rank. It is properly poetry in prose, and is evangelical in its sentiment, and pious and useful in its spirit and tendency. While it is not so large a work as *Hervey's Meditations*, and has less of fume and glare, it has more of the true poetry of feeling. It is divided into four chapters, on salvation, its necessity, accomplishment, application, and consummation. We have perused it with great pleasure, and though the occasional use of the antiquated terminations of verbs, as hath, giveth, loveth, &c., does not please our taste, there is so much that is excellent, that the mention of this defect may be thought fastidious.

HOLY CHARITY shown to be immortal in its principle and its works. By the REV. F. A. COX, D.D., L.L.D. Ward and Co.

This tract is the substance of a sermon on the above subject, thrown into the form of an essay, and published by its excellent author on the request of his people. It is sensible and pious and adapted to do good. We should have preferred it in its original shape.

THE LOT OF MORTALITY—DEATH; THE PILGRIM'S REST—THE GRAVE; AND EARLY FLOWERS. By the REV. ADAM NELSON, M.A. Hamilton, Adams & Co.

Pretty poetry; but we think the author is right in aspiring only to be "a star" in the poetic firmament. Some of the minor pieces have considerable merit. We give a specimen in our poetic corner.

We are informed that Mr. Peggs has in the press a small publication entitled; "GEMS FOR SERIOUS CHRISTIANS;" designed chiefly for Sabbath School Teachers, and young members in Christian Churches.

OBITUARY.

ANN POTTER was brought up in attendance on the public ordinances of religion among that zealous and useful body of people, the Wesleyan Methodists. Attending the ministry of the Word, she was favoured, in her early days, with the influences of the Spirit of God; her mind became deeply impressed with the necessity of seeking the Lord, and she immediately set about this great work by diligently perusing the Scriptures and attending the means of grace. Indeed, her attachment to the means of grace was remarkably great, never allowing trifling things to prevent her attendance. Her convictions were not the sudden, pungent depths of unutterable sorrow, and the heart rending terrors of soul, such as were experienced by the gaoler of Philippi, but the gentle, yet effectual meltings of the heart, such as she felt "whose heart the Lord opened." Having received the truth in the love thereof, and enjoying the testimony of the Spirit that she was a child of God, she united herself with the people of God. It was soon seen by her friends that the graces of the Spirit were richly implanted in her heart, and by the fostering care of the great keeper of the vineyard, through the means of spiritual sunshine and showers, and sanctified storms, these plants of the Lord's right hand planting rose up to a considerable degree of vigour and maturity—yet she was clothed with humility, having lowly thoughts of herself and exalted thoughts of Him who was her Saviour and Redeemer. Having been for six years a member of the Wesleyans, her attention was directed to the subject of believers' baptism, and fully resolving in her own mind to obey the command of Christ she left her Wesleyan friends, not however without regret on both sides. Providence now directed her steps to Friar Lane chapel, and having attended the ministry a short time she sought an interview with Mr. Wigg, stating that she wished to be proposed to the Church as a candidate for baptism. She was unanimously accepted, and baptized with several others, and one of her sisters.

Consumption, that destroyer of the flower of our youth, attacked her, and for more than twelve months she suffered from its influence. During her affliction she was resigned to the will of God, and was happily raised above the fear of death. All was

calm and tranquil within. She was often engaged in prayer, breathing her petitions to heaven, and frequently expressing her thankfulness for numerous blessings she enjoyed. To her pastor she spoke of the state of her mind without reserve, and assured him that she trusted alone to the merits of the Redeemer. The signs of dissolution began to appear; the damps of death were on her forehead; her sight was failing, and the last words her quivering lips pronounced, were "Come, Jesus;" she tried again but could not pronounce the words—she became somewhat restless, and imperceptibly glided away into eternal rest.

"Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft."

S. W.

ELIZA BEDFORD.—On Lord's-day, Jan. 2nd, 1842, Eliza Bedford, a member of the General Baptist Church, Hinckley, departed this life, aged 19 years. She was baptized November 1st, 1840, and united with the Church of Christ, of which she continued a consistent member till the day of her death. She was an active teacher in the Sabbath school. From her infancy she had a constitution naturally strong; but, alas! *young and healthful* as she was, disease overtook her, and she finally sank into a deep consumption. Means were employed for her recovery, but all were unavailing, and at length she was hurried to an early tomb. During her affliction, which, though short, was very severe, she was exceedingly *patient and resigned*. In the Saviour of sinners she felt interested; she was happy, and in the prospect of dissolution could rejoice in hope of the glory of God. Thus early in life she made choice of Mary's better part. Religion was her delight, and the people of God were her friends and companions, and now, undoubtedly, she is mingling with that happy throng above, in giving to Christ nobler praise. Her funeral sermon was preached by her pastor to a very large and attentive congregation, from 14th Job, 1st and 2nd verses—"Man that is born of a woman," &c. &c. Let young persons take warning, and like the subject of this short notice, devote their youthful days to the service of Christ. Thus life will be bright and happy, death serene and safe, judgment and eternity unfeared and glorious.

Hinckley.

M. S.

INTELLIGENCE.

LONDON CONFERENCE.—The half-yearly Conference of the Churches in the London district was held at Tring, March 29th, 1842, at two o'clock, p.m. Brother Heathcote presided, and brother Hood, of Ford, opened the meeting with prayer. The reports from the Churches were of a cheering character generally; more than 100 have been baptized since the last Conference, and many candidates are waiting for the ordinance.

1. The Conference appointed brethren Heathcote, Talbot, Hood, Sexton, and Channer, as a committee to ascertain whether anything can be done to re-establish the cause at Aylesbury.

2. The committee for examining ministers seeking admission into the Connexion, having expressed their satisfaction with Mr. Gunning, late of Shrewton, Wilts., reported that he has entered on his labours at Downton, as the successor of Mr. Mead.

3. Brother Felkin having stated the necessity which exists for erecting a new chapel at Seven Oaks, and the measures already adopted by himself and his friends for raising the requisite funds, agreed, that we approve of their proceedings, and recommend this case to the liberality of the Churches in the Connexion.

4. The next Conference to be held at Portsea, on the last Tuesday in September, at half past ten in the morning. The arrangements for the evening service to be left with the Portsea Church.

At six o'clock a public service was held. Brother Talbot read the Scriptures and prayed, and brother Burton, of Portsea, preached from Hebrews xiii. 17, "They watch for your souls as they that must give account." A collection was made for the Home Mission, and the amount obtained, £4. 5s., was applied to the support of the interest at Tring.

W. UNDERWOOD, *Secretary*.

THE CHESHIRE AND LANCASHIRE CONFERENCE was held at Stockport, March 25th, 1842. It was resolved,—

1. That the steps taken by brethren Pedley and Kenney in purchasing the ground-ent of the Congleton property, and vesting it in trust for the use of the General Baptist Denomination, &c., be approved by the Conference.

2. That the supplying Congleton until the next Conference be entrusted to brother R. Pedley.

3. That the grant for the supply of Congleton for the ensuing six months, from the funds of the Home Mission, be £5.

4. That the grant for Stoke-upon-Trent, for the same period, be £2 10s.

5. That the Churches be requested to make their collections for the Home Mission at or before Whitsuntide, and that they transmit their collections and subscriptions to the treasurer, brother R. Pedley, as soon after as possible.

6. That the secretary furnish brother Beardsall with a letter of recommendation to the christian public, &c., of America.

7. That brother Smith, of Staley Bridge, be secretary to the Conference for the ensuing year.

8. That the cordial thanks of the meeting be presented to brother Kenney for his services as secretary since the formation of the Conference.

9. That the next meeting be held at Macclesfield, on the first Tuesday in October, and that brother Smith, of Staley Bridge, preach on the subject of *Christian Perfection*.

At this Conference brother Kenney read and prayed, and brother Pedley preached from Matt. vii. 21. In the evening an interesting Home Missionary meeting was held. The speakers were brethren Harrison, (chairman,) Pedley, Kenney, and Smith.

R. KENNEY.

THE NEW GENERAL BAPTIST CHAPEL, SHEFFIELD.—According to previous announcement, the corner stone of the New Baptist Chapel, Eyre-street, was laid on Monday afternoon, April 18th, 1842. The ministers and friends were on the chapel ground about half-past two o'clock. The weather was exceedingly favourable, and a large concourse of people assembled to witness the solemnities of the day. During some parts of the services, not less than a thousand persons were present.

The hymns were given out by T. H. Hudson, the pastor of the church, and Mr. Walden, town missionary. The Rev. C. Larom offered the first prayer; the Rev. H. Hunter, of Nottingham, gave an appropriate address; and Henry Longden, Esq., laid, amidst the assembled multitude, the corner stone of an edifice intended to promote the Divine glory and the conversion of souls. T. H. Hudson gave an address to the people, and Rev. J. H. Muir offered the concluding prayer; after which the Doxology was sung, and the people departed. May the seed sown, and the events witnessed, produce permanent good.

At five o'clock, about 120 formed a social tea-party in the Nether chapel school-room; after which a public meeting was held.—Prayer was offered by the Rev. S. Bellamy,

and Mr. Ebenezer Smith kindly consented to take the chair, and opened the meeting with some suitable and friendly remarks. A series of resolutions were moved and seconded by the following brethren, belonging to different denominations, namely, the Rev. J. H. Muir, Rev. C. Larom, H. Longden, Esq., Rev. J. Maclean, Mr. Walden, Mr. W. Roome, Rev. H. Hunter, and T. H. Hudson. The collections amounted to £6 12s. 5 $\frac{1}{2}$ d., independent of private donations and subscriptions promised. All the services of the day were of the most pleasing character, and the evening was spent in christian harmony and love. Christianity appears in one of her loveliest forms, when brethren of different sections of the Church dwell together in unity, and all hearts are fixed upon the Divine glory, and the good of man. We trust the interesting services of the day will be long remembered, and inspire all our dear friends with activity and zeal to extend the interests of Jesus in this populous town.

The resolutions, which were passed unanimously, gave much satisfaction. Several friends have requested me to send them for insertion in our *Repository*. I send you a copy of them as they appeared in the *Sheffield Independent*, and hope they will be acceptable generally to the readers of our periodical. While we cherish attachment to our own principles, we desire to cultivate a spirit of friendship and love towards all the disciples of our blessed Lord.

I remain, dear Sir, yours truly,
T. H. HUDSON.

May 14th, 1842.

P.S.—The resolutions adopted at the public meeting were the following:—

1. "That this meeting cordially recognizes as brethren in Christ all Evangelical Churches; and affectionately desires to unite with them as closely as possible in maintaining and propagating the great and distinguishing principles of the gospel.

2. "That while this meeting rejoices in the advancement of real religion among all denominations of Christians, and in the good which has been done by the exertions of the Town Mission, it deeply laments the spiritual and moral condition of multitudes of our own population, and feels the imperative necessity which exists for more strenuous and united efforts for the instruction of the rising generation and the conversion of immortal souls.

3. "That this meeting gratefully acknowledges the goodness of God in the success which has accompanied their labours, rejoices in the interesting events of this day, and sincerely desires always to keep in view the great design of all Christian institu-

tions, namely, to gather souls from the world into the fold of Jesus Christ.

4. "That the thanks of this meeting be given to Henry Longden, Esq., for his kindness in laying the corner stone; to Mr. Ebenezer Smith, for presiding on the present occasion; to the Rev. T. Smith and his friends, for the use of the school-room; to the various ministers of the Gospel, who have assisted us; and to all those Christian ladies, who have so efficiently presided at our several tea-tables, or who have otherwise rendered us help in our important undertaking."

ALFRETON, DERBYSHIRE.—Our anniversary sermons this year were preached on Lord's-day, April 17th, by Mr. Peggs, of Ilkeston. In the morning our friend preached at Ripley, from Job viii. 7. In the afternoon the text at Alfreton was from Col. i. 20, and in the evening from Zech. ix. 11, 12. The congregation was very good in the evening. Collections not known to the writer.

LEICESTER, ARCHDEACON-LANE.—On Lord's-day, May 1st, the ordinance of believers' baptism was administered to seven persons. An impressive sermon on baptism was preached on the occasion by our worthy pastor, from "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." In the afternoon a very suitable and affectionate address was delivered to the newly-baptized, from, "Lord, I will follow thee whithersoever thou goest." After which the pastor of the Church gave to each the right hand of fellowship. We have now twenty-five candidates waiting for admission into Christ's visible Church. "The Lord is doing great things for us, whereof we are glad." We distribute tracts to 850 families.
J. C.

ENON CHAPEL, NEW CHURCH STREET, ST. MARY - LE - BONE.—On Lord's-day evening, April 24th, the divinely instituted ordinance of believers' baptism was administered at the close of an appropriate and faithful discourse by our esteemed pastor, from Matt. xxviii. 19, to seventeen candidates on a profession of their faith in our Lord Jesus Christ. The excessively crowded auditory maintained great order and attention, and the hearts of the members rejoiced at beholding so many coming forward to be on the Lord's side; and we sincerely trust that it will be the means of causing many to decide whom they will serve.

CASTLE DONINGTON.—On Lord's-day, April 3rd, four persons were baptized at Castle Donington. On Lord's-day, May 1st,

twelve more submitted to this sacred rite. As several of the candidates were from Sawley, the ordinance on this occasion was administered in the Trent. The Rev. J. J. Owen, pastor of the Church, preached from Matt. xxviii. 20. The day was one of holy joy. It yields us great pleasure in being able to say that our cause is in a prosperous state.

ILKESTON.—The ordinance of baptism was administered in the river near this town on the first Sabbath in May, to seven candidates. Mr. Peggs preached in the chapel, from, "Come, see the place where the Lord lay," and spoke in a conveyance on the bridge, from, "Thus it becometh us to fulfil all righteousness." It is supposed about 1500 persons were present, who behaved with great decorum. Some handbills were distributed, which were eagerly received. It was a good day.

LONGFORD.—April 23rd, 1842, was to us a very interesting day. The ordinance of christian baptism was administered to eleven persons, ten of whom were received into Church fellowship. The concourse of spectators at the water side was immense, and it is pleasing to add, that the greatest order prevailed during the administration of the sacred rite.

J. WRIGHT.

STONEY-STREET, NOTINGHAM.—On Lord's-day May 1st, nine persons were baptized. Mr. Hunter preached from Rom. vi. 5, and afterwards baptized the candidates. In the afternoon Mr. Pickering addressed the candidates, and received them into the Church. It was very pleasing to see such a large attendance at the supper of the Lord.

CRITCH.—Two persons were baptized May 1st, 1842. Mr. Garrett preached an impressive discourse. Our prayer is, "O Lord, revive thy work." J. B.

LEICESTER, DOVER-STREET.—Eleven persons were baptized on Lord's-day, May 1st. The services were interesting and well attended.

THE REV. R. KENNEY, of Macclesfield, having accepted the call of the Church at Wirksworth, is expected to enter on his labours there in the beginning of the present month.

THE ACADEMY.—At a large general academy meeting, held at Loughborough, May 17th, a number of letters from the Churches had been read, the prevailing purport of which was, approbation of the Rev. J. Stevenson as the tutor, and the Midland district as the locality of the Institution. After a very lengthened conver-

sation the brethren voted on the following resolutions:—

1. "That this committee recommend that the academy institution be divided, and that a part be conducted in London, and part in the Midland counties." Moved by brother Edward Stevenson, Loughborough, seconded by brother Ferneyhough, Nottingham.

2. "That considering the importance of having the academy in the Midland district, we recommend our esteemed friend, Mr. J. Stevenson, to re-estimate the subject, and trust he will see his way clear, to accede to the wishes of the committee; but if he cannot do this, we recommend the association to take such steps as will secure its permanent settlement in the Midland district. That this resolution be inserted in the Repository, and that the Churches be solicited to send their decision to the next Association." Moved by brother W. Butler, Hoptonstall Slack, seconded by brother H. Hunter Nottingham.

These resolutions were put to the meeting when there appeared,—

For the first resolution.....12

For the amendment14

There were a few neters.

JOS. GOADBY, *Secretary.*

MEASHAM AND NETHERSEAL.—On Monday afternoon, May 16, 1842, the first anniversary of the Measham and Netherseal Christian Visiting Society, was held in the Baptist chapel, Measham. Nearly all the visitors were present, and took tea in company, together with a number of dear friends who take a lively interest in the proceedings of the society; some of whom allowed their names to be inserted on the list of visitors. After tea, interesting reports were made by the visitors, as to the results of their respective visitations, from which it appears, that the tracts are generally well received; that many persons have been induced to attend the house of God who formerly attended nowhere, and that some, it is hoped, have been brought to a knowledge of the truth. It was also agreed, to take under the society's care another village, now utterly destitute of any means of grace, except the establishment, which is very little indeed attended: and two active friends were selected as visitors. May the Lord go with, and prosper their undertaking. All the visitors appeared pleased with the interview, and encouraged in their arduous and important work. The society includes fifty-five visitors, extends its influence over twelve villages, and furnishes about 800 families with the weekly loan of a tract to each family.

G. S.

SMALLBOROUGH.—The General Baptist

chapel in this place has been restored to us by the Wesleyan Methodists, in compliance with a request made by the last Association. It is so out of repair as to require £50 to render it tenable. The land at Colefield, about four acres, is not yet recovered. It is in the occupation of a Mr. B., and Mr. S., of Birmingham, who takes the rents is a Swedenborgian preacher.

T. S.

THE BAPTIST UNION held its meetings on Monday, Tuesday, Thursday and Friday, April 25, 26, 28, 29. It was attended by one hundred and forty six ministers and others. The Rev. J. G. Pike, of Derby, presided. The following were the principal resolutions:—

“That the Union record their deep sense of gratitude to Almighty God for the favour which he has mercifully shown to the denomination during the past year, as apparent in the numerical increase of the Churches; which they trust they may regard as a token that the energies of their brethren are, with growing zeal and fidelity, put forth in his cause, and as a pledge that yet greater mercies are in reserve for them.”

“That the Union most gratefully recognize the goodness of God in having brought the Baptist Missionary Society, amidst so many mercies, to the fiftieth year of its existence, and warmly sympathize in the design of celebrating this period, both by devotional exercises and pecuniary liberality, as a Missionary Jubilee.”

“That the Union, retaining a full conviction of the unjust and mischievous character of all ecclesiastical exactions, and observing that Sir John Easthope, M. P., has announced his intention to bring forward during the present session of parliament a bill on the subject of church-rates, declare their cordial assent to the principle on which the said bill is founded, namely, that, ‘from and after the passing’ thereof, ‘all proceedings for the making, assessing, allotting, or levying of’ church-rates shall ‘cease and determine.’”

“That the facts, that in 975 churches of the Baptist denomination, there was in the year now reported a clear increase of 9366 members—that this augmentation gives an average annual rate of increase of 10½ members per church, and that the annual rate of increase in the denomination has tripled itself within eight years—afford matter of devout congratulation and humble gratitude.

“That this meeting records with lively interest the origination, within a short period, of several evangelical Baptist Churches on the continent of Europe; that they recognize with unfeigned joy the grace of

God towards them, in the holy consistency of their character, and the Christian intrepidity with which some of them have endured bonds and imprisonment for the truth; and that, while they think that the persecuting powers, both civil and ecclesiastical, might well blush at the proceedings they have adopted, this meeting place unshaken confidence in God for the advancement of his cause, and look to this movement for important and most salutary results.”

“That this meeting is painfully sensible of the many impediments by which the diffusion of vital godliness throughout our country is obstructed, some of them arising from physical destitution and suffering, some from oppressive measures adopted by interested powerful parties, others (and the most grievous) from the state establishment of religion, by which independence of thought is in a great measure paralyzed, a fallacious sense of security inspired, and the influence of destructive errors facilitated and confirmed: that, nevertheless, this meeting cherishes a confident expectation that the weapons which ‘are not carnal’ will be ‘mighty through God;’ and would encourage all, and the members of the Baptist denomination in particular, to be diligent and persevering in disseminating the good seed of evangelical truth.”

“That this Union avails itself of its Annual Session again to record its deep conviction of the unscriptural character of the established churches of this country. Believing all such institutions to have had their origin in the apostacy which took place shortly after the death of the apostles of our Lord, to be repugnant in their nature to the spirituality of the Saviour’s kingdom, and to be a fruitful source of social wrong, religious formality, and national scepticism, the brethren assembled feel bound to protest against their continuance. That these views are confirmed by the clearer development of church principles recently furnished by a large and rapidly extending portion of the clergy, a development the more singular and opportune as occurring just at the moment when public attention was specially directed to the constitution and working of the English church. Believing such views to be the legitimate growth of the principles on which the English hierarchy is founded, and regarding them, at the same time, as subversive of the spirituality of the Gospel, and fatal to the souls of men, this Union, as an assembly of religious men, recognizes the obligation under which it is placed strenuously to exert itself for the disenthralment of Christianity from the secular associations into which it has thus been forced. That such exertion is regarded as

a religious duty, devolved upon them by the terms of their Christian profession, and imperatively demanded by a due regard to the religious welfare of their fellow men. That it be, therefore, recommended to the ministers and members of the Churches composing this Union, to endeavour, by means of lectures and the circulation of tracts and other publications illustrative of the voluntary principle, to diffuse throughout their respective localities, and especially amongst the younger members of their congregations, more correct information on the history and principles of Protestant Nonconformity than has hitherto been possessed."

"That the Union embrace with fraternal affection the Baptist Churches which have recently been formed in Hamburg, Prussia, and Denmark, and they deeply sympathize with those of the last-named country in the sufferings for Christ which they are called to endure; that they regard the persecution directed against these unoffending confessors as in the highest degree disgraceful both to the civil and ecclesiastical powers by which they are either instigated or carried into effect; and that they pray God to count their honoured brethren worthy of this arduous calling, and to fill them, in the midst of tribulation, with joy unspeakable and full of glory."

"That the Union fully sympathize in the universal sentiment of grief and shame that, after the noble act which extinguished slavery for ever in the British colonies, there should be found to exist, in however mitigated a form of servitude, a large number of slaves in our Indian empire, and in the eastern dependencies of the British crown; and that they unite in distinctly demanding, in the name of justice, of humanity, and of consistency, that the state of slavery shall be abolished wheresoever British dominion may extend."

"That the Union unfeignedly rejoice in the rapid advance of anti-slavery principles in the United States of America, more especially among religious bodies; that they warmly congratulate their brethren on the success with which their exertions have been hitherto crowned, and trust that they will not be moved by the wrath and malice

which their righteous intrepidity has provoked from slave holding professors."

"That the cordial thanks of this Union be given to the Rev. J. G. PIRE, for his kindness in occupying the chair; and to the pastors and deacons of the Churches at Devonshire Square, and New Park Street, for the use of their chapels."

CHURCH RATES.—The recent decision in the Consistorial Court, on the Braintree case, has established the principle that the minority of the parishoners in vestry cannot lay a rate. This has defeated the harpies of the state church. Much has been advanced on the *right* of the church to this impost. Dr. Lushington, the judge in this court, deliberately stated that this right has no existence, except established by a majority, and is not like tithes, a property of the church. He has these words:—

"The whole of the nation, [he is referring to past days] was of one religion; to profess a different opinion was heresy. To support that religion was a religious duty, binding upon the consciences of all, to secure the performance of rites deemed essential to the safety of the soul. The upholding of the sacred edifice by those bound to uphold it, and the religious nature of the obligation, gave the jurisdiction to enforce it to those courts which arose out of, and were connected with, the religious establishment, the foundation of whose proceedings was *pro salute animæ*. The obligation was *in personam*, and not *in rem*; it existed independently of property, though the extent and degree to which the obligation was to be enforced must be measured by property, or, in other words, by the ability of the individual. Ability included every species of property; it was a direct tax upon none; it was no *lien* upon land or on stock, nor on one more than another. In those days, however, land and stock constituted the sole property yielding a profit; therefore, land and stock became in practice a criterion of ability; but in ascertaining the ability, other property might be taken into consideration, as ships and stock in trade." This elaborate judgment occupied two hours in its delivery.

OPENING SERVICES OF THE NEW CHAPEL AT DERBY.

WE just stop to say, that these services have been well attended, deeply interesting, that the chapel is universally admired, and the collections upwards of £400. Further particulars next month.

POETRY.

CREATION, PROVIDENCE, AND
REDEMPTION.

LORD, when we creation scan,
What thy power has done for man,—
Lord, our conscious tongues agree,
How much man must owe to thee.

Every note that cheers the vale,
Every sweet that scents the gale,
Every blooming flower we see,
Tells that *joy* we owe to thee.

Every breath that heaves the breast,
Every sound by voice exprest,
Every thought the mind sets free,
Tells that *life* we owe to thee.

But when we redemption view,
Gaze on all thy love could do ;
Lord, our thankful hearts agree,
How much *more* we owe to thee.

When we think what we have been,
Sunk in sorrow, lost in sin ;
Sure, from sin and sorrow free,
More than joy we owe to thee.

When we hear our master say,
“ Death is vanquished ; come away ;
Heaven is yours ; ”—we sure must see,
More than joy we owe to thee.

DR. CARLISLE.

GOD IS LOVE.

PASSING mortal, tell me why
Suns and planets deck the sky,
Why the seasons ever show
Summer's sunshine, winter's snow,
Why the troubled ocean roars,
Beating on its sandy shores,
Why the clouds by zephyrs driven
Fly to every point of heaven,
Why those cisterns of the sky
Water earth in passing by,
Why the rivers as they flow,
Onward to the ocean go,
Why the chariot of the sun
Does its daily circuit run,
Why the rosy fingered morn
Wakes the skies at early dawn,
Why the eve, with twilight grey,
Closes to the gates of day,
Why the moon, with silvery light,
Shines sole empress of the night,
Why the vast and vaulted skies
Gaze on earth with myriad eyes,
Why the prophets suffered, bled,
Why the Saviour bowed his head,
Why he with his dying breath
Cried thy work is finished, death,
Why we sinners live and move ?
'Tis because our God is love.

MISSIONARY OBSERVER.

LETTER FROM REV. C. LACEY.

Cutlack, January 28th, 1842.

Dear Brother Goadby.—Were it not that the artful brahmins had devised a plausible and successful scheme whereby they avoid all reason and argument on the subject of religion, our success would be much more proportioned to our labours than it now is. In order to avoid the appeals which might be made either by the people themselves, or by the opponents of Hindooism, to matters of fact as they at present exist, the brahmins have laid the time when the extraordinary state of things which is described in their sacred books existed in, an age at least 132,000 years removed from the present, and have covered the present age with the designation of degradation and weakness, which affects not only man but animal and vegetable existence of every description. Under this successful delusion the people find no difficulty in believing and defending those books which teach as veritable truth that in the Watga age, Hoonuman, a long-tailed monkey, tore up eight of the Himalaya mountains, and conveyed them at one leap to the coast of Ceylon, to form a passage for Ram Chundra, whereby he might pass over for the conquest of Rabana ; or, that the said Hoonuman, in conveying his master's dispatch, leaped the height of 100 miles to gain the summit of the Hunkean battlements. They find no difficulty in believing that in that age the tail of the said Hoonuman was so long that while he was turned round to enjoy the sight of his master's army on the plains, it reached inside the battlements down to the very houses, and its fine crop of hair was set fire to by the Hunkean females. They easily believe that in the age of truth man had no labour to perform—that the

ground spontaneously produced prepared rice instead of chowl,* and that beautiful cloths of every possible texture grew from the cotton tree instead of the raw material as at present—that now Hoonuman has little strength, or a short tail—that the fields produce dhan,† or the cotton plant, merely the raw material, which is all true, yet are matters which leave their shastras unaffected. That the present is the age of darkness and sin the Hindoo believes, not only because the before mentioned state of things does not exist, but because of the presence and power of Europeans, who are universally believed to be the offspring of Dittee, the mother of demons. Our prevalence and government have occurred according to the predictions of the shastras, and as our destruction stands recorded on the same pages, the people look to our overthrow with confidence, and consequently feel the greatest repugnance to any change, which after our disappearance would involve them in disgrace and suffering by our successful and morally superior conquerers. You will at once see the disadvantageous ground these sentiments place us on in the estimation of those among whom we have to minister. We are asours, or demons; our religion and philosophy are the religious and philosophy of demons; our books are the scriptures and books of demons; and our attempts to convert the people is an attempt to convert them from truth, holiness, and honour, to the religion of demons. To touch us subjects a Hindoo to the necessity of making an ablation, and to receive a book is to contract defilement. How often have I, almost embodied, seen conviction sit upon the countenance of my hearers, and, alas! as often have I seen the thought arise—"But this is all the wisdom and religion of asurs!" and levity and opposition have succeeded to the most encouraging attention. From these, and many more such like facts, many have considered the fort of the enemy impregnable, and have laid down their arms, and many more who still remain in the field are so discouraged as to be able to make little effectual effort; but I hope in Orissa we have not generally so learned Christ. Our power and trust is not in the wisdom of this world—that were in vain; but our confidence is in the plentiful effusion of the divine Spirit. The same degree of divine power is requisite for the salvation of the Hindoos as that which converted the Jews, whose hands were still reeking with the precious blood of the atoning Son of God—a power so effectual that it shall give testimony to the truth, and supercede the ordinary methods of human reason and argument, impressing the heart with the solemnity of eternal things. But the more difficult and arduous the conflict the more glorious the conquest, and we are far from being discouraged. For near twenty years I have laboured among these people, and although the mighty entrenchments of the enemy have become more and more clearly apparent, at the same time the progress of truth is more and more evident. Much that is purely preparatory has been accomplished, and a good number have been won from the army of the enemy, many of whom have turned their hands against the foe. The character of our native converts, is, as it might have been expected it would be, of a most decided description. They exhibit, it is true, much moral and intellectual weakness, but they are thoroughly converted from Hindooism. They feel no remains of lingering regard to their former system of religion; they are completely won, and such is their detestation of the system which so long enthralled them, such their sense of the danger they have escaped, that they are disposed to assail their ancient faith with unjustifiable violence, rather than succumb to its doctrines or forms. They have now opened the way, and by their conversion one of our greatest difficulties is gone for ever. The Hindoos are like sheep, they cannot be persuaded to tread on an untrodden path, but give them an example, and they feel the difficulty cease. It is in this view that the Brahmins often curse our first convert, Gunga Dhor, as setting the first example of an interminable falling off; as forming a breach in the embankment which will now widen till all the water is let out; as wrenching out a stone from the foundation of their citadel which will originate cracks and fissures till the whole superstructure is demolished.

* Chowl is uncooked rice, but rice which has been cleared from the husk. † Rice in the husk.

Another scheme which the Brahmins have devised to fasten their doctrines upon the minds of the people is the enlisting of every natural phenomenon into the service of their system, and so making them subservient to the direct testimony of their faith. We had a very good specimen of this three days ago in an almost total eclipse of the moon, and I cannot refrain from giving you a little of the history of eclipses, as understood and believed by the people. The sun and moon are among the most popular deities of the Hindoos, and the eclipses occur in consequence of their being either partially or wholly swallowed up by two asurs, or demons, named Raho and Katu. The manner in which these, our ancestors, got into the assembly of the gods and became immortal, is emblazoned on every temple, and recorded in every book, and is briefly as follows:—When the milky ocean was churned to procure the water of immortality, both the gods and the demons laboured at the work; the former pulled at the tail, and the latter at the head of the serpent which condescended to become their churn rope. After a succession of wonders had arisen from the agitated ocean a beautiful youth arose, carrying on his head the much desired nectar in a golden vase. The demons rightly judging what was the prize, ran in haste after the youth, and secured the blessing, that is, they all ran, with the exception of one who remained behind among the gods. The name of this demon is Kotumbasoor. Having defrauded the gods of the nectar they sat down to partake of it, but disagreed about its division. Meanwhile the sorrowing divinities bewailed their loss, and to aid them Bishnoo assumed the form of a beautiful female, and walked by the place of the squabbling demons. The sight of her settled their dispute, and although she reproved their intemperate desires, and unchaste advances, she agreed to divide for them the immortal nectar. They agreed to abide by her decision, being beyond measure fascinated with her beauty. She placed them with their dishes at considerable distances from each other, and all at a great distance from the vase of immortality. Having so far proceeded she shed forth such brilliant and bewitching charms that each demon abstracted his mind on the beautiful object, and she quietly walked off with the nectar. Having reached the place of the gods she hastily formed them into a circle, and administered to them, and to Kotumbasoor with the rest, the immortal waters, and they all partook thereof. In this way Kotumbasoor became possessed of immortality. When the excitement of the occasion had passed away the assembly was grieved that one of their enemies had possessed himself of immortality, and Indra, the prince of the gods, cast at him his thunderbolt, and cut him in two. These parts, however, were immortal, and defied all attempts to destroy them. Henceforth they were called Rahoo and Katu, and have maintained their place in heaven; occasionally, however, they exhibit their demon-like nature by fighting with, and even swallowing the gods, but the sun and the moon are more especially the objects of their bitter enmity. Such is the legend which accounts for the occurrence of eclipses. When they occur, which is exactly calculated by the Brahmins, the people stand ready to perform their ablutions. They consider themselves unclean by the foul contact of their god with a blasphemous and impure demon. It can scarcely be thought, unless actually witnessed, how deeply the minds of the people are impressed with this testimony of their faith. Under the confidence of it the Brahmins walk forth with the greatest pride among a deluded and trembling people. It is difficult to convince them of the true causes of an eclipse; and when you have done all this you have only demolished one of a thousand testimonies upon which they receive their faith. It is lamentable to have to descend to such puerile arguments in our communications with the people, but such is the state of their minds, and thoughts, and actions, not excepting the most learned and respectable among them. I not unfrequently see an aged and venerable looking man flying a kite, or amusing himself with a little bird, tied by its leg, and perched on his finger.

In my communications with the learned and more abstruse of the people, the great barrier to conviction is the all pervading doctrine that the spirit of nature, or creation, is God. This hydra doctrine is an excuse for every sin, and a reply to every argument. It strips man of his individuality, and of his responsibility; it

has obtained universal credence, and has been, alas! admitted as true by all, both Mahomedans and Christians. You will see what I mean by reading the following quotations from two of the Hindoo books of the highest authority:—

Through matter's infinitely varied form
Narayan dwells—the cause original
Of all existence. He through wood, through stone,
Through every shape of life his essence spreads.
Narayan dwells in all, as they possess
Capacity his essence to contain.

Having by this doctrine invested every shape of matter with the attributes and nature of divinity, it only remains that man should worship every shape in nature, not excepting his own body; and since we admit the omnipresence of the Deity, it is no matter of trifling difficulty to distinguish satisfactorily to the learned the difference between their views of the nature of omnipresence and our own. I have often found it the best plan to charge them with downright atheism, which charge in fact is true; and the other day one of the disciples of the Hindoo college was somewhat astounded with this charge, and retired from my study apparently humbled. I told him he had no God but that which devoured carrion, in the shape of a maggot, or of a dog, or of a jackal, and he dare not deny the charge. But I must draw to a close. I am sure you will say, and that justly too, that this is a stupid letter. Well, I have told you what at the moment presses on my mind with great weight, and on a future occasion I may be under the influence of more pleasing, more encouraging thoughts and feelings. May we enjoy an increased interest in your fervent prayers, that the crooked paths may be made straight, the rough places plain, the hills be demolished, and the valleys exalted.

I am, dear brother, with best regards, your's sincerely,

C. LACEY.

MISSIONARY ANNIVERSARIES.

LONDON, *ÆNON CHAPEL*.—On Lord's-day, April 24th, three edifying and faithful sermons were preached in aid of the Missionary society. The morning and evening by our pastor, and in the afternoon by the Rev. J. G. Pike. The attendance throughout the day was exceedingly good, and the collections surpassed those of last year.

It is with great pleasure we have to announce that the success attending the labours of the Sabbath-school children has greatly exceeded any of their former efforts. In 1839 their collections amounted to £2 10s. 3d.; in 1840, £9. 14s. 11d.; in 1841, £12 6s., and in 1842, the large sum of £18 6s. 4d. has been raised by these little active collectors for the furtherance of the Gospel, making in four years a total of £42 17s. 6½d.

It is also gratifying to state, that they are commencing with unwearied diligence for the coming year. Some of the elder girls are also engaged in working useful and ornamental articles for the approaching Missionary bazaar. We hope the account

respecting the diligence of our dear children will stimulate many other schools in our Connexion to "go and do likewise." J. G.

CASTLE DONNINGTON.—The annual sermons on behalf of the mission were this year preached on Lord's day April 17th, by the Rev. W. Pickering of Nottingham. On the Monday and Tuesday evenings following, public meetings were held at Donnington and Sawley; Revds. J. G. Pike, Wm. Pickering, of Nottingham, J. Goadby, E. Stevenson, J. Chapman, and J. J. Owen, addressed the auditories. Public collections and subscriptions about £26.

BIRMINGHAM.—The missionary meeting was held March 14th, 1842. W. Room, Esq. in the chair. Addresses were delivered by Messrs. Chamberlain, H. Morgan, Swan, Pike, James and Price. Mr. Pike preached on the preceding Sabbath. The collections and subscriptions for the year amounted to £48. G. C.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

BAPTIST MISSIONARY SOCIETY.

The fiftieth anniversary of this institution was held at Exeter Hall, on Thursday, April 28th. An additional interest was given to the proceedings by its being the Jubilee year. At an early hour the doors

of the Large Hall were opened, and the spacious room was soon filled by a most respectable auditory. A few minutes after ten o'clock the committee appeared on the platform, and were followed by the Rev. William Knibb, who was greeted with the most enthusiastic applause. H. Kelsall, Esq., in the chair.

The Rev. J. Angus read the report, which stated that, among the painful occurrences of the past year, the committee had to deplore the decease of the senior secretary of the society. Their hopes had been disappointed by the unavoidable return of several devoted missionaries, and three labourers had fallen in the morning of life; but while they had to regret the return or death of twelve individuals, they had to report that, during the year, seventeen, including their wives, had gone forth to the work of the Lord. The report then reviewed the Society's operations in the East Indies, and stated that the conversions consequent upon its labours were, in most parts of India, not very numerous. The difficulties of the missionaries in Calcutta had been greatly increased by some of the agents of the society for the Propagation of the Gospel in Foreign Parts, who had not hesitated to stigmatise all ministers not (in their sense) episcopally ordained, as intruders, and their ministrations as unlawful and invalid. Including Ceylon, however, 358 members had been received, making a clear increase during the year of 192 members, the total being 1,288. In no part of the missionary field had a greater amount of good been effected by a smaller amount of means than in Colombo. It then referred to the mission recently established in Africa, where the encouragements of the society were represented as very great. With reference to the West Indies, it stated that, at the last association of the Baptist Churches, held at Kingston, in January last, the brethren unanimously resolved to withdraw from the funds of the parent society after the 1st of August, 1842. The total number of members in Jamaica was about 30,000, of whom 3,000, had been added during the year. There were 67 day-schools, with 7,000 children, and in the Sunday-schools about 12,000 more. In the Bahama Islands the population were generally Baptists in name, and were most willing to receive the Gospel at the hands of their brethren. The total receipts of the year, for the general purposes of the mission, amounted to £18,221 10s. 6d. being an increase above the preceding year of £124 10s. 10d.; there had also been received, for various objects, £4,505 11s. 8d., including £500 from the Calcutta printing press, making a total of £22,727 2s. 2d.

On the other hand, the expenditure of the society had been £24,712; the excess, added to the balance against the society at the beginning of the year, left due to the treasurer £3,943 10s. 3d. The total number of persons added to the Church during the past year, as shown by the tables of each district, was 6,654; the total number of members in all the Churches being 32,899. There were also 15,510 inquirers, 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day-schools was 148, schoolmasters 170, children taught in day-schools 10,298, and of those taught in the Sabbath-schools about 15,000; the number of volumes of the Scriptures printed was 85,000.

The chief resolutions were the following:—"That this meeting rejoices in the establishment of the West African mission, and as the obstacles to the conversion of the people, once deemed insuperable, have been removed—the judicial sentence of God against them, by that Gospel which repeals every national malediction, and addresses itself to every creature—their mental inferiority by missionary culture—the demoralizing influence of slavery, by the voice of indignant humanity, which has gone forth against it—the deadly nature of the climate, by the agency supplied by the Jamaica Churches—nothing now seems wanting but the urgent prayers and the strenuous exertions of the Christian Churches. This meeting, therefore, affectionately calls upon all the friends of the Redeemer to give him no rest until they find, even in Africa, 'a place for the Lord, a habitation for the mighty God of Jacob,'"

"That the past triumphs of Christian missions in general, and of this society in particular, as seen in the translation of the Scriptures into languages spoken by 500,000,000 of people, and in the tens of thousands of converts in the Churches of Jamaica, which are now about to undertake the entire support of their own pastors, all combine, with the predictions and promises of the Bible, to encourage us to continue and increase our exertions, in the certain hope, that 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.'"

"That this meeting unite in the expression of lively gratitude to God, for the kind protection afforded to their beloved missionaries now on the platform, in their return, on this occasion, to their native land, and receive them with the warmest affection; and they especially seize the present moment to renew the assurances of their unabated confidence in the Christian character and fidelity of their missionaries

in Jamaica, and to cheer them amidst their new triumphs and continued toils with their sympathy and unflinching support."

The speakers were the Revds. W. A. Bowes; J. E. Giles; T. F. Newman; J. Phillips, Esq., of Melksham; Andrew Leslie, of Monaghan; W. Knibb; E. Steane; and Dr. Campbell.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held on Wednesday, May 3rd, at Exeter Hall. On the platform were the Bishops of Chester, Winchester, Norwich, and Worcester, the Marquis of Cholmondeley, the Earl of Harrowby, the Earl of Chichester, Lord Glenelg, Lord Teignmouth, Lord Sandon, Sir T. Dyke Acland, Bart., M. P. &c. &c. The chair was taken by the president, Lord Bexley, who called upon the secretary for the report.

The Rev. A. Brandam read that document, which gave an interesting sketch of the society's operations during the past year. The total amount received during the year, applicable to the general objects of the society, including subscriptions, donations, legacies, dividends on stock, and contributions of auxiliary societies, is £44,045 11s. 5d., showing an increase of £1,300 17s.; amount received from sales of Bibles and Testaments, £50,204 14s. 10d.; total amount received from all sources, £95,095 4s. 8d. The issues of the society have been 815,551; and the total issues of Bibles and Testaments since the commencement of the society, 14,038,934.

The Bishop of Chester moved the first resolution. That the report be received and printed; and observed that, gratified as he had been in listening to the report which had just been read, if anything could have added to the interest with which he had regarded it, it would have been its being accompanied by the report which was read thirty-eight years ago, so that, by way of contrast, they might judge of the measure of success granted to this society.

I would go back to the time when the demand of this country for printing the Scriptures was satisfied by 20,000 or 30,000 copies a year—when throughout the Roman catholic population of Ireland, the Scriptures were an unknown book—when, with regard to the principality of Wales, it was hopeless to procure a single copy—when you might go over the greater part of the continent of Europe and scarcely find a copy of the Scriptures to be procured, even at the latest price—when there were but thirty-seven translations of the Scriptures into foreign

languages, and most of those chiefly confined to the knowledge of the curious. In this way would I meet the objections which we sometimes hear against the constitution and plans of this society.

Now they had 137 translations, had circulated 14,000,000 of copies, and had more than 7000 kindred institutions.

The speakers were Lord Glenelg; Lord Sandon; Rev. Dr. Vaughan; Rev. Dr. Gunn, of America; Rev. W. Waugh; Hon. and Rev.—Villiers; Rev. M. Pritchard, Missionary from the South Sea islands; Rev. Mr. Verguislec, from Prussia; Rev. Mr. Mestrier, from Switzerland; the Bishop of Worcester; and Sir. T. D. Acland, Bart.

BIBLE TRANSLATION SOCIETY

The second anniversary of this society was held at New Park street chapel, on Friday, April 29. J. H. Allen, Esq., took the chair, and opened the business of the meeting by a few observations on the importance of extending as much as possible the circulation of the Holy Scriptures.

The report stated, that the correspondence which the Committee had carried on with the missionary brethren in Calcutta, had been in all points of view highly interesting, and in some, of considerable importance. The Bengalee Bible, with marginal references, had been printed to 2 Kings vii. In the same language, an edition of Isaiah and Daniel, intended to be bound together, had been completed. The Proverbs had been reprinted. Of each of those books, 5,000 copies had been struck off. To those must be added 5,000 copies of the New Testament; 2,500 of the Gospels and Acts; 3,000 Luke and Acts; and 3,000 Acts. In Sanscrit, the Proverbs have been rendered into verse, and an edition of 2,000 copies printed. In Persian, the New Testament, 1,000 copies. In Hindui and Hindustani, the printing of the New Testament had proceeded to the middle of Luke. This last mentioned version, according to the testimony of friend and foe, was unparalleled. Besides these several works completed, various editions of the Scriptures, or parts of the Scriptures, were in progress in the Sanscrit, the Hindui, the Bengali, and the Hindustani languages. The testimony of the missionaries from all the stations, united in representing the desire of the natives, both Hindus and Mussulmen, for our sacred books. From the 1st of January, 1840, to the 18th of February, of the present year, there had been issued from the depository at the Baptist mission press in Calcutta, 91,256 volumes, consisting either of parts or of the whole of the Bible; and these, added to the issues of

the two years preceding, gave a total of 151,000 volumes put into circulation in the course of only four years.

The following were the chief resolutions:—"That this meeting is deeply impressed with the magnitude of the work carried on by the Baptist missionaries at Calcutta, in the preparation and circulation of so large a number of copies of the Holy Scriptures in the languages of the East, and perceiving this work continually to exhaust the funds which are available for its support, attaches great importance to the steady augmentation of the society's funds."

"That the second rule of the society do henceforth stand as follows;—

"That it shall be the object of this society to aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by words signifying immersion; and further to aid in producing and circulating other versions of the Word of God, similarly faithful and complete."

The speakers were the Revds. E. Steane; J. Jackson, of Taunton; J. Soule, of Battersea; Dr. Carson; R. Stephens, of Newport; W. F. Burchell; W. Knibb; and Dr. Cox.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of the Wesleyan Missionary society was held on Monday, May 2, at Exeter Hall. Colonel Conolly in the chair. The Rev. Dr. Bunting read the report, from which it appeared that the receipts amounted to £101,688 2s. 4d., and the expenditure to £98,745 7s. 9d.; leaving a surplus of £2,933 14s. 7d. The net increase of the year, as compared with the preceding, is £11,505 13s. 8d. The present number of principal or central mission stations, called circuits, occupied by the society in the several parts of the world, is 261; the number of missionaries employed, exclusive of catechists, 368; the number of full and accredited Church members, exclusive of those under the care of the society's missionaries in Ireland, 87,258; and the number of scholars in the mission schools is nearly 60,000.

CHURCH MISSIONARY SOCIETY.

The annual meeting of the Church Missionary society was held the first week in May, at Exeter Hall. The Earl of Chester took the chair, supported by the bishop of Ripon, the bishop of Chester, the bishop of Norwich, and a large body of the

clergy of the church of England. The report detailed at great length the operations of the society in various parts of the world during the past year. The labours of the missionaries have, it appears, been highly successful in India and Africa, as well as in New land, and the other colonies of Great Britain. The total amount of the receipts for the year was £90,821, and of the expenditure £110,808, leaving a deficiency of £19,987. The reading of the report occupied nearly two hours. It was adopted, on the motion of the bishop of Ripon, seconded by the Rev. J. Cumming.

LONDON MISSIONARY SOCIETY.

The forty-eighth anniversary of this institution was held at Exeter Hall, on Thursday, May 19th. The attendance was very numerous. The Hon. W. F. Cowper, M.P., in the chair.

The Rev. A. Tidman read an abstract of the report, which contained numerous facts, showing that the state and progress of the society in the past year, both at home and abroad, had been most encouraging, and the substance of which is embodied in the first resolution. The total amount of income received during the year had been £80,874 0s. 2d.; the total expenditure, £87,551 9s. 11d.; leaving a deficiency, as compared with the outlay, of £6,677 9s. 9d.

The following were the principal resolutions:—"That the report, of which an abstract has been read, be approved, printed, and circulated. That this meeting reviews, with hallowed joy, the progress of the missionary cause, through the agency of the London Missionary society, during the past year, in the advancement of civilization and social happiness, among tribes and nations once the victims of gross ignorance and hateful passions; in the extended education of the young, both in useful and sacred knowledge; in the translation and circulation of the Holy Scriptures in the dialects of Polynesia, India, and Africa; in the numerous striking conversions of the heathen to the faith of Christ; and in the general purity, order, and activity of the mission Churches. But this meeting, deeply sensible that such glorious results of an agency, feeble and imperfect, must be attributed exclusively to the grace of the exalted Saviour, through the power of the Holy Spirit, humbly and gratefully ascribes to him the honour and the praise."

"That this meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the society's income with unusual satisfac-

tion. It marks with pleasure and with hope the liberal offerings of the young, especially of those in Sabbath schools; and above all, it is gratified and encouraged by the zeal and liberality of the mission Churches, from which nearly one-fourth of the society's income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of un-instructed heathens; regarding also the wonderful facilities afforded by Divine Providence for enlarged christian efforts, and solemnly recognizing the unalterable command of the Lord Jesus, that his Gospel should be preached to every creature, this meeting urges on all the friends of the society, both at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality, while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion."

The speakers were the Right Hon. Sir George Grey, Bart., M. P.; Rev. Dr. Byrth; Rev. A. F. Lacroix, of Calcutta; William Evans, Esq., M. P.; Rev. Dr. Fletcher; Rev. W. G. Barrett; Rev. George Pritchard, missionary from the South Seas; Rev. R. Moffatt; and F. E. Smith, Esq.

RELIGIOUS TRACT SOCIETY.

The anniversary meeting of the Religious Tract Society was held in Exeter Hall, on Friday evening, May 6th, and was most numerously and respectfully attended. The right hon. the Earl of Chichester, presided on the occasion, and was supported on the platform by the Rev. Dr. Byrth, the Rev. Mr. Garwood, the Rev. Robert Monro, the Rev. Francis Cunningham, Mr. Henry Pownell, Mr. Jones, the Honorary Secretary of the Society, &c.

The Secretary (Mr. Jones) then proceeded to read the forty-third annual report, from which it appeared that although the warlike operations in China had somewhat interfered with, it had not stopped the circulation of the society's publications in that interesting field, where new channels for distribution had been opened, and were prospering under the auspices of the Rev. Mr. Gutzlaff. In Aracan 40,000 tracts had been distributed in fifteen days. In India the circulation had been a great means of advancing the kingdom of Christ. In the Mahratta country, Dr. Wilson and Mr. Mitchell reported that they found many who had been lead into a belief of the Christian faith solely by the perusal of the religious tracts and publications of the society. In Australia and Van Dieman's Land 761,006 publications, value £2,638, had been trans-

mitted and put into circulation. In Western Africa the education of the negroes was rapidly progressing, and letters have been received from the society's missionaries, desiring to be furnished with 2,000 more copies of the Cottage Hymn Book which had been sent out, and another letter received for 3,000 copies more. The whole of the first issue had been purchased by the people in the short space of nine months. The gates of Spanish America were comparatively closed against the admission of scriptural truth, but still 11,600 Spanish publications had been granted to different correspondents of the society in that quarter. To the West Indies, 55,000 books and tracts, without including publications sent for sale, had been granted. In British North America, 163 religious circulating libraries, valued at £852, had been established, and 206,900 tracts, books, and publications, had been sent out. The intelligence received from Montreal, Quebec, Kingston, and Toronto, was of the most cheering and interesting character. In France the work of the Lord was evidently advancing, though it encountered much opposition. The circulation in France amounted to 600,000 copies. In Hungary, 40,000 copies, printed in the German language, had been distributed. In Belgium the society went on prosperously, though strongly opposed by the priests of the Romish church. The number of new publications during the last year 220; the total publications was 16,469,551, which, published in eighty-six different languages, gave a total circulation of 357,000,000 different works. The total benevolent income for the year was £5,826 being an increase beyond the preceding year of £164; the total sales of the society's publications was £45,635. The gratuitous issues for the year was £8,329, and the society's total receipts, including the proceeds of sale, was £56,014 18s. 1d.

The following were the resolutions:—
 "That the meeting hear with satisfaction that the grants made during the past year for the circulation of divine truth among the inhabitants of India and China have amounted to nearly 3,000l., and rejoice that the Holy Spirit had blessed the society's publications to the turning of many from their idolatries to serve the living and true God."

"That the zealous and persevering efforts now made in Great Britain and Ireland, in our colonies, and among many nations, to spread popish and anti christian principles, are loud and imperative calls on all protestants to promote the widest circulation of the truth as it is in Jesus."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 43.]

JULY, 1842.

[NEW SERIES.]

THE JUBILEE OF THE BAPTIST MISSION.

*The substance of a Discourse delivered at Dover-street Chapel, Leicester,
June 5th, 1842.*

I WAS privileged in the course of last week* to attend the celebration of the Jubilee of the Baptist Mission, and as I was myself deeply interested and I hope benefited by the novel and delightful services of that season, I have thought it would not be unsuitable to deliver a discourse the main object of which should be to lay before you the most important facts which were then set forth, as well as to give you a brief sketch of the manner in which the joyful solemnities of the occasion were conducted.

I have three reasons for doing this. The first is the fact that there subsists between us and the major part of the Baptist denomination a very considerable affinity of sentiment and practice. They believe, or at least profess to do so, that Christ died for all. This, which a short time prior to the Rev. A. Fuller, was a truth denied by most of the Particular Baptist Churches, and professed only by our own people among the Baptists, is now very generally admitted by them.—They adopt the independent order of Church government as well as we.—They baptize by immersion—on profession of faith, as we do.—Apart from the metaphysical, calvinistic theory of eternal and unconditional election, and its dependencies, there is between us and them an entire agreement. While I am not one of those who believe it would be well for the two denominations to become one, because I consider our peculiar views too important to be abandoned, I do most cordially cherish towards them the respect and kindness of christian brotherhood. Before we had a mission of our own, some of our friends subscribed to their mission, and when the fire at Serampore burned down their premises and printing presses, many of our congregations collected to assist in making up the losses thus sustained.

Another reason is the entire friendship and fraternity which has ever subsisted between our missionaries and theirs. When our missionaries in 1821 went to Hindustan, they accompanied the late Mr. Ward, and were received and counselled by the Baptist brethren at Calcutta and Serampore : and when Orissa became their province, they ever found in the Baptist

* May 31st, June 1st and 2nd.

missionaries those who were ready to help and encourage them. Our stations were in a large region in which they had none, but our successes were identified with theirs. If our Mr. Sutton was instrumental in saving the first Hindoo widow from burning with the dead body of her husband, and thus virtually was the chief means of abolishing the dreadful rite of suttee in the British empire of the East : if our Mr. Peggs by his writings has contributed more than any other individual, to the abolition of infanticide and other dreadful evils existing in the East, they have aided in the fight, and share in the triumph.

And when we had a mission in the West Indies, which began in 1826, where Mr. Alsop was a martyr, and Mr. Hudson a most devoted labourer, Messrs. Knibb, Burchell, and Coultart, Baptist missionaries, were their friends. Our own stations were occupied by the Baptist missionaries when our funds compelled us to relinquish them, and though broken up in the general wreck ten years ago, are now flourishing Churches.

A third reason why this Jubilee should be noticed by us, arises from the signal favours God has conferred on them, and on their mission, and through it on the world at large—both christian and heathen ; and the glorious fact that while they have thus been labouring for the world they have enjoyed more abundant prosperity at home. We should “rejoice with them that rejoice,”—we should join with them in praise and thanksgiving, and give glory to God. We should feel, as one said to me at the meeting, that in this “we are one.”

The words which I purpose to make the motto of my discourse, are in Psalm cxxvi. 2, “The Lord hath done great things for them.”

These words and this psalm were written, most probably on the proclamation given by Cyrus for the return of the Jews from captivity, the rebuilding of their temple and city, and the restoration of their rights and privileges. This was so wonderful and glorious an event, that the people could hardly believe their senses, and they gave vent to their feelings in what Isaac Barrow calls “the most triumphant demonstrations of delightful alacrity.” “We were like them that dream, then was our mouth filled with laughter and our tongue with singing.” Even the heathen acknowledged the hand of God, — and said “The Lord hath done great things for them.”

All I shall attempt on the present occasion will be 1st., A hasty recapitulation of some of the chief facts which were brought under our review at the Jubilee meeting. 2nd., A sketch of the manner in which the Jubilee was celebrated, and 3rd. I shall offer a few general practical reflections.

Let me call your attention to the origin and direct results of the society. Its origin is to be ascribed under God mainly to Dr. Carey, formerly of Leicester. His first mention of the subject of preaching the Gospel to the heathen was frowned on by some elder brethren, but some younger ministers like himself imbued with zeal and enterprize encouraged him, and at length he preached at an association of Baptist Churches, held at Notting-ham on May 31st, 1792, when he exhorted his brethren to expect *great things* from God, and attempt *great things* for God. In the same year at Kettering, a society was formed, to be called *The Particular Baptist Society for propagating the Gospel among the heathen*. Their first subscriptions amounted only to £13 2s. 6d. This, little and insignificant as it was, was the beginning of the first Society regularly formed for the evangelization of the heathen. “Who hath despised the day of small things?”

About that time the chief friends of the society, viz Carey, Fuller, Sutcliffe, Riland and Pearce, became acquainted with a pious gentleman, Mr. Thomas, who had been to Bengal in the capacity of a surgeon and who was deeply anxious for the conversion of the Hindoos. He was baptized, and as the society became known many contributed to it, and he and Mr. Carey were ordained at Leicester in March 1793 and they set sail for India in the following June. They went in the spirit of faith and prayer, and arrived in about six months. The little society at home had many struggles, and the missionaries abroad encountered innumerable difficulties. But the mission lived:—and now after fifty years have elapsed, it is with wonder and astonishment and gratitude that we exclaim, “The Lord hath done great things for them.”

What has he *done in the East*?

Without attempting to mention even the names of the excellent and devoted and talented men God has raised up for his service in this mission, let us notice a few results.

He has enabled them to effect the translation of the Holy Scriptures into most of the Eastern languages; any one of which has been stated by competent authorities to be as difficult to learn, as six European tongues. The entire Bible is translated into seven or eight languages; the entire New Testament into thirty; and portions of the Scriptures into ten more. From the press in Serampore have issued near three hundred thousand volumes of the Holy Scriptures: and from that in Calcutta last year alone nine thousand copies of the Sacred Volume. And then tracts, Gospels, and important portions of the Divine Word have been issued almost without number. Mr. Thomas once said he would give a million of money, if he had it, for a Bengallee Bible. That is now printed, with references in the completest form. And besides all this, grammars, lexicons, and the whole apparatus for the more facile acquisition of many of these languages have been prepared. An old minister frowningly said to Dr. Carey when he first mentioned the subject of missions, “Young man do you expect a second day of pentecost.”* Here we have what seems almost equal to it effected under the blessing of God in fifty years. When the missionaries went to the East, females were a neglected and despised race, but now they are very generally instructed—education was comparatively unknown, but now it is extensive. Infanticide and the suttee have been abolished in British India and amongst those nations over whom we have control. The chain of caste has been broken, and the whole fabric of Eastern idolatry has been so shaken, that all its friends anticipate its fall. Many christian Churches have been formed, and thousands of happy converts have been brought “from darkness to light, and from the power of satan to God.” Many are already arrived in heaven, and many others are on the way. Christianity has obtained such a footing in India that it will never be rooted out, but like the progress of civilization, it will go on until the “old wastes” are all recovered—and “the desert shall rejoice and blossom as the rose.”

What has been *done in the West*?

Mr. Knibb stated this in a few words. “When I went to Jamaica seventeen years ago,” (the mission begun twelve years before, in 1813,) “there was not one school for the instruction of Negroes, and there was a penalty of £50 against any person who should teach a Negro to read.

* This incident rests on the authority of the late Mr. J. M. Morris.

There was only one chapel where we preached the Gospel. And ten years ago, our chapels were burned down and an attempt was made by the authorities of the island to implicate and hang all the missionaries. Now, we have schools and chapels which have cost eighty thousand pounds sterling in building, and they will soon be paid for. Above sixty-six thousand are already paid. We have thirty thousand christians in Jamaica, and fifteen thousand inquirers: we have eighteen thousand children in our schools. The Negroes are free:—and they are as virtuous, as happy, and as thriving a class of industrious people as ever lived on the face of the earth. The treadmills are not used—the prisons are empty—and the Jamaica Churches not only support their own ministers, but want more whom they will support, that the cause may extend to all the islands around and to Hayti. The Jamaica Churches too have originated a mission to Africa itself. And what is perhaps most singular of all, the House of Assembly has lately passed an act, in which they speak of the emancipation, as ‘the glorious act of emancipation,’ and they have exempted all the missionary properties in the island from local rates and taxation.”

These results are truly amazing. It is impossible for piety not to see and acknowledge the hand of God in them. The opposition that has been subdued, the difficulties which have been surmounted, and the successes that have crowned the labours of this society, all evince that the Lord has “made bare his arm” in behalf of his servants, he has “come forth from his place” for their advancement and their defence, and fulfilled in them the promise of his Word, “No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me saith the Lord.”

There is another view that was brought prominently forward at the meeting. This is the influence the mission has had on the Churches at home. It has enlarged and corrected their creed. This happy effect was alluded to at the Jubilee again and again. The doctrine of particular redemption, or that Christ died only for a part of mankind, or in other words for the elect, has now been very generally abandoned. The expansive benevolence of the missionary enterprise has brought the minds of the Churches to the adoption of sentiments apparently more in accordance with the genius of the Gospel. There are here and there left in the land small Baptist Churches of the old school, and they are called, by way of eminence, *Calvinist* Baptists. So effectually is the cold, contracted spirit eradicated from the Churches generally, that one of the Jubilee preachers remarked, that an individual amongst them who would argue as some of their forefathers had done, would be looked upon as “a great curiosity,” “an antiquated relic” who had not moved on with the advances of the age.

It has secured more extensive union and co-operation. Before the existence of the mission there was no common visible bond of union amongst the Baptist Churches in this kingdom. Independent in their mode of internal government, they were naturally jealous of any interference from without, as an infringement of their privileges. They were therefore isolated, and had but little sympathy with each other. But the missionary society has brought them into contact with each other, enlisted their energies in one common object, and, to use Mr. Godwin’s expressive

figure, has led them "like globules of quicksilver, to run together into one mass."

The Lord has also blessed them with a large increase of Churches and members. These were stated to have increased fourfold during the existence of the mission, so that in the course of the last fifty years the British Baptist Churches have become four times as large and as numerous as they were. There has been a happy reflex action, and there has been the blessing of God.

A third view of the effect of these missions was also given—but with great delicacy and modesty, viz., their influence on other religious bodies at home and abroad. The London Missionary Society was formed in 1795, and this has been most signally blessed in the South Sea Islands, in India and in the South of Africa. The Wesleyan Missionary Society also was more regularly organized which has many missionary stations in Western Africa, Ceylon, the West India Islands, and Canada. The Church Missionary Society has put forth great efforts. Our own, formed in 1816, sent forth its first missionaries in 1821;—and now occupies the province of Orissa, with schools and printing presses, and has seven stations and fourteen native preachers. Without mentioning the societies in Scotland, on the Continent, and the large societies in America, we may truly remark that all these may be said to have been led on to their work by the Baptist Missionary Society. The two missionaries have therefore increased to as many thousands, besides all the other innumerable agencies at work. "Oh what hath God wrought."

The last view at which I shall glance—is the influence of missions on the world. They have caused infidelity to stop her mouth. The taunt that christianity had no power to change the heart or the habits of those brought up in the midst of pagan superstition, and that it would be powerless when employed for this purpose, is now effectually silenced. It has been abundantly demonstrated to be a living mighty power, sustained and succeeded by the Spirit of God. It is mighty, through God, to pull down strong holds. It turns the

"————— Raven to a dove,
The lion to a lamb."

How glorious already are its triumphs. Cannibals have become christians, the savage has been civilized, the proud brahmin has been humbled, the polluted Hindoo has been purified, and the captive set free.

They have changed the opinions of men, and of governments. The East India Government would not permit Carey to go out in one of their ships, and he and Mr. Thomas sailed to Bengal by favour of the king of Denmark. The English government at one time were nearly resolved to expel all missionaries from Hindustan. They were spoken of by senators with contempt as "renegades from the loom and the anvil," but they remained, and their learning has been acknowledged and their help sought by the highest authorities. The whole world now looks on the missionary enterprize with mute astonishment, and says "The Lord hath done great things for them."

What will be the course of future events is known only to God. Judging from the past we expect great things from God. All opposition both in the East and West has been overruled for good, and the wrath of man has praised the Lord. What may not be the future triumphs of christian-

ity? Will America, rebuked both by the Church and the world long continue its horrid slavery? Will the nations of the earth seeing the light of life be long bound in fetters diabolical, ecclesiastical, political, or social? No: if the Gospel spreads it will convey not only the liberty of the sons of God, but it will bear in its train social and political freedom, until an enlightened, disenthralled, renewed and regenerated world, will spring up with gladness to celebrate its own Jubilee. The day is surely dawning when "they shall not hurt nor destroy in all God's holy mountain; and when the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But how shall I, in the second place, convey to you an idea of *the manner* in which the Jubilee was celebrated? Both time—and all my powers of description must fail to give an adequate conception, of the throngs of people and ministers—of the crowded assemblies—of the hallowed associations—and the deep—solemn—happy and thrilling emotions which crowd before my own delighted recollections. Perhaps the best method I can adopt will be briefly to relate my own course, and what passed under my own observation.

Kettering, now chiefly celebrated as the birth-place of the mission, is a small compact town in Northamptonshire, containing I should conjecture about five or six thousand inhabitants. We arrived there about five o'clock on Tuesday evening. After leaving our vehicle we repaired to "The Mission House," on the way to which we saw crowds of ministers and people. In this old mansion, which, at the time the mission was formed, belonged to a deacon of Mr. Fuller's Church, we found a Committee giving out tickets for beds, and for provision for all the ministers who were present. It was stated that four thousand tickets were given the first evening. Having obtained our tickets, I and my companion, Mr. Barnet of Blaby, looked into a large back parlour, where by a mark on the floor we saw the outline of the little room, where sat Fuller, Carey and others when the society was formed, and the identical table on which they wrote at that time. We then looked into the tent. And what a splendid affair! It extended from the back of the mansion—over a large garden comprising above two thousand square yards. The trees and shrubs were all enclosed by an awning that covered it from side to side. The whole were supported by three rows of scaffold poles corded together, and the entire space was furnished with gas fittings. There was a large platform immediately behind the house—the whole area was provided with seats closely placed together, so that, as the garden had a gentle slope, it was computed that six thousand people might both hear and see. We then went to the British School Rooms where refreshment was bounteously provided for all ministers free, and for others at a small charge. After tea at six we repaired to the Baptist chapel, an old building said to contain a thousand people. This was so crowded that we could not for some time obtain admission. There must have been twelve hundred people there. Here prayer was offered by Dr. Hoby, of Birmingham, and Mr. Godwin of Oxford preached from "The Lord hath done great things for us whereof we are glad." This was an exceedingly appropriate sermon. So numerous were those who could not obtain admission—that another service was held at Mr. Toller's chapel as large as the one I attended, and Mr. Leslie, missionary of Monghyr in East India preached. We repaired to our lodgings. But many had to travel three four or five miles for a bed—and some could not obtain one.

In the morning at half-past six we rose to attend the prayer-meeting, and found the large chapel crowded in every part and oppressively hot. Prayer was offered by Mr. Statham of Amersham and Mr. Groser of Maidstone. Mr. Stovel of London delivered a very solemn, searching and humbling address. At eight we broke up, and when we were again walking to the school room, it seemed as if all the people were coming to Kettering. They came in gigs, coaches, carts, waggons, &c., in great multitudes. We repaired to the tent about half-past nine to be ready for the service at half-past ten. The vast area soon became densely crowded in every part. Mr. Ackworth of Bradford read and prayed—and Mr. Steane of Camberwell preached an exceedingly long and excellent sermon, (two hours and a quarter) in which he reviewed the present position of the society—gave some valuable directions—and suggested many encouragements. To give an idea of the whole meeting—the solemnity—the singing—and joyfulness—would not be an easy task. But this tent, large as it was, was not sufficient to contain the Jubilee throng. Accordingly, an announcement was made that Mr. Brock of Norwich would preach at Mr. Toller's meeting—and Mr. Knibb, who heard him, declared his to be the most excellent sermon he had ever heard.

After dinner, I and my companion walked through all the main streets of Kettering. And what a sight was there. At one inn there were one hundred and fifty carriages—all the others were proportionably crowded. Every house seemed full of company:—for all, Church people—Wesleyans—Independents as well as Baptists, had thrown open their houses. We walked round the church yard—the bells rung most of the day—and there were little groups of visitors encamped under almost every tree. The streets were lined with carriages of all sorts. In many were seen groups of people taking refreshments. It seemed like a feast of tabernacles. The streets were filled with people, and with stalls as at fair.

In the evening at half-past four we repaired again to the tent, for the *public meeting* at five. But the tent, platform, street and the house were so crowded that it was with the utmost difficulty Mr. Knibb, and others with whom we had been in company could obtain admittance. The throng was immense. At five Mr. Gurney of Camberwell took the chair. He had given £1000 to the Jubilee fund. And Mr. Knibb gave out,

“Jesus shall reign where'er the sun,” &c.

His powerful and harmonious voice, as it rung round the spacious area, produced a most awful stillness—and the singing as it rose from thousands of voices was sweet, charming and powerful as the voice of an archangel. And then, the addresses—of the chairman—of Dr. Cox—Mr. Tritton—Mr. Brock—Mr. Knibb and others were such as to keep the vast assembly interested, impressed and delighted, for upwards of four hours and a half. The gas was lighted, and as the last gleams of the setting sun darted through the folds of the waving canvass and finally sunk under the horizon, the trees and the countenances of the people too, were lighted up with new splendour and animation.

While this meeting was being held the other two large chapels were thrown open, and Mr. Knibb, Eustace Carey, and others addressed crowded audiences. It has been conjectured that there were eight or ten thousand strangers at Kettering on the Wednesday.

In the morning of Thursday a breakfast meeting was held—there might

be perhaps two thousand present in the tent, and the whole closed about twelve o'clock.

The feelings generated and sustained by these meetings, were those of triumphant joy, of holy gratitude, and devotedness to God. The Jubilee fund, a large portion of which was collected at the meetings, amounted to near £10,000.

I fear I have wearied you, but I should not feel comfortable to dismiss you without, a *few reflections*.

The first that pressed itself on my own mind was the brevity of human life. Where are now the founders of that society which has existed only fifty years? They are dead—all dead. Fuller, whose monument was beside the pulpit from which he formerly preached, and his tomb in the burying-ground where he had often stood, is no more. Carey, Pearce, Riland, Sutcliffe, Steadman and many more, its warmest early advocates, are all dead. One only solitary man remains, and he, imbecile from the weight of ninety-four years, the first treasurer, Mr. Hogg, he was at the meeting, and seemed to say by his feeble falling frame—"All flesh is grass." Where too are the senators, the judges, the philosophers and orators, who ridiculed and despised, who opposed and malign'd the first missionary attempt? They too are all dead. How short is life! It is but a hand breadth.

Another reflection is the vast importance of true religion. Where will be the vast assembly in another fifty years! All will not be dead, because there were many young people; but many, most will. Where will be this assembly in that time? Most in their graves! How important the thought! How necessary that we all seek for and obtain mercy, that when we leave this world we may rest in heaven.

How does God secure the glory of all that has been effected to himself. "Not many wise men after the flesh, not many mighty, not many noble, call you: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; That no flesh should glory in his presence." He chose the most despised—and indeed the smallest section of his people to lead on this work. When the recovery of the Holy Land from the infidels was attempted, all Europe was laid under contribution. Kings, nobles, fleets, armies, with all the pomp and circumstance of war, entered on the crusades, but they failed. They were not of God. But here, the work succeeded, for their prayer was to God and their hope was in him. The glory is his. Not unto us, not unto us, but unto his name be the praise.

The necessity and encouragement of devoted labour for the spread of the Gospel. How amply have the labours of all been rewarded! How wonderful their success. Thus God honours them that honour him. It is the greatest honour he can confer on his people to make them the means of blessing the world. O then let us all be up and doing. Mr. Knibb told us that he believed *one* of the deacons of his Church had been instrumental in bringing six hundred persons to Christ. There must be union and co-operation. Let it be so. "Whatsoever thy hand findeth to do—do it with thy might." God works by means—Oh let us all say humbly and devoutly "Lord what can I do, what wouldest thou have me to do."

Another reflection is the happiness of the world at the approaching mil-

lenium. The joy at Kettering was of a nature most elevated and inspiring. It was a holy, a benevolent, a grateful joy. It yielded solid satisfaction and as far surpassed the delight of the mere worldling, as the shining of the sun does the uncertain glimmer of the *ignis fatuus*. And while we thought that Carey and Fuller and Pearce and Sutcliffe looked down from heaven with joy upon the scene and the occasion; and that the angels rejoiced before God with us:—and when we heard that the same Jubilee was then being celebrated by the free Negro Churches in the West Indies, we felt a deeper thrill, we experienced a higher bliss than can possibly be described. Well, the period is coming when the triumphs of the cross shall be universal. When all opposition from papal antichrist, from idolatry and hell shall be overcome, and the shout shall echo through the wide earth and reverberate through the wider heaven, “Hallelujah, for the Lord God omnipotent reigneth.”

May I in conclusion call on each one to examine himself—are you a professor? Do you live to God and for God? Do you seek his glory and the enlargement of his kingdom? Oh seek to enjoy more of God and do more for God. Are you undecided? Do not continue so. Give yourself up to God, to Christ, and his ways. Be decided for God. The triumphs of religion will then be your joy on earth and in heaven. G.

ON THE CARE OF YOUNG CONVERTS.

THE CONNEXION AND THE TIMES.—NO. VII.

THE young disciples of Jesus claim the sedulous attention of those with whom they are associated in christian fellowship, and form the chief object of every faithful pastor's anxiety. This interest in the sympathy and care of others is their distinguishing privilege; their spiritual birthright; the legacy of their divine Lord, who while to more advanced disciples he bequeathed his peace, left it in solemn charge to his servants concerning such, “Feed my lambs.” Besides, in the nature of things, their situation and circumstances are such as to demand especial attention. They are the nurselings of the Church; infants that need to be fed and nourished with the pure milk of the Word, and carefully watched and guarded against those peculiar dangers and trials that are incident to their tender age. They are scholars that require to be trained in the school of Christ, that thus strengthened they may resist the enticements of the world, and well-established in the precepts, and principles and ordinances of christianity, may be prepared to reject all false doctrine, to combat every form of error, to preserve for themselves, and impart to others, the faith as it was once delivered to the saints. They are plants in the garden of the Lord, which unless anxiously watched, and trained and watered will become stunted in their growth, or else soon droop and die. Nor should it ever be forgotten, that the young members of a Church sustain an important relation to posterity. To them will in time devolve the responsibility of carrying on the cause of God; on them will depend not only the future efficiency and prosperity of the Church to which they belong, but even its very existence. The future character and prospects of that Church, yea, and of the Churches of Christ in general, are bound up in them. Those who are more advanced in life, whether helps or hindrances to the cause of Christ; whether wheels or clogs to the Gospel chariot; whether awake to the claims of their gene-

ration, and actively discharging its peculiar duties, or fettered hand and foot by rigid prejudices and obstinate adherence to antiquated plans and practices, will soon have passed into eternity, and their places must be filled by those who are now young in the christian profession. Hence, on the moulding of their character, on the contracted or expansive nature of their views, on the largeness or littleness of their hearts, on the neglect or cultivation of their piety depend the stand religion shall take, and the aspect it shall wear in future generations.

There is no pretension to novelty in the views now stated; they are such as will command the ready assent of all; but yet it is our solemn conviction that their weight and importance are in many cases little felt. If not, say how it is that with numbers the period of their admission into the Church is the signal for their decline in piety; say how it is, that incipient declension, like a fatal cancer, commences its slow but deadly havoc almost as they rise from the baptismal stream; say how it is, that they gradually lose their spirituality and zeal, and imagining that the great work is done, quietly compose themselves to the slumber of carnal security; say how it is, that they form worldly connexions, become notorious for their love of fashion and conformity to the vain maxims and customs of the world; say how it is, that so many in a few months from the time of their espousals to Christ bring open disgrace upon their profession, or to say the least, pierce through with many sorrows the heart of their pastor, and cause their christian friends to take up the lamentation, "Thou hast a name that thou livest and art dead." Verily there is a fault among us in this matter! Many of these affecting and tragical instances might be avoided if due care were taken to prevent the first step towards backsliding, and prompt efforts employed to restrain those who have begun to draw back. Instead of this, we are too prone to say with Cain, "Am I my brother's keeper?" and to postpone our efforts until they can be of no avail, and the painful act of exclusion becomes the only alternative.

In what way shall ministers and Churches display a becoming care for the young of their flocks? A slight acquaintance with the nature of man, and those peculiar evils and dangers that surround the christian, cannot fail to produce the conviction, that in order to secure their steadfast and growing piety, there must be intimate and frequent personal inspection and intercourse, affording opportunities for counsel or warning, admonition or caution, reproof or encouragement. It may be imagined by some, that a well-regulated system of pastoral visitation will compass this object. But the idea is a mistaken one; for in a Church of any considerable size, however diligent the pastor may be, it will be impossible for him to come in contact with all the members of his flock so frequently as is desirable. Again, the young who most need careful oversight are generally the least accessible to his visits. Many are engaged in service where it would not be practicable for the minister to call upon them at all; others, during the hours that would be seasonable for his visits, are generally away from home engaged in shops and warehouses, or in more agricultural districts in the fields.

Much may be done by classification, provided the more judicious, informed and spiritual members of each Church will afford their willing co-operation in the endeavours of their pastor. It should be remembered, that the two main points to be aimed at in behalf of our young friends, are the spiritual cultivation of the *mind* and of the *heart*. In addition to other

means of acquiring religious instruction, the arrangement of the young into Bible classes for males and females may be rendered very serviceable for the former object. Let the pastor, or some suitable friends in the Church, take the superintendence of these; let them meet the members of their classes at some convenient hour once in the week, and proceed with them through a regular course of religious study. Let the Bible be their text-book, let all their pursuits and inquiries bear upon its elucidation, and let them aim to be well versed in every thing pertaining to it; to understand its doctrines, directions and promises; its history, geography and chronology; its prophecies, parables and miracles; also, the evidences of christianity external and internal, a harmony of the Gospels, and a multitude of other subjects which the time would fail to mention, but which together render the Bible without exception, and independently of its saving worth, the most interesting and precious book in the world. By such means, without interfering with the secular engagements of any, there might be raised up in every Church a body of christians well grounded in the truths of our holy religion; christians who should be able to withstand the jeers and repel the sophisms of the infidel; christians who should not, as many are, be carried about with every wind of doctrine, but standing on the rock of eternal truth should be alike proof against the blasphemous assumptions and the damning heresies of the antinomian, the socinian, the universalist and the papist. Then would our sons appear in the gates of Zion as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace.

The spiritual cultivation of the *heart* is no less, and if possible more important than that of the *mind*. All religious declension originates in the heart. Let piety wane there, and its effects will soon be displayed in the mind, and conversation, and life. It matters little that the creed of our young friends is sound, and their knowledge of divine things extensive, if they have left their first love, and their hearts are no longer right in the sight of God. Hence the preservation and culture of the heart in the ways of piety should be our chief solicitude in their behalf. The utmost endeavours of the pastor will be generally found insufficient for this end, and there seems no alternative but that of again resorting to the system of classification. Stated meetings for social prayer and religious conversation appear to be the only means of securing to the generality of our young members the benefits of such culture, yet experience shows that even these are not sufficient. The zealous will attend them, but the careless will neglect them; some will be always present, many always absent. There seems a propriety in going a step further. Let every Church be divided into distinct classes for the purposes of social devotion and the communication of religious experience; let each class have its own place and time of meeting; let every member choose with which class he will connect himself, and then be expected regularly to attend its meetings.

But it may probably happen, that a number of christians meet to embrace an opportunity of this kind, and there is no one among them possessed of sufficient gifts, or enough advanced in divine grace, to preside at the meeting. The consequence is, it is either conducted in such a way as to produce little edification, or those assembled depart, and no religious service is held. They go away disappointed, and when thus disappointed for a few times think it is useless to attend, and the meeting is discontinued. Hence that all things may be done to edification, and decently and in order,

it becomes advisable to appoint brethren to take the lead at these meetings. Where a Church has a sufficient number of officers suitably qualified, this duty appears to devolve on them; but where this is not the case, others, who are able to comfort and edify their brethren, should be appointed. These brethren should exercise a peculiarly watchful care over those with whom they assemble, and when absent seek after and encourage them.

It would have a highly beneficial tendency if, in addition to these private meetings, some others were appointed of a more general nature, to be held occasionally, say once a quarter, at which the whole Church should be required, if possible, to attend. Churches suffer greatly for want of a sufficient measure of private religious intercourse. Church meetings do not usually afford opportunities of the kind designed. Business transacted at them is frequently of a secular nature, and often little or nothing occurs calculated directly to promote spiritual good. These should be assemblies of the whole Church, merely for the purpose of religious edification, and for the promotion of intimacy, harmony, unity and love. No secular business should be transacted at them, but exhortations from the pastor, and the communication of religious experience by the members, intermingled with prayer and praise, should occupy the time.

It will be seen that the meetings now recommended, while designed for the especial benefit of the young, are not confined to them. We would have all attend them, as we apprehend the spiritual benefit to be derived from such christian intercourse would be greatly increased by the union of persons of different ages, of different standing in the Church, and of varied experience in the divine life. If there be any so far advanced in piety as not to need such helps themselves, they should frequent these meetings for the sake of doing good to others. The strong should prize these social opportunities, for they may help the weak—the intelligent, for they may communicate instruction to the ignorant instead of suffering their talents to rust in the earth—the happy, for they may diffuse happiness by telling of their own—the mourning, for they may find peace—the weak, for they may gain strength—the aged, for they may guide the young; and the young, for they may receive the most important instruction from those who have borne the burden and heat of the day. There is a class of christians always prone to despondency. Each thinks none like himself; none so vile, none so depraved, none so unbelieving; and while he thinks every other sinner might be saved, scarcely hopes that he can. These may find that there are many like themselves; struggling with the same depravity, depressed by the same doubts, and tormented by the same evil heart of unbelief.

We are not unaware of the objection with which these suggestions will be met by a certain class of persons, some of whom are to be found in almost every Church. "We have no such custom; we never had such meetings in the days of M—; we do not approve of your new-fangled schemes; we are content still to follow in the steps of our aged and venerated forefathers." Allow us seriously to ask such friends, are our *customs* to be unalterable as the laws of the Medes and Persians? Why has God given us minds by which to think, and plan, and judge, in our exertions for his glory, if, much as we revere the names, and hallow the memories of our sainted forefathers, we are undeviatingly to follow in their leading-strings without any attempt at improvement? *Is there any thing new-fangled in the suggestions now made? Have they not for years been partially adopted in some Churches, and with signal benefit? Were not such meet-*

ings held in the Psalmist's days, or else what means his pressing call, "Come and hear all ye that fear God, and I will tell you what he hath done for my soul?" Were not such meetings mainly instrumental in the preservation of piety during the apostate age of Malachi, for "there they that feared the Lord spake often one to another?" Did not Jesus himself often meet with his disciples apart from the world for the purpose of spiritual conversation and prayer? Surely it will not, after this, be objected that our scheme is new-fangled, or unsanctioned by the voice both of custom and antiquity.

To enforce our recommendation it may be observed that such meetings are peculiarly adapted to the christian's state in this world. Man is a creature formed for society, and derives important benefits from the society of those who are like himself. Even in Paradise Adam needed a helpmate. The christian is a peculiar character. Let him have ever so many relatives and friends, yet if unacquainted with the grace of God they cannot help him in his best interests. He has trials in which they cannot sympathize; sorrows which they do not feel; anxieties to which they are strangers. He therefore needs opportunities in which he may leave the world and all its cares and friends, and go to spend a passing hour with those who feel as he feels, mourn as he mourns, rejoice as he rejoices, and travel in the way wherein he is a pilgrim. Public religious services, though unspeakably important, yield not opportunities of this kind; for at them the pious and the vile assemble, he that feareth God and he that feareth him not. But with a few christian friends the believer finds the needed and desired opportunity for intercourse on the things of Christ and eternity. In this way personal piety is advanced. The languid are quickened, the dull are enlivened, the tempted are warned and encouraged, the careless and declining become observable, and opportunity is afforded for giving them suitable advice or admonition. Are any sick, their sickness is known; are any in trouble, their sorrows are not unobserved. The Scriptures say, "Rejoice with them that rejoice, and weep with them that weep; comfort the feeble-minded, support the weak." These seasons of private intercourse afford precious opportunities for attending to these sacred admonitions. The writer can testify from his own experience to the truth of these remarks. He well remembers that when he set out in the christian course, much as he prized other religious privileges, there were none that yielded him so much hallowed pleasure as these; none that tended so decidedly to keep alive the flame of piety and to promote his growth in grace.

It may be mentioned as a further advantage of such meetings, and especially important in forming the religious character of young converts, that they have a powerful tendency to promote christian love. Nothing is more evident than that want of intimacy weakens attachment, and that it is strengthened by frequent intercourse. When christians seldom meet each other they will usually cherish little affection for each other, but when they often meet to rejoice with those that rejoice, and to weep with them that weep; when frequent intercourse reminds them that they are brethren, belonging to the same family and travelling to the same home; mutual attachment will increase, and the spirit of love gain a firmer hold upon their hearts. And when it is considered that most of the troubles Churches encounter spring from want of love—that love is the golden, the only tie, which binds them together, without which, they are like a rope of sand, and that the divine Saviour made love to each other, the mark by which the

should be known as his disciples, When these things are considered how important is it to adopt every means that can promote and quicken love.

There is much in these meetings that tends not only to promote personal piety but the general prosperity of the cause of Christ, and in this view also they are highly important for the young. Where the members of a Church have little or no private religious intercourse the general cause of religion will be found to wear a drooping, gloomy aspect. Some sink into lukewarmness; others appear cold as ice or stone; a dry, dull, dead formality pervades almost the whole. Need we wonder that under such circumstances Churches languish and die; and till they sink finally, present the dismal spectacle of a company, that should be pressing vigourously to heaven and diffusing religion as they go, all asleep together? On the other hand, where christians frequently meet with each other to commune and pray, life is diffused, zeal quickened; attentive to private means they also value public ones. The cause of Christ lies near their hearts; instead of resting satisfied with the lifeless form of piety, a body without a soul, they are anxious to press forward to heaven themselves, and to lead others with them to eternal life. They meet and pray in secret, and he who seeth in secret rewards them openly. This is not speculation—it is not theory! The writer has at this moment *facts* in view that more than substantiate every word that has been said. He knows a case where preaching had been carried on for years with little or no good result until the minister preached from these words, “Come and hear all ye that fear God and I will tell you what he hath done for my soul.” He recommended the few friends that were assembled to put in practice among themselves the language of the psalmist. They did so. As their own concern in religion increased they felt anxious about others, till soon such an interest was awakened throughout the neighbourhood that the house in which they met for worship became far too small, a commodious chapel was speedily erected, and numbers were led to confess their attachment to Christ in the ordinance of baptism.

To the pastors, ministers and members of our Churches we now commend these observations on the care of young converts. Dear brethren, let the subject occupy, as well it deserves, your most serious thoughts and your most prayerful anxieties. Much depends on you as to the future consistency, spirituality and usefulness of every young person that unites with you in christian fellowship. The responsibility is great; the bare thought of it may make us tremble. Is it essential that recruits entering an army should be well instructed in the duties of a soldier, how much more essential is it that these young soldiers of the cross should be instructed in the duties and trained to the exercises of their mighty spiritual warfare? Ought they who practice as physicians to be well acquainted with the healing art, how much more imperative is the necessity that they should be well qualified whose duty it will be to witness and labour for Christ amid scenes of spiritual disease and death, and convey to a lost and ruined race the healing balm of Gilead? This is but a partial view of the matter. The illustration might be indefinitely extended and diversified, but our time and space forbid. Let the reflections of the reader, joined with his humble and devout resolutions supply what is wanting and rectify what is amiss. WICKLIFFE.

ON THE UNITY OF THE CHRISTIAN CHURCH.

No serious and attentive peruser of the Bible can fail to perceive that the union of the christian Church is ranked among its most sublime and important topics.

This subject is introduced to our notice in the greatest and richest variety of manner throughout the whole compass of revelation. It is the end of its most endearing types; it is exhibited with all the glow of prophetic diction; is urged with every degree of apostolic authority, and is recommended by the Saviour's example, while he is represented as making it the burden of his prayer when only a step from the cross, saying, "Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one." Turning from the page of revelation, on which this subject is depicted to our view with so much force and beauty, we might expect to find it fully exemplified in the Christian Church, by seeing it the seat and centre of affectionate unanimity. After all that has been written respecting the prospective oneness of the Church, at this advanced period in its history we might reasonably expect it to be the abode of amity and co-operation, a striking model of the Church above. But in vain do we look for this lovely approximation. The Church has not yet realized its predictions, or accomplished the high behests of its Great Head. It has always been "a house divided against itself," and such, to some extent, it continues. "There, where we might have looked for the sepulchre of all the evil passions, we find their rendezvous, and their home."

Owing to the operation of various causes, found principally in the opinative self-importance of its members, and in the intolerant spirit of its ministers, the history of the Church has been one of disunion and disaffection. How sad and melancholy have been its consequences! The Church, instead of forming one broad phalanx, and presenting an invulnerable front to the common enemy, has been split into innumerable sections, against each of which that enemy's weapons have been successively turned, and rivers of blood have been shed. Had the Church acted in character we should never have heard of confiscations and prisons, of faggots and torches, of swords and gibbets, and of other instruments of cruelty being employed against any, much less against its own members. At length, however, it is hoped the Church has learnt a salutary lesson from bitter and reproachful experience. It is now beginning to cease from its internal hostilities, and to turn its weapons without. Christians of different persuasions are discovering a disposition to merge their peculiar opinions on the minor topics of revelation, to recognize each other as fellow soldiers engaged in one glorious campaign, to take up arms against the prince of darkness, and to make a united and determined attack on the fortifications of superstition; and this oft foretold and long looked for combination has already been attended with some of the holiest, happiest, and most heavenly results. Let us hail with delight the first dawning of the blissful era destined to open on the Church, in which one of its loveliest predictions is to be accomplished; and let us promptly discharge our duty in order to hasten its meridian glory.

If knowledge has any thing to do with practice, and to suppose that it has not would argue a very superficial acquaintance with human nature, at this important crisis, how desirable that we clearly understand the kind of union to be sought, the best mode of seeking it, and the peculiar advantages of securing it.

I. *The kind of union to be sought.*

The union of the Church which was presignified so copiously in the Old Testament, and which formed so conspicuous a feature in the ministry of our Lord, and his apostles, does not, we presume, include a unity of *doctrine* or *sentiment*. There always has been a diversity of opinion among its members, and in all probability there always will be. It is morally impossible for them all to be of the same mind while there is such a variety in their constitutions, educations, associations, and tempers. And this diversity of opinion, so easily accounted for, is in perfect harmony with all the works of Him who combines the greatest variety of appearance with unity of principle and design. Grace no more excludes a diversity of opinion than a number of well tuned instruments excludes a diversity of sound; it is enough to constitute a pleasing union that the different tones have an harmonious concord. This is evident from the language of the apostle, in his epistle to the Romans. "Him that is weak in the faith receive ye, but not to doubt

ful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him." The Scriptural bond of union in question is manifestly three-fold. The first of which is, *a unity of faith in Christ as the means of justification*. This is a primary and indispensable ingredient. Whatever variety of opinion may obtain on subordinate points, here we must agree. This is common ground on which all must stand, and build their immortal hopes. Faith in Christ is the grand centre of attraction to the whole body, the broad principle on which the superstructure entirely rests. This will appear alike from the commission of the Saviour, from the writings of the apostles, and from the preaching of the early christians. Indeed, if we turn to the page of inspiration, no matter where we commence our search, we find this to be central truth; while in heaven we are assured Christ crucified is "the Lamb in the midst of the throne," to whom every eye is turned, and to whom every heart is drawn as they sing, "Unto him that loved us, and washed us from our sins in his blood, be glory and dominion for ever and ever." It is faith in the blood of sprinkling, and that alone, which unites us to the "Head of the body," and through him to the "body itself." "The basis of the unity of the Church is laid on the unity of the faith."

The second bond of this union is *a unity of affection*. Having been separated from the world, and introduced into the society of those who have undergone a similar change, we are called upon to regard each other as brethren, possessed of common sympathies and interests, and to cherish towards each other a warm and ardent affection. How much is written concerning this heaven-born grace, how highly is it commended, and how powerfully enforced. It is instanced as the peculiar sign of regeneration, as furnishing the subject of a "new command," and as the "fulfilling of the law." Than these, what reflections can more clearly teach the importance of brotherly love, and what motives can more powerfully urge the cultivation of it? As members of that Church which originated in "the love of God, which passeth knowledge," it becomes us to give loose to the ardour of fraternal affection, and taking this love as the pattern of our love to each other, to say, "Beloved, if God so loved us we ought also to love one another."

And in addition to a unity of principle and affection, there must be *a unity of design*. But one object should command the attention of the whole Church, and that object "how surpassingly great." Not for each member to erect his own opinion as the exclusive standard for others to observe. This is to subvert the spirit of party, the essence of bigotry and sectarianism, the prolific source of all the dissensions which have mangled the Church, marred its beauty, and undermined its prosperity. Perish for ever such a spirit as this! It is the triumph of satan, it is hateful to the Church, and it is the bane of the world. The great object which should engage the attention and absorb the interest of every individual, is to increase in personal holiness, and to spread around him the savour of true religion. What a grand, sublime, and surpassing object! But space will not allow us to amplify. Suffice it to state, let this object vigorously seize our attention as the most commanding object we can possibly pursue, an object worthy of angels, to rise in conformity to the image of God, and of Him who "went about doing good."

Such is the three-fold bond of the union of the christian Church, a union of principle, affection, and design; the union designedly taught by each of the series of types appointed from the beginning; the union of which the prophets spake when they said, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim. For then I will turn to the people a pure language that they may call upon the name of the Lord, and serve him with one consent, and I will give them one heart, and one way."

II. *The best mode of effecting this union.*

It is scarcely needful to remark, that the union under review has been attempted. For this purpose measures have been adopted, and means employed. But as yet the blessing is not secured, and we have no hesitation in affirming that it never

will be secured till a very different kind of instrumentality is employed from that already put forth. However apparently diversified the means hitherto employed, they may principally be arranged into one class, and may not unfrequently be represented by one term, and that term, *coercion*. What, but the spirit of coercion, dictated imperative creeds, the angry controversies, the bitter excommunications, the fires, imprisonments, and tortures, inflicted with a view to preserve, or restore the unity of the Church? And if there be any sympathy between means employed and the end contemplated, it is not a matter of surprize that this instrumentality has invariably failed. It is the most foreign that could have been brought to bear in favour of this union. Than coercion, nothing was more unlikely to promote the union of that Church whose "charity thinketh no evil," and whose "wisdom is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Rather than throw the oil of peace on the troubled waters, it was filled to make them rise and foam with renewed impetuosity, or, rather than heal the breach, it was calculated to widen it; and this evil it has invariably done. With how many such instances does its history abound? The one, out of an endless number, we would select for example, occurred toward the end of the second century. Victor, bishop of Rome, presumptuously ordered the Asiatics to conform to the practice of Rome, by observing Easter on a certain day. They mildly but firmly resisted the aggression. Upon this the thunder of excommunication began to roar, which, instead of calling them to obedience, drove them farther away, and occasioned a breach in the Church between the Eastern and Western provinces, which was not repaired for nearly one hundred and fifty years. Surely the melancholy history of the past should be a lesson for the future, furnishing, as it does, so striking a comment on the truth of that well known adage, "The work of Christ must be done in the spirit of Christ." If the breaches in the Church are to be healed, if its members are to be actuated by one principle, united by one tie, and impelled in pursuit of one object, the spirit of coercion must be uprooted, and all its distinctive artillery must be dismissed. Mutual forbearance must be exercised; a readiness must be manifested to combine in every good work; and prayer must be offered for the outpouring of the Spirit. This perhaps is the best and only way in which the universal Church can be made one.

Of the above means the last mentioned is obviously the most important, *prayer for the outpouring of the spirit*. Had this means been believingly and perseveringly employed instead of being divided into so many parts, each moving within its own narrowly-circumscribed limits, the Church would resemble "an exceeding great army," equal to every emergency, and victorious in every engagement. There is something in the very nature of prayer for another which brings us into closer and warmer contact with him. However wounded by his cold indifference, or by his want of christian kindness and courtesy, if we only carry his case to a throne of grace we return endued with the spirit of forgiveness and fraternal affection. Only let a number of christians mutually agree to implore for each other in secret a spirit of brotherly love, and having made this subject the specific theme of their private supplications, at their next meeting they will involuntarily feel a glow of affection for each other which they never realized before. And if private prayer so effectually draws together and cements the hearts of the truly pious, what would not be the effect of united prayer for this purpose? On hearing a number of dear brethren successively and earnestly supplicating God, as a special blessing, that they might be more united to us, could we feel any thing less than a disposition to be more united to them? Oh! the splendid achievements which have accompanied the history of prayer! It has triumphed over schism in its worst and most disgraceful forms, and made hearts as one, previously as wide as the polls. Nor is this to be wondered at. Prayer is the appropriate and appointed means for obtaining the communications of the Spirit, whose sacred province it is to remove every unhallowed impediment, to increase our faith, our love, and our zeal. What a mercy that the most effectual means are the simplest means, means within the reach of all, means which every one can

successfully employ. But, alas! how greatly these means are neglected. The evident want of brotherly love, and the existence of so much variance, prove how little these means are used, how very little christians of different denominations pray for each other. This neglect is criminal. No longer let us suffer its reign to be perpetuated. If we value the union so dear to the Saviour, and so essential to the prosperity of his cause, let us immediately wipe off this reproach. Let christians of every persuasion only adopt the spirit of prayer for this commanding object, and yield their hearts to its controlling influence, and then, the union commenced, would be safely carried on, and be speedily consummated.

III. *The peculiar advantages of this union.*

We say *peculiar* advantages, for they are so many and various, so great and precious, so salutary and lasting in their influence, that no mind can duly appreciate them, and eternity itself will not outlive them. In the eventual and certain union of the Church, all the varied and appropriate types will be realized, the most glowing predictions will be accomplished, the prayers of the wisest and holiest men will be answered, the spirit of genuine christianity will be exemplified, a vast augmentation to religious enjoyment will be made, and the prosperity of the truth will be unexampled. Each of these advantages is replete with the deepest interest, and is so copious in extent as to furnish matter for a volume. Were we to dilate for a moment on one of the advantages of this union, we would refer to *the increased prosperity of the truth*. The prevalence of so many estrangements and asperities on the Church undoubtedly impede its progress, and repress its prosperity. They mar its beauty, and prostrate its energy. The majestic, imposing, and resistless influence of visible unanimity and concentrated effort is utterly unfelt and unknown by the world. Wealth and talent, ample and sufficient to besiege the world, and take possession of its treasures, lie comparatively dormant in the Church for want of Scriptural unity. Vast tracts of the habitable globe, without a single herald of the truth, lie undisturbed in the arms of the enemy; immortal souls are perishing; the Saviour is robbed of his glory, and angels are weeping on the fatal result of disunion. "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." But happily the day is coming when the breaches in the Church will be healed, and when its members will be one. At that long expected and ardently desired period how delightful will be the aspect, and how unprecedented the prosperity of the Church. The truth, now crippled and distorted, will stand invested with all its native loveliness in view of the world, while they say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Talent now spent in trifling, but angry controversy on minor points of doctrine, and rules of Church government, will be expended in preaching Jesus Christ, and him crucified. Liberality, now fettered and hampered with the spirit of sectarianism, will rise from its chains, and brightening into cheerfulness, will cast of its abundance into the treasury of God, and borne on the wings of faith and prayer, the Church will surmount every obstacle, and achieve its final conquest. Infidelity, and every species of impiety, will quail before it; the strong holds of idolatry will give way, and gathering up new trophies at every step, the Church will speedily return from its extended march laden with immortal honours for its illustrious Captain. Every heart will bound with the joy of victory. Christ will see of the travail of his soul, and be satisfied, and the portals of heaven will resound with the acclamations of the redeemed, saying, "Halleluia, for the Lord God Omnipotent reigneth."

The increased prosperity of the truth is an advantage of the very first moment, an advantage fraught with consequences of the greatest importance; and this is only one of the endless advantages arising from the union in question. No wonder, therefore, that this subject occupies so prominent a place on the page of revelation, and that it is urged so powerfully on our attention.

If under God the union of the Church at all depends on its members, let us impartially inquire, *what are the hindrances which we present to it?* Do we discover an obstinate attachment to old prejudices, are we uncharitable in our re-

marks on the well meant efforts of our brethren? Do we cultivate a dogmatical, self-important spirit? Are we more concerned for the interests of our own party than for the spread of true religion? Do we manifest a greater anxiety for the formation of a sound creed than for the cultivation of a heavenly temper? These are some of the hindrances to Scriptural union. They originated, and have too long perpetuated disunion. Away with them! They are the subterfuges of satan. No longer let it be said, "Political governments are tired of war, and the subterranean fires are burning out, and expiring; but the Church is still the scene of conflict and ecclesiastical strife." Without delay let us clear the Church from this odium, an odium of all the greatest; and, having ceased to be obstacles, be it ours to seek with all diligence the promotion of this union.

In addition to fostering christian charity, and a disposition to co-operate in plans of general usefulness, let us look to Him above for his crowning blessing. Be this our sentiment, "Come from the four winds, O breath, and breathe upon these slain, that they may live!" Heal every breach, sanctify every feeling, and unite every heart, that we "all may be one, even as thou art," and that we may say, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." G. S.

Measham.

REVIEW.

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VARIETIES.

THE BOOK ACKNOWLEDGED; OR THE PROPRIETY OF ATTENTION TO THE SICK.—Dear Sir,—It is remarked by one of the Apocryphal writers, "Visit the sick and thou shalt be greatly beloved;" and canonical Scripture assures, "Pure religion, and undefiled before God and the Father, is this to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." I have been reminded of these sentiments by the following incidents, which I should be happy through your pages to present for the consideration of your numerous readers.

Last month I took a journey into the next county of about forty miles; and on my return the coach changed horses at a pretty little place twenty miles from the county town. I observed the horsekeeper with a bottle of medicine, which he entrusted to the care of the coachman, and which I found was for some sick person on our route. After passing the seat of one of our nobility, we came to a village, and the coach stopped to commit the medicine to the care of a blind man. Here I made a little inquiry about the blind messenger, and particularly about the sick person for whom

the medicine was intended, and found it was for a family named —, whose farm house we had passed. I saw no chapel in the village, nor any such building for several miles, till we came to the next market town. I began to feel anxious about this sick family—who can tell in what circumstances death is entering this family? will any one care for the soul of this dying person? I thought I had scarcely time to attend to the case before I got home, though I did think of writing a letter and sending a good book when the coach returned that evening, and regret I did not. Some persons perhaps would cut a matter of this kind very short, and say, "Oh, we go out from home to relax ourselves, or attend to business; we can't attend to cases of sickness that fall in our way." If they fall in our way will not the good Samaritan, especially if he be a christian, spend the value of a Roman penny or two* to attend to them? When I got home I wrote a serious letter as to a dying person, sent a few suitable handbills, No. 280 Tract Society's, "The

Great Error Detected," (my favorite tract,) and a copy of Pike's "Early Religion," to be forwarded for —, by the coach. Judge of the satisfaction and pleasure which I felt on receiving the following acknowledgement of my humble effort in a beautiful female hand. I will copy the note now lying before me.

"B—, June 5th, 1842.

"Sir,—I am desired by my parents to beg you will accept their grateful thanks for your condoling letter and present, from which they (particularly my afflicted mother,) derived much consolation. She has been confined to her room several weeks, but I fervently trust that that Almighty Being to whom alone she looks up for aid, will yet again restore her to her family. With most grateful feelings allow me to subscribe myself,
Your humble servant,

"E— A—."

I will leave your readers to their own reflections, merely adding the application of our Lord to his parable of the good Samaritan, "Go thou and do likewise."

June 14th, 1842.

BENEVOLENS.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Loughborough, on Tuesday, May 17, 1842. Mr. Stevenson, pastor of the Church, presided.

Much pleasing information was communicated by the brethren assembled as to the state of the Baptist cause generally, and especially of some of the Churches in the Midland Counties. Amongst others the Churches at Castle Donington, Derby, Hugglescote, Loughborough, and Leicester, appear to be enjoying an unusual measure of prosperity. The number baptized since the last Conference was one hundred and twenty-four, and candidates one hundred and eighty eight. The Secretary for the Home Mission stated that the cause at Coventry was in an improved and rapidly improving state. The congregations have very much increased since Mr. Keighly commenced his labours there, and several persons have been added by baptism. At Sheffield, the other Home Mission station, the foundation stone of a commodious place of worship has been laid. Much interest seemed to be felt on the occasion by the other dissenting denominations in the town, whose ministers kindly lent their assistance. The services of the day were highly interesting, and the collections were considerable.

The following resolutions were submitted

to the Conference by brother Goadby, and it was agreed, that the propriety of adopting them should be considered at the next Conference.

1. That as the abandonment of the Whitsuntide Conference is not pleasing to several of the friends, the resolution to that effect, passed at the last Conference, be rescinded.

2. That as the Conferences are usually better attended when held in the village Churches, and on the whole are more adapted to be useful, they be held in future according to the plan that was acted on previous to 1834. The following is the rotation:—

- 1843.—Easter *Ilkeston.*
Whitsuntide . . *Hinckley.*
Michaelmas . . *Castle Donington.*
Christmas . . . *Kegworth.*
- 1844.—Easter *Hugglescote.*
Whitsuntide . . *Leake.*
Michaelmas . . *Duffield.*
Christmas . . . *Loughborough.*
- 1845.—Easter *Leicester.*
Whitsuntide . . *Nottingham.*
Michaelmas . . *Melbourne.*
Christmas . . . *Quorndon.*
- 1846.—Easter *Becton.*
Whitsuntide . . *Barton.*
Michaelmas . . *Derby.*
Christmas . . . *Ashby.*

* The expence of the effort here stated did not amount, even with the postage of the letter of acknowledgement, to a shilling.

3. That in those places where there are two Churches or more, the Conference shall be held in turn; that when a Church formerly one has been divided, as Ashby and Measham, it shall be alternate; and that when there are several branches of the same Church, as Leake, &c, the previous Conference, with the concurrence of the Church, may decide in which branch it shall be held.

After listening to the Report of the brethren, who by appointment had visited Beeston. It was resolved, That the Midland Conference recommend the Association to receive the second Baptist Church at Beeston into the Union.

It was agreed, that the next Conference be held at Barton, on the third Tuesday in September, and that Mr. Pike, of Derby, be the preacher.

At this Conference the evening service was introduced with reading the Scriptures and prayer by Mr. Butler, of Heptonstall Slack, and Mr. Pike, of Derby, preached from 2 Timothy iii. 15—17.

E. BOTT, *Secretary.*

OPENING OF THE NEW GENERAL BAPTIST CHAPEL, ST. MARY'S GATE, DERBY.

—The interesting services connected with the opening of this neat and spacious place of worship took place on Wednesday, May 18th, and on the following Sabbath. The Rev. James Parsons, of York, preached on Wednesday morning from Psalm cxviii. 15, 16, "The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly;" the Rev. W. Pickering, of Nottingham, in the afternoon, from 3 John, 2, "Beloved, I wish above all things that thou mayest prosper;" and the Rev. J. E. Giles, of Leeds, in the evening, from Psalm xlv. 6, "The sceptre of thy kingdom is a right sceptre." The collections were in the morning £103 12s.; afternoon, £52 12s. 6d.; and in the evening, £48 12. On the Lord's-day the Rev. John Stevenson, M. A., of London, preached in the morning from Gen. xxviii. 17, "This is none other than the house of God, and this is the gate of heaven;" the Rev. J. Goadby, of Leicester, in the afternoon, from John iii. 16, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and the Rev. J. G. Pike, pastor of the Church, in the evening, from 1 Cor. ii. 2, "I determined not to know any thing among you save Jesus Christ and him crucified." Collections in the morning £60 6s.; afternoon, £45; evening, £98 17s.

The Rev. W. Butler, of Heptonstall Slack; E. Stevenson, of Loughborough; J. Gawthorn, of Derby, (Independent) and J. C. Pike, of Wisbech, took part in the devotional exercises. The weather was remarkably auspicious; the services throughout were deeply solemn and interesting, and the congregations large and respectable. Spirited tea meetings were held on Friday and Monday evenings, after which eloquent and powerful addresses were delivered by Revs. J. Gawthorn, of Derby; E. Stevenson, of Loughborough; J. Stevenson, of London; J. C. Pike, of Wisbech; J. Goadby, of Leicester; J. Ford, of Derby; Josiah Pike, of Derby; J. Peggs, of Ilkeston; J. Corbyn, of Derby; R. Ingham, of Belper. John Heard, Esq., of Nottingham, presided at the meeting on Friday, and the Rev. J. G. Pike on the Monday. The collections, including the profits arising from the tea parties, amounted to the liberal sum of £425. The chasteness and beauty of the chapel excited universal admiration. It stands in a first rate situation, in the centre of the town, upon the site of the late residence of Samuel Evans, Esq. The front of the mansion, with its handsome carved stone work, and most of the outward walls, have been retained, which the architect, J. Fenton, Esq., of Chelmsford, by a skilful and judicious arrangement, has been economically adapted to the purpose of the building. The chapel is handsomely fitted up, and enriched by a happy appropriation of some of the old carved oak taken from the mansion. The pulpit, with its appendages, are unique; the seats, which will accommodate 1200 persons, are admirably arranged, giving to every hearer a good view of the pulpit, and presenting to the minister an imposing scene. The ground floor is devoted to school-rooms and vestries. The interior of the Chapel is fitted up by Mr. Winterton, the Builder, (a member of the Church.) It is only forty years since the first Meeting House was erected in the town, which was three times enlarged, under the successful pastorate of the present respected pastor, the Rev. J. G. Pike. After the last enlargement it contained nearly 700 sittings, but has for some years been found too small for the increasing congregation. The members of the Church would gratefully acknowledge the kind feeling manifested on these occasions by friends connected with neighbouring Churches, as also by numerous christian friends of other denominations in the town and neighbourhood. We desire to be truly grateful to God for his blessings to us, and would pray that his sacred cause may still abundantly prosper, to whom alone we would ascribe

all the glory. Since it was opened it has been well attended. Service is continued at the Brook-street chapel every Lord's-day afternoon, and at the new place of worship every Lord's-day morning and evening.

W. W.

FENSTANTON.—On Lord's-day, May 22, eleven persons were formed into a General Baptist Church. Brother Lyon, of Chatteris, addressed the Church and congregation, and administered the Lord's supper. The attendance was good, and the services interesting. We have several inquirers, and hope the endeavour to revive this ancient cause will not be altogether in vain.

SEVENOAKS, *New Chapel*.—The old chapel at this place being private property, and having a mortgage upon it of £550, which is double its actual value, the Church has resolved to discontinue the use of it at the end of the present year, not being able to pay the interest of the mortgage, or to collect subscriptions toward the reduction of the principal. A piece of ground on the outside of the old town, but in the midst of a new and rising population, having offered itself, the Church has purchased it at a cost of £40, and has commenced the building of a chapel on this site, the dimensions of which will be 41ft. 6in. by 28ft. 8in., with a vestry beneath the eastern end of it. On Tuesday June 14th, the corner stone of the new building was laid in the presence of a numerous assembly, when Mr. Felkin, the pastor, read the following appropriate portions of Scripture,—Psalms 132, 87 and 84, and by solemn prayer besought the Divine blessing on the undertaking. The Rev. H. Chamberlain (Indep.) gave out the hymn, "God in his earthly," &c.; brother W. Underwood, from London, delivered a judicious and excellent address, and the Rev. W. Foster, of Westham, (Indep.) concluded with prayer. At five o'clock tea was provided in a temporary booth erected on the ground, and afterward another interesting service was held. Mr. Felkin presided. After a suitable appeal to the audience for their sympathy, co-operation and prayer in prosecuting the important work which has been commenced, called upon various ministerial brethren to address the assembly. It was a happy meeting.

It is proper to state that the cost of the burying ground, a quarter of an acre, and the chapel together, will not be less than £500, towards which £190 has been already raised, principally in the town and neighbourhood. The assistance of our Churches in this case, which is recommended by the last London Conference held at Tring, is *respectfully*, and most *urgently solicited*, as the circumstances of our friends render

them unable to meet the interest of a large debt. Mr. Felkin intends to make a personal application to as many Churches as he may be able to visit during his midsummer vacation, and hopes he shall meet with the assistance so imperatively needed.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, MEASHAM.—On Lord's-day, May 29th, after painting and finishing, this neat and commodious place of worship was re-opened for divine service. The Rev. J. Stevenson, A. M., of London, preached two highly impressive sermons. The congregations were large and attentive, and the collections amounted to £30 8s. 6d.

BAPTISM AT MAGDALEN AND LARDS BRIDGES.—On Lord's-day, May 22nd, six persons were baptized in Mr. North's pond, after a sermon by the Rev. T. Ewen, from Romans vi. 3, 4; and on the 29th, at Lards Bridges, two miles from Magdalen, on the Wisbech road, two more followed their despised Redeemer down into the stream, after a very impressive sermon by Mr. Palmer, of Lynn, from, "One thing is needful." Here tea was kindly provided for friends from distant places, by our kind friends, though not members of the Church, Mr. Desbury and family. Mr. Palmer preached in the evening, from, "Prepare to meet thy God." The attendance on both days was good, and we hope good was done. J. C. S.

BAPTISM AT BILLESDON.—The ordinance of baptism was administered in this place on Thursday evening, June 16th, 1842, to four persons, one of them being Mr. Willy, who has been for some time acceptably administering the Word of life in this place. Mr. Goadby, of Leicester, delivered a discourse from Matt. xxviii. 19, 20, and afterwards administered the sacred rite. The congregations were good, and it is gratifying to report that the prospects of this interest are more encouraging than they have been for many years.

BAPTISM AT MANSFIELD.—On Lord's-day, June 19th, three candidates were baptized at this place, by Rev. J. Wood, after a faithful sermon from Matt. xxviii. 19. In the evening Mr. W. delivered an impressive discourse from 1 Sam. x. part of twenty sixth verse. The individuals were then publicly recognized as members of the Church. The attendance on both occasions was very numerous, and we trust from the apparent attention paid, and the solemn feeling which appeared to pervade the congregation, that lasting impressions were made on the minds of many spectators.

BAPTISM AT NETHERSEAL.—On Lord's-day, June 12th, in the morning after the usual order of divine service, eight persons submitted to the ordinance of baptism. In the afternoon a funeral sermon was preached for one of our aged deacons, who died very unexpectedly during the preceding week. The newly-baptized then received the right hand of fellowship, and the ordinance of the Lord's-supper was administered. The chapel was filled to overflowing, and the day, on the whole, was one of unusual interest and profit. Emotions of mingled joy and sorrow filled our hearts. While we felt, and deeply felt too, the stroke of divine providence, which had cut down at our side one of the aged veterans in the Saviour's cause, we rejoiced in the conviction that he was carried from the scene of conflict to a state of triumph, and that his place was, already, more than filled up from the ranks of the enemy. May the proceedings of the day conduce to the furtherance of the Gospel.

BAPTISM AT LONGFORD.—On Lord's-day, May 29th, sixteen persons were baptized. Mr. Keighly, of Coventry, preached from Mark xvi. 15, 16. The ordinance was administered in an adjoining canal, and the number of spectators was very great, not less than 4000. In the evening the candidates were received into the Church by the pastor. It was a very interesting day, and our prayer is that they may all be faithful unto death, and then receive a crown of life.

BAPTISM AT BEESTON.—On Lord's-day, May 22nd, four persons were baptized, three of them young persons, teachers in the Sabbath-school. Mr. G. Wright, of Castle Donington preached from Acts viii. 35—39, and afterwards baptized the candidates. In the evening the newly baptized were received into Church fellowship. The services were interesting and well attended. We have several sincere and anxious inquirers.

W. G.

BAPTISM AT HINCKLEY.—On Lord's-day, June 4th, six persons were baptized, two males and four females. On this occasion Mr. Taylor preached from Mark xvi. 16, after which the pastor of the place addressed the large and attentive audience and then administered the sacred rite. We are happy to state that we have several more candidates waiting for baptism.

W. S.

BAPTISMS AT LEICESTER.—On Lord's-day morning, June 5th, twenty-one persons were baptized at Friar-lane chapel, twelve at Archdeacon-lane, and six at Dover street.

RESIGNATION.—The Rev. J. Cotton has given notice to the General Baptist Church at Isleham, that his connexion with them

will terminate in September next. We understand Mr. C. has been compelled to adopt this course in consequence of the ill health of Mrs. C.

GENERAL BAPTIST ASSEMBLY.—(*Old Connexion.*)—The assembly was held at Worship-street, on May 17th, (Whit Tuesday) and was attended by several friends from the country, as well as by several members of the Churches in London. The letters from the Churches were read: those from Trowbridge, in Wiltshire, and from Saffron Walden, in Essex, were the most cheering. The former reported the addition of thirteen members by baptism, the latter an addition of six members. Mr. Stephen Blundell, a venerable member of the Church at Cranbrook, was in the chair: and Mr. Squier, pastor of the Church at Deptford, was the preacher. The discourse, which was generally admired, was from 1 Cor. xiii. 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The members of the assembly and other friends dined together at the White Hart Tavern, Bishopgate-street, and several gentlemen addressed the company. In the evening there was a social meeting held at Worship street; and after tea the following passages of Scripture were spoken to by different friends:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" "Bear ye one anothers' burdens, and so fulfil the law of Christ;" "We are saved by hope;" "Go ye into all the world, and preach the Gospel to every creature." The assembly was opened and closed with prayer; the evening meeting with singing a hymn.

J. C. M.

LOUGHBOROUGH.—*Revival Meetings* were held in this place, by the united congregations of the Independents, Particular and General Baptists, on June 7th, 8th, and 9th. On Monday evening a preparatory prayer meeting was held in the old General Baptist chapel, Wood Gate. An early prayer meeting was held at seven on Tuesday morning at the Independent chapel, and in the evening, at seven, the same place was filled. Prayer was offered, and addresses were delivered by Messrs. J. Green, of Leicester, (P. B.) E. Stevenson, of Loughboro', and W. Salt, of Hinckley, (Indep.) on the increase of personal religion, seeking the conversion of sinners, and on prayer for the Holy Spirit. On the following morning a prayer meeting was held at the Particular Baptist chapel, and in the evening the same place was much crowded. Addresses were delivered this evening by Messrs. Mays, of Wigston (Independent); Goadby, of Leices-

ter; and Tunley, of Northampton (P. B.), on early piety, the dangers, and the encouragements of young christians. A prayer meeting was held at the General Baptist chapel at half past six on Thursday morning, and in the evening addresses were delivered by Messrs. Baker, of Stockport, (P. B.); Roberts, of Melton, (Independent); and Pike, of Derby. The subjects of these addresses were backsliders—the responsibility of the hearers of the Gospel,—immediate decision. The meetings were well attended; a good spirit prevailed; we hope for good.

THE VILLAGE LIBRARY.—The anniver-

sary school sermons were preached last month in a village near Nottingham, and the collections amounted to five guineas. It was stated to the congregation that a school library was very desirable, and an appeal was made to the liberality of the people. The library has been obtained from the Tract Society in London, and for *fifty shillings*, one hundred and eight valuable and beautiful books have been obtained, worth full five pounds. This hint is given that the teachers of other schools, even in villages, may have a library for the benefit of the teachers, children, and their families. J. P.

POETRY.

THE FOUNTAIN.

A FOUNTAIN oozed from the western hills,
Where the winds impetuous sweep,
And running on in sparkling rills,
Flowed down the rocky steep;
It glided, like a thing alive,
Amidst the matted grass,
And any little boy of five,
Might have stepped that stream across.

But soon it deeper grew, and wide,
Till swollen by the rain,
A noble flood, a rushing tide,
It rolled along the plain:
Wider it swept across the lea,
Resounding loud and hoarse;
And a famous swimmer must he be
Who could swim that stream across.

Wide plains and fertile valleys through
Its mighty waters gushed,
Till in the boundless ocean blue,
The rolling torrent rushed.
No swimmer now would fondly dream
To stem its rapid flow;
He that would dare to tempt the stream,
Must sink its waves below

The sinful passions of the soul
Flow like the river, ever;

“THE HEAVENS DECLARE THE GLORY OF GOD.”—Psal. xix. 1.

THE starry worlds proclaim
The great and awful God;
They teach their Maker's name,
And send his praise abroad:
The Sun and Planets, as they shine,
Confess his power and skill divine.

Beyond their ample rounds,
New suns and systems rise;
In vain we search for bounds
In those remoter skies;
These are the product of his hand,
And all exist by his command.

And he that would their power control,
Must conquer *now*, or never.
Nay, rather let him breathe a prayer
To Him who reigns above,
To make him “more than conqueror,”
By his all conquering love. G. M.

THE BEAUTIES OF CREATION.

I PRAISED the earth, in beauty seen,
With garlands gay and various green:
I praised the sea, whose ample field
Shone glorious as a silver shield:
And earth and ocean seemed to say,
“Our beauties are but for a day!”

I praised the sun, whose chariot roll'd,
On wheels of amber and of gold;
I praised the moon, whose softer eye
Gleam'd sweetly through the summer sky
And moon and sun in answer said,
“Our days of light are numbered!”

O God! O God! beyond compare!
If thus thy meager works are fair,
If thus thy bounties gild the span
Of ruined earth and sinful man,
How glorious must the mansion be,
Where thy redeemed shall dwell with thee.

He bid the comets burn,
Those magazines of fire,
Which to our view return,
And then again retire;
Through space all measureless—unknown
They rove, sustain'd by God alone!

Thou universal King,
While all thy works I view,
Let me adore and sing,
Thy power and wisdom too;
These glorious work demand my praise,
Though but a portion of thy ways!

J. B. N.

MISSIONARY OBSERVER.

HELP WANTED FOR ORISSA.

THE committee of the General Baptist Missionary Society have repeatedly had applications presented from India for more missionaries. At a meeting held on May 23rd, this subject was again brought before them in letters from Mr. Sutton, and pressed on their attention. The committee however could make no arrangements to comply with these urgent requests, important as is such compliance, as there are *no candidates for missionary service of the class needed*. They therefore judge it best to publish some observations of Mr. Sutton's, that if the mind of any suitably qualified person be divinely directed to the work, he may perceive that there is an opening for him to engage in it.

"We hope to hear that you are about sending us a re-enforcement. Midnapore is unoccupied, and you must be aware that as yet the right man has not been sent to take up my department of labour. This is my eighteenth year since leaving England: my wife has been upwards of twenty years in India; Lacey and wife a year longer than I have been, so that in the common course of missionary service you cannot calculate upon any very extended period for either of us. I should rejoice to see a man of sterling character, with the basis at least of a good education, who could feel confidence in himself with respect to the ground he must occupy. Brother Brooks I trust is disposed to make the best of his present position, but one man in a mission, under such circumstances, must be prevented from entering on many plans which would rest entirely on him to carry out efficiently. If Calcutta is to be occupied to advantage by us there must be two. I should never fear sending men out to India; if the funds of the society fail there will be other means furnished, and I would say send all the *suitable* men you can." (Feb. 17th, 1842.)

"I could not advise your sending Mr. — yet, and to send so young a married man would be an evil I fear. If you could send a young man *really well* educated, if he were truly pious and devoted to his work, he might render me good service, but I should like much to see two men, not under twenty-five or twenty-seven, if they could be sent, serious, tried in the work, and capable of standing on their own legs. So far as I can judge of the kind of men needed now, I should like to see a — of —. By the way he once talked very seriously of coming. It is of some importance to have men of bodily as well as of mental weight, especially those who have to stand up before a crowd of heathens. We want a good man for Midnapore, and we want a man to be preparing for my department. I earnestly hope that the Lord will send you two men such as I have described, and a third, if possible, as a partner for Brooks." (Feb. 23rd, 1842.)

LETTER FROM MR. WILKINSON
TO REV. R. INGHAM, OF
BRADFORD.

Feb. 13th, 1842.

MY DEAR BROTHER INGHAM. — The other day your letter came to hand; it was sent to me from brother Stubbins, and after wandering a little it found us where we are

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encamped. This is now the cold season and our time is spent in wandering from place to place, making known that blessed Gospel which has made happy England a paradise in comparison with this land of filth, darkness and sin. We have been living in our tent during the last month. I hope to spend the greater part of the next three months from home. I say *we*, for

2 F

you must know that my dear Mrs. W. always accompanies me when I go far from home. You say why? because there are thousands in this country to whom a female alone can obtain access; and while we have no family to leave at home and have a christian to take charge of our schools, she feels it her duty to go with me; besides, it would be very lonely for her to remain at Ganjam, as there is not a European female within sixteen miles. If I write to you during the time we are from home I must catch a moment when I can, so I intend to take my paper out with me, and if I can, while sitting in a village during the time the native preachers are speaking, I will give you a line.

Dec. 1st, 1841 — Well, here I am sitting in the centre of a small village about thirty miles distant from Ganjam. Luknordass is now speaking; about fifty people are standing, and in the distance the women are crowding one behind the other, or just peeping through their half-open doors. We have visited a village this morning named Hindora; this is named Dengrypodia.

2nd. — Here I am again sitting surrounded by about 200 black faces. Have just been preaching. Barlige is now standing up; several children and young people are stealing a look over my shoulder wondering what, and why I am writing, thinking no doubt what curious marks I am making on the paper. I should like you just now to have a glimpse of us. A village generally consists of two or three streets. The natives seldom live in lone houses, so that in preaching we often have the greater part of the male inhabitants to hear us. Just now imagine you are here for a moment; you see the houses are not built of stone as in Yorkshire, but have walls of clay, and most of them are thatched with straw. The front rooms are frequently used by the cows: you see some women are now cleaning them out. In the centre of the street is a mound of earth, on which is planted the sacred tulsee tree, by giving water to which, the natives obtain great merit. In a conspicuous place you see, not the village chapel where the Lord of all is worshiped, but a temple that contains a block, or stone, that they call a god, and think they become holy by repeating its name and prostrating themselves before it. On a rising ground we have taken our stand; Barlige is just telling the people that there is no saviour but Christ, and that idols are vanity. By his side I am sitting; near me Luksindass is assorting some tracts ready for distributing and I must leave off to help him to scatter the precious seed. O that we may find, should we be permitted to come here another year, that

the Lord of the harvest has watered it and made it bring forth abundantly.

Ganjam, Feb. 3rd. — We are at home again. I was hindered from writing to you when travelling but must send you this with one for dear Buckley by the mail of this month. I will try and answer your questions. I hope I have *got over the season*: when Miss D. saw me she said I looked better than when in England. I can converse and preach in such a way as the people say they understand me. Have seventeen native children under my care; of these three live with their parents, two maintain themselves by work in our house, yet devote some of their time to study; the remaining twelve are supported, in part, by a donation from the society, and in part by donations from Europeans in this country; all I can get is five rupees per month from our dear friend Dr. A. The character of the young people is very varied, but since they have been with us we see a great difference between them and the native children. Some of them have superior talents, and I am looking forward to the time when they will be employed as native preachers. You ask, could ground be purchased or rented so as to unite labour and education? Yes, it could, but I have no boys old enough to cultivate it, and if I had the land is only a small part. We should want bullocks, and ploughs, and seed &c., and what would take away all the profit, a man to superintend who understands it; but still it is my intention to try when I can get the money, as we have now a candidate for baptism who has been, and is, a farmer. To find profitable employment, not only for school children, but for such natives as lose all by becoming christians, has been a subject that has much engaged my attention. All trades in this country, and almost all employments, are so connected with cheating and lying, and are so united with idolatrous customs, that it is better to have nothing to do with anything that is connected with dealing among the natives. So I tried to produce silk, and planted several hundred mulberry trees. I also got the worms from different parts of India, but after four failures found the sea air of Ganjam destructive to my plans. A friend wrote to me who had experience in the matter, and said it would not succeed without a very large outlay at first, and advised me to give it up. Now I am just beginning another plan; it is this:—I first set myself to find some material that would be equal to that of which the plats are made that are sent to England from Italy. After trying many hundred kinds of grass, leaves, stalks, &c., I think I have succeeded. Then to make the plat nobody could tell me, so I took Mrs. W's

bonnets in pieces and learnt myself to plat, and now all my eldest boys are learning, and some can do it well. A native christian who has lost all chances of a living among the heathen is also learning, and I am expecting to teach a man from Berhampore. We shall want aid from England if we cannot get somebody to buy it in Calcutta; but not donations of money, only for the ladies to condescend to wear bonnets made of Ganjam plat. I must tell you that if this should succeed thanks are due to you, for I had almost given up all hopes of finding anything that would be useful for the boys to learn, but your letter and inquiries set me off again, and it struck me if something that required no outlay, no buildings, no machinery, and yet something for which there is a constant demand, at the same time furnish employment for men, women and children, without intercourse with the cheating natives, it would be a blessing, and all this done in their own houses without fatigue or exposure to the sun. Now it strikes me platting is just the thing. In one month any boy or girl above twelve years of age can learn, and it can be made here for half the expense that it can any where out of India. If a man can get three-pence, a woman two-pence, and a boy or girl three half-pence per day, they can live; and the material will not cost more than half the price of that from other countries; the duty will be no more, and the expense of exporting it no more than calico from England, much of which is sold here not much dearer than at home. The only thing is, will it be worth any thing in England? Now as you are one of the movers in this matter I must request you to move on. My best boy, Joysing, is now making some specimens of what he can do to be sent in this letter for you to show to your dear wife, and tell her with my best bow I shall be obliged if she will show them to some one that understands things of the kind, and learn from them which sort would be most likely to sell, and whether she thinks the General Baptist ladies would condescend to wear such things, and you must as soon as you can, let me know, and gain for me such hints as will aid me. Remember the specimens are only made by a boy twelve years old, and he only employed at it one month—that they are all in their natural colour, without any pressing, bleaching, or varnish, &c. If you think none of them will do, send me some specimens of the most admired plat now in use, and I think India will produce something of the kind.

I think I have said quite enough on the subject; I should not have said so much if there were no necessity for something to be

done. In our mission there are a great many children growing up, and it is important that they should have industrious habits. At one time thousands in this country obtained a good living by spinning cotton and making cloth, but that is all gone! England not only now makes her own, but sends it here cheaper than it can be made by the natives.

The native loom for weaving is very imperfect; the shuttle is thrown by the hand, and a man cannot do a quarter of the work that can be done by a boy or woman with the English loom. Now, I want you to send me all the iron work of one of your looms, with two or three reeds and shuttles, and I think I can make it up and teach some of my boys; send them by the next missionary that comes over, also a drawing of the loom if you can. If any friend will give you these for me thank them in my name, if not, I will send you the money for them when I know how much.

But it is time I said something about Ganjam. In the station there is much that causes me to be very thankful when I think how many good and hard working servants of Christ have had to spend years of labour at a new station before they saw any appearance of success. It gives me great encouragement to know that the first-fruits have been gathered in, and that now we have three candidates for baptism, and some hopeful inquirers. At present we have no regular place of worship, or school-room, and two native preachers, a school master, with their families, are all living in rooms belonging to our house, to our great inconvenience and their discomfort. Several others say they cannot live with their heathen neighbours any longer, so we are obliged to have worship in our house, which often deters strangers from coming. Many of my brethren have Europeans residing at their stations to whom they can apply for pecuniary aid, and by whose assistance they have now chapels, school rooms, and christian villages; but there is only one European to whom I can apply, and his liberal subscriptions and services render it unadvisable to trespass further on his benevolence, so I must tell my wants. The village at Khunditta in Orissa is called Beecherpore; G. Beecher, Esq. gave it for that purpose. Now how do you think such names as Ingham-pore, Gibson pore, Hodgson-pore, Miller pore, Clarke pore, Hobson-pore, &c., sound; the natives could pronounce all these without any difficulty, or Bradford, Slack, Stubbing-house, or Broad-stone; or it might be done this way,—call it New York-shire, near Ganjam, and then all the before-mentioned names might be applied to the

chapel, school-room, houses, or small patches of land, and then more room could be found for such names as I have forgotten to mention. But to be serious, I must tell you that I am hoping to purchase some premises near mine, which now contain buildings enough to be converted into a very excellent chapel and school room, and master's house, with houses for at least ten christian families, besides a good piece of land, and I think all may be bought for £20; if it can, the rent of the native christian houses will pay 5 per cent interest for the money. If this can be bought perhaps you can tell me what name to give it.

You say there is much distress in England; to see distress you should have been here during the last three years of famine, when it was painful to go from home. Every where might be seen hundreds of almost naked objects, some too weak to move, others falling at your feet telling you they were dying with hunger, and their skeleton-like bodies testifying to the truth. Many might have been seen searching for grass and roots to eat, and some after you had given them a good meal laid down and died. I hope never to see the like again, but almost every body here is reduced to the greatest poverty by the famine. Pray for me!

Yours affectionately,
H. WILKINSON.

LETTER FROM MR. STUBBINS TO REV.
R. INGHAM, OF BRADFORD.

April 16th, 1842.

My very beloved brother Ingham,

* * * Allow me to thank you for your very welcome letter, and for all the good news it contained—news, some of which cheered my heart, and led me to bless and adore the grace of God, especially in the revivals of religion amongst your neighbours. How I should have liked to have caught a live coal from off the altar; but this happy privilege is denied me. Still I rejoice that the same throne of grace is accessible to me, and the same Spirit is able to command these dry bones in Hindustan, yea, even in wretched Orissa, to live. God breathed the breath of life into the image of clay his own hands had formed, and he can—yes, and blessed be his name, I believe in his own good time he will breathe the breath of life into these dead souls. It will be said, how much more deformed are these than the image God vivified! True, but he can as easily speak them into life and beauty; and the more deformed the more conspicuous will be the greatness, and glory, and goodness of God, the Lord and giver of life. Oh that the time might now come! What can be the reason it is so

long delayed! Some hint that the fault is in the government of the country; others, that it is in the people themselves; others, that it is in the missionaries; others, that it is in the Churches at home, and I have very frequently thought over the subject, but never could come to any satisfactory conclusion, and am doubtful if I ever shall, but feel inclined to think that all parties are to blame; the government, in its donations, and various incentives to idolatry, and its almost entire discountenance of christianity, which is frequently so marked, that the natives themselves cannot fail to notice it, and harden themselves under it; the people, in their supineness, and disposition to ridicule and taunt, their distorted understandings, their blasphemous books, and infernal guides, and not least, that almost insuperable barrier, caste, of the influence of which scarcely any can form a correct idea; the missionaries, who are too frequently wanting in bold, persevering zeal and energy, to go into the streets, bazars, markets, festivals, &c., and into the high ways and hedges to compel the people to come in, and who, in common with other men, are too apt to neglect cherishing those lively feelings of glowing devotion which ought ever to characterize them; in the Churches, which are too apt to think they have done their all when they have sent out a missionary, and contributed, perhaps their guinea a year, forgetful that they ought ever to hold up his arms by *unceasing prayer, frequent, sympathizing, and encouraging communications*, adding year by year to the number of missionaries already in the field, neglecting to thank God, and take courage from the little good which already appears; in short, despising the day of small things, and only murmuring and complaining (not in the spirit of humility) that so little success attends the operations of the society. Now I think we ought to feel that we are engaged in the work of the Lord, and according to our Saviour's appointment, and the longer success is withheld the more earnestly we should wrestle with God, not that we might present pleasing returns of conversions to excite the world, and lead men to laud the society, missionaries, and means used, which, I do fear is too often the case; but from pure love to our precious Saviour, whose cross alone should be our boast and glory, and to the never-dying souls of our fellow beings, our eye would thus be single, and perhaps we should be more frequently blessed. I long for the time when we shall boast less of men and means, and place less dependence upon them, and more upon God; when christians shall require less outward stimulus to con-

tribute to the cause of Christ, and give more from a principle of pure, fervent love. Is it not the case now, perhaps in most Churches, that the amount at the collections depends more upon the men who plead than the necessities of the cause itself, and that even amongst christians! hence, if it be pleaded eloquently and pathetically, people will literally empty their pockets, and perhaps give a note of hand for more; but if the person have no peculiar command of language, not the happy knack of exciting the finer feelings of our nature, no striking incidents or revivals to relate, nothing but the simple fact that our missionaries have one and all to lament over the leanness of spiritual things, the person who would otherwise have given his ten pounds finds it hard work to spare a sixpence, and that perhaps only because he does not like the plate to pass without giving something, lest the circumstance should be noticed, and his parsimoniousness become the subject of animadversion! But whither in all the earth are my thoughts leading me!! Surely some who may see or hear this will be offended. But, Oh! I beseech them not to be. I only desire to plead for right principles—principles which only operate by love.

I had*intended saying, there may be a time determined upon in the divine mind for the universal triumphs of the Gospel, and until that blissful day shall dawn many are destined to run to and fro in the earth, and thus knowledge shall be increased, and perhaps become universal; and thus, as before the coming of Christ, a general expectation and preparation for the approaching reign of righteousness, and that there shall be the full manifestation of the Holy Spirit in his power and glory; but till then the servants of Christ will frequently have to labour from faith and love alone. But I know not upon what reason to fix, or what cause to assign why so few are converted. I should much rejoice to see some good, sound and well-digested treatise on the subject, one not based on the flights of fancy or imagery, but plain, solid, scriptural reasoning. It might be of essential service to all classes of christians, and also to both missionaries and missionary societies.

Poorroosootum has just finished a tour to the southward. He went as far as Chicacole, 100 miles distant, and in that neighbourhood visited, with Mr. Dawson, (one of the London Society's missionaries there) three festivals, besides markets, &c. While he was at Chicacole the following incident occurred. A weaver had received a tract, in which Hindooism, its gods, priestcraft, &c, &c, were exposed. He called together

some ten or twelve of his companions, and they read this book. When they had done they resolved that they would never again bow to a brahmin. The proprietor of their land, a brahmin, having heard of the affair, sent for the first man, and questioned him about it. He boldly declared that no brahmin attended to the rights prescribed in their shastras, and therefore whatever they might be in outward appearance, they were not brahmins, and therefore they would not reverence them as such. After sundry ineffectual threats the brahmin set to and gave him a good beating. The weaver, not brooking this very well, summoned Mr. Brahmia to a court of justice, where he was fined twelve rupees, or twenty-four shillings, and reminded that the man was at liberty to do as he liked about making his bow, which, to a brahmin, is nothing less than worship. Now, though the man is not yet a christian, he seems to bid fair for becoming one, and I believe there are hundreds of cases in which the people have as little regard for Hindooism as this man, though perhaps they may not display it in the same courageous manner, yet we do hope they will ultimately be enabled to abandon all their refuges of lies.

But before I close I must not forget to request you to present our best thanks to your, and shall I not call him *our* friend, for his last very kind donation of £5. I do not think it could be appropriated more advantageously than the former, viz., between the school and the fund for poor native christians and inquirers. The native brethren requested, when I next wrote you, I would present their many thanks, and christian love. This message also you will kindly deliver. I wish we had many more such friends; we often feel the need of them.

If ever you should go to Sheffield, and feel disposed to make our native preachers a little present, (as many do, but do not know what to send) a few pen knives would be very acceptable; and for christian females, scissors and needles I need not tell you that any thing from England delights them very much, and increases the feeling I ever wish to see them entertain towards their dear brethren, far far away. Coarse broad red cloths, about three and a half yards long, are very much worn by the natives who can afford them, during the cold season. They are very comfortable and warm, and would be a great treat to the native preachers, who are out, and often very much exposed during the cold season. I have often pitied them very much.

Now, my dear brother, I must come to something like an end. How delightful

and cheering the anticipation of that time when our communion will be unbroken, when we shall have no longer reason to mourn our want of more tenderness for precious souls, more love to Christ, and more devotedness in his work. Let us keep in view that day, and continually seek a greater preparedness for it, and while we live, live only to Him who died for us. All our mission circle is well, except myself; am spending a few days on the coast, with

Mrs. Stubbins and Miss Derry, hoping that the cool breeze will refresh and strengthen me. These inroads upon my work sometimes make me feel sorrowful; but the Lord knows my desire to spend and be spent for him. Let him do with me as shall most conduce to his own glory. Mrs. S. and Miss D. unite with me in christian love to thee and thine.

Ever affectionately yours,

I. STUBBINS.

LONDON MISSIONARY SOCIETY.

ONE LAMP IN A DARK VILLAGE.—I will refer to a single fact illustrating the importance of having the Scriptures in the native language. Travelling with a companion across the interior, (South Africa) we came to a heathen village, and at that time it was heathen indeed. We had travelled the whole of the day and the preceding night without having eaten any food; before sunset, we came within sight of the village, but we approached it with caution, because we knew that the Corannas, by whom it was inhabited, were accustomed to bloodshed and rapine, and they might fall upon us before they knew who we were. At last an individual came to inquire our object; he pointed us to a considerable distance beyond the height where the village stood, and said that we could sleep there for the night, but that it was at our peril to enter the village. There we were; we dared not proceed, because we knew that if we did, we should in all probability spend the night with the lions, and form a meal for some of them before the morning. We had tied about us the fasting girdle, an excellent thing to prevent the gnawings of hunger. We had no other prospect but remaining where we were during the night. We looked at each other; for we were hungry, and thirsty, and fatigued above measure. At last, an individual came, and we inquired if he would give us a little water. It was refused. I then offered two or three buttons remaining on my jacket for a little milk; but that was refused, and refused with scorn. It did not require to be a phrenologist or a physiologist to discover that there was something brewing in the minds of the people, and that we had good reason to be alarmed. We lifted up our hearts to God; but we knew it was not our duty to proceed. There we sat, and as we gazed, we saw a woman descend from the heights behind which the village lay. She approached, with a vessel in her hand and a bundle of wood. The vessel contained milk; and, having set that down and the

wood, she immediately returned. She shortly came back, bringing a vessel of water in one hand, and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness; but she answered not a word. I again asked her to tell me to whom we were indebted; and after repeating the question three or four times, she at last replied, "I know whose servant you are, and I love Him who hath told me that he that giveth a cup of cold water to one of his children, shall in no wise lose his reward." On inquiring into her history, I found she was a solitary little lamp burning in that village, and that she had burnt there for many years. Her words seemed to glow, while she wept profusely to see one of the servants of Christ. I regarded her as a sister indeed, and I asked her to tell me how she had kept the light of God alive in her soul; how she could keep up this state of feeling and affection, without the communion of saints? She drew from her bosom a Testament, and holding it up, she said, "This is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark, out-of-the-world place." I looked at the book and it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by one of the missionaries, when she left the school; and it was that book that kept her hopes alive, and brightened her prospects for the heavenly world.—*Rev. Mr. Moffat, of London Missionary Society.*

HEATHEN AMERICA.—A negro who had formerly been notoriously wicked, and of whose conversion I had once almost despaired, this man having been brought low upon a bed of sickness, was visited by us. Our conversation made some impression on his mind; and the first thing he did after his recovery, was to come to the house of God. He attended regularly, and, in the course of time, gave evidence most satisfactory, that

he had become a converted character. I said to him on this occasion, "When I have done, do you address the people." "My friends," said he "you recollect what a wicked man I once was, but now I am a new creature; no man can tell me that I am not, for I know it. What I once hated I now love, and what I once loved I now hate. I feel that I ought to give as much to the cause of God, as I used to give to the cause of Satan when I was a wicked man. I never find, when I do any thing for the cause of Christ, I am a bit the poorer. I have been thinking when minister was reading, I might do something more than I had ever done. I mean to put down my name for 6*d.* per week, my wife's name for 6*d.*, my eldest son 6*d.*, and my eight children 3*d.* each. Let us all do what we can, and the Society will soon be helped out of its difficulties." Let me tell you about that man's wife, and son, and daughter. The first of August last, a day to be remembered by that people in all generations; (that day is one of their joyous festivals, and the negroes now call it their Christmas,)—happened on a Sabbath-day. We have always been accustomed to have a dinner in the open air; but, this being the Sabbath, we determined to have a prayer-meeting on behalf of the slaves throughout the world. The men whose fetters were but yesterday knocked off, were united in asking God that he would say in every part of the world, "Let my people go that they may serve me." It was a thrilling sight to see these

sons of Ethiopia on their knees, pouring out their souls to God that he would break every yoke, and let the oppressed go free. I had been reading from an American work, called, "The Testimony of a Thousand Witnesses," some striking and horrifying details regarding American slavery. I called upon this man, now a deacon of my Church, to engage in prayer. There were about five hundred present, and he rose for the purpose. I was expecting to hear him begin in prayer; he turned round, and with a voice choked with sobs, said, "Minister, I cannot pray; excuse me sitting down; what you have been reading, about what they are doing in heathen America,—how they sell the wife from the husband, and the husband from the wife, and how, they tear children from families, is a heart-burning to me. I recollect, Minister, as if it was only yesterday, when my master owed taxes, and my wife and children were taken to be sold to pay them. I saw the constable come and take my wife and children, to be put up by auction, to pay the debts my master owed. I went to the auction, and bid for them. I paid 7*7l.* for my wife, and 45*l.* for my eldest boy, and 37*l.* for my eldest daughter; and unless my friends had lent me money, they would have been taken from me, and been wandering up and down the country. When I think of this, my heart is so full, I cannot pray; I beg you to excuse me."—*Rev. Mr. Barret, London Missionary Society.*

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

BAPTIST IRISH SOCIETY.

The twenty-eighth anniversary of this society was held at Finsbury chapel on Tuesday evening, April 26. The Rev. Dr. Cox in the chair.

The report stated, that the committee had to record indications that the blessing of God had not been withheld from them. Although success had not equalled their desires, it had been more than enough to encourage and stimulate the friends of the society to a patient continuance in well-doing. Almost uninterrupted, during the year, their esteemed brethren, eleven in number, had been indefatigably employed; and they had not laboured in vain. Several extracts were then given from the correspondence of the agents, illustrative of the above statement. Various causes had led to a decrease in the schools. The committee were not in possession of accounts of the present condition of the whole of the schools under

their care; but they had returns from twenty-five up to the end of December last, which gave a total of 1752 pupils, somewhere about 1,600 of whom were children of Roman catholic parents. In reference to Scripture readers, it stated, that this class of agents, though by no means exempt from the vigilant suspicion which, unhappily, did much towards lessening the apparent usefulness of evangelical effort in Ireland, was not diminished in importance and value. Intercourse with them was often absolutely forbidden; but they were doing good. The income of the year had not equalled the expenditure, and the society was now rather more than £730 in debt.

The following were the chief resolutions:—

"That the present aspect of religious parties in Ireland, calls for a bold and vigorous exposition of the Gospel of Christ; and that, therefore, this meeting hail with especial gratification the efforts made by this society,

and most affectionately commend them to the more liberal support of Christians in this country.

"That this meeting record their deep and solemn conviction of the indispensable necessity of the influence of the Holy Spirit, to secure success; and earnestly call upon

the friends of this society to supplicate a larger communication of that divine influence."

The chief speakers were the Revd. S. Green; Dr. Carson; J. Carlile; H. H. Dobney; Samuel Boyd, of Drogheda; M. Daniel; Denis Mulhern, of Ireland.

PRESENT STATE OF BRITISH CONNECTION WITH JUGGERNAUT'S TEMPLE.

The Friend of India, August, 1841, contains a very valuable article upon the present position of the British Government, in India, and the Temple of Juggernaut. The Editor observes—

"Apart from all religious considerations, the pilgrimage to Juggernaut must be regarded as the greatest scourge of India. The loss of life it annually entails, far exceeds that which is occasioned by all the murders perpetrated throughout the country. The loss of property, the distress and the misery which flow from it, is greater than that which results from all the robberies and burglaries committed throughout Bengal and Behar, to prevent and punish which, so vast a police and magisterial establishment is maintained by the state. On a mere secular view of the case, therefore, the diminution of pilgrimage must be an object which no benevolent Government can regard with indifference.

"The great point on which our correspondent insists, is the impropriety of continuing the annual donation which has been granted by Government since the abolition of the tax. Every direct payment from the Public Treasury to an idol establishment, is in itself objectionable. It is not only a clear violation of the broad and enlightened principles on which the home Government has resolved to regulate all its proceedings regarding idolatrous shrines, but it produces, in a moral point of view, a mischievous impression on the native mind. It enables the priests to assert with apparent truth, that the idol is distinctly patronised by the state. Not one in ten thousand of the devotees is able to understand the reason on which the donation is founded; but every man interprets the visible transmission of money from the treasury to the temple as a distinct encouragement of his idol on the part of government. This evident connection is therefore on every consideration to be avoided.

"The mere fact that after having taken possession of the country, the government continued to supply the wants of the temple from the public treasury, cannot be

considered in the light of a solemn pledge, which it would be a breach of public faith to alter or modify. The fact that this sum was subsequently cut down with abundant impunity, to suit the convenience of government, would go far to show that no distinct pledge ever existed. If it be said that lands which had been granted to the shrine have been resumed by government, and that the monthly donation is an equivalent for them, the question becomes plain and intelligible. In that case it would be infinitely better to restore to the temple lands producing an amount equal to the present payment; because, though this could make no difference to the Rajah of Khoorda, it must create the most salutary effect through the country, by destroying the last link which ostensibly connects the state with the temple.

"It appears, however, that although government has relinquished the pilgrim tax, the priests have not. The devoree is taken into the awful and mysterious presence of the Lord of the world, the brahminical thread is thrown across his shoulders, and he is made to confess the sum of money he has brought with him, on pain of losing all the benefit of his pilgrimage. For once in his life he tells the truth, under the ordeal of this auricular confession; and the priest leaves him not till he has seen his last cowree. Surely then it may be made a matter of consideration with government, whether, putting together the acknowledged revenues of the temple, the voluntary contributions of the devotees, and the forced payments exacted by the priests, any urgent necessity exists for paying an additional sum of three thousand rupees a month to the god, especially when it must for some time to come be borrowed at five per cent."

Let the professedly christian government of India currender the endowed lands of Juggernaut to the priests, and retire from all connection with it—as Balak said to Balaam—"Neither bless them at all, nor curse them at all." "I,et them alone."
Ilkeston, May 26th, 1842. J. PEGGS.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 44.]

AUGUST, 1842.

[NEW SERIES.]

ON THE EXTENSION OF THE GENERAL BAPTIST
CONNEXION.

THE following outlines of an essay on this subject, were sketched by the writer while sitting under a tree on the banks of the Consári river, close by Midnapore, waiting for hackeries. The subject has long pressed upon his mind, and could he have found leisure, would gladly have embodied his thoughts in a more regular dress as a competitor for the prize on this subject offered in the General Baptist Repository. He has not seen either of the essays published, and may therefore merely be repeating the sentiments of others; if so, it may not be without its use, inasmuch as it will afford proof that the plan is not an unreasonable one.

CHAPTER I.

From the first planting of christianity, the ministers of Christ have been the main instruments in promoting its spread or decline: or if the latter part of this assertion should be disputed, it probably will not be denied that the ministry is the authorized means of its propagation. Christ first chose his twelve apostles and sent them out to preach, he then chose other seventy also, and sent them forth. It was to his twelve apostles that he gave the commission, "Go, disciple all nations." And all church history, as well as the nature of the case, will so fully bear out the above leading sentiment, that it is not necessary to enlarge upon its further proof. On this sentiment, however, must be based the plan for the extension of the General Baptist Connexion proposed in this essay.

The writer has long been of opinion, that the class of ministers appointed by the Great Head of the Church, expressly to promote its extension, have either been too generally unrecognized by the Church, or if their character has been somewhat admitted, yet in no case has it been so in its full and legitimate extent. The writer refers to evangelists. The closest approximation to them are the itinerant ministers of the Wesleyan connexion: but that body errs in overlooking the proper pastoral office. Still this partial approximation to the Scriptural order of evangelists has succeeded most remarkably. Scriptural evangelists stand next to apostles, and are in fact their legitimate successors, and intended to be an order perpetuated in the Church through all time till the millenium. Their office is to found new

Churches, appoint officers to guide them, set in order things that are wanted, give suitable advice, and to be at liberty from any pastoral charge themselves. in order that they may go where their presence is needed, and an opening for spreading the truth exists; and the things which they have learned they are to commit to faithful men that they may be able to teach others also. All these points, it is apprehended, are fully borne out by express Scripture texts.

Now the need of some such class of men appears to have been felt by all Churches, and various expedients have been resorted to. Hence among Catholics we have vicars apostolical, &c., &c., and the whole of the *propagandi*. In the English Church we have bishops. In the Methodists in England, itinerants, superintendants, to make up the office; in America, they have bishops and itinerants, but the latter appear often more like pastors than they do in England. The Old General Baptists had messengers of the Churches; and instead of this one Scriptural order, modern dissenters as well as others, have Home and Foreign Missionary Societies, &c. The simple Scriptural order seems all-sufficient—viz., *evangelists*, pastors, deacons, with such *helps* as the Churches and extraordinary gifts may supply.

CHAPTER II.

If the foregoing remarks be based on truth, it will follow, that to spread our Connexion our chief object should be the raising up a suitable body of Scriptural evangelists. This would be the basis on which I would rest the whole plan for spreading the Gospel both at home and abroad, and make the propagation of our sentiments the work of one class of ministers. We must raise up the men first, and when they have been tried at home we shall be able to judge of their fitness for being sent forth on a more arduous and more expensive service abroad; so that our Home and Foreign Mission Societies would merge in one Scriptural order of operations, instead of occupying the anomalous position in relation to the Church they now do.

The class of men needed for the pastoral office differs considerably from the class needed for the evangelist's; and God has not been wanting in furnishing suitable men for each. The Church, however, has erred in overlooking the distinction of offices, though it has often felt perforce the unsuitableness of the men who have been obliged to fill one sphere of action, while it was evident God had fitted and designed them for another. The gifts differ essentially, but the exclusive application of them makes them to differ much more, so that a good evangelist would seldom make a good pastor, or a good pastor a good evangelist.

There are three ways in which evangelists may be supplied for the work,—

1. By setting at liberty from the pastoral office men who seem called by the Head of the Church for the evangelist's.
2. By individual Churches training up under their pastor young men who possess suitable talents, until they are fitted to be more distinctly recognized as evangelists.
3. By a more enlarged and efficient academy.

Each of these ways has its peculiar advantages, and all deserve the attention of the Connexion. In order, however, for that attention to manifest itself, it will be necessary for it to occupy a prominent, the most prominent place in the deliberations of our district Conferences, and our annual Asso-

ciation. It is the most legitimate purpose for which such meetings can be held. With the pastoral charge our public conventions can interfere very little; but the efficiency of the evangelical office, in relation to the general spread of the cause, would properly fall under its fostering care and controlling hand. The ordination of evangelists would be an object well deserving of an annual meeting of ministers and delegates, and one that must greatly improve our present Association, and result in good to the cause we love and wish to serve.

CHAPTER III.

The necessity for raising up such a body of men as we refer to, is to be estimated only by the spiritual necessities of the world still lying in the arms of the wicked one, and in the comparative failure of the means employed for its emancipation, chiefly from a want of conformity to the Scriptural plan. The founders of the General Baptist Connexion were virtually evangelists in their office rather than pastors, but in proportion as they became the latter they ceased to be the former. Had both offices been maintained, doubtless our Connexion would have presented a very different aspect. Imperfectly qualified as they were, yet they were eminently successful, but their success was among villages and rural districts, rather than towns and cities; they were, moreover, better fitted for their labour in that sphere than men with the same amount of talent and education would be now, from which two facts I would urge the necessity of paying much more attention to the enlargement and efficiency of the Academy. We cannot hope to raise up ministers equal to the age, without a suitable institution of the kind. For want of this, many of our best young men have sought an education elsewhere, where they have formed other connexions, and eventually been lost to our cause. Our Churches look to the Academy. Our Churches in cities must look to it. A school for prophets is essential to an efficient ministry. It surely needs no extent of argument to prove that hitherto our efforts have been crippled for want of one on a larger and more efficient scale.

CHAPTER IV.

The organization, control and support of a body of evangelists, is a subject of vast importance, and one which the writer is by no means prepared to discuss; but a few remarks are with great diffidence submitted as they arise in his mind. It would appear that evangelists and pastors differ in the relationship they each sustain to the Church: the latter, as forming a part of each individual Church, are subject to the discipline of that Church, but the former, as the gatherers of Churches, in their office at least, stand distinct from it; they may, however, become subject to Church discipline in their private capacity as members of any individual Church, and in their public office, I should suppose by the body which appoints them. Hence I should say the association of ministers and delegates, as approximating as nearly as possible to the council in Jerusalem, (in the electing of an apostle, and discussing the matter of circumcision, &c.) is the proper body to appoint, ordain and control the whole body of evangelists. I think this would be at once the most Scriptural and natural order: or this matter might possibly be delegated to the half-yearly Conference—a most suitable work for such conventions.

The support of evangelists should be supplied by the whole Connexion;

and as the Academy, and Home and Foreign Mission, would all come under one agency, it is thought a more efficient and less expensive plan than now employed may be adopted, though not varying greatly from the ordinary system. I would, however, here remark, that in order to simplify the plan, and extend our means of doing good, I would confine this grand system to one object—viz., the raising up, sending forth and supporting evangelists. All extraneous expenditure for schools, books, &c., I would leave to be supplied by local contributions, or by aid from societies organized for such purposes. In this view I include home and foreign operations, unless under some peculiar circumstances, of which the Association should judge.

While the support of the pastor is the peculiar work of each Church, the support of the evangelist should be the great work of the collective Churches, and hence should occupy the first place in their collective deliberations. They should feel it to be their paramount duty to support it, and perceive it to be the most efficient channel for distributing their bounty with a view to do good. To collect this bounty each Conference should appoint its agent, which would greatly relieve the general agent or secretary. If possible, a fixed rate should be supplied by each Church, and the wealthy should give liberal donations in life-time, and at death.

As the control of the evangelist body should be placed under the Association, or subordinately the Conferences, they should appoint the sphere of labour, regulate salaries, &c. For obvious reasons, the foreign appointments belong to the Association. As, however, it is possible for a man to mistake his sphere of labour, I would, generally at least, let all evangelists be employed first at home, and it may be assumed as conclusive, if a man cannot submit to labour as an evangelist there, or is unfitted for it, he will not labour as one abroad, but if he comes will seek some congenial sphere of labour distinct from preaching to the heathen. The Academy should be under the same control, for the purpose of testing the character of the students, judging of their fitness for pastoral or evangelical labour, and supplying vacant Churches. With the detail of arrangements on these and other matters I have in this place no concern. I would, however, just suggest whether the American plan of raising chapels might not be advantageously acted on whenever a new Church is formed. (See *Bap. Mag.**)

CHAPTER V.

The hope that such a plan for extending the General Baptist Connexion at home and abroad (and indeed of any Connexion) would succeed, is its Scriptural character. If in this scheme may be traced those leading and general principles taught by the Great Head of the Church, it will succeed; and that it does embrace these principles the writer feels assured. But there are other considerations, of peculiar application to ourselves, which demand attention:—

1. We have hitherto most sensibly felt the want of men qualified for this work, and hence have been obliged to employ inferior agents. That men who were unable to supply a Church already gathered should fail in collecting a new one, is not surprising, but it has been practically disregarded. We have sent those no one else would have; not uniformly so, but too often, and that because we had no others. But attention to this plan would soon place us on a level with other denominations as it respects our ministry.

* See "*Varieties*" this month.—ED.

2. Our peculiar sentiments, or rather, what were peculiarly ours, are becoming the sentiments of the general Church. The common sense interpretation of Scripture so obviously favours them, that other things being equal, they are sure to spread if we have only men who can preach them acceptably.

3. Such a class of evangelists will raise Churches capable of supporting themselves; whereas, inferior men will only raise up feeble and dependant Churches, proving a clog to our operations, rather than a help to extension.

4. It will be seen that the leading object of this essay is to call the attention of the Churches to what is deemed the Scriptural provision for the extension of the cause of Christ throughout all ages—a provision which will supersede much of that secular and objectionable character attaching to the modern system of societies, and which will place the control of our great modern enterprizes completely under the Churches in their collective capacity. It aims at the revival of the Scriptural order of evangelists, and this should be their name, and not missionaries. The Churches have greatly undervalued and overlooked this class of ministers, and hence the term has come to denote a minister of inferior grade, whereas, an evangelist stands next to an apostle, and is his perpetual successor. Let the Churches honour the office, and the men appointed to it, and God will bless them both.

5. As I have no books at hand, I have refrained from allusion to the statistics of our Connexion, as well as what might be done were the members of the Churches, only, to contribute regularly in any degree commensurate with their numbers and ability. The published essays doubtless take up this point.

That we are behind other Denominations in our efforts to do good is too true. While our numbers annually increase, our contributions seem regularly to decrease. Let us awake, brethren, and work while it is called to-day. We shall soon have done with work on earth. Let us at least, before we die, give an impetus to our means of usefulness which may advantage our successors, instead of bequeathing to them the difficulty of setting in motion a dull, inactive mass of members. Consider if we have not the means of acting on the plan laid down in this essay, and of acting on it on so efficient a scale that soon every principal town and city in England may have a General Baptist Church, and every part of this now desert province where I write, an able evangelist to preach to its myriads the life-giving Word.

A. SUTTON.

TREATMENT OF MINISTERS.

THE CONNEXION AND THE TIMES.—NO. VIII.

MUCH has been written in the present day on the education of ministers, the duty of ministers and the like, whilst but a very disproportionate share of attention has been paid to the necessities of ministers, and comparatively few attempts been made to enlarge their stipends and their comfort.

It is very pleasing to witness the improvement taking place in the general treatment of the pastors of our Churches, and the happy avoidance of two extremes almost equally painful to every truly christian mind. The one, seldom found amongst us, and never desired, expected, or approved by the right-hearted man of God, in which flattery and adulation are the

chief ingredients; the other, instances of which, we regret to say, may still be met with, (though we hope soon to be matter of history, belonging only to an uncouth and uncivilized age,) in which not merely want of deference and proper respect, but a harsh, overbearing and dictatorial spirit are lamentably displayed. In individual cases we may find it difficult to ascertain what precise line of conduct we ought to pursue, but it surely can never be out of place to remember, that our minister is the ambassador of God, the messenger of the King of kings, that he is in the seat of authority—an authority not his own, nor human, but an administrative authority conferred by his Lord and ours, to see that the laws he has made for the government of his kingdom are enforced. Disrespect to a minister of God, especially in his ministerial capacity, is a gross violation of christian propriety, and from whomsoever it may come, is a mark of ignorance and ill-manners which deprives the guilty party of all claim to respect himself. We know very well, that in many of the unhappy instances now alluded to, the offence is provoked by weakness, partiality, perverseness, bad temper of the party aggrieved; even then it does not alter the fact, that there is a manly, proper, courteous, christian and far more effective manner of removing the evil complained of. In other cases where the servant is insulted while carrying out his duty to the MASTER, such ill-treatment passes over that faithful servant's head, and assails the throne of Him who walketh in the midst of the Churches, and whose eyes are as a flame of fire.

Verbal expressions of kindness and respectful behaviour, however they may encourage a pastor's heart, will not maintain his family. His pecuniary support devolves upon the brethren as their duty; and on this point, we fear, some of our Churches, from one cause or another, are grievously deficient. We vaunt much of the voluntary system, as that which is to emancipate the Church from her trammels, and work wonders for the cause of Christ. So far from blaming such a course, we believe the Saviour never authorized any other mode of supporting his cause, and that he intended his ministers to live in their people's affections, and on their free-will offerings. But, then, if we are to see these great advantages resulting from voluntarism, it must be a voluntarism that is not unwilling to bear burdens. As yet, the fruits of that noble and righteous principle have not been universally displayed, and there is much need, in various parts of the Connexion, to stir up the brethren's mind by way of remembrance.

We should remember that proper pecuniary support of our minister is our duty, and at the same time his right. This is clear on every principle of fair dealing and propriety. To take no higher ground, the labourer is worthy of his hire; and if it is crying injustice to keep back the hire of labourers who work in our fields and factories; if the Holy Spirit has himself called this fraud, what other name can we give to the withholding from our spiritual labourers that which is meet. It is the Master's command that his servants shall serve him with all their might, and give themselves "wholly" to the duties of their office; but he has not been so partial in his precepts as to enjoin devotedness on the pastor without enjoining on the people the corresponding obligation of a full and fair maintenance,—“Let him that is taught in the Word, communicate to him that teacheth in all good things.” Nay, our Lord has made it an ordinance of his kingdom, and surely we General Baptists shall not lead the way in setting at nought Christ's ordinances,—“So hath the Lord *ordained*, that they which preach the Gospel should live of the Gospel.” It is too common for Churches to expect that

their minister shall eke out the sum they give, and which is far less than the good man's necessities require, by means of a school, a shop, or other labour. Such Churches stand between their pastor and the following awful and heart-moving appeal of the Holy Spirit, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, *Preach the Word, be instant in season, out of season;*" "Give thyself wholly to them." They say, Give thyself to the anxieties of life; give thyself chiefly to the cares of business, and the support of thy family; and as to preaching, pastorate duties, the work of the ministry, the service of thy heavenly Master, give what time thou canst spare, the scraps and the remnants when thy mind is jaded and thy body is weary; the command of our Saviour is too burdensome, he makes too great demands upon our love and gratitude for his precious Gospel when he asks us entirely to maintain the men whose entire powers he claims.

But we must go a little further, and request our brethren to devise liberal things. It is not a bare sustenance, mere bread and water, that we are to content ourselves with affording; let us show our regard to the man of God by relieving him from all anxiety about temporal things. It would seem that many members of Churches, from mere thoughtlessness, give nothing, or only very scantily, to the support of the pastor. They see him come forth Sabbath after Sabbath to his labours, and they thus are convinced he is supported in some way, but how they have never inquired. The duty, nay the privilege, has never been exhibited to them, because it is a subject on which ministers naturally feel reluctant publicly to enlarge; and those who visit candidates for Church membership, too often forget to make the needful explanations, and to urge the incumbent duty. This is one source of the difficulty found in some Churches of making up even a very meagre stipend, and of course totally precludes the possibility of enlargement. The duty devolves on a few, the many do not interfere; if the few are able, it does not follow that they are willing; if both able and willing, they are not proof against change of feeling, or the approaches of death. The scale of contribution of those who do give is often miserably low; we may find many instances of persons who pay more for the education of their youngest child than they give for the spiritual instruction of their whole family in a given time; and the consequence is, that ministers over Churches of considerable size are to be found, whose whole life is a perpetual conflict with poverty and want.

Church members, we believe, sometimes feel themselves checked in liberal intentions by an impression that ministers can do with less than other persons of the same class; that by some strange possibility they can make a hundred, or eighty, or sixty pounds a year go further than the layman's similar sum. We do not know on what ground so singular an opinion is based, but we do hope so senseless an imagination will be speedily banished from the Connexion. Those who expect their minister to appear respectable, to keep out of debt, to set an example of supporting christian institutions, to be "a lover of hospitality," and to maintain acquaintance with the controversies and agitations of this troubled age, must be prepared to give him more than the wages of a mechanic. He cannot be a respectable preacher in these days who does not keep up his mental furniture by extensive reading. It will not do to go upon the exhaustive system. Books cannot be procured for nothing, or even little. He cannot be a respectable

minister, in this artificial age, who does not appear in his pulpit and in his peoples' houses with a decent coat on his back. Now the good man's clothes cost as much as our own, and are not found, we suspect, more enduring. He cannot be a respectable and useful pastor who is afraid to show his face for fear of his creditors; nor be a very effective preacher, whose strength is worn down by stinting himself to feed his children. Some Churches or members it seems, have the wickedness to assume the prerogative of the Most High, and attempt to adjust circumstances so as to keep his ministers in the state of mind they conceive to be most adapted for his service. If these wise souls think extreme poverty so eminently advantageous in making men humble, and that it is so desirable a christian should be distinguished by humility, let them first try their own remedy; let them bestow all their goods to feed the poor; let them give up their business, except just enough to find their family in the merest necessities of food and clothing; let them commence on a scale of depression low in proportion to the amount of their previous superfluity and comfort; and after a fit season of self-denial and privation, we may derive benefit at once from the dicta of their experience, and from the edifying example of their humility.

But surely, it will be said, you do not want our ministers to be rich. A man who is not prepared to make sacrifices, is not fitted for the office of teaching a self-denying theology: ministers should make sacrifices. It is exactly because we believe that the well-taught and hard-working pastor is making daily sacrifices of comfort and happiness, which in any other sphere the same talent and the same amount of labour would most certainly have ensured, that we argue for an increase of liberality to meet his reasonable requirements. It is *no more* the duty of preachers, than of professors generally, to make sacrifices for the Gospel; and when we find a number of tradespeople—our bakers, and butchers, and grocers, and oilmen, and tailors, and all the rest, allowing our pastors to have their best goods at cost price, and a little under, we shall be entitled to expect that some corresponding sacrifice, still allowing them abundance for necessities, may be made on the part of the ministers of Christ in cases where it may be needful. Till then, however much it may be done, (and there are happily thousands of pastors who love the Gospel better than their own comfort) let it not be *demanded*.

And even if some of those who have taken the oversight of us in the Lord should be rich, presenting that extremely rare phenomenon, we ought not to desist from contributing. It seems to us that a good specimen of a rich man, using his money liberally and well, would be very valuable to the Connexion in these times, and could form no just ground to refuse to take from the Church what the Church can easily give him. To decline might be the offspring of pride, would do injury to the Church, and the brother who might succeed him in the pastorate; and place his less favourably circumstanced brethren in a false position. Rather let him take it and use it. He will not have to search long for many a poor brother in the ministry, with a large family and a burdened heart, who would be thankful for five shillings; he may easily dispense a useless hundred pounds, and bless the people who raise it in the mean time. If he store it up, if he should have a nature so inconsistent with the bountiful spirit of the Gospel, it will be a canker and a curse to him, just as it would to any non-ministerial brother in similar circumstances. But we are not his judge.

The larger and more wealthy Churches in the connexion are chiefly in fault in this matter, because they, almost to one, limit their pastor's salary

to £100. There are many Churches who could raise double the sum without difficulty or self-denial. The effect of their penuriousness is, that small Churches think that they perform wonderful works when they raise forty or fifty pounds; and ministers of both large and small congregations are grievously straitened and burthened without necessity or excuse.

The smaller Churches are less blameable, but might do much better with a better system. It is surprising what may be raised with even a small congregation, where deacons and others have got a good system, and work it well. Where all do something, even though it be little, much will be effected. Those who can only give a penny a week can afford that much better weekly than to spare its amount quarterly or half-yearly. A dozen active female friends will collect, in almost any Church, from those who do not now contribute at all, an additional amount, which, when paid over by the deacons at the quarter's end, would make the heart of many of our poor pastors leap for joy. Try it, brethren in the deacons office, minding only two things, that *all* contribute something, however small, and that the collectors are punctual in applying for it *weekly*. LATIMER.

ON THE VALUE OF THE HUMAN SPIRIT.

A SKETCH.

WE generally estimate the value of a thing from the following considerations, viz, *its intrinsic worth—the price paid for it—and the idea of its value held by those who are competent judges.*

The intrinsic worth of the soul arises from the greatness and variety of its capacities, the high and noble objects to which they may be directed, and the immortality of its existence. Its capacities are,

1st. *Intellectual.* It can examine into the material universe, ascertain the fixed principles which regulate its various motions, and account for many of the phenomena which are continually occurring around us. It can arrange and classify the various facts which come under its notice, and deduce from them general principles. It can trace the various relations in which these facts stand to each other, and make fresh discoveries from a consideration of them in these relations. It can also reflect on its own operations, and examine its own mysterious workings. It can look back to the past, and gather from it those lessons which it is calculated to teach—it can anticipate the future, and from it draw motives to influence its present operations.

2nd. *Moral.* It was made in the likeness of the Creator—it must then have had a capacity for receiving that image. At the fall the image was lost; but the capacity for its reception still remains; and it is deeply interesting to mark how, when under the influence of truth, it exhibits a process of restoration to its pristine vigour and glory. Happy, indeed, is he whose mind is continually under the all-pervading influence of truth, and upon whose soul the reflection of his Maker's image becomes brighter and brighter, whilst the clouds of error and of guilt, which formerly hung fearfully around, give place to a brighter and a purer atmosphere.

The objects to which these capacities may be directed are of the noblest order—the worship and service of the Divine Being—the reception of the atonement of the Son of God—the cherishing of all those feelings and principles which ally our nature with all that is pure and all that is holy—the great realities of the invisible world in which we are so deeply interested. These—these are the great and the noble objects to which it may be directed. And then the eternity of its duration—the deathlessness and indestructibility of its vital principle, stamp upon it inconceivable value.

The price paid for it is immense. We estimate, and justly too, human life highly. Suppose then, that one devoted city were sacrificed in order to pro-

cure the redemption of the soul, we should think that that must be very valuable which could only be purchased by such a slaughter. Supposing an angel, or a company of angels, were to be given as the price, what an idea that would give us of the value of the human spirit! But what is the sacrifice of a city, or what the costly gift of an angel, in comparison with the price which has been paid for the ransom of the soul of man? Earth ne'er showed such a scene—heaven ne'er witnessed such a spectacle, as that presented by the humiliation and death of the incarnate Son of God! Sufferings, intense and unutterable, pierced his soul as he "*wept and wandered*" on this our earth. And in the final conflict what finite mind can conceive of the feelings of Emmanuel, as darkness, such as none beside could experience, threw its mantle over his soul! Oh! the worth of the human spirit! 'tis writ in blood—in blood divine!

What is the estimate formed of it by those who are competent judges? Man thinks little of the spirit he possesses, and is little affected with its state; but there are other beings to whom the soul of man is an object of deepest interest. There are fallen angels, with satan at their head, who strive for its possession. They place before them this as the great object, which, by every means in their power, they are to obtain; and if there be joys where hope is not, where all is dark and dreary, we may imagine the thrill of fiendish delight which would be felt by all their legions at the ruin of a soul. They watch with ceaseless care the unguarded moment, and then they aim their darts. They are ever about us, tempting to that which is evil, and using their best exertions to drown us in perdition. There are also *angelic beings*. Their spirits, breathing as it were the atmosphere of benevolence, and dwelling in the light of His countenance whose name is Love, look with compassion upon the human spirit. Nor do they merely gaze in silence. They rejoice to come on errands of mercy to this our world. They exulted at the prospect of man's restoration not less joyfully than did the morning stars, and the Sun of God, when this fair world was brought into being. They watch with breathless anxiety as it were to see the operation of the truth upon the heart of man; and if that truth be received how great is their joy! Oh! if we were but conscious of the presence of spiritual beings how often should we behold them when evil influences are about to act upon us, pointing to the path of life, and beckoning us thither. And who will say that at times he has not felt something of this kind, although he saw not the radiant form, nor heard the gracious words of the heavenly messenger. Surely if evil spirits are about us to entice us to that which is sinful, there are those of an opposite description, who would win us to the side of truth. It is so. The human spirit is contested for by the world of light and the world of darkness, and that too with untiring energy and perseverance. These higher intelligences know better than we do the worth of the soul—angels, by the bliss of heaven, which it may realize—devils, by the torments of hell, in which it may be racked. But we will ascend still higher, and ask, What is God's idea of its value? He who formed it, who endowed it with those capacities which we have before slightly noticed, must know better than any one else its worth. His estimate must be correct. He, theu, has thought it worth while to redeem the soul: that redemption, as to its plan and arrangement, conceived and formed in the councils of eternity. In the developement of His great design human agency was set at work, and that for a long period, till at length, in the fullness of time, the only-begotten Son of God came to perform the mighty work. He did perform it, and his title is, "*Mighty to save*." But not only did God give his Son in order to accomplish this work, he has sent his Spirit to take up his dwelling place in the soul, to sanctify and save it.

And now, what is the conclusion from all this? Say, is not the spirit, of which every human being is possessed, of tremendous value? If it have such capacities, if it has been purchased at such a cost, if it be the battle-field of two contending worlds, and the dwelling-place of Divinity, what must be its value? With what will you compare it?

"Behold the midnight glory; worlds on worlds;
Amazing pomp! Redouble that amaze;

Ten thousand add; and twice ten thousand more;
Then weigh the whole; one soul outweighs them all;
And calls the astonishing magnificence
Of unintelligent creation—poor!"

J. A. B.

Bristol.

CORRESPONDENCE.

EDUCATION FOR THE MINISTRY.

NO. IV.

THAT the systematic training of young men for the work of the ministry is a means of carrying on the cause of Christ in the world, justifiable on Scriptural principles, and necessary for the effectual accomplishment of the purposes for which Christian Churches exist, has, we trust, become sufficiently apparent to all our readers. That it behoves the General Baptists, as an associated body of christians, to take up this matter more earnestly than they have yet done; to look at it as a question involving, to no small extent, their usefulness and success; and to see to it that it shall now receive at their hands all the attention which its vast importance gives it a just title to claim, are views respecting it which we devoutly wish were indelibly impressed upon every mind. Meanwhile, in closing the present notice of this subject, it may not be improper to offer one or two remarks on the kind of preparation that should be sought in an institution with this object in view. In doing so we pretend not to bring forward anything new, or to imply any censure on plans generally pursued, but simply to give expression to our own views, which will probably, in the main, be found in agreement with existing arrangements.

And first, let it be remarked, that none but men of unquestionable piety and devotedness should be encouraged to enter the ministry. The objects aimed at, and the interests involved in this institution, are too vast and important to be compromised and trifled with by men, either unconverted themselves, or manifestly not appreciating the solemn responsibilities they would undertake. The man who would stand up to preach Christ, if he would do it with effect, must have an abiding consciousness of the value of the Saviour to his own soul, and a trembling solicitude lest through any inefficiency he should fail in successfully recommending him to others. The first prerequisite then, the undoubted personal religion of the candidate for the ministry, being ascertained, the subsequent preparation for his work will have respect to the two main aspects of his situation—namely, as he appears in the pulpit, and in his general intercourse with others.

Look at the minister of Christ in the pul-

pit. What has he to do there? He has to explain the whole counsel of God. He has to take up the inspired volume, and show the origin and object of every part, and the authority of the whole. He should be well acquainted with its histories, in their mutual dependence, in their connexion with the history of other parts of the world besides those directly treated of in the Bible, and in their relation to the great facts of the christian dispensation. He should be correctly informed respecting the design and purport of the numerous types and prophecies which the Word of God contains; and he should have a sound and well digested knowledge of the great doctrines it is intended to teach. He should be able to point out the especial bearing of the whole of God's revelation on the conduct and course of every man to whom it comes, and its necessary influence on his unchanging destiny hereafter; to illustrate and enforce its admonitions and counsels; to urge its threatenings and its promises; to explore, and bring out to view, and press home on the consciences of men, all the motives to which it appeals to bring sinners to Christ; to study and appreciate every possible condition in which the sinner or the christian can be placed, and to illustrate the aspects in which the truths which God has made known apply to all the phases of man's circumstances—all combining to demonstrate the vanity of earthly things, and pointing, as the object of our hopes and aims, to the rich and solid fruitfulness of the life to come. Finally, he should have ability and tact to communicate his thoughts with ease and freedom to others.

To say that all the materials that will be required in so great a work are to be gathered in a short course of preparatory study, or that all the necessary knowledge is to be then acquired, would be simply absurd. Such materials and knowledge are to be ever accumulating to the end of life. But the foundation is to be laid at first, and the character and value of future acquisitions will in no small degree be determined by the character of those which are made at the outset. The outlines of the great plan, to be ever afterwards filling up, must be distinctly traced. The sources of information should be pointed out, and as far as may be practicable examined. And, most important of all, the habits are to be formed, and the instruments tempered and burnished.

on the diligent cultivation and use of which all subsequent success must depend. The variety of subjects which such a course of study should embrace will be determined by the amount of previous attainments and other circumstances that may be found attending particular cases. It should at all events go so far as to secure a competent and connected knowledge of scriptural truth. The external evidences of christianity should be examined with minuteness and care; and all the grounds on which the Bible claims hearing and credence, as the Word of God, should be made thoroughly familiar. In connexion with which, the composition of sermons, which are the principal *media* through which the minister of the Gospel communicates instruction, will of course receive constant attention. Other subjects, nearly or more remotely connected with these, may advantageously be studied as opportunity may allow. That the original languages of the Scriptures should be understood is a point of great importance. The value of this attainment is not in general, we fear, sufficiently appreciated. The facilities for appropriating the results of other mens' labours in this department are so great in the present day that by some it is hardly thought necessary that every minister should be at the pains to go over the same ground again. But who does not know how much party prejudice has warped the testimony of learned men of acknowledged eminence on many important points? and how much the most learned of them differ on many others? But if it were not so, in the regular study of the Bible there are advantages constantly derivable from the practice of reading it in the languages of the original writers which nothing else can supply. Particular phrases, idioms, and words, not unfrequently prevent inaccuracies, or obviate difficulties, or suggest valuable trains of thought which translations and commentaries without number shall be searched for in vain. An acquaintance with these languages, too, gives an insight into the origin and relations of words in general which cannot but be of great value to a public teacher. Besides which, the minister of the Gospel ought to be the last man to take things upon trust which he may verify for himself. By trusting to mere authority, how high and unquestionable soever it may be, he will necessarily be sometimes wrong; after he has used every means to avoid doing so there will still be cases constantly arising in which he will have no other resource; and the habit of taking things at second hand instead of searching for them at the fountain head, will be sure to act unfavourably on the gene-

ral character of his efforts and on the tone of his mind. Nor should the departments of mental philosophy, of mathematics and physical science be entirely overlooked. Apart from the valuable knowledge to be acquired in these pursuits, the exercise of mind, the habits of close and continuous thought, which they induce, are of incalculable importance. No man, who would not sleep away his life, should ever be without some useful subject of meditation. The power of controlling one's thoughts, and confining them to some one topic, every man should cultivate as much as possible. Especially should he, who all his life has to be thinking for others, seek to have this power in constant exercise. Further, it should be remarked that, whatever may be the subjects of study, the habit of persevering application should be carefully encouraged. No extent of acquirements can compensate for this. Though, by extraordinary acuteness, a great deal may sometimes be learned with little effort, yet all will in the end be comparatively useless if there be not a spirit of industry to make it available for its ultimate objects.

But in educating young men for the ministry regard should be had also to their situation out of the pulpit, as well private as official. Not so commonly considered as coming within the province of academical training as the qualifications for pulpit exercises, this is at least of equal importance with the other. The preacher of the Gospel ought to be in his general conduct an example of its influence to all around him. Such indeed ought all christians to be; but it is more especially incumbent on him who stands forward as the public expounder of the truth, to show in his own life what are its genuine fruits. He is to cultivate and manifest the meekness and forbearance, the humility and benevolence, the self-denial and the zeal of the Saviour. Pre-eminently he must be a "living epistle" of Christ, read and known of all men. Not that we mean to justify those who point at the imperfections of the real ministers of Christ, or the open sins of those who call themselves such, and wickedly triumph in them as proofs of the worthlessness of christianity itself, or to exculpate those professing christians who show a querulous and railing spirit if they do not find positive perfection in every minister. Still it is desirable that every minister should aim at perfection, and seek to embody in his general deportment a living exhibition of the truth he proclaims. In proportion as he falls short of this will his ministry be rendered inefficient, and his usefulness diminished. And then, he will have to go among his people in private as

well as meet them in public. It will be his duty to make himself acquainted with their several circumstances and states of mind, to sympathise with them in their difficulties and trials, and to point out the rich consolations, the exceeding great and precious promises which the Word of God contains to meet the cases of all. At one time he will be under the necessity of admonishing a friend of errors, and at another of administering reproof for open sins. Not unfrequently he will be called upon to mediate between opposing parties, when, if he be not wise as a serpent, and harmless as a dove, he will often be in danger of aggravating differences instead of healing them, and of permanently destroying his usefulness by making himself a partisan instead of a judge. A life thus employed, in public and private labours, will not be one of ease and leisure. It may be one of enjoyment and real happiness, but it cannot be one of indolent self-indulgence. To discharge duties like these with consistency and success the minister of Christ will require much christian prudence, and will need to maintain close and intimate communion with God in his own spirit. He will find nothing effectually to fit him for his work, and sustain him in it, but the assured presence and smile of heaven. Now, we take it to be very important, that young men preparing to devote themselves to the ministry should, from the first, have correct views of the great duties that will devolve upon them diligently urged on their attention, and that all the circumstances of their introductory course should be so arranged as to prepare them for entering on it in the right spirit. Young men who have displayed some talent for public speaking, and are therefore encouraged to give themselves up wholly to the ministry, are not always, or generally, old in christian experience; nor can it be expected that they should have a very correct estimate of what will be required of them in their contemplated sphere of labour. And when a number of such meet together and are pretty much confined to one another's society, it is not seldom the case that the buoyancy of youthful spirits is encouraged rather than the devoted piety which it is the most important they should cultivate. Now, we are not about to point out any specific system by which the dangers arising from these sources may be avoided. We deem it right to insist, however, that the less showy, but more essential qualities which lead on to eminent spiritual attainment, and which especially fit the christian minister for the faithful and wise discharge of his difficult and delicate duties, ought to receive the constant and anxious attention of those who are entrusted

with the conduct of ministerial education.

From the unusual interest at present awakened respecting the academy, we augur well for its ultimate efficiency. That with such limited means, under the management of the estimable men who have been bidden away from their post, it has accomplished so much for us as a denomination, is matter for devout gratitude to God. Let but our Churches, and individual members of them, show the interest they feel in this institution by their more liberal and prayerful support, and it may speedily become five-fold more an instrument of good than it has yet been. Let a number of men, well qualified for the work of the ministry, be sent out from it year by year; and, as a body, we shall be better prepared to sustain our part in the great achievement which God is even now waiting to accomplish by those who with all willingness and self-consecration will place themselves in his hands for the purpose—the evangelisation of the world. L.

CASTLEACRE CASE.

To the Editor of the General Baptist Repository

DEAR SIR,—The Association have desired me to present, through your pages, the following case to the attention of the Connexion. It may be almost superfluous to add, that the Association gave it a very cordial recommendation.

Castleacre Case, as presented to the Association.

“The kind assistance of the Association is earnestly solicited in behalf of the Church at Castleacre, Great Dunham and Hale.

“This Church is situated in a central part of Norfolk, a county in a great degree deplorably destitute of evangelical light. It has been raised by the divine blessing on the zealous efforts of a few devoted christians. Its prospects are encouraging, but as its members are mostly poor, its difficulties are considerable. At Hale a chapel has been built, and is conveyed into trust for the Connexion. At Castleacre, a central place, a larger chapel has been erected, and is conveyed in like manner, without any power being reserved to the Trustees to mortgage the place, which is freehold. A considerable part of the expence of the chapel at Castleacre remains as a debt, for part of which the Trustees give the security of their joint note, another part is due to the builders, who have been very urgent for payment. This amounts to about £100, and the assistance of the Churches is earnestly intreated to raise this sum as soon as possible. The payment of this part of the debt would be a most important aid to this infant Church;

and a great relief to the friends, who having made great efforts, or incurred serious responsibility on account of the other part of the debt, are still liable to be harassed for this remaining balance.

"As the Church, from its locality and prospects, is of considerable importance, it is hoped the Association will help; and as the property is already that of the Connexion, the Churches may rest confident that their contributions will not be lost, or misapplied."

For the reasons mentioned in the preceding statement, this case is evidently very deserving of support; it was also felt to be so on another ground. This interesting and important Church arose, through the divine blessing on the zealous efforts of one individual. He is a respectable farmer, and was formerly a member of the Church at Bourne. Providence having cast his lot far from his religious connections, instead of settling down in inactivity, or joining the Methodists or Independents, or some other religious body, as many under similar circumstances have done, he began to exert himself for the spiritual good of his neighbours, and attempted to establish a Church of his own communion. God blessed his efforts, and the Church that solicits help was the fruit. The Providence that fixed him at Wendling, has now removed him to a considerable distance, where he is making another attempt to enlarge the Saviour's empire. Still, however, he has much to do for the Church at Castleacre, and he and a few other friends have incurred much responsibility on its account. They well deserve the liberal aid of the Churches.

Yours faithfully,

In behalf of the Association,
J. G. PIKE.

Derby, July 12th, 1842.

LONG PRAYERS.

To the Editor of the General Baptist Repository.

"God is in heaven; we are on earth; therefore should our words be few."

DEAR SIR,—My mind has been impressed for some time upon a subject, which taken in all its bearings, is of paramount importance; but my weak remarks will be confined to only one point of this momentous question. I have been waiting for some of your clerical brethren to give their opinion on this matter, but as they have not done it, perhaps you will not refuse the observations of a simple layman. You have already been apprised, from my motto, that the subject I mean is—prayer; and the point to which I would direct your attention, is the length of those petitions. I humbly con-

ceive that the opening prayers in our chapels are often too long and elaborate, and that the same fault is obvious at our prayer-meetings.

Now, Sir, as to find fault without assigning a reason is extremely puerile, I will take your readers along with me to that grand and all-sufficient directory, the Bible, wherein we find "Truth, without any mixture of error." The prayers and thanksgivings recorded in the Old Testament, are, almost without exception, comparatively short. The Psalms are certainly a rich treasury of prayer and praise, with thanksgiving, composed upon various occasions. Many of them were set to music, being to "the chief musician:" some of them desultory, being broken by meditation. The 119th is most of it composed of prayer and praise; but then it is divided into parts, and perhaps might, with some others, be intended for the closet rather than the public assembly. Solomon's sublime prayer at the dedication of the temple is somewhat lengthy, but that was delivered on a very special occasion.

Proceed we now to the New Testament, and as we are no longer under the law, but under grace, and as Christ is the Head of his Church, perhaps we might be satisfied with his example and precept on the subject. According to Matthew, Jesus Christ addressed his disciples as follows:—"When ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking; be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye." Then follows what is emphatically called the Lord's prayer, recorded also by Luke. Doubtless the expression, "after this manner," must have a reference to its length. The exhortations to pray without ceasing, and to pray every where, are frequently reiterated; but this has nothing to do with long prayers. Paul exhorts, that "first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness, and honesty;" and it may be said, that now we have Bible, Missionary and Tract Societies, Sabbath schools, and other valuable institutions, which all demand our fervent supplications. Granted: but could not those supplications be condensed? "The fervent, effectual prayer of a righteous man availeth much;" "The prayer of faith shall save the sick;" "Cannot our petitions be fervent and faithful without being long? One great objection to a long prayer, is the difficulty of keeping the mind fixed upon that Great Being to

whom it is addressed. The world is so liable to intervene betwixt us and our Creator, that we may well pray that he would forgive the iniquity of our best services. I cannot tell how the minister, when in the pulpit, by habit, or superior piety, may be able to keep his mind fixed upon God; but I know my own failing, and have heard others express the same.

I do not know if my opinion be general or not, but if you think these few remarks at all worthy of a corner in your Repository, they may be the cause of eliciting some further thoughts from some of your brethren in the ministry, or from yourself. When we consider that "we are creatures of a day, and know nothing, and that our foundation is in the dust," we ought to be open to conviction, and both give and receive a word of advice, if offered in the spirit of humility and love. How thankful we ought to be that there is a throne of grace accessible at all times, if we only approach it in the name of Jesus. We are helpless, needy creatures, and frequently want fresh sup-

plies from the bountiful Giver of every good and perfect gift.

P. S. Since writing the above, which I find by the date is more than three years ago, I have met with a short dissertation on this subject in a small periodical, but I thought the remarks of the writer rather flippant. One observation appeared just; that objections to long prayers must be confined to those offered up in public. One other observation I may make, that, lately, I have had the opportunity of hearing a minister, who cannot be considered concise in his introductory prayer, but still never tiresome; no vain repetitions; fervent, warm, soul-cheering. What shall we say? May not this be an exception to a general failing?

I am, dear Sir, with great respect,
Lincolnshire. W.

QUERIES.

DEAR SIR,—If you, or some of your correspondents, will give an exposition of James v. 14, 15, and of Acts xiii. 48, you will oblige a constant reader. M. H.

REVIEW.

GEMS FOR SERIOUS CHRISTIANS: *designed chiefly for Sabbath school Teachers, and Young Members of Christian Churches.* By JAMES PEGGS, late Missionary in Orissa. Snow, London.

This little work is a compilation of short, pithy sentences, collected from every quarter, on the chief topics of religion and morality. It has been accumulating for many years. Mr. Peggs has thus thrown together the wise sayings and forcible observations he has met with in the course of his reading and intercourse with mankind. We have been gratified with the perusal of it, and venture to affirm, that though books of a similar character may have been published previously, there has been none which has brought together wise thoughts and sayings on the same subject, and in the same compass, from so many sources. As an illustration, we will just glance at the names quoted in one or two pages. Here we have Tertullian, Mahommed, Kopilu, a Hindoo sage, Cicero, Virgil, Thales, Dr. Young, Matthew Henry, Dr. Watts, Dr. Steadman, Pearce, Fuller, Ward, &c., &c. Several of the gems are without a name.

TRUTH MAINTAINED; or the Errors of the Unconverted Examined and Exposed. Tract Society.

This little work is designed, as its title intimates, to expose the most prominent er-

rors of the unconverted. It is divided into thirteen chapters, each one of which is on a separate and independent topic. The chief subjects are inconsideration—the alleged insufficiency of the evidences of christianity—mistakes as to external privileges—religion supposed to be inimical to happiness—love of the world—procrastination—self righteousness. The errors and subtleties of the unregenerate in these and other things are unfolded and corrected with a master's hand, and with a spirit truly christian. This is a very suitable little book to put into the hands of the young. It will awaken inquiry, and correct error. It deserves to be ranked with the best works which are designed for the instruction of the young and unregenerate.

ESSAYS ON JUSTIFICATION BY FAITH. By the late REV. THOS. ROBINSON, M. A., Vicar of St. Mary's, Leicester. Tract Society.

ANY one who wishes for a development of the Scripture doctrine on this important subject, may find it in this little book. It consists of three essays, or parts, and may be had for a few pence. The name of its author is a sufficient recommendation.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS, *designed from existing Authors.* Part I., royal 8vo. Tract Society.

This part contains four large and exquis-

sitely-executed engravings on wood, printed on fine paper, and sixteen pages of letter-press, giving a brief account of the events to which the engravings refer, and an improvement. The spirit of the engravings is true to the Oriental scenery, costume, &c. Any one who desires a splendid work of Scripture engravings, may be assured the one before us will meet his wishes. Part II. will be published in August.

BIRDS. INSTINCT OF BIRDS. Tract Society.

THE second of these constitutes the last number in the series published in order in one small, square, beautiful volume, under the head Birds.

More interesting and pious productions of this class were never published.

THE DUTY OF CHRISTIAN LIBERALITY, as taught by the New Testament. By A SUNDAY SCHOOL TEACHER. Nicholson and Walslon, Halifax.

This cheap tract is designed to show three things: the evils arising from an improper use of wealth by christians; what a christian should do with his money; and what was the practice of Christ, his apostles, and the apostolic Churches with reference to general benevolence. We cordially recommend it as peculiarly adapted for the use of select classes in Sabbath schools, &c.

OBITUARY.

Mrs. SARAH MARSH died March 11th, 1841, aged sixty four. She was born of pious parents at Broughton, Leicestershire. At the age of eighteen she saw herself a sinner, and became anxious about her eternal welfare. She rested in Christ as her Saviour, and was baptised at Wimeswold, and united with that Church, of which she continued a consistent member till 1809. At this time she entered into the marriage state with Mr. John Marsh. They settled at Bardou, and were dismissed to the Church at Hugglescote. She remained in fellowship with that Church till her death. The last nine years they have occupied a farm at Charley. The distance from Hugglescote prevented her from worshiping with the people of her choice so often as she desired, but through the kindness of the late Mr. Bosworth, (owner of the Charley Estate) a place of worship was erected in that secluded spot for the use of the Methodists; where she most frequently attended. Though she was a decided Baptist, she could unite in public or social worship with the people of the Lord of another denomination. As a wife, she was frugal and affectionate; as a mother, exceedingly kind; as a neighbour, highly esteemed. She had a feeling and liberal heart, and her hospitality to the poor will not soon be forgotten. Her house was open to the ministers of the Gospel, and other pious friends who might call. She would meet them with a smile, and a shake by the hand, and when seated (if weary and faint) she would not (in modern style) salute you with, "Will you take any thing," and bring nothing before you, but the table was furnished, and then came the hearty invitation, "My brother or sister you'll now help yourself." The time spent with her she would turn to a religious account. She enjoyed experimental conver-

sation. If in the evening, as the family drew in from the fields, she would say, "You must pray with us before we part." Thus these short visits usually ended in a solemn and delightful act of devotion. She was afflicted two years previous to her death. Through the first six months of her illness she was composed and happy, and could tell of her interest in Christ. She appeared resigned to the will of the Lord, either to live or to die. For fourteen months after this she sank into a state of mental imbecility: the last four months her mind, in some measure, resumed its strength, and she was capable of conversing upon her present state, and future prospects, and could again speak of her interest in the blood of atonement.

Her affectionate husband and children in turn, day and night watched the progress of her affliction to its close, when they saw their endeared relative fall into the arms of death, as into a quiet sleep, without a sigh or a groan. Thus she finished her course in hope of eternal enjoyments with Christ and his holy angels. Her earthly remains were interred in the Baptist burial ground, Woodhouse Eaves, when the event was improved by Mr. Bailey from Rev. xiv. 13, "Blessed are the dead that die in the Lord." May it be the happiness of her dear children to meet her again in heaven.

MARIA PHELP LATHAM, wife of Thomas Latham, died May 30th, 1842. She was a native of London, where she has still living a pious sister, whose affectionate regard, and christian conversation, made the first serious impression upon her mind of the value and necessity of religion. She removed from London to Nottingham in the year 1817. She attended Stoney-street chapel with her husband and family, and

under the valuable ministry of the Rev. W. Pickering (whom she always called her spiritual father,) was brought to a saving knowledge of the truth as it is in Jesus. She was proposed as a candidate for baptism and fellowship, and on October 5th, 1823, followed her Lord and Saviour in his own appointed ordinance of believers' baptism, and was added to the Church on that day. She was the mother of nine children, seven of whom are still living; and the care of these children, to which was added the entire management of a retail business, so occupied her time that very often her fatigued frame was very little fit for the duties of religion and the closet; and the engagements of her husband were so multifarious that he could not render her that assistance which he wished, and which she so oftentimes needed; but she was blessed with a large measure of spirits, great nerve, an excellent memory, and good natural abilities, which were of great advantage, and rendered her very efficient in the discharge of her various duties.

On her death-bed she lamented that she had not lived nearer to God, and made greater progress in the divine life, ingenuously acknowledging that she had but been an "idle professor of religion for a many years." However, she again applied to "that blood which makes the foulest clean," nor did she apply in vain. About three weeks before her

death, she told her husband that "she had had a blessed interview with Jesus," that she felt the same happy peace, the same assurance of her acceptance with him, as she did on the first day of her first espousals to Christ.

She frequently said to one and another of the family, "Don't put off religion to a death bed. If I had neglected religion in health, and left the salvation of my soul until now, I fear I should have been lost." It was her frequent prayer to God, that he would be with and support her in her last moments, and certainly it did appear that her prayers were answered, for in her dying moments she was wonderfully supported, and appeared to enter into that "Rest that remaineth for the people of God," with a peace and serenity of mind which seemed to awaken in the minds of those who witnessed her departure, a desire that their last end might be like hers. May her husband and children follow her, so far as she followed Christ.

The Rev. W. Pickering, preached a very solemn and impressive sermon on the occasion of her death, to a large and attentive audience, on Sunday evening, June 19th, from Job xiv. 10, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" after which the hymn was sung beginning with the words,—

"Death cannot make our souls afraid,
If God be with us there."

T. L. N.

VARIETIES.

MODE OF RAISING FUNDS FOR THE ERECTION OF PLACES OF WORSHIP IN AMERICA.—It is well known that in the United States large and commodious places of worship for the use of Baptist Churches are more numerous by far than in this country; but the plan which is usually adopted in their erection is not so generally understood. One has been built very recently in Bowdoin Square Boston, at the cost of 65,000 dollars, the expense of which has been borne by enterprising members of surrounding Churches, that part of it which has not yet been paid being provided for by the arrangement to which they have bound themselves. The plan which they have adopted is in some particulars new; but its leading features are, it appears, common among our transatlantic brethren, though unknown amongst us. A full exposition of it is given in the Christian Watchman; and though we do not desire to be understood as recommending its adoption, we are persuaded that it will be read with interest, and that it may be pondered with advantage. The difficulties connected with the providing of suitable accom-

modation for congregations in Britain are so great, and the plans for discharging building debts are so unsatisfactory, that many will welcome suggestions that give a new direction to their thoughts, even though they may feel insuperable objections to the course propounded.

The whole plan is very simple, and soon explained. In the first place, the ground on which the house stands was known to be for sale. Several brethren agreed together that they would attend the auction and purchase it. They then made the fact known, stating that their object was to have a new Baptist Church in the city, and that they were ready to make pecuniary sacrifices for the purpose. Subscriptions to form a stock company were opened, and shares taken to the amount of nearly 40,000 dollars. These stockholders then organized chose a building committee, and authorized them to build the house.

"When the house was completed, it was of course the undivided property of the stockholders as a body, who also were responsible for whatever debt remained un-

paid. The pews were then appraised at a rate sufficient to cover the expenses of the building, and an annual tax was assessed on each, sufficient to meet the probable expenses of maintaining worship. A plan of the house was made out, exhibiting the situation of each pew, with the appraised value and the annual tax; and the choice of the pews was disposed of to the highest bidder among the stockholders, thus raising a handsome sum to the society on the choice of the pews. Thus the joint ownership of the undivided house by the stockholders, was changed to a special ownership of a pew or pews by each; the legal ownership of a pew being simply the right to occupy it for purposes of worship.

Thus far the plan adopted by this society differs not materially from the usual mode of erecting houses of worship in this city and vicinity. The peculiar feature in their plan is that adopted for paying off the remaining debt. By a vote of the pew proprietors, each pew is to be assessed one quarter's tax in addition to that required for the regular expenses, and this fifth quarter's tax is to be applied to meet the interest on the funded debt, and, as far as it may go, to the gradual extinction of the debt. Should the pews be all sold, the debt would of course be paid, and no further extra tax be necessary. Or should the plan above described be continued till the debt is extinguished, the pews, or their value when disposed of, will become a surplus fund in the hands of the society.

Our friends, we trust, will excuse us for entering into this minute exposition. The subject is a very important one, not only to this church, but to others. Baptist principles, it is well known, depend for their support entirely on voluntary efforts. Not only do they repudiate every form of state connexion, or legal support, but they, from their very nature, must always depend on the separate, independent efforts of the people who love them. Unlike Episcopacy or Methodism, we have no comprehensive church establishment, nor general fund. Each church builds its own house for worship, chooses and supports its own ministry, in the exercise of its own independent, discretionary power. All the consolidation or union among different baptist churches is that arising from mutual love of the truth, of our common principles, of each other, and of our adorable Head. This forms the catholicity of baptists, and it is this which makes our distinct communities and separate, independent churches more entirely one in sympathy and affection than any other great ecclesiastical body in the land.

“We earnestly hope that every church

now labouring under the disadvantage of a debt upon their house of worship, will devise some effective means to throw it off. It is dishonourary to the church when suffered to remain any longer than circumstances render absolutely necessary. It is always a disadvantage, and a great hindrance to their prosperity. A debt on their house of worship often threatens the very existence of the church itself. And there is no time so favourable for the accomplishment of this object as in the early existence of the society; while it retains the elasticity and vigour of youth. That is the most favourable time for putting in train a plan for the sure extinction of all debt, so that it may move on unincumbered and free.

“And the object can be accomplished more easy than many suppose, if undertaken in the right way. That way is not to send an agent off to New York or Philadelphia, to call on Hercules for assistance, but simply to *put shoulder to the wheel*. This is the real philosopher's stone. Not long ago, a certain church in the country sent to us a request to ascertain whether a loan could be negotiated in this city, to the amount of nearly one-third the value of their house, the security to be a mortgage on the house, and an additional security of real estate, the private property of members. We knew that church had done nobly in erecting a neat substantial house, at an expense nearly equal to half of all the property of the members, and that more than two-thirds of all the cost was paid. We knew, too, that the loan would be an uncommonly safe one. On inquiry, however, among business men and capitalists, we found that the plan would be attended with some difficulty, and informed them accordingly; but expressed a willingness to try further. Their answer was, ‘No, we will help ourselves.’ Several members of the church and society immediately agreed to divide the debt among themselves, and take the unsold pews at their own risk for remuneration. Thus the society was at once relieved of all debt, and such an impulse given to its prosperity as will render the pews available, and we trust that its onward course will be more rapid than ever.

“Such things cannot be done without a willingness to make pecuniary sacrifice. They cannot be done by plans, nor by machinery, nor by sending agents to raise the wind; it is only by the working of that spirit that deviseth liberal things. Such should be the spirit of every baptist. Enjoying, as they do, such entire freedom of opinion and action, and such a tempting field of usefulness, they should ‘attempt great things, and expect great things.’

"In erecting houses of worship, and supporting the preaching of the Gospel, two courses have been adopted. That above described, by which the pews are purchased or rented, the minister's salary and other expenses being paid by a tax on the pews; and that of making the house and the preaching free, the expenses being paid by subscription or contribution. Each plan possesses its peculiar advantages in peculiar circumstances, and either is perfectly innocent in itself. In most cases, however, we give our decided preference to the former. It is most in accordance with all the arrangements of God. It takes for granted what is true, that it is *worth something* to sit in a comfortable, pleasant meeting-house, and hear a well-prepared sermon. Such things cost money, and are worth money. And what is gained by adopting a theory which belies the fact? Meeting houses and ministers are no more windfalls than any other good thing, and why call them so? Or why adopt any system which seems to call them so? There is no more practical wisdom, or practical piety, in shuffling out of sight the fact that houses of worship and preaching cost money, than there would be in reference to our bread or clothing.

"We would, therefore, strongly urge on our Churches the adoption of this plan generally. Peculiar circumstances may make exceptions to the rule, but they are exceptions still. If any individual feels himself moved with liberality to give a large sum to bring the privileges of worship within the reach of the poor, let him do what he can to reduce the original costs of the pews, or, if he prefer it, let him purchase a number of pews and make them free. No Church should be without some arrangement by which the poor can attend their worship, and not feel that they are encroaching on the rights of others.

"We close by reminding all occupants of pews, and all members of our Churches, of the duty of being attentive and obliging to strangers and casual visitors at our places of worship. This duty should not be left entirely to the sexton. Let your meekness, courtesy, kindness, and love of truth, be manifested, by inviting the stranger to your own seat, and by showing him such attentions when there, as shall convince him not only that you are not destitute of common politeness, but that you really desire his conversion to God."—*Baptist Magazine*.

INTELLIGENCE.

THE ANNUAL ASSOCIATION.

THE meeting of the Ministers and Representatives of the General Baptist Churches of the New Connexion, was held at Boro' Road Chapel, Southwark, on Tuesday June 28, and the three following days. The following brethren were chosen officers for the conduct of the meeting, Jos. Goadby of Leicester, Chairman; T. Yates of Fleet, and S. Ayrton of Derby, Moderators. Considering the distance of London from the Midland Counties, and the comparatively few Churches which we have in the Metropolitan district, the number of representatives present was large. The sittings commenced at 10 o'clock on Tuesday morning, and with the exception of the evenings which were devoted to public worship and the Annual Missionary Meeting, and Wednesday afternoon, which was given up to Committees, they were continued until Friday afternoon, and closed between three and four o'clock.

The reports from the Churches were on the whole of a cheering character. The numbers baptized during the last year, as reported, were fourteen hundred and three; but as eighteen or twenty Churches forwarded no report, the total number of those baptized, and of members also, cannot be ascertained with entire correctness. The absence of reports to the Annual Meeting seems scarcely to admit of an excuse. We do most sincerely regret that any Churches, however small, or remote, should not furnish a report to this meeting. The number of members will exceed sixteen thousand, and the Sabbath-schools, as reported, are more than twenty thousand. The cases offered for consideration were not of special interest, except perhaps

one on the question whether the fact of American Baptist Churches countenancing negro slavery, warranted our members who had emigrated, in keeping aloof from them. This led to an animated discussion, which was closed by the adoption of a strong resolution, to the effect that the course suggested was justifiable and proper. Resolutions condemnatory of bribery at elections, and recommending liberality to the poor in our Churches who are now suffering under the unparalleled depression of commerce, were also passed.

The location of the Academy constituted the most interesting business of the meeting. As brother J. Stevenson, of London, who was invited last year to take the office of Tutor, was unwilling to leave the Church in Boro' Road, and moreover thought it best that the Academy should be conducted in London, and assigned his reasons for his decision, (which will be published in the Academy Report,) the questions arising out of this decision gave rise to a very spirited debate, which was continued during the whole of Thursday. A resolution was moved to the effect, that the Institution be conducted in London by the Rev. J. Stevenson; and an amendment was proposed to the effect, that it was most desirable that the Academy should be conducted in the Midland district. The speakers in favour of London were brethren, Gover, London; Burdit, Long Sutton; Ewen, Wisbech; Hodgson, Slack; Scott, Norwich; Man, Boston; T. and W. Stevenson, Leicester; E. Stevenson, Loughboro'; Balfour, London; Butters, Spalding; Pike, Wisbech; Jones, March; Mathews, Boston; Wake, Boston; and Burns, London. Those who spoke in favour of the Midland district, were brethren Winks, Leicester; Taylor, Tydd; Roberts, Senr., Nottingham; Butler, Slack; Roberts, Jun., Nottingham; Hunter, Nottingham; Wright, Lincoln; Cheate, Birmingham; Symons, Louth; Derry, Barton; and Ferneyhough, Nottingham. In the course of the debate a second amendment was introduced, to the effect that there should be two branches of the Institution, one conducted in London and another in the Midland district; this was moved by brother Derry of Barton, and seconded by brother Ferneyhough of Nottingham. The first amendment was afterwards withdrawn. Several of the preceeding speakers advocated or opposed this amendment, and brethren Peggs, Ilkeston; Underwood, London; Preston, London; Yates and Hull, Leicester, spoke in its favour. Several other brethren also addressed the meeting, and at five o'clock the representatives came to a division, when there appeared,

For the amendment, that is, that there should be two branches of the Institution, one in London and one in the Midland District	30
Against it	46

The original motion—viz., that the Institution should be in London, and conducted by brother Stevenson, was then put, when there appeared

In its favour	42
Against it	32

Some of the brethren declined voting at all, but their numbers were not reported. The meeting then adjourned. At the following sitting the members of the Committee were filled up, and as the Secretaries had resigned, brother Wigg, of Leicester, was chosen general Secretary, and brother Pike, of Wisbech, secretary for the Lincolnshire district, and brother Underwood, of London, for the London district. As to the discussion itself, it was remarked by several senior brethren, that they had never attended

a discussion at any Association which, on the whole, was conducted with an equal amount of spirit, and good temper.

The brethren who preached at this Association were Messrs. H. Hunter of Nottingham, and T. Yates of Fleet.

The next Association is to be held at Loughboro', to begin at ten o'clock on the morning of the last Tuesday in June, 1843.

GENERAL BAPTIST CHAPEL, EYRE-STREET, SHEFFIELD.—In 1839, several Members of the General Baptist Denomination having come to reside in Sheffield, they were formed into a Church, and preaching was commenced in the Assembly Room, by the ministers in Nottingham, and the neighbourhood. The Church has increased to fifty-one members, congregations are encouraging, and a Lord's-day School has been commenced, which contains eighty scholars, and twenty teachers. Encouraged by these tokens of Divine approbation, the friends of the cause unanimously resolved to erect a chapel. A suitable piece of land in Eyre-Street, measuring about 650 yards, has been purchased at the cost of three hundred guineas. The situation for a place of worship is good, and being in the midst of a dense population, affords ample room for the exertions of our friends, without interfering with the labours of others. The building of the chapel commenced in April last, and it is expected that it will be opened in the month of August. It measures 44 feet, by 41, and including the land, will cost about twelve hundred pounds. The moral condition of the town loudly calls for this increased effort to do good. It contains a population of 120,000 souls, 50,000 of whom, it is supposed, live in the habitual neglect of the public worship of God: our friends, though few, and generally speaking in humble circumstances, are disposed to exert themselves to the utmost of their ability. The Churches in Nottingham, and several others in the Midland Counties, have liberally assisted us, having already subscribed one hundred and sixty three pounds. Some generous friends belonging to other denominations have kindly engaged to help us; and we confidently hope, that a benevolent and christian public will give to this important case, their liberal consideration.

Brethren Pike of Derby, and Acworth of Horton College, Bradford, have engaged to preach: others have not yet been engaged. We have five candidates; and prospects are encouraging. We hope *distant* friends will favour us with donations for the opening. A Post Office order to Mr. W. Robinson, Treasurer, No 68, Silver Street Road, or Mr. Thos. Hill, Market Street, Nottingham, will be gladly received. This case is strongly recommended by the Baptist, Independent,

Wesleyan, Primitive and New Connexion Methodists of Sheffield.

THURLASTON.—The General Baptist chapel, Thurlaston, Leicestershire, being nearly rebuilt, and considerably enlarged, was re opened for public worship June 21st, when the Rev. J. Sibree, of Coventry, preached in the morning and evening, and the Rev. W. Salt, of Hinckley, in the afternoon; and on the following Lord's day, June 26th, the Rev. T. Yates, of Fleet, preached in the morning; the Rev. John Green, of Leicester, in the afternoon; and the Rev. S. Wigg, of Leicester, in the evening. The congregations were large, especially on the Lord's day; and, with the proceeds of a tea meeting held on the Tuesday, in which the provision was supplied gratuitously by our female friends, the collections amounted to upwards of £50; for which the members of the Church return their fervent thanks to their surrounding friends and neighbours; but, above all, to that Being from whom comes every good and perfect gift; and pray that the house may be filled with his presence, and that he may build up his Church assembling within its walls, and appear to his people in his glory.

BAPTISM AT ÆNON CHAPEL, LONDON.—On Thursday evening June 23rd, and Lord's-day the 26th, the divine ordinance of baptism was administered to fourteen persons by our beloved pastor, after having suitably addressed the congregation and candidates. The attendance was good, the greatest order and solemnity prevailed. We trust it will be the means of causing many others to follow on to know the Lord, and to obey his commandments.

LOUGHBOROUGH.—On Lord's day, July 3rd, fifteen persons were added to us by baptism. Our respected pastor delivered a talented discourse on the occasion, in which the cases of the households were analyzed, and the pædo-baptist insinuations grounded upon them ably refuted.

ÆNON CHAPEL SABBATH SCHOOL ANNIVERSARY.—On Lord's-day, June 26th, three Sermons were preached in Ænon Chapel, New Church Street, in aid of the Sabbath Schools connected with the chapel. In the morning by our esteemed pastor, from Mark vii. 25—29; and in the afternoon and evening by the Rev. T. Mathews, of Boston.

from Prov. xxii. 6.; Jer. xxxi. 54. During the day the children sang several select and appropriate pieces, and were examined catechetically on Scripture history, &c. The congregations were excellent, and the collections surpassed those of last year. We have reason to hope that this anniversary will prove instrumental in urging teachers and friends to renewed diligence in this work of faith and labour of love, and that the present year may be crowned with the divine blessing.

J. G.

PREAD STREET PADDINGTON.—Three sermons were delivered in this place on Lord's-day, July 3rd, 1841, by brethren Yates of Fleet, Butler of Slack, and Goadby of Leicester, on behalf of the Sabbath-school. The collections amounted to £22 10s. It is gratifying to witness the vigour and prosperity of this new interest. On Monday July 4th, Mr. Wileman provided a substantial dinner for the Sabbath scholars, which was served up in the School-room, underneath the chapel: 220 children were present, and greatly enjoyed the munificent treat. There was a tea meeting in the evening, and interesting addresses were delivered by brethren Derry of Barton, Staples of Measham, Butler, Yates, Goadby, Stanion, &c.

BIRCHCLIFFE.—Two excellent sermons were delivered in this place on behalf of the

Sabbath-school, June 5th, 1842, by the Rev. J. J. Owen, of Castle Donington. Collections £22. The congregations were very large.

ILKESTON.—We understand that our friends in this town have determined upon the enlargement of their chapel. Mr. Doughty, of Castle Donington, has taken the work, and was to commence on Tuesday July, 26th, and to complete it in two months. We doubt not that our readers will unite with us in wishing our friends good success in their undertaking.

FRESH WATER, ISLE OF WIGHT.—We are delighted to hear that the small General Baptist Church in this place is in a prosperous state. In the month of May last, Rev. W. Rogers, late of Downton, was publicly recognized as the pastor of this church. The attendance was large, and the services very interesting. The Rev. E. H. Burton, of Portsea, stated the nature of a Christian Church, proposed the questions to the Minister and church, and addressed them from Heb. xiii. 17. The Rev. W. Weeks, (P. B.) of Yarmouth, and Mr. Totterdell, of Portsea, assisted in the devotional exercises. We should be glad if this church, and the one at Lyndhurst, and indeed all others who really maintain our sentiments could unite themselves with the New Connexion.

MISSIONARY OBSERVER.

THE ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting of the General Baptist Missionary Society was held at the Boro' Road Chapel Southwark, on Wednesday evening, June 29th, 1842. The attendance, from a variety of causes, was not large. John Heard, Esq., of Nottingham, presided.

The Secretary read an abstract of the Report, which will shortly be printed. The Report appeared to us as cheering as any to which we remember to have listened. It calls earnestly for more labourers and for more funds. As the treasurer's accounts were not completed we cannot state the total amount of income during the past year. The following was the chief resolution adopted at this meeting.

"That the goodness of God, as manifested during the past year to this Society, and its missionaries, demand the fervent gratitude of its members; that while grateful for past success they should feel strongly prompted, by the urgent calls from India for more helpers, and by the promising openings for usefulness there, to send forth, as speedy as possible, additional missionaries; and that prayer for the abundant effusion of the Holy Spirit to prosper the exertions of this, and other Missionary Societies, is the duty, and should be the delight, of all the disciples of the Saviour."

The speakers were, brethren Jones, Butler, Hunter, Buckley, Goadby and Burns. Amount of collections unknown to the writer.

There was also a bazar in the vestry of the chapel, which was supplied with a variety of articles, the amount of the proceeds of which has not transpired.

MISSIONARY ANNIVERSARIES.

BROUGHTON.—Our Missionary Anniversary was held at Broughton on Monday, June 6th. Mr. Pike delivered an excellent discourse in the afternoon, from "One shall say, I am the Lord's." At the public meeting in the evening Mr. Stocks presided, and suitable, effective speeches were made by Mr. Dalby, (Wesleyan); Mr. Parks, (Primitive Methodist); Mr. J. C. Pike, from Wisbech; and Mr. Pike, the Secretary. The attendance on each occasion was larger than at our last anniversary. Collections and subscriptions, including two sovereigns from the Rev. W. G. Sawyer, £11 14s. 11½d.

KNIPTON.—On Tuesday, June 7th, Missionary Services were held in the ancient General Baptist chapel, in the retired and rural village of Knipton, near Belvoir Castle. Mr. Pike delivered a very weighty discourse in the afternoon, on the decisions of the day of judgment. Re-assembled in the evening, when Mr. Hatton presided, and with Mr. Stocks, Mr. J. C. Pike, and Mr. J. G. Pike, addressed the assembly, which was encouragingly numerous. Collections and subscriptions, £4 17s. 6d.

HOSE.—On Wednesday, June 8th, the Annual Services in support of the General Baptist Foreign Missions were held at Hose, in the Vale of Belvoir. In the afternoon Mr. J. C. Pike, from Wisbech, preached on the atonement. At the public meeting, addresses of a telling description, as combining argument and information, were delivered by Mr. Stocks, who presided; Mr. J. Pike, a student from Glasgow; Mr. J. C. Pike, from Wisbech; and by J. G. Pike, from Derby, Secretary. Congregations large and attentive. Collections and subscriptions £12 15s. 4d.

Clawson, June 21.

R. STOCKS.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE following letters have recently been forwarded to our Oriya brethren and the native preachers. It is thought that their insertion might be gratifying to some of our readers.

Letter from the Committee to the Native Preachers.

To Gunga Dhor, Ram Chundra, Doitaree, Pooroosootum, Bama Dab, Balige, Bikhari, Sebo Saho, Lukhindas, Krupa Sindoo, Sebo Naik, Dam-udar, Somnath and others, called to be ministers of Christ's holy Gospel in Orissa, their brethren the Committee of the General Baptist Missionary Society send affectionate christian salutation. May grace, mercy and peace be with you from God our Father, and from our Lord Jesus Christ.

BELoved BRETHREN.—We rejoice in you before the Lord and are thankful on your account, making mention of you in our prayers. It is very delightful to us, and to all the Churches of Christ in England connected with our union, to hear of you, and to be assured that your eyes have

been opened, that you have been turned from darkness to light, and from the power of satan unto God, and that you have received the forgiveness of sins, and an inheritance among those which are sanctified through faith in Christ Jesus. The evidences we have received, through our dear brethren the missionaries, of the happy change you have experienced in your understanding and affections, in your conduct before men, and in your condition before God, have often gladdened our hearts and led us to "thank God and take courage." You have seen that the gods of the heathen are "lying vanities," and have renounced them; you have known that their worship is foolish and abominable, and have forsaken it; you have felt that sin is hateful to God our maker, and have humbly confessed it at his feet, and have fled for pardon and life to Jesus Christ whose blood cleanseth from all sin. You have thus found hope and comfort, and have been enabled by the Holy Spirit to profess the name of Christ before men, to suffer the loss of kindred, and of property, and of worldly honour, and to endure persecution for the sake of Christ and a good conscience. As we have obtained mercy, and are sensible of its value, we rejoice in you that "ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

But we are also called to rejoice in you, dear christian brethren, that you have been counted faithful, and put into the ministry. For we regard the fidelity and devotedness you have displayed as christians, in connexion with your disposition to preach the Gospel, and the approbation of our christian brethren, as an indication that God has designed you to labour in his good work, and we do most earnestly wish that you may be encouraged and comforted in your important and self-denying engagements.

We are aware that you have many difficulties and discouragements. The hearts of the people are hard; they are "wholly given to idolatry" and sin, but we beseech you do not be prevented by this from the vigorous discharge of your duty. Do not fear them. Do not tremble in their presence. "God has not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not therefore ashamed of the testimony of the Lord." Tell them again and again, honestly and earnestly, the great truths of religion. Show them the holiness of God, and the excellence of his law. Tell them of the evil of sin, and of the folly and wickedness of idolatry. Declare to them the love of God, and how he has displayed his mercy in the incarnation and sacrifice of his only begotten Son for their sins. Unveil before them the awful realities of eternity, and invite, and entreat them to receive the mercy which now they may enjoy. You were once idolaters, relate to them how you were led to turn from idols and to receive the light of truth, and how great are the consolations, and how glorious are the hopes enjoyed through Christ Jesus. Convince them of the deep-seated depravity of the human heart, and teach them how, through sanctification of the Spirit and belief of the truth, you have been renewed in your mind, and led to hate all sin and love holiness, and be willing even to suffer persecution for Christ. Do not fear to state the truth. Yours is the true God, the true Saviour, the true incarnation. The refuge of the heathen is a refuge of lies; the gods of the heathen are no gods. Do not be discouraged. God is with you; truth is with you; the promise of his Spirit is with you. Nothing is against you but sin, falsehood and satan. Much seed may fall by the way side, and in stoney places, but some will sink into good ground. Many

struggles there will be between truth and error before truth prevails; but it will, it must finally prevail.

Be patient, gentle, and affectionate in your addresses to the heathen. Remember ye yourselves were once "foolish, disobedient, deceived, serving divers lusts and pleasures," and therefore, as those who know the deceitfulness of sin and the power of idolatry, be kind and gentle in your speech; when opposed, never return "railing for railing—but contrariwise, blessing;" "In meekness instructing those that oppose themselves, if, peradventure, God will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." Cherish a strong affection and love for their souls. They are your own people, your countrymen and kindred, and have strong claims on your sympathy and kindness. Remember, that it was love for perishing heathen, who live many thousand miles away, that led us to pray for you and send you the Gospel. It was love to you that induced our brethren, the missionaries, to leave their country and kindred to preach the Gospel in Orissa. Some of them have died, others have lost their health in this service, and the rest are labouring for the salvation of Oreahs; and above all, recollect, it was love that brought the Lord Jesus from the skies to dwell in our clay, to be a "man of sorrows and acquainted with grief," that he might suffer for our sins, and deliver us from the wrath to come. Let his love influence your hearts, and lead you, like him, to pity them that are bound in fetters of ignorance, and superstition, and sin. He has given you light to give to others; mercy, to show to others; gifts, that you may enrich others. "Freely ye have received, freely give." Try to make your heathen brethren feel that you wish to do them good.

Permit us to remind you, dear brethren, of the exhortations given to Timothy, which we pray each to apply to himself. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art called." "Be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

As you have the New Testament in your own tongue, read it constantly, and carefully, and treasure it up in your memories and your hearts. The gospels will show you the incarnation, miracles, life, doctrines, and death and resurrection of the Son of God. The Acts of the apostles will acquaint you with the early progress of the Gospel among Jews and heathens. The epistles will unfold the doctrines of the Gospel, and teach you what are the duties, the privileges and hopes of the people of God. Seek to know them fully. Be much in prayer, and attend vigilantly to the state of your own minds, that you may ever enjoy a sense of the love of God in your hearts. Never go to the bazar to preach, or to the house of God to worship, without first seeking the presence and help of God. Say with the Psalmist, "I have set the Lord always before me; because he is at my right hand I shall not be moved." And when you return, lift up your hearts to God for his mercy and his blessing.

Dearly beloved brethren, we beseech you, suffer the word of exhortation. We pray for you that your faith may not fail. Pray for us. Pray for our Churches at home that they may be blessed of God, with an increase of love and zeal in his good work. Pray for your beloved friends the mission-

aries. Wherever you are stationed, seek to encourage them by your piety and zeal. Pray for each other, your brethren and sisters who have been converted to God from the heathen, that they may be "steadfast, immovable, always abounding in the work of the Lord." And pray much for the heathen, amongst whom you labour, that God would pour out of his Spirit upon them, and make your labours a blessing to them.

And now, beloved brethren, farewell. We shall never see your faces in the flesh, but we love you, and rejoice in you before God. We pray that every blessing from above may rest upon you, and that we may at last meet with you in heaven to join in the everlasting songs of the redeemed before the throne.

In behalf of the Committee,

Leicester, July 15th, 1842,

JOSEPH GOADBY.

Letter from the Committee to the Native Christians.

The Committee of the General Baptist Missionary Society to the native converts in the province of Orissa, brought to the knowledge of the truth as it is in Jesus, by the instrumentality of their missionaries in that distant land of spiritual ignorance, superstition, and idolatry.

DEAR CHRISTIAN BRETHREN.—We have conceived that it would be gratifying and profitable to you to receive an address from us, expressive of our thankfulness to God on your account for the great deliverance you have experienced, the happy privileges and hopes you have obtained, and the near relation into which you have been brought to God, and to each other; as well as of the deep interest we take in your prosperity, improvement and final salvation. Under this persuasion we sit down to the pleasing task of sending you our congratulations and best wishes, and of acknowledging you as our dear brethren in Christ, called by the same grace to trust in the same promises, and to expect the same glorious inheritance. We rejoice in the proofs which you have hitherto given of sincerity, piety, and devoted attachment to the blessed Redeemer, and pray that your love to him and to each other may abound yet more and more. It is to us matter of peculiar joy and gratitude that the Lord has blessed the ministry of the dear men we sent to instruct you, to the conversion and saving benefit of your souls; and we consider the success which has attended, and may hereafter attend their labours, as an ample recompense for all the self-denial, anxiety, contributions, and efforts which such an undertaking necessarily involves.

It is not likely that we shall ever see your faces in the flesh, but we "are present with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ;" we can meet you daily at a throne of grace, send you our occasional, affectionate salutations, receive from you such communications as will cheer and gladden our hearts, and indulge the pleasing hope, that we shall hereafter meet you at God's right hand, to spend with you a happy eternity in praising God and the Lamb.

We sympathize with you in all the sufferings which you have endured for the sake of Christ and a good conscience, and intreat you to maintain the same firmness and decision, and evince the same meekness and benevolence to your enemies, to the end of life. "If any man will live godly in Christ Jesus, he must suffer persecution;" but "be thou faithful unto death, and I will give thee a crown of life."

In conclusion, allow us dear brethren, to advise and exhort you to "hold fast the profession of your faith without wavering;" to "love one another, with a pure heart fervently;" to adorn your profession by a holy, consistent and obedient life; to value and improve your christian privileges; to esteem and honour your endeared teachers; to unite cheerfully and vigorously in all practicable and Scriptural measures for diffusing among your countrymen the light of that Gospel which has proved such an immense blessing to you; to cultivate a spirit of patience and submission to the will of God; and wait for his Son from heaven.

May the Lord abundantly bless you, enrich you with all good, and at length crown you with the wreath of eternal life! Such is the prayer of your affectionate brethren.

Signed, in behalf of the Committee,

Belper, June 3rd, 1842.

RICHARD INGHAM.

LETTER FROM MR. LACEY.

Cuttack, May, 8th. 1842.

MY DEAR BROTHER,—In a short letter by the last mail, I mentioned that I would send you some account of our visit to Kopelass, baptisms, &c., and now I sit down to discharge my promise. A journey to Kopelass is a work of some hazard, and requires some resolution, owing to the road lying through dense jungles infested with wild beasts. From eight small villages which stand around the entrance of the road, fourteen persons have the last year been carried off by tigers, and if the same proportion of persons have been destroyed all round its skirts and along the line of road, the havoc of the population from these savage beasts is awful. The marks of their footsteps often crossed our path, but we and our people went and returned in safety.

We left Cuttack on the 8th of March, and remained that night at Bhoypore. Early in the morning of the 9th we started and reached Moiclakora the same evening. A few miles short of this place we encountered a pelting storm of thunder and lightning, hail and rain. The jungles were sufficiently gloomy, and we and all our things became completely soaked. We lighted fires and dried our clothes as well as we could, and took to our wet habitation, a small tent, but escaped taking injury from cold. In the morning we rode on half dressed, and some of us without shoes, and arrived at Deaga about half past eight o'clock. Our clothes, beds, shoes, &c., had become dry by the heat of the sun, and we were soon comfortable, at least as much so as our circumstances admitted. Mr. Brooks, and Dr. Yates accompanied me, as well as several of our native preachers. We carried with us about 14,000 tracts for distribution. We could not do much among the people

that day, but commenced the next morning. I placed our native brethren with tracts on each side the path which leads down from the summit of the mountain where the temple stands into the plains below. Here they preached, conversed, and argued with the people, distributing tracts as they found persons able and disposed to read them. Efforts were made by some brahmins to prevent the people receiving them, and when these did not succeed, they were more successful with the people in persuading them to tear up the books after they had received them. Many were torn in shreds, and scattered among the booths, and by the sides of the road, and we were constrained to be more parsimonious of the publications than we were disposed. While some were engaged in distributing tracts, others were engaged in preaching among the people who had descended from the mountain. I was chiefly engaged among the people; and they heard without much objection, though their countenances indicated but too clearly how far they were, not only from believing what was said, but even from any apprehension that they ought to inquire into its truth and obligation. We sow the seed, and after having done so to the best of our power, we leave the result to God, who will judge righteously at last. After two days spent, as we had strength and opportunity, in preaching and distributing tracts, we commenced our journey home, and reached Cuttack on Lord's day morning, safe and well.

Our native brethren, since the Kopelass festival, have visited a number of places where many people were collected, as the Baranee festival at Jagipore, the festival of Madupore, the Singa sarala festival, as well as some smaller ones. Many thousand tracts have been distributed, and much information by preaching and argument has been imparted to the people. Gunga dhor

mentions a person whom he met with at the Nillia madab festival, who had read our tracts well, had committed them to memory, and had a pleasing knowledge of their truths; and there is every reason to believe, that many such instances exist among the people; and we only want the divine blessing to induce such to forsake what they know to be false and dumb idols, and to forsake all, and follow Christ. My labours in the town of Cuttack, since brother Sutton's return, which has released me from the school, have been tolerably regular. Many people have collected to hear, and have, I know, comprehended the message of the Gospel; but, alas! their hearts are full of indifference, scarcely any thing moves them; scarcely any thing suffices to break the long and deep rooted indifference of the mind; they hear they understand, and feel, but they turn away, and all is forgotten. Their hearts are filled and their consciences seared, and no power but the Almighty arm of God can awaken their souls to anxiety and inquiry. It is hard work, dear brother, to instruct, warn, and weep over these dead souls, and when we have done, exhausted with the effort, to see and hear them ridicule, and sneer at and satyrize your labours and your grief. But our work and our reward is with God; he will one day make all things right; and meantime our labours are the seeds of a future and glorious harvest, in the reaping of which we shall share the joy.

But I am spending too much room in complaints, and will just notice two baptisms which we have lately had. The first of these took place two months since. There were three persons admitted, namely, Mokunda, the son of one of the nominal christian natives. He has been some years in the school. Kassee the daughter of Boleram, and Challee, a destitute little girl. In my last letter to you, I refer I think to Challee. She is the poor little girl picked up by a worthy man named Ball, a European Sergeant, who had the superintendance of the work people on the large road. She lay near one of his stations more like a heap of mud or dirt than a human being; he picked her up, washed, fed and clothed her, and placed her in our school, where she has obtained that knowledge which can save her soul. This act, in its nature and consequences, might well be envied and emulated by all. Challee is a girl of a sweet temper, is modest and retiring, but has a depth of thought and feeling which surprised and delighted me on several occasions of conversation with her. Kassee, the daughter of Boleram, has died since her baptism, but she died in hope. She was for some time a candidate—was

not particular either for mind or intelligence, but appeared very sincere, and possessed great stability. On occasion of our last baptism, Jogu, the son of Roguroul, was baptised. He is the youth who I think I mentioned to you as having denied his father when brought before the Magistrate of Cuttack. He also has, since his father became a christian, been in the school, where he has received his religious instruction and impressions. These additions are encouraging: they will grow up better able to maintain their profession and honour, and better able, by consistency of deportment, to promote the honour of the Saviour, than others with no previous training.

We are at present favoured with few indications of inquiry or anxiety among the people, and have few among our country people here who wish us God speed. Brother Wilkinson has, I hear, by a native letter, eight or ten inquirers. Brother Stubbins has two. A letter from brother Stubbins a few days since, expresses a hope to spend another year in his field of labour; but I very much question the prudence of such a determination. His health, I fear, is gone, and in this country it cannot be restored, and the removal to Europe will be the safest and the cheapest step.

Affectionately yours,
C. LACEY.

EXTRACTS FROM A JOURNAL OF A TOUR BY MR. WILKINSON.

November 15th, 1841.—Crossed the river this morning and visited two villages, Sola Gur and Rey-pore; near the latter is a celebrated hill 1000 feet high, on the summit of which is a very distinguished temple, where I was told 2000 goats are annually sacrificed. At this village we had a good congregation. At night we had a large congregation in the town, near the house of the head man: they heard well, and promised to come to the tent in the morning. The man who excited our hopes the other day has left us, we suppose from fear, as it became known that he was intending to forsake idolatry.

16th.—We and our Master's message were treated with the most sovereign contempt at a very small village this morning. One man said, "Show us your true God, as you call him, and we will then worship him." Another man said, "You come here to tell us that worshipping idols, lying, stealing and adultery are sin, and for these, unless we repent and believe in Christ, we shall lose our souls; but you do not tell us how to obtain pardon for losing our caste, eating polluted food, neglecting holy people and sacred places and days," &c. Another

man said, "If you dare go into the temple with your shoes on, and put your foot on the head of the great lord, and he did not resent it, he would then believe he was no god." We very willingly offered to put their god to this test, but none of them would come with us. Several seemed unwilling to hear themselves and determined that nobody else should.

17th.—This morning, at three o'clock, we were all busy taking down our tent and sending it on to the next station. We started soon after, by the light of torches, and arrived at this town (Puresootompore, the place of good men) before it became very hot. After getting our breakfast our tent came up. Many persons came round us while pitching our tent: some heard well, others appeared to have come to make a disturbance. The name of this town is very ill-suited to the nature of its inhabitants. Last year they would not hear us. We went this evening to a large street with a determination to avoid making any allusion to their gods or ceremonies, or say any thing that could offend. An old gooroo, with his disciples, came near us, and for a long time would allow no one to speak but himself: we waited till he became tired and went away, when those that remained heard well and were very anxious to obtain books.

18th.—This morning was unwell and did not go out. In the evening went again to the town and soon had a good congregation. An interesting and intelligent young brahmin displayed great skill in defending some of the absurdities of Hindooism: this he did by a variety of comparisons: the opportunity was taken up by arguments which do not appear to me the most profitable. After we had concluded the young brahmin came to Balaji and said he wished to hear more about christianity, and pressed him to go with him to some secret place where he could talk with him. I hope to hear of this man again. While I listened to his eloquence, and the tact with which he made the best of a bad cause, I could not help wishing his talents were employed in a better one.

19th.—We reached a large village this morning just as the people were leaving their houses to warm themselves in the sun; they heard with indifference, and during the whole time were making the most ridiculous remarks, and exciting laughter. In almost every town and village may be seen poor, miserable objects, suffering from the fruit of their sin. There was one here that it was disgusting to see: his toes, fingers and other parts were quite gone. Without the least shame he told me the cause of his sufferings. It furnished me with a good

text—"The way of transgressors is hard."

20th.—Chattermound. Had a good congregation here, and the people heard well. We afterwards went to another village, had about twenty men, and to our great surprise the women also came out of their houses, and even expressed *their* feelings on what was said, arguing one with another, and saying, excellent! true! This was very different from what took place the other day. As some women dared to stand just outside their doors to listen, a brahmin called out to them, and said, "Get inside, what can *women* want to hear?" and, per things, they all shot off, and looked as much ashamed as if they had done something very wrong. This evening preached in the principal street in the town, and was heard by about 200.

24th.—During the last three days we have preached at seven different villages, where we were heard with attention. We came this morning into the territory of the Autgur Roga, and have got our tent erected in a fine mango grove, in the centre of a delightful valley, and are quite surrounded by mountains, near which we can see a great number of villages. We went to one to day where the people appeared quite delighted with what they heard, and said such light had never before shone on them.

25th.—Started very early this morning to visit a village at the foot of a mountain. We passed through some very abundant crops of rice; I thought of Heber's hymn,

"In vain, with lavished kindness,
The gifts of God are strown,
The heathen in his blindness
Bows down to wood and stone."

We had a large congregation, but some brahmins, connected with a temple near which we were standing, interrupted us, and set the people against us. We all three preached but the people did not hear well. This evening we went to Jalorboy. In the Oriya street we had a good congregation. Lockhinda first addressed them on the nature of sin, and their need of a Saviour. Balaji urged them to care for their souls, from the certainty that death could not be far distant; as several Teligoos came up he ended his address in their language.

26th.—Burda Hurada. When we arrived here this morning the head man came out to meet us, dressed in a scarlet robe of English cloth. When he came near us he took off his shoes, and made his salam. We had soon a crowd round us, who heard well for some time, and then said, "We have heard enough, you need not trouble yourself to say any more," and then left us with the greatest indifference. From this we went to another village, equally large.

where we had a long discussion with several brahmins. One man said, if there was any fault in worshipping idols it was their forefathers, who taught them to do so, and not they to whom blame was attached. Another man asked me how it was there were different castes among mankind. I told him God made all men of one caste, but man had made the distinction. He said, "That is impossible, for we see that there are different castes among animals; some are cows, others pigs, and others are dogs," implying that there is the same difference between one caste and another as between different kinds of animals. The houses in this village were all covered with thorns to preserve the roofs from the depredations of monkeys, of which there are thousands. I was told, if you wish to be revenged on your neighbour, you have only to throw a little grain on the roof of his house, and the monkeys will be sure to unroof it to get all of it out.

27th. — Left the tent at daylight this morning to spend the day among some distant villages. After a walk of four miles through jungles we came to the largest village, where we had a congregation of about 400. Balaji preached a good Gospel sermon. They were more desirous of complaining of their taxes than to hear, and said, "If the collectors were like the Padre Sahibs, and would come to our villages, then we should not have so much oppression." We went from this village to another rather smaller, but found only a few brahmins. The people had gone to work in their fields. After hearing with much attention some of them followed us out of the village, and remained with us during the time we were getting our breakfast. We had several parties from different villages during the time we remained under a tree. All of them heard the Gospel with attention, and took away books with them. As soon as it became a little cool we started again, and preached at another village, where we had about 200 hearers. We found a man here that had interrupted us in the morning: he wished to do so here, but the people made him keep silence until we had concluded.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

December 10th, 1841.—After an almost sleepless night, felt unable to go out this morning. In the afternoon went into the large bazar: congregation very numerous. Several seemed inclined to be rather noisy while Seebo addressed them, but I rejoiced to find, when I got up all were very silent.

Know not when I felt deeper seriousness, or more intense desire for the salvation of their precious souls than on this occasion. During the whole of my address solemnity and deep feeling were depicted on every countenance. This feeling remained during the whole of Pooroosootum's address, so that from what we saw we may reasonably hope a good impression prevailed, and that good will be the result; at the same time, I trust we feel sensible that any impression that was made can only prove abiding as followed by the Holy Spirit. For this would we continually and earnestly pray. The Lord help us.

11th.—Went this afternoon to Bramha Cha; few people present; addressed them on the parable of the Publican and Pharisee: the latter character but too applicable to Hindoos generally, and especially to the brahmins.

12th.—Unable to leave my tent to-day, but trust it was a day of refreshing to my own soul.

13th.—Removed this morning to Nola Bunta. Had conversation, as usual, with a good many people during the day, and in the evening went into the village, where we had a sharp contest with an old brahmin about the divinity of Juggernath. While I was preaching brother Wilkinson came over from Aska to see us. This was a treat.

14th.—Went this evening to a small village about half-a-mile distant; but few were present; however, the opportunity was one of considerable interest—men, women and children all present, and listened with great attention.

15th.—Went again this morning into the village where we are staying: a good congregation assembled. One old man especially would insist upon it that God is in man, and is the causer and doer of every thing that is done, whether good or bad. This formed the grand subject of discussion during most of the opportunity. He acknowledged the absurdity of the idea, but still maintained his position, and insisted that man is not punishable, because he is not really accountable, inasmuch as what he does is done really by God, &c. It occurred to me that this idea, dreadful and fallacious as it is, is still better than that wretched system of falsely-called theology, which ordains a man to evil, and then sends him to hell for it. In the evening, Mrs. S. and myself started off to walk to a Khund village a little distance, but took a wrong path, and lost our way in the jungle. After travelling forward some time we retraced our steps, and ultimately found the path that conducted to the village. Even this little incident was not without its instruction. How many, alas! lose their way in travelling the heavenly road. They take a false path, and are for a time, and some we

fear for ever, lost: others return, and enter again the path they forsook, and at last reach the wished for place in safety. In the village we met with about eighteen men and women, who heard the word with apparent gladness of heart. Said they were despised by the Oriyas; that they worshiped the sun, &c. Told them, that whatever the Oriyas did we did not despise them, but loved their souls, and earnestly desired their salvation. Directed them to the sun's maker—man's Creator and Redeemer. Poor creatures! they seemed generally but a step above the brute in intelligence, at least about religion of any kind.

19th.—Felt very unwell to-day, but had to preach and dispute at considerable length four times. In the morning, at a village of brahmins; we found them exceedingly violent, and I expected we should depart in the midst of a general dinning of Hurree Bol. Pooroosootum first preached, on the new birth, but could scarcely be heard the greater part of the time for their opposition. I hoped to be able to silence them, but in vain. After me Seeboo spoke, but without effect. I did not like the idea of their gaining the mastery over us in this sort of way, and therefore resolved to try again. Stopped Seeboo, and proposed to reason with them as long as they pleased, providing they would argue in a reasonable, and not in a turbulent, boisterous manner. To this they agreed, but four or five of them soon began to vociferate together. Told them I could not stand that, but they might fix upon any one man, or any number of men, if they would only speak one at once. We then began in good earnest about their gods, purans, caste, customs, worship, &c., &c., and I think I can say they were driven out of every hole and corner. The discussion lasted for more than an hour. Several of them at last acknowledged their folly, and heard with tolerable attention the plan of salvation. Reached our tent for breakfast near mid-day, quite spent with fatigue and disease. In the afternoon went to Dara Kote fort; was much pleased to see the altered appearance of the place since I was there two years ago. The old town had been pulled down and rebuilt; the street is very wide and clean; the houses well built, and more regular than I have ever before seen any in India. It delights one to see any thing like outward improvement, the want of which is probably the cause of half the disease and misery in this country. Enjoyed the opportunity very much. Preached about the worth of the soul, from a text selected from their own books—viz., "For your caste abandon one; for your family abandon caste; for your village abandon your family; for your kingdom abandon your village; for the

salvation of your soul abandon all." and then read over Matt. xvi. 26. A very deep feeling and seriousness prevailed, and hope it will ultimately be found that real good was done. The Lord grant it may.

26th.—Went this morning into the middle street of Munda Mari, and stood against a temple almost covered with the most disgusting representations that can be conceived of. A large crowd of people came together. The time was mostly spent in argument, and a good effect seemed to be produced. One man came forward boldly in defence of Juggernath, and declared, that though it was contrary to our religion to acknowledge him as God, yet that we knew he was such, or why allow so many thousands a year for his food, especially since we have taken the tax off! Such remarks, frequently repeated as they are, need no comment to convince us of what they think are the motives of government in supporting idolatry. O why is not this accursed practice for ever abolished! I do love the British government in India, as a whole, because I think it is by far the most benevolent and righteous that has ever existed in this land; but one cannot but weep over their consummate folly in supporting and identifying themselves with idolatry—a system so offensive to God, and so ruinous to man. Was particularly struck with the settled solemnity of one man, whose attention, and apparent interest, I had noticed on two previous occasions. After I had spoken, was obliged to leave Pooroosootum to finish the opportunity. After returning to my tent felt so much impressed with the man alluded to that I could not refrain going back and asking him to come during the day to my tent, as I wanted to have some conversation with him. About one, p. m., he came, and remained till it was time for us to go out in the evening. Confessed that his mind was deeply impressed, and hoped he should be able to attend to religion. Promised to come some time to Berhampore. He is a native doctor, well versed in the Hindoo books. My soul truly longs after his salvation. In the evening went to a distant village: congregation small and ignorant.

JOURNAL OF MRS. STUBBINS.

My dear Brother.—After passing a village a mile and half from this, in which I met with a most friendly reception from the women, I sat down to copy a little more of my journal, but do not know whether it will be at all useful to you. When you next write pray tell me if you think it worth postage, and what kind of communications are most useful to you.

Dec. 23rd. Singapore. Reached this

place a little before sunset: going into the village I met with a number of women, some with brass and others with earthen vessels, going for water—spoke to them and then passed on to the principal street in the village, met with several women who seemed pleased to enter into conversation, first about their occupations, &c., and then about their never dying souls; when about to leave them they said, "Dont go yet."

Dec. 24th. Both Mr. S. and myself have had colds. Divided the time before breakfast between two families, in one of these the inmates manifested much indifference, in the other they listened encouragingly, one woman spoke in a very intelligent manner respecting the Gospel.

25th. Visited the women in whom I was so much interested last night, and had a good deal of conversation with them. They acknowledged the fallacy of their shastras, and that the way I spoke of was very good. The name of Christ is inscribed on their walls. Oh, that it may also be on their hearts. This day brings to my mind many scenes endeared by a thousand tender recollections. Perhaps at this hour solemn revival, or other public services are being held in some parts of my native land. Probably several of my brothers are spending the day beneath the parental roof. Could I speedily transport myself, and as speedily return to India, how should I rejoice to visit first the sanctuary and then my beloved home. We are now at a distance from Berhampore, and cannot easily obtain fresh provisions. This morning we had no prospect of a wholesome dinner, we however obtained two pigeons, which proved most acceptable; just after we had dined, and were preparing to go to the next village, we received from a comparative stranger, residing at Asker, a present of pork, fruit and vegetables. Thus our Heavenly Father spreads for us a table in the wilderness.

26th. The weather to us (but not to the natives) is delightfully cold. After visiting three families returned at half-past nine for breakfast. After family worship Mr. S. and myself read together "The Happy Transformation." It is the early history of a missionary now actively engaged in the field. It is a most interesting and instructive little work, and may be read with advantage by all, but especially by every young man. Though far from the much-loved courts of God, and surrounded by heathen, this has been a happy Sabbath.

27th. Visited several families, who manifested the same indisposition to hear, or rather to regard the word of God as that I witnessed last year. One woman said I cook, eat and drink, sleep, and then go into the

fields to work, what more can I think of? After a long ride through Jungle, &c. reached Surada. Last year the people appeared very interesting in this place; but there is a painful as well as pleasing association connected with our last year's visit to this place. A storm came on and my dear husband caught a cold and has never been really well since.

28th. Have to day met with a delightful reception at every house I visited. Several remembered my being here last year, and seemed pleased to see me: said the way we taught was true, holy, &c.: one woman said her son frequently read the book I gave him last year. They begged I would repeat my visit.

30th. Since my last entry have repeatedly visited several families; a woman who has met me at every house, appears to understand the Gospel very well. To day a woman showed me a tract carefully wrapped up in a cloth, and which I fear she had worshiped—endeavoured to show her that God is the only proper object of worship. The poor woman appeared affectionate and grateful, and promised to get her nephew to read it to her. This evening a woman said, I have now no young children, they are men and women and do not need my attention, I will resolve to devote myself to seeking the salvation of my soul. I told her of the glorious plan revealed by the Gospel, and then went to another house; here I met with a woman in whom I was deeply interested at Moenda Maria, she had come to visit a married daughter at Singapore, and hearing that I was in the place had come to seek me. I inquired about her sickly daughter, who she said remembered my instructions—was glad to find that the mother also recollected what she heard about the true God and his Son Jesus Christ, who came into the world to save sinners. There was a mutual pleasure in our unexpected meeting. Oh, that Christ may be formed in her heart the hope of glory.

31st. After rather a long ride, by the side of steep mountains covered with trees and jungle, and altogether very picturesque, we reached a small village called Asurbund, situated in the midst of jungle. Asures, from which this village takes its name, are a race of beings opposed to the gods, and frequently spoken of as giants.

While reading "Elijah the Tishbite," was much impressed with the remarks on the faith and patience required by the prophet when his servant went six times and saw nothing, and on the seventh only a cloud as big as a man's hand; thus for our own benefit God often delays answering our prayers.

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[NEW SERIES.

REASONS FOR DISSENT.

[THE following pithy reply to a Church of England of Tract has been published by brother A. Sutton. It may be useful here as well as in Hindostan. The popish claims of our Establishment are every where urged with singular perseverance.—ED.]

I am not a Churchman because Christ is the only king in his Church, and he has commanded me to call no man master on earth—Matt. xxiii. 8—10. The Church of England has a temporal head; claims the power to decree rites and ceremonies, see Art. 20; teaches for doctrine the commandments of men, see Nicene, Athanasius', and Apostles' creed; and assumes God's prerogative by inflicting pains and penalties to enforce religious obedience; all which are opposed to God's word. Matt. xxviii. 19, 20. Deut. xii. 32. Col. ii. 20—23. John. xviii. 36.

I am not a Churchman because with much that is true the Church of England holds much that is false, not one particle of which can be remedied or reformed by all the Bishops, Priests and Churchmen put together; but only by the reigning Sovereign, under the control of a house of commons, consisting of good men and bad, Protestants and Paptists, Jews and Infidels.

I am not a Churchman because the New Testament does not teach the orders of Archbishops, Bishops, Archdeacons, Canons, Prebends, Deans, Chapters, Priests, and Deacons; but of Pastors or Bishops, and Deacons. Priests do not exist under the New Testament dispensation. Christ having offered the perfect sacrifice there is no other for Priests to offer, only as all spiritual Christians are priests unto God offering up spiritual sacrifices acceptable to God by Christ Jesus. Much less are the other orders part and parcel of the Church of Christ.

I am not a Churchman because although she has produced many able champions for the truth, yet these champions can never effect the least alteration in whatever may be wrong, or unscriptural in their own church, without the consent of Parliament, nor can they follow out the dictates of their own consciences.

I am not a Churchman because the Church of England is a persecuting Church: if she has had her martyrs, she has made more; and still is a persecuting Church, claiming the right to persecute. Hundreds are at this moment suffering actual persecution in England and Ireland.

I am not a Churchman because the Established Church by sprinkling children, by requiring sponsors, by her catechism and baptismal services

teaching Children that in and through baptism they are made members of Christ, &c., and by confirmation, acts without the sanction of the Word of God in all cases, and in most cases in direct opposition to it.

I am not a Churchman because by using her liturgy, and forms of prayer on all occasions, and with reference to good men and bad, she confounds all distinctions of right and wrong and deludes many souls with respect to the most fearful and momentous concerns.

I am not a Churchman because although there is much of the Bible in her services yet it is not the Bible alone that is the authority to which her members refer. Bishop Barlow says, "The authentic doctrine and discipline of the Church of England are contained in the thirty-nine Articles; in the book of homilies; in the liturgy; in the book of ordination; in the ecclesiastical canons; in Linwood's collection of provincial constitutions; in the legentine constitutions of Otho and Othobon, (two popish legates who resided in England in the reign of Henry III;) and in the whole canon law; and every Divine of the Church of England, is bound to subscribe and defend this doctrine of the Church against all adversaries." Robinson's Claude, vol. i., 342. What a farrago of references for a Christian man to consult! But the Bible and the Bible alone is the religion of consistent Protestants.

I am not a Churchman because on the principles of the Church of England there cannot be union. The Church of Christ includes all its faithful members, but no national Church in its very nature can do so, and only such. Moreover the Church of England condemns in others what she did herself—she is a dissenter from Rome.

I am not a Churchman because the scriptures tell me "to render to Cæsar the things that are Cæsars, and to God the things that are Gods." To admit that any human authority is obligatory in matters of religion is to admit a principle that may directly oppose Christ. Human authority may be used for good or evil. Thus the English Government not only establish Episcopacy in England, but Presbyterianism in Scotland, and Popery in many parts of its dominions—all cannot be right.

I am not a Churchman because the Church of England, so far as it is connected with the state, is a mere political tool used to servè political and party purposes, and to enrich favored political parties. Its lordly Bishops and enormously rich sinecures are utterly repugnant to the religion of Him who said "my Kingdom is not of this world." Its very constitution is an infringement on man's natural rights by obliging him to pay for what he does not believe, and hence is calculated to create enemies not only to itself, but to all religion.

I am not a Churchman because there is no good in the Church of England that cannot be enjoyed elsewhere without the alloy of irremediable evil inherent in her—evil which proves her to be not of Apostolic but of Papal origin.

I am not a Churchman because all National Churches must include a mixed multitude of good and bad,—viz., such as the nation consists of. Similar is the case with the clergy. The Church of England has no power to enforce discipline, nor can her real Pastors put away from their respective churches "the wicked person."

I am not a Churchman because the Church of England directly opposes her own definition of the true Church, see 19th. Art. "The visible Church of Christ is a Congregation of faithful men, in which the pure word of God

is preached and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

I am not a Churchman because the Church of England directly opposes the Scriptural order:—

1. *As to her Head.*—Matt. xxiii. 8—10; John. xviii. 36, v. 22; Matt. xxviii. 18, 19.

2. *As to her Members.*—Matt. xxviii. 18—20; Acts. ii. 36; Cor. i. 2; 2 Cor. vi. 14—18; 1 Pet. ii. 1—10; John. xv. 19.

3. *As to the Rule of faith.*—Matt. vi. 17—19; Deut. xxxii.; Matt. iii. 8—10; Rev. xxii. 18—20; Isaiah. viii. 20; Mark. vii. 8—13.

4. *As to her Officers.*—Epistles to Timothy and Titus; Acts. vi. 1—6; xx. 17—35.

5. *As to her Means of support.*—1 Cor. xvi. 2; 1 Pet. v. 2—3, 2 Cor. viii. ix.; Gal. vii. 6.

6. *As to her Discipline.*—Matt. xv. 15—17; 1 Cor. v. 3—13; 2 Cor. vii. 14—18; Gal. vii. 1, 2; 2 Thess. iii. 6.

While therefore I love all who love Christ, I am from a conscientious regard to His authority a dissenter.

"*The British Christians, for the first 500 years, were Baptists.* In the year 596, Gregory the Great, of Rome, sent over Austin, an abbot, with about forty monks, to convert the English. On his arrival, he found that he had been long preceded by the Gospel of Christ, and that multitudes of persons had received it *for ages*. He labours to unite them with, in order to bring them under the authority of the Church of Rome, but in vain. At length he calls their ministers together, and proposed three things to them, to which, if they objected, the sword of war should be the penalty. One of these things was thus expressed, '*That ye give Christendome (or baptism) to children.*' To this, with the other two, (which were essentially popish,) the British firmly objected, and painful to add, suffered the threatened fate."—*Encyclopædia Britannica*.

Cuttack, 1840.

A DISSENTER.

THE SABBATH-SCHOOL TEACHER.

THE CONNEXION AND THE TIMES.—NO. IX.

"How still the Puseyites have been lately!" said a clergyman to a brother from a neighbouring parish, in our hearing the other day. "Yes," was the reply, "but they have not been idle; they have been laying their plans very deeply. I hear they have now got hold of the new training-school of the National School Society, and imagine what an influence they will gain as they send forth their teachers into every part of the country to indoctrinate the young with their poisonous heresies. It is evident they are just acting over again the system of the Jesuits." "True:" said the other, "I have thought so for a long time; and though your information is news to me, yet I am not at all surprized to hear it. The Puseyites have much of the artful subtlety of the old serpent. They make way silently, but surely, and I fear will do so. Still I am not so alarmed at their efforts as some are, for at present I see nothing in them but what may be met by counteracting efforts, and successfully combatted by the use of wise and judicious means on the part of true christians. I met with some remarks recently in one of the Reviews, which I suppose must refer to the Pusey-

ites, and in the sentiment of which I feel inclined to concur. I have the book at hand, and, with your permission, will read the passage. The writer, after referring to Ignatius Loyola, and the self-denying labours of his jesuitical associates, observes, "In our own times much indignation and much alarm are thrown away on innovators of a very different stamp. From the ascetics of the common room—from men whose courage rises high enough only to hint at their unpopular opinions, and whose belligerent passions soar at nothing more than to worry some unfortunate professor, it is almost ludicrous to fear any great movement on the theatre of human affairs. When we see these dainty gentlemen in rags, and hear of them from the snows of the Himmalaya, we may begin to tremble."

It would be digressing to relate more of the conversation that passed between the two clergymen. Thus much has been mentioned because the writer felt it bring home to him in a stronger light than ever the high and important office which the Sabbath-school teacher sustains, and its intimate bearing upon the interests of truth, and of the rising generation in these times. If the advocates of a system that would revive popish delusion and superstition deem it essential to their success to enlist the sympathies, and secure the training of the young, then what a responsibility rests upon those to whom already the spiritual instruction of millions of Britain's sons and daughters is entrusted! It seems almost impossible to exaggerate the idea of this responsibility, or even to form an adequate conception of it. These self-denying friends of youth occupy the place of parents that cannot or will not direct their children to Christ; they act as the allies of ministers, who, amidst the heavy duties of attention to persons of every age and class, cannot shepherd these lambs as they would wish to do; they are the best friends of legislators, and help to raise up a population of honest, peaceful, orderly, and righteous subjects; they impress Scriptural principles and truths on minds which may do immense good or mischief on earth, and which must experience immeasurable joy or woe throughout eternity.

It has been much the fashion of late years to praise knowledge to the skies, and it is a happy thing for our country that the facilities for acquiring it have so greatly increased; but it is a question whether mere knowledge is not in itself worse than ignorance, whether it is not like giving a sword to a madman, or placing a cup of poison in the hand of a child. Knowledge, to be a blessing, must be sanctified; it must be steeped in the doctrines and sentiments of Divine revelation. A popular writer has given a spirited and sharp rebuke to that unqualified praise of knowledge in which many are apt to indulge.

"What an excellent thing is knowledge!" said a sharp-looking, bustling little man, to one who was much older than himself. "Knowledge is an excellent thing," repeated he. "My boys know more at six and seven years old than I did at twelve. They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Every body knows something of every thing now. Do you not think, sir, that knowledge is an excellent thing?"

"Why, sir," replied the old man, looking gravely, "that depends entirely on the use to which it is applied. It may be a blessing or a curse. Knowledge is only an increase of power, and power may be a bad as well as a good thing."

"That is what I cannot understand," said the bustling little man. "How can power be a bad thing?"

"I will tell you," meekly replied the old man, and thus went on:—"When the power of a horse is under restraint the animal is useful in bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained the horse breaks his bridle, dashes the carriage that he draws to pieces, or throws his rider."

"I see! I see!" said the little man.

"When the water of a large pond is properly conducted by trenches it renders the fields around fertile; but when it bursts through its banks it sweeps every thing before it, and destroys the produce of the field."

"I see! I see!" said the little man, "I see!"

"When a ship is steered aright the sail that she hoists up enables her the sooner to get into port; but if steered wrong the more sail she carries the further will she go out of her course."

"I see! I see!" said the little man, "I see clearly."

"Well, then," continued the old man, "if you see these things so clearly I hope you can see, too, that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but, without this, it may prove to us no better than a curse."

"I see! I see!" said the little man, "I see!"

To impart not only secular instruction, but the knowledge that sanctifies, is the especial aim of Sabbath-schools. Hence it is essential that every one who teaches in such institutions should form right views of the work in which he has engaged. He should feel that it is not the mere teaching children to read, and, for that purpose, using the Bible as a text book, because suited to the sanctity of the day set apart for instruction; but it is to increase the number of converts to the Saviour; to raise up instruments for the universal diffusion of the Gospel, and the salvation of the world. The great work assigned to the Church of Christ is the conversion of the world. It is for this that every christian should live—for this that he should ceaselessly plan, and labour, and pray; it is for this that some devote themselves especially to prayer, and the ministry of the word; it is for this that the missionaries of the cross have gone into distant lands, and there act as the agents of the Church in spreading the Gospel; and it is for this that every Sabbath-school teacher should consider himself as labouring. He gathers his class around him Sabbath after Sabbath, and though he cannot himself go and preach to the perishing he may be raising up those who shall do this at some future time, and do it more effectually than he could, were he now employed in that work. He should not, therefore, be satisfied till every child in his class is truly converted to God. Some teachers seem as if they dare not hope for present fruit from their labours. They trust that at some distant time the truth now presented to the mind will make an impression; but why not seek for that impression now? Is not the bare idea of expecting future rather than present results sufficient to prevent the attainment of them? Is not the conscience more tender in childhood than at any future period of life? And has not God promised that they who seek him *early shall* find him? Think not then, teacher, that your task is done when the child can read the Scriptures, and has a good head knowledge of their contents. It is not complete until that child has yielded his *heart* to the Saviour. In the Sabbath-schools connected with our Churches there are reported to be upwards of twenty thousand children. What a wide field is

here afforded to teachers for the extension of the Connexion, and securing both its permanence and enlargement through successive generations.

Where comprehensive and worthy views are entertained of the teacher's work there will be a conviction that it must require corresponding qualifications and anxiety to know whether these are possessed by ourselves. *Personal piety* is a requisite of the first importance for a Sabbath-school teacher. How can they who are themselves strangers to converting grace feel as they ought about the conversion of the children? or how, uninfluenced by christian principles, can they submit to the incessant labour and self-denial that are essential to the faithful discharge of such an office? But does it follow that they who are already engaged as teachers, and yet have no evidence of their spiritual aptitude for the work, should give it up? By no means. Our language to such would be:—You are blind leaders of the blind. You profess to teach that which you do not understand. Your business is to show your scholars that religion is the great concern of life, while you are indifferent to it yourselves. You ought not longer to act so inconsistently, but at once it behoves you to carry the matter before God, confess your sins with a broken and contrite heart, seek mercy through Jesus Christ, implore the influences of the Holy Spirit to enlighten your minds and renew your hearts. Then may you with comfort meet your youthful charge; you may deal faithfully by them, and with a good hope of success pursue your onerous duties.

The habit of constant *self-improvement* with a view to teaching is requisite in a Sabbath-school teacher. Set apart a small portion of every day for this object. Study well the Bible, and other religious books that may help to throw light upon it. Digest what you read, and make it your own by the habit of reflection; for, without this, however abundant your stores may be, they will be together in such confusion as to be of little service when needed. It would in many instances greatly encourage and help the teachers, and thereby promote the efficiency of the school, if the pastor of the Church could meet with them once in the week, and instruct them in the lesson of the following Sabbath. "Ought not the minister to meet his teachers once a week as a father; feel that they are colleagues with him in aiding him to take care of the lambs; instruct them in the lesson which they are to teach the ensuing Sabbath, giving them his warm sympathy and co-operation? Ought not the Sabbath-school to be made an integral, and an important part of his pastoral charge, so that the minister shall feel that he is to be the guide of the teachers, and that he is to keep the Church awake, and alive to the interests of the school, that he is to do what he can to create an interest in the parents, in the congregation, and in all classes of his charge, so that it shall be cherished by all as the dearest boon committed to the Church? If it is said that he has not time for all this, I answer, it may be true; *but he must take time*. There is no part of his work that is more important than this. He had better have fewer weekly meetings, make fewer pastoral visits, than to neglect the school."* If, after all, a weekly meeting be found impracticable, a plan for mutual improvement, suggested by a correspondent of the Teacher's Magazine, might in every case be adopted. He writes, our minister is the president of the school, and our practice is to meet at his house on the second Wednesday evening in every month for the purpose of talking over the Scripture lesson

* Todd.

appointed for the ensuing Sunday, preparatory to which meeting each teacher writes out twelve such questions on the subject as he would propose to his class, with those texts in support of the answer that he intends to refer them to. These are read over in rotation, the passages of Scripture adduced as proofs, are examined, and the teachers are at liberty to make inquiries of their pastor upon any difficult point which may arise relative to the lesson under investigation. The information thus obtained is often truly valuable. If time permitted we should go through the whole of the Scripture portions for the month; but, even as it is, the teachers are directed as to the best mode of preparing for their important charge.

Habits of perseverance and punctuality are requisite in teachers. Many are fickle, changeable, and easily discouraged. One really persevering teacher in a school is worth more than a hundred of such. "I am not sanguine," writes Todd, "that new principles will be developed, or very great improvement made in the modes of communicating instruction. This is not what is needed; but the advanced position to be taken should rather consist in new, and deeper, and more abiding impressions of the importance and value of the system—the responsibility of the teacher—in the influence of the system to save the world, and the necessity of deeper piety, more pure, elevated, persevering aims, in those who labour in this cause. You must not expect to see the mind of each scholar shoot up, and mature at once—to see old habits at once thrown off—the effects of a bad training at once counteracted. It will require time, and persevering labour." Punctuality is not less essential than steady perseverance. No one *can* be a good *teacher* who is not a punctual one. If the teacher be not punctual the children will become negligent in their attendance; the school will be necessarily thrown into disorder; besides, there is reason to conclude, that teacher does not love his work who is absent from his post at the appointed time.

Combined with all the exertions of the teacher there must be incessant *personal and united prayer*. Grace to help in the performance of his work, and the blessing to crown his labours with success, can only come from God. Independently of this no one can ever accomplish any thing in which his heart is not engaged, and it is a sure sign that this is not the case where the closet is neglected, and where meetings for united prayer are undervalued.

Many other remarks might be made of a practical tendency, and many considerations adduced to stimulate and encourage the Sabbath-school teacher to the faithful and diligent discharge of his arduous duties. But our paper is full. Enough has been said to direct their attention to the subject, a peculiar and prominent part of whose generation-work in these times is to instruct the rising race in the knowledge and fear of God. We close in the stirring language of Dr. Cox. "Hail to the self-denying teacher! He possesses a far superior character to the worldly statesman, for in a nobler sense he lives for his country. To sway an empire and to convert a soul admit of no comparison. He gives a portion of his best time on earth to the service of the poor and ignorant; he endures their waywardness that he may instruct their minds; he teaches them to read the word of God, and explains in brief words the meaning of many passages they learn; he talks of Jesus and the resurrection; tells them of sin, of righteousness, and of judgment to come; he gives them line upon line, and precept upon precept; reproves, warns, encourages—reads, and prays with

them. They dislike the truth, and perhaps the teacher—they laugh, and turn away. He persists. They are brought back to school by the returning Sabbath, and yet another, and another, with little or no effect, till now, one, and then a second, and then a third, is humbled and sanctified by the truth. Behold that little girl growing up, received into the Church of Christ, and becoming a mother in Israel; and the boy—yes, that boy, once a cold, hardened, wayward boy—now, a penitent, and a believer—rejoices in the light, advances to manhood, becomes the very patriarch of his family, sends his own children to school, is the parent of a thousand blessed influences in his vicinity, and sends along the line of future existence innumerable impulses that are felt by the generations to come; thus affecting the interests and the happiness of distant ages.”

JOHN KNOX.

AN ADDRESS DELIVERED AT THE INTERMENT OF THE REV T. STEVENSON, OF LOUGHBORO.' JULY 18, 1841.

[The following address is inserted at the earnest request of some judicious friends who heard it. The painful and protracted illness of the esteemed brother by whom it was delivered (the Rev. A. Smith, of Quorndon) has hitherto prevented attention to this request. While our readers will rejoice to learn that there is good hope Mr. Smith will be able in a short time to resume his labours, we doubt not that all will peruse with pleasure the very appropriate sentiments uttered over the grave of one so well known and esteemed as the late Rev. Thos. Stevenson.—ED.]

THE solemn and affecting scene presented before us this morning cannot fail to produce a deep impression on all our hearts. We are assembled to perform the last office for the dead, and to commit the mortal remains of a dear and honoured minister of the Lord Jesus to the “house appointed for all living.” Death is a subject upon which we should frequently and profoundly meditate, for “we must needs die, and be as water spilt upon the ground which cannot be gathered.” Effects the most salutary arise from the serious contemplation of our own mortality. Here we discover the emptiness of all worldly good, “Verily, every man at his best state is altogether vanity.” Never does religion appear so transcendently important as when viewed in connexion with our approaching end. Hence the prayer of the psalmist was, “Lord make me to know mine end; and the measure of my days what it is, that I may know how frail I am.” Death is an event of awful solemnity, because of the effect it produces on the state of its victim. It dissolves the connection which before subsisted between the body and the soul. While life continues, the body and the spirit are joined together in close and mysterious union. The spirit then pervades every part of this delicate and wonderful structure; gives fire to the eyes, expression to the countenance, and vigour and activity to all the members. But how great a change does death produce! It deprives the body of its life-giving occupant, and leaves it a desolation and a ruin; then “the dust returns to the earth as it was, and the spirit returns to God who gave it.”

Death is awfully solemn because it comes by the appointment of God Almighty. And why, O why, has our great Creator made such a decree? Can he take pleasure in the destruction of his creatures? Is life too great a boon? Why does he mar and spoil the beauty of his own works? O my brethren, the cause is sin! Hence death derived its origin, “For by one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned.” This is the only satisfactory

account that can be given of the origin and prevalence of death. How unutterably awful then! It is the penalty of transgression; for the wages of sin is death.

But is there nothing to relieve the sombre gloom which is thrown around the king of terrors? Does the Book of God cast no ray of light and hope across this dismal and terrific scene? Yes, blessed be God, there is hope, and good hope through grace. The Gospel tells us of one who is "the resurrection and the life," and concerning whom it is predicted, that he "shall swallow up death in victory," "for he must reign until he hath put all enemies under his feet: the last enemy that shall be destroyed is death." As believers in the Son of God, therefore, we have the positive assurance that he "will raise us up in the last day," "For he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." This is our consolation when called to attend the funeral of our christian friends. "Moreover, brethren, I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." Such are the sentiments it becomes us to cherish in the station we are this moment called to occupy. There lies all that is mortal of a good man, and of an eminent minister of the Glorious gospel. He has yielded for a while to the powers of death, but his emancipated spirit has already entered to the joy of his Lord; and "we commit his body to the ground in sure and certain hope of a joyful resurrection to eternal life." "Blessed are the dead which die in the Lord, for they rest from their labours and their works shall follow them."

It would be improper in me to enter upon a lengthened detail of the revered and distinguished minister around whose grave we are now assembled. That task has been well assigned to a man of grey hairs, a venerable father in the ministry, whose voice (God willing) you will hear this evening. But I cannot go away from the grave of my beloved tutor without bearing my humble and feeble testimony to the virtues which adorned his character. As a man he possessed strong natural powers of mind, an inextinguishable thirst for knowledge—a thirst that could not be allayed by the streams which flowed through his native language, but which impelled him to the ancient classic fountains. Here, with almost no assistance, and without a guide, he came off victorious. The hill of science stood out before him, and the difficulties which would have deterred others, only increased in him the ardour of pursuit, and he never stopped till he had gained the summit. There was a warmth in his friendship, and an urbanity in his manners, the force of which was resistless and overpowering.

As a christian he was remarkable for devotion and for deep humiliation in the presence of his Maker. The atonement of the Son of God was the ground of his hope, and he could say with the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The last time I saw him, which was about a fortnight before his death, he said, with a feeble and faltering voice, "*Nothing has any interest to me now but Christ and him crucified.*" I said, "I hope, my dear Sir, you feel resigned and happy in your mind." He said "I do." He knew whom he had believed, and was persuaded he was able to keep that which he had committed unto him against that day.

As a minister of Jesus Christ he was endowed with talents of a rare and distinguished order. In his sermons there was a clearness of conception, a beauty of arrangement, and an elegance and force of expression which comparatively few attain. His delivery was rapid, but syllabic and distinct. There was a *fervour* and a *power* in his preaching which carried all before him. The people saw his soul was in the words he uttered, and they were borne away by the torrent of his eloquence. I have seen crowds hang upon the lips of this man of God, and the big tears start from the eyes of his enraptured audience. The soft tones of his liquid voice at first fell gently on our ears, but he warmed with his subject until he was all on fire. His countenance lighted up, every feature was expressive, and his very eyes appeared to speak. Many in this mourning crowd have felt the thrilling effects of his pulpit oratory, and can confirm the truth of what we speak.

As a pastor, he identified himself with the people of his charge. What affected them affected him. He had learned "to weep with them that weep, and to rejoice with them that do rejoice." He was constant and unremitting in his exertions for the welfare of his flock, and counted not his life dear unto himself so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. His untiring diligence and flaming zeal have been the admiration of all who knew him, and he has built for himself an imperishable monument.

As a husband and a father, he was excelled by none. It was my privilege to reside under his roof for three years, when his children were all about him, and therefore I can speak from what I know. The interest he took in the temporal and spiritual welfare of his family was above all praise. Here he gave full scope to the feelings of a warm and affectionate heart, and never was he so happy as when contributing to the happiness of those around him.

He knew the value of education, and it was his fixed determination that none of his children should grow up without it. Their father was their preceptor, and they owe it to his diligence that they are able to fill the respectable stations they now occupy. Over the grave of such a father it is lawful for them to weep, and his memory will always be embalmed in their tenderest recollections.

By the death of our departed friend, the Church he served for thirty years, and the Connexion of which he was a distinguished minister, have suffered an incalculable loss. His brethren did honour to the talents and the piety with which the Lord endowed him—on all great occasions they sought his help, and that help was promptly given. They entrusted to his care the training of their rising ministers, and he did not disappoint their confidence. The public institutions of the body had his zealous and constant support, and he wore himself out by his unexampled and accumulated labours.

Some may say he was ambitious; and so he was, but his ambition had a high and holy direction. He was ambitious for the enlargement and prosperity of the *General Baptist Churches*; this had his heart, and this drew forth his untiring energies. Did the great Master crown his efforts with success? I call this chapel, twice enlarged, to witness; I call that spacious house in which he delivered his last sermon; I call the dead on whose graves we are now standing, and whose sainted spirits are now in heaven;

I call the 500 who now compose his bereaved flock; I call the youthful band of ministers who enjoyed the benefit of his tuition (would they all were here) to bear witness to his success.

Most cordially do I concur in the sentiment uttered by a venerable father at our annual meeting, and responded to by the tears of the representatives from the several Churches; he said, the man whose coffin is now before you had "done more to improve the tone and character of our Connexion than any man who had lived before him."

A great man has fallen in Israel! Peace to his honoured dust! and there, in that retired chamber, may his remains lie undisturbed until the morning of the resurrection shall rise over the summits of the everlasting hills, and he shall be caught up together with his brethren to meet the Lord in the air. Over the ashes of such a man and such a minister it would be unnatural not to weep.

He had his failings, which he deeply and sincerely deplored, but he has left behind him an illustrious fame—"The memory of the just is blessed." This is the consolation of his weeping family and mourning flock, with whom we tenderly and affectionately sympathize. May they cherish those principles in which he lived and in which he died, and may we all at length meet our departed father in the realms of bliss.

JERUSALEM.

Thy Saviour's blood is on thy brow,
 A heavy load;
 A bitter curse is on thee now,
 The curse of God.

This city was anciently called Salem, or *peace*, and it is supposed that Melchisedek was its king. By the Caananites it was afterwards called Jebus, which name it retained until David conquered the Jebusites, drove them from the city and called it Jerusalem. It is sometimes called "the City of David," from a strong castle situated upon Mount Zion, which David took from the Jebusites and called it after his name. It is also called the "the Holy City," probably on account of the many interesting and important events which have occurred here of a sacred character, or perhaps because the Lord chose in this place above all others, to make particular displays of his glory. The natives call it simply "*el khoods*," or "*the Holy*."

Jerusalem was originally built upon three hills, *Moriah*, *Zion*, and *Acra*. It was afterwards much enlarged, and spread to the north over a fourth hill, called *Bezetha*. The present position of the city is somewhat different from its ancient limits. The eastern wall is nearly in the same place which was occupied by the ancient one. On all sides of Jerusalem there are hills which are separated from the city by vallies. The figure of the Psalmist is therefore very beautiful: "*As the mountains are round about Jerusalem, so the Lord is around about his people from henceforth even for ever.*"

On the east side is the valley of Jehoshaphat, through which, during the rainy seasons, flows a small rivulet called *the Cedron*. Immediately beyond rises the Mount of Olives, which overlooks the city and presents a beautiful view from different parts of the town. On the south is the deep valley of Hinnom, where the idolatrous Jews caused their children to pass

through the fire to Moloch, beyond which, on the hill side, lies the "Potter's field," or "field of blood." On the west is the valley of Gihon, which extends only a part of the length of the wall. On the north is the hill *Bczetha*, the most of which is now outside of the walls.

Jerusalem in its ancient glory, was a city of singular magnificence. It was filled with palaces, gardens, walks, and baths, and above all stood that noble specimen of architecture which was alike the wonder and admiration of the world, the Temple of Solomon. It was girt about with strong walls and towers. Of its riches and splendor few persons can have any conception. It was truly "the perfection of beauty, the joy of the whole earth." But its glory passed away. For the sins of its guilty inhabitants, the Lord brought against them the fierce Chaldeans, and Jerusalem was destroyed. The temple was plundered of its costly ornaments, the walls of the city broken down, and the gates burnt with fire. The inhabitants were carried into captivity, and she who sat as a queen was stripped of her beauty and made desolate. It was again built, and from time to time enlarged and beautified, until Herod brought it almost to the state of its original glory and perfection. At this period of its history the Saviour appeared upon the earth. He laboured in Jerusalem. He preached, he healed the sick, gave sight to the blind, loosed the tongues of the dumb, and made the lame to walk, to show his almighty power, and gave evidence that he was the promised Saviour, Jesus Christ. But he was rejected. He came to his own and his own received him not. The inhabitants of Jerusalem put him to death on the cross, and while their hands were red with the murder they prayed that the curse of his blood might rest upon them and their children. This prayer has been answered. The awful curse fell upon the devoted city, and the haughty Roman passed his plough-share over the place of its glory.

Since the destruction of Jerusalem by Titus, it has never regained its former beauty, It has been trodden down by the Gentiles from age to age, while the unhappy children of Israel have been scattered to the four quarters of the earth, a hissing and a curse.

It is now in the hands of the Moslems. Upon the ground where the temple was built, now stands the Mosque of Omar, the sacred place of Mohammedans, and near the place where the Saviour expired stands a church filled with the gaudy trappings of Popery.

"The beast and false prophet are now treading down
The fair fabric which Zion once laid."

And who can tell how long the curse of heaven shall rest upon this guilty city? When will Jehovah cease to require at her hands the blood of martyrs and the blood of Jesus? When will the insulting Moslem cease to oppress and blaspheme? "How long, O Lord, how long?"

But let us turn our thoughts for a moment to a brighter scene. There is another Jerusalem. Its inhabitants will never crucify the Saviour. *There* are no rude alarms of war, no strife, no curse, no weeping, for there is no sin. It is the city of peace—the New Jerusalem—it is heaven. Will you enter its gates and walk its golden streets? Lay up your treasures *there* while you live on the earth and make Jesus your friend. Secure a title to its mansions by a life of faith and obedience, and you shall enter there to go out no more.

JERUSALEM! JERUSALEM!

Thy name but lives—thy glory's fled;

Thy princes and thy rulers gone,
Thy kings among the dead.

Departed is thy glorious worth,
And gone thy mighty power ;
Perished thy praises from the earth,
This is the Judgment hour.

New York Observer.

THE CLAIMS OF THE CHURCH OF ENGLAND REPUDIATED.

(Extracted from a discourse by Rev. E. Miall)

CLOTHED with whatever conventional sanctions, armed with whatever civil power, claiming whatever privileges of succession, we see in the Established Church nothing but a profane usurpation of rights due to our Lord alone. To our own Master we stand or fall. We suffer none to come between us and him. We know nothing of priestly authority. We reject as needless and absurd a sacerdotal mediation. We discern in men, even in their best estate, and in their purest associations, little else than a liability to err. We refuse to stand at their judgment-seat. We cannot hold ourselves bound by their decisions. The coward, if he will, may crouch before ecclesiastical tyranny, and hypocrites may proffer a submission to which their hearts refuse assent; but, for us, our knees shall bend only where our minds adore, and to less than infinite excellence we will not yield up the rights of manhood. In relation to the things of God none shall command us but God himself. We will render no account—we will acknowledge no responsibility to other than to him. “Who art thou that judgest another man’s servant?” “Jesus we know, and Paul we know; but who are ye?”

When called upon, therefore, to justify our dissent from the ecclesiastical authority set up in these realms, sanctioned though it be by the civil power, we say that no justification whatever is needed, no explanation is due. We cannot hold ourselves amenable to any earthly association in matters of religious faith and worship—first, because we are men—then because we are citizens—lastly, because we are the professed subjects of Jesus Christ.

We are men, and we insist on the inalienable rights of man. They who are guilty of surrendering those rights we hold to be guilty of treason against our common nature. God has been pleased to endow us with powers of thought—has planted moral susceptibilities in our bosoms, and looks to us for their appropriate cultivation—has breathed into us the breath of immortality—has addressed to us a revelation of his mind and will—has given to us exceeding great and precious promises, and has declared that he will judge every one of us at the last great day. Our highest—our eternal interests are made to depend upon our interpretation of his mind, and our unfeigned submission to his will. In a matter of such stupendous moment we claim the right of thinking for ourselves, of exercising our own judgment free from the impertinent dictation of our fellow-men. Whether we stand or fall in the dread day of trial is surely a question which is of weightier and more exclusive concern to us than it can be to any mortal besides; and since God in his word has been pleased to deal with us as men, and will deal with us as men when the dreams of life are over, we are constrained to ask those who assume to have authority in these high affairs,

“who are ye?” Since *we* are to be *responsible* for our faith and practice, we claim to be free from the authoritative intermeddling of priestly pretence. If *we* are indeed to bow our judgment to the judgment of others, and to merge our individual conscience in what is called the conscience of the state, give us something better to bow to than inane assumptions, and “endless genealogies, and old wives’ fables.”

There is in man, considered simply as such, a dignity of nature, and a momentous responsibility of position which might serve to rebuke in any minds, not abandoned to strong delusion, these impious attempts to lord it over conscience. Considering the powers vested in him by his Creator, and the consequences which will hereafter result from the mode of their application—that every fleeting and evanescent thought exercises, as it appears and vanishes, a mysterious influence upon the formation of character—that each contributes its part to the sum total, which, when the allotted period of probation is passed, will decide his everlasting destiny—that out of those principles which now grow up within him shall finally evolve his immortal happiness or woe—considering that every impulse communicated to his mind will produce consequences to him the full extent of which it is impossible to trace—that all futurity, as far as he is concerned, may lay wrapped up in one sentiment—may take its shape from one single impression—that that spiritual capacity with which he is endowed may possibly, by seemingly insignificant external agency, wither beneath a perpetual blight, or blossom in undying, ever-growing bliss—considering, we say, these things, we cannot but wonder that anywhere on earth the fearful temerity should be found, which would thrust its own authority between man and God. I regard the work of imparting spiritual instruction as one of awful responsibility—not to be entered upon without great prayerfulness of spirit, without a constant dependence upon the promised aid of the Saviour. But oh! to play the despot here, and aim to bend men’s minds to our conclusions by any other authority than the explicit word of God—to step into the throne of the only appointed Mediator, and wield the bugbears of human invention to terrify man into a resignation into our hands of his reason, his conscience, and his faith—to command him in imperious tones to let us set upon him the stamp of his eternal destiny—this were to play with consequences, and to toss about contingencies, the magnitude of which it is truly frightful to contemplate. But since men *will* do this, since “fools rush in where angels fear to tread,” it becomes us to give a practical rebuke to their presumption. Let them forget that they are men—we cannot. They are no more than men—we are no less. They will presently be called to render up their account—and we ours. In this matter we can consent to have no Lord and Master, but one who can prove his competency to give us eternal life. Our immortal well-being is at stake, and we decline to risk that upon mere assumptions by whomsoever put on. Your mummings and manipulations may have virtue in them, or they may not—your ritualities and genuflexions may be saving, or otherwise; but we will not have them upon your authority. As by the word of God we are to be judged, so upon that word we choose to take our stand. Go elsewhere with your pretensions. “Jesus we know, and Paul we know; but who are ye?”

We beg to insist, further, upon our rights and responsibilities as citizens, as precluding any necessity for justifying our dissent, or for setting up our defence before any ecclesiastical tribunal authorized by the sanction of the

civil magistrate. In government we see nothing more than the creature of a nation's social wants—and each one of us contributes more or less to its authority. We are all of us, in the measure of our capacities, relationships and influence, responsible for its enactments, and we cannot, even by a tacit connivance, consent that it should overstep the bounds of its own legitimate sphere of action. We cannot but be sensible that it is a powerful organ whether for good or evil, and that in the delicate and momentous affairs of the spiritual world, its mistakes may operate upon a tremendous scale to the destruction of immortal souls. We can discover in it no effectual guarantee against human fallibility; we know that our rulers are for the most part men of the world—and if that vast amount of influence with which we have helped to vest it, is to be employed in swaying men's minds in spiritual affairs, we can expect nothing less than that error shall become a million-fold more potent. Divine truth wants not the sanction of earthly powers—loses nothing by its absence—gains nothing by its possession. But governments may give a long and almost interminable lease to a spiritual falsehood, and when they meddle with religion, have a fearful power to deflect the minds of their subjects from the strait line of christian truth. We refuse, as citizens, to have any, the smallest share of responsibility in the wielding of so mighty an influence in affairs, which must involve an issue so unspeakably important, and, as citizens, we claim the right of protection in any form of worship we may feel bound to adopt. When, therefore, the state, instead of contenting itself with the protection of the worshiper, actually assumes to be the judge of fitting worship—when, from its chair of eminence, it undertakes to appoint canons of divine truth—to determine upon, and authorize the creed of the nation, and to compel all its subjects to yield a pecuniary homage to its ecclesiastical nominees, we feel that our social liberties are invaded by our own creature, and we refuse to plead any justification for adhering to our own rights. In answer to its monstrous claims we say, “In spiritual affairs *your* interference above all others is least called for, and is most pernicious. *You*, at all events, are the agent least qualified to do good in this direction, and most potent to do mischief. You are of the earth, earthy—religion is from heaven—Christ's kingdom is not of this world. We are not likely to allow that power to the world which we deny even to the Church itself. Busy yourself in the maintenance of civil order, for which, and which only, you were called into being. We owe no account to you for our spiritual judgment or our ecclesiastical discipline. We are under no obligation to take the law of faith at your mouth. “Jesus we know, and Paul we know; but who are ye?”

In the last place (for the matter needs no lengthened discussion) we are professedly the subjects of Jesus Christ. In the spiritual kingdom he is the blessed and only Potentate—we call him Lord, we acknowledge him as Master, we see him constituted Head over all things to the Church—and within these domains he lays an emphatic claim to exclusive sovereignty. We reckon it nothing more than becoming, that his prerogatives suffer no encroachment in our person—and the spirit of that whole work which he has performed on our behalf binds us to undivided allegiance. He only knows the deep things of God—he only searches the hearts of men—and he only can determine what is truth, what aspects of the divine character are best adapted to move and mould the hearts of sinful men, and in what precise forms that truth should be exhibited, in order to tell most powerfully

upon minds hardened by iniquity. By that expiatory sacrifice of himself which he offered up upon mount Calvary, he redeemed us from him who has the power of death, that is, the devil—we are his, for we are bought with a price. To study his mind, to watch the intimations of his will, to be prompt in catching every glance of his eye, and gathering up, whether from providence or from revelation, the varied instruction which by these means he graciously communicates—to cultivate that perfect and universal agreement of soul with what we know of his spirit and designs, which instinctively feels what is right, even when no express directions have been given for our guidance,—in short, to be, as it were, instruments kept in tune for his praise, and vibrating in pleasant harmony to his every touch—this is at once the duty and the delight of true christians. But all this renders it impossible for them to recognise any other master, or to give heed to the will of any other spiritual power. The eye which is intent upon reading the mind of Christ cannot be suffered to look through the distorted medium of decrees of council and parliamentary creeds. The ear which devoutly listens to catch an answer to the inquiry, “Lord, what wilt thou have me to do?” will only be distracted by responses to the question, “What says the Church?” True, prompt, cheerful, hearty allegiance cannot be divided. In the christian system, Christ on the throne as well as Christ on the cross, is the Alpha and Omega. As our faith resents the vain pretences of men who would share with him the honours of mediation, so our piety rejects the assumptions of those who aim to divide with him the functions of government. As we have but one mediator, so we have but one king, and both our doctrines and discipline must rest exclusively upon his word. Let us not be mistaken, we are not by any means disposed to imitate the arrogance we condemn, and to assert, “We are the men, and wisdom will die with us.” We are not above consulting the wisdom of other times, or of gleaning what truth we can from the decisions and interpretations whether of this Church or of that. We do not feel ourselves bound to trample upon the learning or the piety which may have been exhibited in connexion with the establishment. Far be from us the overweening conceit which scruples not to be quite sure that we have the mind of Christ. But then, in our institutions of worship and Church government, it is the mind of Christ we are aiming after—not the mind of the Nicene fathers, nor of the early reformers, nor of John Wesley, nor of any other authority. We gladly avail ourselves of such aid to inquiry as God may have put within our reach. But then we reserve to ourselves the right of taking or rejecting as our judgment conscientiously exercised may ultimately determine. We may have many instructors—we have but one lawgiver. We may listen to advice, to reason, to argument, to expostulation, to intreaty, by whomsoever resorted to, but the tones and language of command we believe to be appropriate only in the mouth of Christ. With these views and in this temper we study the inspired records of his will, and what we learn we aim to practice. The conclusions at which we have arrived differ very materially from those which have obtained the patronage of our civil rulers. We cannot help that. We see no matter of just offence in that; we cannot admit that we owe to them any kind of apology or justification for differing from them in our understanding of God’s word. We are not in spiritual subjection to them, but to Christ; we are not seeking to please them, but to please him. We see no reason why we should be so careful to excuse ourselves in this matter as though we

were treading upon the verge of some black and horrible crime. We hold it quite enough to say, "Such is our opinion—formed after anxious inquiry." If we are told that we thereby set at nought the ecclesiastical authority of the land, which is not to be lightly or for inconsiderable reasons slighted, we reply, "We know no such authority but as an impious usurpation of prerogatives which belong to Christ. That we happen to be at variance with the *dicta* and the *fiats* of this self-constituted power, needs in our estimation no sort of defence. We are acting in entire harmony with our rights and our duties as men, as citizens, and as christians. Our contravention of your authority is no concern of ours. We are not responsible for that. Doff your pretensions; come down from the throne you have usurped; lay aside the dictator and mingle with us as fellow-disciples and servants of our Lord, and we will gladly show you by what process of reasoning we have arrived at our present convictions. But as we have committed no sin we refuse to plead any justification. We differ from you, and we differ from the Moravians. We do not feel ourselves bound to apologize in the latter case, nor shall we so far forget what is due to self-respect as to do so in the former. We take our stand upon rights which no authority of yours can impugn. We adopt the congregational form of Church government because we believe it to be most nearly in accordance with the will of our Master. Of what sin are we guilty? What unholy temper do we thereby display? Against what principle of Christ's kingdom can we be convicted of waging war? We resist *your* will; but who gave to your will the force of a law to conscience? We never professed to be your disciples, but the disciples of Jesus Christ, Hence! quickly, with your absurd assumptions—they have no weight whatever with us—"Jesus we know, and Paul we know; but who are ye?"

CORRESPONDENCE.

EXPOSITION OF ACTS XIII. 48.

To the Editor of the General Baptist Repository.

DEAR SIR.—Your correspondent, M. H. wishes for an exposition of Acts xiii. 48. "And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." If you have received no better solution of the difficulty, the following remarks are at your service.

The connexion of the passage to the preceding verses is as follows,—Barnabas, Saul, and others were called by the Holy Spirit, and commissioned by the Church at Antioch, to go forth and proclaim salvation to the Gentiles. They depart for Seleucia, and from thence sail to Cyprus, an island in the Mediterranean. Having preached in the city of Salamis, they go through the isle to Paphos, a town rendered notorious for its infamous heathen rites. Here Elymas the sorcerer withstanding them, and seeking to turn Sergius Paulus from the faith, is struck with blindness. The little band of missionaries then sails for Pam-

phylia, a country on the coast of Asia Minor, and halts at Perga, at the capital, where they are deserted by John, who returns to Jerusalem. From Perga they proceed to Antioch, in Pisidia, the theatre of the events related in the subsequent part of the chapter. Here, by the preaching of the apostles, public feeling is aroused, and a spirit of inquiry excited, for "almost the whole city came together to hear the word of God." Such a sight fills the Jews with envy and indignation, and they contradict, and blaspheme the statements of the apostles. They, with undaunted courage and firmness, reply, that as the Jews had contemptuously spurned the offers of everlasting life, now they were quite at liberty to turn to the Gentiles, for such was the command of their Master. This declaration was received by the vast Gentile audience with gratitude and joy, "glorifying the word of the Lord, and such as were ordained to eternal life believed."

It is at once obvious, that the only inquiry of importance connected with the passage is, what do we understand by the expression, "ordained to eternal life?" The

meaning of ordain in our vernacular tongue, "to design and appoint to a certain end," is too clear to occasion any difficulty. It cannot therefore be a matter of surprise, that even intelligent persons, unacquainted with the original, should suppose that a word so positive in its meaning must refer to a sovereign and eternal appointment of Jehovah. Nor can we wonder, also, that an expression apparently so favourable, should be repeatedly, and in tones of triumph, appealed to by a sect in the present day as confirmatory of their favourite and restricted tenets. To throw any light therefore upon the difficulty we must refer to the original, and ask if in that word selected by our translators is embodied the exact meaning of the original. To the question, is the Greek word (*tetagemoi*) in this instance correctly rendered? we reply in the negative, and assign the following reasons:—

1. An important sense, and a sense in which in the Greek verb (*tasso*) is frequently used, is to arrange and dispose. In this sense it frequently occurs in the New Testament.

2. Because it disagrees with various other renderings of the same word. Thus in Acts xv. 2, it is rendered determined, in Corinthians xvi. 15, addicted; sometimes is used in the sense of placing or disposing, and in Romans xiii. 1, the margin reads ordered, a clear proof that, in the opinion of our translators, the Greek verb has no necessary relation to eternal appointments; and also that, in this instance, they have imposed their own sense upon the word.

3. We adduce the dissatisfaction of many learned commentators (some of them Calvinists) with the common reading of this passage as conveying too absolute and determinate a sense for the ambiguity of the original. But, waving all grammatical considerations, we hold our negative to be clearly established by the context: for,

1. If only those inhabitants of Antioch believed who were ordained, or appointed to eternal life, then the reason why the rest did not believe was because they were not thus ordained. Their unbelief was therefore necessary, and chargeable upon Jehovah.

2. If only those *could* believe who were ordained to eternal life, why was it necessary (see verse 46.) that the word of God should be first spoken to those who were not thus ordained, and who proved their non-ordination by their unbelief. Of what use could the publication of the word of God be to them if they were incapable of believing it? If the blessings of the Gospel were not designed for them, why was it necessary that they should be tantalized with the offer?

Might not the apostle have preached to devils with as clear a plea of necessity, and as fair a prospect of success? Farther,

3. If the unbelieving Jews acted in the only manner they were capable of acting, why is their *voluntary* refusal of life alleged as the reason of preaching the Gospel to the Gentiles? On such a principle the apostle should have said, not "seeing ye put it from you," &c.,—but, "seeing ye are forced to put it from you," &c, a special reason this for preaching to the Gentiles.

4. If the unbelief of the Jews in Antioch was the inevitable consequence of their non-appointment to eternal life, why is their falling short of everlasting life attributed to themselves, (verse 46) seeing it was the Almighty who had judged them "unworthy" of life, and who had therefore put salvation out of their reach. And

5. If "as many as were ordained to eternal life," in the city, "believed," and the rest were necessarily "shut up in unbelief," the apostles could not hope to make any more proselytes to christianity in Antioch, and their subsequent visits to that city could not be for the purpose of "calling sinners to repentance," or praying them "in Christ's stead to be reconciled to God." All who were appointed to life believed at their first visit, the rest were absolutely incapable of believing, and were therefore no more fit to preach to than stocks or stones. The presence of the apostles then was unnecessary, and the time spent by them in that city might have been elsewhere more usefully employed.

Such are manifestly some of the difficulties connected with the present version of the passage. But as I have already trespassed considerably upon your valuable pages I would in conclusion subjoin the caution, let us to whom the Word of God has been spoken, beware, lest by slighting, or trifling with its momentous contents, we imitate the example of the infatuated Jews, and judge ourselves, unworthy of everlasting life.

AMICUS.

CRADLEY HEATH.

Serious accident at the G. B. Chapel.

[The following statement has been forwarded for insertion in the G. B. R. The case deserves the attention and generous consideration of the Churches.—Ed.]

During the afternoon service, on Lord's-day, July 24th, whilst the congregation were singing the second hymn, a piece of mortar was observed to fall from the ceiling of our chapel—immediately a loud crack was heard, which very much alarmed the people, especially the females, whose

screams were dreadful, and all quickly made their escape. In a few minutes afterwards two thirds of the ceiling fell, with the laths and joists, crushing some of the pews and very much injuring others.

The expense of restoring and repairing the chapel will not be less than £30, and this is a sum which the Church at present is unable to provide. For the last two months one part of the members have been unemployed, the other part have not had more than half work, and these, through the strike of the colliers, will now have none, as the iron works will be compelled to stand for want of coal. This depression and suspension of trade has very much crippled us as to our current expenses, so that though we hoped to have recovered ourselves, and paid off several old arrears by the end of this year, we are doubly afflicted by this calamity and the state of the neighbourhood. We are prospering in spiritual things, and should we be assisted in our present emergencies we hope yet to see good days.

F. CHAMBERLAIN.

Cradley Heath.

[Though the sum wanted is small, it is almost a matter of life or death to this new and pleasing interest. It would be really

a great pity to permit the place here to sink for want of a little timely aid. Any sums, however small, may be forwarded by post-office, to Rev. F. Chamberlain, General Baptist Minister, Cradley Heath, Worcestershire; or to Rev. G. Chaetle, Alcester-street, Birmingham.—Ed.]

QUERIES.

Will you, or some of your correspondents, oblige by a few remarks on Luke xvi. 9.

Also, In Exod. ix. 34, it is said, "He (Pharaoh) sinned yet more, and hardened his heart, and his servants." In x. 1, it is said, "And the Lord said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants." And again, in verse 20, "The LORD hardened Pharaoh's heart, so that he would not let the children of Israel go." And the same again in verse 27. A few remarks on this subject will much oblige

AN INQUIRER AFTER TRUTH.

What is the meaning of the expression to be "baptized with fire?" Is it right to pray that we may be baptized with the Holy Ghost and with fire?

AN OLD DISCIPLE.

REVIEW.

TWO SERMONS preached at Kettering on the 31st of May, and the 1st of June, 1842, before the Baptist Missionary Society, at a Special General Meeting held in celebration of its Fiftieth Year. With an Account of the Meeting. Houlston & Stoneman.

"THE glorious meeting at Kettering" will never be forgotten by any of those who were favoured to attend it. It lives in their minds in delightful recollections. The importance of the occasion, the hallowed nature of its associations, the congregated throngs assembled from all places, the auspiciousness of the season, and the high, holy, happy emotions which were then experienced can surely never escape from the memories of any who were present. Fifty years to come, when all the chief persons in this assembly will have passed away, there will be some, venerable by age, who will cause perhaps another such a meeting to thrill with delight by their descriptions of its scenes, its pleasures and its triumph. All, however, were not present, and it is well that some official report of the meeting should be sent forth, that "all may learn, and all may be comforted." And as to those who were there, it is grateful to them

to possess a memorial of its scenes and its deeds. On this account we are pleased with the publication of the pamphlet before us. The account of the meeting which precedes the sermons is brief, graphic and correct. The sermons are such as were worthy of the occasion. They will be read with deep interest by every true friend of missions.

THE ANALYTICAL BIBLE. The Holy Bible, containing the Old and New Testaments: with upwards of fifty thousand original and selected parallel references in a centre column, and analytical notes appended to each book. Arnold, London; J. Brooks, Leicester.

THANKS to Dr. Campbell, the author of *Jethro*. He has done more to cheapen and extend the circulation of the Holy Scriptures, and to send forth improved and beautiful editions, than any man of his day. He boldly attacked the monopoly, and though frowned on in high quarters, and coldly noticed by those who ought to have been his friends, he has succeeded. The series of Bibles, the title of one of which is given above, does credit to the spirited and enterprising publishers. They are illustrated with coloured maps, and while no expense has been spared to render them per-

fect, they are offered at very low prices. The series before us are in a pocket form. There is one with Cobbin's Condensed Commentary, another with selections from Scott. The historical and general remarks at the end of the volume before us, are concise, comprehensive and valuable.

THE PEOPLE'S RIGHTS: and how to get them. By the REV. THOMAS SPENCER, M. A. Green, Newgate Street.

THIS is a singular pamphlet, written by a benevolent and well-known liberal clergyman. Mr. S. shows, that the people's rights are, to earn a living with the fewest possible impediments; to keep property, when acquired, with the fewest possible demands upon it; to worship God according to their conscience; good government, or a freedom to elect their representatives. These he seeks to show may be acquired, first by deserving them, by making trial of them, and by taking possession of them. The trial is by electing a trial parliament, which will so commend itself to the public mind as to be adopted by them. Whatever any one may think of the scheme and politics of Mr. S., only one opinion can be formed of his motive. He is a truly excellent man.

PRODUCE YOUR AUTHORITY! or the proper mode of dealing with Ecclesiastical Assumptions. An Introductory Discourse, delivered at the Settlement of Rev. J. Smedmore, Independent Chapel, Bondstreet, Leicester, July 20th, 1842. By EDWARD MIALL. Simpkin & Marshall.

THIS is one of the most pungent addresses on the rights of conscience, or rather the most honest and indignant refusal to plead at the bar of the ecclesiastical authorities of the English Episcopacy, which we have ever heard or read. For the small sum of one penny every reader may have it in his possession. We have selected an article from it for the present number.

THE NEW TESTAMENT.

HERE is a New Testament, small pocket size, gilt edges and bound, printed in pearl type, at so low a rate that a single copy may be had for eight-pence, and a dozen for seven and sixpence. There has been a time when one copy would have cost the price of a dozen.

THE PRIMITIVE CHURCH MAGAZINE.
Houlston and Stoneman.

WE have been favoured with several numbers of this periodical. It is conducted by strict communion Particular Baptists. Many of its articles are well-written. Their is a decided prominence given in its pages to the communion question.

THE YOUTHFUL CHRISTIAN: containing instructions, counsels, cautions and examples. By J. BURNS, Minister of Aeon Chapel, St. Mary le-bone, Author of "The Christian's Daily Portion," &c., &c. 18mo., pp. 172. Houlston and Stoneman.

THIS little volume is in our opinion one of the best that has proceeded from the pen of Mr. Burns. It is divided into four parts. The first, "Instructions," unfolds the knowledge of God as conveyed in the Holy Scriptures, the chief parts of the christian system, and the testimonies of great and good men to the excellency of the Holy Scriptures. The second and third, called "Counsels" and "Cautions," are well answerable to their title; and the fourth, "Examples," gives brief memoirs of distinguished christians who were devotedly pious in youth. It is a very appropriate book to put into the hands of the young.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS, designed from existing Authorities. Part II. Tract Society.

THIS part contains four superior engravings. The anointing of Saul, death of the first-born, Elisha and the mockers, and Jacob and his family travelling to Egypt. The typographical descriptions are clear and correct.

THE FISH. 16mo., square. Tract Society.

THE structure of fish, their nature, their colours, the senses with which they are gifted, and the display they furnish of the wisdom and beneficence of the Creator, are here set before us, and illustrated with engravings, in a beautiful fourpenny book. This is equal to any of the series.

MARY HOWARD; or the Sunday-scholar's Trials.

PHILIP WARNER; or the Reprobate Reclaimed. By MISS JANE STRICKLAND. 32mo., pp. 98. Sharp, Towcester; Brooks, Leicester.

THESE are very pretty, cheap reward books, with stiff covers and gilt edges. Miss Strickland tells her tales well, and fills them with much instructive matter. She is, a staunch Churchwoman, and our readers must expect at times to have the steeple a little inconveniently thrust upon them. We wish, however, that the good doctrines of this lady were generally taught within the walls of the establishment.

MINISTERIAL FAITHFULNESS. By CHAS. P. ILVAINE, D. D., Bishop of the Protestant Episcopal Church, Ohio. 32mo., pp. 64. Tract Society.

THIS is a good, plain, useful sermon. It was delivered before the bishops, clergy and laity of the Protestant Episcopal Church, &c., in New York. It contains many seasonable hints.

In the press, 1 vol., post 8vo., "*Sermons especially designed for Family Reading and Village Worship.*" By the author of "Four Hundred Sketches and Skeletons of Sermons," &c., &c.

INTELLIGENCE.

DERBYSHIRE CONFERENCE.—This Conference was held at Ripley, on Monday, August 1st. It was numerously attended. Mr. Burrows, the minister of the Church in Alfreton and Ripley, presided. It appears that in six Churches there have been twenty-one baptized since the last meeting, and sixteen are candidates for baptism.

A suggestion was made respecting the propriety of introducing the General Baptist cause into Chesterfield. A friend present thought that an attempt in some dark village would be more safe, and likely to do as much good. This observation originated a very animated and useful discussion on the propriety and importance of paying special attention to large towns, and that in seeking to convert the world to Christ, we should go where the world was. Brethren Pike, Goadby, Ingham and Kenney spoke about the subject. The conduct of our Lord was very aptly cited, who "went about all the cities and villages teaching in their synagogues and preaching the Gospel of the kingdom." Matt. ix. 35, Luke xiii. 22. It was finally determined, that brother Ingham should be requested to visit Chesterfield, and make inquiries about the facilities for introducing our cause into that populous town.

A committee was appointed of Messrs. Ward, Richardson, Woolley, Argyle, Hardstaff, Turner, and Booth, with the ministers of the county. Brother Ingham was appointed secretary, and was requested to report the success of his inquiries to the Committee. Some interesting and useful observations were made explanatory of the best method of conducting Experience Meetings in the Churches.

About 100 friends sat down to tea in an old malting-house lent them for the occasion. The branch of the church in this town feel very sensibly the want of a chapel. The Lord in his providence "make room for them that they may dwell." In the evening an interesting missionary meeting was held in the Methodist Chapel. Mr. Burrows presided, and the meeting was addressed by Messrs. Kenney, Pike, Ingham, Peggs, and Goadby. Collections £4 9s. 3d.

The next Conference is to be held at Belper, on Monday Dec. 26, 1842.

J. PEGGS, *Secretary*

THE LINCOLNSHIRE CONFERENCE was held at Spalding, June 9th, 1842. Brother Rose of Wittlesea, preached in the morning, from Psalm cxlii. 4 "No man careth for my soul."

1. In reference to the *Fenstanton* case, it was resolved, that the committee previously appointed to attend to this case be requested to furnish a report at our next meeting; and that the Secretary write to each member of that Committee, urging them all to attend to the case.

2. *Stamford.* It was agreed that brethren Jones and Pike be requested to arrange for the supplying of Stamford as soon and as well as they can for the next year, and that they should obtain a resident minister if possible.

3. *Magdalen and Stow.* After a long conversation it was agreed, that we cannot promise to the friends at this station more than £5 this year, and that we much regret being obliged thus to diminish the grant.

4. *Castleacre.* The yearly grant of £20 was renewed to this station. It was also resolved, that we cannot as a Conference do anything with respect to the arrears at Castleacre, referred to in the minutes of the last Conference, but we recommend the case to the kind consideration of the friends in this district. N. B.—Two or three pounds were raised in the meeting, and brother Even, of March, was made the Treasurer to receive and forward any sums that might be subscribed.

5. The Treasurer presented his annual statement of the Home Mission accounts. Resolved, that we offer our cordial thanks to Mr. W. Wherry for his past kind services, and earnestly request him to continue his office another year.

6. The next Conference to be at Boston on Thursday, September 15th. Brother Jones, of March, to preach in the morning.

J. C. PIKE, *Secretary.*

THE WARWICKSHIRE CONFERENCE held its meeting at Coventry, on the first Tuesday in August, 1842, when the following resolutions were adopted:—

1. That the meeting, having listened to a statement of the disaster in relation to Cradley meeting-house, deeply sympathize with our brethren at that place; and commend them to the sympathy and immediate pecuniary assistance of the Churches.

2 That a Circular be prepared and printed, a copy of which shall be sent by the secretary for the time being, to each minister in the district, previously to each meeting of the Conference.

3 That the next Conference be held at Warton, near Austrey; Mr. Chamberlain to preach in the morning, and in case of failure, Mr. Keighley. Service to begin at eleven o'clock.

From the reports of those Churches whose representatives were present, it appears that since the last meeting thirty-seven have been baptized, and forty-six remain as candidates.

This meeting was not so numerously attended as on times past; it still however supplied abundant encouragement to go on and prosper. J. DUNKLEY,

Secretary.

THE MIDLAND CONFERENCE.—My dear brother,—If I mistake not I was to send the Conference plan, which I ventured to suggest at the last Conference to you, that it might appear in your pages.

It includes several places more than that which has been recently published. Those at Whitsuntide are mostly places to which travelling at that season may be pleasant, though not so convenient at some other seasons. Yours faithfully,

J. G. PIKE.

- 1842.—Christmas... *Nottingham.*
 Easter..... *Ashby.*
 Whitsuntide.. *Wirksworth.*
 September... *Melbourne.*
- 1843.—Christmas... *Leicester.*
 Easter..... *Kegworth.*
 Whitsuntide.. *Barton.*
 September... *Leake & Wimeswold*
- 1844.—Christmas... *Loughborough.*
 Easter..... *Hugglescote.*
 Whitsuntide.. *Ilkeston.*
 September... *Belper.*
- 1845.—Christmas... *Derby.*
 Easter..... *Burton upon Trent.*
 Whitsuntide.. *Broughton.*
 September... *Smalley.*
- 1846.—Christmas... *Quorndon.*
 Easter..... *Hinckley.*
 Whitsuntide.. *Measham.*
 September... *Castle Donington.*

THE NEXT MIDLAND CONFERENCE will be held at Barton, on Tuesday, Sep. 20th. Mr. Pike, of Derby, to preach in the morning. EDWARD BOTT, *Sec.*

LONDON CONFERENCE.—The next half-yearly Conference for the London district will be held in the Tabernacle, Praed-street, (not at Portsea, as formerly proposed) on the last Tuesday in September. Business will

begin at two o'clock, p. m., and the Rev. E. H. Burton, of Portsea, is expected to preach in the evening at half-past six.

W. UNDERWOOD, *Sec.*

SHEFFIELD CHAPEL. *The opening Services.*—The following ministers are expected to take the principal services. On Wednesday, the 7th of September, the Rev. J. Ackworth, M. A., president of Horton college, Bradford, will preach morning and evening, and the Rev. J. Burton, or the Rev. W. Illingworth (Wesleyans) in the afternoon. On Lord's-day, September 11th, morning and evening, the Rev. J. G. Pike, Derby, will preach, and in the afternoon the Rev. T. Smith, M. A., minister of Nether chapel, Sheffield, and tutor of Rotherham College.

On Monday, September 12th, it is intended to have a social tea-meeting at five o'clock, on which occasion various ministers are expected to be present.

A collection will be made at the close of each sermon towards defraying the expense incurred in erecting this neat place of worship. We hope friends will help us, remembering how blessed it is to give—more blessed, said our Lord, “to give than to receive.”

P. S. Distant friends may send their donations for the opening by a post office order to Mr. W. Robinson, Grocer, No. 68 Silver-street Head, Sheffield, or to Mr. Thos. Hill, Market-street, Nottingham.

August 16th, 1842. T. H. HUDSON.

RE-OPENING OF ÆNON CHAPEL, NEW CHURCH STREET, ST. MARY-LE-BONE.—After having undergone various improvements and thorough repairs, the above place of worship was re-opened on Lord's day, July 31st, when three sermons were preached on the interesting occasion, in the morning and evening by our esteemed pastor, and in the afternoon by the Rev. W. R. Baker, of Portland Chapel. The attendance was good and the freewill offerings of the friends towards liquidating the expense incurred amounted to £48 7s. 6d. As a memento of the occasion, and as a token of esteem and affection, a handsome copy of the Sacred Scriptures, splendidly bound in Turkey morocco, was presented by the females of the church and congregation to their highly esteemed and beloved pastor, Rev. J. Burns. J. G.

ORDINATION AT MELBOURNE.—Brother Stanion will (D. V.) be publicly recognised as the pastor of the General Baptist Church in this place on the 13th of September. The following brethren are expected to take part in the services. Goadby and Ste-

venson of Leicester, Pike, of Derby,ingham, of Belper, and Owen of Donington.

BAPTISM AT RIPLEY.—On Lord's day, 17th July, 1842, the ordinance of believers' baptism was administered to two males and one female, in the Nottingham and Cromford Canal, which runs northward of the town, Mr. Burrows, our respected minister, preached an impressive sermon to about one thousand five hundred people, from 2 Chron. xviii. 4, "Enquire, I pray thee, at the word of the Lord to day." And in the evening from Revelation xxii. 17, "And the Spirit and the bride say, come," &c. and afterwards administered the ordinance of the Lord's supper, and received the newly baptized into the Church. It was a day of high enjoyment to many, and a season of refreshing to Christ's little flock in this place.

W. B.

BAPTISM AT HINCKLEY.—On Lord's day, Aug. 7th, the ordinance of believers' baptism, was administered to nine persons, three males and six females. On this occasion Mr. Shore preached from Mat. xxviii. 19, 20, and then immersed the candidates in the presence of a large and attentive congregation. May the Great Head of the Church continue to smile and send us and all our Churches still greater prosperity.

BAPTISM AT QUORNDON.—On Lord's day, June 19th, Rev. John Lindley, of Loughborough, (who has supplied the pulpit with much acceptance during the painful affliction of the Rev. A. Smith,) preached an excellent sermon, to a large and attentive congregation, from 2 Pet. i. 19. After which the ordinance of baptism was administered to eight persons, by Mr. Balm, three of whose daughters were baptised on this occasion.

BAPTISM AT STOKE-UPON-TRENT, STAFFORDSHIRE.—Twelve persons submitted to this sacred rite, on Monday, July 25. Mr. Abington preached in the Baptist Chapel Hanley, (kindly lent for the occasion) and Rev. W. E. Archer, of Burslem, administered the ordinance. Of the twelve, five were Wesleyans, and two intended to join the friends at Hanley. Brother Pedley, of Haslington, administered the Lord's-supper and received the other five into our Church. May the Lord continue to give us his blessing.

G. LOWE.

BAPTISM AT CASTLE DONINGTON.—On the first Lord's day in July, seven persons were immersed in the Baptist Chapel, at the above place. An appropriate baptismal discourse was delivered by the Rev. J. J. Owen, pastor of the church, from Jude 3rd.

verse, "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

BAPTISM AT COVENTRY.—On Lord's-day, Aug. 14th, the ordinance of baptism was administered to four persons, in White Friar's Lane Meeting-house. The attendance on this occasion was considerable, and the utmost order and decorum were maintained. We hope that this is the beginning of more prosperous times. Much good has evidently been done through the divine blessing on our various exertions.

NETHERTON.—On Lord's-day, July 10, after an address from Acts ii. 38, nine persons put on Christ by baptism. The cause amongst us is reviving, our congregations are good, and we have twelve candidates for baptism.

C.

KIRKBY-WOODHOUSE.—The annual Sabbath-School sermons in our village were preached this year on the last Sabbath in July by Mr. Peggs, of Ilkeston. In the afternoon the chapel was very crowded, and some could not get in, and in the evening the service was conducted in front of the chapel. The whole of the burial ground was nearly occupied by the congregation, and to a thinking mind it was very affecting to see the living standing upon the graves of their departed relatives and friends. The text in the afternoon was, "I thy servant fear the Lord from my youth," and in the evening "and I, if I be lifted up from the earth, will draw all men unto me." Collections £4 0s. 0½d. An aged friend observed, he had not witnessed such a scene for fifty years.

ILKESTON.—An interesting tea meeting was held by our friends in the vestry on Monday, July 25, when addresses were delivered by Messrs Peggs, Wood, Ross, Shaw, and Bailey. About fifty cards were issued, and rather more than £50 promised towards the enlargement, beside those who did not specify any sum upon their card. The work commenced on the following day. It is intended (God willing) to re-open the chapel on Wednesday, Sep. 21, by three services and also by public services on the following Sabbath. Due notice will be given when the arrangements are completed. Our subscription now exceeds £90.

ACADEMY.—A meeting of the Academy Committee was held in the vestry of Stoney Street chapel, Nottingham, on Tuesday, July 26th, 1842. The cases of students

were first taken up. It appeared that there were six young men now on the funds of the institution, and five other promising applications were received for the probationary quarter. Some of these had been a considerable time before the committee, but on account of the unsettled state of the institution they had not been decided upon.

The committee heard with pleasure that Mr. J. Stevenson had engaged very commodious and eligible premises in a healthy situation on the Camberwell Road, in which to conduct the institution.

An alteration was made in reference to the vacations, which, it is hoped, will in some measure obviate the difficulties many have felt to the locality of London. It was resolved, "That there be no Christmas vacation, but that the tutor be at liberty to allow the students a few days recreation if desired, and that the regular vacation be for two months, from about the 25th of June to the same time in August of each year." By this arrangement the students will be spared the expense of two journeys in the year to London, and their services will be more available for the supplying of destitute Churches in the summer.

It was resolved to have an annual examination of the students. Brethren J. G. Pike, of Derby, F. Ewen of Wisbech, Wallis, Burns, and Underwood of London, were appointed examiners for the next year. Also, that the examination be open to any subscribers to the institution, and therefore, that the time of it be previously announced in the Repository.

It was agreed that a sub-committee, consisting of the ministers and members of the general committee in London, decide on the cases of the students admitted on probation, but that their meeting be open to any other members of the committee who may be in London, and that the time of it be accordingly published in the Repository.

A resolution was also passed to the effect, that in future, the time of students entering upon study shall be at the commencement of each session in August, so as not to interfere with the order of the classes by persons entering the institution at any period according to the time when they may be received.

The secretaries were requested to use efficient measures, by visiting, and other modes, to obtain increased funds. Brother J. Stevenson was also requested to assist in these efforts to the best of his power.

The number of brethren who attended this committee meeting was considerable, and throughout their proceedings were marked with the greatest harmony and good feeling.

S. WIGG, Sec.

RESIGNATION.—Mr. Stenson has given notice to the Baptist Church, at Tarporley, that his ministerial labours will close with them on the last Lord's-day of the present month, and he is now open to any call that may present him with a suitable sphere of usefulness.

BAPTIST JUBILEE.—The following resolution was passed unanimously at the Association in Boro' Road, and has been duly forwarded to the Baptist committee.—"The Ministers and Representatives assembled at this Association, most cheerfully and cordially congratulate their brethren connected with the 'Particular Baptist Missionary Society' on the arrival of the fiftieth anniversary of that institution. They admire the grace of God which influenced and directed the devoted and faithful men who originated that society, and adore Him for all the success which has attended their unwearied labours in the translation of the Holy Scriptures into the languages of the East, and in the conversion of multitudes of Negroes in the islands of the West. They also desire to express how highly they appreciate the valuable services rendered to the cause of humanity, and of civil and religious freedom, by William Knibb, and his worthy coadjutors in the island of Jamaica; and regret that these excellent men should have been the object of petty jealousy and undeserved calumny; and they hope that their beloved brethren will maintain their steady and onward progress, persevering in the use of every effort, in harmony with similar Christian institutions, to spread throughout the whole world the glorious Gospel of the blessed God."

The following reply has been received:—
Fen Court, Aug. 19, 1842.

My Dear Sir,—Your letter with the resolution of the General Baptist Association, on the Jubilee of the Baptist Mission, I have duly received. I laid it before our Committee yesterday, they heard it with much pleasure, and requested me to acknowledge it with their sincerest thanks. May our bodies be more and more closely united, and our common Redeemer's cause promoted by our activity and love. Kindly convey the thanks and best wishes of the Committee to the Association,

And believe me, your's very truly,
JOSEPH ANGUS.

I trust there will be no objection to the insertion of your resolution in our Herald.
"To Rev. Jos. Goadby, Leicester.

WEST WALTON, NORFOLK.—The annual sermons on behalf of the Sabbath-school in this village were preached on

Lord's day, August 14th, by Mr. Pike, of Wisbeach, from, "The things which have happened unto me have fallen out rather to the furtherance of the Gospel;" and in the evening by Mr. Peggs, of Ilkeston, from, "I love them that love me, and they that seek me early shall find me." The attendance was very good, especially in the evening, when the pulpit was taken out of the place, and set near the door, and the scene was very interesting, and the attention of the people very encouraging. Collections £2 11s. 7d. The children were presented with Testaments, hymn books, &c., and departed "glad at heart for all the goodness" of their teachers and friends.

DENMARK.—The wife of Adolph Mönster, some time since entered into her rest. The two brothers are still in prison. The following particulars are taken chiefly from a letter by brother Peter Mönster, to brother Rothery, dated June 27. He states that himself, his brother, and the congregation, are "in the highest degree joyful," notwithstanding all their persecutions. The Lord and his word are their comfort and strength. Their activity is only limited, not annihilated, by their imprisonment. They receive visits, and are engaged almost the whole day with persons of all characters and classes. When they have approved of the candidates, a lay brother baptizes them. Many come from the country to them to be baptized and received into the nearest Church. *Brethren are constantly travelling and preaching the Gospel*, and not in vain; for Baptists are gathering in various places, and waiting only the liberation of the prisoners to be duly organized. In Copenhagen 115 persons have been baptized in the space of two years and a half—the time since the Church was formed. The persecutions, instead of hindering, have rather promoted the progress of baptism in Denmark. The king and queen, the government officers, with but a few exceptions, the intelligent classes, the thinking portion of the lower orders, and those who are struggling for religious liberty—no inconsiderable body—are all in favour of our brethren. But the whole of the clergy, with a few exceptions, are their violent opponents, and have no small influence with government; the latter, however, is aware that baptism cannot be extirpated in Denmark, and hence displays weakness and vacillation in all its measures against them. The brethren Mönster have had to defray the expenses of their imprisonment, of their houses and families, and of six law suits; and their furniture has just been sold to pay the fines and expenses of six others, to the amount of 1000

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Rixbank dollars. A placard, announcing the auction of their goods, was seized by the master of police, because it had "Baptists" in large letters in it, and another, without the word, substituted by him in its room. A notice was sent to brother Peter Mönster, while writing this letter, that he might leave the prison as soon as he had paid his fine, but he feared that his goods would not cover it. Another account states that they were sold the day following, June 28th. The congregation is reduced to a state of too much poverty to relieve even the "immediate distress" of the brethren. The funds received from England and America are exhausted. At the king's request their confession of faith, and a statement of their ritual, has been submitted by brother P. Mönster; he has also answered, in writing, some interrogatories put by a dignitary of the state church, with a view to reclaim the Baptists to that body. Temporal advantages have also been offered, if he would voluntarily leave the country; but "what," he asks, "is a man advantaged if he gain the whole world and lose his own soul?" The case of the Baptists is to be laid before the Provincial Estates, both by the government and the friends of religious liberty. In the privy council also it is under deliberation. The hierarchy is said to be every day becoming more burdensome to the lower classes, all of whom, except the utterly indifferent, are longing to cast off the yoke. The youth also of the university are more freely meditating over the fundamental truths of the Bible. A small and poor congregation in Ireland, has, with the assistance of a few other friends, forwarded to brother Rothery £7 for the relief of these dear brethren. Unless their fines are paid by the sale of their goods, the brethren Mönster must expiate the remainder by continued imprisonment.—*Primitive Church Magazine.*

BERLIN.—On the same day on which the fire broke out at Hamburgh, eighteen men, armed with clubs, broke into brother Lehmann's meeting-house, knocked him down, drove the people away, and broke the pulpit. This is not the only outrage which has been committed. A warehouse was attacked in which some of the brethren were employed, and their lives threatened. One of the brethren has been thus induced to absent himself from the meetings of the brethren; but the rest continued to meet, in spite of intimidation. The Church, which about two years since consisted of eight members, has now fifty-two. A statement of these outrages has been submitted to the officers of police, but it is feared that their protection

2 N

cannot be relied upon, an order in cabinet having been sent to Memel, where a Church was formed by brother Oncken, instructing the magistrates neither to grant the Baptists full religious liberty, nor to be very severe with them; using, at the same time, every means to bring them back to the state Church.

ILKESTON OPENING is fixed for Wednesday, September 21st, when Mr. Goadby, of Leicester, will preach morning and evening, and Dr. Alliot, of Nottingham, in the afternoon. The opening services will be continued on Lord's day, Sep. 25th, when Mr. Hunter, of Nottingham, will preach morning and evening, and Mr. Edwards, of George-street, Nottingham, in the afternoon.

RISINGS OF THE OPERATIVES.—During the past month there have been several risings of operatives in various parts of the country. They do not appear to have

acted in concert, or to have had one common object. The depression of commerce, the low rate of wages, arising from corn and provision laws, have been doubtless their general source. In several places lives have been lost, both amongst the police and the people. In many places the people disavowed any *political* object, an increase of wages being their aim. In several, however, the charter was called for. What will be the end of these things no one can foresee. Certain it is, that movements like those which have taken place tend to ruin our languishing commerce rather than revive it. It has been intimated to us, that while the manufacturing districts present the greatest ostensible danger, an outbreak in the rural districts is most to be dreaded. Let us hope that lessons and admonitions so severe as these, will not be needed to induce the landed aristocracy to relax their hold of an already excited people.

VARIETIES.

ILLUSTRATION OF JOHN X. 3—5.—“*The sheep hear his voice; and he calleth his own sheep by name,*” &c.—“I have met with a Scriptural illustration which interests me. Having had my attention directed last night to the above words, I asked my man if it were usual to give names to the sheep. He informed me that it was; and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so; and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never observed in any other animal. It is also true of the

sheep in this country, “that a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” The shepherd told me that many of his sheep were *wild*: that they had not yet learned their names; but that by teaching they would all learn them. The others, which knew their names, he called *tame*. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down his life for his sheep; but many of them are still *wild*, they know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think, that even to those not yet in his fold the words are applicable,—“Them also I must bring; and they shall hear my voice; and there shall be one fold and one Shepherd.”—*Rev. J. Hartley's Researches in the Mediterranean.*

POETRY.

THE DYING CHRISTIAN.

How calm is the exit, how sweet the repose
Of the dying believer, released from his woes;
Like the twilight of morning it hastens away,
Ere the darkness is lost in the light of the day.

The world disappears, and the storms are at rest,
As his spirit ascends to the realms of the blest;
Then seated in bliss midst the seraphs on high,
He views the Redeemer with raptures of joy.

Slack.

W. B.

THE PILGRIM'S SALUTATION.

WEARY pilgrims, whither bound ?
Are you traveling on,
Up to Zion's holy ground,
Where my Lord is gone ?

Brother, we expect to rest
In the regions of the blest ;
Though our steps be faint and slow,
Onwards, onwards still we go,

Happy pilgrims, to that land
I am traveling too ;
May I join your sainted band,
And your route pursue ?

Welcome, brother, bend your way
On with us to endless day ;
Though our steps be faint and slow,
Onwards, onwards still we go.

J. B. N.

COME LET US PRAY.

COME let us pray ; 'tis sweet to feel
That God himself is near ;

That while we at His footstool kneel,
His mercy deigns to hear.
Though sorrows cloud life's dreary way,
This is our solace—let us pray !

Come let us pray ; the burning brow—
The heart oppressed with care—
And all the woes that throng us now
Will be relieved by prayer.
Jesus will smile our griefs away ;
Oh glorious thought—come let us pray !

Come let us pray ; the sin-sick soul
Her weight of guilt must feel ;
But hark ! the glorious tidings roll,
Whilst here we humbly kneel—
Jesus will wipe that guilt away,
And pardon grant—then let us pray !

Come let us pray ; the mercy seat
Is now prepared and free,
And Jesus ready stands to greet
Sinners like you and me.
Oh ! loiter not, nor longer stay
From him who loves us—let us pray !
From the Episcopate Recorder.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM MR. GRANT'S
JOURNAL.

My principal object in writing at this time is to furnish you with a few extracts from my journal. As I thought I should have nothing of interest to communicate, I did not commence my diary till the 23rd of March. Prior to that date I was engaged in studying the Oriya, preaching in English once every other Sabbath, going occasionally to the bazar in company with brother Lacey, &c. I went with him, also, to an abominable heathen festival at Teluteer. I have been laid aside a fortnight by an attack of cholera. Variety is generally interesting, while a frequent repetition of the same thing is almost invariably tedious; but for a person writing a journal, who resides in the same place, and (with little variation) moves in the same sphere every day, to avoid the latter is impossible.

March 23rd.—My practice in studying Oriya, is to read the New Testament with the pundit, and put as much of it as I can into English, and go to brother Lacey to have it corrected. Sometimes I try to put a little English into Oriya; to-day I did the following,—“As the people of this country do not know the true God they therefore

go to Juggernaut, but this is all vain, for he is not able to save them.” Went in the evening with brother Lacey to the Chowdry bazar, where we found Lokhindas and Somnath preaching to the people. After they had done brother L. addressed them at some length. He said to them, “Who made you, and provides for you?” They replied, “We do not know;” and acknowledged they were worse than dogs, because those animals paid more regard to their masters, and the persons who fed them, than they did to their Creator and Preserver. I distributed a number of tracts. On returning home we called at Christianpore, where we met with a man who said he was desirous to become a christian, but his wife being opposed to it took him to her friends, who abused him very much on account of this desire; he had therefore left them, and come to that place. O that he might become a sincere follower of the Lamb.

24th.—Pursued my Oriya studies as usual. I hope the preaching in the bazar last evening was not in vain. A man who heard came this morning for a book: may God bless it to his salvation. Heard brother Lacey in the chapel this evening. “O Lord, revive thy work.”

27th. Lord's day.—To-day heard brother

Sutton in the native language, and in the evening preached in English with some degree of pleasure to myself, and I hope with some little profit to those who heard. May God give his blessing.

29th.—Read in the paper this evening of the sudden death of Mr. Paine, missionary and printer, of Bellary, by cholera. He came out with us—he was a pious man. “Blessed are the dead that die in the Lord.” May his death lead me to a more entire consecration of myself to God.

30th.—Read part of John v. in Oriya. One of the school girls died last evening: she was baptized only a week or two ago: to-day she was interred. It is very pleasing to know that her end was peace. Bless God for the Gospel. Accompanied brother Lacey to the Chowdry bazar in the evening, where he preached for a considerable time. I distributed a number of tracts, for which the people manifested great eagerness.

31st.—Went with Mr. Lacey to the bazar: it was, I hope, upon the whole an interesting and profitable opportunity. The people asked many questions, and made a number of objections. This appears to me to be rather pleasing and encouraging, inasmuch as it plainly indicates a little concern upon the subject. It also gives the missionary an opportunity of answering their questions, and removing some of their objections to the truth, which otherwise might remain upon their minds through life. Thus the ground is being (in some small degree) prepared for the reception of the “good seed of the kingdom;” and thank God, though now there may be comparatively speaking a famine, yet ultimately there shall be a glorious harvest—a harvest of precious souls. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Psalm cxxvi. 6. How animating, how transporting the thought. After brother Lacey had preached for a considerable time one man said, “Ah! you tell us some fine tales, still I believe they are all true, but who is there here that does not worship God? do not we all?” to which the missionary said, “No, none of you worship God.” “Yes, me do,” replied the man. “But,” said Mr. L. “your gods are not true,” and then quoted the names of many of them, when they said, “Yes, these are our gods.” He then said, “The highest idea you have of God is that of Bramha, who you suppose is the spirit of creation, and who resides in a cow, in an insect, in a tree, or in a flower; if he resides in these things, in the manner you suppose, he must form a part of them, and therefore he cannot be God, for they were created, but God could not be created,

but must be the creator of all things.” To this they said, “Well, if our gods are false we do not wish to hear of any other. We do not care about any thing. We are resolved to remain as we are.”

April 1st.—Went with brother Lacey to the bazar: a good number of people came around us. He exhibited to them the true God, and their Juggernaut, whom they call their god, and said, “As there cannot be two, which is the true God.” For fear of involving themselves in difficulties they refused to answer the question, asking brother Lacey which he thought was the true God, &c. I distributed a number of tracts, and whenever I do so, I am brought into close quarters directly, as they all crowd upon me at once.

2nd.—Attended to my Oriya studies as usual during the day. In the evening accompanied Mr. Lacey to the Chunddeny-choke bazar, which name means, a beautiful large road, or place. Several people heard well. As we returned we called at Chowdry bazar, where were Rama Chundra and Gunga Dhor, the latter of whom was preaching. He was showing the people how anxious the brahmins were for their money, &c., when they went to see Juggernaut. He said, “You go to Pooree to see Juggernaut, and the brahmins say, ‘Juggernaut, behold! behold!’ but before you even see they say, ‘Where are your rupees? where are your annas?’ &c.; and if you have none they exclaim, ‘Go, go, quickly go!’ and if you do not obey this they cry out, ‘Mura, mura,’ that is, ‘Beat, beat.’” There may not appear to be any thing particular in these words, but there was something in the clever manner in which he did it. Gunga is truly an extraordinary man. After he had done Rama spoke of the death of Christ. May God raise up many more native preachers like Gunga and Rama Chundra.

3rd. *Lord's day.*—Have felt rather low and depressed in spirits to-day. O Lord, revive thy work in my soul. Went to chapel in the morning: experience meeting, heard some of the native Christians speak, but could understand but little. O what a long time before I can understand and talk with the people. Heard brother Lacey preach in the evening from “Turn you to the strong hold, ye prisoners of hope.” May God bless the word to those who heard.

4th.—Read part of John v. and vi. in Oriya and English, &c. In the evening we had a very interesting missionary prayer meeting. May God hear the prayers that were offered, and also the many that will in a few hours ascend to his throne from beloved England, for the extension of his kingdom in the world.

8th.—Read part of a chapter in Oriya to brother Lacey, with the English. In the evening went with him to the Telinga bazar. On the way we saw a person lying dead, no one standing near. Mr. Lacey commenced at the bazar by noticing the wonderful death of Jesus Christ, when a man said, "Ah! your Juggernaut will do for you, and our Juggernaut will do for us." "Why," said Mr. Lacey, "how many Juggernaut's are there? You have one; and I, you say, have one; the Mahomedans have one; and different nations have different Juggernauts; how many are there?" "O," said the man, "there is but one, and ours is the true one 'because we can see him.'" "Why," said Mr. L., "that is the very reason why I should think he is not the true lord of the world. Besides, you know if you were to hammer him he would break; if you were to put fire under him he would burn; and you know still further, that the ants eat him every twelve years, &c. Again, your books say God is invisible:" here he quoted a passage from their books to that effect. The man was confounded and ashamed, and the people said, "True, true." They were so clamorous and eager to get hold of tracts, that it was with great difficulty I distributed them.

10th.—Lord's day. Oh! how blessed it would be to meet with dear friends at H., or D., and sing and worship with them; but no, this cannot be. Well, I hope to meet them in heaven. Oh! transporting thought; it is enough; so let it be, blessed Lord. Heard Rama preach in the morning, brother Lacey in the afternoon, and brother Sutton in the evening, in English. May God follow these services with his blessing.

11th.—Read Oriya with brother Lacey, &c. To-day was the swinging festival. As I was going out in the evening I saw one of the poor deluded creatures of this unhappy land suspended at the end of a cross-beam, placed on the top of a post, and which turned on a pivot; thus he was suspended by means of iron hooks in his back, and was swung round with great rapidity. An awful sight it was. Oh! hindooism! abominable hindooism! when shall thy unhappy votaries see thee as thou art, and hate thee as they ought!

12th.—Accompanied Mr. Lacey to the bazar, where a good number heard well, till a man came up who professed to be an atheist. He said, "There is no world but this, neither is there any God. There is also just the same proportion of life in the world in all ages, that is, the same number of beings, and they are not by any circumstances augmented or diminished. When men die they either become men in a supe-

rior or inferior state of being, just in proportion to their works. If I perform many works of merit, when I die I shall appear again as a king; if I do but few, as a poorer man; or, if I do none, as a cow, &c." As he said there was no God, I wonder who he thought superintended this infinite peregrination. There was quite a battle with him and Mr. Lacey, of course not with their fists, but in argument. The missionary, however, was quite competent for his work. The man frequently stood confounded. When all was over he received a tract.

16th.—Went with Mr. Lacey to the Boro bazar. More than 200 heard the word of eternal life. O that it might prove so to them. Brother Lacey is very devoted to the work of preaching to the natives, in which work he is most efficient. O that I may be as much so! Preaching to the natives in the bazars, &c., is a self denying, but very important work, too little thought of, I fear, by missionaries generally.

EXTRACTS FROM GUNGA DHOR'S JOURNAL.

The native preachers keep a regular journal: There is of necessity a great similarity in their entries, in consequence of the uniformity of their labours. The extracts are given to afford an idea of the labour and toil, the zeal and perseverance of our native brethren.

Jan. 1st, 1841.—Finished my journey to Berhampore, whither I am come with Padre. On my way to day I remained and preached to forty people at Bundega; also at another village called Doorbunda, and preached to near forty people, and gave away books. They heard encouragingly.

22nd.—Am on a journey to Juntur. To-day I arrived, and binding up my loins with my cloth I commenced preaching and distributing tracts, which I continued for four hours. There were 10,000 people, and I distributed 2000 tracts. I had serious conversation with some private parties which came to inquire about salvation.

Feb. 9th.—Preached in the Thangee market in the midst of 500 people, and the people heard. They said they would rather go to hell than regard such a message. Gave away a few books.

11th.—Preached in the Telinga bazar to sixty people. Some few became angry, and departed; otherwise, the people generally heard well, and took books.

28th.—The people in the Telinga bazar cursed me very politely to-day, refused my words, and rejected the offer of tracts. Afterwards, I stood with the other brethren in Chowdry bazar, and sung, and preached, and distributed books.

March 2nd.—Preached in the Chowdry

bazar. At first three men stood, and heard, and regarded, and took books, and walked off. Afterwards I sung, and invited, and called, but all in vain, not a soul would come to hear, and I walked away.

4th.—I stood to day lower down in the Chowdry, and preached to forty people: they heard with some attention, and took books.

6th.—In the country at a large festival with my young brother Somnath. Early in the morning, as we were distributing tracts without noise or confusion, the jemindar with his people set upon us and beat Somnath severely. I went to his rescue, and they united and beat me. Then the multitude, thus encouraged, stole 2000 tracts, all our clothes but those we had on, and all our other things, such as brass rotas and cooking vessels, and our little stock of money. We started to Cuttack, robbed, wounded and disabled.

8th.—Told all our griefs to the padree, and we are to seek redress from the magistrate.* Heard padree Lacey and padree Noyes preach.

12th.—Preached among the Roman Catholics, who have requested to have me sent to preach to them. I remained with them for several hours, and came away: much good seems to be going on among them.

* Somnath and Gunga Dhor sought redress of the magistrate, but a native deputy collector of Gagepoor, a place distant from the place of attack fifty miles, deposed that the defendant, at the time of the assault, was with him at Gagepoor. Notwithstanding that Somnath knew the parties, having lived very near them for years, and could not be mistaken; and though the trick is so commonly, so constantly practised, the assistant magistrate dismissed the case, not even calling for the deputy collector's books and records.—C. LACEY.

April 20th.—More than 100 people listened with silent attention to the Gospel to-day in the Chowdry bazar. They confessed the truth. Some books were received gladly, and I retired.

24th.—About sixty people heard the Gospel, and took books, in the Chowdry bazar to-day, and it was a useful opportunity.

May 5th.—About 200 people came together, and heard me in the Telinga bazar this afternoon. They heard with attention, and received a number of books. This was a good afternoon.

7th.—About 140 people heard my message in Chowdry this day. They paid close attention, exhibited some respect, and went away instructed. They took books, and when I retired they made their salutations to me.

21st.—More than 100 people heard the message of salvation from me to-day, and seemed pleased therewith. They asked for, and gladly received some tracts.

23rd.—In the town to-day I spoke before 100 people. Some stood like antelopes, staring; some laughed; some made sport; some pronounced a curse; some said, "This fellow talks a deal, and does not appear to get tired;" some said, "I wonder his throat does not get dry;" some said, "He has reason to talk, for what he speaks is the truth." Hearing this, another said, "I suppose you are making up your mind to go over to him, seeing you approve of what he says." The other replied, "Who knows that? If it should so happen, why I shall go." Hearing this last conversation, I instructed, comforted, encouraged and invited, and then we parted with mutual salutations. A few books were distributed.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

A MISSIONARY MEETING.

Our readers will derive pleasure from the following extract of a letter from Mr. Dendy of Salter's Hill, to his sister, Mrs. Saffery, dated March 12th, 1842:—

I have recently been into the parish of St. Elizabeth to give Mr. and Mrs. May a visit, and to see how the cause is progressing there. I started on Friday morning the 4th instant, travelling on horseback through the woods, and over rougher roads than it has ever been your lot to witness; at the end of eight hours, however, I found myself comfortably seated in the mission house at Bethsalem. I took up my lodging there for the night, and early on Saturday morning started off for the lower part of the parish, where

Mr. and Mrs. May then were. I reached their residence at Spring Hill, Middle Quarters, in time for breakfast. The following morning, before sunrise, Mr. May and myself, Mrs. May and Miss Davey, started for Black River Bay, where the ordinance of Christian baptism was about to be administered. Seventy persons were immersed by brother May in the presence of about 600 spectators, to whom the sight was novel. They conducted themselves with propriety, and I hope the service was impressive. We then returned to Middle Quarters, and held a service. The ordinance of the Lord's supper was administered, and the newly baptized received into the church. On Monday morning, the 7th, we went to Bethsalem, and in the evening of the same day held a missionary meeting. I

took down parts of the speeches delivered upon the occasion, and as they may prove interesting, I transcribe them.

JOHN GREY.—“We are met for the purpose of giving thanks to God for sending the Gospel to us. Now we must be willing to do as the Gospel tells us. The Gospel has given us full liberty, that we may serve God. Jesus Christ not only prays for sinners, but came down and gave his life for us. He has given us the Bible to tell us how to walk, how to be saved. He has sent missionaries to preach to us, and tell us the way of salvation. Jesus did all this for us willingly. We must now love him, and be willing to serve him. Jesus' love brought him down, and Jesus will come again; the Bible says so, and it must be true. Our missionaries did leave their mothers' and their fathers' house, and came to tell us the things which are provided for us in the Gospel. They heard the state we were in and they came to show us what is right. In ancient time, when a house was to be built for God the people contributed willingly and cheerfully, and brought more than enough. Some of you perhaps never gave a dollar to the cause of Christ; you give a tenpenny, and then you grumble upon it. When our pastor came to us at Salter's Hill he called upon us to build up a chapel. We did it, but it was burned down. Trouble came upon us, but we had another minister sent to us, and we soon built it up again; and we carry up the lumber to build the house for our minister for a mile. When we were in trouble some say that missionaries would not come again, but God's work must be done, and a missionary was sent. A chapel is wanted here; do you want your minister to take an axe and to fell the trees? No. What is to be done? You must labour; you must work for money that you may have it to pay tradesmen to build a chapel for you. You must not allow it to be said that St. Elizabeth friends are careless. No; christians must labour to support themselves and the Church of Christ. We heard that St. Elizabeth parish was dark, that on Sundays they play gumbay, and dance and fiddle; so we come and tell one and another that it was wrong; one by one came and heard us, and now you have a congregation. Now since God has done so much for you you must put your shoulder to the work, and be ready to give what God asks for, and contribute your two, or three, or four dollars for the spread of the Gospel; but while you give your money be sure you give your hearts to the Lord. Whatever you do, do it quickly. Remember that we live upon God's property, and that it is God alone who gives us health and strength to do his work.”

RALPH HENBY.—“I am happy in having the pleasure of meeting you for missionary purposes; it is desirable that the Gospel should spread. In this land we see that the seed planted has sprung up and grown. We bless God and thank him that he has sent one who is here to preach the Gospel to you. Would any of you have ever expected to assemble in this house. Jesus Christ said, ‘Go into all the world and preach my Gospel to every creature.’ christians must not sit still; look around at your neighbours, your families, your friends at a distance from God. Go tell them that they have souls to be saved. You may find a little difficulty, but you must not be cold; if they affront you, bear it: tell them you wish to do them good. There are places that are near to you that are in darkness, where they know not that there is a God who ought to be worshiped. Pay attention to your children; you would like them to read and write so as to be able to write for you when you have occasion to send a letter upon business; this would be handsome. You must have a school-house, and your children must be taught; and after your school-house is built, you must seek to have a chapel. If you cannot assist with money you must assist with labour. Will you try? Ministers have been hated on your account; they have fought your battles, withstood against persecution, but God has stood by them. Give to the cause of God; if you heap up riches you know not who will gather them—better then to lay them out for God.”

GEORGE THOMPSON, a member of the Church at Bethsalem.—“My dear friends, the object of this meeting has been explained to you: it is to support the Gospel. It is not many years since that we were in a very desitute state. We have been as dark as the darkest parts of the earth, but through the providence of God a messenger of mercy was sent to us. He had to contend with difficulties, but the Lord blessed his labours. We have been benefited by the preaching of the Gospel, we have been led to the streams of living waters, and we must not be content to drink ourselves while our relatives and friends are ignorant of these blessings. We must lead them also. We must send the Gospel to Africa; we all feel an interest in Africa. We also want more Baptist missionaries in this parish. I have been asked by the chief magistrate if in another part of the parish it would not be possible to be supplied with a Baptist missionary. Our minister has much to do, more than he can well do, he wants further help. We must try and have another missionary. I never knew a man become

a bankrupt by giving to the cause of God. The more we contribute the more we may expect the blessing of God. It is God alone who blesses, we can only plant, we cannot make to grow. I was one of the first in this part of the parish to be baptized. Let us all use our exertions, let us not be

slothful, but industrious and active, and put our talents to proper use; if so, we shall find that we shall gather more than sufficient for our bodies, we shall have something to give to the cause of Christ. Let us pledge ourselves to use every endeavour to extend the Gospel."—*Bap. Mag.*

AUTOBIOGRAPHY OF ENOCH, A STUDENT IN THE BANGALORE SEMINARY.

I was born in the Salem district, and until the twentieth year of my age, I not only believed and worshiped many gods, but was also wicked in my conduct. At this time my father died; and afterwards, with my two elder brothers and my mother, I obtained my livelihood by making gold lace. Having read various religious books of the Hindoos, I clearly saw that the doctrine of *many gods* is an error, and that these books are not a history of facts, but only the fables of learned poets. I therefore renounced the worship of idols, and untied and cast away the idol which I wore and worshiped.

I was married in my twenty-third year, and though I did not then worship idols, I still rubbed myself with ashes. While I held that the supreme Bramha was one, I learned from philosophy that he exists in five modes, and that if I uttered certain symbolical letters in prayer 108 times a day, that all virtues would be attained, and that Bramha would at last absorb me into himself. I prayed thus every day, seated on a tiger's skin.

It continued thus to the year 1827, when the Rev. H. Crisp came to the garden near the place of my residence, by the grace of our blessed Lord, to preach the Gospel. He opened schools and preached in them and in the streets. At this time, some men came and asked me, saying, "Now, the Christians declare that Christ is God, and that Bramha, Vishnu, and Seva are no gods. This is a new thing, what do you say respecting it?" I asked them, "Why do the Christians say that Bramha, Vishnu, and Seva are no gods?" They answered, "They maintain that these were sinful beings, and guilty of many evil deeds." I replied, "This is an error; Bramha, Vishnu, and Seva, are not, as they think, corporeal, nor have they any members: they are the Supreme Being—the Christians, therefore, do not know them."

After having said this, I went to hear the Rev. H. Crisp preach. "God alone," he said, "created the world—there is no God beside him; therefore it is right that all mankind should worship him." This was very exciting and consoling to me.

Soon afterwards I obtained the Gospel of John. While reading, I found it related that the Lord opened the eyes of one born blind, and this I supposed was a fable like our Puranas, and read no further.

As I continued reading, I became sensible that I was in error, and by the grace of our Lord, faith was produced in me, and I prayed to him secretly when no one observed me. After this I left off rubbing myself with ashes, discontinued working on the Sabbath, went to the temple of the Lord, and worshiped God publicly. My brothers and others then cast me out, saying, I must not enter their house. I was not grieved at this, but dwelt in the house that fell to my share of property, reading the Gospel and praying. The troubles which my countrymen and relatives caused me cannot be estimated. They endeavoured to separate my wife from me, but by the grace of the Lord she did not yield, and their efforts were vain. She afterwards tried much to make me leave the religion, refusing even to cook my food. I was not angry, but mildly gave her advice, and not only made known to her the nature of sin, the wrath to come, the merits of the Redeemer, and the worth of salvation, but also entreated the Lord for her.

After I was baptized, my countrymen and relatives, knowing that it was past remedy, persecuted me greatly, and at last even determined to kill me; but as the Lord did not permit, they could not effect their purpose. After a time, by the exceeding great mercy of the Lord, my wife was converted and, after six or seven months, received baptism from the Rev. Mr. Walton.

Thus the grace of the Lord is great. For his infinite love who redeemed me from the darkness of heathenism—from the shadow of death, and the bondage of the devil—to Him be honour, power, praise and thanksgiving, now and for evermore! How shall I express all the good which the Lord has done for such a sinner as I am? My soul rejoices in him. I praise him for his grace in appointing and causing me, a sinner so utterly unworthy, to be trained for his work.—*London Missionary Society.*

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 46.]

OCTOBER, 1842.

[NEW SERIES.]

Death of the Rev. J. Jarrom.

It is our mournful duty this month to add another to the list of our aged and venerated ministers who have recently been removed by death from the scenes of earthly toil and suffering. The death of Mr. Jarrom took place on Monday night, September 5th, and in the sixty-eighth year of his age. The departure of our valued friend, though long expected, was sudden at the last. He suffered considerable pain the week previous, but no danger was apprehended. In the night of the Sabbath he was seized with a severe attack of diarrhœa, which rapidly reduced him, and occasioned a complete prostration of strength. On the Monday afternoon he sank into a profound sleep, from which it was impossible to arouse him in order to administer the needful stimulants. Thus he continued till about a quarter to twelve at night, when his breathing gradually became fainter and less distinct, and in a few minutes, without a struggle or a sigh, he tranquilly breathed his last.

His remains were interred on the following Friday afternoon in the Wisbech General Cemetery. The hearse was preceded by ministers in Wisbech and the neighbourhood, the deacons of the Church, and gentlemen belonging to the town who attended to testify their respect for so good a man. Behind the carriages that conveyed the family, there followed a long train of friends belonging to the Church and congregation, or to other religious denominations in the town. Many of the shops were closed along the line of procession, and hundreds thronged to the Cemetery to witness the interment. It was scarcely possible to conceive of a more general tribute of regard by all parties to the memory of distinguished worth. The unsettled state of the weather added to the gloom of the mournful event. By the time the procession arrived at the ground the rain descended in torrents, which rendered it impossible to proceed with the solemn service according to previous arrangements. The Rev. R. Reynoldson merely read a portion of Scripture, and offered up a short prayer. He then announced an adjournment of the service to the chapel at seven o'clock in the evening. At the appointed hour a large congrega-

tion assembled. Our venerable friend, the Rev. T. Ewen, of March, gave out the 584th hymn. The Rev. T. Burditt, of Long Sutton, read and prayed. Addresses were then delivered by the Rev. Messrs. J. C. Pike, and W. Holmes, Independent minister of Wisbech. The Rev. R. Reynolds offered up prayer between the addresses, and after again singing, the Rev. J. Wallis, of London, closed with prayer. The funeral sermon was preached by Mr. Wallis, on Lord's-day evening the 11th, from Dan. xii. 3, "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." He referred particularly to the wisdom that pre-eminently characterized Mr. Jarrom, and read a short, but deeply interesting account of his life, and expressions that dropped from him during his affliction. The chapel was crowded long before the time of service. It was thought there could not be less than one thousand persons present, while hundreds went away unable to obtain admission. The sombre appearance of the chapel, (the pulpit, galleries and other parts of which were hung in black) the crowded congregation, and the excitement of the event itself, rendered the whole scene one of thrilling and overwhelming interest. In compliance with the earnest request of friends, the addresses delivered at the interment service have been forwarded for publication in our pages.*

*Address delivered at the Interment of the Rev. J. Jarrom, of Wisbech,
September 9th, 1842.*

To spend time in apologies on an occasion like the present would be no better than solemn trifling. Still I must be allowed to state, that nothing was farther from my thoughts than that I should be called upon to say any thing at the interment of one so great, so good, and so justly venerated as our departed father whose mortal remains we have deposited in yonder grave. I feel painfully conscious of my own unworthiness and incapacity for the task—fain would I have devolved it upon others—and nothing could have induced me to undertake it, but the thought that the responsibility will be shared by a beloved brother in the ministry who for many years was a fellow-labourer in this town with our revered friend, and who has had much opportunity for appreciating his excellence and worth.

This is no ordinary event. Though death itself is a common-place subject, it is not the death of a common-place man that brings us here this day. "A great man has fallen in Israel!" "Howl fir tree; for the cedar is fallen!" Rather than stand here to address you on the event, I should prefer in solitude to give unrestrained utterance to the emotions of grief, while with a deserted one of old I exclaimed, "My father, my father, the chariot of Israel and the horsemen thereof." God grant that the mantle of this Elijah, and with it a double portion of his spirit, may rest upon all the ministers of Christ who are present; and I pray you especially to entreat that it may be caught up by the unworthy individual who is called to succeed him in the great work of the ministry.

We meet to perform the last sad office for a justly distinguished man. We are told in Scripture concerning the death of an ancient saint, and that

* As it is expected that Memoirs will be published of Mr. Jarrom's life, those friends who have in their possession any letters of interest written by him, are respectfully solicited to lend them for perusal to Mr. W. Jarrom. Address, King-street, Northampton.

saint a minister, that "devout men carried Stephen to his burial, and made great lamentation over him." In their conduct we have a precedent for ours, and in their lamentation a sanction for our own.

We behold in this event an affecting illustration of the fact, that death spares none of his victims—that even the greatest and best of men are unable to shield themselves from his dart, or to extract the poisoned venom from the wound it makes. But why does God permit this tyrant thus to mar his works, and thus to desolate our world? Why is it that the first step in the life of man is also the first step towards the grave? This was not the first appointment of God, nor the original destiny of man. The great Creator at first animated our clay with the breath of immortality. He placed within our nature a seed of life, which should have continued to grow and flourish in spite of the rude blasts of winter, and the desolating revolutions of time. Sin, alas! has withered this heavenly seed, and nipped in the bud this pledge of immortality. Soon as man sinned he became mortal. "By one man sin entered the world, and death by sin."

But what *is* death? What *is* it dies? Death is not annihilation. It is but the severance for a time of soul and body. The lifeless dust alone is committed to the grave. Think you of the spirit whose cheerfulness rejoiced you, and in whose sorrows you sympathized? *That is not here!* Think you of the soul that gave fire to the eye, and expression to the countenance—that spoke in the voice, and glowed in the heart of our departed friend? *That is not here!* already is it risen—already does it live in the Paradise of God. The mind that with unwearied industry accumulated such vast and varied stores of knowledge is not dead! The memory that retained with so firm a grasp whatever was entrusted to it is not dead! The wisdom that rendered him so invaluable and judicious a counsellor is not dead! The kindness which ever displayed itself in his disposition, and endeared him as a friend, is not dead! The unfaltering love of truth which rendered him so invincible in argument, and so jealous for the honour of his divine Master, is not dead! The humility that led him to think too meanly of himself, and which as a garment enveloped his whole character, is not dead! The benevolence which marked the man; the integrity which marked the citizen; the ardent desire for his country's welfare which marked the patriot; the fidelity which marked the friend; the consistency which marked the christian; the ability which marked the tutor; and the anxious watchfulness for souls which marked the pastor; these are not dead! We consign not these to that grave! This is not their home! Already they have found a larger sphere and a more congenial element for their exercise and growth! Not one of them is lost! That mind now satiates its thirst for knowledge at the throne of God. That heart now pours forth its rapturous effusions in the presence of the Saviour it loved. That humility he ever displayed on earth now invests his character with a lovelier grace, while with the multitude of the redeemed he casts his blood-bought diadem at Immanuel's feet, and unites to crown him Lord of all!

Shall we then mourn his departure? When we think of the years of useful labour in which he exhausted his energies, and enfeebled his strength. When we think of the distressing days, the painful and wearisome nights that were allotted to him during the latter years of his life, shall we grieve that the captive is released, that the weary one is at rest, and that the

servant has entered his reward? Oh, no! If we mourn, it shall be only for our own loss, and not for his gain.

“Forgive, thou blest, the tributary tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the seats of bliss.

“No more confined to darksome shades of night,
No more a tenant pent in mortal clay;
Now should we rather hail thy glorious flight,
And trace thy progress to the realms of day.”

Rather than repine at his removal, we should say with Thomas, “Let us also go, that we may die with him.” Who that thinks of his peaceful death would not desire to die with him. The description given by one who is now a saint in light, of the death of a ministerial brother is so applicable to this case that I cannot forbear reading it.

“Death [long expected] at length performed his office, as an angel of mercy rather than ‘the king of terrors.’ His approaching footstep was so soft and noiseless as not to disturb those slumbers which were soon to be succeeded by an eternal repose. And when the heaving of his breast was stilled for ever, and the happy spirit dismissed from her tabernacle of clay, it was by a touch so gentle that the last breath was wholly unperceived:—no mortal struggle, no agonizing convulsion, marked the moment of the soul’s departure; and she was already towering on the wing, and far remote from all the toils and dangers of mortality, before the attendant had discovered even the preparations for her flight.

“In such a death there was every thing to call forth the devoutest gratitude of his surviving friends. It had all the happiness of sudden dissolution, unaccompanied by its surprize. By it he was exempted from all that natural solicitude which even the firmest minds can scarcely fail to experience when roused to contemplate the near approach of the last hour. He felt not the disruption of those tender bonds by which his affectionate heart was united so closely to all who were associated with him in whatever relation. All this was mercifully spared him. The bitterness of death was passed before the cup was tasted; and he breathed out his soul at the last hour with holy and unruffled calmness, even as an infant, slumbering unconsciously beneath the smile of his mother as he is folded in her embraces, or pillowed on her breast.”

It was my privilege, with other beloved friends now present, to witness the closing scene. Many minutes passed before we could be satisfied that the spirit had really fled. Never did I expect to meet with so striking an illustration of the truth and beauty of those words of Scripture, “Mark the perfect man, and behold the upright, for the end of that man is peace,” not only peaceful, but *peace* itself. “Let me die the death of the righteous, and let my last end be like his.”

Who, that thinks of the present felicity of our departed friend, would not desire to die with him rather than recall him to the scenes of earth? He now is “absent from the body.” Those gloomy scenes which overwhelm us with sorrow affect him not. The coffin, the hearse, the grave, do not occasion him one moment’s uneasiness. Though he has often mourned at the funeral of others he grieves not at his own. “Absent from the body,” he is far removed from all its pains, and languor, and infirmities. This is

not all. He is "present with the Lord." The Lord he loved, and served, and preached. Now how glorious is his abode! Not a frail, earthly tabernacle, but the palace itself, for he is "with the Lord" in Paradise. Now how elevated is the society in which he moves! Severed for a time from beloved friends and relatives below, he has gone to join "dearer, better friends," above. There, among the first to welcome his emancipated spirit, were many who through God's grace owed their heaven to his labours and prayers; many with whom he once took sweet counsel, and in whose company he walked to the house of God, and many with whom he long acted as fellow-labourer in the vineyard of the Lord. These would hail the arrival of their former friend to the heavenly shore, and with them he now associates. But there above all he is "present with the Lord."

Who, that thinks of the glorious change that awaits his lifeless corpse after the silent sleep, perhaps of ages, in the tomb, also of the perfect and eternal joy that shall be his portion when body and soul are re-united, would not envy his felicity, and desire to die with him? "Blessed are the dead that die in the Lord." He cannot return to us. We would not be so cruel as to wish it; but, if christians, we shall go to him. Though we cannot follow him now we shall do so shortly. We too shall live in a state of joy and glory. We there shall recognize again our departed friend and father, and be for ever blessed with him. Truly, by such considerations, mournful as death is, it is stripped of its terrors, and we may say:—

—————"Death is the crown of life!
 Were death denied, poor man would live in vain;
 Were death denied, to live would not be life;
 Were death denied, e'en fools would wish to die.
 Death wounds to cure; we fall, we rise, we reign!
 Spring from our fetters, fasten in the skies,
 Where blooming Eden withers in our sight.
 Death gives us more than was in Eden lost:—
 This king of terrors is the prince of peace."

Let us improve the event. Let each one pray that it may be sanctified to himself. Let it teach us the sovereignty of Jesus Christ in his Church. He lays aside by affliction, or removes by death, the most useful and active of his servants, just as it pleases him. He commits the treasures of his word to earthen vessels that may be broken at any time. But he himself, the Great Shepherd, still survives—and let his people trust in him. Let it teach us to live with death in constant view, seeing it is so certain we must die, and yet so uncertain when the event will occur.

I doubt not but that all present esteemed the character, and now revere the memory of this departed man of God. Let then the event teach every one not to rest till he can say with well-grounded assurance, "*I shall go to him.*" Many die, of whom it would be no privilege to say, "We shall go to them." Heaven is a prepared place for a prepared people. If there be one in this assembly who has hitherto despised religion, deemed its very name a mockery, and its professors hypocrites, remember you have known one man at least who was not a hypocrite, on whose character calumny itself cannot fix a stigma, and in whose consistent course and peaceful end you behold the excellence and the power of true religion. Are there any here who have often listened to his voice, persuading and entreating you to turn to Christ, but without effect; reflect, you will see him no more—you will hear his voice no more. But stay. I correct myself. You *will* see

him again—how will you meet him? You *must* again hear his voice—shall it be as a swift witness against you at the bar of God? Carry home the thought, and Oh, let it be seen in your future life, that “he being dead, yet speaketh.”

I close these remarks with the earnest prayer that you may be able to adopt as your own the lines of Young, which our departed friend repeated to me as descriptive of his feelings on one occasion when in the extremity of affliction, and when expecting that every night, and almost every hour, would be his last, and which he remarked contained “a noble sentiment.”

“O thou great Arbiter of life and death!
 Nature's immortal, immaterial Sun!
 Whose all-prolific beam late call'd me forth
 From darkness, teeming darkness, where I lay
 The worm's inferior, and, in rank, beneath
 The dust I tread on; high to wear my brow,
 To drink the spirit of the golden day
 And triumph in existence; and couldst know
 No motive but my bliss; and hast ordain'd
 A rise in blessing! with the patriarch's joy
 Thy call I follow to the land unknown;
 I trust in thee, and know in whom I trust;
 Or life or death is equal; neither weighs;
 All weight in this—O let me live to thee!”

J. C. P.

Address upon the same occasion by the Rev. W. Holmes, of Wisbech.

“The memory of the just is blessed,” and this inspired declaration of Holy Writ, my Christian friends, finds I am sure on this impressive occasion a plaintive echo, a ready response in every bosom here. These words of the royal preacher now steal over my heart with a force and solemnity I cannot find language to express. They formed the basis of a most appropriate and instructive address,* delivered some years since on the mournful spot we have visited this afternoon, by our revered and honored friend, whose voice will no more be heard amongst us—whose lips are now sealed in the silence of the grave. It was the last opportunity with which I was favored to listen to his voice in public—and Oh I can never forget it—his fine athletic form, just beginning to bend under the pressure of that disease that not long after laid him wholly aside from his public and pastoral duties; his commanding presence—his venerable aspect—his deep solemnity of manner, and the power and appropriateness of his discourse, have left impressions on my heart, and on the minds of many, that will not be effaced while memory retains her seat. Oh that I could call to mind the judicious counsels—the rich consolations—the faithful warnings which then fell from his lips, while paying a just tribute of esteem to the memory of a long tried friend and much respected deacon of his Church; for then might I hope to awaken some of those hallowed emotions you have often, many of you felt while you were yet the objects of his parental or pastoral solitudes. But that impressive scene—that interesting solemnity has passed away; the pleasing painful vision has fled—we hear his voice and see his face no more, yet in his case, pre-eminently shall it long be felt and acknowledged, “The memory of the just is blessed.”

* At the funeral of Mr. Butterfield, upwards of thirty years a deacon of the Church, and by whose side Mr. Jarrom is interred.

Truly a distinguished standard bearer in the army of the living God has fallen. A faithful and devoted servant of Jesus Christ, like those who ministered at the altars of the ancient Church has not been suffered to continue by reason of death. But ah! it is a soothing, cheering thought, that the labours of his lengthened, active, suffering, useful life, end in a large reward. He has received on high the thrilling welcome, he has heard the approving plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Under the loss we deplore in the removal of our venerated friend and brother, it is our unspeakable happiness that he has left to us all, and especially to the dear members of his sorrowing family, and to those who long felt it their privilege to sit under his valuable ministrations—he has left, I say, along the bright track of his useful and honorable career, and in his calm and peaceful exit, enough to put to flight every murmuring thought, and to awaken the liveliest feelings of humble gratitude and chastened joy.

"He was a faithful man and feared God above many;" faithful in all the important relations he sustained. He was an able minister of the New Testament, and through a long period of service made full proof of his ministry, and his labours in the cause of the divine Redeemer were extensively owned and blessed. As a tutor to candidates for the Christian ministry in his own denomination he was indefatigable and effective. His sound discriminating judgment, his extensive acquirements, his deep and varied learning have laid under vast obligations many who are now labouring successfully at home and abroad in the service of his blessed master. As a Christian writer, too, he attained to no unenviable reputation. And in the domestic and social relations of life, his kindness of feeling, his gentleness of heart, his high and unbroken consistency of demeanour, have endeared his memory to his family connexions, and to a large circle of judicious and admiring friends. While he was a holy and consistent, he was also a peaceful man, and warm and sincere in his attachments. Ever must I cherish a grateful recollection of our christian intimacy. Through the long period of nearly five-and-twenty years, not one jarring chord, that I can remember, ever interrupted the harmony of our friendly and paternal intercourse.

Let us then, my esteemed friends, bow in meek submission to the will of Him who has said to his honored servant, "Come up hither." "Enter thou into the joy of thy Lord." Let us feel thankful that he was spared so long to the benefit of the Church and the world, and enabled through divine grace to effectuate so much good in his day and generation. Let us labour to emulate his virtues, to track his footsteps to the skies, to serve and honor as he did his blessed Saviour, and to look forward with humble hope to the opening glories of the resurrection morning, when we shall meet him again, be restored to his fellowship, and enjoy the most felicitous and uninterrupted intercourse with him in the presence of God and the Lamb.

The following is extracted from the "Leicestershire Mercury."

FOR several years past Mr. Jarrom had been in almost daily expectation of this event, or at least in daily consciousness of the very precarious tenure on which he held his life, owing to a severe and incurable disease in the heart. It is somewhat remarkable, however, that this had no connection with the immediate cause of his death.

A severe loss is thus inflicted on the religious world at large, and especially on the General Baptist denomination, of which Mr. Jarrom was one of the oldest and ablest ministers. Though originally in a very obscure station in life, and destitute, until after the period of youth, of all educational advantages, he became, by the exertion of his robust intellect in severe study, a man of no mean literary attainment, a profound and critical theologian, and a valuable instructor of others for the christian ministry.

Mr. Jarrom was not distinguished by any considerable power of imagination, nor for any of its dependent graces. His style, both of writing, preaching, and talking, was accurate and perspicuous, but singularly destitute of ornament. Indeed, his cast of mind was purely *intellectual* in the strictest sense of the word. A devoted lover of truth, he pursued it with unusual boldness withersoever that pursuit might lead him; but contented himself with a clear apprehension of it in his own mind, and with a perfectly correct and intelligible method in the communication of it to others. This homeliness of mind was perhaps somewhat hostile to the mere *interest* of his ministry, especially with persons of early age, and of superficial tastes. It was farther associated with a remarkable slowness of articulation, which gave the impression of constant thoughtfulness, and of extreme caution, but indicated the absence of that vivacity which constitutes so much of the charm of conversation.*

Few men were more respected than Mr. Jarrom for the uniform consistency of his character as a minister, a friend, and a member of society. Indeed, the respect of those who were privileged with his intimate acquaintance deepened into veneration, and such persons will feel that by his death they have sustained an irreparable loss.

Mr. Jarrom's preaching was eminently instructive, and happily equidistant in its character from the barren doctrinal discussions of some, and the mere legal morality of others. Order and propriety marked every part of his course, both ministerial and secular, while the whole man was adorned with a "beauty of holiness" which constitutes him a worthy model for the emulation of surviving friends. He was a dissenter without bigotry, a controversialist without acrimony, a moralist without asceticism, a saint without hypocrisy, and a man without guile.

C. R. E.

THE CONFERENCES.

THE CONNEXION AND THE TIMES.—NO. X.

WHEN a Church, or a religious denomination has followed any course of procedure for a lengthened period, it is found extremely difficult to ascertain, with any degree of correctness, the real merits of such course; custom checks consideration, and we maintain our route, at whatever issues, with a mechanical steadfastness proportioned to the distance previously run. But

* A friend observes, "This is scarcely an accurate representation of this feature of Mr. Jarrom's mind; and it is deemed right and advisable to add, that though in the commencement of sermons and conversations there was usually deliberation, sometimes extreme, which might be to strangers unpleasant, yet as he advanced into the subject under consideration this disappeared, and when he got fairly into it, there was a quickness of apprehension, a readiness of utterance, a force of expression, a liveliness of manner, and a powerful influence produced, which astonished, delighted, and profited all who heard him."—ED.

if it is difficult to divest oneself of natural prepossession, and view the matter fairly and aright, still more so shall we find the task of awakening others to a perception of uselessness, error, or deficiency, in long-observed denominational customs, however obvious and well evidenced such deficiency may at length appear. Without intending to arouse the conservative spirit of the Connexion by these remarks, we may yet be permitted candidly to inquire into the practical working and utility of the Conferences, and to throw out as topics of reflection for those whom it most concerns, the questions:—Whether they sufficiently answer the end contemplated? whether they contemplate an end sufficiently definite and important? whether the oft complained-of lax attendance be not indicative that they might be dispensed with altogether without loss to the body? or whether they might not be rendered interesting and useful to a degree scarcely yet conceived, and greatly promotive of the welfare of the Churches, and the extension of our principles.

These inquiries will not be considered impertinent by any who have listened to the complaints frequently made at the close of such meetings of the limited number of ministers and messengers present; or to the sigh of some more rigid economist of time and money as he asks, To what good end has been this outlay? I have travelled so many miles—expended so much money—sat closely—heard patiently—answered discreetly; but if on my return my people ask what has been done, how poor and insufficient must be my reply.

The history of these occasional meetings is replete with interest, and it may not be improper to recur to it for a hint or two of the intention of our venerated predecessors in forming them, and the advantages they anticipated in giving their personal attendance. The Midland Conference seems to have precedence in point of time, for about the middle of the last century a few ministerial brethren, who should rather be considered co-pastors, or ministers of a number of congregations forming one Church, than pastors of separate Churches, felt the necessity of frequent meetings for the allotment of ministerial aid to the various stations under their care; for consultation on Church business, and the administration of discipline, and for mutual improvement in Scriptural knowledge, not less than encouragement under local trials. When from the increase of members the society found it most convenient to divide into separate Churches, these meetings appear to have changed no further than to become quarterly instead of monthly, or weekly as at first, and rotatory to the various Churches newly-formed, instead of limited as before to Barton and Hugglescote. From this has sprung the Midland Conference and its branches, as is well known to the Connexion.

Its origin at the beginning of the present century whilst yet undivided is sated to be. "To maintain a mutual knowledge of the Churches, sympathy and friendship with them, a due care for their welfare, and a readiness to assist them." Social prayer; preaching what was called a double sermon, two brethren previously appointed engaging successively in the course of the same service; the free and friendly discussion of theological subjects, and doctrinal and practical errors; and the affording advice upon individual or Church cases, constituted the business of the day.

The next in order of time, and the first subsequently to the formation of the New Connexion, is the Yorkshire preachers' meeting, commenced by

those laborious and faithful men, D. and J. Taylor, in 1772. It was at first open only to ministers, but afterwards admitted the Church officers, and more recently as many private members as chose to attend. At each meeting there was a public sermon, and the following searching questions were asked. 1. What have we, or any of our members now present, heard or known of us as preachers, and of our preaching, since last meeting? 2. What difficulties have we to mention either as Churches or individuals? 3. What more can be done to promote religion amongst us? The first question has been since then discontinued, perhaps because it is supposed to be sufficiently discussed elsewhere without making it a special Conference matter; but the third ought ever to be brought forward and held prominent in all meetings of the ministers and leading members of our Churches.

The Lincolnshire Quarterly meeting was formed in 1791, at the instance of Mr. Burgess of Fleet, who had seen the usefulness of such occasional meetings for deliberation and devotion in the Yorkshire Conference, upon the plan of which the Lincolnshire meeting was conducted. Its design forty years ago is said to be, "to consult together for mutual benefit as ministers, for the good of the respective Churches—and the glory of God." The three questions inserted above were regularly put, and the business arranged under one or other of them. This meeting was re-organized, and in 1815 denominated a Conference.

Last in order comes the London half-yearly meeting, commenced in 1799, "For the purpose of consulting on the most proper methods of promoting the interest of the Lord Jesus Christ." At the meeting two sermons were preached; ministers were requested, as far as they thought it prudent, to mention the state of the Churches, and the state of religion in their respective neighbourhoods. Every meeting the following question was put, and every one present was expected to give his opinion on the subject, "What steps can we take more effectually to promote the religion of Jesus?"

From this retrospect, brief as it is, as contrasted with our present circumstances, we may gather that we have degenerated from the original character and design of these periodical assemblies, and lost some considerable advantages, by making them too exclusively committees of finance, and mere secular arrangement; by losing sight too much of their spiritual intention; and by neglecting to ask often the searching, wholesome, soul-animating, and always appropriate inquiry, "What steps can we take more effectually to promote the religion of Jesus?" Who that has attended these meetings is not prepared to acknowledge the delightful seasons he has occasionally spent in the exercise of social worship—in the interchanges of christian fellowship, whilst with glad heart he has heard of displays of divine mercy in the increase of the Churches, or the conquest and submission of some stubborn opposer of the faith; at periods of depression and despondency, when he has been the subject of the sympathy and fervent prayers of the assembled brethren; or when difficulties having arisen beyond his power to solve, he has received the wise council, and beneficial influence and aid of pastors venerable for years, piety, and experience. But who must not confess that he has returned from these meetings at other times worn and wearied in body, and jaded in mind, when they have been occupied with details of business, in itself often unimportant, conducted on the

slowest possible principles, and leading often to the least satisfactory of all results, namely, postponement to another opportunity, as though fearful, that apart from this old, time-worn topic, they should have no call to assemble at the coming quarter. We must have felt that a body which frequently changes its members, and constantly changes its place, is not the best adapted for dispatch of business; the absence of some who might communicate important information, and the presence of others, who through lax previous attendance display considerable ignorance and tact at delaying a satisfactory settlement, must have made it clear to many thoughtful minds, that as a committee of management of details, for instance, of Home Missionary business, they are not best calculated to answer the end. A small standing committee, chosen yearly, with the present facilities of epistolary communication, would probably be found far preferable, and more efficient in such cases as we have supposed, in the management of stations, procuring of preachers, and in fact all business details which are executive as well as deliberative, and require personal knowledge and supervision. If all other cases of mere business were as far as possible put in a state of preparation beforehand, and entered upon with the desire of arranging them as soon as they satisfactorily could, there would be a large portion of time at the disposal of the friends convened, which might be occupied profitably to each other, to the Church whom they visit, and to the Connexion at large, by taking up some topic connected with the extension of religion. And we will suppose that the important question always asked at the first meetings of the London Conference were put by the chairman and spoken to by all the ministers present, after making it matter of thought since the former meeting. We may imagine that one would refer to some obstacles rife in the neighbourhood with suggestions for their removal; another would advise itinerancy, and show the advantages derivable from the visits of our more gifted brethren occasionally at some depressed and weakened station for its re-animation and prosperity; another would probably dwell on the necessities of a particular town in the district destitute of the light of an evangelical and faithful ministry, point to the open door, state the kind of effort called for, and place before the brethren for consideration in the intervening period a plan for occupying vigorously, suitably and well, the indicated sphere; another might dwell on the absolute necessity of purity and elevated piety within the Church, to its aggressive power on the neighbourhood around, and might suggest methods of enkindling or preserving the holy flame in the society of Jesus; another might set forth the case of the young, both those within and those without the Church; and another call forth the aid of gifted lay brethren, and animate to the glorious duty and dignity of proclaiming the name of our beloved Master to the ignorant and perishing.

We might mention many other suggestions for extending our borders, some local, some more general, which would naturally occur to brethren who should in succession give a deliberate and studied answer to the momentous inquiry, What steps can we take more effectually to promote the religion of Jesus. At subsequent meetings each of the foregoing, or similar suggestions, would furnish a topic of separate consideration and "disquisition;" and if it were stated beforehand, and brethren prepared diligently to give weight and ripeness to their opinions, we cannot for a moment

believe, that in future complaints would be so often heard of the lack of interest at the Conference-meeting, and its necessary and fitting concomitant, thin attendance. We cannot readily conceive the full amount of benefit which would accrue to the Churches from the circumstances of ministers thus periodically forming themselves into an extension committee; the fact of keeping that topic prominent in their thoughts from Conference to Conference, would necessarily exert a beneficial influence on their own habits; and we believe there is scarcely a chapel in the Connexion that would not present its best array of listeners whilst brethren successively set forth the results of their experience and mature reflections on the various matters connected with Church principles, Church extension, Denominational efficiency, and the claims of the Times.

Would it not be well (we are content with throwing out the hint) for the members of each of our Conferences to consult together at some early opportunity, for the purpose of expressing definitely what they hold to be the precise and principal design of the meeting; or if this is supposed to be sufficiently well-known, for ascertaining and stating the possibility and the means of rendering them more generally interesting and useful?

JEROME OF PRAGUE.

THE EXISTING CONDITION OF THE WORLD IN RELATION TO ITS MORAL CULTURE.—No. III.

WE have dwelt on two important facts in the existing state of mankind which cannot fail to inspire emotions of gratitude and joy in the bosom of every philanthropist; the truth as it is in Jesus has been brought to bear more directly and generally on the empire of satan, than it has ever been, and facilities are constantly increasing for its still further diffusion.

Another feature of the present times, in beautiful harmony with those mentioned, is the spirit of zeal and christian liberality manifested by the various sections of the Church. On this point, however, we feel anxious not to be misunderstood. Unhappily we are constantly constrained to come in contact with those whose religion consists in mere theory, and who seem at the furthest remove from the practical department of christianity. What mighty combatants do such often prove in polemic discussions on matters of faith or discipline. How wise and grave in counselling. What redoubted giants in opposing the encroachments of error. But alas we have no climax to make in setting forth the ardour of their zeal or the overflowings of their liberality for the extension of Emmanuel's kingdom. They have splendid schemes, but no *doings*. "To the eye of omniscience they present the hateful spectacle of so many pieces of formality," mechanically attending for the external of religion, whilst the affections of the heart entwine around the objects of time. Of the melting, subduing influence of christian love, which leads to the entire consecration of ourselves to the service of God, they are destitute.

Making, however, all necessary deductions, we know of no era in the history of the world in which exertions so extensive and powerful were made, in order to communicate the benefits of education, and to diffuse the blessings of christianity. Not since the Apostolic age has the wretched condition of the heathen excited so much sympathy and so much ardent effort to elevate them in the scale of being. Almost every religious deno-

mination has now its missionary society, employing its funds and its agents in distant and different parts of the globe. The age also is blessed with noble and disinterested spirits, who rising above the love of the world, deem it their highest honour and the source of their purest joys liberally to contribute towards the advancement of the Redeemer's cause. Thus while in a variety of instances the mind is pained with the dwarfish conceptions and niggardly dispositions of persons professing godliness, we are often on the other hand cheered by delightful exhibitions of christian benevolence. But we have much yet to learn before the Church appears in all her appropriate loveliness, and the world is subdued to the obedience of faith. Compared with what is to be done, we are at present doing but little. We accept however present exertions as pledges of greater things, and it is a source of unspeakable consolation that this era of enlarged liberality is fast approaching, an era when it will be felt that the highest use to which wealth can be applied is to employ it for God, to consecrate it to the high and holy purpose of redeeming love.

Another feature in the state of the world, is the existence of a determined conflict of opposite principles. It is not to be supposed that the kingdom and power of darkness can be subdued without a struggle. Satan will not resign his sceptre over the earth without a violent effort to retain it. The presence and operation of holy principles break the spell of a vicious enchantment, and throw the mighty enchanter himself on his most hateful resource. The contest is becoming general, battle is joined at every point. Infidelity seems to have received a deadly wound. It has but few avowed and open abettors, and even those of the "baser sort." Men of science and mental endowment seem ashamed of it. Imbecility and wickedness alone distinguish its champions. It has more than ever assumed a vulgar, sensual, disorganizing aspect, clamorous for the unrestrained indulgence of the vilest passions and propensities which disgrace human nature. Christianity, on the other hand, no longer creeping in obscurity, has attained to a position which commands the admiration of the world. The record of its introduction among men, of its glorious achievements over the powers of darkness, of the unexampled miraculous interpositions which attested its divinity, is now so interwoven with the history of the human family that to erase it would be to blot out the annals of our globe. It is diffused over the pages of antiquity, it is written on marble monuments, it lifts up its voice from the depth of the wilderness, where once stood the mightiest cities; it speaks in high and awful tones in the constant fulfilment of ancient prophecy. The traveler, as he ascends the mountains of Palestine, or observes its vallies, its rivers, lakes and caves, its snow and vapour, and stormy winds, sees every where the truth of the sacred oracles abundantly confirmed. The seed of Abraham scattered amongst all nations, in like manner brings the same fact prominently and impressively before our eyes. Foiled in his attempts to bring mankind into a state of scepticism, the great enemy in the present day deems it necessary to change his mode of attack. Clothing himself in the garb of an angel of light, he again attempts to impose upon the world a spurious system of christianity. Not only has popery within the last few years, after a season of comparative lethargy, presented a determined front in opposition to the clear and palpable truths of the gospel, but its leading abominations have appeared in the very bosom of the establishment. Apostolical succession, the efficacy of the sacraments, the priest's power of absolution, the real presence in the eucharist,

the insufficiency of the Bible, the necessity of tradition and church authority, and the danger of persons presuming to judge for themselves, have been maintained so ingeniously and strenuously, by men occupying stations of eminence and importance in connection with the hierarchy, that popish writers have averred, that they desire not a better defence of their system, or more effectual means of regaining its ascendancy in Britain. It is pleasing to observe that this state of things has awakened attention to the subtle nature and powerful energies of this antichristian system. Men will feel the necessity of buckling on their armour for the conflict. For our own part it is our firm belief that the introduction of these heresies into the very heart of the establishment will tend most powerfully, in conjunction with a variety of other causes which have for some time been in operation, to its speedy and complete overthrow. Disorganization will weaken its strength, and repeated outrages on the dearest principles of truth will go on totally to deprive it of the sympathy of the nation. Obtuse indeed must be the intellect which does not see that there is a storm approaching, which ultimately will be the means of clearing our moral atmosphere of the pestiferous elements with which it has for ages been impregnated. Yet we conceive that coming events, though beneficial in their results, will affect more or less every section of the Church. Our characters and principles will be severely tested. Divine revelation represents every island as fleeing away, and every mountain as being removed when God arises to judgment, and when he pours out the fierceness of his anger upon the city of abominations—the seat of the beast.

We may mention further, as the effect of what we have advanced, that all nations seem in a transition state. Their views with regard to their internal policy are undergoing rapid changes, and evils which for ages have cursed the human family, and have been sustained by the combined influence of wealth and power, are now most unhesitatingly and loudly condemned. The right of the few to control the many—to keep men in ignorance and slavery for self aggrandizement, is a sentiment belonging only to the darkness of the middle ages, and almost universally scouted as the offspring of tyranny. The views of men are expanding and acquiring a solidity which will bid defiance to all the assaults of selfishness and error. We witness a refinement in taste, an elevation in moral principle, an onward movement in scientific knowledge, an increasing acquaintance with theological truth, and the high and glorious destiny of man, which betoken speedy and mighty changes in the history of the world. Truth coming forth from the crucible of ages, exhibits its celestial lustre to admiring millions, and impressing its image on their consciences, gives a fresh tone to their feelings, and seals them for heaven. Even the pagan world abounds with symptoms of great moral and political changes. The leading superstitions of the nations are evidently in their dotage—the fiends of darkness hold the reins of dominion with a tremulous hand; every form of error appears imbecile with age. “The religion of China,” says an ingenious writer, “is dead at heart, like an Egyptian mummy; touch it, shake it, it crumbles to dust.” Caste, which supports the Brahminical order, and with it the cumbersome system of Hindooism, is hastening to decay, and every symptom, characteristic of the last stage of life, attaches to the Mahommedan empire and Mahommedan faith. Evidently we are brought by the course of events to live in the “last days.” We are verging upon that divinely predicted period into which the results of all that have preceded our time are to be crowded.

Ultima Cumari venit jam Carminis Aetas
Magnus ab integro seculorum nascitur ordo.

Many reflections crowd upon the mind from an examination of this subject. The state of things should confirm our faith. In what has transpired we behold a striking correspondence between the predictions of the word of God and the course of divine providence, which furnishes us with an assurance that all which has been uttered shall infallibly be fulfilled. We have seen also that the existing tendencies of the world were never more encouraging. We are far from insinuating that there are no masses of ignorance still. But we rejoice in the aspect of the moral horizon, and we remember that God's arm is not shortened, that it cannot save, his ear is not heavy, that it cannot hear. Despondency is a word which should never disgrace the christian's vocabulary.

"The voice that rolls the stars along,
Speaks all the promises."

The theme which has occupied our attention should also lead us to greater exertion in the vineyard of our Lord. There never was a period when opportunities for labour were so many and various. Christians have for ages been praying for the enlargement of the Redeemer's kingdom, and now as though God was determined to try what is in our hearts, he affords us ample scope for putting our wishes into operation. Our property, our talents, our influence, our all may be brought to bear on the advancing interests of Zion. Lofty and glorious is the position we occupy. Let us not be weary in well-doing. The man who can slumber in these days is unworthy the name of a christian. Onward! ye soldiers of the cross, onward! The victory is certain. Be faithful unto death and ye shall have a crown of glory. Remain inactive and the blood of men will be required at your hands.

Whilst the Church is thus required to be full of holy zeal for the salvation of men, and the triumphs of the cross over ignorance and error; there is one point to which we wish to direct special attention. Are these times momentous? Is it not then of the highest importance that every effort should be made for training up right men for existing and coming events. We want men of thorough intellectual training—men who, in the power of thought and utterance, are able to cope with the proudest foes of truth. We want men eminently practical, who will insinuate themselves into society, and do to the utmost of their power to recommend the truth to all classes. We want powerful preachers, not wild, ranting, illogical, incoherent preachers, but men who can touch the finest cords of the human heart, and rouse the dormant feelings. Men of deep ardour of soul. "Eloquence is logic set on fire." "This," says an American, "is what is wanted to melt and burn away the empire of satan. We want both the logic and the fire. Strong, intense, ready men, who can make a sermon at any time, any where, who have knowledge, and can use it, who have souls, and can throw them out, and throw out with them truth, in heavy and glowing masses, in just such order and shape as will come with most power to the souls that are in the way of it." Such men will not descend among us from the sky. They must therefore be trained up for the work. Intellectual vigour can never be attained without hard and laborious study. The mind must be taught to think, and to think consecutively. It must be stored with the treasures of wisdom and knowledge which a critical acquaintance with the Word of God furnishes. The wide fields of science must open before it

the wonders of creation, and the history of the past throw light upon the soul in relation to divine providence. Let the Churches remember these facts, and may the Lord of the harvest send forth more labourers—men full of faith and of the Holy Ghost, and by the united efforts of the Church, let the period speedily arrive when the great Redeemer shall see of the travail of his soul in a renovated world.

Castle Donington.

J. J. OWEN.

A LESSON IN PHILOLOGY.

(From the Montreal Register.)

[The following extract from a controversial pamphlet on the meaning of certain Greek terms, would be very entertaining to all intelligent readers, were it not for its bearing on a religious rite. But even as it is, many will enjoy the point and pleasantry of the criticism.—ED. REG.]

The next example is from Hippocrates, who, speaking of a certain liquid, says, "When it *drops* upon the garments, they are dyed, (baptized.)" Mr. T's comment is, "Observe, the dropping of the liquid is called baptism." To which I reply, "Observe, the dropping of the liquid is called—dropping; but the *effect* of the process, which was to make a garment look as if it had been dipped in colouring matter, is designated by a word, which by *implication* means to dye, as all lexicographers agree." To illustrate the fallacy of Mr. Towne's criticism, let us suppose for a moment that he were a Greek, studying English, and wished to know the meaning of the word *dip*. First of all, he would naturally turn to a lexicon, and I will suppose him to use one as comprehensive as Richardson's English Dictionary, which I have now before me, in two quarto volumes. There he finds the history of the word traced. "*Dip*. [Anglo-Saxon—Dippan—mergere, immergere—to dip—to dive. Dutch, Dippen, Dopen. Sw. Dopa.] to sink, to immerge, to put under water or other liquid, to depress, to sink below the surface, to enter or go superficially or slightly *into* anything. Consequentially, to wet, to damp." Overlooking the principle involved in the word "*consequentially*," he says to himself, the word *dip* means to wet—to damp. Then meeting such a passage as this in Milton's *Comus*,

———"a cold shuddering dew
Dips me all o'er,"

he gravely reasons thus with himself:—"The word *dip* may mean sometimes to immerse. But the cold dew *falls on* one, and wets by a gentle sprinkling. I will remember therefore that the word *dip* means to sprinkle." Now I ask, if he should persist in calling the act of sprinkling dipping, and appeal to Milton for authority, how would an English school-boy correct his mistake? Simply by informing him that the word *dip* means to immerse, and that the poet means to denote the *effect* of the dew, rendering one as wet as if he had been dipped.

This illustration may suffice to expose the fallacy and the folly of a vast host of Pædobaptist criticisms on this word; criticisms put forth by a comparatively small number of the clergy in England and America. For on the continent of Europe the really learned have rarely, if at all, exposed themselves to such a censure. Let it then be borne in mind, that if Mr. Towne can prove in any way that *bapto* means to pour or sprinkle, on the same principle I will prove that to *dip* means to pour or sprinkle.

I will bring as many examples from English literature to prove the latter as he will bring from Greek literature to prove the former. Such a passage as this from Spencer would be quite to the point. Of Hope he says,

“She always smil’d, and in her hand did hold
An holy-water sprinkler dipt in dew,
With which she sprinkled favours manifold
On whom she list.”

How evident it is that as the dew *fell in drops* on the instrument called a sprinkler, that the word “dip” there means sprinkled. In the same way it can be verily proved that the word *immerse* means to sprinkle, and to sprinkle may mean immerse; and in fact that no one word in the English language specifies with invariable certainty any one way of applying water. Surely, “words are but air.”

As these remarks on a false principle of interpretation will apply to the use which Mr. T. makes of most of his examples, I will only notice one or two more, which being printed in capitals, he probably deemed particularly important. “Homer, in his battle of the frogs and mice, says, ‘He fell and breathed no more, and the lake was tinged with the purple blood!’ Was the lake immersed in the blood of a mouse?” It may not be necessary for me to do it, but I will just hold a candle to the reader. I will quote from an English poet, and then ask a question. Cowley, in the *Davideis*, Book II., says,

“Still does he glance the fortune of that day,
When *drowned* in his own blood Goliath lay,
And covered half the plain.”

My question is, Can a man be drowned in the blood that he has carried in his veins? You answer, no. I ask then, do you not see that to *drown* means to sprinkle or bedew? You reply at once that I have quoted from a work of imagination; that the poet has used a *hyperbole*; that one design of a hyperbole is to magnify an object, and that though I could not see the propriety of the figure without understanding the literal meaning, yet it is absurd to look for that meaning in such a case. Having once gotten the literal meaning, we can see its manifold application in figures; but for us figurative language can have no existence unless we first learn what is literal. A school-boy who is so far advanced as to master the elements of rhetoric, can see this; but such noble authors as Kaimes and Whately write in vain for theologians who have a favourite point to carry.—*Rev. W. Hayne, Boston.*

EXTRACTS FROM A MODERN GREEK WORK ON BAPTISM.

(From the *Baptist Magazine*.)

THE following extracts will show the sentiments of the Greeks on the import of the word. The object of the author, a zealous adherent of the Greek church, is, to confute the Roman Catholics, or as he calls them the Latins, by showing that their baptism is invalid; because the sprinkling or pouring which they practice is not baptism, inasmuch as baptism is dipping. The theology of the writer may be unsound, and the manner in which he treats his Romish opponents contumelious; but this does not affect his knowledge of his mother tongue.

The first of the following paragraphs is the title of the book from which the subsequent extracts are taken.

A BOOK

called, LIGHT of those in DARKNESS:

In which are contained Testimonies and Proofs of the Divine Fathers, that only the Baptism given from God to the Apostles, cleanses sins; but the filthy and salted sprinkling and pouring satanically devised by the Latins, not only do not cleanse, but even defile the sprinkled, as foreign from the evangelical and apostolical tradition.

Composed by a certain religious Monk, a genuine son of the Eastern Church, for the conversion of the heretical Latins, and the benefit of Orthodox Christians.

And now first printed.

1757.

Seeing that also great difference appears between the word of the Gospel and the words of the Latins, for the holy Gospel says, BAPTIZING; these vile magicians must of necessity say, (RHANTIZING) *sprinkling* and *pouring*—as they do. Besides, what agreement has *baptizing* with *sprinkling* and *pouring*? None at all surely. Moreover, Baptism is a divine fruit, and a tradition of the Apostles, and an ancient practice of the general Church, from that tradition; but sprinkling and pouring is not a divine fruit, but of POPISH origin, and a novel practice, and CONTRARY to the Gospel TERM, and to the declarations of Apostles and Councils.

Page 12.

We are buried with Him by Baptism. Thou hearest, O Latin, if thou art not deaf, that we are baptized into his death, and that we are buried with Him by Baptism—not however by sprinkling, as now ye Latins impiously do. Page 17.

I think this testimony of this divine Father (Gregory Nyssen) was sufficient that those who do not make Baptism an imitation of the death of Christ are UNBAPTIZED.

Page 18.

And again, the word BAPTISM will not express any other thing besides DIPPING.

Page 49.

Let us hear also the Evangelist Mark for more abundant conviction that Dipping into the water is called Baptism. "And it came to pass in those days," saith he, "Jesus came from Nazareth of Galilee, and was baptized of John IN Jordan; and straightway coming up," &c. Then let them be ashamed, as many as contemptuously pervert that Baptism which is like to the Baptism of Christ.

Page 56.

The Latin does not go down into the water, how indeed does he try to come up?

Page 15,

And if they were in truth worshipers of the Holy Trinity, and not as Satan, they would not have dared to take away a single jot from the Sacrament of divine Baptism.

Page 97.

And besides, as we have said, the word Baptism means DIPPING, and it being performed according to the injunction of the Church, signifies the death of the Lord, according to Damascenus; "For Baptism manifests the death of the Lord." But what, I pray, does *sprinkling* signify? ye yourselves do not know! Perhaps, as I suppose, *it signifies that fire which consumed Sodom, because likewise will sprinkling consume both them that teach and defend it.*

Page 29.

I think that not one doubt any longer remains that such things, whether they be sprinklings, or pourings around, or pourings upon, are not called Baptism, but impious and unlawful deeds.

Page 35.

"If the Greeks understand the language of their fathers, that which is in the main their own still, we may ask," says the translator, "where is apostolical succession? How many of the clergy have ever been baptized? Why risk *unbaptized to appear at God's bar*?"

CORRESPONDENCE.

REPLY TO A QUERY.

DEAR SIR,—“An Inquirer after Truth” requests a few remarks, evidently to reconcile the texts he has selected, i. e., “Pharaoh hardened his own heart;” and “the Lord hardened Pharaoh’s heart.” Let me refer to Exod. iv. 21, “I will harden his heart.” The Hebrew words used on this occasion often signify a bare permission, and the translation should have been, “I shall suffer his heart to be hardened.”—Univ. Hist.; so Boothroyd. “Pharaoh, left to his own bent, made his own heart stubborn;” chap. ix. 34.—Boothroyd. This I think sufficient to reconcile the texts. There are many ways by which we may conceive this effect to be wrought without running into the absurdity and impiety of supposing God to secretly influence man’s will, or suggest any wicked, stubborn resolution to his mind, and then punishes him for it. The heart may be hardened by those very respites, miracles, and mercies intended to soften it. God is sometimes said to do that which he permits to be done by others, in the way of judgment and punishment. The heart may be hardened by the withdrawing that grace it has long resisted: men may be given up to a reprobate mind. As they would not see when they possessed the faculty of sight, the use of that faculty may be taken from them, and they may be abandoned to blindness. The meaning then of the text is, ‘I, the Lord, will suffer, permit; I will not restrain him from hardening his own heart, that I may glorify my name.’ Taking this view of the text the apparent difficulty vanishes. I remain, Sir,

Grove.

A brother in Christ,

R. F.

QUERIES.

DEAR SIR,—In 1 Sam. xvi. 19—23, we read, that “Saul sent messengers unto Jesse, and said, Send me David,” &c.; and that Jesse, together with various presents, sent his son. After his arrival Saul became intimate with him, “loved him greatly,” and elevated him to the office of armour bearer. Saul sent again to Jesse, desiring that his son might be permitted to remain with him. David also was able, by the soft melody of his harp, to soothe and “refresh” the troubled mind of Saul, and cause the evil spirit by which he was haunted to “depart from him.” Then in chap. xvii. 55—58, after the combat of David with Goliath, we find Saul inquiring of Abner, captain of the host, “whose son is this youth?” and commanding him, “Enquire thou whose son the stripling is.” David is then brought by Abner before Saul, who accosts him thus, “Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.”

Was the ignorance of Saul real, or only feigned? or upon what principles can we account for his conduct?

If you, or some of your correspondents, will furnish some explanatory remarks that shall tend to harmonize the apparent discrepancy between the various passages, you will confer a favour on

AMICUS.

1 SAMUEL XXVIII. 7.

SIR,—To me some obscurity seems to rest on the account of Saul and the witch of Endor, 1 Sam. xxviii. 7, &c. Some remarks from you, or any of your correspondents, elucidating the passage, will much gratify

A SINCERE INQUIRER.

REVIEW.

SERMONS chiefly designed for Family Reading and Village Worship. By J. BURNS, Minister of Aeon Chapel, St. Mary-le-bone, Author of “Four Hundred Sketches and Skeletons of Sermons,” &c., &c. 8vo., pp. 258. Houlston and Stoneman.

WE have perused these sermons with considerable interest. They appear to us well adapted to the purpose announced in the title page. Those heads of families residing at a distance from the house of prayer who cultivate the laudable custom of conducting worship in their own houses, when prevented by stress of weather from entering the sanctuary of the Lord, will find in this handsome volume of twenty-seven ser-

mons, that kind of composition, and those trains of evangelical thought, which will be well suited to their domestic exercises. The subjects are of general interest and utility, and the style is simple and intelligible. They are also adapted for village worship, so that if deprived of the presence of an efficient supply, any brother with a good voice might very profitably conduct a service, or a series of services, with the help of one of these volumes. We do now call to mind the fact, that the first time in the days of boyhood, when called upon under similar circumstances to conduct a village service, how delightful it would have been to have possessed a volume like this. The volume

is well printed, in a good, bold type, and is handsomely got up. It was published by subscription. We apprehend, however, that there are many of our readers who are not possessed of a copy, and to them we cordially recommend it as deserving their attention.

THE OLD SEA CAPTAIN. 16mo., square, pp. 324. Tract Society.

THIS is a most beautiful, interesting and instructive little volume. While it brings before the youthful mind the chief parts of a ship, and a great variety of sea phrases, and tells many a deeply affecting tale of the dangers of the deep, there is nothing in it whose influence is not of the best kind. The hero is a good old sea captain, who has been on board a coasting vessel, in the merchant service, and on board a king's ship. "He has been in all parts of the world, and knows every thing about ships and shipwrecks. He will talk by the hour about line of battle ships, and frigates, and brigs, and merchantmen, and cutters, and barges, and yawls, and pinnaces, and boats." In conversation with a few well-behaved boys, he communicates a vast deal of instruction of a naval kind. It is embellished with some excellent wood engravings. To test its attractiveness, we put it into the hands of one of our boys, who read it with

such avidity as evinced the profoundest interest, and remarked when he laid it down, "It was the most capital book he had ever read."

THE ANIMALCULE. 16mo., square, pp. 32. Tract Society.

How wonderful are the discoveries of the microscope! Dr. Chalmer's says of the telescope, "It led me to see a world in every star;" and of the microscope, "It leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand in the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance, for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament." This little book, by its cuts and descriptions, sets before the reader many of the important and marvellous discoveries of the microscope. While reading them the mind is led involuntarily to exclaim with the Psalmist, "O Lord, how manifold are thy works, the earth is full of thy riches."

VARIETIES.

HINTS ON PREACHING.—[The valuable remarks which follow are extracted from Mr. Jay's sermon preached on occasion of the Jubilee of Cheshunt College. They deserve extensive circulation.]

"I fear the preacher may seem to be taking freedoms, but he has now been many years in the ministry, and has been placed in a situation and circumstances favourable for comparison and remark. And, my brethren, he confesses while there are many things to please and encourage him, yet there are some with which he is by no means completely satisfied. What he deems wanting is a mode of preaching more remote from scholasticism; warm and experimental: not highly doctrinal, nor drily practical, but blending the doctrines and practice of Christianity strongly with the affections; abounding with point and interest; and which shall come home not only to every man's business, but to every man's bosom—which shall make the hearers weep rather than wonder, and talk more of the subject than the preacher. Whether he grows more fastidious as he grows older he knows not, but he seems to apprehend a considerable

difference between many of our present young men and those of his earlier days. He refers now chiefly to the *manner* of some of our moderns. For instance, they show no little self-confidence by choosing difficult topics, and expressing themselves with dogmatism where others feel difficulty. By their lengthiness, they take for granted their peculiar acceptance; and instead of bespeaking the candour of their audiences by, at least, apparent modesty and diffidence, they challenge their judgment and demand their approbation, by a fearless and daring kind of address. They sometimes show also, by a satisfied and careless demeanour, that they are above the usual auxiliaries needful to some of their brethren and fathers. He one day heard of a young minister of this calibre, (I know not that he is in this crowd, but if he be it will not much signify,) who being about to preach, was asked whether he did not wish to *retire* before he went into the pulpit? 'No,' said he, 'I am charged and primed.' He was *primed* indeed, but not *charged*—when he went off it was only a flash in the pan.

"One thing more: true eloquence is not,

as some suppose, to be judged of by excitement, but rather by impression! The preacher is persuaded that no kind of eloquence will ever, *much* or *long*, tell in the pulpit, but that which arises from feeling; but feeling is always eloquent. Little is to be done by fine words, and made-up gestures, and studied action, and start and stare theatric! What did affectation ever do? What made Whitfield? What made Spencer? Grace and nature; not grace without nature; nor nature without grace; but what can withstand the attraction of both!"—*Evangelical Magazine*.

NAPOLEON BONAAPARTE'S TESTIMONY TO CHRIST.—It may even be said, that Napoleon 'confessed Christ before men.' In a familiar but solemn conversation, he exclaimed, with the expressive accent and emphatic brevity, which had an electric effect, 'I know men; and I tell you that Jesus was not a man. His religion is a self-existent mystery; and it proceeded from a mind not human. There is in it a deep peculiarity of character [*individualité*] which has produced a succession of doctrines and maxims till then unknown. Jesus borrowed nothing from human knowledge. Only in himself are found completely the example or the imitation of his life. Neither was he a philosopher; for his proofs were miracles, and his disciples from the very first adored him. In fact, science and philosophy are powerless to salvation; and the sole object of Jesus, in coming into the world, was to unveil the mysteries of heaven and the laws of the mind. Alexander, Cæsar, Charlemagne, and I, have founded empires; but on what have we rested the creations of our genius? Upon force. Only Jesus has founded an empire on love; and, at this moment, millions of men would die for him. It was not a day, nor a battle, that won the victory over the world for the Christian religion. No; it was a long war, a fight of three centuries; begun by the apostles, and continued by their successors, and the flow of the Christian generations that followed. In that war all the kings and powers of the earth were one side; on the other side, I see no army, but a mysterious force, and a few men scattered here and there through all parts of the world, and who had no rallying point but their faith in the mysteries of the cross. I die before my time, and my body will be put into the ground to become the food of worms. Such is the fate of the great Napoleon! What an abyss between my deep wretchedness, and Christ's eternal kingdom, proclaimed, loved, adored, and spreading through the world! Was that dying? Was it not rather to live? The death of Christ

is the death of God.'—*From a French periodical, March 26th, 1842.*

PUSEYISM IDENTICAL WITH POPEERY.—The following is an extract from a sermon by a clergyman of the Church of England. "They teach that:—

"Tradition is a part of divine revelation; and that 'scripture and tradition, taken together, are the joint rules of faith.'

"They deny the doctrine of imputed righteousness, teach justification by an infused and inherent righteousness.'

"They teach, that we are justified by baptism; they teach the sacramental efficacy of penance; they put the Church in the place of Christ, making it to usurp his authority and attributes; they advocate prayers for the dead; they recommend the use of images, giving, indeed, the very caution of the Church of Rome—that they are dangerous to the uneducated; they advocate the doctrine of the intercession of the saints; they advocate the revival of monasteries; they lavish constant praises upon the Church of Rome; they reject and anathematize the principle of Protestantism as a heresy; they declare their intention of 'receding farther and farther from the principles of the English Reformation;' they declare that 'Rome is our mother, through whom we were born to Christ;' they affirm, that the pope has the precedence of all other bishops; they advocate union with the Church of Rome; they declare that the cutting short the life of Edward VI., was a merciful interposition of Providence; they declare that the accession and reign of Queen Mary, were great and positive advantages to the Church of England; they speak of the Pretender 'as the last of England's rightful kings;' they advocate what they call a 'most dire weapon of the church,—excommunication; whereby,' they continue, 'she cuts off the offender from the fountains of life in this world, and makes him over from her own judgment to that of heaven, in the world to come. Surely it is a duty of Christian states, to deprive such an excommunicate person of every social right and privilege; to lay on him such pains and penalties, as may seem good to the wisdom of the law; or even, if they so judge, to sweep him from the earth; in other words, to put him to death.' And the revival of all these, and other similar doctrines, they describe as 'the resurrection of the pious opinions of the Church.'

"And now, my brethren, having considered some of the evils of this system, I need not say that it is essentially Popery, and that it bears upon it the mark of the beast."—*Evangelical Magazine*.

INTELLIGENCE.

OPENING OF THE GENERAL BAPTIST CHAPEL, EYRE STREET, SHEFFIELD.—On Wednesday, Sep. 7th, 1842, the General Baptist chapel, Eyre street, was opened for divine worship. At the prayer-meeting in the morning, at six o'clock, many of the friends were deeply affected while they gratefully acknowledged the goodness of God, and invoked the divine blessing. The services of the day were commenced with reading and prayer by Mr. Hudson. The Rev. J. Ackworth, M. A., preached in the morning from Mark xiii. 32; and in the evening from Eph. iv. 30. In the afternoon the Rev. W. Illingworth (Wesleyan,) preached from Psalm cxix. 60. The Revs. Messrs. Walden and Peacock gave out the hymns. Mr. Pulsford concluded the morning service, and the Rev. B. Landells (Independent minister,) closed the services of the day with prayer. On Lord's day morning the friends assembled again for prayer at six o'clock. The Rev. J. G. Pike preached at half-past ten from John i. 14; and in the evening from John ix. 27. In the afternoon the Rev. T. Smith, M. A., preached from 2 Cor. v. 18—20. The hymns were given out during the day by Mr. Hudson. On Monday, at five o'clock, a social tea-meeting was held, which was very interesting. The public meeting was addressed by the Revs. Messrs. Muir, Hawley, Shaw, Walden and Hudson; and Messrs. W. & J. Sissons, W. Robinson, and R. L. Watts. The sermons and speeches were very appropriate, and produced a favourable impression. All seemed pleased with the situation and neatness of the chapel. Sheffield being at a great distance from many of our own Churches, we could not expect many distant friends to visit us. We had a few from Nottingham, and the neighbourhood of Retford, whom we were glad to see. Many rejoiced to see this little hill of Zion, and doubtless prayed for its peace and prosperity. The collections amounted to about £32. May the interest long continue, and be made a blessing to thousands of souls.

ORDINATION AT MELBOURNE.—On Tuesday, Sep. 13th, 1842, the Rev. R. Stanion was publicly recognized as the pastor of the General Baptist Church at Melbourne and Ticknall. The solemn and impressive services of the day were opened by the Rev. R. Kenney, of Wirksworth, who read select portions of Scripture and prayed. Mr. Goadby, of Leicester, stated the nature of a Christian Church, and offered some remarks on the character of Antichrist as predicted in the inspired volume. Mr.

Owen, of Castle Donington, proposed the usual questions to the Church and the minister, and received Mr. Stanion's confession of faith. The designatory prayer was offered by Mr. Ingham, of Bolper, and Mr. Stevenson, of Leicester, Mr. Stanion's former pastor, delivered an affectionate charge, from Acts xx. 24, "But none of these things move me," &c., and Mr. Staples, of Measham, offered the closing prayer. In the evening prayer was offered by Mr. Close, Independent minister, of Melbourne, and Mr. Ingham addressed the Church, the deacons, the Sabbath-school teachers, and the occasional preachers, in a very judicious discourse, founded on 2 Thess. iii. 4, 5, "And we have confidence in the Lord touching you," &c. Mr. Amos Smith, of Derby, and Mr. Richardson, of Wirksworth, gave out the hymns. The day was one of deep and solemn interest. May the blessing of heaven rest on both pastor and people.

BAPTISM AT MANSFIELD.—On Lord's-day, Aug. 21, in the afternoon, after a sermon from Acts xviii. 8, "And many of the Corinthians hearing, believed and were baptized," four candidates, two males and two females, were baptized in the General Baptist chapel in this place by Mr. C. Wood, the minister. In the evening, after another discourse from 2 Cor. viii. 5, "But first gave their own selves to the Lord, and unto us by the will of God," Mr. W., in the name of the Church, received them into communion by giving them the right hand of fellowship. The congregations on both occasions were very numerous, and exceedingly attentive, and great feeling and interest apparently excited. It is worthy of remark for the encouragement of Sabbath-school teachers, that three of the candidates were teachers, and the other a scholar in the school connected with that place of worship.

BAPTISM AT BEESTON.—On Lord's-day, Aug. 21, the ordinance of believers' baptism was administered to seven persons at the General Baptist chapel, Beeston, four males and three females, five of them young persons, three teachers, and one a scholar in the Sabbath-school, and one female, a Wesleyan Methodist, who still remains in society with them. Mr. Ball, of Loughborough, preached on the occasion, from Acts xviii. 8, "And many of the Corinthians hearing believed, and were baptized." In the evening the newly-baptized were received into Church fellowship. The services were interesting and well attended. Many handbills were distributed on the occasion, and we hope great good was done. The Lord

is doing great things for us, whereof we are glad. We have more sincere and anxious inquirers.

W. G.

BAPTISM AT LOUGHBOROUGH.—On Sabbath-day, Sep. 4th, sixteen friends were added to us by baptism. In addition to the efficient ministry of the word, we think these evidences of the divine blessing are to be ascribed, in a great measure, to the weekly teachers' prayer meeting, which for the last year has been carried on under the superintendance of our friends of the Sunday-school.

BAPTISM AT FRIAR-LANE, LEICESTER.—Eight persons were immersed in the above place of worship on the 1st Lord's-day in September.

BAPTISM AT CASTLE DONINGTON.—Four persons were baptized in this place on Lord's-day, September 4th.

BAPTISM AT LONGFORD.—On Lord's-day, Sep. 4th, five persons were baptized in this place.

MR. AMOS SMITH.—We understand that Mr. A. Smith, late student at the General Baptist Academy, has been unanimously invited to serve the Church at Sacheverel-street, Derby, vacant by the removal of Mr. Ayrton, the late pastor, to Chesham. In compliance with the advice of his friends Mr. S. has accepted the invitation.

MR. JABEZ TUNNICLIFFE, OF LONGFORD.—We are informed that our esteemed brother has accepted the invitation of the Home Mission Committee for the Derby district, to become an evangelist, or Home missionary. It is probable that the first six months of the year will be spent in efforts to raise an interest at Leeds.

SMEETON.—On Lord's-day Sep. 11th, 1842, sermons were preached in the General Baptist chapel Smeeton, by Mr. J. Hawley, of Leicester, after which a liberal collection was obtained from a numerous and respectable auditory for the support of the Sabbath-school; and on the ensuing Monday a social tea meeting was held, when upwards of fifty teachers and other friends sat down to tea in the chapel. After tea a very interesting meeting took place, when the Rev. E. Chater, (Independent) of Kibworth Harcourt, read and prayed, after which the Rev. T. Stevenson, of Leicester, delivered a most excellent and impressive sermon from James i. 25; after the close of the sermon Mr. S. Hull, of Leicester, gave a somewhat brief, but very interesting and affecting address, and engaged in prayer,

and the delightful service ended with singing those beautiful lines of the poet,

"The night draws on, I must away,
Let hallelujahs crown the day," &c.

We have three candidates, and are expecting others.

G. C.

MIDLAND CONFERENCE.—The quarterly meeting of the Midland Conference was held at Barton, on Tuesday, Sep. 20th. The public services, as well as the Conference, were numerous attended, though fewer *representatives* were present than usual. In the morning, (brother Pike, of Derby, not being able to attend through indisposition,) brother Staples, of Measham, preached an appropriate sermon from Psalm lxxxiv. 10, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." A very comfortable and cheap dinner was provided in the school room adjoining the chapel. The meeting for business was commenced at two o'clock. Though several of the larger Churches were not represented most of the reports were encouraging. About 250 persons have been baptized since the last Conference.

In the evening our aged brother Orton, of Hugglescote, delivered a remarkably faithful and energetic address, from Col. iii. 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Brethren Peggs, E. Stevenson, Derry, T. Stevenson, and other ministers, took part in the devotional exercises of the day.

The following resolutions were passed:—

1. To adopt the *principle* of extending the Conferences, proposed by brother Pike at our last meeting.
2. That brother Goadby be requested to review the details of the plan, and prepare an arrangement of the times and places, when and where the meetings shall be held, to be presented to the next Conference.
3. The Christmas meeting to be held at Ashby-de-la-Zouch. Brother Ferneyhough, of Nottingham, to be the preacher.
4. A query having been proposed, "Whether this meeting can do any thing to revive the cause at Ashfield and Bradwell?" agreed, to refer this question to the consideration of the North Midland Conference.
5. After a lengthened discussion on the propriety of extending the right of voting at the Conference, it was agreed, That we confirm the present rule, which is, that all the regular ministers and officers of the Churches shall be considered members of Conference, and that, in addition to these, each Church is entitled to send a representative for every fifty members.

The Secretary was requested to re-publish this rule, and to urge the Churches in the district to appoint representatives, and when they cannot, to send a *written report of their state*

6. That the thanks of the Conference be presented to brother Bott for his past services as Secretary, and that brother Peggs, of Ilkeston, be requested to accept that office for the present year.

REV. JAMES SHAW, 83, *Edward Street, Sheffield*.—The credentials of this christian brother and minister have been laid before the London and Leicester committees, for the examination of ministers entering the Connexion. They are highly satisfactory,

and we therefore recommend him to the attention of any Church that may be desirous of a minister.

Sep. 20th.

E. STEVENSON, Sec.

BARTON. *Anniversary of Chapel*.—Two sermons were preached at Barton, on Lord's-day, Sep 18th, by Rev. S. Wigg, of Leicester, when near £20 were collected towards the remaining debt on this new chapel. On the Monday afternoon, Sep. 19th, a tea meeting was held, when Messrs. Orton, of Hugglescote; Staples, of Measham; Stevenson, of Leicester; Evans, of Ashby; were present. In the evening Mr. E. Stevenson, of Loughborough, prayed, and Mr. Goadby, of Leicester, preached a concluding sermon.

POETRY.

RESIGNATION.

MY God, my father, while I stray,
Far from my home on life's rough way,
Oh teach me from my heart to say
Thy will be done.

If thou shouldst call me to resign
What most I prized—it ne'er was mine,
I only yield thee what was thine,
Thy will be done.

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say
Thy will be done.

And when on earth I breathe no more,
That prayer oft mix'd with sin before,
I'll sing upon a happier shore
Thy will be done.

My ransom'd soul no more shall rove
From thee, blest source of light and love,
For in those blissful realms above
Ilkeston. Thy will is done.

THE HAVEN OF REST.

I SAID to my wavering heart,
While grief held her away in my breast,
'Tis time from life's follies to part,
And seek for a haven of rest.

The world cannot solace my grief,
With anguish my soul is oppress'd
Oh! where can I look for relief,
Where find a sweet haven of rest?

Religion! to thee let me fly,
For thou canst relieve the distress'd,
And pointing to regions on high,
Wilt show the true haven of rest.

Quorndon, (written) Oct. 23, 1838. C. D.

THE LAND I LOVE BEST.

THE land I love best! Oh it is not below,
'Tis not where in spring-time the violets blow,
'Tis not where the summer is blest with a dower
Of all that is valued in field or in bower.
It is not where autumn bends down with her load,
And vaunts the rich treasures profusely bestowed,
Or where a bright sun forbids winter to chill,
For there comes the blight and the mildew to kill.
O no! 'tis not there I would dwell.

The land I love best, O it is not on earth.
Her regions can boast no continuing worth;
Where clothed is each tree in a vesture of green,
And blithely the joyous birds carol therein.
Where radiant the sun's brightest beams do illumine,
Even there is the soul all encumbered with gloom,

For well doth she know the glad scene will soon fade,
 And winter winds whistle adown the dark glade ;
 O no ! 'tis not there I would dwell.

The land I love best, 'tis away, far away,
 Beyond where the eagle explores his lone way ;
 Beyond where the planets their circuits pursue,
 Beyond the far skies with their bright arch of blue.
 Beyond the glad sun is the land I love best,
 The land where for ever my spirit would rest ;
 And cheered is my soul when dark sorrows o'erwhelm,
 With the hope that one day I shall see this fair realm,
 For 'tis there, it is there I would dwell.

The land I love best it hath joys of its own,
 Pure joys to earth's most cherished regions unknown ;
 Its children roam over broad fields of delight,
 And evermore dwell in Immanuel's sight.
 Adversity there cannot mantle with gloom,
 There grief is all banished, and woe cannot come ;
 For Christ by his presence secures their release,
 And showers down upon them contentment and peace ;
 It is there, it is there I would dwell.

The land I love best, Oh ! I long to fly there,
 To leave this dull region of sorrow and care,
 To burst the strong bonds of this prison of clay,
 And bask in the bliss of eternity's day—
 To walk the bright city where Christ is the sun,
 And tread the bright streets with the seraphim throng,
 And feel that this bliss will continue for ever,
 That none from its joys my glad spirit can sever—
 It is there, it is there I would dwell.

The land I love best, when, ah when shall I come
 To the river that rolls between me and my home.
 Support me, dear Saviour, within its dark wave,
 And help me its chill and its tempest to brave ;
 And when I have gained its last shore may I see
 The gates of this city wide open for me,
 And Jesus all-kindly inviting me through,
 And angels around me to welcome me too—
 It is there, it is there I would dwell.

J. P.

MISSIONARY OBSERVER.

MISSIONARY BAZAR AT THE LOUGHBOROUGH ASSOCIATION, 1843.

THE Committee of ladies for the above object, fully aware that the success of their undertaking depends much upon *hearty* co-operation, earnestly solicit the *active* and warm sympathy of the friends of the General Baptist Mission, especially in the adjacent districts ; and they hope this opportunity of usefulness may prove to others, as well as to themselves, not only a "work of faith, but a labour of love." The ladies take the liberty strongly to recommend the presentation of *useful* articles of every description. Any desired information may be obtained by addressing, Mrs. Stevenson, Leicester Road ; or Miss Owen's, High Street.

Loughborough, Sep. 17th.

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2 R

EXTRACTS FROM MR. STUBBINS'S
JOURNAL.

Dec. 27th, 1841.—Went this morning to the Khund village. It is the largest I have ever seen. Suppose there are forty or fifty houses; street wide, and tolerably clean; and is, upon the whole, more respectable and uniform than most of the small Oriya villages. It is situated at the foot of a lofty hill, the side of which is covered with the palm tree and kandula, a brown pulse about the size of a pea, and is eaten by the natives with rice, &c. I could not but be struck with the merciful arrangement of divine providence in causing a forest tree to supply so abundantly and delicately the wants of these poor people. When there is a scarcity of rain, their state must otherwise have been that of absolute wretchedness and suffering, as their land is chiefly on the sides of the hills, (the Oriyas having generally appropriated the valleys to themselves,) where no kind of grain will grow except there be a good supply of rain; but here are trees, heedless alike of rain or drought, that will supply their wants for months, or even years. We commenced our opportunity, as usual, by singing, but not a man could we see. The women were busily engaged in sweeping their causeways, but seemed to pay but little attention to our theme, except a few whom we observed peeping through the crevices of their doors. After Pooroo-sootum had spoken some time one man ventured to come up, and I suppose others were watching the result. When they saw his low bow was received and returned with kindness, two or three more made bold to come, and after them others, till we had a congregation of about forty people, besides the women, who heard at a distance. They speak Oriya very imperfectly; it was therefore very difficult to make them understand. However, as we endeavoured to use short sentences, and the most simple language we could employ, and that generally in a catechetical form, we succeeded beyond our expectations. They seemed much delighted, and could we but understand their language, I think there is much more hopes of them than the Oriyas generally. We returned much delighted with our visit, and rejoicing that these poor, neglected and despised creatures had been taught to lisp the name of Jesus Christ, the Saviour of sinners, no matter whether Khunds, Oriyas, or Europeans, which they seemed very desirous of pronouncing correctly, and retaining. In the afternoon five or six of them came again to my tent. Endeavoured to turn their attention seriously and solemnly to the blessed truths of the Gospel. After their departure

left for Surorda, and had a long trip through a jungle. When we passed through it last year it was early in the morning, after a heavy rain, and I then took a severe cold, which did not leave me for several weeks. From that the disease from which I so much suffer became very violent, and I do not think I have been really well a single day since. Still, blessed be God, he permits me to labour, though often with great pain, weakness and general debility. O for grace to enable me to improve the many mercies I enjoy, and to devote the little strength I have to the promotion of his great glory.

28th.—Went this morning into the town: congregation large and attentive during the early part of the opportunity, but as I was unable to remain the whole time, the native brethren say the people became very clamorous, and they found it almost impossible to distribute books. During the day several came to the tent for conversation, or perhaps, as I fear is too often the case, to gratify curiosity. In the evening went again into the town, and with the exception of a number of boys pushing each other about, all were very attentive. "Where is God?" was a question so frequently urged during this opportunity that it would almost have tired our patience, did we not know how important it is to communicate, as far as possible, intelligible views on this fundamental point, and how difficult it is for those who have never been accustomed to think of an invisible God, to comprehend a subject to them, indeed to all, so profound and mysterious. When speaking of his omnipresence, one man asked if he was like the wind? whether heaven and hell were large enough to contain all that ever did or should live? what would become of those who dug wells and tanks, built temples, alms-houses, &c.? will not these go to heaven? These kinds of work, amongst the Hindoos, are of the greatest possible merit—far superior to penance, sacrifice, pilgrimages, &c.; and the man seemed not a little surprised to hear that a person might do all this, and a hundred times more, and yet at last make his bed in hell. Showed that nothing but a new heart could avail them any thing. Explained to them its nature, and the way in which it might be obtained. The Lord help them to seek it more than fine gold which perisheth.

29th.—Went this morning into a neighbouring village: had a good congregation: all were attentive, and some seemed peculiarly interested. During the day several called at our tent, one or two of whom appeared to feel the importance of attending to the salvation of their souls. One of

them was a Mehanti, to whom I gave a book two years ago. This afternoon went to another street in Surorda. Again we had a good congregation, and they generally acknowledged that the word we preach is true. O that they might feel its power and live. After preaching I was obliged to leave Pooroosootum to finish the opportunity, as I was suffering under another severe attack of hemorrhage. I feel it almost perpetual martyrdom to labour under such exhaustion, but God forbid that I should refrain doing what I can to pluck some poor soul as a brand from the burning. Lord grant the incessant desire of my heart, then will I be satisfied to experience sickness or health, life or death. How rejoiced should I be, could I clearly see it my duty to go to Midnapore, or to remain in my beloved station. I had almost determined on not moving, but again my mind wavers as to what it is right to do under present circumstances.

31st.—Went this morning into the bazar, and had a long and interesting opportunity. Addressed the people chiefly on the nature of God, and the spirituality of his worship. It produced a good effect generally, and silenced the clamours of a man who seemed determined to know where God was, what his shape, colour, &c. After breakfast went again into the town, where a market was held. Few were present, except the people of the place. As we were about to leave the place, we solemnly warned them of the consequences if they neglected the eternal truths they had heard from us during our stay among them. The opportunity was a good one, and I trust a good impression was produced. With supplies from Berhampore received a number of letters, among which I was delighted to find one from brother Pike, and another from brother Hardy. These I translated to the native brethren with me, who shared in my joy. The parcel also contained a letter from Dr. Bedwell, recommending the application of a blister to my side. This is indeed inconvenient, traveling about as I now am. I mean, however, to dispense with it at present, as I have felt nothing of my complaint to-day for the first time these last three weeks. In the evening we left for Asura Burdha. Just as we were starting the men from Barardi came again. Had a long conversation with them. Their minds are evidently deeply impressed with the propriety and importance of christianity. The Lord make bare his arm in their salvation. When we arrived at Asura Burdha we found it but a very small village, without any other in the immediate neighbourhood. I feel deeply humbled on a review of the year now past, that so little has been done among us for the

cause of Christ. O that the coming year may witness brighter days—that the Lord would lift up the light of his countenance upon us.

Jan. 1st, 1842.—As the village we are now in is so very small, we determined to leave it this afternoon. Seeboo therefore preached in it, and another small one in the neighbourhood, while Pooroosootum and myself went to Pimpali Punka, about four miles distant. Arrived there about half past ten o'clock, a. m. : had a good congregation : all the men, women and children in the place came together. They were poor and ignorant—heard with much apparent interest, and seemingly fully convinced of the folly of worshiping any other god than him who liveth and abideth for ever. Observed a large number of fowls in the village, and asked what they did with them? They said they kept them for sacrifice. Asked whom they worshiped? Juggernath. Why, have you a Juggernath in your village? No. How, then, do you worship him? In times of draught and sickness, &c., we say, Ha! Juggernath, save us, &c. On our return we took a bye-road, and went to another village, where we also had a good congregation and good opportunity. The uniform excuse for sin was, "This is the kali joog, what can we do?" Exposed the folly of blaming the age for their sins, and showed that man alone was guilty, and would be punished in hell unless he repented and turned to the true God. We left them perfectly astonished, and returned to our village pretty well fatigued and exhausted, past one o'clock, p. m. After refreshment, and a little rest, set off for Hukuma. Thus have we commenced the labours of another year. The Lord only knows what changes await me. I feel rather anxious when I look forward, but I endeavour to leave myself entirely at the Lord's disposal, and only pray that his glory may be promoted—that I may be more than ever devoted to his service among the heathen, and more spiritually-minded in all my aims and labours. The Lord make me more what it will be for my own and others interests to be.

2nd.—Went this morning into this village. A large congregation assembled. As usual, they pleaded hard to excuse themselves on account of this being the age of sin, but generally acknowledged the folly of idolatry; they did not, however, manifest so much feeling as we have frequently witnessed. In the evening went to a small village, but found all the people were at a little distance in a field, pressing sugar cane. We went to them, and were not a little surprised at the construction of their machine, which is perfectly different from any one I

ever saw. On inquiring why they did not use the common and better one, they said their god would not allow it. Thus under this deluded notion they are doomed to labour till spiritual light bursts upon their deluded souls. They cannot press a tithé of the quantity in a day that is usually pressed, even within a few miles of the place, nor express more than three-fourths of the usual quantity of liquor from the cane. They heard the word gladly, acknowledged their folly, and received books. Blessed be God! I have been permitted to see the close of the twenty-ninth anniversary of my birth. Through the past fleeting year my Lord has mercifully preserved and led me, and if he have made me an instrument of any good I would ascribe all the glory to him, and to him alone. Should I be spared to the close of this year I hope to be more devoted to my dearest Lord, and more meted for superior service in heaven. The Lord help me by his free Spirit! Amen and Amen!

3rd.—Went again this morning into the village. A good number of people assembled, and listened attentively. One old man was so much delighted that for some time he would insist upon it that we were gods. Told him that I was a poor sinner like himself, and that if even now I had any goodness I owed it all to the grace of God in Christ Jesus, and advised him diligently to seek that grace for himself. On the whole the opportunity was one of interest, and I trust usefulness. About mid day near twenty people came to my tent: inquired what they wanted. One replied, You have convinced us of the folly and wickedness of worshipping our gods, and we have come to know more about the true God, and how we are to worship him. Road and commented on the tract, God is a Spirit, &c. I shall not soon forget the deep seriousness they all evinced, as they exclaimed, "This is the true religion, and ours is all a lie!" Some of them promised to come to Berhampore. I do hope that the Spirit of God is at work in their hearts to bring them into the way of life. Oh! that they may not say unto him, depart from us, for we desire not a knowledge of thy ways. About four, p. m., left for Amara Tola.

4th.—Preached this morning in Amara. The village was small, and the congregation of course resembled it. All were attentive. Only one man entered into discussion. He was desirous of making it out that Krushnu was God, but soon found his ground untenable, and renounced it. Then we met a man who had received a tract I gave away at Bairao near three years ago. He showed it to me. It was the Epitome of

religion—was in good condition, wrapped up in paper, and appeared to have been a good deal read; indeed the man had committed most of it to memory. He received it from his father, the old man to whom I referred in my journal of At Garda festival, who exclaimed with tears in his eyes, "What a day have I lived to see!" He died a few months ago, and his son says he used to be almost continually singing this poem, even when dying, and declared this was the only true religion. Surely this is an interesting incident, and is a fresh illustration of the importance of distributing books. This was given about forty miles distant, and had been much read in a village that had never been visited by a missionary. Thus, blessed be God, knowledge of the way of life is being increased, and I do hope there are many instances in different parts of this district in which persons have been savingly converted to Christ, though they may never come to our knowledge. It is an interesting fact, that into however obscure a village we go, there are generally some who recognize us as the teachers of christianity. After preaching ten or fifteen people came to the tent, where we had a long and truly interesting opportunity. The simple truths of the Gospel were plainly exhibited, and I trust as plainly understood, and a good feeling prevailed. In the evening went to another small village—but very few present—attention good. The good seed thus sown will not—cannot be lost. God has pledged himself for its success, and he is not man that he should lie.

5th.—Removed this morning to Barda Garda, but the native brethren took a circuitous route to visit some distant villages. During the afternoon a number of people came up to my tent. I talked with them for some time, and when they found they were set fast they sent for their pundit, who shortly made his appearance. Truly he was wise indeed in his own conceit. After being driven about from one point to another he took refuge in atheistical principles, when, where is God? where is heaven? &c., &c., became the burthen of his speech. He seemed at last to be pretty well ashamed, though as hardened as ever; but I trust a favourable impression was made on the minds of the people generally. Was rejoiced to find that they remembered a good deal of what was said to them last year. One man argued that Juggornath must be God from the circumstance of the company allowing, as he said, 5000 rupees a year towards his support. Said that man was only like a bull with a string through his nose, led whichever way his owner pleased, &c. In the evening went into the town:

congregation large, and attention generally good. A few questions were asked respecting the nature of God, his service, &c.

6th.—Went again this morning into the town. After preaching some time we invited them to discussion, when one man replied, "All you say is true; what can we discuss about?" Another, however, thought differently, and began to combat Pooroosootum, but was soon silenced. A good number followed us to the tent, with whom the brethren had a good deal of conversation. In the afternoon went to two distant villages, in both of which we had good congregations. All listened with attention, and a few with marked interest.

7th.—Unable this morning to accompany the brethren, but was a good deal employed in talking to people near the tent. While we were sitting at dinner a number of Khunds came up with music and dancing, bringing us a fowl, a couple of eggs, and a boital (a species of pumpkin.) We talked with them about the things which make for their peace for about an hour. I made them a present of a rupee, and they left not a little delighted. I could not refrain a tear that our means for making these poor people understand are so inadequate. After they left us we went into the market, which was a very small one, and thence into the town, where we had a pretty good congregation. As we had little to contend with by way of opposition, and it was the last opportunity we expected to have with them, the time was mostly spent in recapitulating the grand and fundamental truths they had heard during our stay among them, and in conclusion solemnly warned them of their real condition, and urged them at once to flee from impending wrath, lay hold of the hope set before them in that precious Gospel they had heard, at the same time noticing the inefficiency of their own, and all human devices.

INTERESTING SKETCH OF THE PROGRESS OF THE BAPTIST MISSION IN JAMAICA.

[From the Baptist Magazine.]

THE first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had laboured among the negroes at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service.

At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and the poor negroes to whom he has been sent."

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Goddon, and many other brethren, whose labours, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest; presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labours in Jamaica, before it became apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the Church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

"I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simply narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to speak good in same mout—me great sinner, and never tink about any ting good till me hear a brother read, *If me no born again me no see the kingdom of God.* Me don't know what dis born again mean—it trouble me much—it no let me rest, none at all. Next night brother come read again—do word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time but tell of him kindness to poor me."

In a subsequent letter he remarks:—

"We have had much sickness among our

members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend; I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hands, said, 'Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, 'So the world tan wi me now, it ready to trow me off, but den, O me hope, me hope, though me no sure, me will den fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell; to morrow, massa, before sun rise on you, me shall be wi Jesus, (so he was) me shall go singing from this bad world.' (So he did.)

"A negro woman at the parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. 'O yes, me nothing worth me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad.' I said, 'Yes, you deserve hell.' 'O yes, though me no know what hell mean, but if it mean, me *get* had for do bad, me deserve to get the worst—but me must hope and try Jesus.' 'Do you think Jesus will receive you?' 'Ah, massa, him no loh me when me well! yes, him lob me den, now him send sick *him* no going to throw me off now. No, no! now me sick and near de grave, none care for me, poor niger, like my Jesus.'

For will the following pleasing incidents, related by the wife of one of our missionary brethren, in 1828, be read without interest, or without earnest desires that British christians may possess the same spirit.

"The female members of our Church have weekly meetings for prayer, which are conducted with great order and solemnity. It may not be uninteresting if I here transcribe a prayer, offered quite recently, by one of them, at one of these meetings. 'Me Great and Holy Fader, me am vile and guilty sinner, but me bless and tank thee for thy love to de world. Thou did give thy dear Son to die on the cross for me poor sinner; me bless and tank thee, precious Saviour, for thou did leave thy Fader, in heaven, to save me, and

to teach me. Thou bear de shame of sin on de cross. Thou hang there to save me and all de poor sinner, if they came to thee with de broken heart. Do thou teach me with de Holy Spirit, for me no know tings right. This no teach me to live, then me sin all de time. Make my heart soft to tank thee for thy good Spirit. Make my heart soft to tank thee for thy love more than all. Pity de poor sinner all round. Save their soul from sin. Make them love thee; then they be so happy. Then they love thee so much. Then they think of what thou suffer when de blood fall down from thy sacred cheek. Remember and pity me poor husband, and me poor children. Turn them with de Spirit from de way of sin. Make them love thee with de whole heart. Me bless and tank thee, dear Saviour, for de good minister to teach me. Teach him, so he will teach us in de right way. Fill de chapel with de people who will love thee so very much. Bless all me dear sister. Make us de true disciples. Help, and make us turn from every sin in de heart. Bless us all with thy love, and take us to thy Father to live in heaven when we die!'"

In the same letter it is stated,

"We have succeeded in collecting one hundred dollars for the more extensive diffusion of the gospel among the heathen. Five dollars of this sum were given by a female member of the church; who was formerly a slave. By her industry she first purchased her own freedom; then that of her husband. They have built themselves a comfortable house, quite near the mission-house, from whence we often hear the supplicating voice, and the cheerful song of praise."

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Chris-

tianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed, by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a sabbath in Montego Bay. When I arrived, thirteen years ago, the sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath-day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes.

Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labours of our brethren. Messrs. Sturge and Harvey, in their *Tour in the West Indies*, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent enlightened and Christian. The sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian communion. A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labours among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians."

Mr. Joseph John Gurney, in his *Winter in the West Indies*, thus writes:—

"The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgement of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, that the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than double—above all, the *conversions of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

"On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations

of christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all christian countries."

In Jamaica now there are eighty-two stations, thirty missionaries, thirty-two thousand eight hundred members, and eighty-eight thousand inquirers. There are also sixty day schools, six thousand nine hundred and fifty day scholars, and eleven thousand four hundred and thirty sunday scholars.

The Jubilee Meetings of the Baptist Missionary Society, are in the course of being held by every Missionary Association, and appear to be well attended, spirited, and prosperous.

THE NUMBER OF MISSIONARY SOCIETIES, &c.

In his excellent book on Missions, entitled "The Great Commission," Dr. Harris states, "From this survey, and from other inquiries made by the writer, but to which the replies have not been sufficiently definite to justify insertion, it will be seen that there exist at present, in Britain and America, about fourteen missionary societies, of which seven may be denominated first-rate; the remaining seven, were they blended into one, would not much more than equal a single society of the former class.

"That the annual income of these societies amounts to about £505,000; of which about £400,000 are contributed by British christians, and the remainder by the christians of America.

"That the number of missionaries at

present in the field of labour is about fifteen hundred; and that these missionaries occupy about twelve hundred principal or central stations.

"That at these stations are to be found, in subordinate co-operation with the ordained missionaries from Britain and America, about five thousand native and other salaried teachers, catechists, readers, helpers, and assistants of various kinds, engaged in the offices of education and religious instruction. That about fifty of these stations have printing establishments.

"And that all the missions combined exhibit about 180,000 converts in christian communion, and about 200,000 children and adults belonging to their schools."

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THE MYSTERIOUSNESS OF THE DIVINE PROCEDURE.

BY THE REV. J. J. OWEN.

PSALM LXXVII. 19.—*Thy way is in the Sea, and thy path in the great waters, and thy footsteps are not known.*"

THESE impressive and comprehensive words may be understood in three ways. First, they are literally true. God is frequently described as riding in the whirlwind and directing the storm. It is also said, that "the heavens declare his glory, and the firmament sheweth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge." So in a very peculiar manner it may be said that He is visible in the ocean. Its constant ebbing and flowing have often confounded the wisdom of man. Behold how it is preserved within its proper bounds, though its foaming billows often swell mountains high. "Thou," says the Psalmist, "hast set a bound that they may not pass over, that they turn not again to cover the earth." Witness how the wisdom of God appears and shines in that vast multitude of living beings with which the ocean teems. "O Lord! how manifold are are thy works, in wisdom hast thou made them all, the earth is full of thy riches; so is the great and wide sea, wherein are things creeping innumerable, both small and great beasts." It is astonishing how the divine power is frequently displayed in this amazing collection of waters. Even the stoutest heart cannot but tremble. "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep." How true then those beautiful lines of Cowper,

He plants his footsteps in the sea,
And rides upon the storm.

Besides, the words of the text are historically true. There is an evident allusion to the passing of the children of Israel through the Red Sea,—"*Thou leddest thy people like a flock, by the hand of Moses and Aaron.*" They had been in bondage for four hundred and thirty years, and great were the sufferings which they endured; but at length the power and mercy of God interposed, after making the land of Egypt the scene of many wondrous events, they were led forth with a high hand and an out stretched arm. But immediately after their departure, they were pursued by Pharaoh and a numerous army; on each side were lofty and impassable mountains, before

them was the sea, how to escape they knew not. This was a period for the manifestation of the divine power. "Moses said unto the people, fear ye not, stand still and see the salvation of the Lord." The ocean opened before them and they went over dry shod. Thus when the children of God are in the deepest distress, when everything seems to conspire against them, when their path seems hedged up, and their minds ready to yield to despondency, then is the period that he generally appears on their behalf. As long as they may escape through the intervention of second causes, they are left to their own counsels; but when all human aid fails, and human probabilities are against them, then God comes forth from his holy place, and asserts his power, and displays his love in the complete deliverance of his people. The night is always darkest before the dawn of day. But these words may be understood figuratively, and in this sense they may be considered as representing the depth, the darkness, the intricacy, the mysteriousness of the divine proceedings; "thy righteousness is like the great mountain, thy judgments are a great deep, like the deep waters that cannot be fathomed."

From the text then I shall deduce this principle—that the ways of God are mysterious and inscrutable. Clouds and darkness are round about him, though righteousness and judgment are the habitation of his throne. In the contemplation of this profound subject the Apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

In elucidating this subject, I shall point out several instances which substantiate the truth of our statement. When we speak of mysteries, we may be ridiculed for adopting the term; it may be considered as the subterfuge of ignorance by those who assert that our religion has no mysteries. They would persuade us, that faith is to be of the same extent as our rational conceptions, and that the whole Gospel is to be comprehended by the unaided intellect of man. They have formed a gigantic estimate of human sufficiency, and having done so, it is natural for them to deny to the revelation of God any grace, mystery, or glory in its doctrines, that do not lie within the compass of our understanding. They may be men of reason, but it is evident they are not men of faith. A mystery is that which cannot be explained, and one of the great mysteries of godliness, is, that in the person of Christ God was manifest in the flesh. That he is man, has been seldom questioned, but that he is truly God is often doubted, and has been strenuously denied. But the same Scriptures which teach us that he is *man*, as clearly make known his eternal power and Godhead. We have the same divine and infallible testimony to accredit his essential deity as his humanity. He is called the mighty God, the everlasting Father, God over all blessed for ever, the true God, and eternal life. The perfections, attributes, and works of the supreme God, are ascribed to him, and the reasons are given why we should honor the Son as we honor the Father. Can it be imagined, that he would be thus represented, if he were only a man, or a creature of superior rank? The scripture revelation of him can answer no other end, than to mislead and confound us in matters of solemn and eternal moment, if notwithstanding the ascription of essential divinity, and the peculiar names and attributes of the self-existent Jehovah to him, he is not God. When we receive the Bible as the word of God, we believe that its testimonies are definite, correct, and infallible, and that it is able to make us wise unto salvation, through faith in

Christ. But how must our reliance on it be shaken, and indeed how deceitful and ruinous must it be, if when it declares, that besides God there is no Saviour, and points unto Jesus as the only Saviour, it is not to be believed that Jesus is God. It is impossible for us to know what we are to do in such a case. We are involved in the most despairing perplexity. Look at the two propositions—besides God there is no Saviour; but Jesus is the only Saviour, if we deny his Godhead we discard him as a Saviour. Salvation in his name is a nonentity, and if we trust him to save, we place our souls in peril of everlasting ruin.

So momentous an article of faith as the supreme deity of Christ, is therefore declared with the utmost plainness and precision. The terms are not obscure or of doubtful interpretation, and the testimonies are numerous. The Father speaking to him, saith, "thy throne O God, is for ever and ever." The Holy Spirit, by the Prophet, attested to the Church, "thy maker is thy husband, and thy Redeemer the Holy One of Israel. The Lord of Hosts is his name, the God of the whole earth shall he be called." The weight of these considerations is not abated by his acknowledging at one time, "the Father is greater than I," nor by declaring at another, that he did not know the day appointed for judgment; for, being human as well as divine, he must necessarily in one respect be inferior to the Father and limited in knowledge, while in another, he is equal to the Father and knoweth all things. The mystery of his person consists in the union of his manhood with his distinct personal subsistence in the divine nature; but the exaltation of the humanity by this union does not make it divine, nor possess it with the attributes of Godhead. Both natures are distinct, though subsisting in one person only. Consequently the human part of the Redeemer's person must be dependent for its ideas of the will, counsels and purposes of God, upon communications made to it; this is a great mystery. When we attempt to unravel it, and inquire how this union was effected and maintained, without the two natures being identified, or their respective properties being confounded, we are utterly at a loss. "Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." It is the greatness of this subject which constitutes its mystery. It could only be brought within the sphere of our comprehension by a contraction of its vast dimensions, by a depression of its native grandeur. A prostration of it to the level of our feeble capacities would only deprive it of its mighty influence, and render it incapable of being the magnet of souls, and the wonder of the universe!

We may advance further, and observe that there are to us inexplicable mysteries connected with the atoning sacrifice of our Lord. It is true that all that is absolutely necessary for us to know has been clearly revealed. We know that the blood of Jesus cleanseth from all sin, and that it was infinitely worthy of God in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. "We can see in some degree the bearing of this great event on the moral government of God, and its tendency to advance his glory and maintain his honour as the governor of the universe. But many questions may be proposed with respect to the extent of its efficacy, which our reason cannot answer. What connection this great sacrifice may have with the happiness, what influence on

the destiny of beings of a higher order, we have no distinct and satisfactory knowledge, though the scriptures give some faint intimation of the fact." We may offer some plausible conjectures, but we are soon lost in the profundity of the theme. The whole life of the Saviour is a mystery, and the very moment we contemplate it, we find the mind oppressed with astonishment. Who could have thought, that the infinite majesty of heaven and earth would have stooped so low, that he would have bowed his heavens and come down? that he who was the first and the last, the being for whose pleasure all things were made, and for the display of whose glory unnumbered worlds were called into existence; that he should condescend to be born at Bethlehem. Who that beheld the man of grief and sorrow travelling this Judea, exposed to hunger, and thirst, and fatigue, could have supposed that he was the proprietor of all things, whose were the cattle on a thousand hills, and whose Almighty arm sustained the universe? Who that heard the slanders which were cast upon his name, the reproaches with which he was assailed, and the sarcasms which were thrown out against him, could have thought that he was still the very being at whose name all heaven adored and all hell trembled? Who that beheld the Saviour in the moment of his weakness, when the agonies of his mind were so great as to cause him to sweat as it were great drops of blood, and when almost overwhelmed with sorrow and distress, he poured forth his plaintive petitions to his heavenly father? Who that beheld him in that mournful hour, could have judged that before him appeared the eternal Son of the Most High, the brightness of uncreated glory, the express image of the Deity? Who that saw him led by bands of soldiers to the judgment hall, and there insulted, reproached, and buffeted, could have supposed, that the individual arraigned at the bars of Herod and Pilate, was he who ruled supreme over the hosts of heaven, whose bidding legions of angels would have obeyed, and who by one single volition of his resistless will, could have withered the arm of his foes, and laid their boasted prowess in the dust? and when expiring on the accursed tree, when suspended between two malefactors, and exclaiming in anguish of spirit, "My God, my God, why hast thou forsaken me!" and when after enduring the direst extremities of pain and torture, he gave up the Ghost! Who could have imagined him to be the prince of life, the fountain of being, the creator of all things! Yet strange and mysterious as it may appear, this was really the case. He claimed, amidst all his weakness, his sufferings, his disgrace, the character of divinity, and he substantiated his claims by many incontestible proofs. The same individuals who beheld him in the depths of his humiliation, were also witnesses of those extraordinary exertions of miraculous energy which he put forth, and by which he made good his pretensions. Though he would not save himself, he saved others; though he submitted to poverty himself, he could increase the provisions of life to an indefinite extent; yea, create them if necessary; for he fed five thousand with a few loaves and fishes; though he would not overrule the rage of his enemies for his own safety and comfort, he could command the stormy winds and howling tempests and raging billows, and they obeyed the Almighty mandate. Though he would not deliver himself out of the hands of his foes, by hurling them to destruction, he yet healed the sick and raised the dead; and to crown the whole, in the moment of his greatest weakness, in the hour of darkness, and in the instant

of death, he triumphed over the strength of the mightiest confederacy which had ever been formed. He conquered though he fell, and although exhausted in the awful conflict, he resigned his breath; yet in that very act, he inflicted the most deadly blow on the power of hell, and though in the fierce encounter he appeared to fail, in reality he achieved the most consummate victory. Yes! mysterious as it may seem, the same individual who walked on earth as a man, who endured pain and fatigue, hunger and thirst, reproach and scorn, persecution and death, was none other than the maker of the very species at whose hands he received all these indignities, and suffered all these cruelties. He was in short, the Almighty God, the everlasting Father. He was in the emphatic language of inspiration, "God manifest in the flesh." O the wonders of this profound and awful subject! O the depth of the mystery of the cross of Christ! what a combination of astonishing circumstances is here beheld:—

"How great the wisdom, power, and grace,
Which in Redemption shine,
Angels and men with joy confess,
The work is all divine."

We may further notice, that connected with the renovation of the soul, there is much that is mysterious. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." All christians indeed know by experience the influence of the spirit; it has created them anew in Christ Jesus. But what is that mysterious principle called grace, how it connects itself with the human mind, where its operations cease, and the operations of the human faculties commence, are questions which probably the wisest of men can no more unfold, than the weakest and most ignorant. They are very far beyond the comprehension of the human understanding. How consolation is communicated to the renovated soul is beyond our conception. In the gloomiest hours, when all earthly sources fail, when the world frowns, and circumstances seem to conspire against us, suddenly, unexpectedly, the mind is filled with joy unspeakable and full of glory. Light springs up in the midst of darkness, as if the sun were to arise at midnight, and pour a flood of splendour over the world. The mind is elevated above all created things, and enjoys communion with God and his son Christ. Sometimes in the sanctuary the mind is overpowered with joy; it forgets every pain, and every grief, and every anxiety, and pours forth the delightful expressions of the Psalmist; "How amiable are thy tabernacles O Lord, I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." But how this joy is formed in the mind we cannot tell; how the spirit of God touches the chords of the heart, banishes care, spreads sweet serenity over the whole soul, is beyond our comprehension; we know it is so, but it passeth knowledge. The Spirit also in a most mysterious manner carries on the work of sanctification. "The path of the just is like the shining light which shineth more and more unto the perfect day." Experience assures us of the reality of this process. The mind becomes more and more prepared for heaven and heavenly things; its affections are detached more and more from the objects of time, and placed more firmly on the realities of eternity. But how it is effected must remain a mystery until mortality shall be swallowed up of life.

But we must proceed to observe that the dealings of God in the dispensations of his providence towards his church are highly mysterious. "His way is in the sea, his path in the great waters, and his footsteps are not known." There are wheels within wheels, as we are informed in that sublime description of divine providence furnished by Ezek. i. 16.

Consider the condition of the church under the Old Testament dispensation. One family was chosen from amongst all the families of the earth, that they might be a peculiar people, and that the worship of the one living and true God might be retained and confirmed, when darkness covered the earth, and gross darkness the nations. "Thou art an holy people unto the Lord thy God, the Lord thy God hath chosen thee to be a special people unto himself, above all people, that are upon the face of the earth. The Lord did not set his love upon you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you." Consider how they were preserved, under the *heaviest afflictions*; meditate on the dispensation under which they lived. It was a dark dispensation, dark ordinances, a veil, a cloud! Consider how they were cast off, and have remained for ages in a state of deplorable ignorance. Rom. ii. Under the new economy much appears to shew that God's way towards the church is in the sea. Remember on the first promulgation of the truth:—its rapid diffusion:—What has not died away? Nations and empires have been overthrown, the thrones of princes have been undermined, they have fallen, and great has been the fall. Philosophers and their systems have vanished away. The world has been one continued scene of change, alteration, and destruction; but the word of God has remained the same. While whole nations have passed away, while the city has become a heap, and the defenced city a ruin, the truth which emanated from God has been preserved, and has shone brighter and brighter. The stream which at the first bubbled up at the foot of the eternal throne, has rolled silently on, increasing in majesty as it passed along, gathering strength from the very means employed to obstruct its course; now gliding unseen through subterranean channels, then proceeding softly and slowly like the waters of Shiloh, and anon bursting forth like a mighty cataract, and rolling on with irresistible rapidity, bearing down before it each opposing barrier, declaring to the astonished children of men, that while "all flesh is grass, and all the glory of man as the flower of grass, the word of the Lord endureth for ever." While men have stood on its brink and been compelled to exclaim, "We have seen an end of all perfection," it still flows on fertilizing and blessing all its banks.

Consider how the church has been upheld in spite of all opposition. Call to mind the bright days of the Reformation. Witness how corruptions have been overruled. How plots have been suffered till just ready for execution, and then defeated. The infinitely wise God, he makes the same things to be his enemies' ruin, and his peoples' preservation. Exod. xiv. 19, 20. Dan. iii. 2.

Providence is dark and intricate in the advancement of some and disappointment of others. "For promotion cometh neither from the east nor from the west." Some are suddenly made rich, others poor. "The race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill."

It is so in reference to the bounds of life.—To some God has appointed a day, a month, and yet all must live for ever.

It is so in the manner and circumstances of death.—One dieth in his full strength, being wholly at ease and quiet; another dieth in the bitterness of his soul. They shall lie down alike in the dust, and the worms shall cover them.

We shall adduce secondly, some reasons why “God’s way is in the sea, his path in the great waters, and his footsteps are not known.”

He chooses to walk in such mysterious ways to display his own glory, to manifest to the world his eternal power and godhead. He chooses to walk in such mysterious ways to try the graces of his people. To try their humility. “Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee.” For this purpose God reasoned with Job—xxxviii.

To try their industry—it affords matter for daily study and observation. Ps. cvii. 43, cxi. 2.

To try their faith and dependence.—Were the operations of providence free from mystery, then would our faith want those trials which constitute its most important and profitable exercise, and in wanting those trials, it would want at the same time the arena on which it wins its brightest victories, and becomes entitled to its richest and most glorious reward. Think for example, of the difference which it might have made to Abraham, if in his path to the attainment and confirmation of the promise in regard to his son Isaac, there had been no adverse hope against which he might continue to believe in hope, and no apparent impossibilities in the midst of which he might still be strong in faith, giving glory to God. Where then had been that glorious and heart rejoicing view of the divinity of Christ, which broke upon his spirit like the morning, through the thick darkness of that moment of sorrow, when in obedience to a strange command, his hand was lifted up to slay his son? And where in that case, would have been the illustrious distinction, and the peculiar reward which the mysterious darkness of many circumstances of his earthly probation afforded him the opportunity of obtaining, and which are now eternally secured to him as the faithful and the friend of God? Or where would have been the more than double blessedness which marked the latter end of Job, but for the dark and enigmatical tempest of affliction and adversity which burst on the beginning of his career?

A degree of obscurity is eminently adapted to the present condition of mankind. To confound the wicked. To confound the carnal wisdom of the world. 1 Cor. i. 20, Ecc. vii. 14.

It astonishes them—“Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.” Neh. vi. 16.

It will probably be a source of great additional happiness to the redeemed, and mingle itself among the elements of devotional enjoyment in the eternal state, to have the mysteries of the present economy unfolded to the mind.

Though the ways of God are dark and mysterious, yet they are always carried on in infinite wisdom, and the more dark the more wisdom. There are eyes in the wheels. He leads us forth by the right way. They are always righteous. They are always for the good of his church.

Let us not censure and misjudge providence because we do not understand it, but learn in all events to live by faith,

“The bud may have a bitter taste,
But sweet will be the flower.”

CHAPEL BUILDING AND CHAPEL DEBTS.

THE CONNEXION AND THE TIMES.—NO. XI.

OUR venerable friend Mr. Pickering, observed in his sermon, at the opening of St. Mary's gate Chapel, Derby, “that in going into a town, the Chapels were with him the first objects of interest.” There is much christian wisdom and weighty reason in the remark. While with many the taverns and theatres, and race grounds are the chief matters of inquiry, and the first places that are visited; it is reasonable that the man who feels a natural solicitude to ascertain the religious state of a neighbourhood, should seek for the various places of worship, since from their appearance, and size, and situation, he may generally form a tolerably accurate conclusion. While others hasten to explore the antiquities of every place they visit, it is reasonable that the man who views every object with relation to the future rather than the past, should be first anxious to judge what attention is being paid by the people to their eternal interests. While others are attracted with the various works of art that celebrate the fame of their respective authors, it is reasonable that the man whose chief aim is to live for the honour of God, should first visit the buildings consecrated to his service and glory. In fact with us as christians, the Chapels to a great extent stamp the character of any place, and are closely connected with our most pleasing or painful associations in reference to its spiritual state.

The progress of our connexion in numbers and influence has ever been marked with a corresponding improvement in our places of worship. It would be easy to enumerate a long list of entirely new meeting-houses that have been erected within the last few years, some of them spacious and commodious buildings, and of others that have been materially enlarged and improved. It is pleasing to observe as a sign of the present times, that this improvement still continues, and that greater attention than ever is being paid to the subject of chapel building. We cannot but feel gratified at these things, for we apprehend that if such had been the case formerly, our influence as a denomination would have been more extended than it is; many of our chapels would have been more adapted for the purpose than they are; and many of our churches would have been saved a considerable portion of those heavy debts under the burden of which they groan to this day.

In building a chapel, to secure an eligible situation is a matter of the first importance. Many old places are hid in obscure corners, up narrow dirty alleys, so as to be at times almost inaccessible, and to deter rather than invite the attendance of persons of respectability. There was a reason for this in former times. Our venerated ancestors sought such localities, in order to elude the notice of their persecutors. Thanks be to God, this reason has long ceased to be felt; it ought not then to be now a reproach unto us, that “the children of this world are wiser in their generation than the children of light.” The former know how to select the most favourable situations for

business, and render the entrance into them as easy and attractive as possible. Surely these matters are worthy of equal attention in reference to the house of God. Two instances occur in illustration. An old Church book, lying before us, records that in January 1793 the members of the Church at —— were assembled to consider the propriety of building a new meeting-house; the reasons for this step appear in the following inquiry, which was discussed, and to which the subjoined answer was returned. "Are the inconveniences attending our present meeting-house such as render it expedient for us to exert ourselves to procure a new one?" It was replied, "The situation of our present meeting-house is very unfavourable for getting an audience; it being exceedingly obscure, and oftentimes very disagreeable of access; and notwithstanding the obvious disadvantages of its situation we have frequently seen that it was too small to accommodate all the hearers. From which considerations we think we may fairly and reasonably infer that if we had a more commodious meeting-house, and in a more eligible and reputable situation, that we should have a greater number of hearers; therefore, considering the inconveniences attending our present meeting-house, and the probable advantages of a new one in a better situation, we are unanimously of opinion that it is not only expedient but necessary, and that it is our duty to exert ourselves in order to obtain one." Such being the decision of the friends, they wisely proceeded to consider in what way they should dispose of their old meeting-house, and what they could raise towards the purchase of a piece of ground and the building of a new one. Though few and poor they at once commenced a subscription; above sixty pounds were promised in the meeting—in a day or two that amount was raised to nearly ninety, and at the close of the account occurs the impressive prayer, "May the good Lord favour and succeed our design!" Considerable difficulties occurred in obtaining a piece of ground, still they determined not to build till they could secure an eligible spot; this at length they did, in the very heart of the town, but not until nearly ten years had rolled away from the time of their first meeting. A few years back the Church at —— were obliged to consider the subject of a new meeting-house; theirs also answering to what was said of the former one, it "being old, decayed, in danger of falling, and very disagreeably situated." They, however, were chiefly intent upon a new place, and did not grapple with the difficulties of obtaining a new and eligible site; they therefore simply rebuilt the chapel. The contrast afforded in the present state of the two interests is very instructive. In the former case God has signally rewarded the patience and perseverance of his servants; from that time he has blessed them—repeatedly has the cry been heard, "The place is too strait for us, give room that we may dwell;" and the Church is now large and prosperous. In the other case the new house has ever been too large, the interest has ever been struggling with difficulties; one minister after another has given up in discouragement; and it seems as though if an angel from heaven were to preach it would be without any great success.

In choosing a site observe the following things—that it be central for the congregation, in a respectable locality, easy and pleasant of access, for narrow and dirty streets would prove a serious inconvenience in unfavourable weather. It is not desirable that it should be close upon the road, or in the most noisy bustling parts of the town, on account of the annoyance

of carriages in service hours ; a situation may be quiet and yet central, respectable, and frequented. As to the expense, if a site be well chosen no sum of money can be considered ill-spent.

Having selected a site, let the area of the building be so large that the accommodation may be at any time increased without disturbing the main and outer walls. If the place is only intended for four or five hundred persons, let there be no gallery in the first instance, but let the roof be high enough to admit of galleries being introduced at any future time. Neglect of this simple plan has caused many chapels to cost double and treble what they need have done ; while after all perhaps they only look like patchwork, any thing in the shape of uniformity or regularity being entirely out of the question. The outward appearance and structure of a chapel are also matters of great importance ; these should be pleasing to the eye, and convenient for use. The doors should be of a good width, and sufficiently numerous to allow the congregation to depart with comfort. In places where there is but one entrance for the galleries and below the crowding and pushing are often intolerable, and persons who wish to avoid the annoyance are compelled to remain ten or fifteen minutes after the service is closed. This is an evil that with proper management and forethought in planning a chapel might always be avoided. The windows should be arranged so as to afford a good light, and allow a free ventilation when necessary between the services. While utility is mainly studied, the appearance of the whole exterior should not be forgotten. Some chapels that are tolerably comfortable within have the appearance of a barn or a stable without, so as to be anything but inviting or attractive to the passer by. Not that money should be wasted in mere ornament, but it costs as much to build an ugly, disproportionate place, as one in which the laws of architecture are observed, and which by its unity and symmetry excites pleasurable emotions in all who behold it.

What are the best arrangements for the interior of chapels ? This is a question well worthy of attentive study, and to which we shall not presume to give any definite reply. Our hints may suffice to show what are the matters that especially demand notice. The seats should be so arranged as to offer no obstruction to the speaker's voice ; likewise so as to give the whole congregation a view of the minister, and the minister a view of the whole congregation ; for this purpose the pew backs should not be higher than a common chair, and the seats, both in the galleries and below, should be slightly elevated one above another. Care should be taken that the pulpit be fixed at a suitable height ; we scarcely know which is the worse evil, a pulpit too low or too high ; if one be injurious to the throat the other is to the lungs, as we can testify from personal experience that in a chapel with galleries it is far more difficult to speak from the clerk's desk than from a pulpit of a moderate height. Near to the pulpit stairs should be a private vestry for the minister, and with convenient approaches from the baptistry the two vestries for baptismal occasions. If these be separated by a moveable partition, and are sufficiently spacious, they may be thrown into one, and at other times used as a school-room, and for week-night meetings in the winter time. Unless warmed with a stove, which for other purposes would not be so convenient, let there be two fires, one on each side of the minister, and thus open to the view of the congregation, these would not only serve to warm the room but great-

ly conduce to the appearance of comfort. The mention of fires leads us to observe, that in the building of every chapel arrangements should be made for a warming apparatus of some kind. The mind cannot so abstract itself as to attend with interest to devotional exercises, while the poor body is freezing and shivering with cold; and if it did possess that happy art, the weakly constitution of many would not allow them to practice it.

From what has been advanced it is clear that we ought not to go headlong to work, as if the laying of a certain number of bricks were sure to produce a chapel; but our serious attention should be devoted to the object of rendering it in every way suited to the purpose for which it is intended. Nor should we be above seeking advice of others who are experienced in such matters. Since experience keeps a dear school, we apprehend it will be found more economical and satisfactory in the end to secure the assistance of some professional man, who, for a comparatively small consideration, will freely contribute the stores of his dear-bought wisdom. It would have sounded strange indeed a few years back in our connexion to talk of an architect for so simple a thing as building a chapel, but we imagine that those Churches who have tried the plan have not regretted it. If selections were not invidious we would say that we have our eye now upon two chapels recently erected, very different in size, and structure, and plan, which answer in almost every particular to our idea of what a chapel should be, viz, those at Derby and Long Sutton. The latter makes no pretensions to the splendour and beauty of the former, but it is an exceedingly neat, chaste, and commodious building; in fact we have heard it styled "the gem of Lincolnshire." It was built very cheaply too. Both were erected by the same architect, J. Fenton, Esq., of Chelmsford.

Still, after all, it must be confessed that the building of a chapel is an easier matter than paying for it. We proceed, therefore, to offer a few remarks on that ominous subject, *Chapel Debts*. Some persons think that chapel debts are good things. Whether they are quite disinterested in this opinion is not for us to say; but judging from the beautiful harmony of their actions with their words, we shrewdly suspect the contrary. Others think they have done a sufficiently meritorious thing in the erection of a chapel, and in the sacrifice of the few pounds which they have contributed towards the object, and that in all conscience their children ought to pay the remainder. Could we find terms, we would express our indignant abhorrence of the mean, the sordid, the covetous, the antichristian spirit, breathed in the utterance of such sentiments; but as our vocabulary fails, we will not attempt it. What! are you *parents*, and shall you grudge to bequeath to your children, free from encumbrance, the house in which they shall be trained up for immortality? If this be it, we blush for the name of parent! Are you *christians*, and shall you be weary in well doing, or even think you have done enough for Christ while able to do more? Alas for your christianity! Oh shame, where are thy blushes! "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!"

With us it is an axiom that no chapel ought to continue in debt longer than absolutely necessary; others may not see it so, and may require proof for the proposition. *While a chapel is in debt our energies are crippled, and we are prevented from engaging in fresh enterprizes for the honour of our Redeemer.* In the estimation of some this would not seem to be so

very undesirable, for we have heard of persons saying, "We will help you this once if you will promise not to get into debt again." Or, "We shall do what we can to get off the present debt, and then no more. If any thing further wants doing, our children must do it." Christianity really shudders at the idea, and it makes the very flesh of the christian seem to creep upon his bones when he hears the professed followers of Jesus indulge in such remarks. Why should we wish one burden removed, but that unfettered we may go forth to fresh and mightier undertakings, never halting nor wearying so long as strength, and property, and energy, and life remain? Is this, or is it not the spirit of religion, and after the example of Christ and his apostles? Let the lukewarmest professor decide, and judge from it whether, while priding himself in his spiritual affluence, he is not literally poor, and blind, and naked. Suppose a case. The house in which you worship is convenient and respectable; it has moreover cost much through successive alterations and enlargements, and it is still burdened with debt; but again it has become too small; applications for sittings have compelled you to encroach upon those set apart for the poor, and there are scarcely any free sittings left; you cannot with comfort invite strangers to come and join you, because you know not where to place them; and you are unable even to satisfy many friends that do attend with such sittings as they desire. Now, what is the duty of a people in such circumstances? Ought they not strenuously and unitedly to labour for the removal of the existing debt, and that not for the purpose of dwelling at ease in Zion when they shall have effected it, but that they may at once provide the needful accommodation for the poor, and for others who would be disposed to worship with them? Till then there is no room for extension. Some having attended a few times, and been removed from the pews they entered on the plea that they were let, will desert the place; others, hearing that the sittings are all let, will refrain from applying. The tide of prosperity, unable to flow, will gradually ebb. While penning the above we noticed some remarks by a recent writer which so exactly express what we mean, that rather than incur the suspicion of plagiarism we quote them. "A chapel, when all its sittings are let, is not at a stand, but like a limb which is not allowed room for its growth, it begins to have in it premature weakness and decay. And if in a chapel there be not numerous and comfortable sittings for the poor, such a thing shows, whether it arise from bad arrangement, or the place being too small, that some alteration is needed. The poor ought not to be put in the aisles, in pews where nobody else will sit, on backless forms, where their wearied limbs are to be made more weary still after the labours of the week, but in good seats with backs to them, in which they shall feel at home, and which shall only differ so far from the rest as that the poor may see that they are free, and may enter them without the feeling that they are intruding into places which are designed for others. There are other places besides the sanctuary open on the Lords-day, which, in the comfort and convenience of their internal arrangements, are far superior to it, to which there is a strong disposition in the mass of the people to go, and from which it is less easy to repel them by uncomfortableness than from the house of prayer."

Further,—to leave a chapel in debt in order that posterity may have something to do is absolute cruelty and injustice. "The children ought not to lay up for the parents, but the parents for the children." If our children

are so wise as to walk in the fear of the Lord, they will find plenty to engage their attention, and to tax their energies, as the dawn of the millennial day shines brighter and brighter upon the earth, without needing to be taxed with our encumbrances.

Let it not be thought that these observations are beside the mark, as though our friends generally had the will, but not the power to remove the debt from their respective places of worship. We do not believe it. In the greater number of instances it is just the reverse, and the will is wanted more than the power. Wherever there is the settled conviction that the debt ought to be removed as soon as possible, the steady, united, determined, and persevering efforts of the friends will soon effectually reduce, and in time completely remove the heaviest burden. The plans for the liquidation of chapel debts are innumerable. Where the interest of a debt is considerable, and the current expences are inadequate to meet it, let the friends by a weekly subscription of one penny each endeavour to raise the required amount, and thus preserve the whole of the anniversary collections sacred towards reducing the principal. In many cases the female friends might materially assist by forming themselves into "a Working Society," to meet one evening in a month at each others houses, for the manufacture and sale of useful articles, We have heard of one place where, in a few years, by this simple means they have raised £100 towards the removal of the debt, and of another where £30 was raised in one year for the same object.

Where Churches are not in debt, but are intending to build, our advice is, collect as much as possible beforehand, urge your friends to keep laying by according as God prospers them, for the purpose. Count well the cost, and consider whether you are likely by your own efforts to be able in a reasonable time to meet the expenditure. The calls upon christian benevolence in the present day are so numerous, and the burdens of each Church are generally so great that you cannot reasonably calculate upon much from foreign aid. We fear that Churches sometimes involve themselves in difficulties through neglect of this prudent forethought. Were we to give a rule, it should be, Do not begin to build till half or at least one third of the estimated expenditure is contributed.

A plan for the mutual relief of chapel debts, such as is suggested by brother Burns, in the April number, would be very desirable if it could be carried out; but we are compelled in sorrow to say that we have no faith in its being done on a sufficiently extensive scale. Some of our readers will remember that a very similar plan, and in some respects, we think, a superior one, was discussed in our pages about fifteen years back. It was brought before one association after another incessantly. At length it was found that much injury was caused by the state of suspense in which the matter was kept. The very evils the proposed plan was designed to alleviate daily increased, for the parsimonious were furnished with an apology for saving their money, and even the generous knew not in what way to impart the assistance they were willing to give. The association at Derby, in 1827, seriously reconsidered the matter. They discussed and settled the principles of the proposed plan with much cordiality and very few dissenting voices, and earnestly solicited the Churches to *commence immediate operations*, The next association was held at Wisbech, when it was found that "only sixteen of the Churches had taken any active measures in support of

the Building Fund which had been so long under consideration, and it was therefore resolved to abandon the plan." The recollection of these events discourages us from making any fresh attempts, as unless a plan of the kind were generally adopted it would do more harm than good. Still we wish something could be done on a more methodical system, and on a more extensive scale, and in the mean time earnestly plead in behalf of our burdened brethren the admonition of the apostle, "Bear ye one another's burdens, and so fulfil the law of Christ."

Finally, in whatever way we exert ourselves for the glory of God let us keep in view the temple above. There all the inconveniences and troubles connected with these earthly sanctuaries will be unknown. That will never be burdened with debt, for God himself is its builder! The happy worshiper there will never be cramped for want of room, for its mansions are many! They will never be chilled with the winter's cold, nor overpowered with the summer's heat, for God himself will dwell among them as their light and glory! The corroding hand of time will never mar the beauty, nor decay the strength of that heavenly building; it is a house not made with hands, eternal in the heavens! May we and all our readers, when the worship of time shall end, find in that house of the Lord an everlasting home.

RIDLEY.

CONSOLATION UNDER BEREAVEMENT.

*A Letter sent to the late Mrs. Fox, on the death of her Husband,
by the late Rev. J. Goadby, of Ashby.*

Ashby-de-la-Zouch October 31st, 1827.

MY DEAR FRIEND,

We are taught to rejoice with them that rejoice, and to weep with them that weep; and it is certainly the christian's duty to do so.

The loss of your pious and affectionate partner, I well know, must be very severely felt. You have lost the greatest earthly comfort you possessed—a kind and affectionate husband, and your children a tender and indulgent parent. That your late worthy partner justly claimed these characters none will dispute. But his loss will be felt beyond the domestic circle in which he moved. The neighbourhood mourns his loss, and an affecting chasm is made in the christian Church. His christian brethren bore testimony to the ardour of his piety, the simplicity of his manners, the generosity of his life, and the sincerity of his heart. "But why," you will say, "do you now tell me of these things, because they tend only to increase my calamity?" Surely not, my friend. It is far, very far from the intention of the writer to increase your sorrow, or to heighten your distress. He has thought much concerning you since the death of dear Mr. Fox, and has often thought of writing a letter of condolence. He feels displeased with himself that he has not written to you sooner.

We live in a world where every thing is uncertain—husbands and wives, children and parents, relations and friends! "Here we have no continuing city—we seek one to come." It is one of the great designs of the Gospel to teach us this lesson, and it is one of the great duties of the christian life to learn this humbling truth. But O, how slow we are to learn it! Yea our reluctance is such, that we never truly learn it till "the great teacher Death" comes home to us, and instructs us at once, in the most effectual,

and humbling manner! You, my friend, have lately been taught this lesson by "breach upon breach." Thus the Lord in his providence deals with us, and thus we are taught most effectually the uncertainty and vanity of temporal things!

What a blessing to be prepared for the important change! However painful the struggle, as poor brother Fox's was, yet when it was once over it was over for ever—it will be felt no more. "Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Oh what a blessing to be prepared for this great and glorious change.

Amidst all your grief you do not grieve that your husband was taken away unprepared. No: he was ripe for glory; and the Lord hath called him to himself, hath gathered him as wheat into his garner, hath raised him to a mansion of glory. The Lord help you, and me also, to keep this glorious end in view, that whenever the call of Providence may summon us away we also may be ready and prepared for his coming.

I have sorrowed much at brother Fox's death myself, till I have sometimes chided myself by saying, we ought rather to be thankful that he was spared with us so long, that he was so useful, so humble, so pious, so fit to die; and I have not been without a *good hope* that his death may providentially be made a great blessing to your family, in leading your children (amiable and dutiful as I acknowledge they are) to become still more so by espousing the Lord Jesus as their only Saviour, and in giving up themselves to him and his people, according to the will of God; denying themselves, and taking up the cross to follow the Lamb in the regeneration. The Lord in mercy grant that it may be so.

I am, my dear Friend, with the sincerest affection,

Yours in our common Lord,

JOSEPH GOADBY.

SECOND LETTER TO MRS. FOX, OF BARLESTONE.

Ashby-de-la-zouch, Dec. 4th, 1827.

MY DEAR FRIEND,

Having understood that my former letter administered to your afflicted mind some degree of consolation, I venture to address you again with the same christian feelings.

It is a fact that no humble christian will dispute, that we "see but in part, and know but in part." While the Scripture assures us "that all things happen alike to all, that there is one event to the righteous and to the wicked; to him that sacrificeth and to him that sacrificeth not; to him that sweareth and to him that feareth an oath," it assures us also that there is an overruling Providence, that the Lord worketh all things after the counsel of his own will, and that "all things work together for good to them that love God, to them that are the called according to his purpose." And this, my friend, is a proof that we "see but in part, and know but in part." Our poor feeble mind can hardly comprehend or reconcile these different truths. We must not expect the ordinary course of divine providence to be interrupted on our account. Trials, and sorrows, and tribulations, and distresses, and afflictions, and bereavements, will take place. They happened to the people of God in ages past, and do so still. How grievous were the sorrows of good old Jacob, of Joseph, of Israel, in Egypt.

Who can read the history of Job without being moved at his afflictions? How affecting also the history of David! How was he hunted like a partridge upon the mountains! He wet his couch with tears! His enemies laid snares for his life, sought his ruin, and devised and spoke mischievous things against him. How often in his family he experienced the heaviest calamities! His children, some of them, were murderers, while others conspired against the life of their parent! These things led him to say, "Unto thee, O Lord, do I lift up my soul! O my God, I trust in thee; let me not be ashamed; let not mine enemies triumph over me. Mine eyes are ever toward the Lord, he shall pluck my feet out of the net. Turn unto me, and have mercy upon me, for I am desolate and afflicted. The troubles of my heart are enlarged, O bring thou me out of my distresses." To mention only one instance more, that of our blessed Redeemer. Look at the trials and sorrows that he bore. What taunts, what insult, what persecution, what blasphemy! They called him a Samaritan, and said he had a devil! They gaped upon him with their mouths, and laughed him to scorn! They reviled him, wagging their heads at him; yea, they buffeted him and spit in his face, and after all this nailed him to the cross!

"His was the torment, his the curse,
Though all the guilt was ours;
To cleanse us from our vilest sins,
His vital blood he pours."

The best of men, the greatest of saints, yea the Son of God himself drank deep into the cup of sorrows! This is a poor, suffering, sinful world; it abounds with lamentation and woe! Could we extend our ideas over the whole race of man, how many of our fellow creatures should we behold in scenes of sorrow and distress; some languishing on beds of sickness, and others mourning the loss of departed friends.

I have said thus much, my friend, to show you that your case is not a singular one. Others have trials as well as you. The same afflictions are accomplished in your brethren that are in the world. But what is the tendency and design of these trials? Is it not to show us what poor creatures we are, to weaken our attachment from the things of time, to wean us from creatures, that God himself may possess the entire affection of our hearts? Oh, it takes a great deal, oftentimes, to teach us that "he does all things well;" to make us meet in our affections and desires to be partakers of the inheritance of the saints in light. Remember, the great end of our religion is to prepare us for heaven, and the Lord accomplishes this, first, by teaching us what we are, then by leading us to Jesus, then by taking up the cross to follow him; then awhile he suffers us to remain as trees planted in his garden, that we may bring forth fruit; then he begins to loosen our connections and affections from the world, first by one trial, then by another, and then by another, till anon we are made willing to leave the world altogether, and desire to depart and be with Christ which is far better. These distributions of his gracious providence, my friend, are the clue or medium through which we better understand his blessed will. Here also we learn how tribulation worketh patience, and patience experience, and experience hope—and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given to us. O how happy the soul when thus taught of God—when it rises in its affections above the world, when it looks beyond the

things which are seen, and are temporal, to those that are unseen and eternal. Then it is willing to depart and be with Christ, which is far better; because it looks for a city that hath foundations, whose builder and maker is God; yea, "a kingdom that is incorruptible, and undefiled, and that fadeth not away," that is reserved for us in heaven. There we shall behold our absent friends, whom death had long separated from us. There thou shalt see again thy dear departed husband—the wife, the child, the father, the mother, the brother, the sister, shall be one again, never, never to be parted more. The ransomed of the Lord shall come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. O how great the joy and the triumph of that day! The Lord Jesus shall be glorified in his saints, and admired in all them that believe in that day. God shall dwell among them, and they shall serve him day and night in his temple. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes." That this may be your happiness, and the happiness of your children, is the sincere prayer of your affectionate sympathizing brother,

J. GOADBY.

CORRESPONDENCE.

SAUL AND DAVID.

Reply to a Query.

DEAR SIR,—Allow me to furnish you with some explanatory remarks regarding the discrepancies which appear in relation to Saul and David. I have selected, as most preferable, Bishop Horsley's solution. His words are, "It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician."

1. "David was quite a youth when he engaged Goliath, 1 Samuel xvii. 33—42. When he was introduced to Saul as a musician he was of full age, xvi. 18.

2. "His combat with Goliath was his first appearance in public life xvii. 56. When he was introduced as a musician he was a man of established character, xvi. 18. His combat with Goliath was his first military exploit, xvii. 38, 39. He was a man of war when he was introduced as a musician, xvi. 18. He was unknown both to Saul and Abner at the time he fought with Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses (xvii. 11—31) are an interpolation, but that the last ten verses of the preceding chapter, which relates

Saul's madness and David's introduction to the coast upon that occasion, are misplaced. The true place for these ten verses xvi. 14—23, seems to be between the ninth and tenth of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi, and the whole disorder and inconsistency that appear in the narrative in its present arrangements will be removed."

As this conjecture is far preferable to that of Kennicott, Boothroyd, Michaëlis, Houbigant, and others, who would have the entire passage rejected as an interpolation. If it will not occupy too great a space, its insertion may satisfy the enquiries of your correspondent,

I remain, Sir,

Yours in Christ,

R. F.

VILLAGE PREACHING.

A correspondent offers a number of suggestions on this subject, with a view to invite discussion. His observations are somewhat discursive, but his object is to urge on the Churches a more direct and systematic attention to this mode of extending the Redeemer's kingdom. He remarks that in many instances there is great neglect of discipline as to the members who reside in the villages, and that on this account the progress of the cause is retarded. There may be instances of this kind, but we ap-

prehend they are solitary, and constitute the exception and not the rule. He suggests the propriety of appointing an occasional preacher as an elder, to take the oversight of each village congregation, to hold enquirer's meetings, branch Church meetings, &c., who shall report quarterly to the Church by which the village congregation is supplied, as to its state, &c. There are objections that many Churches would cherish to this mode, arising from the want of suitable persons, to be appointed to such an office, as well as from that undesirable preference it would give to one brother over another. He also insists on the necessity of more care being exercised in reference to the qualification of those who are employed in this work. Here there is another discrepancy. The Churches, we apprehend, generally, do the best they can in this respect. As for all those who are engaged in village preaching being required to "preach frequently" in the presence of the Church, before they are sent forth to this work, this is not practicable. Many of those who are now not only efficient village preachers, but even regular pastors, could not have been induced to make their first attempts before the congregation in a large town. If required to submit their talents to this test previous to engaging in village preaching, they would have remained for ever silent.

We have thus given the substance of our correspondent's suggestions, and hope they may be the means of attracting some attention to this subject. Some well experienced and able correspondent will perhaps offer a few remarks upon it, and thus at once gratify our friend, and afford instruction to others.

Ed.

TIME OF PUBLIC NOTICES.

"Let all things be done decently and in order." The writer was preaching at one of our largest chapels very recently, and after the first prayer, which he had unusually enjoyed, he was struck with the indecorousness of interrupting the worship of God by a string of notices, urging people to attend this and that service in other places of worship. Then followed the second hymn and sermon. Would not the better time for public notices be directly after the sermon or rather after the last hymn? We want every help to promote spirituality of mind, and not to fill it with the religious news of the week: May we "attend upon the Lord without distraction." P.

Oct. 11th, 1842.

[We have inserted the above at the request of our esteemed correspondent, though we confess our views do not agree with his as to the proper *time* of publishing notices. If they are announced as he suggests, *after* the sermon, are they not likely to impair the impression produced by the appeals of the minister, and divert the attention of the hearers from the truths inculcated upon them? and if after the last hymn, are they not equally an interruption of worship? To us it appears, on the whole, from some years experience, that if notices are to be published during the time of worship at all, the time objected to by P. is the best, and that which in the least degree they interrupt the worshiper. We have no doubt that the course referred to has been adopted as the result of consideration and experience.

Ed.

Death of the Rev. R. Ingham, of Belpor.

[The following letter conveys particular intelligence concerning this unexpected affliction. We have thought it best to insert it entire.—Ed.]

DEAR BROTHER.—I hope you will notice in the coming Repository, in that way you think best, the lamented death of my revered Uncle, of Belpor. He came to our house on the 17th of Sept. as the deputation to the Yorkshire Churches, on behalf of the Foreign Mission. He was very poorly when he arrived, but he took a little opening medicine, and hoped to be better in the morning, and to be able to preach according to arrangement, viz., at Bradford in the morning, at Queenshead in the afternoon, and at Halifax in the evening. He became much worse during the night, and in the

morning consented to have medical advice and assistance. His complaint was finally declared to be inflammation of the pleura. The means that were used had the desired effect, and he improved daily. On Wednesday, the 21st he sat up from two to three hours. He continued to improve, and on the 28th and 29th he went out of doors. On the 30th he was not so well, having taken food, he considered, that disagreed with him. He was better on Oct. 1st and 2nd, and on the 3rd and 4th considered himself better than he had been from the commencement, and intended to return towards Belpor on Wednesday the 5th. The surgeon, however, on the Tuesday considered him worse, recommended certain methods to be pursued in the evening, and

ordered him to remain in bed till he called on the following morning, when he would give his opinion whether he was in a fit state to undertake the contemplated journey. In the morning he examined him particularly, pronounced the right lung to be seriously affected, and the circulation to have got worse. The contemplated, and, by Uncle, greatly desired journey, he maintained would be so hazardous that he could not possibly sanction it. If we or Uncle wished it, he had no objection to our obtaining the opinion of Dr. Macturk, an eminent and worthy man. This message was very unexpected by Uncle, and of course it greatly disappointed him; but he submitted without a murmur, and soon expressed his confidence that all was for the best. He gave his assurance that the recommendations of his medical attendant were very proper; but, he added, "It has been my wish to be patched up so as to get home, and then that operations to eradicate the disease should be recommenced." After this I became his amanuensis in writing for his beloved partner. But whilst conveying this letter to the Post Office, in the afternoon, it was ascertained by Mrs. Ingham that his countenance was considerably changed. Probably she manifested, though she did not express alarm, for Uncle told her there was no need to be alarmed on his account: if he looked worse, it was occasioned by the medicine, which was doing well. He added that he was resting upon Christ the Rock*, and afterwards stated

*Mrs. I. is not certain whether he added "of ages."

that he had committed himself and all his concerns into the Lord's hands, and that the Lord would do that which was right and best. These remarks were made, he observed, not because we needed to be discouraged on his account, but because of the brevity and uncertainty of life in general—he believed the Lord would restore him at this time. He was much encouraged to know that his dear people at Belper were meeting that night for prayer on his behalf. Instead of needing consolation from us, he was the individual that administered it to us. He informed us, when his powers of utterance had so far failed that he could not articulate two or three syllables betwixt breathing, "I feel happy in mind, having confidence in the mercy of God, through the Son of his love; so that you see the foundation of my hope." In this happy and enviable frame of mind he continued till about one o'clock on Thursday morning, when he closed his eyes, and calmly fell asleep in Jesus. Truly his end was peace. "How many fall as sudden, not as safe!" Thus departed "the brother, whose praise is in the Gospel throughout all the Churches." May our departure be as peaceful, as hopeful; and may the removal of our most valued standard-bearers be sanctified to the good of the General Baptist Denomination. Tomorrow, the Lord willing, his remains will be interred "in his father's sepulchre" at Heptonstall Slack. His honoured successor in the pastorate there, and our truly revered brother Hollinrake, are expected to officiate.

I remain,

Your affectionate and afflicted brother,
Bradford, Oct. 11. R. INGHAM.

RECENT DEATHS.

Mr. W. OTTER, of Wolseley, Notts., departed this life Sept. 24th, aged 73. He had been a consistent member of the General Baptist Churches, at Retford and Boughton for twenty-five years. His affliction was long, and at times severe. He enjoyed great consolation, derived from reliance on Divine faithfulness; and his last moments were characterized by a happy preparation for his departure. His loss will be severely felt by his partner, and the Church of Christ. He was firm and steadfast to the truth, and active and persevering in his efforts to extend the cause of Christ. On the following Lord's day, at the request of his relatives, Mr. W. Stubblings delivered a discourse at Kirton chapel from 1 Thess. iv. 13.

Mrs. ELIZA WIGG, the beloved wife of Rev. S. Wigg, of Leicester, after a short illness, was called to exchange time for eter-

nity, on Thursday, Sept. 29th, aged 47. Her remains were deposited in a vault, at the G. B. chapel in Friar Lane, on Tuesday, Oct. 4th, when an address was delivered to a large concourse by the Rev. J. Goadby. On the following Lord's day morning a funeral sermon was delivered by the Rev. T. Stevenson, to an overflowing congregation.

Mrs. MARY ANN HILL.—Died Sep. 20, 1842, at Cuckfield, Sussex, Mary Ann, the beloved wife of Mr. E. Hill, a deacon of the Baptist Church at Wisbech. They removed from the latter place to Cuckfield in July last. Mrs. H. was then in a declining state of health, and it was hoped that the change of air and scene would prove beneficial; but the Almighty Disposer of events in wisdom appointed it otherwise. Her course was soon run, as she was only in her thirty-second year.

INTELLIGENCE.

HOME MISSIONARY SERVICES.—The Committee of the Home Missionary district including Ashby, Derby, Castle Donington, Melbourne, &c., recently determined on endeavouring to promote the extension of the Connexion, by engaging a minister as an evangelist, and concentrating on that object their Home Missionary efforts. It being understood that Mr. Tunncliffe, of Longford, would like to be employed in Home Missionary labours, application was made to him. He has accepted the invitation of the Committee, who propose that for six months his labours shall be devoted to Leeds, and then for six months to the Potteries. A service, to commend him to the divine blessing, in his new and important undertaking, is to be held at Derby, on the evening of Monday, Nov. 6. The principal parts of the service are expected to be as follows:—

Address on the moral aspect of our country, by Mr. Owen, of Castle Donington.

Our obligations as Baptists to diffuse the views of Scriptural truth maintained by our Connexion, by Mr. Goadby, of Leicester.

Statement by Mr. Tunncliffe of the reasons which have led him to resign a settled pastorate to devote himself to the work of a Home Missionary.

Prayer for the Home Missionary—Address to him, by Mr. Pike, of Derby.

Service to commence at half-past six o'clock. Other ministers are expected to take other parts of the service.

THE YORKSHIRE CONFERENCE assembled at Queenshead, May 17th, 1842. Mr. John Taylor opened the public worship in the morning by reading the Scriptures and prayer, and Mr. Thomas Gill preached from John xi. 26.

1. The report given by the minister of the Church at Bradford was not so encouraging as on former occasions, though three persons had been received by baptism.

2. The report of the missionary station in Leeds likewise was gloomy and depressing. £25 had been received from the Derby and Castle Donington Conference towards liquidating the debt incurred by the rent of the chapel and ministerial supplies.

3. Mr. W. Butler read the report of the Home Mission, which he had prepared. This was highly approved, and ordered to be printed. A vote of thanks was given to Mr. W. Butler for his valuable services as secretary for the Home Mission, and likewise to Mr. W. Foster, for discharging the duties of treasurer. They were both

requested to continue in office the year ensuing.

4. The states of the Churches, as reported, were as follows:—Allerton the same as last year. At Clayton peaceful, but not prosperous. At Queenshead they are endeavouring to reduce the debt on the premises. The interest of religion is stationary. No report from Halifax and Birchcliffe. At Heptonstall Slack they are prosperous. At Lineholm they have a few additions to the meetings. At Shore they have enlarged their burying yard, and continue prosperous. At Burnley they hope to have a baptism soon.

5. The next Conference is appointed for Shore, on Tuesday, Aug. 23rd, 1842. Mr. Hardy to preach. Should he fail, Mr. R. Ingham, of Bradford.

This Conference assembled again at Shore, Aug. 23rd, 1842. Mr. H. Hollinrake read the Scriptures and prayed at the opening of the worship of God in the morning, and Mr. R. Ingham, of Bradford, preached from Rom. xiii. 9.

1. The pastor of the Church again reported the statistics of his pastorate at Bradford. £90 of debt has been paid the last year. Differences have arisen on the introduction of musical instruments into the public worship of God, but it is hoped that they will in a short time subside. Gratitude was acknowledged for past grants of pecuniary assistance from the Conference, and an application was again made for the usual amount of relief. As the funds of the Home Mission are minus, the case was referred to a committee.

2. The friends of the Home Mission were requested to contribute as liberally and promptly as possible to increase its funds.

3. Mr. J. G. Pike, the secretary for the Foreign Mission, had written to give information that Mr. R. Ingham, of Belper, had consented to come and collect in Yorkshire for the Foreign Mission. The intelligence was gratifying to the numerous friends of Mr. R., and subsequently arrangements were made for his coming.

4. The statistics of the Churches, delivered verbatim by the delegates, were as follows:—At Lineholm they have baptized six. At Burnley the prosperity is much impeded by temporal distress. At Heptonstall Slack eighteen have been baptized and added to the Church. No visible change has taken place at Allerton. Eight persons have been received by the ordinance of baptism at Birchcliffe. They meet on the Lord's-day morning to pray for the redress

of their grievances, and the prosperity of christianity. They have baptized three at Shore, and continue peaceable and prosperous.

5. The next Conference is appointed for Birchcliffe, on Monday Dec. 26th, 1842. Mr. Hardy to preach. In case of failure, Mr. Thos. Gill. J. HODGSON, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Boston Sept. 15th. Brother Jones of March preached in the morning, upon the conscious integrity of the Christian Ministry from 2 Cor. iv. 1, 2. In the evening a meeting was held in behalf of the Foreign Mission, which was lively and interesting.

Fenstanton. Brother Jones reported that being unable to attend the last Conference he sent a communication by post, containing a letter from Mr. Simons in reference to Stamford, and extracts of a letter from Mr. Lyon, giving a full account of the state of things at Fenstanton; that communication never came to hand, if it had done so, the resolution of the last meeting would not have been passed. Brother Jones further observed, that the report he had sent, stated that Mr. Lyon had been over to Fenstanton, formed the friends there into a Church, and administered to them the Lord's supper, and that the prospects seemed encouraging.

Stamford. The Conference heard with pleasure that Mr. Elsey, a student from the Academy, had been supplying at Stamford for three months, with promising prospects of success.

Foreign Mission. According to the resolution of the Conference in March, the subject was considered as to the most suitable time for holding the Foreign Missionary Meetings in this district. It was found that the beginning of April appeared to suit the Churches in the southern part of the district, and the latter end of May the more northern Churches. Resolved that the Churches be requested to keep such time clear of other collections, that the arrangements for holding missionary services may be facilitated.

The late Rev. J. Jarrom. Resolved that this Conference cannot omit to express their deep sense of esteem and affection for their revered Brother Jarrom of Wisbech, who has been lately called to his reward; and while affectionately sympathizing with his bereaved family and friends, desire to feel thankful to the Great Head of the Church, who enabled him through a long series of years to labour so successfully in the word and doctrine, and in other ways to promote the welfare of the Churches in this district,

especially by his regular attendance at the various Conferences, in which respect also they would exhibit him as a pattern to surviving ministers and brethren. Passed unanimously, and by all standing up.

The following question proposed by a member of the Conference was felt to be worthy of serious consideration. "Cannot some portion of the time of each Conference be devoted to the suggestion of measures or plans, for the promotion of the prosperity of the Churches?"

The next Conference to be held at St. James, on Thursday Dec. 15th. Brother Judd, of Coningsby to preach, or provide a substitute. J. C. PIKE, *Sec.*

THE LONDON CONFERENCE was held in the Tabernacle, Praed Street, Paddington, on Tuesday, Sep. 27th, 1842. The attendance was better than usual, although the weather was unfavorable. Brother Ayrton, recently settled at Chesham, opened the meeting with prayer, and brother Underwood, as minister of the place, presided.

The numbers reported to have been baptized since the last Conference were about eighty; but no accounts were received from Ford, Tring, Isleham, Sevenoaks, Downton, and Portsea.

After a long discussion respecting renewed efforts to raise the cause at Alesbury, the Conference dismissed the case without coming to any decision.

A letter was addressed to the Conference by Mr. White, of Rushall, respecting the management of the endowment on the chapel there; but after hearing the facts of this case, a resolution was passed, acquitting the present trustees of all blame.

Information was given of apparent openings for the introduction of our cause into certain villages in Middlesex, not far distant from London by the Great Western Railway; also into Walling, a place about 24 miles from town by the North Eastern line; also into Lewisham, Kent, where preaching has already been commenced. A committee was appointed to make further inquiries, and to take the necessary steps in this work; the committee to consist of the London ministers, together with brethren Dunch, Wileman, Gover, East, and Flower, who are to hold their first meeting October 17th, in the Boro' Road vestry.

The Churches are respectfully and urgently desired to make collections for Home Missionary purposes as soon as possible, and to forward the sums obtained to the treasurer, Mr. Wileman, Iron Gate Wharf, Paddington.

Brother Rose applied for help in reducing

the debt on their new chapel, and the Conference agreed to recommend their case to the liberality of the Churches in the district, and of the religious public at large.

In the evening of this day a public meeting was held, when appropriate addresses were delivered by brethren Chapman, and Lee, students, Rofe, Wallis, and Burns. Brother Stevenson opened, and brother Underwood closed the interesting service with prayer.

The next Conference to be held on Easter Tuesday, 1843, at Berkhamstead, to commence at half-past ten o'clock in the morning. W. UNDERWOOD, Sec.

TICKNALL ANNIVERSARY.—The annual sermons, to remove our chapel debt, were preached by Mr. J. Richardson, of Wirksworth, on Lord's-day, Oct. 2nd. On the following Monday an interesting tea meeting was held for the same purpose, when addresses were delivered by Messrs. Stanion, Kluht, (Ind.) Richardson, and Wood. The proceeds of these services were upwards of £10. Through the persevering efforts of our Ticknall friends, we are happy to say that the debt is now reduced to £20. Mr. Richardson intimating that his annual visit would soon become unnecessary, as the debt would shortly be removed, was reminded that the Home Mission might take the place of the debt. The mind of a pious man may always, in this dark world, find ways for the continued efforts of his liberal heart. At the close of our tea meeting, several young friends voluntarily engaged to become collectors for the Home Mission, so that should our dear brother be spared for many years he need not fear that his visits will be discontinued. R. S.

NETHERSEAL ANNIVERSARY. On Lord's-day, Oct. 9th, two sermons were delivered in this place by brother Goadby, of Leicester, when collections were made towards the liquidation of the debt remaining on this place of worship. It was remarked that several persons were present who have not been known previously to enter into a dissenting place of worship. On the following afternoon a large and spirited tea meeting was held in the chapel, and addresses were delivered by Messrs. Staples, Shakespear, W. Norton, Morris, of Burton, and Goadby. A good feeling prevailed, and the assembly was greatly enlivened by the excellent performance of several pieces of sacred music by the choir. Collections £16.

KIRTON, Nottinghamshire.—On Lord's-day, Oct. 9th, two appropriate sermons were delivered by the Rev. T. Wood, of Mansfield, when £7 15s. 6d. were collected to-

wards reducing the debt on the chapel. On the following evening an interesting tea meeting was held, and addresses delivered by the Revds. J. Morton, (Indep.) of Tuxford; H. Jepson, (Wesleyan); J. Wood; W. Harrison; and W. Stubbins.

LONDON. *Anniversary services at the Tabernacle, Præd Street, Paddington.*—On Sunday Oct. 9, two sermons were preached in this place in aid of the debt, by the Rev. J. Stevenson, A. M., president of the new college, Camberwell, and the Rev. W. Underwood, pastor of the Church. The following evening a large number of friends took tea in the school room, after which various sums of money were received, amounting, together with the Sunday collections, to upwards of £130. The erection of galleries, the putting in of entirely new windows, the painting of the chapel, and other minor improvements, last November, cost more than £600, of which £375 were raised at the time leaving a balance of £250. The treasurer of the Church generously proposed to take no interest for this sum, provided it were paid off in two years. The first year having nearly expired, the above services were held with a view to obtain the first half of it. This has been accomplished, and something more. After the result of these efforts was announced, the company adjourned to the chapel, where the members of the choral society were in attendance, whose performances, associated with the addresses that were delivered, principally by the students, added to the liveliness and interest of the meeting. "The people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

RE-OPENING OF THE GENERAL BAPTIST CHAPEL AT ILKESTON.—The General Baptist Chapel in this town was reopened on Wednesday, and the following Lord's-day, Sep. 21st and 25th. The Rev. J. Goadby preached in the morning and evening on the first day, and Dr. Alliott of Nottingham in the afternoon. Public dinner, tea and supper, were provided in the vestry, at a moderate price. On the Lord's day the Rev. H. Hunter preached in the morning and evening, and the Rev. J. Brocklehurst, Wesleyan, in the afternoon. The congregations were encouraging, and the collections amounted to £26. The subscriptions and collections now amount to about £120; and it is confidently expected that the whole expense of the enlargement will be defrayed before the close of the year. The improvement in the chapel gives very general satisfaction. As a specimen of liberality it may be stated, that a friend who

had been educated in our Sabbath School, now residing in the Staffordshire Potteries, gave £5, and one of his employers gave another £5, which are to be expended in the "ware" of the district, at wholesale prices, and then sold here towards the expense of the improvement of the school. How sage was the advice of Andrew Fuller to the new Baptist Irish Society,—“Do the work, and the money will come.” How often the Church of God shews a want of faith, and contrary to every principle of domestic economy, wants the money before the work is done. In the sentiment of Dr. Alliot's text, may we fervently pray, “O Lord revive thy work.” A FRIEND.

BURWELL, near Nottingham.—Our Sabbath School Sermons this year were preached on Lord's-day afternoon and evening Sep. 25th, by Mr. Peggs, of Ilkeston. The text in the afternoon was 2 Kings, v. 3—4, and in the evening Matt. xx. 7. In the evening the chapel was crowded. Collections £4 16s. The children acquitted themselves well in what they had to repeat. The Lord raise up useful characters in our schools, and families, and Churches.

GENERAL BAPTIST CHAPEL, SHEFFIELD.—On Lord's-day morning, October 2nd, 1842, we had a full chapel, and an interesting service. Mr. Hudson preached from Rom. iv. 3, “What saith the Scripture?” After which six persons were baptized, one Wesleyan, and five who became members of the Church. In the afternoon the Lord's-supper was administered, and the baptized enjoyed communion with the Church at the table of the Lord. Many spectators witnessed the solemnities of the day, and it is hoped much good was done. A considerable number of hand bills and tracts were distributed. Congregations have hitherto equalled our expectations. We have several inquirers and candidates, and hope soon to have another baptism. May truth prevail, real religion spread, and many sinners be converted.

BAPTISM AT ARCHDEACON LANE LEICESTER.—On Lord's day, Sep. 3rd, after an appropriate discourse from Ruth i. 16, 17, nine persons were baptized. The candidates were all under the age of eighteen, and six are scholars in our Sabbath-schools, here or at Belgrave. J. C.

BAPTISM AT WARSOP.—On Lord's-day morning, August 12th, the divinely instituted ordinance of believer's baptism was administered to two persons at the close of a faithful discourse by the Rev. J. Phillips, of Southwell, from Matt. xxi. 23, “By what

authority dost thou these things, and who gave thee this authority?”

BAPTISM AT ILKESTON.—On Lord's-day, October 2nd, six persons were baptized in the river near the town, and the day being remarkably fine, the spectators were very numerous. In the afternoon these new friends, with four others, received by letter, and restoration, were admitted into the fellowship of the Church. It was a day of much enjoyment to many.

A FRIEND.

BAPTISM AT SYSTON.—On Lord's day, Aug. — four persons from the congregation at Thrusington, and seven from the congregation at Queniborough, were baptized at Syston chapel, which was lent for the occasion. The Rev. Mr. Jones, minister, preached an appropriate sermon upon the Scripture mode, subjects, and design of christian baptism, from Acts ii. 38. Mr. Hawley, of Leicester, administered the ordinance. The day was fine, and the congregation large, and the greatest order prevailed. We were highly interested to see several of our experienced and intelligent friends from adjacent Churches. In the afternoon Mr. Hawley preached at Queniborough, from Isaiah xxviii. 16, to a very attentive audience, after which the newly baptized were admitted into the Church of Christ by the right hand of fellowship, when a very instructive, and comforting, and strengthening address, was delivered at the Lord's table.

LOUGHBOROUGH.—On the morning of Sunday, September 25th, twenty-four of the senior scholars in our school were honourably dismissed from that institution, in the presence of the congregation. Our beloved pastor delivered a touching and beautiful address upon the occasion, and presented each with a copy of the sacred Scriptures, given by their teachers as a mark of approbation, and a pledge of their concern for their spiritual welfare. It was a time of deep and tender interest, of pious retrospect, and we trust of humble and holy resolves.

This custom, which we believe has been hitherto peculiar to ourselves,* we would with submission recommend to the favourable notice of our sister Churches. It has many recommendations. It not only puts a distinct and orderly end to the connexion of the children with the institution, but seems to have the effect of ratifying the good impressions which previous instruc-

* Our correspondent is here in an error. We remember such a custom ever since our boyhood in other places.—E.

tion may have made upon their minds. Repeatedly, with us, has it proved the time when the first serious feelings of a religious nature have been entertained, and numerous instances have been known of persons who, in after life, have suffered not only extreme poverty, but the pinchings of real hunger, but would never, not even for bread, part with their "dismission Bible!"

LIBERALITY IN THE QUEEN.—We have seen the following in several papers, and suppose it is true:—"A female domestic in the Queen's household having joined the Wesleyan Methodists, was discharged by her superior. Her Majesty hearing of the dismissal, and its cause, observed, that she wished no person in the land, much less any person in her own house, to suffer for religion's sake; and the superior domestic was instantly dismissed, and the young Wesleyan restored to her office."

Such a course is not only honourable to the queen, but administers a severe rebuke to those petty sovereigns in the shape of bishops, lords, rectors, curates, and little esquires, &c., &c., who threaten their tenants, dismiss their servants, if they enter

the walls of a dissenting chapel. The queen only acts in the spirit of British laws. The minor lords and ladies in the spirit of no laws except those of tyranny or antichrist.

SEVEN OAKS, KENT.—A new and handsome chapel was opened for divine worship in this place, on Thursday, October 20th, and on Lord's day, the 23rd. On the former day the Rev. Jos. Wallis, of London, preached in the morning, the Rev. W. Underwood, of Paddington, in the afternoon, and the Rev. Jos. Goadby, of Leicester, in the evening. On Lord's day, the Rev. W. Payne, of Bessel's Green, preached in the morning, and M. Goadby afternoon and evening. The chapel is a beautiful structure—42 ft. by 28. It stands in the centre of a spacious burying ground, consisting of 1 rood 5 perches. The entire cost is £500. The congregations at the opening were encouraging, and in the evenings overflowing. The collections were good. The friends of religion at Seven Oaks have contributed liberally to assist in this effort, and the collections and subscriptions already amount to near £300.

POETRY.

VALUE OF TRIFLES.

To a Juvenile Missionary Collector.

Though trifling in your eye
The little mite appears,
Yet to my cheering words
A moment lend an ear.

Look on the mighty deep,
And contemplate the sea;
If 'twere not for the drops
Where would its vastness be?

Look on the emerald field,
Where sheep and oxen feed—
If 'twere not for the blades,
O where would be the mead?

The oak its shelter gives,
Where flocks from tempest flee;
But if the leaves were gone,
Where would the shelter be?

The smooth extended strand,
It checks the roaring deep;
But if the grains were gone,
Where would the billows sweep?

Were little words despised,
How would a book appear?
How could the preacher preach?
Or how his hearers hear?

Despise not, then, the *pen*ce,
They serve to make the pound;

And each may help to spread abroad
The Gospel's joyful sound.
Derbyshire

J. P.

THE SUN FLOWER.

THE Sun Flower turns her to her god,
With morning's blush appearing;
Her look is on him still in love,
As he's meridian nearing.

And when he tinges Ocean's wave,
At eve its splendour streaming,
The faithful Flower still tries to save
The LAST glad ray remaining.

Nor ceases THEN her pious love,
Her leaves she shuts till morning;
No other charm can make them move,
His presence not adoring.

Then, child of man, be not outdone,
But, like this faithful Flower,
While here on earth your course you run,
Adore God's gracious power!

Before your eyes for ever place
The Sun of Righteousness!
When Death's about to quench life's rays,
Your setting hours He'll bless.

No more your lips shall move in praise,
Till He—the Judge—shall rise,
To lead you to the Father's blaze
Of Glory, in the skies! ARISTIDES.

MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS.

July 26th, 1842.

MY DEAR BROTHER.—A few days ago I did not at all anticipate that I should have ability or leisure to write to you this month, and therefore requested Miss Derry, who wished to write, to inform you of the present state of things among us. But now I feel comparatively composed, in a boat with my dear wife on the Chilka, I feel desirous of writing, at least a line or two, to let you know as far as I can our future plans. It is needless to state that my health has suffered severely lately, so much so, that I am obliged to leave my much-loved station. Where our journeyings now are to end, I know not; but I believe that God, who has hitherto been our guide, will continue so; and as I have voluntarily enlisted in his service, I desire to go where he wishes to send me, whether to realms remote or near. He may have more important service for me in another part of his field, and finds it necessary to use the means he does, to drive me from my present post, and fit me for another.

Both Bedwell and Adams strongly advise my return to England, where they think my health might be fully restored, and I at length be permitted to return and labor many years in India. My reply however to this and all other such advice is, I will return to England, if I positively cannot stay in India. I propose going first to Cuttack, and if I find any decided improvement in my health, to remain there till the end of the rains, as travelling at this time of the year is attended with very great inconvenience and danger. But should I not find any improvement, we shall go at once to Calcutta, to obtain the best medical advice that India can afford. If the doctors there entertain the least hope of effecting a cure, we shall remain a time in Calcutta, for them to ascertain the effect of their medicine, and after that remove down to Midnapore, where I can be employed, as far as my strength will admit, in the cause of Christ, and shall be able, at short intervals, to see the doctors with comparatively little inconvenience and expence. Should they however declare that I must return to England for a cure, of course the Committee, as well as myself, would think it right

that I should do so. A victorious soldier has sometimes to retreat in the battle field, but he comes forth afresh to the battle. This may be my experience. My earnest and unceasing prayer is, if I am obliged to retreat, I may be permitted again to enter the scene of action, to renew my attack upon our common enemy, with increased energy and devotedness.

The scenes at parting with my beloved charge, were truly affecting, so much so indeed that the shattered state of my nerves will scarcely allow of my reviewing them, at least to give any description. I hope you will hear all the particulars from some one else. I trust Bro. Grant will soon be able for the present to supply my place. It is desirable that he should, for though he might not be able to preach or do anything in the language, he could take the superintendence of all the concerns, accompany and encourage the native ministers in their labors, direct the movements of any inquirers, administer the ordinance, and keep all things going on in order.

Miss Derry has resolved to remain alone in charge of the school, &c., until Bro. Grant comes. She has had several invitations to live with friends, but perseveringly declines them all. The Lord direct her in the right path, and be unto her all she requires!

We have now been sometime in Cuttack, and though I feel much stronger than I did, my complaint I fear is no better. We shall however stay about a fortnight longer before we proceed further.

My dear Wife had an attack of fever last week, and is still very weak and unwell. I hope however the worst is over: at least such is my prayer. Poor Charles Lacey is in a very precarious state, and I should doubt if he will be any better. His disease is spleen, with which he has been afflicted for several months. All the friends here are well. I received your last the day before we left Berhampore, and sincerely thank you for it. Your remarks about my affliction were very comforting and encouraging.

The Lord make me to bring forth more fruit to his glory. Love to all friends

Thine affectionately,

I. STUBBINS.

Cuttack, August 13th, 1842.

ADDRESS FOR THE MISSIONARY PRAYER MEETING.

It is one of the glorious distinctions of our divine Religion, that it will not let us

—N. S.

live for ourselves alone, but teaches us to feel, and toil, and live for others; as those

2 X

who were before us in the church of Christ felt, and toiled, and lived for us. Christianity teaches us to connect in our views eternity with time, and to behold in every human being a creature formed to live when sun and stars expire. It teaches us, that such is the capacity of the soul for suffering or delight, that the whole mass of temporal happiness or misery, which a thousand nations could endure through ten thousand years, would be but like a drop to the ocean, compared to the happiness or misery which every soul must enjoy or suffer in the depths of eternity. The same divine authority declares that man is a fallen, apostate, undone creature, in himself helpless and hopeless, but that the Son of God came to seek and to save that which was lost. Yet, alas! the far greater part of dying men have never yet heard the sweet tidings of the Gospel of peace. The object of this address is to invite you, by prayer and contribution, to assist in diffusing these blessings through this benighted world.

The Society for which your kind help is earnestly implored is the General Baptist Missionary Society. The first Missionaries of this Society left their native land in May, 1821, proceeded to India, and fixed in Orissa. Others have since followed them. Orissa is a Province of the British Empire in India, and is peculiarly interesting as a scene of Missionary labour. The glory of its famous idol, Juggernaut, is celebrated through the whole Hindoo population. His name, Juggutur Naut, the lord of the world, intimates that he is lord of lords, among the innumerable assembly of the Hindoo deities. The Province is connected with all Hindostan; and myriads annually resort to its famous temple at Pooree. At Jajpur is the Hindoo Styr: a blow at heathenism here is "a blow at the root."

This Mission has frequently been designated "the Orissa Mission," as that district of India seems to be its more peculiar field, nevertheless, it is by no means confined to that district.

A Gentleman in the service of the Indian government, states that the northern boundary of *Orissa Proper*, is situated a little north of Balasore, and its southern boundary a little south of Pooree. It contains 23,840 villages. There are several large towns. Its population he computes at nearly three millions; he adds, "Population is on a rapid increase. Go into what part of the country you may, to any village containing, say fifty families, at least you will find 100 children under six years of age." Were this district the only scene of the exertions of our brethren, it would obviously furnish a wide and important field of labour. This, how-

ever, is by no means the case. The Oorea language is spoken far beyond these limits, and the labours of the Missionaries extend far beyond them. The Oorea language is spoken over an extent of country of nearly 400 miles in length, and probably not much less in breadth; and as a part of this extensive district is computed, by an intelligent servant of the government, to contain about three millions of people, it is probable that the Oorea language is that of at least eleven or twelve millions of immortal beings. The only Missionaries labouring among these dying millions, are those sent out by our Society, and the few brethren sent from the Freewill Baptists in America. Our Society as well as theirs, is small and weak, yet on us devolves the momentous task of making known the Gospel to these perishing millions.

The language of Orissa is not the only language in which our brethren are endeavouring to diffuse Divine truth. In various eastern languages they have the opportunity of circulating religious publications, and the sacred Scriptures, in consequence of the immense resort of pilgrims from all parts of India to Juggernaut's temple. Our most southern station is Berhampore. This is a large town, nearly 400 miles south-west of Calcutta. Here the Telinga or Telooogo language begins to be spoken. The first Hindoo our brethren baptized was a Telinga. This language is computed to be spoken by 9,000,000 of persons. Efforts in this language are not, however, as in that of Orissa, confined to our denomination.

Several stations are established from which the light of the gospel is diffusing over the neighbouring districts. Of the exertions of the Missionaries it may be briefly stated, that the direct missionary labours of the brethren and sisters have been of various kinds. They come in contact with the European and Hindoo British, Hindoo and Moussalman, rich and poor, old and young, the dying and the dead; even the dead, for attention to their interment has shown the Missionary and Christian characters, in a humane and beneficial point of view, to the Heathen, who are implacable, unmerciful, "without natural affection." At home, in the hot and in the rainy seasons, they are employed in instructing the natives, who resort to them for books, medicine, employment, alms, &c.; in visiting the schools; in speaking to the people under the shade of a banian tree, in a veranda of a house or temple; or, like Paul at Athens, disputing in the bazaars, or markets, daily. The cold season, from November to February, inclusive, is the time when journeys can be taken.

Then they have been out for ten, or twenty, or thirty days together, either in a boat, or with a tent. At Cuttack, their first station, is a flourishing Printing Office, where the word of God, and other religious and useful books and tracts are prepared for the immense population. Of these publications, many thousands are annually put into circulation. Several orphan asylums have been instituted for receiving, boarding, and educating in Christian knowledge, destitute children, and several hundred children have been brought under instruction in other Schools, *whence all heathen books are banished*, and where the Scriptures, catechisms, and hymns are read and committed to memory. A considerable number of Hindoos have been baptized, and several churches formed. Already some have been removed by death, who, it is hoped, are gone to the Church Triumphant. Several places have been fitted up for native worship and a few commodious chapels have been erected.

Besides the Missionaries sent from Europe, various converted Hindoos, some of them Brahmins, have been engaged as preachers to their countrymen. Several of these are regularly ordained ministers, others are not so fully set apart to their work, and some are students for the ministry.

This Mission needs many more Missionaries, and more stations; but how shall missionaries be sent without Christian aid? or be supported amidst labours and privations, in a burning climate, unless assisted by the contributions of the friends of religion? The help we ask is not great. If you are rich it is your privilege to give *liberally* to the cause of God. If not convenient to you to impart largely, yet we *beseech* you to help us, if it be with three-pence or two-pence per week. Can you, where the eternal interests of millions are at stake, refuse this aid? Perhaps you reply, I cannot give so much. Well, cannot you give a penny a week, or sixpence a month; and perhaps you have a few friends or neighbours that would each give you a penny a week for the same purpose, and with your pence and their pence you might do more than many a rich man.

Do you ask, Why should we help the heathen? We answer.

I. Out of gratitude to God, for what he has done for you.—“Your own ancestors, in this very island, once worshipped dumb idols: they offered human sacrifices; yea, their sons and daughters unto devils: they knew not the truth: they had not heard of the name of Jesus: they lived, they died, without hope, and without God. Before the preaching of the Gospel of Christ, no

house of prayer existed here, but the temple of an idol; no priesthood but that of Paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical worship, succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where Peter's now stands, the temple of Bellona; in London on the site of Paul's Cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, a temple of Apollo. But, mark the contrast: your light is come: “the Glory of the Lord is risen upon you.”

II. The vast multitude of heathens that people the world. According to Mr. Pearson's calculation the number of heathens is supposed to be 656 millions, and of Mahometans, 160 millions; together upwards of 800 millions, buried in darkness, ignorance, and sin. Some calculations are lower, but the lowest is dreadfully great.

III. The immense field that needs cultivation. A celebrated Missionary has observed, that if 50,000 persons were to be employed in preaching the Gospel, they would be so thinly scattered as to be hardly perceptible. All the Protestant Missions united, do not, it is believed, employ 600 Missionaries among heathen nations.

IV. The debasing idolatries, and the bloody superstitions which heathen nations practise. The ancient heathen world is stated to have had 30,000 idol deities: among those of the Egyptians were dogs, wolves, cats, crocodiles, storks, apes, oxen, different birds of prey, onions, &c., &c.: serpents were worshiped in various nations. Not less debasing are the idolatries of modern pagans. Idols of the most hideous shape are adored. Stones, trees, rivers, fish, monkeys, serpents, images of mud, clay, stone, wood, brass, &c., &c., are the objects of religious worship. Devil worship prevails in Africa. The Hottentots worship, with the highest adoration, a kind of fly, A multitude of the Bulloms, (another African nation) were seen by a Missionary offering sacrifices to a cannon ball and three decanter stoppers. Juggernaut, a chief idol of India, is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. The dark places of the earth are full of the habitations of cruelty. Thus it was in ancient ages, thus it is still. Infants are exposed to perish. In Pekin only, 9,000 children are supposed thus to perish yearly. In some parts of India infants are exposed

by being hung in baskets from the boughs of trees, and there left to perish by hunger, birds of prey, or other ravagers. Widows, out of the British territories, are still burned with their deceased husbands, and in some cases are buried alive. The Mah-rattas select human victims for the altar of their gloomy goddess; those most remarkable for personal beauty and the bloom and vigour of youth are fixed on and fattened for the horrid sacrifice. The Khunds in a district not far from Orissa buy and sell children for slaughter; and even parents sell their own. Many children rescued from a cruel death as sacrifices to an idol have been placed in the Schools of this Mission.

V. The wretched condition in which the Word of God represents the souls of this vast multitude. The gentiles are expressly said, by the Son of God himself, Acts xxvi. 18, to be in darkness, to be under the power of Satan; and the following words imply that they are destitute, of the forgiveness of sins, and of an inheritance among the people of the Lord. It is further declared that no idolater hath any inheritance in the kingdom of Christ or of God—that idolaters are shut out of the heavenly city—that idolaters have their portion in the lake of fire—and that without holiness no man can see the Lord. Eph. v. 5. Rev. xxii. 15. xxi. 8. Heb. xii. 14.

VI. While the general ignorance and wretchedness of the heathen render it the duty of all the followers of Christ to promote the Missionary cause, we ask your help on account of the abounding woe and utter darkness of those among whom our Missionaries are labouring.

The wants of these fine but long benighted countries, cannot be adequately represented, for the misery of their state can never be fully described. Orissa is peculiarly the holy land of Juggernaut. The most celebrated temple of that modern Moloch, stands near its southern borders. Of what it is, and what are the scenes of misery and death which it furnishes, receive a few statements; of India generally, a distinguished friend of that benighted and wicked land, remarks:

“Some persons have complimented the Hindoos as a virtuous people; but how should virtue exist among a people whose sacred writings encourage falsehood, revenge, and impurity—whose gods are monsters of vice—to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride—whose priests endeavour to copy these abominable examples—and whose institutions are the very hotbeds of impurity? Where in such a state of universal corruption—the temple

itself being turned into a brothel, and the deity worshiped, being the very personification of sin—where should virtue find a single asylum? And from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime source of corruption, how should the people be virtuous? Is their such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?”

Immense numbers of pilgrims visit Juggernaut's shrine; of those many are women, and at times among these many children, go to end a life of wretchedness and misery near their favourite idol, from dying near which they had been taught to expect heaven. Thousands perish.

A Missionary remarks, “I saw ninety bodies unburied, lying in less than two acres of ground. The feeling of horror the sight produced will never leave my imagination. Many of these were females. O ye British females, behold this sight! and think no more about travelling miles to collect a penny for their relief.—You collect not for us, but for these objects: let this thought stimulate you tenfold: for yet, What is done? And let the Christian, surrounded with comforts and superfluities, behold this scene and then he will not think a pound a year much to the Mission fund.—Let the middle classes, yea, let the poor in England think of this, for they are kings and queens, they are rich in comparison to what most of these were, and they will think a penny a week no sacrifice, and must feel compelled to do more than this. These, that here have fallen, had, most of them, no friend; or, if they had, they deserted them in the hour of affliction and death—no food to eat—no medicine to cure the raging disorder—no kind sympathising hand to sooth them in life's last moments; these thus died, far from their homes, their friends, and families, without even one comfort. O that we could transport our friends here, how soon should we have more Missionaries in Orissa. And O that we could paint the scene, but language fails me! Standing surrounded by ninety of my fellow creatures, I can do little but think and weep. O Britain, stretch out thy hand to thy wretched brethren and sisters in British India—Here they lie for want of thy aid. All Missionary Societies could do more than double what they do. O that my own Christian friends did all they could. Do not these dead bodies call, loudly call,

'Come over and instruct and save us.—We die!—we die!' O may I hear this voice, 'I will devote my powers and health to the good of these dying people.—Lord help me to perform!'

But it is said, the heathens are so far from us! What if the Saviour had made this objection, and had said, "That world is too far from heaven, and the creatures there are too mean and too depraved: I cannot think of entering upon an undertaking which will cost me so many sacrifices." What in this case would have been our condition? Is the loss of the soul a less evil because the catastrophe happens fifteen thousand miles from our doors? Is the soul less valuable exactly in proportion to the distance at which it is placed from our chapel? Is it the distance of the heathen world then from us which we plead for as an excuse for our inactivity? Hear what the Apostle says, "As much as lieth in me, I am ready to preach the Gospel to you that are at Rome also."—Is it expense that intimidates us? Hear what he says further, "I could wish myself accursed from Christ—for my brethren."

VII. We offer as another plea for assistance, the benefits which are resulting to the heathen, from the labours of our Missionaries.

Doitaree, a native minister, employed by this Society, when ill, fervently expressed his gratitude to Mr Sutton.

"He spoke very feelingly of the contrast in the circumstances of his children, and his own youthful days. To what an excess of riot he ran, and how his children have

neither the will, nor the power to do so, so delightfully had christianity changed the whole course of their life. He then sobbed out his thanks for the Gospel, saying how he was enveloped in darkness, and we came sixteen thousand miles to show him the way to heaven. "You," said he, "are Apostles to me, just as much as Paul was to the Corinthians, Galatians, &c." He added, "I often think when I first became a christian, of the time I spent in travelling with you and James Sunder. I then knew not how to pray, and was so ignorant I knew not what to do; but—blessed, blessed, blessed be the Lord."

To this affecting statement our brother adds, "Here I would rest the appeal for Missions. Let a man who can appreciate the change, look at the contrast between a living and dying Hindoo, and a living and dying Christian Hindoo, and he must exclaim, O what a precious boon to sinful man, is the glorious Gospel of the blessed God."

And will you not help in communicating that boon? We urge you by your obligations to God. These are of such a stupendous nature, that if a thousand worlds were ours they would form a poor offering, if presented in gratitude to Him, who so loved our world as to give his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. In no way can we more decidedly express our gratitude for this great gift than by exerting every endeavour to recover fallen men to their Maker; and to extend far and wide the knowledge of his love.

HUMAN SACRIFICES IN INDIA.

The Khunds inhabit the district of Goomsoor, in the vicinity of Juggernaut's Temple, in Orissa, and are remarkable for the prevalence of human sacrifices among them. In 1837, Capt. Millar rescued several males and females, some of whom were to have been sacrificed in a few days. In 1838, Capt. Campbell, Assistant to the Collector of Ganjam, rescued more than a hundred while on a tour in the Khund country. "The Friend of India," July, 1841, furnishes the following account of human sacrifices in Goomsoor.

"Meria Pooja or Human Sacrifice, takes place once a year, in one or other of the confederate Mootas in succession. The victims are stolen from the low country, or are brought from some other distant part, and sold to those Mootas where the sacrifices are performed. If children, they are kept until they attain a proper age. This cruel ceremony is thus performed. When the appoint-

ed day arrives, the Khunds assemble from all parts of the country, dressed in their finery, some with bear skins thrown over their shoulders, others with tails of peacocks flowing behind them, and the long winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap and rejoice, beating drums and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the jani or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post which has been firmly fixed into the ground, and there standing erect, he suffers the cruel torture of having his flesh cut from his bones in small pieces, by the knives of the savage crowd who rush on him and contend with each other for a portion.

Great value is attached to the first morsel cut from the victim's body, for it is supposed to possess greater virtues, and a proportion-

ate eagerness is evinced to obtain it; but considerable danger to the person of the operator attends the feat, for it happens also that equal virtues are attributed to the flesh of the lucky holder of the first slice. To guard against so disagreeable an appropriation, a village will generally depute one of its number to endeavour to secure the much desired object, and they according arm him with a knife (*mereri*), tie cloths round him, and holding on by the ends, at the appointed signal, rush with three or four thousand others at the miserable sacrifice; when, if their man should be successful in his aim, they exert their utmost efforts to drag him from the crowd, (so few being able to approach the wretched object at once.)

Should he escape unhurt, the whole turn their faces to their homes, for in order to secure its full efficacy, they must deposit in their fields, before the day has gone, the charm they have so cruelly won! The intent of this human sacrifice is to propitiate Ceres.

In Guddapoor, another and equally cruel sacrifice frequently precedes the one already described. A trench, seven feet long, is dug, in which a human being is suspended

alive by the neck and heels, fastened with ropes to stakes firmly fixed at each end of the excavation, so that to prevent strangulation, he is obliged to support himself with his hands over each side of his grave.

The presiding priest, after going through some ceremonies in honor of the goddess *Manekisiri*, takes an axe and inflicts six cuts at equal distances from the back of the neck to the heels, repeating the number one, two, &c., and at the seventh decapitates him—the body falls into the pit and is covered with earth, when the hellish orgies first described, are enacted. Women are sacrificed as well as men. Since the arrival of the troops in the Khund country, a female found her way into the Collector's camp at *Pattingia*, with fetters on her legs. She had escaped during the confusion of an attack on the *Wulsa* or hiding place of the people who had charge of her, by our men, and related that she had been sold by her brother to a *mootikoo* of one of the *Pattingia Mootas*, for the purpose of being sacrificed!! I need not say that she was instantly released, and that she abjured all further connection with her people."

The form of Invocation of the Khund Goddess, forms an

INFERNAL HYMN.

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 sounds, 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, says, This youth is mine,
 His flesh, his blood, his life, his all, are thine;
 Without the pale of sacred wedlock thrown,
 We took and fed him for thy right 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.

This extract was repeated from memory, 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 bad laid down to sleep for the night, when the men entered the hut,

and beating the mother and children, placed poor Abraham over their shoulders, blindfolded him, and carried him off. He is now sixteen years old and has been baptized.

COMBACONUM, SOUTH INDIA.

In the evening, at Galloway Chapel, as I was rising to preach there came in a fine-looking Brahmin lad, about fourteen years of age, and took his seat near me. Having recognized him as one of my constant and attentive hearers, and as the very youth who, a day or two before, seeing me opposed at another place, boldly came forward and reproved the conduct of my enemies, I asked him to draw near me: he willingly accepted the invitation, and, though a Brahmin, scrupled not to touch me. Besides his prepossessing appearance, I found him very intelligent and affectionate. He said that he felt much pleasure in hearing the Gospel, and acknowledged that an idol was no God. When I inquired whether he had read any of our books, and could remember anything he had read, he replied in the affirmative, and repeated nearly a whole page of the tract entitled, "Good Counsel." After a few words of exhortation, I placed in his hands a copy of the Gospel of Matthew, which he accepted with evident pleasure, and retired.

Engaged all day in reading and preaching to some thousands of poor heathen. Many heard attentively, and some displayed a lively interest. Several aged persons sat and listened for hours together. One old man appeared deeply affected, and, at length, *stretching forth his hand, he placed in mine a string of his praying beads, saying "I have done with this folly."* Distributed this day upwards of nine hundred tracts, and about twenty single Gospels. Lord, crown thy word with thy benediction!

At Kootalam, met a man who heard the Gospel at Combaconum, and had read sev-

eral of our books. I said to him, "I suppose you are now going to the tank to perform your evening poojars?" He said, "My poojars, what are they, sir? all nonsense. I have left of repeating them these many years." I observed, "If that be true, I presume you have also forsaken your idols?" "Idols," he said, "What are they? are they not lifeless dolls?" "Why, then," I asked, "do you put these marks on your forehead?" He replied, "I know they are vain things, but I put them on simply to please my friends." At the close of our conversation, to which several persons were listening, he said "It is my conviction, that, before long, all will become Christians; for see, how many, sir, most willingly accept your books. Is this not a sign that great numbers will, before long, embrace your religion? Believe me, you do not labour in vain."

At the village of Seejalee, many heard me gladly. On my return to Combaconum, a Brahmin, who first seemed an opposer, bore me company for nearly a mile. In the course of conversation, he said, "You must not consider me your enemy,—I am fully convinced of the truth of all that you asserted. Yes idolatry is false; but what can I do? Being a Brahmin, I dare not speak disrespectfully of Idols in the presence of my neighbours." He said many things more which made me think he felt the power of the truth. On my presenting him with a Gospel, he thankfully accepted it, carefully wrapt it in his cloth, and placed it in his bosom.—*Rev. J. E. Nummo, London Missionary Society.*

NAVIGATORS ISLAND, SOUTH SEAS.

GREAT MISSIONARY MEETING.—June 2nd, we held the first great Missionary meeting which has ever assembled in this part of the island. It was indeed a festival in the district and every one seemed to feel it so. A meeting of the church was held on the evening of the 1st, when four members were added, and nine individuals proposed as candidates for admission. On the morning of the 2nd, we held a prayer-meeting, at the break of day which was attended by about 500 individuals. Many who slept at villages within three or four miles of Lapa, on their way to the *nunu fiafia*, (joyful assembly,) as they called it, would have been at this meeting,

to join in supplicating the divine blessing, if they had known that it was to be held; and many of the inhabitants of the village were prevented attending by the necessary preparations of food for their numerous visitors. I mention this to account for the comparatively small number present at this solemn commencement of the day.

Immediately after breakfast we again assembled in our large place of worship, which was then nearly crowded. I preached from Mark xiv. 15, 16, to a highly attentive audience. After the sermon I baptized eleven adults, and three children. This being ended, the church united in the ordi-

nance of the Lord's Supper. In the early part of the afternoon we held *le me*, (the May meeting.)

It was our intention to have held the meeting on the *malac*, but it began to rain about noon, and we had to hold it in the chapel, which prevented many attending. The meeting was exceedingly interesting, and the references in many of the speeches, to the past and present state of Samoa, deeply affecting, and such as could only arise from reflecting minds. The interest was fully kept up during the whole time of the meeting, nearly four hours. There were more than 2,000 present, all from my own district, who a few years ago knew nothing of the Saviour's name, but are now displaying the greatest anxiety to know if there is anything they can do for his cause, in proof of their gratitude for his love in sending them the glad tidings of salvation.

Conversation with a candidate for communion.

Nearly three hours were spent by me this morning, (July 1,) in conversing with five individuals, candidates for church membership. Thinking that a specimen of the answers might be interesting, I put down part of my conversation with one,—a female. I asked her, "What is the meaning of this ordinance?"

"It is a command of Jesus to his disciples, and is symbolic only."

"What advantages may be derived from it?"

"It will be of advantage to none but those who truly rely on Jesus Christ," and here she drew a beautiful figure of the feelings excited by any object that reminds one of a dear friend who has been removed to a great distance from us.

"I asked, "If their was salvation in the ordinance?"

"Oh no," she replied, "That is to be found in the word of Jesus only?"

"What do you think of the bread and the wine used in the ordinance?"

"They are the symbols of the body and blood of Jesus, and not his real body and blood."

"Who are proper persons to partake of the ordinance?"

"True believers."

"What ought to be the conduct observed by them?"

"A constant submission to the requirements and will of God, and strict propriety in there conduct towards all men."

"What are your thoughts respecting yourself? I mean respecting yourself now, and what you once were?"

"When I think of my past sins, my heart is pained; but I rejoice that Christ has taken them away, and I beg of Christ to take away all my sins, and cleanse me in his blood."

"What think you? is it right for you to desire this ordinance?"

"I hope it is; for I feel differently to what I once did. If I truly repent and trust in Christ, it will be well for me. I desire and hope I do."

The last two questions caused much hesitation and feeling. I have not added to nor altered in the slightest degree what she said, excepting where the idiom of the language required it. I have not particularly chosen the case of this individual; if selection had been my object, there are others I should prefer. The woman's husband is also a candidate; and instances are numerous of the husband and wife coming together, and seeking to be added to the professing people of God.—*Rev. W. Harbutt, London Missionary Society.*

BAPTIST MISSIONARY SOCIETY.

LEICESTER.—The annual services in connection with the Baptist missions held last week, excited an unusual degree of interest in consequence of this being the jubilee year of the Baptist Missionary society. On Sunday, two sermons were preached in Harvey lane chapel by the Rev. J. Aldis, of Maze Pond, London; and similar services were held at the chapels in the county. On Monday evening a public meeting was held in the New Hall, which was crowded. The Rev. J. Webb, of Arnesby proposed the first resolution, which was seconded by the Rev. G. R. Miall of Ullesthorpe. The Rev. J. Aldis of London, proposed the second resolution, and Mr. Alexander Fuller, a native of Jamaica, seconded it. The Rev. J. Tinson of Jamaica proposed the next resolution, which was seconded by the Rev. J.

Clarke, just returned from Western Africa. The meeting was also addressed by the Rev. J. Pike of Newbury, the Rev. J. Buckley of Market Harborough, and the Rev. J. P. Mursell, who stated that £18,000 had already been contributed to the Jubilee fund. On Tuesday morning a public breakfast was held in Harvey lane School room, and was very numerously attended. After breakfast the assembly were addressed by the Revs. T. Tinson, J. Aldis, J. Clarke, Mr. A. Fuller, and others, and about £100 subscribed towards the Jubilee and Mission fund. On Tuesday evening a public service was held at Arnesby, when about £50 was collected; and on Wednesday evening at Loughborough, when £45 was subscribed.—*Non-conformist.*

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 48.]

DECEMBER, 1842.

[NEW SERIES.

EXTRACT FROM A SERMON ON THE DEATH OF REV.
J. JARROM.

To the Editor of the General Baptist Repository.

Dear Sir,

If you think the following extract from a sermon on the death of our late revered friend and tutor, Mr. Jarrom, will be gratifying to the readers of the Repository, it is at your service for insertion in that work.

March, Nov. 2nd.

Yours' affectionately,
J. JONES.

THAT we may glorify God in him, let us consider a little some features prominent in his experience and deportment, that may afford agreeable reminiscences of our revered friend.

He was enabled for many years to maintain a christian character, not only consistent but elevated. That he understood and experimentally enjoyed the grace of God in truth is not questioned by any that knew him. Nor was this the consolation merely of solitary or domestic life, but, in him it shone in the important public engagements that he sustained. As an instructor of youth, as a minister of the gospel, and as a tutor of his younger brethren for the successful discharge of the sacred ministry, it was his desire and endeavour to maintain a conscience void of offence towards God and towards man. More than forty years, our revered friend had walked in the fear of the Lord; and, for nearly that time, he was before the public in one town as a minister of the truth, and for more than twenty years he was intrusted with the training of students for the ministry of the word. How his official duties were discharged many can bear honourable testimony. The conscientious christian appeared in them all, sustained so long, and with such entire uniformity, as to raise a feeling of veneration in the surrounding neighbourhood which seemed to say, "This is a holy man of God which passeth by us continually." Such a person cannot sink into the grave unnoticed or unlamented; but praise to the God of all grace should predominate over lamentation, that an example so edifying was so long continued.

Our friend attained to considerable eminence as a theologian and a preacher. Endowed with an understanding vigorous, capacious, and solid, when this was directed by the sanctifying influences of the Holy Spirit freely to choose and relish divine truth revealed in the Bible he was not

satisfied with a superficial view of revelation. Nothing was taken upon trust and appropriated without examination. Whether his opinions were correct or not, they were not adopted from the suggestion of others or formed without close consideration and probable reasoning. So that on almost every subject of general interest and usefulness he was found to have thought so as to qualify himself to be an intelligent and instructive companion. But especially in the science of theology, the most interesting and important to every man, and to the understanding and illustration of which our friend was, by profession and taste devoted, he was eminently skilled. Acquainted with the various systems of the christian world, what he advocated approved itself to his own judgment as the dictate of divine revelation. Nor was it ever found an easy task to overturn his conclusions.

In the public ministry of the Gospel, Mr. Jarrom was very serious and instructive. Constitutionally averse to everything light and flippant, and his natural temperament confirmed by reason, in all his sacred exercises there was peculiar gravity and sedateness. His manner indeed to strangers might appear unnecessarily heavy, but this was compensated by a profoundness and intelligence that was always delightful and instructive. If he did not attract the frivolous and volatile, even the young and gay, if not void of reflection could not fail to be instructed by his clear and forcible illustrations of divine truth. And not unfrequently after a plain exposition of the subject of his discourse, it was confirmed and enforced by an energy and directness in which the preacher was peculiarly animated and earnest, and which left on the consciences of the hearers a conviction of his sincerity and of the great importance of true piety. Thus by a ministry of marked faithfulness and honesty, without the enticing words of man's wisdom and the showy ornaments of artificial oratory, did our friend succeed "in demonstration of the spirit and of power," to win many to Christ, and firmly to attach them to his own ministrations. His church consisting, in late years, principally of the fruit of his own labours, having full confidence in his good intentions and sound judgment, trusted in him, and venerated him as a father.

Nor were this confidence and this veneration confined to the church and congregation under his own immediate superintendance; they were participated in a considerable degree by the whole connexion in which he stood as a pillar both of support and ornament. As a man of wise foresight and sagacity he was remarkable; and this caused his counsel and advice frequently to be sought by ministers and churches. Not unfrequently by his suggestions an entirely new view would be given to pending discussions and to previously arranged plans, and generally they commended themselves to the deliberate judgment of parties interested. Seldom indeed was there reason to regret having followed his advice. The experience of years added to much attentive observation on men and things, and great deliberation of reasoning and reflection, wrought in him a degree of prudence and practical wisdom seldom to be found. These qualities, under the sanctifying influences of the Holy Spirit, and regulated by the precepts of scripture, constituted our friend a man of peace and an adviser safely to be trusted. Many knew this, and reposed in him a confidence never found to be misplaced. His caution and prudence indeed seemed almost extreme, inducing unusual silence and reserve, but these,

the attentive observer might notice, were exercised chiefly in reference to things on which it was not necessary or desirable to volunteer information in mere gossip. If information was sought, he was not backward to communicate, and in the social circle he was frequently very cheerful and instructive.

Sad and mysterious indeed was the dispensation of divine Providence that silenced the public ministry of such a person, several years before his death. But painful as was this event it was mingled with mercy. It was a gradual preparation of relatives and friends for his entire removal, which would have been much more severely felt had a Pastor so experienced and prudent been precipitately removed. Though not in the pulpit, he was still living, and though painfully afflicted so as to demand and receive the mourning sympathy of a large circle of friends, the disease did not affect the intellectual powers, so that his remarks and counsel still possessed their accustomed acuteness and value. In his retirement from public life, and comparative obscurity, many felt it a privilege, as opportunities offered, to visit Mr. Jarrom and enjoy his intelligent and pious conversation. In this number was the writer, who availed himself of several opportunities of friendly intercourse with the departed, and never did he retire from them without instruction and edification. As, for several years, it appeared not improbable that any interview might be the last, the writer was anxious to preserve some of the last sayings of his revered tutor and friend; and, for this purpose, as soon as possible recorded the substance of some conversations. A few extracts from notes preserved may not be uninteresting.

June the 11th, 1838—After some general conversation respecting his affliction, in which he very feelingly referred to Job vii. 13—14. I remarked, it is a happy circumstance sir, that you have so bright and glorious a prospect before you, as a believer in Christ. To which, after a short interval of silence, he said, "Doubtless that is a happy circumstance, but that does not take away the burden of my affliction now. It tends greatly to support me under it, as it would be awful indeed if nothing but clouds and darkness were before me. I hope I don't complain, but I think it is allowable to afflicted persons to *say* that they *feel* their afflictions. The prophet Jeremiah did so; and our Lord said, 'My soul is exceedingly sorrowful, even unto death. Father, if it be possible, remove this cup from me.' But it is right that we should go on with him and say, 'not my will, but thine be done.' I feel that I am required to be passive in the hands of the Almighty. I can do nothing." It was then remarked, it is pleasing to hear the observations of aged christians respecting those religious truths that have long been their support and comfort. Especially is this the case when they are under affliction and in the near prospect of a future state. You have long enjoyed religion and have clearly and fully exhibited the great truths of the gospel in your ministry; those truths, I trust, you now find the support of your hope and the source of your joy. A solemn pause ensued, when he replied, "I am not greatly exalted with those raptures that some speak of, and I am not depressed. I have never been subject to such fluctuations of feeling. God is very merciful. He has manifested his mercy in ten thousand ways, but chiefly in the gift of his Son. All my dependence is on his atonement and intercession. I am nothing. I have no goodness to recommend me to his notice. I feel, and have long felt, a comfortable confidence in him. Any trial of faith that I

have had in religion, has not been respecting my acceptance with the Lord, but respecting religion itself. I have seen many difficulties in natural and revealed religion." With a degree of anxiety, his attentive hearer then asked, But, sir, you see no solid objection to these now? To which he instantly replied, "On the whole I never did. I have always been of a contemplative turn of mind: I have always liked to examine things to the bottom, and reflective people often see difficulties that are never thought of by others. I have thought of difficulties that to my mind have been greater than any that I have seen stated in infidel publications; but, then I see difficulties much greater and more numerous, if we do not receive the scriptures as a revelation from God. The eternal and necessary existence of God; and the union of the Father, the Son, and the Holy Ghost, and many other things are great difficulties, but we are still called to walk by faith. We have not mathematical demonstration of these things." It was remarked, as christians advance in age and experience, they are led to see difficulties in all systems, and no doubt this promotes in them a spirit of candour and charity in reference to opinions differing from their own. To which he assented. His hearer then said, I should think, sir, your views on some passages of scripture have, during your long affliction, been enlarged and perhaps in some instances altered; especially such as relate to the afflictions of some of the speakers in scripture. He replied, "O yes, in that respect, the Bible is a new book. No one can know much about those things unless he has been brought into somewhat similar circumstances. I consider many things in the Bible itself as among the greatest evidences of its truth. No one but such a man as Job is described to have been would have thought of saying, 'When I say my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions.' The same may be said of many other passages. The design and tendency of the Bible is evidently to promote all that is good and holy in the disposition and conduct of individuals and in society at large. This is a great evidence that it comes from that Being who is infinitely holy and good."

Thus interesting and instructive was the private conversation of our friend, when he was no longer able to exercise his public ministry. His disease, affecting chiefly the heart, was subject to considerable fluctuations. Sometimes the patient was comparatively easy and cheerful, capable of taking a little gentle exercise; at other times, after an almost sleepless night passed in constant agitation, he was very depressed and unable to endure, without suffering, the excitement of conversation. At the close of the year 1839 he appeared to be rapidly sinking, so that it seemed, both to himself and all the members of his family, ever watchful and sympathizing with the tenderest solicitude, that the labouring heart must soon cease to beat.

A short time before, he had been able to pay a last visit to his respected fellow labourer Mr. Rogers, who, for more than twenty years, being the pastor of a neighbouring church, had been his especial associate at the more general meetings of the connexion, and on other public occasions; but, who, though strong and vigorous after his esteemed co-worker had long been laid aside from labour, was called first to enter upon his reward. Returning from the funeral of this servant of the Lord, the writer called to see Mr. Jarrom, and found him extremely feeble and to all appearance near his journey's end. In reply to the inquiry respecting his state he said, "I

have got as far almost as I can go in this world." On the remark that he had a comforting prospect before him, he said, "I have such a sense of unworthiness and of the majesty and holiness of God, that I am filled with solemn awe, and can hardly hope for acceptance." Though all are sinners, it was replied, the blood of Jesus Christ cleanseth from all sin. We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace. "True," he said, "if it were not for that, we could have no hope. But the blessings of redemption are imparted through repentance and faith. Repentance towards God, and faith towards our Lord Jesus Christ. I hope I am penitent. I hope I do believe and trust in Christ.

Lord at thy feet I cast me down,
To Thee reveal my guilt and fear,
And if Thou spurn me from thy throne
I'll be the first who perished there!"

"I wish," he continued, "that whoever may say anything at my funeral, they may say nothing in commendation of me. I am all imperfection; a lump of sin." In reply to the observation, no one else thinks so, sir; he said, "I have such a sense of the holiness of God, and my own unworthiness, that I can scarcely look up. But I hope in Christ. I can go no further. I have no ecstasies of joy, but I hope."

Under these abasing views of himself in the presence of the divine Majesty, he lamented that the pressure of disease prevented his kneeling down to place himself in a posture of prayer and humble confession, in his apprehension most accordant with the approaches to the Holy One of sinful creatures, especially in secret worship, and to the frame of mind which he then indulged.

So rapid appeared to be the progress of disease and so great the prostration of his strength, that I could scarcely hope to enjoy with him another interview; but contrary to the mournful forebodings of friends, Mr. Jarrom considerably revived, and continued in life with various fluctuations for nearly three years longer. It was my privilege again to see him for three successive days in February, 1840, when, among other subjects of conversation, he remarked, "To-morrow our Queen is to be married. I wish her and her consort much happiness, and that they may be a great comfort to each other. I pray that the Queen may have a long and prosperous reign. She has many political enemies. Men of all parties are so self-willed and obstinate. They will not do to others as they wish to be done by. Many churchmen would not mind if dissenters were banished the country, and many dissenters wish no favour to churchmen. But this is not reasonable, it is not christian, it is not Godlike. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. He is good to all."

In these memoranda, those that were acquainted with Mr. Jarrom will readily recognize the features of his mind; and perceive the moderation and love of peace, the prudence and sagacity for which he was so eminent. But there is one feature prominently displayed in them not only characteristic of the eminent christian, but also illustrative of the doctrine of the text, "Mark the perfect man," &c. that is, profound humility. To this I request a little more consideration. It may appear surprising that a person so uniformly consistent, so habitually devout and serious, and engaged with so much zeal and usefulness in the service of God should speak of himself as

“all imperfection—a lump of sin.” How is this to be accounted for. Certainly not, in this instance, on the principle of voluntary and insincere humiliation. But precisely on that principle which induced the prophet Isaiah, immediately after he had been favoured with the clearest vision that perhaps he ever had in the body, of “the Lord sitting upon a throne, high and lifted up,” to exclaim, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” See Isaiah, chap. vi. So it was in connexion with an impressive sense of the holiness and majesty of God that our friend saw himself all imperfection. And what created excellence does not sink into abasement and annihilation before the infinite Majesty and unspotted holiness of the Most High? While we have only a distant view of that glory and a faint apprehension of it from report, and are surrounded only with our fellow men and their works, there is nothing that by striking contrast may produce deep humiliation; but as the mists of this lower atmosphere are removed and we obtain a clearer view of the heavenly state, and of the Holy One on his throne of glory, it is felt that the lowest abasement is the proper place for man. “I have heard of thee by the hearing of the ear,” and as the report was credited and cherished it induced solemn awe and a holy deportment; “but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.” Job xlii. 5, 6. So he that was “not a whit behind the chiefest of the Apostles” humbly acknowledged himself “less than the least of all saints, and the chief of sinners.” So far then from there being in the deepest humiliation anything inconsistent with the most elevated piety, and with that perfection which is attainable under the gracious dispensation of the Gospel, it is rather an indication of that attainment.

Here then is the object of attention pointed out in the text; the perfect, or upright man. Not the man that is unconscious of moral imperfection, and who, because he knows not himself, is disposed to say, “God, I thank thee that I am not as other men,” but the person that is sanctified by the Holy Spirit through the belief of the truth, and is enabled to walk in all the commandments and ordinances of the Lord blameless, having the testimony of his own conscience to his sincere desire to please God; and the testimony of his intimate acquaintance that, in his conversation, he adorns the profession of the gospel, while in the private intercourse of his own soul with the Deity, he is deeply humbled under a sense of sin and relies with undivided confidence on the atoning sacrifice and everliving intercession of the Lord Jesus. Such a man, and such a christian, we may safely say, was our revered friend.

“THE PROCEEDINGS OF THE BAPTISTS.”

THE CONNEXION AND THE TIMES.—NO. XII.

THE above phrase has been much in vogue in certain quarters of late, not always without some admixture of a contemptuous feeling towards us. In referring to it, and in the course of the following paper, it may be proper to state that by Baptists we intend not merely the members of our own connexion, but all who with us hold the *immersion of believers* to be the only scriptural and divinely-inculcated observance of the rite of baptism. Baptists do indeed differ amongst themselves on points of greater or less

importance, though, as far as respects the two principal sections, much less than some members of each are apt to suppose, and by no means to a degree which need prevent our acting together for public purposes with the utmost possible unison,—the liberty of individual Churches, and the efficiency of each association being maintained inviolate. But whatever may be the amount of denominational unity amongst us, (a question on which, at present, we can but slightly touch) we are unitedly and equally involved in the reproach of being a useless and proselyting body; as *a whole* we are charged with a spirit of turbulence and agitation, or at least that we do not conceal—nay, that we publicly advocate sentiments fraught with inquietude and inconvenience to the mental tranquility of our christian neighbours.

The charge of bigotry with which we are so frequently assailed, contains chiefly two counts, to neither of which do we plead guilty; viz., first, that we form a distinct denomination; and next, that being distinct, we act openly and honestly in disseminating our characteristic sentiments. When our Independent brethren ask us why we cannot unite in one body with them, seeing that our views of Church government, and on many points of evangelical sentiment, so well agree, we point to their own conduct for our reply. You are at variance, we say, with the Parliamentary, Presbyterian, and Wesleyan Church, on matters more or less important, sufficient in *your* apprehension to sanction a denominational individuality. We differ from you on one point of vital moment, affecting most materially our views of the spirituality and essential nature of the christian Church; by neglect of which, in our estimation, one ordinance of the Saviour's appointment is reduced to a meaningless ceremony. *We* must claim not merely the right to judge for ourselves what is truth, but also of the relative importance of particular truths; and we cannot but regard the doctrine of believers' baptism as of at least equal moment with the views of Church polity which distinguish the Congregationalist from the Presbyterian.

As we are constrained to regret the statements of the Puseyite and the Romanist, who tell us in obvious contradiction to Scripture and common observation, that the application of water by priestly hands exerts a regenerative and saving power on its unconscious subject; so that the babe becomes unwittingly "a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" so also must we withhold our assent from infant baptism of other bodies, who assert, with whatever variety or obscurity of phrase—some that infant baptism is paternal ordination; others that it invests with the privileges of the covenant of grace; others that it belongs to those only who have the happiness to be born of pious or professing parents; others that all infants are born members of the Church, and are thence entitled to the rite of initiation to its fellowship; and all, though by no means agreed on anything else respecting this rite, agree that it mysteriously places its recipient more within the bounds of salvability, or in some unintelligible way nearer to the kingdom of heaven. The Protestant who considers the Lord's-supper simply a memorial of the Saviour's death, differs not more essentially from the Romanist, who looks upon the bread and wine as the very body and blood of Christ, and worships it as the real presence, than does the advocate of the baptism of believers on a personal profession, from the defender of infant sprinkling on any customary or conceivable grounds; and therefore, so long as we regard baptism as the personal duty of every converted man—as the voluntary and public, and

commanded dedication of himself to the service of the Lord Jesus—as the very highest act of worship which the believer can render to God on earth—whilst it is perceived to enter so vitally into the constitution of the Church, and is so indispensable to complete obedience to the Church's Head—we conceive that we are justified from every charge of frivolous sectarianism in setting forth distinctly our distinctive views, and in maintaining for that purpose a denominational individuality. We would yield to none in seeking the oneness of the Church, in uniting with all who hold the Head in the great projects of christian benevolence, and on suitable opportunities in those occasional acts of fellowship which mark our love to all who love the Saviour; but we must decline to come into such contact with the advocates of any error as shall fetter our freedom of thought, or hush the open expression of our conscientious convictions.

If we have said enough to satisfy any candid person of the propriety of Baptists remaining denominationally separate from Independents, we could allege the example and the written advice of many amongst themselves to justify our attention to denominational interests. And to the fact that they have understood such principles better than we, and have acted upon them more energetically and more constantly, may be attributed their present advantageous and commanding public position.

It is indeed the fashion with some pædobaptist writers of the present day to affect a lofty superiority to ritual observances, and a pseudo-liberal indifference to what is scripturally correct in such matters. We soon perceive that these so called liberal sentiments extend only to one of Christ's appointments in his Church, and we might venture to rest our justification on their conduct in the following hypothetical case. Suppose there were a sect of christians in this land professing to receive the Word of God as the only rule of faith, and in all points of doctrine purely and decidedly evangelical; but in the observance of the Lord's-supper their practice was only in very few and rare instances to administer it to believers, but generally, and almost without exception, the partakers were infants. Would they think this a slight perversion? Would they think it of small moment? Would they profess a philosophical indifference to the whole subject, and retain a dignified silence on pain of being thought sectarian? No! We feel sure that their most powerful and most honoured writers would account it their sacred duty to rescue the Lord's appointment from such wretched and ridiculous perversion. Why then should *we* (for *mutatis mutandis*, the case is ours) be called to account so repeatedly, and we must add, so bitterly, of late, in their publications of every size and hue, for doing that which is right and manly, and incumbent on us to do? Where is the justice of the heavy charges against us month after month, far and near, because we are not quiet—that is, that we are not a nullity, completely stultifying ourselves in the face of men by hiding the very truths which we hold to be of the highest value, and because most valuable and much neglected, we have undertaken as a body specifically to uphold? Thanks to the kind providence of God, we are in no fear of awakening echoes from the dungeon-walls of an inquisition, and therefore there is neither need nor excuse for a stealthy and whispered advocacy of the doctrines and dictates of Revelation. Nor am I to be told with one breath that it is man's birth-right and duty to judge for himself on the messages of inspiration, and then, having got a vigorous hold of some honest and rational truth, to be bound

to silence lest I should bring inconvenience into the borders of tradition, and disturb the equanimity of some amiable and excellent, but possibly erring saints. It is an old and oft-tried manœuvre, when an important but inconvenient truth is inserted with any prominence, to hush its advocates to silence. Promoting of reform in government, or of the emancipation of man from the yoke of his fellow-man, in fact all who stand up for right against might have had to encounter the same modest-looking opposition. Thus bold and spiritual truths, which seemed like visitants from another world, big with some mighty embassy of good to our erring race, have vanished into their original obscurity, hushed by so meek and gentle a spell.

We are very far from being discouraged by the more open and unrelenting hostility with which our sentiments are met in the present day. True, in some quarters it is new and sufficiently surprising; but however inconsistent with their avowed principles and previous conduct, it may be accounted for. There was a time, perhaps within the memory of some living, when the Baptists were comparatively obscure, and little known; few in number; their stations feeble, and generally remote from the great centres of political or moral activity; their preachers rather adapted to local usefulness than popular impression. They were made of little account by other sections of the Church, who had the happiness to live for the most part in contented ignorance of our movements and our existence. Things are in this state no longer. Whether for good or for evil, Baptists are called upon to take a more active share than heretofore in the movements and controversies of this agitated age. The conspicuous, and in some respects unenviable position we seem destined to occupy, is ours rather in spite of ourselves than as the result of any individual or denominational aim.

More than fifty years ago a healthful movement in each branch of the Baptist body was silently and simultaneously in progress, which may be considered the first of that series of influences that have concurred to conduct us onward to our present standing. The form it took in the one section was very different from that in which it appeared in the other; but the movement was one, and its tendency alike beneficial in each. The revival of spiritual religion, and of more sound and evangelical sentiment amongst the General Baptists, led to the formation of the New Connexion, the waking up of a vigorous and active piety; the developement of more just and complete views of divine truth amongst the Particular Baptists resulted in the commencement of the Baptist Missionary Society, an event fruitful of results of the most beneficent character to the world at large, to the body with whom the mission commenced, throughout which it has wrought a most marvellous and most welcome change, and to the other christian denominations at home, and in America, by the stimulus of a holy example. This movement we have ventured to designate the first of that series of impulses by which we have been borne onward to our present position. It was calculated to awaken public attention, and to set Baptists more prominently and more favourably before the world. Still more it acted upon themselves in the awakening men from their slumbers, disturbing the currents of thought, directing them to the Word of God afresh, and thus leading to more scriptural views, and to more wholesome and influential piety.

In this cursory retrospect we can but touch upon a few leading topics,

and invite the thoughtful reader to fill up the the series from his own knowledge and reflections. Robert Hall did something to rescue Baptists from contempt, and gave another onward impulse to our career, though by means very different from those in which Taylor and Fuller put forth their strength. These were chiefly useful, each in his respective sphere *within* the body. They laid a broad foundation of future improvement; each set himself most vigorously to combat the forms of error which paralyzed the efficiency of the Churches amongst which he moved. They did not write for those without, and neither perhaps did much to make the authorship of Baptists known, or to raise their character in the world of letters. Robert Hall, on the contrary, exerted an influence of the opposite kind. By his brilliant eloquence he obliged men to confess that there was nothing in our distinctive sentiments necessarily exclusive of refined taste, and surpassing genius. He stood forth pre-eminent in his especial sphere; and admiration, the admiration of the religious world, was a tribute not unwillingly paid to the talents and eloquence of a Baptist minister. We know well that there are some who affect to speak of that distinguished man in terms, which however laudatory to him, seem intended to imply that he alone of the whole race of immersionists ever succeeded in penning a sentence worthy of being read; but we also know that his example, and the *prestige* which from his peculiar power accrued to him, gave an impulse to learning and taste amongst us, and animated ministers with the *desire*, at least, after a style well-formed, clear, vigorous, and elegant, which, if it have not produced one instance capable of rivaling the master, has effected a general improvement of no inconsiderable importance in this writing and reading age. Thence also sprung a higher appreciation of the advantages of an educated ministry, an object every day more highly prized by all classes of the denomination.

We might refer to the part which our ministers and people took in the honourable and now triumphant cause of slave-emancipation, and the most influential and efficient aid afforded by our missionaries, in spite of obloquy and reproach, in bringing that great question to a successful issue. When vengeful hands set fire to our negro sanctuaries—when the missionaries were suffering in purse and person for their unwavering attachment to the interests of the despised sons of Ham—then were the foes of freedom and religion bringing out to public gaze, unwittingly, and to their own confusion, the character and deeds of those noble men who do honour—we say not *alone* to our religious body, but to our country and our common nature. Thus again were clouds dispersed, and Baptists stood prominently to view as men not needing to be ashamed; and thus was laid the foundation of that marvellous and most beneficial influence over the negro population, which to the present hour is to some, most unjustly as we think, a source of annoyance and grievous complaint.

We cannot overlook the kind providence of God, who prepared for his service those men who in the East were so efficient in preparing the way of the world's evangelization by their remarkable mastery over oriental dialects, and their eminent skill in translating the Word of God. They have deserved and received the respect of men in stations of high dignity, and the praise of learned societies; they broke up the fallow-ground, and with untiring perseverance pursuing the intermediate labours, have reaped

a noble harvest. Their praise is in all the Churches, and Baptists are honoured in their honoured missionaries.

Thus one event after another has taken place tending to bring us out to public view; every year adds to the number of our members, and chapels, and ministers; every where we are seen and heard. It is not our vocation—it is not our duty—it is not our desire—it is not our inclination to be silent; we trust we shall not be uninfluential. We rejoice over those of our members who are active; we mourn over those who, holding our opinions, have so associated themselves as to compromise conscience, and to be bound to a dishonourable silence. In saying this frankly and openly we repudiate the title of bigoted Baptists. We claim to be thought to be full as liberal as the mass of the Methodist, Presbyterian, or Congregationalist bodies—in fact, as any who do not sacrifice truth on the altar of feeling, as any who do not require oneness of sentiment in order to the existence of christian union, and the exercise of christian fellowship. In honestly declaring these views we are *more* liberal than those who, whilst talking much of christian affection, and of the necessity of abjuring a sectarian spirit, were not satisfied until they had succeeded in rooting us out of the Bible Society. On what ground? Because our missionaries would not compromise truth to save from inconvenience the advocates of error. If they had been proved wrong in their translation, they might have had it kindly, fairly, and by allegation of facts, pointed out to them, and still have merited some share of that Society's bounty, whose purposes they had so materially aided. But when the very matter of their offence is the "inconvenience" which clearness causes to obscurity, which common sense brings into the region of mystification, and truth into the territory of error, we are sorry for the parties who could urge, and the parties who could consent to the withholding of customary aid on any such grounds. It has been said that the Bible Society is not competent to enter into critical questions, and could not decide, because it might not be sectarian. But in fact the Bible Society has done all three. It entered upon the question in the first instance unnecessarily, and in violation of its broad constitutional principles. It might, and should have continued to aid every approved version, and every accredited missionary, with perfect impartiality. It entered upon the question on critical grounds, and so far acted the part of supervisor of versions as to demand that Baptist translators should introduce a term which to the inhabitants of India has no meaning at all; and finally it has become one-sided and sectarian in giving its patronage, as far as the East is concerned, to the various *rhantist* sects. Whilst we complain of this as unjust on the part of that great society, and as rank bigotry on the part of the prime movers, the Calcutta pædobaptist missionaries, we do not regret it. On the contrary, perhaps, no event has happened to us for a century past more likely to give consolidation to the Baptist body, or more directly tending to invigorate and extend their principles. We see it already, and we rejoice in it too, just in proportion as we believe our views to embody most important truth, and as we rejoice in that truth.

Neither are we at all fearful of the result of the West Indian controversy. We regret that missionaries of any denomination should so forget their calling as to indulge in vituperation and unseemly attempts to expose their fellow-workers, rather we should say their forerunners in the field. Sup-

pose that all their charges were true, and that the Baptist Churches were foul and corrupt beyond all that has ever been told; is it their province to withdraw the veil, and to cause the enemy to blaspheme? Would such conduct be endured at home? Has it ever been practised by any one of our brethren to any one of theirs? But when we hear the testimony of disinterested witnesses, men of integrity of character, held in universal esteem for their discernment and their love of truth, to the elevated character of the missionaries and their Churches; when we know they have been dared to bring proof of their accusations, with the requisite array of names, and dates, and places, and circumstances, and have not done it; but have chosen to remove the controversy to this country, still with the same want of specification, we will not trust ourselves to express our fixed opinion of such unworthy proceedings. We are charged with bigotry for adhering to our conscientious and *well-grounded* convictions; may we be kept from the bigotry of decrying the good not wrought by our instrumentality—of holding up to public reproach, and the scoffs of evil men, the brother in the ministry whose labours may not in all respects command our approval; but whose constant devotedness to the welfare of a rude population has secured their enthusiastic attachment, and whose unwearied, in some respects perhaps irregular efforts, have been crowned with universal and divinely-attested success.

Notwithstanding we have just cause to complain of some treatment we have met with from Independents of late, we may learn much from them. They are *one body*, although the variations of sentiment amongst them are fully as great as could be found in the two sections of the Baptists. Some are ultra-calvinistic, others are broadly Arminian; yet this does not prevent their unitedly and vigorously pursuing Congregational objects. They understand better than ourselves the force of a sentiment contained in a recent work of one of their best writers, that mankind are much influenced in religious matters by a visible unity. "We are, I am sure, in the general, very little aware of the degree in which mankind are swayed in their preference of one religious system to another by this one advantage of a strong visible unity. The impression thus made seems to be equally powerful in the case of the wise and the unwise, of the good and the evil. Even wise men are not well at ease when they seem to be leaning upon a framework which has the appearance of being every where disjointed, and ready to fall abroad; and the unwise conclude, as by instinct, that the truth must be with the many who seem to be agreed, rather than with the few who seem to be every where divided." Again, speaking of those who refuse to unite because union has been or may be in some cases abused, he admirably says, "It scarcely need be observed, that the degree in which we should suffer ourselves to be carried away by a delusion of this nature, must be the degree in which we should proclaim ourselves to all the world as a people doomed by their own narrow views and jealousies to fret themselves into a state of perpetual insignificance, and to remain destitute of the power to do any thing considerable in the world in the way either of good or harm. The imbecile always give hostages to fortune after this manner, ever telling the more sagacious of mankind that there is nothing worthy consideration either to be hoped or feared from them."*

You never overtake Independents defying the sentiments, purposes,

* Dr Vaughan's Congregationalism, p. 58, 62.

plans, ministry, missions, movements of their own body; you never find Independents who will aid all classes and all denominations in preference to their own; you never hear members of Churches belonging to one county association in their Union speaking of those belonging to another association as though they had denied the faith, and were worse than infidels; never detect Independents denouncing other Independents who differ from them even very widely in religious opinions, as the most pernicious of fanatics; you rarely witness five Independent Churches, or fragments of Churches, in one town of not very large dimensions, each occupied more diligently and more successfully in damaging the other's reputation and hindering their progress, than any or all combined in making inroads on the territory of darkness, or checking the advances of superstition and of sin. Instead of rending each other's vitals, they employ their superfluous strength in new localities, in towns and villages destitute of an evangelical or at all events of an independent ministry; yet whilst keeping steadily in view denominational interests and denominational extension, they perceive the policy of avoiding an unnecessary use of sectarian appellatives, either of chapels, publications, or institutions,* and thus gain a favourable audience for their sentiments where otherwise they would scarcely be admitted. From these and other parts of their public conduct we might derive many most valuable hints to direct the "proceedings of the Baptists." But we must desist.

Commending these thoughts to the contemplative and influential of our brethren, some of whom, we venture to hope, will give us the benefit of their reflections and experience in a series of denominational essays during the coming year. We conclude the present by submitting the following brief heads of advice to all honest-minded Baptists. Maintain your principles mildly but firmly—take pains to instruct thoroughly every member added to the Churches—enter into no permanent association, by doing which you will be prevented from speaking the truth freely in love—strive to relieve your chapels from every disgraceful appendage, and do your best to get them well-filled—ask for an enlarged blessing upon your ministers, and on the schools of the prophets; and finally, strive and pray for a more complete and effective union of all Baptists, assured that when united they will speedily become triumphant.

MELANCTHON.

ENCOURAGEMENTS TO PROSECUTE THE MISSIONARY ENTERPRISE.

In that excellent work on Missions, by Dr. Harris, occurs the following happy summary of encouragements to prosecute missionary efforts. I am aware that to enter fully into their force it is necessary that the mind of the reader should be familiar with the luminous and happy exposition of missions in the preceding parts of the volume. But taken by itself, the thoughtful and intelligent christian will perceive that every sentence is a chapter, and every sentiment a section of thought of the highest importance. As a whole it presents a mass of encouragements which fill the devout mind with wonder and delight.

SELECTOR.

“Is it a slender encouragement to those who are embarked in the mis-

* We might instance the *Evangelical Magazine*, which has been as sturdily denominational of late as any could well be; but perhaps for its title's sake many Baptists pay for a monthly denunciation of themselves and their brethren, who do not see the *Magazine*, *Repository*, or *Reporter*, of their own body.

sionary enterprise to find that the Christian Church is constructed expressly with a view to that great object? Should it afford us only slight encouragement to find that the aggressive principles of such a Church were shown to be practicable as soon as they were made known, and were attended with unexampled success as soon as they were put into activity? Ought it to yield us only small encouragement to find that the tenor of prophecy, even to its last words, tells of Missionary labours and of a triumphant Gospel? Or ought it to be regarded as auspicious only in a very slight degree that, as far as we have acted under the influence of these encouragements in modern times, they have proved authentic? that our Missionary usefulness has been fully proportioned to our eudeavours? and that advantages have flown from it both of a kind and a degree on which the most sanguine of those with whom it commenced had never calculated? And, considering the obstacles which stood in the way of this success, and the remarkable manner in which many of them have been removed, how considerately and kindly our impatience has been rebuked, our errors corrected, and our ignorance instructed; how opportunely suitable agents have been raised up for occupying peculiar spheres of usefulness; and how unexpectedly aid has come in from the most unlikely quarters, and enemies and apparent evils been converted into valuable auxiliaries and friends; are we not constrained to trace it to the glorious fact, that, "the God of our Lord Jesus Christ. . . hath put all things under his feet, and gave him to be head over all things to the Church which is his body, the fulness of him that filleth all in all?"

We commenced the present part by showing that the history of Christianity, from the earliest times to the present, is replete with encouragement to attempt its further propagation; that even in the first age of its existence, when it was the mark at which every weapon human and infernal was levelled, each of its conflicts was a splendid victory; that even its moral weakness has been too strong for barbarian might; that its false friends have never been able to corrupt it beyond its power of self-renovation; nor its avowed enemies to assail it, even at its greatest disadvantage, without finding to their cost that it is still as vigorous and aggressive as ever. Now after all this accumulated evidence that Christ is invested with supreme power, and that he wields it for the protection and progress of his Gospel, can we believe that he is the same yesterday, to-day, and for ever, without feeling that our cause is invulnerable, and its triumphant issue secure?

On taking a survey of the political world in its relation to the Church, we have seen that all the rest of the globe seems placed by Providence at the disposal of Christendom; that of all the nations of Christendom, those which are especially distinguished with political influence over the Pagan Mahometan regions are the Reformed, and anti-papal powers; and that of these powers, Britain and America, the only Protestant nations capable, at present, of becoming the religious teachers of the world, are the nations to which has been given the political command of those regions. Now, can we mark these "wheels within a wheel," can we account for these *imperia in imperio*, without resolving them into the sublime truth that the Lord reigneth? Or can we believe that this threefold collocation of the various parts of the world around the Missionary portion of the Church results from his mediatorial arrangements, without hearing the loud and encouraging call which arises from it to "go forwards?"

Besides which, the moral aspect of the mass of mankind, as we have seen, presents encouragement to the same effect. Not only is the heathen world arranged, in a sense, around the Church, but its state is that of feebleness, exhaustion, and desire of relief. Without knowing what is the nature of its malady, it is sick at heart, and panting for a change. Now if its political position in relation to the Church evinces the provident activity of the reign of Christ, is not that evidence materially increased when viewed in connexion with its moral condition? It is not only brought to our door, but brought at a moment when it is famishing. It is not merely placed within our reach, but is actually fallen at our threshold. Could any conjunction of circumstances afford us a better opportunity of presenting the Gospel, or a more encouraging prospect of its favourable reception?

And should it not add something to our hopes that this happy juncture has arrived at the very moment when the Church, after neglecting the world for centuries, is awakening to its Missionary obligations? Is not such a coincidence indicative of providential arrangement, and worthy of it? Is it nothing that the commencement of the Missionary enterprise should have proved like the bursting forth of a fountain of internal prosperity in the Church itself? Is it nothing that Missionary, Bible, and Educational Societies should have arisen precisely in the order of succession which the nature of the case required? Should it pass unnoticed that all the great discoveries and improvements of science are more or less auxiliary to Missionary purposes? and even if no other encouraging consideration could be adduced, ought not the single fact that God has smiled on our efforts, to be sufficient of itself to induce us to proceed? Ought not the firm persuasion that there are many who by the blessing of God on our instrumentality, have been rescued from the depths of heathenism, and who are at this moment swelling the chorus of the blessed above, to animate our zeal, and redouble our endeavours?

But the great evangelical fund of encouragement remains to be considered. Does the effectual fervent prayer of a righteous man avail much? The Missionary enterprise inherits the prayers of the entire Church. All the redeemed in heaven have prayed for it; and it engages their sympathies still. And, what is infinitely more, it enjoys the intercession of the Great Advocate himself. Is the influence of the Holy Spirit essential to Missionary success? Drops of the coming shower have already fallen; and still the cloud enlarges and descends, and gives signs of the impending blessing. Is it necessary that infinite faithfulness and power should show themselves interested in it in order to assure us of its success? All power in heaven and on earth is given to Christ to render the success of his Gospel certain. The present evangelical economy exists for it. All the machinery of providence is constructed to advance it. The world itself is maintained only as the theatre for its progress. Nature, providence, and grace, are not three independent departments of the Divine government. They are only concentric circles revolving around one centre—the Cross of Christ. For the diffusion of its influence Christ himself reigns, and harmonizes and administers all their revolutions. To this object, nothing within the vast circumference of his government is indifferent. Nothing is too great to serve it, or too minute to promote it. Nothing opposed to it is allowed to triumph; nothing friendly to it can fail to yield its mite of auxiliary influence. Nothing, absolutely nothing, is allowed to quit the stage of activity, without leaving behind some tribute to its claims.

And are these our encouragements to prosecute the missionary enterprise? What else means the mediatorial Sovereign by associating the command to proclaim his Gospel, with the announcement that all power is his? What else means the sublime declaration that all things are *by* him, and *for* him. What else mean the conspicuous and undeniable facts that only two or three thrones of paganism are left; that a hand mightier than Sampson's should be laid upon these; that the Gospel, after surviving a thousand conflicts, should be seen exhibiting the vigour and activity of its youth? and that the Church, in awaking to its diffusion should have opened a new source of internal happiness and prosperity for itself?

Are these our encouragements to expect success? Then "be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." Be hushed the language of complaint and unbelief; be silenced the taunts of infidelity, inquiring, Where is the promise of his coming? be stilled the din of opposition to the progress of his cause, and the shouts of frantic superstition in every idolatrous temple. Then, "the idols he will utterly abolish." Kallee, Vishnu, Juggernaut, your shrines are doomed, your days are numbered, your end draweth nigh. Then *it is* the voice of him that crieth in the wilderness which we hear—"Prepare ye the way of the Lord, and make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together." Islands of the sea ye shall not wait in vain for his law. Africa, there is hope in thine end; the hands of all thy children shall soon be stretched out to God. All thy myriads, India, shall rejoice in a true incarnation, "God manifest in the flesh." And China, thy only walls shall be salvation, and all thy gates praise. All for which the Saviour endured the cross, despising the shame, all for which the past has been preparing, and which the present is needing and desiring—all shall be accomplished. "The great trumpet" has been blown; its reverberations of mercy roll round the earth, and the world shall hear it and live.

And are these our encouragements to proceed? Then our course is obvious, our duty clear. At the most dim and distant prospect of such scenes the ancient prophets were rapt into an ecstasy of delight. With encouragements incomparably less than we possess, an apostle was inspired with a confidence of success which nothing could dismay, and with an ardour of activity which nothing could quench. For us then to decline the Missionary cause, or to look coldly on its progress, is to merit the execration of the world we are neglecting, and of the Church we are refusing to assist. But scripturally to aid it, is to place ourselves in harmony with all the purposes of God, and to hasten the recovery of the world to Christ."

FUNERAL OF THE REV. RICHARD INGHAM.

THE readers of the General Baptist Repository have doubtless felt a mournful interest in perusing the account furnished in the November number, of the sickness and death of our dear brother Ingham. The following report of the funeral services is sent by the express desire of several estimable friends. Should any reader be benefited by its perusal, the writer will be thankful, and God shall have the praise.

The mortal remains of the Rev. Richard Ingham were brought for interment to Heptonstall Slack, where he was baptized, and first called out to preach the

Gospel, and where he was afterward the vigilant and devoted pastor of the Church for the space of twelve years. The funeral took place on Wednesday, October 12th, and the number of persons that attended the service was very great. The following ministers were present, Messrs. Hollinrake, Butler, Midgley, Smith, Hardy, Crabtree, Gill, Crook, (Particular Baptist) and Blackburn, (Independent) besides Messrs. Jonathan and Richard Ingham, the brother and nephew of the deceased. The members of the Church and congregation followed the mournful procession, and the interest excited was intense. Mr. Blackburn read the Scriptures, and prayed, Mr. Hollinrake addressed the assembly in the chapel, and the following address was delivered at the grave, by Mr. Butler, Mr. Ingham's successor in the pastorate. A funeral sermon was delivered at Slack, on Lord's-day, October 23rd, from Heb. xiii. 7; and although the weather was unfavourable, the congregation was very large and deeply affected.

May the different Churches over which our dear brother presided remember him who was once their president, who spake to them the word of God. His faith may they follow, considering the end of his conversation.

We are assembled, dear friends, on an occasion of great solemnity, and callous indeed must be the heart of that man who can witness such a scene as this without emotion. The burial of the dead calls up so many recollections as to render it a very serious employment, and apart from the religion of the Bible, it is an employment the most gloomy and heartless. It is at the burial of a good man that we may adopt the language of the apostle, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Of all events that take place amongst men, death is the most solemn; there is everything in it to touch the tenderest sensibilities of our nature—the grave witness, and are graver still. When a person has been touched by the chilling hand of death, how affecting is the scene that presents itself! A pallid corpse, all motionless and stiff—the feet have ceased to move, the hand has forgotten its cunning, and the heart must beat no more—

"Silent the captivating tongue,
And dim the sparkling eye."

The body which had been a useful habitation for the soul is forsaken by its inhabitant, and is suffered to fall into decay and ruin; and the mournful coffin, the yawning grave, the weeping friends, all tend to render such a scene as this exceedingly solemn and impressive.

Death terminates all our earthly pains and pleasures, consigns the mortal part to the silent grave, and conveys the immortal spirit to the God who gave it. This is the bourne from whence no traveller can return.

"Sure 'tis a serious thing to die."

Death is no respecter of persons. He neither overlooks the little nor fears the great; neither pities the poor nor favours the rich. The venerableness of age does not move him, nor do the charms of infancy avert his stroke. The great destroyer has a universal commission, and is commanded to strike impartially as to time, and manner, and place. Youth and beauty, strength and learning, wisdom and usefulness, lie down equally in the dust. "There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death, and there is no discharge in that war."

Death is the good man's friend; he delivers him from all his pains and sorrows, from all his anxieties and fears, and introduces him to the land of vision and of glory, where sin and death shall prevail no more. How blissful the state where the inhabitants shall never say they are sick, where the kind and tender hand of him who has redeemed them by his blood shall wipe away all tears from their eyes, and there shall be no more pain, neither sorrow, nor crying, for the former things shall have passed away. "Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them."

We this day deposit in the grave the mortal remains of a beloved friend and

brother, a sincere christian, and a distinguished minister of Jesus Christ—distinguished for sound learning, solid talent, eminent piety, and great usefulness. By this melancholy event the Church has lost a faithful and vigilant pastor, his family a tender husband and an indulgent father, and the denomination to which he belonged one of its brightest ornaments. Peace to his honoured ashes, and respect to his endeared memory. We drop the tear of affection at the good man's grave, but we will not sorrow as those without hope. We are not called together, dear friends, to entomb a person of doubtful character—no—his name is untarnished, and his character without a stain. When a person has sustained an unsullied reputation as a christian and a minister for more than thirty years, as was the case with our dear brother, his character and memory demand respect. As a friend, he was faithful and sincere—as a husband and a parent, kind and indulgent—as a christian, devout and unassuming—as a minister, intelligent, laborious, and successful. In his sermons you could find nothing inflated and showy, but on the contrary, everything indicative of sound sense, a lucid and natural arrangement, appropriate illustration, and a rich and varied vein of evangelical sentiment. His discourses were usually the result of close thought, and in hearing them you could not fail of being convinced that you were listening to the statements of an honest and intelligent mind. There were generally a pungency and a point in his appeals that found their way to the conscience and the heart. His praise is in the Churches, and his labours were crowned with extensive success, as this congregation and neighbourhood can abundantly testify. In the religious views of our departed friend there was nothing wild and romantic, nothing vacillating or lax; his sentiments were the result of honest conviction, and he held them with a firm grasp. The death of such a man is no common loss; it is an event that we all deplore, but, inasmuch as it is a part of the arrangements of infinite wisdom and mercy, it must be right. How impressive is the sentiment of the Saviour, and how striking the illustration we have of it in this melancholy event! “In such an hour as ye think not the Son of man cometh.” How little did we suppose when we first heard of our brother's coming into this neighbourhood, that he was coming to die with us, and to have his bones deposited in his father's grave. How little did he think, dear man, that he was leaving home to die, and how little did his family and his flock imagine, when they last saw him, that they must never see him again. Yet so it proved. Sad are the remembrances of this painful scene—melancholy the associations connected with this mournful event—but still we will not repine. “Shall not the Judge of all the earth do right?” Yes! “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

In this case we have the living and the dying testimony of a pious man to the excellency of our holy religion. He lived under its influence, recommended it to others, and died in the faith of it. It must be peculiarly consolatory to the relatives of our departed brother to know that his end was peaceful and happy. He said he had committed himself and all his concerns into the Lord's hands, that the Lord would do what was right and best, that he was resting upon Christ, the rock; and when his powers of utterance had so far failed that he could but articulate two or three syllables betwixt breathing, he said, “I feel happy in mind, having confidence in the mercy of God, through the Son of his love.” “Mark the perfect man, and behold the upright, for the end of that man is peace.”

A great man in our Israel is fallen, but he fell honourably; as a christian soldier, he died in his armour. It was an errand of mercy that brought him into this neighbourhood; a concern for the perishing heathen, and a desire to promote their interest. He was unable to realize his object; but it was well it was in his heart. He had been engaged in an ordination service a few days before he reached this neighbourhood. On his way he called to preach at a new station, arranged a supply for the place, and expressed a hope of ultimate success. This proved to be his last public service. And what, dear friends, could have been more honourable than this? “Let me die the death of the righteous, and let my last end be like his.” Already has he received the animating plaudit, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” And can we wish him back

again? No! We cannot, and we will not. He has exchanged a scene of labour for a state of rest—a scene of conflict for victory and triumph—a scene of suffering for one of unmolested security and joy.

Humbling indeed is such a scene as this—to see the form that once interested and delighted us consigned to the dust of death. “Corruption, our father and the worm, our mother and sister: all flesh is grass.” It is matter of absolute necessity that compels us to say, “Let me bury my dead out of my sight.” Here ashes mingle with ashes, and dust is consigned to dust. There is a brighter and a better scene before us. “I am the resurrection and the life,” saith the Lord, “he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” “This corruptible shall put on incorruption, and this mortal shall put on immortality. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” “And then shall be brought to pass the saying that is written, death is swallowed up in victory.”

To you, my honoured friends, the relatives of the deceased, I would say, be thankful that our dear brother was spared to you so long, and that for so many years you have enjoyed the inestimable blessing of his judicious counsels, his fervent prayers, and his pious example. Be especially thankful that he died rejoicing in the merits of that Saviour whom he had long proclaimed to others. Commit your way to the Lord, and he will never forsake you. “A father of the fatherless, and a judge of the widow is God in his holy habitation.” May a kind Providence watch over you through life, and sustain you in the hour of death; and, in the last great day, when rising myriads shall burst asunder the strong bonds of death, and triumph over mortality and the grave, may you be caught up to meet our Lord in the air, and be eternally united to our dear departed friend, to “shine as the brightness of of the firmament, and as the stars for ever and ever.” Amen.

REVIEW.

LETTER ON BAPTISMAL REGENERATION, addressed, through the Rev. Dr. Fletcher, to the Ministers and Members of Evangelical Pædobaptists. By the REV. J. STOVEL.

HEREDITARY CLAIMS ON THE COVENANT OF GRACE, CONSIDERED AND REJECTED. A tract addressed to the pædobaptist Churches. By C. STOVEL. Ward & Co., London.

The publication of a sermon by Dr. Fletcher on the birth of the prince of Wales, and the fact that the Doctor, a pædobaptist, censured the doctrine of baptismal regeneration, one of the choice dogmas of the puseyites, was the apparent occasion of the letter mentioned at the head of this brief notice. Mr. Stovel proposes to him two questions—the first, asking if something more decisive ought not to be done in exposing the nature and checking the progress of this papal heresy; and the second enquiring whether Dr. Fletcher and his brethren “ought not in some more obvious and conclusive way” to clear themselves and the ceremony they perform on infants from their implication in the evils which flow from this pernicious heresy. While we believe that so long as the rite of baptism on any pretence is performed on unconscious infants, a certain degree of sanc-

tion is unavoidably given to the destructive heresy complained of, and that every one who thinks so has perfect liberty to publish his sentiments, we cannot but feel some regret at the form and tone in which these sentiments are put forth by Mr. Stovel. Had he, in the first instance, written a well digested treatise to prove his point, no one would have had a right to complain. But to single out Dr. Fletcher, and call him forth to the arena, and to tell him in face of the world, that this question was “most of all important” to *him*, does not in our estimation savour of that kindness and courtesy which are the indispensable attributes of a truly christian mind. We may be wrong, but we confess that, while reading the review of Mr. Stovel’s letter in the *Evangelical*, a review in our opinion neither characterized by dignity or argument, we felt there was some force in the complaint made against this aspect of the publication in question.

In the second pamphlet Mr. S. shows both clearly and conclusively that our congregational brethren, in their defence of infant baptism, by preferring an hereditary claim to the covenant of mercy, impede the great work of promoting salvation by grace through faith alone. It is well written, and will amply pay for perusal.

THE BAPTIST JUBILEE MEMORIAL, with numerous engravings. By JOSEPH FOULKES WINKS. *Simkin & Marshall.*

THIS is an interesting volume. It contains a great variety of information in reference to the Baptists, both ancient and modern, European and American. Any one who loves truth will feel secret pleasure arising in his soul, if he belongs to this sect every where spoken against. The volume contains a very brief but delightful sketch of the Foreign Missions, Particular and General, both East and West, and a lively account of the Jubilee Meeting at Kettering. The engravings and poetry add to its value. We have no doubt it will have a ready sale.

DAMASCUS: or conversion in relation to the grace of God, and the agency of man. An Essay. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," &c, *Simkin & Marshall.*

Mr. Ford is a very useful christian author. The series of small volumes of which this is the third, but which we hope will not be the last, is eminently adapted to do good. The subject of the present volume is judiciously treated, and its several parts, are enlivened or enforced by striking facts which have occurred under the author's observation. It is divided into six chapters. Conversion as a matter of doctrine—of experience—of evidence—and of obligation, being the respective titles. The third topic, in some respects the most important, occupies three chapters. It is a work that may be advantageously put into the hands of young persons. We have met with no sentiment in it, to which we cannot fully subscribe. We propose to enrich our "Va-

rieties" by selections from its interesting facts.

LIFE OF MOSES GRANDY: late a slave in the United States of America, published for the benefit of his relatives still in Slavery. *Gilpin, 5, Bishopgate street.*

THIS narrative taken from the lips of the narrator, by Mr. George Thompson, the distinguished orator and philanthropist, is interesting, touching, and humiliating. It shows in the excellent subject of it, how grievous the treatment, and how great the sufferings of the slaves of America; and what efforts a good slave may make to obtain his freedom. He was compelled to purchase his liberty three times over, and paid for it 1850 dollars, near £400. The love of liberty is as strong in the breast of a black as a white. As this good man has purchased his wife's freedom and is anxious to liberate others of his family, we trust no other motive need be urged to induce the purchase of his book.

A BOOK ABOUT PICTURES. *Intended for the young. Tract Society.*

THIS little book contains a vast amount of instruction on picture writing, seals, coins, pictures on ancient monuments, maps, &c., &c.

It is thrown into the form of dialogues and narratives, and possesses all the attractions which usually characterize the publications of the Tract Society.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS. Part III.

THE CORAL MAKER. *Square.*

THESE are equal to the earlier numbers of both series.

Death of the Rev. G. Hardstaff, of Kirkby Woodhouse.

MY DEAR FRIEND,—To the numerous brethren in the ministry amongst our people who have recently been called to rest from their labours, I have now the painful duty to add the name of another to the list, that of our aged brother Hardstaff, of Selson, near Kirkby, Nottinghamshire. I was invited to officiate at his funeral, Lord's-day, November 13th, and have gathered a few particulars respecting our venerable friend which may prove interesting to many of your readers. Our brother was seventy-one years of age, and made his first attempt at preaching in the neighbourhood in which he lived and died at the early age of eighteen. He was ordained by the late Samuel Dea-

con, who delivered the charge on that occasion, which was printed. He was pastor of the Church fifty-one years. The chapel at Woodhouse has been erected about ninety years, but the Kirkby chapel was erected during his ministry, above twenty-four years since. He was an active, laborious man, and appears much respected among the people of his charge. In May 1839, he was laid aside by a stroke, which very seriously affected the exercise of his mental powers. This affliction was very protracted and trying, but greatly mitigated by the unwearied attention of his youngest daughter. His mind was "stayed, trusting in the Lord." One of his last expressions

was, "I bless God that"—and then utterance failed him. He died on Thursday, November 10, and was buried in the aisle of the chapel at Kirby Woodhouse, in a tomb literally "hewn out of the rock." I preached on the solemn occasion, from I Cor. xv. 55—57 to a crowded congregation; though many were prevented from attending by the very heavy rain. He has left two sons and three daughters by whom I trust some memorials of his life will be presented for preservation in your pages. May his children, and his children's children, "follow him as far as he followed Christ." And may all our ministers and people be quickened by the apprehended approach of the summons, "Give account of thy stewardship, for thou mayest be no longer steward." "The Lord grant unto

us that we may find mercy of the Lord in that day." Yours in Christ,

Ilkeston, Nov. 14, 1842 J. PEGGS.

DEATH OF THE REV. F. BEARDSALL.—It has been suggested to us by a correspondent that no notice has been taken of the death of this energetic and devoted man. We have not received from any quarter an authentic account of his decease or it would have appeared without delay. Mr. B. died on his passage to the United States in June last. His intention was we believe to have settled in America as the pastor of a Baptist Church. Mr. B. was distinguished for his devoted advocacy of the temperance cause, and all who knew him, even though they might not go with him in every point, will admit that for consistency, zeal and unflinching perseverance, he had few equals.

INTELLIGENCE.

ANNIVERSARY SERVICES AT ÆNON CHAPEL, ST. MARY-LE-BONE.—On Lord's day, Oct. 30th, two sermons, adapted to the occasion, were preached by the Rev. J. Burns, pastor, and the Rev. R. Philip, of Maberley chapel, Kingsland, author of "The Life and Times of Bunyan," &c; and on the Monday following a social tea meeting, very numerous attended, was held; after which several animated and appropriate addresses were delivered by the Rev. J. Burns, and brethren Batey, Stevenson, Lewitt, Balfour, and East. Collections were made on both occasions, which proved so liberal, as, with the aid of an engagement cheerfully entered into by those members who had joined the Church during the past year, completely to cover the somewhat large balance due to the treasurer, arising chiefly from a recent expenditure for painting and repairs, whereby the entire interior of both chapel and vestry have been greatly beautified and improved. The minute review of the affairs of the Church has fully confirmed and justified the favourable report of our state presented at the last general conference, and continues to inspire us with both gratitude and hope. Abundant are the reasons which press upon us to bless God, and take courage; and as the most important must be named the numerous additions to our community of consistent and hopeful members. The Great Head of the Church is indeed signally succeeding the labours of our devoted and esteemed pastor, and as a Church—as one band in the Lord's host—as one section of the universal Church—we would invite our fellow soldiers of the cross, our brethren in the Lord every where, to listen with us to the voice which seems

in these latter days to be speaking so loudly and distinctly, from on high "Put on thy strength, O Zion;" while we trust we shall not fail to remember that in the Lord Jehovah, with whom alone is everlasting strength, is our help found. G. E.

CHESTERFIELD.—We are happy in being able to give some little information respecting the recent effort to extend the General Baptist Connexion to this interesting town. We understand a Committee Meeting was held at Belper on the 7th inst., when the report of the proceedings was very encouraging. Shortly after the conference at Ripley, August 1, our much beloved brother Ingham proceeded to Chesterfield and made inquiries respecting the introduction of the cause. He preached his last sermon there on Thursday, September 15th. The friends he found were so much encouraged by the assurance of our interest in the object that they actually began before the preacher first on the list arrived. A large School-room is engaged for about £2. 10s. per annum, and brother Kenney, of Wirksworth, is appointed for a public opening on the 20th. A nephew of the late Rev. R. Smith, of Nottingham, residing in the town, is much interested in this infant cause. May "the little one become a thousand."

CASTLEACRE.—On Lord's day, and following day, Sep. 18th and 19th, the anniversary services connected with the opening of the chapel at the above place were held. The Rev. T. Yates, of Fleet, preached in the morning and evening of the Sabbath, and the Rev. T. Scott, of Norwich, in the afternoon. On Monday afternoon Mr. Love, a Wesleyan brother, who is a surgeon

in the place, preached, after which about 100 friends partook of tea in the chapel. In the evening there was a public meeting. Mr. Wherry presided; when addresses were delivered by Messrs. Scott, Williams, (Particular Baptist) Yates, and Love. There was a good attendance considering the weather, which was very unfavourable, and good impressions it is hoped were made. Collections, &c., something over £20.

HALE.—Three sermons were preached at the anniversary of the opening of the chapel at this place, by Mr. Wherry, of Swanton, on Lord's-day, Oct. 16th. In the afternoon of the following day, the Rev. E. Griffiths, (Particular Baptist) preached a very appropriate discourse, from Gal. vi. 9; after which about fifty friends partook of tea, and in the evening addresses were delivered by Messrs. Baker, (Wesleyan) Brock, Dennis, and Griffiths. There was a very good congregation at the public meeting, and as good as might be expected on the other occasions. Collections not known to the writer. There is a debt of £60 on this place, towards the liquidation of which the proceeds of this anniversary will be applied. The friends beg to acknowledge with thankfulness, assistance received from Isleham, Macclesfield, Archdeacon Lane, Leicester, and a friend at Bradford; and they hope other Churches will not forget them.

SWANTON NOVERS.—In the early part of the year a Sabbath-school was commenced in my kitchen, on Lord's day morning, and up to a few Sabbaths ago was very prosperous. We then numbered nearly fifty scholars. Since then, however, a new clergyman has come to the place, and has commenced a school, and through the influence of the rector, who resides in an adjoining parish, and who keeps a sort of charity day-school, he has succeeded in inducing the parents to send their children to his school by the rector promising them the advantage of his day school. This has for the present nearly ruined our interesting school.

At Barney, a village about two miles distant, we have opened a small chapel, which had been sometime shut up, in which we have preaching twice on Lord's-day, afternoon and evening, and the congregations are very good, frequently full to overflowing, and several appear to be under very serious impressions. I have been desired to deliver my sentiments on the subject of believers' baptism, as several appear to have had their attention directed to it. This, if the Lord will, I purpose attempting next Sabbath. What may be the ultimate good effected by the introduction of our cause

in this place, only is known to the Great Head of the Church. That it may be for the extension of his kingdom in the salvation of immortal souls, is the ardent desire and sincere prayer of the writer. I might have added we have the hearty good wishes and co-operation of our brethren in the adjoining towns in reference to the cause at Barney. J. W. S.

REOPENING OF THE GENERAL BAPTIST CHAPEL AT FLEET.—Side galleries having been erected in our chapel, the reopening services took place on Thursday, Aug. 4th, and the following Sabbath. The preachers were brethren Burns, of London; Wigner, of Lynn; and Burditt, of Long Sutton. For their kind assistance we were truly thankful. The amount of the collections I do not recollect; but rejoice in being able to say, that in connexion with the liberal donations previously promised, they will enable us nearly, if not quite, to meet all demands upon us. T. Y.

DESIGNATION OF REV. JABEZ TUNNICLIFFE.—On Wednesday evening, Nov. 9th, the Rev. Jabez Tunncliffe, late pastor of the first Church at Longford, was designated to the work of a Home Missionary, at St. Mary's Gate chapel, Derby. The Rev. R. Kenny, of Worksworth, commenced the service by reading and prayer; Rev. J. J. Owen delivered an introductory address on the moral condition of our country, founded on Hosea iv. 6; after which Mr. Tunncliffe assigned his reasons for giving up his pastoral, and preferring to be employed in Home Missionary labours. Rev. R. Stanion, of Melbourne, offered up prayer for Mr. T., and Rev. J. G. Pike gave the charge. It is hoped the Churches will bestir themselves on behalf of the Home Mission. Hitherto it has been comparatively ineffective, and unless our energies are brought to bear more powerfully on its interests, it must remain so. Disciples of Jesus, awake! and let your compassion be excited for the perishing millions of your country. They are passing on to everlasting destruction. Will you make no efforts to save them? Will you not endeavour to point them to the atoning blood of Jesus? Come, O come to the help of the Lord against the mighty. Our brother is gone to the field of labour, and he must be supported. We hope that energetic means will be immediately employed for raising the requisite funds. Every Church in the district can do something. Let him also be sustained by our ardent and persevering prayers.

BROOKHOUSE GREEN.—We are informed by a correspondent that at this place, about midway from Sandbach and Congleton, a

neat chapel, and a house adjoining, are building. Our active brother Pedley has the management and responsibility of this concern, as well as that at Congleton. There is an encouraging prospect at the Green.

BAPTISM AT SHEFFIELD.—The Lord is doing great things for us whereof we are glad. On Lord's day Nov. 6th, our chapel was crowded to excess with a respectable and attentive audience, to witness the baptism of nine persons. We have now ten persons anxiously inquiring the way of salvation, and a few candidates for baptism.

C. ATKINSON.

BAPTISM AT FLEET.—We baptized three persons on Sabbath morning, Nov. 6th, one of whom was the only grandson of the late pastor, brother Rogers.

BAPTISM AT LYNDHURST.—On Lord's day, Oct. 2nd, four persons were baptized in the General Baptist meeting house, Lyndhurst. We have much pleasure in saying, our congregations are increasingly large, and it is our intention to build an

entirely new and large place of worship as soon as we are able."

ACADEMY SUB-COMMITTEE MEETING. The sub-committee of the Academy will meet (D. V.) on the 6th of December, in the Boro' Road vestry, at five o'clock in the afternoon. It was agreed that the time of this meeting should be announced in the Repository, so that any members of the general committee living in the country who may then be in town, may have the opportunity, if convenient to themselves, to attend it. For the information of friends throughout the connexion, it is thought advisable to state that the address of the institution is No. 18, Grosvenor Place, Camberwell. Any communications for the London secretary must be directed to the writer, 9, New Church Street, Edgware Road.

W. UNDERWOOD.

REV. J. COTTON, late of Isleham, Cambridgeshire, has accepted a call to become the pastor of the new General Baptist Church, Boston, Lincolnshire.

MISSIONARY OBSERVER.

EXTRACTS FROM TWO LETTERS OF MR. WILLIAM BROOKS TO HIS RELATIVES.

Dated August 12, 1842.

Brother John has lost his youngest boy, a very fine child. He has also had another addition of a little girl. Sister Selina, a short time before her confinement, had a severe attack of cholera, which has been very bad in Calcutta and other places. The Doctor gave up all hopes of her recovery, but she was mercifully spared; and in a letter we received from her a day or two ago, she says they are all well. Brother John was looking very well when we were in Calcutta. He has had a severe attack of bilious fever. Mr. Paine, who accompanied us to Madras, died of cholera, shortly after his arrival at Bellary, and two gentlemen we knew in Calcutta, one a missionary, who arrived after us, both healthy and strong, died of the same disease in a few hours.

On the 12th of July, the time for our annual family meeting at Ticknall, my dear wife presented me with a daughter. I am happy to say both are now doing well. To-day, August 9th, is my birthday. I am now twenty-three, and feel a greater degree of responsibility resting upon me than at any former period. Pray for me, my dear friends, that I may be enabled to do my duty in every relation I sustain, both to God and to all with whom I am connected.

My dear wife has not been able to do much at the language in consequence of her indisposition, for some time, but she is now pretty well. My health, I am thankful to say, has been excellent. With the exception of a few days, since our arrival in India I have enjoyed very good health. I do not feel to have so much strength when put to the test as when in England. We have got over the hot season pretty well, which has been a mild one, and are now in the middle of the wet.

The first (proper) India shower I saw, brother Lacey, myself, and a son of Dr. Yates, of Calcutta, endured in the midst of a dense jungle, about twenty miles from home, without any shelter whatever. We were so wet that the rain had run through our clothes, and filled our Wellington boots. After the shower we took part of our clothes off, and rode several miles as we were. My carpet bag was not wet, and when we arrived at our tent, which was in the jungle, I soon changed my clothes; but brother Lacey had not a dry thread to put on, and was therefore obliged to dress as a native for awhile. We were obliged to travel with loaded guns, and several people with spears, on account of the number of tigers, and other wild beasts with which the jungles in India abound.

Brother Sutton, as you no doubt are

aware, has returned to Cuttack some time; and my time is wholly taken up in the printing office. We have now on hand the following works:—The Old Testament, in 3 vols., 8vo., and a folio edition; an Oreeah Dictionary, and Oreeah and English Dictionary, besides tracts, of which we have printed nearly 60,000, Gospels, &c., &c.

The premises we occupy form three sides of a square. Our house is in the centre, with a small flower-garden in the front. The printing office is on one side, and the binding-room for the boys, and a storeroom for paper and printed sheets on the other. Brother Sutton's house is on the same compound, or enclosure, and also the boys' and girls schools. There are six native christians in the office, several boys, and several Mussalmen, printers and binders. We intend to increase the number of workmen as soon as we can. I have to pay considerable attention to the Oreeah and English dictionary, both in composing and correcting. There are two in the office who understand and talk English very well. The more we see of brother and sister Sutton, the more we love them.

Brother and sister Stubbins are at Cuttack, on their way to Calcutta, for medical advice for Mr. S., and if it can be, he intends to occupy the mission station at Midnapore* for awhile, now vacant by the removal of brother John to Calcutta. Should Mr. S. leave India, the mission will sustain a very great loss. He is truly a devoted missionary. His health has been very bad a great length of time.

We hear glorious news from Jamaica, that after the first of the present month the missionaries are to be supported entirely by their own Churches. It will be a long time before this can be said of India!

I hope we shall hear from you soon. With kind love to yourselves, all our friends, and all who inquire after us, wishing you every blessing, I remain,

Yours, &c.
W. BROOKS.

VISIT OF A NATIVE PREACHER TO ENGLAND.

To the Editor of the *Missionary Observer*.

MY DEAR SIR,—Will you permit me to suggest for the consideration of the Committee and friends of the Foreign Mission, the propriety of inviting one or two of the Native Preachers to visit this country, for the purpose of increasing the interest of the Churches in the extension of the Orissa Mission? Would not

* Mrs. Stubbins' letter announcing this intention has just come to hand.—Ed.

the arrival of Gunga Dhor or Ram Chundra, or any of the Native Preachers, form an era in the history of the Mission of a very interesting and influential character? No doubt this has frequently occurred to yourself and the various members of the Committee and friends of the society. The visit of Ram Mohumroy to this country was very interesting to the highest classes of society, and I see by the public papers that Rognath Tagore who is about to return to Bengal, accompanied by Mr. Thompson, the lecturer, has been introduced to the King of the French, and to our own Sovereign, who with great philanthropy, (I had almost said simplicity,) was very desirous that he should lay before Sir Robert Peel, all the information he possessed about India, that its resources might be fully developed. It is often remarked, "Coming events cast their shadows." Perusing, a few days since, the very interesting letter of Gunga Dhor to me in the Repository May 1837, I noticed the following striking passage, "By Jesus Christ, if the Father would permit, and would be gracious, so that sitting under the canopy of his approbation, and so being protected by him, also your pleasure being combined with God's pleasure, I should very much like to see you in England, to remain some little time with you, and with you to go about and see my brothers and sisters in England. But hush, this is an improper desire.—true." This was written early in 1833. Paul said of his visit to the Christians at Rome, "Having a great desire these many years to come unto you," (Rom. xv. 22—24) and God at last granted him his desire. "He will grant the desire of them that fear him."

Should brother Stubbins have to return on account of his health, might not Gunga Dhor accompany him, and a letter by the overland dispatch be sent recommending the step? A pious captain would charge very little for the passage, especially a hindoo in the capacity of an attendant upon a European passenger. The expense would soon be reimbursed, and the interests of the Mission greatly promoted in the Churches. Why has this measure been so long delayed? Why this peculiar gratification so long denied, both to Gunga and numerous friends? Gunga has a message in his letter, "To the Emperor of our country" respecting the *nim-wood*, "that they would bring just one cannon and place it toward him and blow him up, is what I am continually praying for." Let him come and be presented to our beloved *Empress*, and tell Her Majesty the whole mystery of iniquity about Juggernaut. May I live to see the object realized. Yours truly,

Nov. 14, 1842, J. PEGGS.

MINUTES

OF THE

GENERAL BAPTIST ASSOCIATION.

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The Rev. H. Hunter, of Nottingham, engaged in prayer, and the Rev. J. Stevenson, A. M., presided until one o'clock, when the following Officers of the Association were appointed:—

The REV. JOS. GOADBY, of Leicester, *Chairman*.

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until nearly six o'clock in the evening. At seven o'clock the public worship was opened by brother Cheatle of Birmingham, and brother Yates of Fleet, preached from Rev. ii. 1, "Unto the angel of the Church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Brethren Underwood, Keighley, Taylor, and Sexton, conducted the other devotional exercises of the day.

The brethren met on Friday morning, at nine o'clock, and continued their sitting until the close of the Association at half-past three.

The Ladies conducting the Bazaar manifested great attention and kindness to their visitors. We have not heard the exact amount realized by their praiseworthy exertions, but from the average attendance we fear that the result would scarcely meet their expectations.

REPRESENTATIVES.

- | | |
|---|--|
| <i>Ashby.</i> C. Evans, J. F. Winks | <i>London, Commercial-road.</i> J. Wallis, T. Turner, Dunch, Young, Poole, Quiney |
| <i>Barton.</i> J. Derry | — <i>Eden-street.</i> J. Preston |
| <i>Berkhampstead.</i> J. Heathcote, W. Sexton, J. Garratt | — <i>New Church-street.</i> Brethren Burns, East, Batey, Stimpson, Bully, Balfour |
| <i>Billesdon.</i> J. Clarke | — <i>Pread-street.</i> W. Underwood, Wilman, Morgan, J. Chapman |
| <i>Birmingham.</i> G. Cheatle | <i>Longford.</i> J. Tunnicliffe |
| <i>Boston.</i> T. W. Mathews, J. Noble, J. Wake, H. King, F. Mann, W. Small | <i>Long Sutton.</i> T. Burditt |
| <i>Castle Donington.</i> J. J. Owen, T. Soar | <i>Loughborough.</i> E. Stevenson, R. Ball, C. Stevenson, G. B. Truman |
| <i>Coventry.</i> C. E. Keighley | <i>Louth.</i> A. Simons |
| <i>Cradeley Heath.</i> F. Chamberlain | <i>Manchester.</i> J. S. Bembridge |
| <i>Derby, St. Mary's Gate.</i> J. G. Pike, G. Stevenson, R. Pegg, W. Wilkins | <i>March.</i> J. Jones |
| — <i>Sacheverel-street.</i> S. Ayrton | <i>Melbourne.</i> R. Stanion, W. Pegg, J. Bailey |
| <i>Fleet.</i> T. Yates, W. Kine Graseley | <i>Measham.</i> G. Staples |
| <i>Ford.</i> W. Hood | <i>Northampton.</i> J. Taylor, T. Taylor |
| <i>Heptonstall Slack.</i> W. Butler, J. Hodgson | <i>Norwich.</i> T. Scott |
| <i>Hinckley.</i> J. Shore | <i>Nottingham, Broad-street.</i> J. Ferneyhough |
| <i>Ilkeston.</i> J. Peggs | — <i>Stoney-street.</i> H. Hunter, T. Roberts, Senr. W. Stevenson, T. Roberts, Junr. |
| <i>Isleham.</i> J. Cotton | <i>Sevenoahs.</i> J. Felkin, Ingram, Ansel |
| <i>Leake & Wimeswould.</i> E. Bott | <i>Spalding.</i> J. Butters |
| <i>Leicester, Archdeacon Lane.</i> T. Stevenson, S. Hull, W. Stevenson, J. Holmes, J. Noble | <i>Sutterton.</i> J. Goldsworthy |
| — <i>Dover-street.</i> J. Goadby, J. Yates, W. Scott, W. H. Burton, T. P. Hull | <i>Tyd, St. Giles.</i> J. Taylor, M. Clifton |
| <i>Friar-lane.</i> S. Wigg, T. R. Richardson | <i>Wendover.</i> T. Dancer, Chawner |
| <i>Lincoln.</i> S. Wright | <i>Wisbeck.</i> J. C. Pike, J. Fwen, J. Brewin |
| <i>London, Boro' Road.</i> J. Stevenson, G. Williams, J. Rackham, J. Gover, H. Earl, H. Flower, W. Mawby, J. Parker | <i>Yarmouth.</i> W. Goss. |

A LIST OF THE CHURCHES.		County	Names of Stated Ministers.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Dead.	Chapels, &c	Sunday Scholars.	Teachers.
Alfreton and Ripley . . .	Derby.	J. Burrows	57	6	1	3	1	1	1	1	1	63	12	
Allerton	Yorks.	J. Ingham	52	2	2	1	1	3	1	3	1	80	40	
Ashby and Packington . .	Leicest.	C. Evans	160	6	1	2	2	2	2	6	2	154	40	
Austrey, &c.	Warw.	J. Barnes	118	2	3	3	5	5	5	5	5	100	10	
Barton, &c.	Leicest.	J. Derry	404	9	1	3	5	1	9	6	350	35		
Beeston	Notts.	—	87	4	2	1	2	2	4	1	105	24		
Beeston, 2nd Church . .	—	F. Smith	—	—	—	—	—	—	—	—	—	—	—	
Belper	Derby.	R. Ingham	110	9	1	3	3	1	3	1	210	25		
Berhampore	India.	—	28	—	—	—	—	—	—	—	—	—	—	
Berkhampstead, Ches- ham, and Tring }	Herts. Bucks.	J. Heathcote	488	46	1	12	2	4	6	3	530	70		
Billesdon	Leicest.	— Willey	44	15	—	1	—	—	—	1	50	12		
Birchcliffe	Yorks.	H. Hollinrake	312	15	4	—	—	1	8	1	350	89		
Birmingham	Warw.	G. Cheatle	250	10	2	1	7	7	2	2	357	55		
Boston	Lincol.	T. W. Mathews	167	29	12	2	4	—	1	2	334	48		
Boughton	Notts.	—	44	—	—	—	—	—	—	3	—	—	—	
Bourne	Lincol.	—	110	—	—	2	3	1	3	5	212	30		
Bradford	Yorks.	R. Ingham	155	11	1	—	5	5	1	1	400	63		
Broughton and Hose . .	Notts.	R. Stocks	146	11	1	1	—	2	2	3	95	20		
Burnley	Lanca.	T. Gill	125	15	4	—	3	—	—	1	200	45		
Burton-upon-Trent . . .	Staff.	J. Staddon	96	7	—	1	—	3	—	1	85	20		
Butterwick, Epworth, &c.	Lincol.	D. D. Billings	40	6	—	—	—	8	3	3	60	4		
Calcutta	India.	—	—	—	—	—	—	—	—	—	—	—	—	
Castle Acre	Norf.	J. Wherry	57	9	—	—	—	—	—	—	3	68	9	
Castle Donington	Leicest.	J. J. Owen	321	37	6	2	1	—	5	3	330	75		
Cauldwell	Derby.	W. Norton	62	3	1	—	1	—	2	2	52	9		
Chatteris	Camb.	J. Lyon	40	1	2	—	—	2	2	1	80	12		
Clayton	Yorks.	J. Taylor	79	—	1	—	1	2	—	1	110	37		
Coningsby	Lincol.	G. Judd	60	—	1	2	—	—	5	1	82	10		
Coventry	Warw.	C. E. Keighly	57	3	5	—	—	—	—	1	60	18		
Cradeley Heath	Staff.	F. Chamberlain	57	10	2	—	2	—	1	1	150	24		
Crich	Derby.	J. Garratt	40	7	—	—	3	—	—	1	40	8		
Cuttack	India.	—	122	16	—	—	—	—	—	1	—	—	—	
Derby, Saceverel Street — St. Mary's Gate	—	S. Ayrton	204	13	5	3	1	6	1	4	3	220	33	
—	—	J. G. Pike	426	27	8	—	7	5	1	3	2	485	40	
Downton	Wils.	T. Gunning	9	—	—	—	—	—	—	—	—	—	—	
Duffield	Derby.	S. Taylor	98	—	1	1	—	—	2	1	120	16		
Earl Shilton	Leicest.	R. Verow	65	3	—	1	2	—	1	1	110	26		
Fenstanton	Hunts.	G. White	12	1	—	—	—	—	—	—	1	70	12	
Fleckney	Leicest.	J. Hawley	29	—	—	—	—	—	—	1	—	—	—	
Fleet	Lincol.	T. Yates	186	26	1	3	2	—	2	4	2	—	—	
Ford	Bucks.	W. Hood	18	5	—	1	—	—	1	1	42	17		
Fornsett	—	J. King	54	—	—	—	—	—	—	—	—	—	—	
Gamstone and Retford . .	Notts.	W. Fogg	202	3	—	—	6	25	1	2	186	28		
Ganjam	India.	—	17	—	—	—	—	—	—	—	—	—	—	
Gedney Hill	Lincol.	G. Maddeys	72	6	—	—	—	—	—	1	—	—	—	
Gosberton	Lincol.	H. Everard	45	—	—	—	—	—	—	1	60	5		
Halifax	Yorks.	—	169	—	—	—	—	—	—	1	272	42		
Heptonstall Slack	—	W. Butler	423	45	—	4	3	1	10	4	575	118		
Hinckley	Leicest.	M. Shore	220	11	2	—	3	2	1	7	3	400	70	
Hugglescote	—	T. Orton	218	38	2	2	—	—	2	1	406	56		
Ilkeston	Derby.	J. Peggs	113	15	5	4	—	4	—	2	199	38		
Isleham	Camb.	J. Cotton	113	12	—	—	—	—	2	3	131	17		
Kegworth & Diseworth . .	Leicest.	W. Wilders	108	4	1	—	1	5	4	2	179	30		
Killingholm	Lincol.	J. Starbuck	24	2	—	—	—	1	2	1	—	—	—	
Kirkby Woodhouse	Notts.	G. Hardstaff	51	9	—	1	—	—	—	4	2	145	25	
Kirtou	Notts.	—	16	4	—	—	—	—	—	—	1	—	—	
Kirtou in Lindsey	Lincol.	W. Goodliffe	44	4	—	1	1	—	—	2	1	50	8	
Knipton	Leicest.	W. Hutton	10	—	—	—	—	—	—	—	—	—	—	
Leake and Wimeswold . .	Notts.& Leicest.	E. Bott	282	23	7	1	6	3	1	8	7	250	50	
Leicester, Archdeacon.la. — Carley street.	—	T. Stevenson	402	42	2	3	8	4	3	4	3	600	75	
— Dover street.	—	J. Goadby	32	—	—	—	—	17	—	1	70	9		
— Friar lane	—	S. Wigg	271	25	2	—	3	2	7	2	370	50		
—	—	—	484	68	5	—	4	—	2	6	1	400	50	

A LIST OF THE CHURCHES.		County	Names of Stated Ministers.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Dead.	Chapels, &c	Sunday Scholars.	Teachers.
Lincoln			S. Wright	49	2	2						1	30	3
Lineholm		Yorks.	W. Crabtree	123	29	1			3			3	1	235
London, Borough road		Surrey.	J. Stevenson, A.M.	380	55	19	4	6	2	6	1	6	1	350
Commercial-rd.		Midds.	J. Wallis	194	15			2	1			1	280	40
Eden-street.			J. Preston	211	11	5			3			1		
New Church-st.			J. Burns	292	56	2		1	1	2		1	1	150
Praed-street			W. Underwood	144	21	7		1	5	2	1	1	1	250
Longford		Warw.	J. Tunnicliffe	268	40	4			6	1	3	2	400	50
Union-place				95		2					2	16	1	84
Long Sutton		Lincol.	F. Burditt	83	13	2					2	2	60	11
Long Whotton		Leicest.		70			1		1				2	84
Loughborough			E. Stevenson	503	27	8	2	14	3	17	11	2	799	88
Louth		Lincol.	F. Cameron	150	5	2	1	1	1	5	1	1	150	
Macclesfield		Chesh.		133		4		2	10	1	3	1	350	25
Magdalen & Stowbridge		Norf.	C. Smith	55	19	1			3	3		2	100	12
Maltby and Alford		Lincol.	J. Kiddall	50	2						2	2	50	7
Manchester		Lanca.		147	26	1	2	8	10	2	1	1	125	18
Mansfield		Notts.	J. Wood	63	3	2					1	1	250	24
March		Camb.	J. Jones	92	9			1				1	132	22
Market Harborough		Leicest.	J. Buckley	81	4				4	1		1	60	12
Measham and Netherseal			G. Staples	228	20	4	4	2	2	2	2	2	190	40
Melbourne and Ticknall		Derby.	R. Stanion	294	18	5	1	4	2	3	5	2	300	42
Midnapore		India.												
Morcott and Barrowden		Rutl.		43		2	1				3	2	70	8
Netherton		Worces	J. G. Greenway	30	9				2		1	1	70	7
Northampton				24		1		1		3		1	25	3
Norwich		Norf.	T. Scott	101	10	1			1	2	1	1	70	12
Nottingham, Broad-st.			J. Ferneyhough	305	19	8	3	4	7	1	7	2	400	50
Stoney-st.			W. Pickering & H. Hunter	917	67	33		2	4	4	9	11	1626	240
Perth		Scotl.		64										
Peterborough		North.	S. Wright	6							1	1		
Portsea		Hants.	E. H. Burton	206	18	3			4		7	1	250	30
Queniborough		Leicest.		18	10							1		
Queenshead		Yorks.	R. Hardy	156	5	1	1		2	1	3	1	253	50
Quorndon & Woodhouse		Leicest.	A. Smith	282	34		2	3	4	9	9	4	420	80
Rocester		Staff.	J. Sutcliffe	22	5			2	2				1	
Rothley and Sibley		Leicest.		100	6	1		3	2	1	2	2	156	41
Rushall		Wilts.	W. White	21								1	50	7
Sevenoaks		Kent.	J. Felkin	87	7	2					1	1	90	18
Sheffield		Yorks.	T. H. Hudson	51	8	1			2			1	80	20
Shore			J. Midgley	163	5				4		5	1	150	40
Smalley		Derby.	J. Wilders	137	6		5	2	1		2	3	230	28
Smarden		Kent.	T. Roffe	58	5							1	120	24
Spalding		Lincol.	T. Hoe	205	22	2			1		3	1	310	40
Staley Bridge		Lanca.	T. Smith	87	4			7			5	1	150	32
Stamford		Lincol.		20	1			2	2	1		1	40	
Stockport		Lanca.		44	13	10						1		
Sutton		Lincol.	J. Goldsworthy	82	8			4	3		2	1	80	12
Sutton-in-Ashfield		Notts.		69	2					3		1	143	29
Sutton Bonnington		Leicest.	W. Clarke	81	7	2			2	5	3	2	110	23
Tarporley, &c.		Chesh.	E. Stenson	92	6	1		1	3	5		1	110	12
Thurlaston		Leicest.	T. Yates	128						1		1	90	12
Tiverton		Chesh.	D. Gaythorpe	8							1			
Tyd St. Giles, and Sutton St. James		Camb.	J. Taylor	86	7			2	1	1		2	100	22
Warsop		Notts.		36	6					2		1	130	12
Wendover		Bucks.	C. Talbot	90	9					1	1	1	60	12
Whittlesea		Camb.	H. Rose	75	7	2	1		2		2	1	120	20
Wirksworth		Derby.	R. Kenney	191			1	2	2	5	7	2	400	50
Wisbech		Camb.	J. C. Pike	188	20	1			2	3	1	1	253	32
Wolvey		Warw.	J. Knight	99	2						2	1	98	18
Yarnmouth		Norf.	W. Goss	45	3	5			1	3	3	1	57	11

TOTAL number of Members, 16,237--Baptized, 1351--Received, 230--Restored, 69--Dismissed, 151--Excluded, 203--Withdrawn, 206--Dead, 287--Clear Increase, 570--Chapels, 191--Sunday Scholars, 20,870--Teachers, 3210

STATES OF THE CHURCHES.

ALFRETON AND RIPLEY.—We have abundant reason to be thankful that notwithstanding our unfruitfulness the Great Husbandman has spared us through another year: may we be properly affected under a sense of his goodness and mercy. In one branch of our Church our numbers have been lessened by sin, death, and removals, in consequence of depression in trade. While some of our number have manifested a want of christian feeling, others are earnestly praying for the quickening influences of the Divine Spirit, and we are encouraged to hope for the dawn of a brighter day. Already there are some indications of our prayers being answered. Our prospects at Ripley are increasingly encouraging. A pleasing disposition to hear the word preached is manifest. The place in which we assemble for worship is quite too small for us; there is likewise a good attendance at prayer and experience meetings. An inquirers meeting which we have established affords signs of usefulness, and we have been favoured with uninterrupted harmony and peace. We have seven candidates for baptism.

ALLERTON.—The close of another year has not left us with a very encouraging prospect of supporting the cause of Christ among us. In our neighbourhood work is limited, wages are very low, the privations of the poor are great, and our friends are poor and discouraged. In consequence of such a state of things we are perplexed, but not in despair. Our state as a Church and congregation has varied little during the year.

ASHBY AND PACKINGTON.—Since the last Association our late highly esteemed pastor, the Rev. Joseph Goadby, who for upwards of forty-three years laboured so faithfully amongst us, has been removed by death. Whilst we deeply deplore his loss, we feel grateful for the benefits we have received from his pastoral care, and would bow with submission to this afflictive dispensation saying, "The will of the Lord be done." The Rev. Chas. Evans, late of Swanwicke, having supplied us for three months, we have given him an unanimous invitation to take the oversight of us, which he has accepted. And though for some time we were dependent on supplies, our congregations continue good, peace and unity prevail, and on the whole our prospects are encouraging.

AUSTREY.—We desire to feel thankful for being brought through the labours trials and difficulties of another year. The church by law established is making every effort to put down dissent. We have experienced some considerable attempts from that quarter which terminated in their own disgrace. We have had several revival meetings; they were well attended, and hope that good may result from them. The Lord has been pleased to remove some of our worthy and esteemed members by death, but our loss is their gain. In addition to this we have some others heavily afflicted with but little hope of their recovery. May we be resigned to every divine dispensation, and may all our trials be sanctified. "Brethren, pray for us."

BARTON, BARLESTONE, &c.—During the past year the state of religion amongst us has been far from what we could have desired. Some who once ran well have been hindered; their neglect of the means of grace,

and manifest disregard to the cause of Christ, have led us to mourn over them. Had we as a Church been more watchful prayerful and active, we should have enjoyed more peace, and a higher degree of prosperity. Some of our members live at a remote distance from any of our regular places of worship, which renders our interviews with them few, and pastoral visits less frequent than we could wish. We ought however, to be thankful that though some seem to have forsaken us, yet since the erection of our New Chapel, our congregations have been larger, and our comfort in conducting the Sabbath School, and the ordinances of religion, greater than at any former period. We entreat our christian friends to unite with us in praying that the glory of the latter house may exceed that of the former.

BEESTON.—We desire to feel thankful to the great Head of the Church for the peace and union we have enjoyed in the Church through another year, and are thankful to say that our Sunday morning and week-day evening prayer-meetings are now well attended, and our congregation on the Lord's day is a little increasing. We desire to acknowledge our gratitude to those friends belonging to different Churches who have so willingly come forward to break the bread of life to us in our widowed state, and we request a continuance of their valuable labours. We are sorry to say that there are yet a few amongst us who have not the cause of Christ at heart, while others are alive to the interests of Zion. Our Sunday School is much improved and the teachers are very attentive.

BELPER.—We cannot report favourably of our state. Our improvement and usefulness have not been in proportion to our privileges, obligations, and opportunities. "To us belong shame and confusion of face." We have enjoyed the regular and faithful ministry of the Word and the wonted means of grace during another year: have accomplished one part of our wishes in boarding the floor of our Chapel, have a large and increasing Sunday School, and an encouraging number of steady and active teachers; but our progress is slow, and inferior to our expectations. We feel the distress of the times, yet less severely than many of our countrymen. The impediments to success, we believe, lie within ourselves. Some of them we are aware of, and are endeavouring to remove. May we thoroughly understand the rest, and apply a prompt and effectual remedy.

BERKHAMSTEAD, &c.—At Berkhamstead we feel, in looking back upon the year, that the Lord has been mindful of us. In October last our beloved brother Heathcote, of Lyndhurst, came amongst us, and we rejoice in being able to say that his ministry has been very acceptable and useful. We are favoured with peace, and our congregations are very good.

At Chesham, the past year has been one of difficulty and trial; our late respected pastor having left us, has occasioned much anxiety for the future welfare of this branch of the Church. After much deliberation and prayer we have unanimously invited our esteemed brother Ayrton, of Derby, to become our pastor, in which vote we are happy to say we have the full concurrence of our friends at Berkhamstead. We are happy to observe that a good feeling prevails, and we continue peaceful and united. Our congregations on Lord's-day, and at prayer-meetings, are, as usual, good. We beg gratefully to acknowledge our obligations to those ministerial brethren who have so kindly and acceptably supplied us in our destitute state. We earnestly solicit an interest in the prayers of our associated brethren.

At Tring, we are thankful to state that we are at peace among ourselves, and that the labours of our beloved brother Sexton are very acceptable and successful. It is our sincere prayer that the divine presence may preside amongst you, to guide and direct you in all your deliberations and consultations; and that your conclusions may ultimately promote the glory of God, and his cause in the world.

BILLESDON.—We have much reason to be thankful for the success with which it has pleased God to crown our humble endeavours during the past year, and would also remember with grateful feelings those dear friends at Leicester who came over to help us, and whose labors have been owned and blessed. During the last five months we have been supplied chiefly by Mr. Willey, from Walcote, who has, we trust, been directed hither by Divine Providence, whose labours have been very acceptable, and we have reason to believe, useful. Our congregations have increased, and are still increasing. The attendance at the prayer meetings has been generally good, a considerable degree of brotherly affection prevails, and a goodly number has been brought to decision on the Lord's side and added to the Church by baptism. Our prospects were never more encouraging.

Mr. Willey has lately been baptized by the Rev. Mr. Goadby, of Leicester. We have since given him an unanimous invitation to continue to labour amongst us in the pastoral office for twelve months, which he has accepted. "Brethren, pray for us."

BIRCHCLIFF.—As a Church we are not without tokens of the Divine favour, but our cause has been less prosperous in the present than in former years. The distress which prevails in the neighbourhood has a discouraging effect on the minds both of the Church and congregation. Yet we have many in our experience meetings of whom we think well.

BIRMINGHAM.—The past year has been to us a season of trial and discouragement. With regard to some, the difficulties of the times and other causes have produced a state of spiritual langour, and consequently inattention to religious ordinances. Several, for disorderly conduct, have been separated from our fellowship, and a few have withdrawn from us to unite with a new Baptist Church formed in their immediate neighbourhood. We trust however, the Lord has not forsaken us. Our prayer meetings have of late been better attended, and many of our friends feel a deep sense of their responsibility for the salvation of sinners.

BOSTON.—Our Annual Report to the Association is presented with mingled feelings of thankfulness and regret. Thankfulness to the Great Head of the Church for his continued goodness in preserving us in a pleasing state of peace and harmony, and in still blessing the faithful labors of our beloved pastor in the conversion of sinners, and the building up of saints in their most holy faith. We also feel deeply thankful for the additions we have received, our number of members being more than doubled in the three years of Mr. Mathews' ministry among us; and we trust that an increased degree of spiritual life has been infused into many of us, and that as a Church we possess a higher tone of piety, and feel increasingly desirous of living to the glory of Him who has loved and died to redeem us from our sins. But gratifying as these facts are, we rejoice with trembling, when we reflect upon our inactivity and deadness, compared with the

claims presented to us by the love of the Saviour, and the appalling destitution of the world. Brethren, pray for us, that we may be more holy, watchful, and devoted to the cause of the blessed and glorious Redeemer. Our weekly Church meetings are found by many to be precious means of grace. Our public services are well attended, and a hopeful degree of seriousness prevails.

We have erected a commodious building, 46ft. by 20ft. within, for a Meeting House and Sabbath School, in Witham Green, the part of Boston to which we alluded last year. There we have 140 children, and preaching on Sunday and Tuesday evenings, with pleasing prospects of usefulness. We have also preaching stations at Wyberton and Fishtoft, villages a short distance from Boston, where the congregations are encouraging.

BOUGHTON.—Our state as a Church is not altogether of a discouraging character, though it becomes us to mourn over our manifold defects. Our congregations are in general good, our prayer meetings are not very well attended; some of us are not so much alive to religion as we ought to be, still we have abundant cause for gratitude to the great Head of the Church for the favours vouchsafed to us during another year. As a Church we are blessed with the enjoyment of a pleasing measure of harmony and peace. Brethren, pray for us.

BOURN.—We have still to mourn the want of true prosperity, both as it regards our individual improvement, and the extension of real religion around us. We greatly need the active vigilance of a faithful under shepherd, and intreat an interest in your prayers, that the Great Head of the Church may speedily send us a pastor after his own heart. Two of our aged friends, and one in the vigour of life, have this year been removed, we trust to their heavenly home; may all they have left behind be admonished to “be faithful unto death,” that we also may receive the “crown of life.”

BRADFORD.—Iniquity abounds, and the love of many has waxed cold. It is to be feared we have grieved the Great Head of the Church by our lukewarmness, and have experienced his rebuke and chastening. Probably in the former part of the year we might be too tardy, and in the latter part we may have been too hasty, in the exercise of discipline. A review of the past is humiliating: the prospect of the future is not encouraging. We are not without our hopeful inquirers; but we want a closer union to Christ and to each other. On instrumental music in the worship of God we are not “of the same mind one toward another.” Our prospects were more cheering two months ago. There are some amongst us whose path is that of the just. The prejudicial operation of limited employment, and reduced wages, is still painfully felt. We desire an interest in the inwrought, fervent prayers of the righteous.

BROUGHTON AND HOSE.—We review the last eventful year with grateful emotions for the mercies and privileges with which we have been favoured, and with feelings of humility that they have been so little improved. We are still favoured with a highly acceptable and truly evangelical ministry, are blessed with numerous religious opportunities, and enjoy a good degree of peace and union among ourselves. Our increase this year has not been so large as it was the last, yet we trust that the Word

preached among us with so much faithfulness will not return void, but that it will prosper in the thing whereto the Lord hath sent it. At Broughton, the congregations are as large as heretofore, and we hope good is doing. At Hose we have considerably improved and greatly enlarged our chapel, in which we have constructed a baptistry. Our congregations at this place are encouraging, and on a Sabbath evening generally large. At Widmerpool, the attendance is good considering the small population of the place, and other unfavourable circumstances connected therewith. At Clawson, our minister continues to preach in the room on his premises, which is become too small to accommodate the increased congregations; a chapel is much needed there. We have preaching also at Stanton, Sascilby, and Willoughby. We have five brethren who preach occasionally, and very cordially and efficiently co-operate with our minister in the prosecution of his great work.

BURNLEY. There are several amongst us whose connection with the Church has been but little more than nominal for years; and our friendly and repeated efforts to improve them have been so fruitless, that we begin to desire, and intend to effect a separation. Some of our dear friends are much discouraged and hindered by the severe pressure of the times. But notwithstanding these things we cherish unfeigned gratitude to God, that our harmony as a Church has continued, that the labours of our pastor are highly acceptable, that our congregations are in an improved state, and that the general aspect of the cause amongst us is healthy. We have called out one of our brethren to preach the gospel, and are encouraged with appearances in our Sabbath School, particularly with the zeal, unanimity and success of its teachers.

BURTON-ON-TRENT. The past year has been one of considerable depression in Burton, through the entire stoppage of the cotton factories. Our Church and School have both suffered from it; whole families who used to worship with us being obliged to leave the town. We have however to be thankful that our Sabbath congregations continue very good, while we lament that many of our friends are backward in attending the week-day services. A few have been brought out of darkness into light, and have cheerfully submitted to the ordinances of the Saviour. Our Chapel accommodation is much against our prosperity, and we feel very anxious to improve it. For various reasons it is thought desirable to have a better Chapel in a better part of the town. Our Sabbath evening congregations quite fill our present chapel.

BUTTERWICK, EPWORTH AND CROWLE.—We regret that the state of our Church is not much improved, although we are receiving the able assistance of our esteemed friend Billings; he has been the means of restoring more harmony in some branches of the Church, and though we have much opposition, we are encouraged by the assurance that our God will never leave or forsake us.

CASTLEACRE. In sending an Annual Report of our state and prospects as a Church, we desire to cherish feelings of devout gratitude to the Great Head of the Church, that he has been pleased to vouchsafe his presence and blessing through the vicissitudes of another year. We have had our difficulties, and they have been of no ordinary description, arising

principally from our straitened circumstances, and the pressure of our chapel debts. We have been able, through the kindness of two friends at Hale, to arrange for the gradual liquidation of the remaining debt on that chapel; but the one at Castleacre, being a more serious affair, will need the aid of our brethren in the connexion at large, or we fear it will prove a serious hinderance to the prosperity of the cause in that place. In consequence of the removal of our brother Wherry from Wendling, preaching has been obliged to be discontinued in that village, from inability to supply it; but we continue to preach in the other three places. The removal of our brother occasions difficulty in supplying three places, as from the distance, about twenty miles, he can only come over once a month. We enjoy a good degree of peace and brotherly love, and the Lord has been pleased to own his word preached by the conversion of some notorious sinners, and adding to us such as we trust shall be everlastingly saved. Congregations are improving, and at Castleacre, they are very good. Still we feel to need not only the prayers of our brethren, but the kind advice and occasional supervision of one or other of our experienced ministers, being all young and inexperienced in the order and discipline of congregational Churches. With such assistance and the blessing of God, we hope to go on and prosper. Brethren pray for us, that the little one may become a thousand.

CASTLE DONINGTON, &c. We have to record with unfeigned gratitude to the Parent of all good, that during the past year we have been blessed with many indications of the divine presence. Our congregations have been very encouraging, and the truth as it is in Jesus, which is proclaimed amongst us with great fidelity and affection by our beloved pastor, has been attended with considerable success. Our occasional preachers have also laboured with zeal in their department of the Lord's service, and we have reason to believe their exertions have not been in vain. No circumstances of moment have transpired to mar our peace and disturb our harmony, and we remember no year when we have had less occasion to mourn over the defections and inconsistencies of members. Several who for some time had been in the world have returned to the bosom of the Church with evident and pleasing manifestations of deep contrition for their past conduct. The branch of our church at Sawley has largely experienced the divine favour, and we are happy to state that the change tells most powerfully on the population. We pray for still more zeal and holy love, and combined exertions for the salvation of a perishing world.

CAULDWELL. On a review of the past year, we see cause for thankfulness to the Father of Mercies, and are constrained to say, hitherto the Lord hath helped us. The labours of our brother Norton, have been blessed to the awakening of some and the conversion of others; some are anxiously enquiring the way to Zion. Our congregations are good, we enjoy peace, and a good degree of brotherly love: still we have cause to fear that some among us are lukewarm and indifferent, and do not adorn the doctrine they profess, yet we rejoice that many do walk as becometh the gospel, and anxiously strive for the prosperity of the Church.

CHATTERIS. Prosperity as a Church of Christ is what we desire rather than what we possess, and what a few amongst us are earnestly seeking. Sin, satan, death, poverty, and personal affliction, like a host of

Amalakites have assailed us on the way, and had not our Joshua, the Lord of Hosts been on our side they had swallowed us up. We are not without some pleasing tokens of success, especially amongst the youth of our families and schools.

CLAYTON. During the past year we have been exercised with some unexpected troubles, but hitherto the Lord has helped us. Our public and private means of grace are not so well attended as we could wish; many of our members have left the neighbourhood, and we seldom see them, others are too negligent and lukewarm, while a few give evidence of their attachment to the place, and are zealously affected in a good thing. Brethren pray for us.

CONINGSBY. The past year we lament has been to all appearance one of barrenness as it respects the success of a preached gospel among us. Our minister labours diligently, faithfully, and acceptably, and some endeavour to hold up his hands, but few ask, "What must I do to be saved?" Some of our public opportunities are tolerably attended, while others, particularly those for prayer, are much neglected. Our week-day and Sunday schools are well supported and prosperous, from which we hope some good will arise.

COVENTRY. We desire to be grateful for the various expressions of divine goodness vouchsafed unto us, especially in the continuance of our existence as a Christian Society, in our being supplied with a regular ministry, and in the beneficial though very limited effects produced by it on the character both of the members of the church, and of several persons who recently were quite regardless about their spiritual welfare. There are several things which exert an unfavourable influence on our endeavours to promote the cause. We may mention particularly the extreme depression of trade, and the deep rooted disaffection existing in the minds of not a few people against us, arising from previous associations. Judging however from the progress which has been made in such circumstances during the last six months, we may venture to indulge a hope that the cause will eventually be established. We are generally doing what we can in the way of contributions. We most sincerely thank our friends at a distance for the aid they have rendered us, and we beg the sympathy and prayers and assistance of our brethren.

CRADELEY HEATH. As a Church we have great reason to praise God for his goodness to us through another year. The labours of our esteemed minister have not been in vain in the Lord. We have had several baptisms, and have now several candidates. It is true we have not added so many to our numbers this year as the past, yet we have reason to believe that the cause of Christ among us has more rapidly advanced. Our congregations on the Lord's-day are good, and our prayer meetings are well attended. Some of our members are active, but we have to complain of the want of zeal and love in others. Our Lord's-day school is increasing. In March we unanimously invited Mr. Chamberlain, to take the oversight of us. He accepted our invitation, and on the 11th of April, was ordained to the pastoral office. This was a day of great spiritual enjoyment.

CRICH. Our congregations of late have rather improved, and the word of life so faithfully preached among us is not in vain, as we have a

goodly number of hopeful inquirers. But we have to lament that we are greatly embarrassed with our chapel debt.

DERBY, *Sacheverel Street*. In giving in a report of our Church this year we have to acknowledge the goodness of God to us as a Church and people. During the past year we have been enabled to reduce our debt nearly two hundred pounds. We have done this by the praiseworthy efforts of the friends and congregation, and the selling of a small piece of land connected with our chapel, which was of no use to us. We are happy to say, as a Church we are at peace among ourselves; and though we have not added so many to our number this year by baptism, still there are several pleasing indications of good in the congregation. We are sorry to add, that we are not so alive to our spiritual interest and the advancement of our Saviour's kingdom as we ought to be.

DERBY, *St. Mary's Gate*. We very gratefully record that for a series of years past, grace, mercy and peace have attended us; that our present state is prosperous, and that our prospects are very encouraging. Our new chapel excites very general attention; and ever since the opening more have attended it, probably by hundreds, than have ever been in the habit of worshipping with us at Brook Street. May our concern be that our holiness and zeal may be in some measure commensurate with the advanced position we have now assumed, and the new and enlarged field of labour upon which we have entered. We thank the many kind friends who, at our opening collections, afforded us substantial aid; and would respectfully remind others that our debt is yet sufficiently large to justify our urgently soliciting help from them; either in the way of private subscriptions, or public collections. We have service morning and evening, at St. Mary's Gate, and afternoon at Brook Street. Our Sabbath Schools are going on well. Preaching in the villages as usual.

DOWNTON.—We are happy to inform the brethren that our late minister, Mr. Mead, who we fear has been the cause of much injury to religion in this neighbourhood, has been induced to resign his connection with the Church, and that in the course of divine providence we have been directed to the Rev. T. Gunning, whose labours are acceptable, and we trust will be very useful. We are about to erect a school-room, when we hope by the blessing of the Almighty to raise a Sunday-school in connection with our chapel. May the Lord add his blessing.

DUFFIELD.—Many of our members manifest a mournful indifference to the ordinances of religion, yet we hope there are a few who feel an interest in the welfare of Zion. The afflictions of our dear minister have been very great, but the Lord has enabled him to bear them with patience and resignation, and we are thankful he is a little restored, so as to fill up his place at Duffield. We contemplate building a house for God at Milford.

EARL SHILTON.—As a Church we are peaceable and united. Our congregations upon the whole are good. We feel the pressure of the times.

FENSTANTON.—We are thankful that the Church at this place, which has been so long dead, is again revived. Our strength is small, but we have reason to believe that religion is prospering among us. Our attend-

ance is tolerably good. We have several inquirers, and an encouraging Sabbath-school.

FLEET.—Our services are well attended, as also prayer and Church-meetings, considering the distance at which our members reside. We have engaged Mr. Dunncliffe, a young friend from the Church at Melbourne, to assist our dear pastor in his extensive sphere of labour, who, while assisting us, will also be studying under the direction of Mr. Yates with a view more fully to prepare him for the work of the ministry. We have made arrangements for erecting side galleries to our chapel to accommodate near 100 persons more.

FORD.—Our congregations are good, we enjoy peace and union, and would be grateful to the Great Head of the Church that additions have been made to us during the past year, and that we have now five candidates, and also that several other persons seem to be earnestly inquiring the way of life.

GAMSTON AND RETFORD.—The cloud which for a long time hath hung over us still remains, and the cause of Christ appears to be at a low ebb amongst us. We hope to see better days. The immoral conduct of some has made it necessary to separate them from our communion; our congregations are much the same as last year. We have reported as withdrawn a considerable number who have removed to a distance.

GEDNEY HILL.—We have increasing peace in our borders, and since brother Maddeys has been with us, his untiring and zealous labours have been graciously crowned with success; unusual unity prevails in the Church; the congregations improve—some fruit has already appeared—more is in the bud ready to burst forth.

HEPTONSTALL SLACK.—The occurrences of the past year afford abundant cause for thankfulness and sorrow, for deep humility and holy joy. Many of our friends have suffered severely by the distressing pressure of the times, and many have been removed from us by the stroke of death. Amongst those of us that remain there is too much lukewarmness and indifference, too much conformity to this world and too little of the mind of Jesus. But notwithstanding these discouragements we hope vital religion is regularly advancing among us. Our congregations are encouraging, our experience meetings and meetings for prayer are generally well attended, and our increase by baptism has been considerable.

At Broad Stone, where we have purchased commodious premises and have regular preaching, our prospects are very cheering. We have at this place a large and flourishing Sabbath School, a very numerous congregation, and many candidates and inquirers. A considerable number of those whom we have baptized are from this neighbourhood, and some of them give promise of extensive usefulness.

HINCKLEY.—The past year has been to us, in many respects, one of trial. Some of our friends, on account of their employment, have left the town, and several others have been called away by death, and we fear that there is a want of love and humility amongst some. Our congregations on the whole are as good as we can expect; our prayer meetings are well attended, many seem concerned for the salvation of their souls, and we

have several candidates waiting for baptism. At Nuncaton and Stoke we yet have preaching, where the congregations recently have considerably improved.

HUGGLESCOTE.—Deeply impressed with a sense of our many failings we again record our grateful acknowledgement of the grace of our Lord Jesus Christ, who has blessed, and continues to bless, the labours of our aged pastor, and of those that labour with him in the work of the ministry, so that our hopes of prosperity as a Church have been greatly revived. We have a good attendance at all our places; also our prayer-meetings and week-day meetings are well attended, and a goodly number have been added to the Church. We have a larger number of candidates and inquirers than we ever have had at any former period. May the gales of divine grace continue long to blow on our little hill, that every soul that dwells thereon may be refreshed and cheered by the sacred breeze.

ILKESTON.—The return of your annual meeting reminds us of the duty of remembering “all the way in which the Lord our God hath led us in the wilderness.” The review of the past year awakens both gratitude and hope. We stated last year our expectation of obtaining brother Peggs as our minister, and he removed to us in August. We are thankful to say we enjoy peace as a Church, our congregations have much improved, several have been added by baptism, and others restored to the fellowship of the Church. We are purposing to improve our chapel, and thus afford better accomodation for our increasing congregations and Sabbath school.

ISLEHAM.—The review of another year awakens mingled feelings of gratitude and humility. Shortly after the last Association our meeting house at Isleham, after having been considerably enlarged, was re-opened under very favourable circumstances, and a new chapel has since then been purchased in the Fen. The congregations have been about as usual, and we have been encouraged by a number of young friends coming forward and joining the Church, whom we hope will be an honour and a blessing. The present state and prospects of the Church, however, are to some of us the occasion of much anxiety, as our highly esteemed pastor, the Rev. J. Cotton, considers it to be his duty to leave his present situation, in consequence of the bad state of health of Mrs. Cotton, which circumstance is a matter of deep regret to many of us, as Mr. C. has been made, we trust, instrumental in converting many sinners from the error of their ways: and we have enjoyed much peace and unanimity since he has been amongst us.

KEGWORTH AND DISEWORTH.—Notwithstanding much temporal distress, the cause of Christ appears to have been gradually progressing. Our seasons of public worship are pretty well attended; our prayer-meetings receive encouraging regard; we have several candidates for baptism, besides several anxious inquirers; and as we see some increase of religious feeling among ourselves, we desire to bless God and take courage.

KILLINGHOLM.—We continue in an unsettled state. Our dear minister, brother W. Tutty, has been called to his eternal rest, and we have invited brother J. Starbuck, of Louth, to succeed him.

KIRTON.—Peace and union prevail among us, and our prospects are encouraging.

LEAKE AND WIMESWOLD.—We have abundant cause for unfeigned gratitude to the Author of all our mercies for the blessings which we have enjoyed through another year. Our candlestick is not removed out of its place, nor the glory of the Lord departed from us. The faithful ministration of the word of life has been successful in the conversion of sinners, and several additions have been made to our number by baptism. As a Church we are peaceable and united. Our prayer-meetings and week-night lectures are tolerably well attended. Our congregations on the Sabbath are good, our schools are well supplied with teachers, and our prospects upon the whole are encouraging.

KIRKBY WOODHOUSE.—We are sorry to report that our minister still continues, through affliction, unable to render us any assistance; we have entirely to depend on our Nottingham friends and others for ministerial aid. We thank them for their kindness. Our congregations still continue good.

KIRTON IN LINDSEY.—We are called upon gratefully to acknowledge some pleasing events in the year now closing, viz.—the completion and re-opening of our chapel after some very considerable improvement; also that general appearances seem to justify the step we took in making further accommodation for sinners to hear the tidings of heavenly mercy.

LEICESTER, Archdeacon Lane.—We desire gratefully to record the goodness of God in the measure of prosperity with which we have been favoured during the past year. Whilst we cannot report any decided increase in our congregations, we are thankful to state that they have been good and regular. We have baptized a larger number than usual, our Tract Society has greatly increased the sphere and vigour of its operations, and this has brought many additional children to the Sabbath school, which we are happy to state is in a healthy and flourishing condition. It is also pleasing to report that we have been united in our councils, and striving together for the faith of the Gospel. The improvement that has taken place in our Sabbath morning prayer meetings, and the attendance at meetings for religious enquiry, encourage us to hope favourably for the future. Through the extreme depression of trade in Leicester, several of our members have been compelled to leave the neighbourhood, and others to emigrate; and we are grieved to state that some who once attended our place of worship are now kept away from the house of prayer by poverty and destitution. These circumstances, in connection with the privations which several of our number are suffering through want of regular employment, frequently cast a cloud over our otherwise encouraging prospects. The new chapel at Belgrave is now regularly conveyed to trustees, and is well attended.

LEICESTER, Carley Street. We have been brought very low, and we have met with very little sympathy or assistance from other Churches. We feared last winter we should not be able to carry on. Mr. Winks is now our principal supply. We have a little hope.

LEICESTER, Dover Street. During the past year our course has been smooth and tranquil. Our congregations have been encouraging, and some fruit has been gathered into the Church of God. We have made some efforts toward the reduction of our debt, and are contemplating the

erection of School-Rooms, which are much needed. We are sensible that, as regards many of us, our piety is far below our privileges; but we hope the major part of our number are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. We need more holy zeal, and a larger measure of the spirit of grace and supplication. May the spirit be poured out upon us from on high. Our branch at Whetstone presents an encouraging aspect. We have inserted in our list as withdrawn a number of members who have emigrated to America.

LEICESTER, *Friar Lane*.—Our public services, as well as our prayer-meetings and week-night lectures, are well attended. It appears from the profession of many candidates for baptism that considerable benefit has been derived from the public ministry of the word. Still we have too much reason to complain of indifference in some, yet on the whole we trust there is a revival, and we earnestly pray for its continuance. We are happy in the enjoyment of internal peace and harmony. Our Sabbath-School continues to prosper, much serious attention is paid by the teachers to further the religious instruction of the senior scholars, and we witness the happy effects of their labours in the many instances in which their scholars are baptised and united to the Church.

LINCOLN.—We have this year experienced some things of a painful nature, owing to the conduct of some of our number who have recently absented themselves from the chapel. We are, however, thankful that our strength has been only slightly impaired; and that we are favoured with a good degree of union and brotherly love.

LINEHOLME.—The past has been to us a year of trials and of mercies. Death has removed some of our number, we hope, to heaven; sin has drawn others again to the beggarly elements of the world, whilst a few have cheered us by giving themselves to the Lord and to his people. We are at peace among ourselves, but a few are indifferent to the means of grace. Our congregations are encouraging, our experience meetings are well attended, and though many of us are suffering severely through the pressure of the times, yet we hope that the cause of Christ is progressing among us. But we feel that we never had more need of christian unity, zeal, and consistency, accompanied with the fervent prayer of faith, than we have at the present time, for we are surrounded by infidelity and licentiousness to an awful extent. Our Sabbath school prospers. Brethren pray for us.

LONDON, *Borough-road*.—We desire to be thankful for the circumstances of comfort and encouragement in which we are permitted to make this annual report of our state as a Church. It is our privilege to say, that a happy degree of cordial brotherly love, and affectionate interest in each others' good, prevails amongst us. The ministry of the word, and the kind and zealous co-operation of our friends, have been graciously blessed. Our additions have been considerable, and our prospects of further increase were never better. We have raised £200 towards liquidating the debt on our chapel this year.

LONDON, *Commercial-road*.—We are thankful to God who has upheld us in the enjoyment of our privileges during another year. Our congregations are not larger, and spiritual life is at too low an ebb among us;

but we are pleased and thankful to say, that the ministry of the word has been blessed among us. Our Sunday-schools, Tract Society, and Visiting Societies, are advancing with a pleasing degree of prosperity. Brethren, pray for us, that the word of the Lord may have free course and be glorified.

LONDON, *New Church Street*.—As a Church of Christ we have enjoyed for some time that peace and unanimity which are generally the precursors and attendants of prosperity. The Lord has graciously blessed us with a considerable increase during the past year. Among these we rejoice to state that there have been several young persons from our Sabbath-school, who after being scholars for several years are now teachers, and hopeful members of the divine family. We feel, too, that it is our duty again to refer to the influence which true temperance principles have exerted in our vicinity during the past year. Several persons have been baptized and received among us who, in the first instance, were led to the house of God through the agency of the Total Abstinence Society, and of whom we have reason for concluding that they have partaken of that living water which we trust will be in them as a well of water springing up into eternal life. Our Sabbath-school is in a promising state, and though but on a small scale, by exertion and diligent perseverance, has raised more than £18 for our Foreign Mission during the year. We have been favoured with large and attentive congregations, and feel that the word preached was never more acceptable and useful than at the present time. Yet we know it would be still better with us if we were more devoted to God, more spiritually minded, and if in our hearts' affections the things of the Lord had a greater pre-eminence. We feel that we live in momentous times, that the claims of Pagan nations abroad, and the perishing ungodly at home, have loud and pressing claims upon our sympathies, exertions and prayers.

LONDON, *Praed-street*.—The past year has been to us one of great mercies and encouragements. Brother Underwood commenced his labours amongst us immediately after the last Association, and has continued them with great acceptance, and we believe much usefulness. The increase of the congregation rendered it indispensably necessary to provide further accommodation, which was done by erecting galleries and effecting other improvements in our place of worship, at an expense however of more than £600, of which sum more than £200 remains an addition for the present, to our former debt. The congregations are still large and encouraging. Our Sunday-school is increasing in numbers, and we hope improving in order and usefulness. The exciting events of the year have rendered it somewhat difficult to say what is the real state of religion amongst us. Whilst some are but nominal members, remaining on our list only till orderly steps lead to their discontinuance, and others evince little active love to the cause, we hope that the obvious attachment and diligent service of others are founded on true love to the Head of the Church and His saving truth. We need larger views of our privileges and responsibilities, more consistent and sustained devotedness to the cause, with better organization and wider range to our efforts; but we trust that the manifest blessing vouchsafed to our past feeble attempts will prove an additional motive to renewed exertions.

LONGFORD.—We would be grateful to our heavenly Father for that measure of prosperity we have this year enjoyed. Through the blessing of God upon the unremitting labours of our dear minister, many of our congregation have given themselves first to the Lord and then to his people. We are blessed with a good degree of peace and of Christian affection. Prayer-meetings as well as the more public means are well attended, and many of our friends are actively engaged for the extension of the Redeemer's cause; still we fear too many of our number are at ease in Zion, and over some we have to mourn as having only a name to live, while they are dead. We have much to encourage us at our out-stations, Sowe and Bedworth; from the former place we have baptized four, and from the latter ten.

LONGFORD, *Union Place*.—During the past year many and severe have been our trials; Mr. Dunkley has resigned the pastoral office among us, and several of our members have withdrawn, but there are still those who take an interest in the cause, and we believe earnestly pray for the peace and prosperity of Jerusalem. Our congregations are nearly as good as last year.

LONG SUTTON.—During the past year our heavenly Father has seen fit "to weaken our strength in the way," by the removal and death of valued friends, yet we can say that goodness and mercy are still mingled in our cup. The perfect unanimity of feeling and prevalence of Christian affection amongst us, calls for our gratitude; the anxious wish cherished as we believe by many of our beloved friends to uphold their pastors hands, and to promote the prosperity of the Church, gives rise to hope that the more abundant fruit of present labours and intreaties will appear in future days; and amidst the many anxieties inevitably attendant on the erection of our new place of worship, the appearance of the congregations, and the hopeful state of many hearers afford us comfort. On a candid review of our circumstances during the year, we desire to thank God and take courage.

LONGWHATTON.—Our congregations are much the same as they have been for some time. We have reason to be humbled on account of the little success that attends the preaching of the Gospel among us. The difficulties of the times press heavily upon us. We are at peace among ourselves.

LOUGHBOROUGH.—During the past year the very interesting relation which subsists between a pastor and the people of his charge has been dissolved in the removal of our late beloved minister, who for the space of thirty-one years sustained that office amongst us. We shall no more hear the faithful warning, the earnest entreaty, the affectionate and animating encouragement proceed from his lips; he is gone to shine amongst those who turn many to righteousness. An unusual number also of our brethren and sisters have been called to the upper sanctuary since the last association. The ministers from the neighbouring churches very kindly and cheerfully assisted us while destitute of a pastor, and their ministrations were attended with the divine blessing. In compliance with our invitation, brother E. Stevenson has become our pastor. May the great Head of the Church accept and greatly bless his labours. Our congregations at Loughborough are good, our prayer-meetings well attended, our

Sabbath school flourishing, and we have a considerable number of candidates. We have entered several individuals as withdrawn, on account of long absence, and our inability to correspond with them. Our interest at Sheephead is not quite in so encouraging a state as could be wished.

LOUTH.—Our review of the past year produces mingled feelings of pleasure and distress. Several of our friends have withdrawn from us because we have too much reason to fear they savour not the things which are of God, but the things which are of men. We have added but few by baptism, and by exclusion and death our number has been diminished. It is matter of thankfulness and pleasure however that in the business of our church meetings uninterrupted harmony and good feeling have been maintained, and some of our friends we trust are deeply concerned for the prosperity of Zion. Our congregations are on the whole encouraging, and we trust some hear the word preached to profit.

MACCLESFIELD.—We commenced the past year in prosperity, with the pleasing anticipation we should continue, but our best hopes were succeeded by disappointments. The Church soon gave indications of a spiritual apathy. Our pastor has removed to Wirksworth. The religious state of our Church is not discouraging, but we have many financial difficulties.

MAGDALEN AND STOWBRIDGE.—At a place called Lord's Bridge, in December last, we began and still continue to preach in a house inhabited by one of our members, we hope with some prospect of success. Since the last Association we have baptised sixteen persons, and have some more in waiting. We have not so many attending at Magdalen; but a much larger number of hearers at Stowbridge. We have now regular preaching at three places. Two Sabbath Schools, at which something more than a hundred children are taught. Prayer and enquirers meetings well attended at Stowbridge. We have much cause for thankfulness, but more for humility and self-abasement.

MALTBY AND ALFORD.—We are blessed with peace, and our congregations are by no means discouraging; but we regret to add, that there is a lamentable backwardness on the part of many, heartily to receive the Gospel, and of others who supply good evidence of being believers, to "arise and be baptised." Our members would do well to be more alive to prayer meetings.

MANCHESTER, *Oak Street*.—The past has been to us a year of great difficulties; one in which we have been called to suffer extraordinary privations. Owing to the great depression in trade some of our most valuable members have been compelled to leave our neighbourhood and our land. From these causes we have during the past year lost twelve of our members, whilst we have suffered a still greater bereavement in the loss of our highly esteemed and beloved pastor, Mr. Beardsall, who in the early part of the last month (May) closed his labours amongst us, on departing for the United States of America. Still we have to rejoice that the work of the Lord amongst us though slackened, has not ceased to progress. We have many financial difficulties.

MANSFIELD.—Since the re-opening of our chapel the congregations have materially improved, and we have reason to conclude that the word

faithfully delivered amongst us is finding its way to the hearts and consciences of many of our hearers. We are thankful that peace and unanimity prevail amongst us. Our Sabbath School is well attended, and we believe religious impressions are being made on the minds of the rising generation.

MARCH.—Through another year the cause of Christ among us has maintained its steady course. While we have not any thing particularly exciting to report, we are spared the pain of deep lamentation over depression. On the whole we trust there is rather an advancing movement.

MARKET HARBOROUGH.—We fear that the prosperity of the cause of religion has been retarded amongst us during the past year, by the disorderly walk of some and the Laodicean apathy of others: nevertheless we desire to be devoutly thankful that the ministry of the word and ordinances of the gospel have been continued to us, and that to some extent they have been rendered useful, though we fear less so than in some former years.

MEASHAM AND NETHERSEAL.—While in the review of the past year there is much to humble us before Almighty God, there is abundant cause for gratitude and encouragement. In the kind providence of God we have been enabled to paint and finish our chapel at Measham, which is now a very neat and commodious place of worship. Our congregations are good, some have been restored to the enjoyment of the truth, a pleasing addition has been made to our number by baptism, and perhaps the Church was never more peaceful and united; while the zeal of a goodly number of the members is highly commendable in the Sabbath School, in the distribution of religious tracts and in other departments of christian duty.

MELBOURNE AND TICKNALL.—As a Church we regret that we have not manifested that delight in the means of grace, and that activity in advancing the Saviour's cause which become the disciples of Christ. There has been a slackness in some to attend our prayer-meetings and the public means. May the Lord pour upon us the spirit of grace and of supplication. During this year too, we have been reminded by the decease of several esteemed friends that this is not our rest. While the retrospect of their peaceful and happy end encourages us, their absence urges us to do what our hand finds to do with our might. But amidst much that calls for humility, the Lord has been pleased to carry on among us the work of conversion. We have had several encouraging additions to our fellowship, and many in the congregation exhibit much anxiety for their salvation. Brother Stanion has accepted our invitation to remain with us as our minister; and we hope that his labours, in connexion with the united prayers and cordial co-operation of the Church, will be abundantly blessed by our Divine Master.

MORCOTT AND BARROWDEN.—As a church we have nothing very pleasing to communicate, yet upon the whole we hope the friends are more united than they were, we hope some good is doing, and the congregation improving. We have not a stated minister, but are supplied by a young man from the Baptist Church, Oakham; he has preached for us four or five months, and has engaged for six months longer.

NETHERTON. We would be unfeignedly thankful to the God of all grace for the peace and unanimity which have prevailed amongst us, and for the success which has attended our efforts for the promotion of his cause during the past year. Our congregations are increasing, our prayer-meetings are well attended, and the word preached is blessed to the conversion of sinners. Our respected minister, Mr. Greenway, is still unable, by reason of affliction, to labour amongst us; but through the kindness of our brethren from Cradely, and others, especially that of Mr. Chamberlain, who preaches to us twice a week, we have been regularly favoured with the faithful preaching of the word of life, and the administration of the ordinances of the house of the Lord.

NORTHAMPTON. As a Church we are united; though it is with grief we are obliged to state the lowness of the cause, principally arising from the want of a minister. We take this opportunity to return our sincere thanks to our Leicester friends for their kind assistance, and beg a continuance of it.

NORWICH.—As a Church we hope that peace and unanimity prevail among us, and we are glad to record, that some have this year also been added to our number. Two of our members still continue to labour as city missionaries with great acceptance and usefulness. Our Sunday-school, though not prosperous, is we hope in the way to improve. But there are some things to lament, among which may be named the smallness of our congregations on the morning of the Sabbath: we cannot but lament that so few of the members assemble for worship on the morning of that sacred day. A considerable portion of our Church and congregation is suffering extremely for want of employment. Still in the midst of all, we rejoice to know that “the Lord reigneth.”

NOTTINGHAM, Broad-street.—It affords us sincere pleasure that we are able to present you with a favourable report of our state during the past year. Nothing has occurred to disturb our peace, and we have enjoyed a good degree of union and love. We have had several pleasing additions to our number, and our congregations which we reported as improved last year have continued regular and attentive. Although some of our members and hearers have been compelled to leave us to seek employment in other countries, many have suffered from want of work, and we have all felt the dispiriting effects of the unparalleled depression of trade, we are happy to state that our finances have not much decreased. We are grateful for that measure of success which has attended the labours of our respected pastor, notwithstanding they have been frequently interrupted by affliction, and hope that by cordial co-operation with him to see the work of the Lord more abundantly prosper in his hands. We have been under the painful necessity of excluding an unusually large number from our fellowship, and many of our aged members have been removed by death to the Church above. The congregations at New Basford are encouraging, and our friends there have succeeded in removing their chapel debt. Our Lord's-day schools are well attended; several of the teachers and scholars have been added to the Church, and others are inquiring what they must do to be saved.

NOTTINGHAM, Stoney-street.—While we hope that the cause of

Christ is in some degree progressing amongst us, we fear there is much deficiency of that spirituality of mind which is the beauty and glory of a Christian Church. We are sorry to say that the private means are not attended as we could wish. The past year has been one of unprecedented distress. Many of our friends have been obliged to leave their native land and christian friends for the United States of America. We pray that the God of providence and grace may order all their steps. Notwithstanding the general distress among the working classes, we have cause for gratitude to God that we have suffered very little in a pecuniary point of view. Some cases of discipline of a painful nature have required our attention, but the peace of the Church has remained unbroken, and our congregations on the whole have been large and regular. Some of our branches are prospering: others are in a languishing condition. The Benevolent Society continues to be a great blessing to the Church and congregation, and to many of the sons and daughters of ignorance and crime. The Tract Society is pursuing its accustomed plans of usefulness: nearly 1350 dwellings are visited every Sabbath. Our schools generally are prospering. Of the present number of members now composing the Church, not less than 120 were once scholars in our Sabbath-school. The cause at Old Basford is getting into a better state: the friends appear more united, and their school is assuming a much more encouraging aspect. It is matter of thankfulness that while death has been thinning our ranks God has not left us without tokens of his gracious presence. Several of those who have been united to the Church during the past year have for a long time heard the Gospel amongst us: we rejoice to meet them at the table of our common Lord. For some time the health of our beloved senior pastor has been declining. It is our fervent prayer that God in his great mercy may be pleased to restore him, and continue him amongst us for years to come; and that as our pastors have laboured together so many years with so much comfort to themselves and to the Church, they may continue to be a blessing to multitudes of precious souls.

PETERBOROUGH.—About the same as last year.

PORTSEA.—It rejoices our hearts in being able to state that the labours of our beloved pastor amongst us continue to be highly approved, and that as a Church we enjoy a good degree of prosperity. It is our fervent prayer that his valued life may be spared to go in and out before us, breaking the bread of life for many years to come. On the Sabbath-day, our spacious chapel is quite filled—sometimes crowded to excess; and notwithstanding our heavy debt, we find ourselves as regards money matters in much easier and better circumstances than at any former period of our history. During the past year we have lost an unusual number of our friends by removals and deaths, and amongst others we have to deplore the loss of three of our valued deacons; viz.—Brethren Stafford, Florence, and Langrish. “O Lord, build thou up the waste place of Jerusalem.”

QUENIBOROUGH.—The cause amongst us is in a more prosperous condition than for several years past. We have some candidates, and several hopeful inquirers from our Sabbath-school. Good is doing at Thrusington. We should be thankful for assistance in liquidating our debt.

QUEENSHEAD.—We are not able to report that progress in the cause

of Christ amongst us that we could wish ; we have enjoyed however a good degree of peace through the year. A few have been added to us by baptism. A small reduction has been made in our debt, for which in a time of great commercial distress we feel thankful.

QUORNDON AND WOODHOUSE.—We have had many fears for the life of our beloved pastor, the loss of whose labours we deeply deplore, and for whose recovery many prayers have been offered by the Church, which we trust will be speedily answered. We should have experienced more difficulty from the discontinuance of his services but for the timely assistance of brother Lindley, whose labours amongst us have proved very acceptable. Our congregations have not declined : we hope that good is doing. We have to lament the removal by death of two of our friends who had long been pillars in the house of God, and zealous members of the Church—brethren Pywell, of Quorndon, and North, of Woodhouse. Their loss will long be felt by us.

ROCESTER.—During the past year we have as formerly been blessed with the means of grace. The seed sown has not been altogether unproductive. We have had a few additions, but have still to lament the coldness of some of our members, and are often discouraged that so few inquire the way to Zion.

RUSHALL.—The state of our cause is not so encouraging as we could wish, and we greatly feel the pressure of our debt.

SEVENOAKS.—The lukewarmness and inattention of some give us pain ; the zeal piety and ardent love of others give us unfeigned pleasure. We are now erecting a new meeting-house, towards which we have collected £215, but as we are all poor, we crave the kind sympathy and help of our dear friends in our sister Churches. The whole cost will be not less than £500.

SHEFFIELD.—In the course of the past year some friends through providential circumstances have been obliged to remove from us ; we lament that we have been necessitated to expel others for disorderly conduct. The Lord hath been graciously pleased to own the labours of our dear minister. We rejoice too in the prospect of speedily having a chapel of our own, where we can worship God without being interrupted and annoyed by the vanities of the trifling, and follies of the worldly minded, from whom in our present situation we have much to endure. Our congregations have lately been on the increase, and our Sabbath School is assuming a more healthy appearance, and we entertain the most sanguine hopes that when we get into our new chapel, which we expect to do early in August, that both the one and the other will be much more prosperous.

SHORE.—Our congregations are large, but our revival and other meetings are not so numerous attended as formerly. There are a few of whom we entertain hope. We are not so warm and active as we ought to be in service of Christ ; and, while some pray and labour for Zion's prosperity, others are at ease in Zion. Our Lord's-day school is much as in years past.

SMALLEY.—Whilst we see cause for humility in the unworthy conduct of some, still we are not left without some encouragement. Our con-

gregations at our three places are usually good, and it is a source of satisfaction to us, to have restored to the privileges of the Church several who had fallen away. We hope also that in a few other cases the seed sown has been cast on good ground.

SMARDEN.—We have reason to “thank God, and take courage.” Our new chapel is well attended, and some appear to hear the word with concern and profit: some have been baptised since our opening, and the Sabbath school has been improving for some time both in numbers and the good attention of teachers and children.

SPALDING.—During the past year we have been favoured with a comparative degree of prosperity. Our congregation and school have both increased so as to render it expedient to enlarge our chapel: several have been added to our number by baptism. Notwithstanding these indications of success, we have to lament a want of spirituality and activity among some who are connected with us. Our prayer is Save Lord we beseech thee, O Lord, we beseech thee, send now prosperity.

STALYBRIDGE.—Though as a Church we have cause to mourn on account of too much disunion and coldness, we have reason to be thankful to the Lord that we have had the Gospel regularly and faithfully preached to us by our pastor. We are sorry to see that the increase made by baptism during the past year has not equalled the diminution occasioned by death, emigration, and dismission. “May we lay aside every weight, and the sin which doth so easily beset us, that we may run with patience the race that is set before us, looking more constantly and confidently unto Jesus, the Author and finisher of our faith.” Brethren pray for us.

STOCKPORT.—In our last annual report we stated that it was our wish to obtain a more commodious place of worship. We are happy in stating that that wish has been gratified, though it has produced no permanent effect upon our congregations, as very few attend regularly except the members, and many of them are so scattered through the pressure of the times that we never all meet together.

SUTTERTON.—The cause of Jesus Christ is steadily progressing among us. Although we have not baptized so many as in some former years, yet we perceive evident symptoms of prosperity. Our congregations are good, our Sunday-school is in a favourable state, and the greater part of our members are united active and prayerful. We are thankful to add, that we have been enabled to pay off £100 of our debt this year.

SUTTON-IN-ASHFIELD.—We have not been without our difficulties, arising from various causes—the extreme depression in trade, the sickness that has prevailed amongst us, the advanced age of many of our friends, and the distance some reside from the means of grace. Our Sabbath-school is promising as it regards numbers and attendance.

SUTTON BONINGTON.—We have cause to complain of the want of cordiality towards our minister in some of our friends. On this account our state is not so prosperous as we might have hoped.

TARPORLEY AND WHEELOCK HEATH.—Our state as a Church is truly deplorable. Envy and strife, disorder and confusion prevail

amongst us, and scriptural discipline seems impracticable. As the natural result of such a state of things, the labours of our minister, though characterized by increasing respectability of talent, integrity of purpose and zeal, and supported by an irreproachably moral and religious character, are in a great measure rendered ineffectual. And it is with the most painful feelings that we add, he has, after proclaiming unto us the word of life for the last seven years, tendered his resignation of the ministerial office amongst us, and his labours are expected to close here on the last Lord's-day in September. At Wheelock-Heath, things wear a more pleasing aspect.

THURLASTON.—We have cause for thankfulness that our hearers are increasing in number, our school is well conducted and prosperous, our chapel is nearly rebuilt and somewhat enlarged. We have a few candidates for baptism, and hope when another year has elapsed we shall be able to state some increase in the number of our members, and their growing conformity to the image of Jesus.

TIVERTON.—The state of our minister's health is improving, but our prospects are not encouraging. Brethren pray for us.

TYDD ST. GILES AND SUTTON ST. JAMES.—The past has been to us a year of unusual anxiety, trial and discouragement. Several families have removed from us to America, and some to neighbouring Churches, and the harmony of the Church has not been so perfect as in former years.

WARSOE.—We are happy to state that since we have been formed into a Church we have been regularly supplied with preachers from different Churches of our connexion, for which we feel grateful, particularly to our Nottingham friends; our congregations are very good, and our prayer meetings are better attended.

WENDOVER.—Whilst there has been an increase in numbers, we trust that on the whole the state of our Church has improved in spirituality during the past year. Brotherly love prevails among us to a pleasing extent. The attendance on Lord's-days is very encouraging, and some hearers furnish hopeful indications of a work of grace commenced. Our Sabbath school is not large, but has been useful.

WHITTLESEA.—We hope that the interest of our adorable Redeemer is in some degree on the advance amongst us. The labours of our young minister, in various ways, appear to have been acceptable and useful. Prayer and inquirers meetings, as also preaching opportunities have been tolerably well attended; peace and unity are prevailing within our circle, though it would not be just to say that this is the case without interruption. Mr. Rose has accepted an invitation to become our pastor. Our Sabbath School has so much increased that we have been obliged to provide more extensive accommodation for it; accordingly we have expended upwards of £200 in a new building at the west end of our present meeting house.

WIRKSWORTH.—In our last annual statement we described our prospects as beclouded, and the year which was then before us has indeed proved a trying one to us. In the course of it we have lost an unusually large number by death. This circumstance has concurred with other causes to reduce our number very considerably. We are thankful that we have peace within

our borders, but we have to lament the absence, of prosperity as well as to deplore our want of zeal and unanimity in the support and promotion of the Redeemer's cause. A few months since we invited our brother Kenny, of Macclesfield, to become our pastor. He has accepted our invitation, and commenced his labours amongst us on the first Lord's day in June, and our prayer is that under his ministry we may revive as the corn, and flourish as the vine.

WISBECH.—The events of the past year have not been marked by anything extraordinary or peculiarly worthy of note. We have been favoured with our usual and regular supply of the means of grace; the attendance upon which especially on the Lord's day has steadily increased, so that generally our meeting house is nearly filled. During a part of the year we have employed a young man as a home missionary, who has mostly supplied the village stations, and our pulpit at home frequently on the Lord's-day afternoon. Our Sabbath-School has lately considerably increased, and we trust will prove a blessing to the rising generation. We feel thankful in being able to remark, that our esteemed and valued friend Mr. Jarrom appears to be in a rather improved and more comfortable state than has been the case for a long time past. We sympathize with him, and pray that he may continue to receive grace and strength equal to his day.

WOLVEY.—This has been a year of distinguished mercy to us. Notwithstanding the depression of the times, we have been enabled to liquidate the debt (£40) that remained on our chapel. Our congregations have improved. We have commenced a Lord's-day evening service at Burton, a village about two miles distant, and have called three of our brethren to assist in ministerial labours.

YARMOUTH.—Our state much the same as last year.

After repeated application, no report has been received from the following Churches—Beeston, 2nd Church, Downton, Forncett, Gosberton, Knipton & Perth. The statistics from Halifax came to hand too late to be printed.

CASES.

CHURCHES REQUESTING TO BE ADMITTED INTO THE CONNEXION.

I. *Eden-street, London.*—The London Conference having recommended the admission of this Church into the Connexion, unanimously resolved, That it be now received.

II. *New Church at Beeston.*—*Report of the Deputation appointed by the last Association to investigate this case:*—

“In compliance with the vote of the Association we have visited Beeston. We found the friends there divided into two Churches, and several brethren from each of these met us, and we listened to lengthy statements from both parties in reference to the unhappy dissensions that have existed. To form a perfectly correct judgment of the whole affair would require a much longer investigation than we could possibly make, nor do we apprehend that any beneficial result would be occasioned by such investigation. We cannot but be apprehensive that, previously to the separation, some persons, both in and out of the Church, were improperly tolerated, whose unchristian tempers and behaviour were the cause of much uneasiness. On the whole we do not think the friends who now form the second Church, blameable for withdrawing from their former friends. Beeston scarcely appears sufficiently populous to allow of continued prosperity for two Churches of the same denomination: yet we cannot advise any attempts for hasty re-union. If the members of both Churches cherish the spirit of Christ, we hope a time may come when they will perceive a re-union to be for their mutual advantage. We now cordially recommend that the second Church be immediately received by the Association as one of the Churches of our Union. We perceive no impediment whatever to the admission of this Church into the Connexion; nor did the brethren belonging to the first Church express to us any feelings unfriendly to the reception of their former friends.”

J. G. PIKE,
JOS. GOADBY.

On the above recommendation the 2nd Church at Beeston was unanimously received. The thanks of the meeting were given to the brethren that constituted this deputation.

III. *Kirton, Notts.*—Agreed, That this Church be received, and entered on the list of Minutes.

IV. *An application being made from a small Church at Stoke-upon-Trent to be received into the body,* agreed, That they be accepted, and duly entered.

CASES FROM THE LAST ASSOCIATION.

I. *Smallborough Case.*—The chapel at this place having been relinquished by the Methodists, and requiring very considerable repair, as well as a new trust deed, resolved, That this Association sends a respectful request to Mr. Staff, by the hands of brethren Scott and Wherry, to draw up a new trust deed, and insert the names of Trustees which may be named to him, on the condition of some friends being found in Norwich who will risk the money which may be necessary; and that the further prosecution of this business be left to the London Conference. It was further agreed, to advance £10 from the Association Fund, to be restored by them, by the rents, within three years.

II. *Berr-street, Norwich.*—No report.

III. *Killingholm Case.*—There having been a question whether the property at this place belonged to our section of the Baptist body, resolved, That the thanks of the meeting

be given to brother Kiddall for his attention to this business, and that the Association deem it unnecessary to make any further inquiry.

IV. *Downton*.—An arrangement having been made in reference to the property at Downton, this Association sees no reason to take any further steps in reference to it; and this meeting sincerely hopes that the most vigorous and prayerful efforts of this people will be directed to increase the piety and raise the reputation of the cause, and seek the conversion of souls.

V. *Wolverhampton*.—This Church having virtually withdrawn from the Connexion, to be discontinued from the list of Minutes.

VI. *Butterwick, Epworth & Crowle*.—Some irregularities having obtained in this Church, brethren Goodliffe and Kiddall are requested to visit them, and give them suitable advice.

VII. *Chapels at Ashford & Bradwell*.—The report of the brethren appointed to make inquiry respecting these places of worship having been received, the case was referred to the Derby and Donington branch of the Home Mission.

VIII. *Lincoln Case*.—The Association regrets that any decision was come to at the last Annual Meeting respecting this case, and now appoints a Committee to enter fully into it. Brethren Wallis, Hodgson, Butters, Hunter, and J. Stevenson, form this Committee, and report during the present sittings.

Report. The Committee have ascertained, from minute investigation, that the complaint of the Church at Lincoln, sent to the last Association, arose from entire misconception of the nature and powers of the trust; and though we wish that the Trustees had, in one or two instances, acted with a little more decision, we deeply sympathize with them, feeling that they have acted throughout a faithful and honourable part.

Signed, in behalf of the Committee,

J. BUTTERS, *Chairman*.

The above Report was unanimously adopted by the Association.

THE ACADEMY.

I.—Resolved, That the Report of the Committee be received and printed in the Minutes, and that brother Pike, of Wisbeach, write the prefatory address.

II.—The Treasurer's account presented. Messrs. Stevenson and Woodhouse, of Nottingham, appointed Auditors for the present year.

III.—That the thanks of the Association be given to Mr. Dunch, for his kindness in obtaining for us £10, received from the General Baptist Fund.

IV.—The thanks of the meeting presented to the Treasurer, Secretaries, and Committee, for their past kind services.

V.—That the thanks of the Association be presented to those brethren that have superintended the education of the Students during the past year.

VI.—Brother John Stevenson having signified to the Committee his willingness to accept the office of Tutor, but only on the condition that the Association allow the Institution to be conducted in London, brother S. was requested to read to the Meeting the brief statement of his views on the subject that he presented to the Committee. Having complied with this request he retired. After a lengthened discussion, agreed that our former resolution, "That the Rev. J. Stevenson, of London, be requested to accept the appointment of this Association to the office of Tutor to the Academy," be confirmed, and that it be conducted in London.

VII.—Brother J. Stevenson requested to forward to the Secretary, for publication in the Academy Report, a copy of the paper he read to the Association.

VIII.—The resignation of brethren Goadby and Hunter presented. Received by the Association with regret.

IX.—Brethren S. Wigg, Leicester; Carey Pike, Wisbeach; and W. Underwood, London, requested to accept the office of Secretaries.

X.—That the thanks of the Association be given to the Treasurer, Thos. Roberts, Junr., Esq., and that he be earnestly and affectionately requested to continue in the office for the year ensuing.

XI.—All ministers of Churches that support the Institution, being members of the Committee *ex officio*, agreed, That their names be omitted, and that the names of lay brethren be introduced into the Committee in their place.

XII.—The following brethren go off the Committee by rotation, T. Soar, J. Dean, and J. Holmes; and the following ministers names are to be omitted in the list, according to the last resolution, brethren W. Mathews, T. Yates, G. Cheatle, J. Burns, and J. Jones.

XIII.—Brethren Garratt, Chesham; Dunch, and J. Chapman, London; R. Wherry, Wisbeach; John Smith, March; John Noble, Boston; John Earp, Melbourne; J. Butters, Spalding; and Geo. Truman, of Loughborough, added to the Committee.

REPORT OF THE ACADEMY COMMITTEE.

To the Annual Association of the New Connexion of General Baptists, assembled at Boro' Road Chapel, London.

Dear Brethren,—The resignation of the late respected Tutor of your Academical Institution, the Rev. T. Stevenson, was very speedily followed by his lamented decease. He was called to his reward, July 10th, 1841.

Shortly after your last meeting your Committee assembled for the purpose of carrying into effect your instructions as to the temporary accommodation and training of the Students. Three out of four of the brethren who were nominated by the last Association agreed to take two Students each. As brother R. Ingham, of Belper, declined, the Secretary was directed to solicit the services of brother Jones, of March, who, after some besitation, kindly complied with our request.

Two of the young brethren, whose term of preparatory study was not expired, were sent by their friends to perfect their education at a Scottish University. The Committee hope they will greatly profit by the course they have adopted. Their removal opened the way for the admission of two other candidates into the Institution; and Mr. W. Orton, of Measham, and Mr. R. Payue, of Chesham, were accordingly received. Mr. Keighley, the senior Student, with the advice of the Committee, acceded to the earnest request of the Church at Coventry, (which request was sustained by the recommendation of the Warwickshire and Midland Conferences) to labour amongst them. He entered on his work at the beginning of this year; and there is reason to hope his ministry will be abundantly blessed of God. The vacancy thus made was immediately filled up, Mr. G. Pegg, of London, being admitted to enter on his studies immediately after the Christmas vacation. Mr. John Farrent has also been received by the Committee.

The Report from each provisional Tutor will show where the Students were located, and what has been their progress. (*See Academy Report.*)

The general term of preparatory study, as regards Messrs. Lee and Smith, will have expired in December next, when they will be at liberty to enter upon any station to which the providence of God may direct them.

There are now seven Students on the funds of the Institution, one, Mr. Thos. Horsefield, of Lineholm, has been accepted to enter on his probationary quarter after the present recess; and there are two other promising applications.

The decision of brother John Stevenson, of London, not to remove into the Midland district, has presented a difficulty which has repeatedly engaged the attention of the Committee. The resolutions we have adopted, and which have been published in the Repository, have evinced our perplexity and solicitude. The question involved in our deliberations now awaits your decision. May the Great Head of the Church vouchsafe his gracious direction!

The resignation of one of the Secretaries of the Institution, brother J. Goadby, of Leicester, who has filled that office for twelve years, calls for the appointment of another brother to fill his place.

In behalf of the Committee,

J. GOADBY, }
H. HUNTER, } Secretaries.

THE TREASURER'S ACCOUNT FOR THE YEAR ENDING JUNE 29TH, 1842.

	£.	s.	d.		£.	s.	d.
By Board, &c., for Students	315	0	0	To Cash, by Collections, Sub-			
Rev. J. Jarrom's Annuity	30	0	0	scriptions, &c.	381	10	0
By Money to Treasurer, ad-				To Rents	41	4	11
vanced on account of Stoney							
Street, Nottingham, June 28,							
1841	20	0	0				
By Printing, and other Sundries	14	4	9				
By Balance	43	10	4				
	<hr/>						
	422	15	1		422	15	1

THE HOME MISSION.

I. *Yorkshire District.*—An interesting report was read, from which it appears that the cause at Bradford continues to contend with all its difficulties, and gathers strength. At Leeds our friends have discontinued their efforts for the present. The Treasurer's report shows the necessity for increased pecuniary exertions.

II. *Lincolnshire District.*—From the published report of this branch we learn that their new station, Castle Acre, presents an encouraging prospect. Other stations are Stamford, Fenstanton, Magdalen and Stowbridge.

At Stamford, things continue much as last year, Mr. Elsey, from the Academy, has been invited to labour amongst them.

"At Fenstanton, efforts have been made to revive the old interest. Mr. G. White, of Sutton Colefield, has been engaged in preaching there the greater part of the year. The state of things at Magdalen and Stowbridge continues encouraging."

III. *Midland District.*—No written report presented. From the States it will be seen that prospects are encouraging at Sheffield and at Coventry. Northampton is at present without a regular minister.

IV. *Lancashire and Cheshire District.*—No report.

FOREIGN MISSION.

The following brethren were put on the Committee in the place of those that go off by rotation—John Heard, Esq., Thomas Hill, and Thomas Roberts, Junr., of Nottingham.

GENERAL BAPTIST REPOSITORY.

I. The following abstract of the accounts received and to be printed in the Minutes:—

THE GENERAL BAPTIST REPOSITORY ACCOUNT.					£.	s.	d.
July 1st, 1841.—To Printing				By Balance of last Account	11	4	9
Editorship, Carriages, Peri-				Sales, July 1st, 1841, to June			
odicals, &c.	264	6	7½	1st, 1842	286	6	8½
Treasurer of Association	10	0	0	Odd Nos. for the year	0	12	4½
Balance	23	17	2½		<hr/>		
	<hr/>				298	3	10
	298	3	10	June 25th, 1842.—Balance	23	17	2

Audited by T. P. Hull, and W. Gray.

II. The thanks of this meeting are given to the Auditors for the past year, and brethren J. Noble, Belgrave, and J. Harvey, Leicester, are requested to audit the Accounts next year.

III. That £15 be paid at Christmas to the Association Fund as the profits of the Repository.

ASSOCIATION LETTER.

I. That the thanks of the Association be given to brother J. Goadby for his Letter, and that it be printed in the Minutes. Also, that 5000 copies be printed in a separate form for general distribution, the price not to exceed One Penny each, or Five Shillings per 100; any loss that may arise to be paid out of the Association Fund.

II. That the subject of the next Association Letter be, "The boliness and justice of God in union with his love as displayed in the provision made for human salvation by the atonement, and in the everlasting duration of the punishment of the finally impenitent.

III. That brother J. Wallis be the writer.

THE NEXT ASSOCIATION.

I. That the next Association be held at Loughborough, and that brethren E. H. Burton, of Portsea, and S. Ayrton, of Derby, be the preachers.

II. In case of failure, brethren J. Wallis, and J. Burns, of London.

COMMITTEE OF INQUIRY RESPECTING MINISTERS COMING INTO THE CONNEXION.

I. As the Association will be held at Loughborough, the following brethren are appointed as a Committee for the present year to examine the character and principles of any ministerial brother seeking admission into the Connexion, — brethren E. Stevenson and J. Wallis, Loughbro'; S. Wigg, J. Goadby, and S. Hull, Leicester; and T. Roberts, Sen., Nottingham.

II. This Committee is requested to furnish a report at the next Association.

CASH ACCOUNT OF THE TREASURER OF THE ASSOCIATION.

1841.	£.	s.	d.		£.	s.	d.
July 2nd, Cash to Rev. J. Wallis, as vote of Association	10	0	0	June, 1841, Cash in hand	44	8	6½
To Rev. H. Hunter, printing Schedules		0	10	By Interest		0	16
To Rev. J. G. Pike, expenses to Beeston		0	5	July, 1842, Profits of Repository	10	0	0
To Rev. J. Goadby, expenses to Beeston, and postages		0	9				
Advertisements in <i>Nonconformist</i>		0	14				
Ditto			0				
Post Office Order		0	1				
To Rev. T. Stevenson, printing Circular to Churches, and postages of ditto		0	15				
July 25th, To Cash in hand	41	19	5½				
	55	5	3½		55	5	3½

CASES APPLYING FOR PECUNIARY HELP.

I. *Aylesbury*.—Certain friends on behalf of Aylesbury, applying for pecuniary assistance, it was agreed that we refer the case to the London Conference, and recommend it to the sympathy of the Churches.

II. *Case from the Church at Burton-on-Trent*.—An application for advice and assistance respecting a new chapel. The Association considers this a worthy case, advises the Church to act with caution in laying themselves under heavy responsibilities, and apply again.

III. *Castleacre*.—The friends at this place soliciting pecuniary assistance, it was agreed, That their case be cordially recommended to the sympathy of the Connexion, and that brother Pike be requested to write an appeal in its behalf in the Repository.

IV. *Macclesfield*.—The Church at Macclesfield having applied for pecuniary help and advice respecting a minister, it was resolved, That the Association having no funds available for such a purpose, we earnestly recommend their case to the Churches; and that for a minister we recommend them to apply for advice to the Midland Conference.

V. *Sevenoaks*.—The friends at Sevenoaks having incurred a debt by enlarging their chapel, we very cordially recommend their case.

VI. *Rushall*. This was an application for advice and pecuniary assistance in reference to their chapel debt and trust deeds. Agreed, That the case be recommended to the consideration of the London Conference.

VII. *Smeeton Chapel*.—Brother S. Hull, of Leicester, having exposed himself to considerable liabilities in enlarging the chapel at Smeeton, under the impression that the property could be mortgaged for the amount, and finding that it cannot, has made application to the Association for advice and assistance.

Reply.—We deeply sympathize with brother Hull in this affair, and request the three Leicester ministers to draw up a circular on his behalf, and send it to the Churches, appealing to their liberality in refunding the money he has expended. The expense of the circulars to be paid out of the Association Fund.

MISCELLANEOUS CASES.

I. A communication having been received from brother James Taylor, stating that he had, in accordance with the wish of the Association seven years since, prepared statistics of the New Connexion of General Baptists, with a view to their publication, it was agreed, That we recommend him to submit his MS. to a committee, consisting of brethren Wigg, Goadby, Stevenson and Buckley, who shall examine it, and report to the next Association. Also, That the thanks of the Meeting be presented to brother Taylor for his attention to this business.

II. *The following Address of congratulation to her Majesty, the Queen, was passed unanimously*:—"The loyal and dutiful address of the Ministers and Representatives of the body of Protestant Dissenters, called 'The New Connexion of General Baptists,' agreed upon at their Seventy-third Annual Association, held in the Borough Road meeting-house, Southwark, July 1st, 1842.

"May it please the Queen,

"We your Majesty's loyal and dutiful subjects desire to express our devout and grateful thanks to Almighty God for his providential preservation of your Majesty from another disgraceful and wicked attempt upon your Majesty's life.

"Entertaining a high sense of your Majesty's anxious desire to promote the welfare and happiness of all the people of these realms, especially to preserve inviolate those great principles of civil and religious freedom which have always been recognized by your illustrious house—we fervently pray that a kind and watchful providence may still have your Majesty, the Prince your consort, and your royal children under his special care—that the

reign of your Majesty may be prolonged peaceful and prosperous, and that influenced by the Holy Spirit, and through faith in the atoning sacrifice of our Lord Jesus Christ who died for our sins, your Majesty may, when called to resign an earthly diadem, receive from the hand of the KING OF KINGS, a crown of glory that fadeth not away."

III. *Taking Oaths.*—That this Association desires to express its gratitude to the Right Hon. Lord Denman, for the kind attempts his Lordship has recently made to introduce a measure into Parliament for the relief of those members of the Baptist body who conscientiously decline to take an oath; and has heard with much gratification that his Lordship has withdrawn the "Baptist Affirmation Bill," for the purpose of introducing one of a more comprehensive character.

IV. *The Baptist Jubilee.*—The Ministers and Representatives assembled at this Association most cheerfully and cordially congratulate their brethren connected with the "Particular Baptist Missionary Society" on the arrival of the fiftieth anniversary of that institution. They admire the grace of God which influenced and directed the devoted and faithful men who originated that society, and adore Him for all the success which has attended their unwearied labours in the translation of the Holy Scriptures into the languages of the East, and in the conversion of multitudes of Negroes in the islands of the West. They also desire to express how highly they appreciate the valuable services rendered to the cause of humanity, and of civil and religious freedom, by William Knibb, and his worthy coadjutors in the island of Jamaica; and regret that these excellent men should have been the objects of petty jealousy and undeserved calumny; and they hope that their beloved brethren will maintain their steady and onward progress, persevering in the use of every effort, in harmony with similar christian institutions, to spread throughout the whole world the glorious Gospel of the blessed God.

V. *Agreed that the following Address to the Suffering Poor be inserted in the Minutes.*—That this Association is much concerned to witness the existence of deep distress in many parts of the country, especially in the manufacturing districts, and desires to express its deep sympathy with the suffering members of our Churches and congregations, and recommends the Ministers and the Churches in this Union to remember the distressed poor before the throne of grace and mercy, and hopes they will, in this time of peculiar exigency, remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

VI. *Confinement of Dissenters in Poor Houses on the Sabbath-day.*—Agreed, That this Association enters its solemn protest against shutting up poor Dissenters on the Lord's-day in the Union Workhouses, and thus depriving them of their religious privileges; and deems it tyranny and persecution; and calls upon the friends of civil and religious liberty to exert themselves against such unrighteous conduct.

A copy of this resolution to be forwarded to Sir James Graham, and to the committee of the House of Commons on the Poor Laws.

VII. *Baptist Union.*—In reply to an inquiry whether our support to the Baptist Union Fund should be passed through the hands of the Association Treasurer, it was recommended that each Church forward its own contribution.

VIII. A case having been presented to this Association from a member of the Church in Dover-street, Leicester, inquiring whether he were justified in not joining an American Baptist Church because no disapproval of Negro Slavery is ever expressed in the public services of such Church, and stating the following atrocious case as an illustration of the spirit of too many American Baptist Churches:—"Mr. Hall, the minister of a Baptist Church about three miles from Germanstown, baptized a Negro man and his wife, and gave them the right hand of fellowship. The members of the Church, in consequence of this christian conduct on the part of their pastor, rose up against him and he had to leave the Church." Resolved, That we entirely approve of the conduct of our brother, and recommend our members to shun connexion with American Baptist Churches which wickedly support Negro Slavery by holding communion with slaveholders, or which give it an indirect, but wicked sanction, by continued silence on the subject of that crying abomination. Carried by acclamation.

IX. *Addition to Minutes.*—That another column be added to the list in our Minutes, to be headed "Discontinued," in which to place those persons who have left the neighbourhood without being dismissed to other Churches, or withdrawing, or keeping up correspondence with their former christian friends.

X. *Dr. Carson's Work.*—We are glad that Dr. Carson is about to publish a new edition of his work on baptism, and we cordially recommend it to our ministers and Churches.*

XI. *Freeston's Directions and Encouragements for Travellers to Zion.*—An edition of this work has been printed by the Messrs. Taylors', of Northampton, at the reduced price of Two Shillings; and as Messrs. T. propose to devote the profits to the reduction of the debt on the Northampton chapel, we trust our friends will encourage the sale.

XII. *Ministers' Fund.*—The subscriptions remaining in the hands of the Treasurer of the late Ministers' Fund, by consent of the members, were constituted a fund for the occasional relief of aged or afflicted ministers. A statement to this effect having been made to the Association, resolved, That the Ministers' Fund, as now constituted, be recommended to the attention of the Churches.

XIII. *Bribery at Elections.*—The recent contest at Elections for Members of Parliament, and the efforts made by corrupt men to obtain the suffrages of persons independent of their convictions, having been frequently too successful in the way of bribery, it is resolved, "That the Association regards the elective franchise as a sacred and important trust, which cannot be bought or sold without an obvious violation of social, public, and christian morality; as such transactions involve a barter of the best interests of our country for sordid gain; it therefore recommends the Churches to visit every known case of the reception of a bribe amongst its members with the severest censure which Church discipline allows; and most sincerely hopes, that all our people will be faithful, virtuous, and patriotic in their votes, whatever consequences may follow."

XIV.—*Death of Ministers.* Having during the past year lost by death two of our beloved brethren in the ministry, who for many years occupied stations of prominence and usefulness in the denomination, we, as an Association, desire to bow with profound submission to the divine will, and to regard these solemn visitations as incentives to renewed exertions in the cause of God.

XV.—That the thanks of this Association be given to the friends at Borough Road for their kindness displayed in accommodating the brethren at this Association.

XVI.—That the cordial thanks of this meeting be presented to brother J. Goadby for the able and faithful manner in which he has discharged the duties of chairman at this Association.

* *It was moved and seconded by lay brethren, that every Church be requested to present its minister with a copy, but at the request of the ministers present, was not put to the meeting.*

LETTER TO THE CHURCHES.

THE WORK OF THE HOLY SPIRIT

IN THE CONVERSION OF SINNERS, AND THE TRAINING UP OF
BELIEVERS FOR HEAVEN.

To the Churches composing the New Connexion of General Baptists, the Ministers and Representatives constituting the Annual Association, send christian salutation. May "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.

DEAR BRETHREN,—It has long been our custom to address to you an Annual Epistle on some important subject connected with the doctrines of our holy religion, or on the duties, public or private, which are incumbent on you as the disciples of Jesus Christ. Without detaining you by any remarks on the utility of such a custom, or descanting on the names of venerated brethren and fathers, many, alas, now no more, who have been appointed to prepare such epistles, we may be permitted to remind you that the recurrence of our meeting, and the absence of many "whose praise was in all the Churches," powerfully inculcates on us all, the rapid flight of time, the brevity of human life, the uncertainty and instability of all earthly associations and intercourse; revealing to us in the most impressive manner the fact that we are all hastening to eternity, and that "whatsoever our hands find to do, we must do it with our might."

This thought presses itself on the mind of the writer of this address, with peculiar force. A few years ago, it seems but as yesterday, he attended, a mere youth, for the first time, an annual association. He had heard of many of the leading ministers and friends then amongst us, and was most anxious to see them; and one part of the enjoyment of that occasion, was the opportunity he had of gratifying this desire. But now, alas, where are they? The lips from which he had heard of brethren then adorning their several spheres of labour, are silent in the grave; and how many of them have also been taken away. How changed is the aspect of our meeting! The aged are removed—those, twenty years ago in middle life, are become aged, or are gathered to their fathers—and those who were then but babes in the Churches, or only just commencing their ministry, are now pushed forward by the course of events into their places. Blessed be God, in several cases, instead of the fathers are the children, and the good cause amongst us has not declined. Our number of members during that period has doubled. In 1821, we were not eight thousand, in 1841,

we were nearly sixteen thousand. There has also been a corresponding increase or improvement in our places of worship. Our Sabbath schools contain more than twenty thousand scholars, and our local efforts and institutions have become increasingly vigorous. It were to be wished, that we might add, the zeal and liberality displayed in the support of our Home and Foreign Missions, and our Academical Institution, had proportionably advanced. Let us lament our deficiencies, and give God the glory for all our success.

The subject, dear brethren, selected for the letter to the Churches for 1841, was "The personality of the Holy Spirit, and his offices in the economy of redemption." Sickness, and the decay of nature, arrested the hand of the revered father in the ministry who was appointed to prepare it, in the execution of his task. He forwarded his unfinished work to our last meeting, and, a few weeks afterwards, was called into a higher state. It has been devolved on his son, (assuredly with more of courtesy than of wisdom,) to complete the epistle his father had begun. As the previous letter mainly referred to the Deity and personality of the Holy Spirit, he has been requested to address you, on "The work of the Holy Spirit in the conversion of sinners; and in the training up of believers for heaven."

This is a very mysterious, as well as a very delightful subject. Like every enquiry in which the operations of Deity are involved, it presents questions which cannot be resolved by finite minds. If we enquire into the operations of the Divine hand in the creation of the material universe, or in the construction and sustenance of the vegetable or animal kingdoms, we are sensible that God is "wonderful in working," and that "his ways are past finding out." But our incompetency fully to comprehend the works of God, presents no reason why they should not be investigated, that their magnitude and beauty, and the wisdom and benevolence of their great architect and sustainer, may be in some degree apprehended, and become the subject of devout acknowledgement, admiration and praise. God has created man and located him on the earth, and endowed him alone amongst earthly beings with the gift of an intelligent spirit; so that he can survey the grandeur of external nature, and reflect on the glory of the creation; he can enjoy its beauties, hear its music, and mark its curious and exquisite contrivances, and, tracing them to their divine author, acknowledge his hand, and give thanks unto his name. Hence the pious, in all ages, have looked through nature

———— up to nature's God! .

They have said "The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." "O Lord how manifold are thy works! in wisdom thou hast made them: the earth is full of thy riches." "The works of the Lord are great, sought out of all them that have pleasure therein." It has been recorded too, as a signal mark of the impiety of sinful men, that "They regard not the works of the Lord, nor consider the operation of his hands." Of such it is said, "He shall destroy them, and not build them up." While therefore the inscrutable operations of Jehovah in the material universe, are properly the subject of diligent enquiry and devout admiration, how much more the operations of his grace, which refer to the redemption of men from the bondage of corruption, and their preparation for eternal life.

The regeneration of an intelligent and free, though fallen agent, is a work which reflects greater glory on Jehovah, as far as we can judge, and indicates more of his benevolence and love, than the creation and governance of the material universe. In the one case there is the production and moulding of immense masses of unconscious matter, which has no sense of its maker, no knowledge of its own existence, and which obeys without the principle of choice; in the other, there is the recovery of a conscious, immortal being, from the love of sin; the reproduction of the moral image of Jehovah in his nature, and the enkindling of the fire of love, holiness and joy in a mind, intelligent, responsible, and fallen, which, in consequence of that gracious work, will render active homage to his creator, and yield him willing service for ever.

The mystery connected with the operation of the Holy Spirit on the mind of man, should not on any account startle us, so as to induce us to lay aside our enquiries into the important facts that may be known concerning his work. God himself is an infinite mystery. Our own souls and their sympathies and powers are inexplicably mysterious to ourselves. All God's inferior creatures are full of mysteries, and these may be expected to increase upon us, when we contemplate the nobler productions of his hand. While we are all conscious of our own mysterious being, and which consciousness is itself a mystery, and while every one who believes the Holy Scriptures, admits that "the prince of darkness," "the spirit that worketh in the children of disobedience," has access to their minds, it is but little that is demanded on behalf of God and religion, when we are called on to believe the inexplicable fact, that the Spirit of God has access to our spirits, and operates on the mind and consciences of men.

The Holy Spirit is recognized in our subject as the great author of spiritual life. This is a truth which is very prominently insisted on in the Holy Scriptures, where the children of God are represented as those who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The happy and important change involved in the conversion of a sinner, is here ascribed, not to descent, nor to human power, nor to the power or will of the individual himself, in the first instance, but to God. So again our Lord taught Nicodemus the necessity of being "born of the Spirit," that is, it is apprehended, of possessing the life the Spirit alone can give. Hence also the very strong metaphors which are used by the inspired writers in reference to this subject. Believers are described as being "quickened," becoming "new creatures," being the "workmanship" of God, "created in Christ Jesus unto good works," and as having "risen with Christ," as it were, from the dead. These, and numerous other Scriptures, teach us to acknowledge the Holy Spirit as the author of Spiritual life in the minds of the people of God.

It is God, the Holy Spirit, who "hath begun a good work in you." This is a truth which seems necessarily to arise out of the deep seated depravity of the human race, and their natural enmity to God and holiness. Man possesses, it is true, a rational and moral nature, but so powerful and decided are his propensities to evil, that left to himself, he would never turn to God. A power extraneous to himself, supernatural and divine, and adapted to his own intelligent nature, must operate on him, to change his thoughts and induce him to change his purpose; and this power the Holy

Scriptures, and all intelligible experience, alike teach, is of the Holy Spirit. "Who can bring a clean thing out of an unclean? Not one." Without the gracious operation of the Holy Spirit on the hearts and consciences of men, as far as we can see, judging from the nature of things and the history of human conduct, their progress would be only and always descending. Their evil propensities would acquire increasing power; their reason would become more and more dethroned, in a moral sense, and beclouded as to all religious objects; their conscience would be seared, and they would sink into the condition so forcibly described in sacred writ, of "natural brute beasts, made to be taken and destroyed."

The Holy "Spirit strives," or contends, "with men." This expression implies that there is in the sinner an active opposition to his motions and influences. The entertainment of right thoughts and dispositions is contrary to the nature of fallen man; but this gracious agent contends with that nature, and strives against its corruption. He thus restrains its impetuosity, and makes the sinner dissatisfied with himself, induces a conviction of the folly of contending against God, and a desire for conformity to his will.

The blessed Spirit "convinces men of sin, of righteousness, and of judgment." He causes them to be sensible that they are fallen, guilty creatures, that their ways are offensive to God, and that "the imagination of their heart is only evil continually." He excites fears in their minds as to the consequences of their depravity and transgressions, and fills them with deep concern that they may escape "from the wrath to come."

He also leads them to the Lord Jesus Christ, enables them to perceive his adaptation to their exigencies, and assists them to exercise faith in him. If no man can truly say that "Jesus is the Christ, but by the Holy Ghost," and those who believe, do so "through grace," this is a statement that is fully sustained by the inspired record. Convinced of sin, and conscious of danger, the sinner enquires, "What must I do to be saved?" and though his thoughts almost instinctively revert to himself as to be in some way the meritorious author of his own deliverance, his increasing sense of sin and moral impotency, and the gracious drawings from above, at length lead him to give himself up as a helpless, ruined sinner, and to be willing to be saved in any way God's sovereign pleasure and infinite mercy may appoint, how much soever it may oppose his former ideas of his own power or righteousness. Then it is that Christ is "revealed in" his soul. From the verge of despair he is led by the Holy Spirit to the foot of the cross, and is told to look and live. He makes the effort; the Spirit that gave the word imparts the power to obey, and with feeble, glimmering eyes he beholds a divine and bleeding Saviour. That Saviour accosts him, "Sinner, all this I do for thee. This body I took for thee; this cross I bore for thee; these sufferings are for thee; this blood is shed for thee; these arms are stretched out for thee. I die for thee; I rise for thee; I intercede in heaven for thee; I live for thee. Art thou lost? I can save thee. Art thou condemned? I can justify thee. Art thou weak? I can strengthen thee. Burdened? I can relieve thee. Naked? I can clothe thee. Poor? I can enrich thee. Friendless? I can be thy brother. An heir of hell? I can give thee a title to heaven. Come unto me ye labouring, I will give you rest. Him that cometh unto me I will in no wise cast out. You may be vile, guilty, undeserving as hell, I will not reject you; look to me, and trust and live."

These accents, sealed on his heart by the Holy Spirit, fill the sinner with wonder and with joy. His sins appear more odious to him—his soul is subdued within him, and from the fulness of his heart he exclaims, "Lord I believe, help thou my unbelief. I accept thy great and free salvation; I rest on thy sacrifice; I commit my spirit to thy keeping. I yield my soul, and all my powers unto thy will. I am thine only and for ever; rule in me and reign over me." Accepting thus the blessings of the better covenant, he has "joy and peace in believing, through the power of the Holy Ghost."

When the sinner has thus yielded himself to Christ, and experienced the transforming power of his love, the change which is called conversion or regeneration, is effected. Hence it is written, "to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And again, "ye have purified your souls in obeying the truth through the spirit." Thus the Holy Spirit is the great agent in conversion.

This divine change is effected in the sinner's heart, however, by the instrumentality of the divine word, which is the principal means employed by the Holy Spirit for its accomplishment. Thus we read, "Thy word hath quickened me." "The law of the Lord is perfect, converting the soul;" "Of his own will begat he us by the word of truth." That it is in the power of "the Holy Spirit of God," to produce such a result without the intervention of means, must be admitted by all who are sensible of his infinite resources. But such is not his course; and as far as we are able to discover, such a course would not be consistent with the nature of man as an intelligent responsible being. The light of truth shines into the soul and is impressed on the conscience by the Spirit of God. That truth is most commonly the instrument of conversion, as exhibited and enforced in the exercise of the Christian Ministry, the divinely appointed instrumentality; for "it pleased God, by the foolishness of preaching, to save them that believe." There is something, also, in this appointment, eminently adapted to its purpose. The word of truth contains most awful and glorious revelations. The law declares the duty of man, and peals forth its fearful thunders on the disobedient. The oracles of God unveil before him his own character and crimes. The revelations of God, laying hold on the deepest sentiments of man as to his responsibility and the immortality of his soul, lead his thoughts to judgment and eternity; to heaven, to hell. The majesty of Jehovah, as demonstrated in the works of creation, is blended in his word, with the more sublime glories of his justice, truth, and love. The infinitely gracious and ample provision made in the gospel for the restoration of an apostate race, by the vicarious sufferings of the son of God, is unfolded, and presented to the attention of the sinner, invested with all that is valid and authoritative in the appointments of Jehovah; with all that has awe in his justice, the honour of which he declares by this infinite sacrifice is secured; and with all that has tenderness and attraction in his love to man, which is thus so sublimely displayed. These realities, exhibited to the sinner, in conjunction with the kind invitations, the touching remonstrances, the faithful warnings of the divine word, and the promises of a full and free forgiveness on his return; this light, held up to his view; these truths, urged on his attention in the ministry of the

word, by a living voice, proceeding from a heart in deep sympathy with the subject, and overflowing with love to sinners, have a natural tendency to awaken enquiry and concern, and to lead to repentance and to Christ. We cannot therefore too much admire the instrumentality appointed and used by the Holy Spirit for the conversion of men. Higher messengers might have excited bewildering terror, and prevented the suitable direction of the mind to the truths of God; nor can we suppose that angels are so capable of possessing deep sympathy with sinful, erring, fallen man, as are the members of his own family, who have obtained mercy, and seek to communicate the knowledge of it to others. "God hath abounded toward us," in the Gospel, "in all wisdom and prudence." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

It should not however be forgotten, that in many cases, persons are brought to enjoy renewing grace, without the direct ministry of the word; but in all these instances it is obvious that the truth of God is the means through which it is experienced. The reading of the word, the perusal of a religious tract, or even of a single text of Scripture, have produced it. The lessons learned in infancy, and covered with the rubbish of years, may be recalled, and result in conversion. A variety of events may lead on to it, as afflictions, startling dreams, losses, providential visitations, public or private; but these, as they operate on the mind by calling attention to known but neglected truth, all show that it is ever the truth which is used by the Holy Spirit as the instrument of regeneration. There is also a considerable variation in the manner of this divine operation. Some persons are led by an imperceptible process from darkness to light. They cannot recollect any particular circumstances that attended their conversion, or even exactly fix the time when it took place. Like the gradual approach of morning at this season, when the sun rises obliquely, and under a dense mist, they have not observed the exact time when he came above the horizon. "One thing they know, that, whereas they were blind, now they see." "Some are awakened by strong terrors, others are melted into deep sorrows, and some are captivated by astonishing views of the love of God in Christ," which burst in upon their delighted souls with beams of heavenly light; but all are regenerated by the instrumentality of the same word, and by the power of the same Spirit. In this sense we may apply the words of the apostle, "There are diversities of operations, but it is the same God which worketh all in all." The instrument is visible, and may be examined; but the agent is unseen. "He speaketh not of himself," but his power is displayed in the divine productions of his hand.

In effecting this glorious change it is observable that the agency, or power employed, is exactly such as is adapted to the character of man as an intelligent and responsible creature. The means are the light and truth of God; and the influences of the Holy Spirit are such as ever leave the sinner in the conscious possession of a freedom of choice; or to use the words of the excellent Doddridge, they "offer no violence to the active and rational nature which God has given us."

These observations on the process of regeneration may suffice; let us now proceed to the brief consideration of the operations of the Holy Spirit in the training up of believers for heaven.

On this part of our subject the testimony of the Holy Scriptures is more abundant, though it is apprehended not more decisive, than on the former. Let us glance at a few Scriptures. The Holy Spirit is said to consecrate the person of the believer as his temple. "Know ye not that your body is the temple of the Holy Ghost, which is in you." The heart being subdued, and the Saviour admitted, the Holy Spirit enters, God is enthroned in the heart, and henceforth there is communion between the soul and God, its affections and powers being as the ministers of God in the temple thus appropriated to himself. The Holy Spirit, like the Shekinah in the temple, shining in the soul, diffuses light, and gladness and peace. He is the comforter of his people. "I will pray the Father," said the blessed Redeemer, "and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth; whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." His presence and influence afford consolation to the believer in the midst of all his fears and sorrows. Led by his blessed and holy teachings, he bears witness to the child of grace of his adoption and acceptance. "The Spirit itself beareth witness with our spirits, that we are the children of God." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." The holy Spirit is said to "seal" the servants of God. He impresses the divine image on their souls, and assures them, by the enjoyment and grace given them, of their interest in the blessings of the better covenant. He is also called "the earnest of their inheritance;" as, in the experience of his presence and power, they have the pledge and foretaste of celestial and eternal bliss. He is the source of spiritual strength. Hence the Apostle prays, that his brethren should be "strengthened with might by his Spirit in the inner man." He also assists and sustains in prayer. True Christians "worship God in the Spirit," and have access through Christ, "by one Spirit unto the Father." "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Thus the inspired Apostle recognizes those deep and intense desires after God and holiness, which can never be expressed, as the offspring of "the Spirit of Grace and supplication."

As it is by the gracious agency of the Holy Spirit the sinner is renewed, and consecrated to God, it is by the presence and power of the same Spirit that the work of sanctification is carried on. Regeneration implants a holy nature in the soul, and the process by which this is matured and perfected is called sanctification. The great end of all God's dispensations to his people, is, that they may be holy, and prepared for that holy state, and those holy enjoyments and associations prepared for them in heaven. The Spirit is therefore called with the greatest propriety, "the Spirit of Holiness," "The Holy Spirit," and the purpose of his work in his people is, that they may be sanctified. "Without holiness no man can see the Lord." "This is the will of God even your sanctification."

That this work is progressive, is assumed in the form in which our subject is stated: viz., "the training up of believers for heaven." The idea of training by instruction and discipline, involves progressive improvement. As the husbandman trains his plants, that they may become beautiful and

fruitful trees ; as the parent and instructor nourishes and trains his children, that they may rise to healthy maturity, and be prepared for the discharge of the duties of life ; so the Holy Spirit may be said to train the children of God for the possession and enjoyment of their heavenly inheritance. The representations given in the Holy Scriptures of the character of Christians are in exact accordance with this idea. Some are addressed as "new born babes," who need "the sincere milk of the word, that they may grow thereby ;" others are denominated "little children," who have "known the Father." Some again are advanced to be "young men," who "are strong," and have a firm hold of the word of God, and have "overcome the wicked one ;" and others, by the maturity of their knowledge, graces, and experience, have attained to the venerable name of "fathers." Christian professors are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and taught that the purpose of the gifts of Christ is, "the perfecting of the saints," "the edifying" of his body, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The question whether entire sanctification of "body, soul and spirit," is ever attained in the present state, is we conceived settled by the language and experience of the apostle Paul. He did not regard himself, as having "attained" to it. The corrupt nature which he recognizes man as carrying about with him, is ever active, and calls for conflict and mortification. Still it is observable that the attainment of "perfect holiness," is exhibited to the Christian as the object at which, during his whole life, he is to aim. This is not an absurdity. Any model short of one which was perfect would be unsuitable for the Holy Spirit to set before us. The example of Christ was perfect, and the injunction most appropriately, is, "be ye therefore perfect, even as your Father which is in heaven is perfect." The correct view on this point we apprehend is, that while very considerable attainments may be made in sanctification here, the final stroke which destroys entirely our natural corruption, is that which is given at death. And it is one of the pleasing hopes of the Christian, that at the resurrection he will receive "a spiritual body ;" "that which is sown in corruption will be raised in incorruption ;" our "vile bodies" will be changed, and "fashioned like" to the "glorious body" of the Son of God.

The chief means by which the Holy Spirit carries on the work of sanctification, and trains the believer for heaven, are similar to those employed in conversion. They are usually denominated "means of grace." The ministry of the word, and the reading of the Holy Scriptures are of this class. In the proper use of these, the believer is led, by the Holy Spirit, to a more extensive and correct acquaintance with the mind of God, his holy character, and the excellence of his precepts. Thus also he is brought to discover more clearly, and to love more ardently, the spirit and temper of the Lord Jesus Christ ; to possess higher and juster views of his infinite and gracious work, and to enjoy a deeper sense of "the great love wherewith he loved us." Instructed by the word of truth, he is brought by the Holy Spirit to a more complete acquaintance with his own corruptions. The depths of indwelling sin are discovered ; the chambers of imagery are disclosed ; and he becomes more and more humbled before God, and sensible of his need of divine grace. "The beauty of holiness," is

presented to his mind invested in brighter charms, and a more intense thirst is excited for its attainment. The word is "the two edged sword," by which the Spirit of God, "pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is the medium through which the Holy Spirit shines into the soul of the Christian; and by its solemn warnings, its holy precepts, and its "exceeding great and precious promises," his knowledge is extended, his thoughts and affections are purified, the objects of his faith and fear are defined, and he becomes increasingly "a partaker of the divine nature," and escapes "the corruption which is in the world through lust."

Intercourse with pious persons, and communion with God, both public and private, are important means of grace. Christians are directed to "exhort one another," to "comfort one another." "They that feared the Lord spake often one to another." This exercise, so suitable in itself, has often been the means of most decided improvement in religion. Its benefit is often mutual. The conversation and example of a pious good man, have a strong tendency to rebuke sin, to promote piety, and increase conformity to God. And if communion with good men improves our graces, how much more is intercourse with God calculated to effect this purpose. Apart from the fact that the Holy Spirit is given in answer to prayer, there is in the very exercise of devotion, that which so engages the mind and affections on holy and heavenly objects, on the character and love of God and the work of Christ, as to render it eminently conducive, through the power of the Holy Spirit, to our sanctification.

Afflictions, as well as mercies, are to be regarded as means of grace. Our sorrows are the chastisements of our heavenly Father, that his children "may be partakers of his holiness." They are the furnace in which the saints are tried and purified. Thus, by his Spirit, God chastens and subdues the minds of his people; discovers and mortifies their sin; weakens their attachments to the world; discloses to them the infinite importance of pure religion; leads them to converse more closely and continuously with invisible realities, until they are brought fully to acquiesce in the divine will, and to cherish the simple holy purpose, "whether they live, to live to the Lord; or whether they die, to die to the Lord." How many, when raised up from the bed of affliction, or when they have passed through "deep waters," have been induced to confess with the saint of old, "It is good for me that I have been afflicted; that I might learn thy statutes." It frequently happens too, that the last affliction, that which terminates in dissolution, is in a peculiar manner apparently a sanctified one. The Spirit of God is there. There, in the mind of the languishing saint, is a vivid recollection of the past and its mercies; an humbling remembrance of its errors and follies; a deep sense of the aboundings of divine love; a strong confidence in the infinite and atoning work of Christ; a happy enjoyment of God, and a bright hope of heaven. These, continuing and increasing in their power, when "flesh and heart fail," show, as far as may be, the perfection of the work of the Holy Spirit in the believer. He dies, but the last word, he utters, is a word of triumph; his last look, is a look of glory; his last breath, a breath of praise. Thus, by the grace of the Holy Spirit,

“ though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

Before we close our epistle it will not be improper to remind you, brethren, of some of the obvious duties which are incumbent upon us in connexion with the grace of the Spirit. The plain and important injunctions contained in the inspired writings, teach us that this is eminently a practical subject, and that the gracious operations of the Holy Spirit are not designed to supercede the use of our rational faculties, but rather to stimulate us to exertion, and to instruct us how to use them aright. Ye are exhorted by the inspired apostle, to “ work out your own salvation with fear and trembling ; for it is God that worketh in you, both to will and to do, of his good pleasure.”

1.—Permit us to urge you to cherish a deep and grateful sense of the importance of the grace of the Spirit. As it was by his agency you were first convinced of sin, and led to Christ ; so it is only as you enjoy his continued presence and power, that in a spiritual sense you can “ prosper and be in health.” So important was the communication of the Spirit, that the blessed Redeemer, who bestowed this gift as the fruit of his mediation, assured his disciples that the gracious influences of the Comforter would more than compensate for the loss of his own personal presence. “ Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away the Comforter will not come unto you ; but if I depart, I will send him unto you.” Christianity is peculiarly the dispensation of the Spirit ; it is his ministration ; and it is impossible to estimate too highly his gracious operations. Do not therefore, we beseech you, treat this doctrine with neglect, or be reluctant to acknowledge and honour the Holy Spirit in his offices and his work.

2.—Be devoutly attentive to the means of grace. God has wisely established such a connexion between the use of means and the bestowment of his spiritual influences, as warrants his people to expect the enjoyment of them, when they are thoughtful and diligent in the ordinances of religion. “ They that wait upon the Lord shall renew their strength.” If we cultivate an habitual regard to the word of God ; if we live near to a throne of grace ; if we attend with humble diligence and expectation the ordinances of the Lord’s house, and endeavour, in dependance on the promised aid of the Holy Spirit, to obey the precepts and observe the appointments of God, his influences will ordinarily be enjoyed. So certain and settled is the connexion between the right use of means and the enjoyment of the blessing, that usually when professors complain of coldness and the withdrawal of the divine presence, we attribute their prostration of spirit to their neglect or unsuitable use of the appointed means. There is, indeed, a remarkable analogy between the operations of God in nature and in grace. While it is God that giveth “ rain from heaven, and fruitful seasons,” and “ causeth the grass to grow and herb for the service of man,” it is observable that the intervention of means on the part of man is necessary for the enjoyment of the best results. “ The sluggard will not plow by reason of cold ; therefore he shall beg in harvest.” “ The soul of

the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." It is true, that in order to correct our errors, and convince us of our dependance on himself, God may sometimes "stay the heaven from her dew, and the earth from her fruit;" and for the same reason he may occasionally withhold his presence and the consolations of his spirit from our souls: but this interruption of his usual procedure, only tends to shew with more vividness, his benevolence, in establishing so constant a connexion between the right use of the appointed means, and the enjoyment of the desired end.

3.—In the discharge of all your duties, brethren, habituate yourselves to the exercise of an humble dependence on the promised Spirit. We are taught, in all our duties, to expect his aid. Ever take the resolve of the Psalmist as your guide, "I will go in the strength of the Lord God." When you are about to engage in the exercises of worship, public or private, call to mind your need of the Spirit. When you seek to discharge the various duties which as Christians and members of Churches, devolve upon you; when you are called to exercise the active or the passive graces of the Christian life, ever recognize your dependence on the Spirit. He is given to "dwell in you, and be in you;" and so free are his communications, so ready is he to afford his aid, that you are exhorted by his own word to "be strong in the Lord, and in the power of his might," to "be filled with the Spirit;" to "walk in the Spirit;" to "pray in the Holy Ghost;" to "have grace, whereby ye may serve God acceptably, with reverence and godly fear."

4.—As all spiritual prosperity depends on our enjoying "a supply of the Spirit of Christ Jesus;" be very earnest and importunate in your prayers for his grace. Seek a large measure of the Spirit. The Redeemer, in his inimitable discourses, has clearly set before us the important truth, that the enjoyment of the donation of the Spirit is the chief end of prayer. After teaching his disciples to pray, and encouraging, by a forcible illustration, the utmost importunity in its exercise, he says, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he shall ask an egg will he give him a scorpion? If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him!" It is proper at times to pray especially for a larger measure of the Spirit; and it is a remarkable fact, both in the experience of individuals and the Church, that a deepening of our spiritual enjoyments, and an improvement in our inward strength and purity, as well as a revival of God's work amongst his people, have been ordinarily preceded by an especial cultivation of the spirit of prayer.

5.—The last duty we would urge on you, is the careful avoidance of those tempers and courses which are uncongenial to "the mind of the Spirit." As he dwell in us, and indulges a gracious regard for our well-

fare, it behoves us to "keep our heart with all diligence." There is a peculiar tenderness and force in the exhortation of the inspired apostle, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." It seems to intimate that the indulgence of unworthy and unsuitable tempers and courses, inflicts pain on the affectionate and infinite being who has renewed our hearts, and marked us for his own. He is present to our minds, and observes all the actions of the inner man, and is grieved by our follies and our sins. When therefore we consider the benevolence and infinite condescension he displays in taking our guidance and conduct into his hands, for our own purification and salvation, the wickedness and danger of wounding our indwelling comforter and friend, appear most aggravated and fearful. To him we are under obligation for our religion and our hope. All we know experimentally, and all we enjoy really, is by and through him. If he withdraw his presence, who can give us consolation? If he withhold his aid, who can give us strength? If he be so grieved, by our unbelief and our ungodliness as to depart from us, how shall we escape the portion of the unclean? Oh brethren, the awful and mysterious fact, that the Holy Spirit has consecrated our bodies as his temple, should effectually teach us sedulously and seriously to cherish the graces of the Spirit, which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and which his sacred power, when sought for and encouraged, will produce in us. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Seek that there may be nothing in your deportment that shall quench the sacred fire his grace has enkindled on your hearts, but "crucify the flesh, with the affections, and lusts." Let us be on our guard against an indolent, self-secure, censorious, volatile, and worldly temper; they all grieve the Holy Spirit. "Set your affections on things above, not on things on the earth." "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Let your best efforts be put forth in your religious exercises. Be ever vigilant, and endeavour to be so habitually and entirely led by the Spirit, that you may promptly obey his movements, and go where he directs. There are seasons when he is pleased, apparently without any special and obvious instrumentality, to impart peculiarly gracious influences. Ever be on the alert to improve and profit by the visits of his grace. Let them lead you to a throne of mercy, that you may pour out your heart before God. Cherish, gratefully cherish, those divine influences by which your soul is filled with desires after God. Follow out those leadings of the Spirit which tend especially to unveil before you your own depravity, and "the exceeding sinfulness of sin;" and which impress on your souls, with unusual force, a conviction of the magnitude and excellence of spiritual and eternal realities. We know that the Spirit never leads or prompts the people of God to act in opposition to the written word; but there is a mystery and a freedom in his operations, which should be recognized and acknowledged. "The wind bloweth where it listeth, and thou hearest the sound thereof,

but canst not tell whence it cometh, and whither it goeth: so is," or, so it is as to, "every one that is born of the spirit." The close and happy relationship, which subsists between believers and the holy Spirit, should lead us to rejoice in his presence, and to expect and rely upon his grace.

May ye, beloved brethren, "building up yourselves on your most holy faith, praying in the holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Amen.

In behalf of the Association,

JOSEPH GOADBY.

*Boro' Road, Southwark,
June, 29th 1842.*

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