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THE
GENERAL BAPTIST
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. V.—NEW SERIES.

1843.

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P R E F A C E.

AT the termination of another volume of this periodical, the Editor is desirous of tendering his best wishes to his readers, and to promise them his assiduous attention in the course of the next year, to the advancement of the interest, respectability, and utility of this work. The success which may attend the prosecution of his labours, he is conscious will materially depend on the kindness of his brethren, to whose pen he is indebted for many valuable communications, and on those friends in the various Churches who furnish from time to time intelligence of the movements and progress of the Churches, and the various Institutions connected with them, for insertion in this Miscellany, and also on the agents and others who interest themselves in the extension of its sale. To them, one and all, he would now tender his cordial thanks, and he would most affectionately urge them to continue their labour of love. Many of our friends would be induced to take the periodical for themselves, if it were presented to their notice, and by that means would become more extensively acquainted with the Connexion, and more intensely interested in its progress and welfare. There is but little of denominational feeling existing in the minds of those who are unacquainted with the operations of the body, and what may exist, cannot be expected to be sustained, if the aliment supplied by a denominational periodical is not received. For the encouragement of our Correspondents and Essayists, it may also be remarked, that by very many readers, their labours are highly appreciated, and gratefully remembered. There are circumstances under which the favours of our Ministers, Correspondents, Agents, and friends are *doubly welcome* to the Editor, and these, to *an unparalleled extent* exist at the present time. The Editor therefore solicits them, on the principle of *personal friendship*, and of *denominational preference*, kindly to put

PREFACE.

forth their best efforts, that the character, utility, and sale of this, *the only accredited periodical of the Connexion*, may be advanced, and that *every attempt* to ruin or injure it, may be rendered abortive. For our own part we are resolved to spare no pains to render the work a worthy representative of the body for whose especial benefit it is published and sustained. The chief events of general importance which have occurred in our Churches, during the last forty years, and the biography of our Fathers and our guides, whose memory we piously venerate, are contained in the existing volumes of this work. Nor has the Repository been entirely unproductive to the Connexion, though pecuniary profit was not the main end of its existence. It would be a happy feature of this periodical, if from *every Church*, intelligence of *all* its additions, revivals, extraordinary meetings, its progress and prosperity, and notices of deaths, &c., expressed in as few words as possible to be explicit and comprehensive, were promptly forwarded to the Editor for insertion in the Intelligence department. There is no Church, the prosperity and progress of which, is not grateful to every friend of our Zion. Let this periodical be, in the completest sense of the term, a REPOSITORY of the sentiments, movements and progress of the New Connexion of General Baptists, as well as, of the names and character and deeds of those who have been its most honourable members and distinguished ornaments and supporters. Let its friends, and the friends of order and peace in the Connexion, firmly stand by their own periodical. It will then be invested with present usefulness, increasing interest, and permanent importance. That the God of all grace may preserve us from every evil work, and render our labours in this periodical a blessing to all our Churches is the earnest prayer of

Leicester, Nov. 22, 1843.

THE EDITOR.

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THE
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No. 49.]

JANUARY, 1843.

[NEW SERIES.

THE SLAIN LAMB IN THE MIDST OF THE THRONE.

BY REV. J. J. OWEN.

“And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.”

APOCALYPSE.

“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.” Every statement descriptive of our Lord Jesus Christ deserves our devoutest attention. This is especially the case in reference to those symbolic representations which illustrate the nature and design of the awful transactions of calvary. The term LAMB is frequently applied to the Redeemer, not only to denote his perfect innocence, but in order to exhibit him as the great propitiatory sacrifice—the antitype of those victims which were offered under a former dispensation. “Behold the Lamb of God which taketh away the sin of the world.” We cannot but admire the wisdom of the Supreme Intelligence in constituting a system of types to impress on the minds of men the necessity and importance of an atonement, and to pourtray the unparalleled achievements of the cross. It may be profitable, briefly to trace the analogy between some occurrences detailed in connection with the Jewish ritual and the character which the Lord Jesus sustains in the economy of redemption. This will throw light on the subject we propose discussing in this article. Out of many illustrative events which might be investigated, we shall select two.

Let us first notice the passover. The Israelites had sojourned in the land of Egypt for the long period of four hundred and thirty years, strangers in a foreign country, and exiled from the possessions of their fathers. The time however at length arrived, when Jehovah determined to restore them to their inheritance, and fulfil the solemn and gracious promises he had made. To prepare the way for the accomplishment of this glorious and merciful design, he commissioned his servants, Moses and Aaron, to wait upon Pharaoh, and in his name to demand the dismissal of the chosen nation. The imperious monarch refused submission to the mandate of heaven, and not only refused but loaded the Hebrews with still heavier

burdens. Nine times did avenging justice visit Pharaoh and his people with the most direful judgments, and nine times were their hearts steeled against the plainest indications of a frowning Diety. Ultimately the destroying angel, received commission to pass, during the solemn stillness of the midnight hour, through the land of Egypt, and suddenly terminate the earthly career of the first-born of the people, from the heir apparent to the throne, to the most obscure within the monarch's dominions. But prior to the infliction of this appalling judgment, the Hebrews were commanded to slay a lamb and with a bunch of hyssop dipped in its blood to strike the lintel and two side posts of their doors, so that when the destroying angel passed through the land he might avoid those habitations thus distinguished. It is scarcely possible not to recognise in this beautiful and interesting type a clear allusion to the interposition of the Son of God, who has shed his blood to deliver us from impending ruin. Have not the human family ever since the original apostacy been enslaved by the prince of the power of the air? Are they not led captive by him at his will? And where can be found the means of emancipation, but in the propitiatory stream which issued from the side of God's incarnate Son? There is no other name given under heaven whereby we can be saved. And when the termination of the present dispensation arrives, and the angel swears by him that liveth for ever, that time shall be no longer—when the dead shall awake from the slumber of ages, and the living undergo a change of which we have now but feeble conceptions, how can we be preserved from the approaching storm of divine vengeance, and stand undismayed amid the war of conflicting elements, and the passing away of the visible heavens? Does not inspired truth furnish the clearest assurance that none shall escape then but those washed in the blood of Jesus? His atoning sacrifice will be the only passport to safety honour, and immortality. No station, however exalted—no abilities, however transcendent, can shield the criminal from the wrath of an angry God.

The other illustrative event to which we have referred, and which has a peculiar bearing on the appellation, "The Lamb of God," as applied to Jesus Christ, is that connected with the daily sacrifice. An account of this transaction is recorded in Exod. xxix. 38—42. "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even—an offering made by fire unto the Lord. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord." Here was a plain intimation that without shedding of blood there could be no remission. It is a remarkable fact that the Son of God, the great Antitype, was brought before Pilate at the very time that the sacrificial lamb was wont to be brought before the priest for the morning sacrifice, that is at the third hour of the day, or nine in the morning, and he expired on the cross at the ninth hour, or three in the afternoon, at the time of the offering up of the evening sacrifice; thus publicly testifying that there was no longer need of types and shadows, he himself being the sum and substance of them all, and a sacrifice which brought in everlasting righteousness, and which removed every obstacle to the salvation of perishing souls.

These observations at once evince the propriety with which the Saviour is designated a "lamb." But the passage we have attached to this essay

states that he still bears this designation, though in the midst of the throne of power, and encompassed with all the splendours of the heavenly state. And it is also intimated that he bears the marks of suffering, carries about him the emblems of his overwhelming anguish when he expired on the cross. These facts claim particular attention, and are fraught with truths of the sublimest and most consolatory nature. In the representations furnished us of the celestial world nothing is more prominently introduced than the unmingled felicity with which it is blessed. The *throne*, surrounded with unutterable grandeur, having holiness and justice for its basis, stands far above the reach of sorrow and affliction. The *inhabitants* are led to living fountains of water. They experience no more pain; all tears are wiped away from their eyes, nor shall they any more be disturbed with gloomy thoughts of death. Heaven is emphatically the land of the living. Everything there lives, and blooms, and flourishes for ever. It cannot then, at first sight, but appear strange and anomalous that the Lamb should bear traces of ignominious suffering—that in the midst of the glories of celestial royalty, the majesty of illimitable dominion, and all the loveliness of a changeless world, he should still carry about him the emblems of death.

It will be our endeavour to illustrate this apparent incongruity. Why has not his enthronization entirely effaced the indications of his once humiliating condition? Why have not his wounds disappeared with the lapse of ages, amid the unmingled bliss and high satisfaction connected with his Father's presence. Oh, the reply to these questions constitutes the ground of our highest joy. It involves all that is most valuable in relation to our present history and future destiny.

I. This aspect of the Lamb constitutes the unspeakable glory of his character as mediator. His pristine glory is not unfrequently mentioned in the sacred Scriptures. He was in the beginning with God, and was God. By him were all things made—the earth, with all its productions—the heavens, with all their glories, thrones, principalities, and powers. But when he left the abodes of purity and joy, and tabernacled in human nature, became bone of our bone, and flesh of our flesh, the union was so transcendently wonderful that it must have excited emotions of deep astonishment in the bosoms of the highest intelligences. In his complex nature the glories of Deity shone forth. “No man hath seen God at any time; but the only-begotten Son who is in the bosom of the Father, he hath declared him unto us.” In miraculous interposition, in unsullied purity, and in the promulgation of the sublimest truths, he most vividly displayed the glories of the divine attributes. What then could be more reasonable, or more justly comport with the Saviour's honour, than the exaltation of that nature to the throne of universal dominion, which in a manner before unknown had exhibited to the human vision the perfections of the King of Kings, and Lord of Lords, engaged in actions of unparalleled benevolence, and inconceivable grandeur?

Admitting, however, the validity of this statement, the question still returns, why does the Redeemer continue to bear traces of his ignominious crucifixion, why appear in the mansions of the blessed as the “slain Lamb?” This inquiry may be easily solved by a reference to the grand object of his tabernacling in human flesh. Was it not to reconcile heaven and earth, to destroy sin by the sacrifice of himself, and to bring in everlasting

righteousness? In the accomplishment of this mighty work, deep were the trials through which he had to pass, awful was the anguish which he had to endure. Not only did men rise up in determined rebellion against him, but the principalities and powers of hell, having gathered their odious forces, unitedly conspired to frustrate his holy and glorious purposes. But though his soul was overwhelmed within him, though the conflict was so severe that even inanimate nature shuddered at the scene, he spoiled the tyrant of his prey, destroyed him that had the power of death, took away the hand writing that was against us, and nailed it to the cross. What event can be compared with this? The cross eclipses all that is great in the mightiest transactions which have distinguished the annals of our globe; it stands pre-eminently glorious in God's empire, exhibiting him a just God, and a Saviour, and diffusing life, and peace, and joy, amongst our fallen race. By dying the Saviour vanquished our spiritual foes, and secured our final victory. The marks of the wounds, then, which he still bears, are emblems of his mysterious and sublime achievements, indications of the fact that the work to which all preceding ages and events had reference, and which is to constitute for ever the great mystery of godliness, has been fully accomplished.

II. This aspect of the Lamb is requisite, in order to further the benevolent objects of his heart in relation to his cause. A short time previous to his ascension the Lord Jesus Christ assured his Church of his constant presence to the end of time. By this glorious promise must be understood his spiritual presence, the aid of his divine spirit to guide, to support, to comfort, and to save. We believe that this assurance is verified in the experience of the Church through the perpetual presentation of himself as a sacrifice in the presence of God. It was enough for him to die once, *seeing* he ever liveth to make intercession for us. We entirely repudiate the idea of "demand," as connected with the Saviour's advocacy, nor does he plead by the eloquence of language, but by ever presenting his all-sufficient sacrifice before the Father. His atonement pleads; the emblems of victory plead; the tears of anguish and sorrow plead. His merits are recognized, his plea is admitted, and God smiles with inexpressible tenderness from the throne of his dominions.

" Five bleeding wounds he bears,
 Received on Calvary;
 They pour effectual prayers,
 They strongly plead for me.
 Forgive him, O forgive, they cry,
 Nor let that ransomed sinner die."

In this respect how delightful the fact that Jesus is in the "midst of the throne." From that throne can come help in every need, support in every affliction, and victory over every foe. Let the Church lift up her head with joy; Omnipotence is engaged to sustain her; she shall not be forsaken nor confounded, world without end. How pleasingly also does this subject assure us of the realization of the Spirit's influences. It throws light on the Saviour's words, shortly prior to his death. "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." There is one obstruction on the part of heaven to the Spirit's "descent;" and if his presence is not felt, if his renewing influence is not experienced, it is because we cleave unto the dust, or cherish principles and thoughts hostile to his will.

III. It must also be borne in mind that this aspect of the Lamb has a peculiar bearing on the condition of the world. The influence of christianity has yet been but very partially felt. Its greatest triumphs can bear no comparison with what it is destined to achieve. Looking around on the desolation of sin, the awful effects of the fall, we have sometimes despairingly asked, Can order be ever introduced amidst this direful and universal confusion? Is it possible for the strains of harmony ever to be heard amid this universal discord? Can darkness so thick and palpable ever be dissipated? Can rebellion so general, so atrocious, ever be crushed? Yes. The Lamb is in the midst of the throne; his sacrifice is ever before the Father, and he remembers his promise, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The darkness which has so long brooded over the surface of the globe must retire and disappear before the commanding influence of the Spirit, as the vapour which, after shrouding the summit of a mountain, melts away beneath the beams of the triumphant sun. Jesus must reign till all his enemies are made his footstool. The blessings of his love must be experienced by men in every clime, and all nations must submissively bow to his authority.

IV. The slain Lamb in the midst of the throne perpetually reminds the celestial inhabitants of the divine glory as displayed in the cross. The power and wisdom of the Supreme Intelligence shine resplendently in all the productions of his hand. "The heavens declare his glory, and the firmament showeth forth his handy-work." His goodness may be distinctly perceived in revolving seasons, and the dispensations of providence—is written in indelible characters in the awful doom of those who have rebelled against his authority; but in the sufferings of his Son his character appears in a totally different light. Here, whilst he displays the utmost abhorrence of sin, he manifests infinite compassion toward the sinner; whilst he publicly furnishes the highest proof of his inflexible adherence to the principles of eternal justice, he causes the riches of his grace to flow, to satisfy the wants of the wretched and undeserving. In the character and work of the Lamb a new spectacle is presented to the universe—infinite glory redounds to God, and endless bliss is bestowed on the human race. We need not wonder, then, that whilst angels gaze on our exalted mediator, they burst into an anthem of praise. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

With what gratitude should the christian remember the aspect of the Lamb. It is true that he occupies a throne of unlimited dominion; still he bears the marks of sorrow. His heart is made of tenderness, his bowels melt with love. A "bruised reed he will not break," the smoking flax he will not quench. Let it be our happy lot to unite with all the heavenly choir in celebrating his praises when time shall be no more.

CLAIMS OF THE WORLD TO THE ENTIRE CONSECRATION OF THE CHURCH.

THE highest dignity and weightiest responsibility belong to the office of the Church, viewed in relation to the world. The Saviour has met the demands of inflexible justice, appeased the wrath of Almighty God, and having

quitted for a time the scene of his accumulated ignominy, has left the Church in possession of the Gospel, whose adorable anthem is, "Glory to God in the highest, and on earth peace, good will toward men." It is the appropriate office of the Church to publish the tidings of the Gospel, and to aid the consummation of its glories. When we survey the Gospel in the light of revelation as having been revolved from eternity in the mind of God, as involving the endless happiness of the human race, and as requiring eternity for the full disclosure of its issues, the office of the Church to disseminate its truths appears the highest and holiest under heaven, whose lustre leaves every other involved in utter eclipse and darkness. And could we fully conceive the intense interest with which angels mark the progress of the Gospel, the blissful state of the world when the truth shall universally prevail, and the surpassing glory which Christ shall confer on his devoted followers in heaven, we should not only perceive that the office of the Church is invested with a dignity so lofty that there is nothing higher, but we should powerfully feel its ennobling influence and exult in the fulfilment of its functions, as the greatest honour to which we could aspire.

And the responsibility belonging to this office is as overwhelming as its dignity is transcendent. As a question of mere Almightyness, God could easily dispense with human instrumentality, and unaided, could speedily convert and save the world. But this plan divine wisdom has not selected. For wise and gracious purposes, which eternity will undoubtedly reveal, God has adopted the Church as his co-worker; has eminently qualified it for this purpose, by regenerating its members, collecting them into a visible society, and putting them in possession of the Gospel, and has vouchsafed to dispense his crowning blessing in proportion to the effort made, to propagate the transforming effects of his grace. And were it possible for us to ascend some moral eminence, whence we could look down upon the consequences of our conduct as members of the Church, we should see that when we were most Scripturally united and aggressive, the empire of satan was rapidly narrowing in extent and declining in power; and that when our bonds of union were relaxed and our zeal languid, the emissaries of satan exultingly hailed the event as an ensign of satanic prosperity and power. According as our movements are retrograde or onward, satan is vanquished and immortal souls are saved. Only let us throw down our weapons, put off our armour, and retire from the field of conflict, and, as the appalling consequence, Christ is robbed of his glory, and undying souls are lost. Around the Church revolve the hopes and destinies of the world. Tremendous responsibility—weightier none can conceive. Compared with this every other is lighter than nothing, and vanity.

The Church, whose dignity and responsibility are incomparable, therefore, stands in relation to the world, as a spiritual guardian—as an agent of mercy—an instrument of salvation. Viewed in this light, the world not merely claims a place in the sympathies, prayers and efforts of the Church, but the entire and unreserved consecration of all its powers and resources.

I. From the representations of Scripture. Of Christ the adorable Head and illustrious example of the Church, it is said, "He gave *Himself* for us." His devotion to the painful task he undertook in behalf of the world was most entire and unreserved. He resigned the glories of heaven and surrendered himself to the widest extremities, to the agonies of a vicarious death. He foresaw the privations and sorrows of every step from the throne

of heaven to the altar of calvary ; and the only feeling he manifested at the revolting sighs, was a holy restless ardour to reach the painful crisis. In the meantime, affected and engrossed with the infinite importance of the work he had undertaken, nothing could divert his attention from it while every element of his character and every action of his life pointed to this and were tributary to its accomplishment. His transcendent purity confounding his enemies bespoke the dignity of his person—his numerous miracles administering to the wants of thousands, awakened universal attention—his inimitable discourses threw a flood of divine light on the whole economy of his grace—his prayers embodied and expressed the wants of the world. And having poured out his soul unto death he ascended on high to fill the ears of God with his supplications, whose intercession is now the staff and support of a guilty and perishing world. In Christ the adorable Head and illustrious founder of the Church we have an example of unremitted and unlimited devotion to the interests of the world.

The Apostles and first christians too, exemplified in no ordinary degree, a spirit of entire consecration. In the example of the great Apostle we seem to have a reproduction of the spirit and conduct of the Saviour. On the rolls of eminent devotedness, he deservedly stands next in order to the captain of our salvation. Painfully alive to the moral and spiritual destitution of the world, and fully conscious that nothing but the Gospel could meet its demands ; to propagate its truths was his vocation, the supreme and single object of his life. His devotedness was not dictated by a momentary impulse of zeal, but was the result of sober calculation and matured principle. Consequently nothing could daunt or intimidate him. Persecution imperiously frowned, severely threatened, and spread before him all the instruments of torture and death ; but with all the courage of a martyr he stood unmoved, and exclaimed, "None of these things move me, neither count I my life dear to myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Possessed with the sovereign dignity of his office, and the infinite responsibility it involved, his devotedness was unsparing and unwearied. He visited Jerusalem, the centre of Jewish prejudice ; Ephesus, where stood the far-famed temple of Dianna ; and Athens, which contained more idols than men. Indeed, he stormed the strong holds of idolatry, planted the banner of the cross in the very citadel of the enemy, and on surveying the brilliant success which crowned his efforts throughout his extended peregrinations, with adoring gratitude he exclaimed, "Now thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place." The great Apostle, and his celebrated contemporaries, furnished a noble specimen of entire consecration to the service of the Redeemer in enhancing the best interests of the world.

And entire consecration is imperatively demanded of every christian. It is not only strongly recommended by the example of the Saviour and his immediate followers, but it is demanded with all the weight of Apostolic authority. "What ! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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." We are not to live for ourselves, for wealth, for fame, for ease, or for pleasure. We are not to imagine that personal gratification is to be our object, for the accomplishment of which we may

devise our own plans, adopt our own course, and pursue our own methods, as if we had an independent and irresponsible right to ourselves. We are a "purchased possession." And at what an enormous price have we been bought. The crown and sceptre with all the regalia which adorn and enrich regality; "the gold of Ophir and the wealth of India are as the small dust of the balance," compared with the price of our redemption—"the precious blood of Christ." Having been purchased at a price so costly, every fraction of talent, of learning, of wealth, and of influence we may possess, belong to Christ, and should be regarded as so many endowments conferred upon us to be consecrated to the diffusion of his Gospel. In proportion as we act under the hallowed influence of these enlightened views, we discharge our obligations and reflect the glory of God. Would christians tax to the utmost their varied resources and make them subsidiary to the spread of the truth, what a halo of glory would be shed on their course, the Gospel would soon complete its universal conquest, when "the glory of the Lord shall be revealed and all flesh shall see it together." From the brief view already taken without further extending our remarks on this part of the subject, it is presumed we may venture to affirm that the Scriptures afford the fullest sanction to the claim under consideration. And not only does the world claim the entire and unreserved consecration of the Church from the representations of Scripture, but also

II. To retrieve the consequences of past neglect. Whatever may have been the views the Church has entertained on the dignity of its office, and the extent of its responsibilities, it is quite certain its members have not acted in character and fulfilled their vocation.

Could the great Apostle return to the Church he would find it far more circumscribed in extent and influence than he might have expected to find it at this advanced period of its history. When he left the Church, owing to the devoted unsparing efforts of its friends, comparatively few in number and scanty in resources, he saw christianity, as though invested with omnipotence, scale the walls of satan's empire, take possession of some of his most strongly fortified posts in the name of its glorious author, and hail new territories as constant accessions to its domains. Judging from the rapidity of its movements and the grandeur of its triumphs, he might have supposed that at no very distant period the truth would complete the conquest of error, and lay every hostile power under tribute to Christ, when the year of Jubilee would be held throughout the world, and when every inhabitant would exclaim "Holy, holy, holy, is the Lord God of hosts, the whole *earth* is full of his glory."

But alas! how far are these glowing expectations from being realized. In what a small minority does the Church stand to the world. How much remains to be done before it has the ascendant. After the lapse of nearly eighteen centuries, the Church is still but "a little flock," "a grain of mustard seed." Affecting, subduing thought! If his spirit was stirred in him when he viewed Athens wholly given to idolatry, how would the Apostle feel on perceiving that in reference to the greater part of the human family his appalling question still retains its force—"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Well, and how is it the supposed expectations of the Apostle have not

been realized? What is the cause of the failure? Has the Gospel proved itself unequal to the task assigned to it, to grapple with and bring to the ground the arch foe, to overcome the prejudices of men and enlist them in the Saviour's army? Has the Church on trial found the Gospel abortive, and thus abandoned it as insufficient and worthless? Happily these questions may be met with a most decided negative; the Gospel retains all its omnific power, and is equal to every emergency. Daily examples prove to a demonstration the truth of the inspired declaration, "the Gospel is the power of God to salvation to every one that believeth." The failure is not owing to the insufficiency of the Gospel but to the neglect of the Church. For ages the Church gave up the conversion of the world. During that period how sadly were its energies prostituted. Instead of uniting its members, combining its resources, and making its wealth, learning and influence referrible to, and promotive of the world's conversion, the Church wasted its strength in internal discord, in political ambition, in the destructive engine of war, and the like, equally foreign to its purpose and dishonourable to its history. Within the last fifty years it is true the Church has made some effort to arouse from its spiritual slumbers, and to resume its conflict with the great enemy. But the Church, as such, has not yet risen, with all its mighty resources of faith, prayer, piety, property, and influence, and taken the field in good earnest; it is yet, as to the main body, only marshalled on the parade, or engaged in review, where, amidst the glittering of arms, the thunder of artillery, the waving of banners, the sounds of marshal music, and the marching of troops, there is much of the show and the noise of military movement, but the tug of war is not come, the shock of battle is not felt, and the trophies of victory are not seen. Many parts of the Church still lie dormant, others are but partially waked up, and all seem to want a clearer perception of duty, more sterling principle, deeper piety, an augment of the spirit of prayer, greater liberality, and a more entire dependence on God for success. It is to be feared we have all too much neglected our duty, and are more or less implicated in the charge of neglect preferred against the Church, which has stamped it through every age with dishonour and guilt in the eyes of the world. As the melancholy result of this neglect, already millions of souls have fallen into hell, and become elements of damnation, and millions more are on the way, moving as fast as the stream of time can carry them. Awful, harrowing reflection!

How then can we more effectually retrieve the evil of the past, than by entire consecration for the future? Have we neglected a duty so imperative as that of giving the Gospel to the world? Has our neglect entailed consequences so appalling? Should we not then for the future summon every power, and if possible, multiply every item of our resources to diffuse around us the blessings of religion? If the Saviour had not so strongly recommended this conduct by his example, nor urged it with all the particularity of a positive command, our sense of duty would suggest the propriety of this course. It is obviously a duty we owe to the world to be entirely devoted to its moral and spiritual improvement as the best means we can employ to retrieve the lamentable consequences of past neglect. And the claim may not only be urged on the ground of Revelation and of reparation for the past, but likewise,

III. As the only means to meliorate the condition of the world. How truly deplorable is the moral and spiritual condition of the world. When

we survey it for a moment what an awful spectacle presents itself to our affrighted view. What a mighty army of evils is marshalled against the God of infinite love! There is Idolatry robbing Him of his worship, with its infamous priests, its altars of blood, its abominable vices, pressing into its service, almost every object in the air, the earth, and the waters, and dragging to its shrine myriads of deluded devotees. There is Atheism too, protesting against His existence to whose foul abettors "all truth is a fable, and all virtue a mystery." There is Mahomedanism, also, denying the divinity of His Son and placing an impostor in his stead. And, then, there is Christendom, professedly knowing Him, but practically denying Him. Within the precincts of the nominal christian world are included thousands living in open vice, and thousands more without even the forms of godliness; while as to a large proportion of those who attend public worship, it may be said to almost every christian minister, "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words but they will not do them. And, lo! thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they hear thy words but they do them not." Thick darkness hangs over the world, satan is enthroned as its God, and claims the kingdom as his own. As we witness the awful scene, we cannot forbear reflecting that this mighty army so densely thronged is moving onward to eternity, that every moment a soul is plunged into the fathomless abyss, and still the number is incessantly augmenting.

My God! I shudder at the scene;
 My bowels yearn o'er dying men;
 And fain my pity would reclaim
 And snatch the fire-brands from the flame.

Nothing can vanquish this infatuated host, and bring it in subjection to the Prince of peace, but the entire consecration of the Church under the blessing of Almighty God. As the mariner, who is about to plough the mighty deep in order to explore remote regions, launches his vessel, steps on board, hoists the mast, spreads the sail, and then waits for the auspicious gale to carry her out of harbour, and conduct her safely into the distant port; so the Church must act as if the salvation of the world depended under God on its own exertions. There must be no by-standers, every sail must be set, every kind and degree of talent must be put under requisition. There must be holy wisdom to mark the openings of Providence, and to "discern the signs of the times"—fearless courage to seize opportunities of usefulness—cheerful liberality to replenish necessary funds—untiring perseverance to prosecute the path of duty, and united prayer to invoke the out-pouring of the spirit; for "the greater the sacrifice laid on the altar the stronger the flame necessary to consume it." Christians must rouse every one his neighbour and encourage every one his fellow, and while every power of talent, property, diligence, zeal, courage unanimity and perseverance is in full play, we must cherish a feeling, similar to what the Psalmist experienced when he said, "All my springs are in thee." "My soul wait thou only upon God, for my expectation is from him." "I will lift up my eyes unto the hills from whence cometh my help." "My help cometh from the Lord who made heaven and earth." "With thee is the fountain of life." This is the instrumentality God has appointed and engaged to crown with success. Only let this instrumentality be employed,

and satan, with all his mighty army and ponderous artillery, will soon be confounded and vanquished;—a voice will be heard “as the sound of many waters,” saying—“Who art thou, a great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone himself with shouting, crying, Grace, grace unto it.” What a delightful contrast will the state of the world then present to its existing condition! where superstition now rears her daring and unblushing front issuing forth streams of pollution, contaminating and cursing the people, there the throne of Christ will be erected, and his sceptre will be swayed, of purity, peace, and bliss. The face of society will be pure and unruffled as a sea of glass, only reflecting the rays of the sun of righteousness; the song of war will be exchanged for the song of Zion, human happiness will be unprecedented in the history of the past, and transcended only by the bliss of heaven. Blessed period! Precious to the saints in every age! Dear to the Son of God himself. May it quickly dawn upon the world!

From the above reflections it is presumed every unbiased mind will readily admit that the world viewing the Church, under God, as its spiritual guardian, claims the entire and unreserved consecration of all its powers and resources. Oh! that the Church would practically admit the justice of the claim, the blissful results would then speedily follow. In order to this, as our closing reflections,

Let every christian remember the claim is made on him as an individual. The Church is a collection of individuals. Take away these individuals, and there is no Church. The duty of the Church is the duty of its respective members. But, alas! it is too common for christians in speaking of the Church to lose sight of their own individuality, to overlook *self*, to lay *themselves* out of the question. Now let us guard against falling into this error, and ever remember the claim under consideration refers to *us individually*, as parts and parcels of the Church. We should suffer the claim to come to *our* hearts and consciences, as though the salvation of the world depended under God upon us, upon *our* zeal, *our* faith, *our* prayers, *our* liberality. The more prominently our individuality is kept in view the more clearly we shall perceive, and the more powerfully we shall feel the importance of the claim in question. We cannot be too deeply convinced of this terrific truth. The duty of the Church is *our* duty. If the world claims the entire consecration of the Church, it claims the entire consecration of its *individual* members.

Let every christian, too, consider the obligations under which he is laid to yield to this claim Justice, gratitude, and interest, alike demand of us individually entire devotedness. Have we been redeemed at a price so costly that nothing could transcend it? Are we installed in an office so distinguished as that of reflecting the glory of God in diffusing abroad a knowledge of the truth? Is our highest happiness found in extensive usefulness? How plain, how striking, how impressive, then, our duty to live for the furtherance of the Gospel. May a sense of duty, coupled with the love which animated the bosom of the Saviour, sweetly, cheerfully, powerfully, constantly, lead us to devote ourselves and all we possess to the high and responsible work of saving a lost and perishing world; in other words, to adopt as our *own* the appropriate sentiment of the inspired apostle. “The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they

who live should not henceforth live unto themselves, but unto him who died for them, and rose again.' G. S.

Measham.

THE FAMILY PARTY, OR THE FATHER'S MEMOIR.

ON the past evening I met an interesting circle of friends, and it has struck me to record a few thoughts which the scene has suggested, I met six sisters and three brothers, and three children of the eldest sister of the family. The father was a pious, active, and highly esteemed member of the Church in this town, who died nearly forty years since. Yet his memory is "as ointment poured forth." I felt the interest with which his piety and activity in the cause of Christ were remembered and cherished by his children and his grandchildren present. One of the daughters of the dear old man has long been in a backsliding state though once very zealous, and I was pleased to observe the faithfulness of one of her sisters, who lives at a distance, enquiring of her whether she did not wish again to be united with the people of God? May this wandering sheep, that occasionally follows the footsteps of the flock, be happily brought into the fold again.

It now occurred to some one that a memoir of their venerated father was in an early number of the General Baptist Repository, and after some little search, not the *volume*, but the *number* was found containing the interesting document, I found it was an early number of the second series of the Repository, and requested one of the grandsons to read the memoir, and particularly an Elegy written to memory of departed worth. Who can describe the effect of this exercise, and the salutary influence of it upon the children and the grandchildren? There is an illustration of the Scripture, "Cast thy bread upon the waters and thou shalt find it after many days." And to the third and fourth and fifth generation may not these family records be perused by the family circle, and still be read with deep interest and very valuable results. "The righteous shall be had in everlasting remembrance." From these circumstances a few reflections have arisen to which I would recommend the reader's attention.

I. *The propriety of memoirs and obituaries of departed friends being prepared for the Repository.* It is very improper to allow departed worth to sink into the grave without any memorial of their piety, and activity, and usefulness; the perusal of which would embalm their memory to the latest posterity.

—————"It were profane
To quench a glory lighted in the skies,
Or cast in shadows his illustrious close."

I have often regretted the inattention manifested to the memory of some valuable friends. Are there no active members, deacons, assistant preachers, and even pastors, that have not a single line in our public records, though, like David, they "served their generation" well, and have now "fallen asleep by the will of God." Such defects should be remedied without delay. Are not their children and friends likely to feel such neglects, and be sufferers by losing the influence of their high example?

II. *The utility to families of taking the Repository.* If the ancestor of this very numerous family, with parsimonious feeling, had said, "I cannot

afford to take the Repository. The Bible is a large book, and I have no time to read any other books." Would not this have been an erroneous, injurious thought? "He is poor that dealeth with a slack hand." Who can tell how much this memoir and elegy may have contributed to attach the children of the departed to his people, so that many of them are "like a wall to the house of Israel?" I was pleased to see the old Repository produced, and I was yet more delighted to see two volumes of the first series of the years 1799, and 1800, laid upon the table, to refer to the ordination services of a venerable minister who has recently finished his course. It appears to the writer very important that heads of families should take our periodical, that their children, and their children's children, may become acquainted with the history of our "half tribe of Israel," and of the house of their fathers. A *denominational* feeling is frequently of very great importance in the usefulness of our children, and even of their conversion to God.

III. *It is very advisable that the Repository, and Minutes, and Reports of our public institutions, should be regularly bound, and thus be preserved for generations.* I know the objection in some minds, the *expence*; but is not this frequently the best money that is spent in a family? If by the perusal of our periodicals and reports our descendants become attached to our body, venerate our fathers in the ministry, and the memory of their ancestry now with God, are not these books very valuable? Are not the children who see our own literature from infancy more likely to "dwell among their own people," and be raised up "instead of their fathers," than where our publications are scarcely known, or if known, are thrown about in neglect, or early numbers used as waste paper. *Proh dolor!* Let us cherish the sentiment of the poet:—

" Let children learn the mighty deeds
Which God performed of old;
Which in our younger years we saw,
And which our fathers told.
Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs."

D—, Dec. 9th, 1842.

A PASTOR.

A MODERN ARCHBISHOP ON THE ABSURDITY OF APOSTOLIC SUCCESSION.

It has been thought, or at least maintained, that the only way of affording complete satisfaction and repose to the scrupulous, and of repressing schism, is to uphold, under the title of "church principles," the doctrine that no one is a member of Christ's church, and an heir of the covenanted gospel promises, who is not under a ministry ordained by bishops descended in an unbroken chain from the apostles. Now what is the degree of satisfactory assurance that is thus afforded to the scrupulous consciences of any members of an episcopal church? If a man consider it as highly probable that the particular minister at whose hands he receives the sacred ordinances is really apostolically descended, this is the very utmost point to which he can, with any semblance of reason, attain; and the more he

reflects and enquires, the more cause for hesitation he will find. *There is not a minister in all Christendom who is able to trace up with any approach to certainty, his own spiritual pedigree.* The sacramental virtue (for such it is that is implied, whether the term be used or not in the principle I have been speaking of,) depended on the imposition of hands, with a due observance of apostolical usages, by a bishop himself duly consecrated, after having been in the like manner baptized into the church, and ordained deacon and priest; this sacramental virtue, if a single link of the chain be faulty, must, on the above principle, be utterly nullified ever after in respect of all the links that hang on that one. For if a bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him, and their ordination of others (supposing any of the persons ordained by him to attain to the episcopal office), and so on without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent. And who can undertake to pronounce that during that long period, usually designated as the dark ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and practice, and gross superstitions, that crept in during those ages, we find recorded descriptions not only of the profound ignorance, and profligacy of life, of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children—of men officiating who barely knew their letters—of prelates expelled, and others put into places by violence—of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the apostle enjoins. It is inconceivable that any one even moderately acquainted with history can feel a certainty, or any approach to certainty, that, amidst all this confusion and corruption, every requisite form was in every instance strictly adhered to by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained was admitted to sacred offices. * * * Now, let any one proceed on the hypothesis that there are, suppose, but a hundred links connecting any particular minister with the apostles; and let him even suppose that not above half this number pass through such periods as admit of any possible irregularity; and then, placing at the lowest estimate the probability of defectiveness in respect of each of the remaining fifty, taken separately, let him consider what amount of probability will result from the multiplying of the whole together. The ultimate consequence must be, that any one who sincerely believes his claim to the benefits of the Gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this again on perfect apostolical succession, as above described, must be involved, in proportion as he reads, and inquires, and reflects, and reasons on the subject, in the most distressing doubt and perplexity. It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflec-

tion, decry appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament "an age of too much light," and wish to involve religion in "a solemn and awful gloom." It is not without cause that, having removed the christian's confidence from a rock to base it on sand, they forbid all prying curiosity to examine their foundation.—*Archbishop Whateley's Kingdom of Christ.*

THE SOLITARY CHRISTIAN.

It would also seem that, in some solitary instances, God gives us to understand that sinners may be led to Christ without any agency of ours. I once had the happiness to meet with such a case. The individual was about sixty years of age. His residence was far remote from all religious advantages and associations. When I entered his house, I found him sitting in an easy chair, by the fireside. His whole appearance was that of a person who had seen severe affliction, but in whom a vigorous constitution had long struggled with disease, as if impatient for the mastery. It was a surgical case, and his medical attendant had given his opinion that a painful and dangerous operation was the only remedy,—“So, Sir,” said he, “I have made up my mind to die as I am.” “But death,” I replied, “is a very serious affair.” “Yes, Sir, I know that, but I also know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” To my surprise, I not only found that the man was an enlightened and experienced Christian, but that he had never, within his recollection, heard the Gospel. “You,” said he, “are the first person I have ever seen, at all capable of entering into my views and feelings. Indeed, my wife and children have been so long, and so often, telling me that I am going mad, that I had almost begun to believe them. I could only say—Well, if this be madness, let me live and die a madman.” “And how did you obtain these views?” “Out of this affliction, Sir. Oh, how I bless God, that ever he sent it! Before I was afflicted I went astray.” “You mean that your sufferings led you to seek the support of religion?” “Not exactly so. It happened in this way. I had been a very industrious, hard-working man; and when I became unable to attend to my little farm, and seldom moved far from the chair in which you now see me, time began to hang heavily upon my hands. I was much alone, and I knew not what to do to amuse myself. The newspaper came once a week, but I soon read it through, and then I often said to myself—What has a dying man like me to do with news? Well, one day, to pass away the time, I took down that old family Bible which lies on the drawers there. I am ashamed to tell you that I had not looked into it for years. I believe the last time I opened it, was to write down the birth of my youngest child. It was put out of the way, on a high shelf, amongst some lumber, and it was covered with dust and cobwebs. I brushed them off, and began to read the gospel of John. I went on till I reached the third chapter, where it speaks about being born again. I then perceived that there must be something in religion, more than I knew. Oh, how I wished for somebody to teach me! but I could think of no one. As I was closing the book, I happened to see that verse in James, where it says—‘If any man lack wisdom, let him ask of God, that giveth to all men lib-

rally, and upbraideth not, and it shall be given him.' Now that, thought I, is just what I want. If this verse be true, God will give me wisdom, if I ask him. So I prayed to God to teach me what was meant by being born again. And though no angel came to tell me, like Cornelius, that my prayer was heard, by degrees I began to read my Bible with new eyes, and I trust with a new heart."

Never shall I forget the hour I spent in conversation with that interesting stranger. Somewhat curious to ascertain the doctrinal views of one who had obtained all his theological knowledge from the reading of the English Scriptures, I tried him on many points, and found him well instructed in the mysteries of the kingdom of heaven. He was a man of one book, but that book was the Bible, and for the last three years he had searched it with amazing diligence. I was at length compelled to resume my journey. As I rose to take my departure, he grasped my hand, and weeping as if I had been the best earthly friend he ever had, he said—"Farewell, my dear Sir, till we meet in heaven!"—*Ford's "Damascus."*

CORRESPONDENCE.

THE LEEDS CASE.

To the Churches comprising the Derby and Castle Donnington districts of the Home Mission.

Dear Brethren,—We have, as you are aware, through the committee, availed ourselves of the services of brother Tunnicliffe, as an evangelist, or home missionary, and have appointed Leeds to be the sphere of his labours for the first few months, and it is our present intention that he should afterwards be engaged for a time in the Potteries, where there appears to be "a great door and effectual opening" unto us. The little cause there is even now very encouraging, and we understand many of the Wesleyan body there are quite favourable to our faith and practice. The name of Baptist with them has been hitherto associated with the two extremes, Antinomianism and Socinianism. As we believe our views of divine truth are the most scriptural—as we are not cramped in publishing the Gospel by restricted views of the atonement—as we love the Saviour, and desire that he alone should be exalted as the Head and Lawgiver to his Church, we shall, I trust, be united as the heart of one man in supporting the committee, and our esteemed brother in their undertaking. It will require redoubled effort to carry out the plan efficiently. Our brother has a family; and then there are travelling and other incidental expences; so that little short of £100 per annum will certainly be requisite; and unless our more affluent friends come forward with liberal contributions the project must fail. We feel, however, a confidence in you, that both rich and poor will

do what they can. You will agree with me that we have got a suitable man—this, I believe, is allowed by common consent; and to serve the committee he has been obliged to rend the tenderest ties of christian affection, as well as make great personal sacrifices of domestic comfort and social happiness. We do hope, therefore, that every Church in the district will show their sympathy with him, and their love to the sacred cause in which he is engaged by rendering some assistance, even if that be but little; and in conclusion let us not forget, above all things, to commend him and his efforts to the divine blessing, by which alone success can be ensured.

Yours in Christ,
Derbyshire, Nov. 17, 1842. FRATER.

The Churches comprised are, Derby, St. Mary's Gate, and Sacheverel Street; Melbourne and Ticknall; Castle Donnington and Sawley; Ashby and Packington; Measham and Netherseal; Kegworth and Diseworth; Watton and Belton; and Burton. The Churches north of Derby also properly belong to us; but as they have undertaken to introduce the cause into Chesterfield they cannot unite with us.

QUERIES.

To the Editor of the General Baptist Repository.

SIR,—If you have no objection to the insertion of the following Queries on the design of baptism, their appearance will much oblige

A GENERAL BAPTIST.

1. What is the New Testament view of the design of believers' baptism?
2. Do the following passages refer to

baptism?—if so, in what sense? John iii. 5; Eph. v. 26; Titus iii. 5; Heb. x. 22. and xxii. 16, that a believer's sins are not fully remitted, or washed away, prior to immersion?

3. Are we to conclude from Acts iii. 28,

REVIEW.

LECTURE DELIVERED AT THE LONDON TAVERN, on Tuesday, October 11th, 1842, before the Baptist Missionary Society, on the completion of its fiftieth year. By the REV. J. PYE SMITH, D. D., F. R. S., &c., &c.

TWO SERMONS preached in London, October 11th and 12th, 1842, before the Baptist Missionary Society, at a special general meeting, held to celebrate the completion of its fiftieth year. Houlston and Stoneman.

THE very signal successes which have resulted from the devoted and eminently christian labours of the Baptist Missionary Society, and the distinguished honour which the God of all grace has conferred on this section of his Church, very properly induced the friends of the Baptist mission to celebrate the jubilee year, with special services for praise and thanksgiving, and a renewed dedication of themselves to God and his service. The jubilee at Kettering, which we attended, was a good and appropriate commencement. It promised well for the mission and the denomination. We are rejoiced to find that the meetings held in every part of the country, as well as in London, seem to partake of the same hallowed fire, and to promise that, with the blessing of God, this year shall be the commencement of new labours, the beginning of a new era in the zeal and efforts of our honoured brethren. The Jubilee fund already amounts to more than £23000, £600 of which have been contributed by two Jamaica Churches.

We are gratified too that some written memorials of the London meetings appear in the shape of the publications noticed at the head of this article, and as our remarks on them will be necessarily very brief, we recommend our readers to purchase them, with the assurance that their perusal will greatly tend to the improvement of the missionary spirit.

The lecture of Dr. Pye Smith is worthy of its excellent author. With great perspicuity he alludes to the ignorance and depravity of mankind—the provision of the Gospel for his restoration to the knowledge and favour of God—its early promulgation—the right and duty of every christian to labour to diffuse it—some of the efforts of former and later times for this purpose—and the object of the jubilee services.

VOL. 5.—N. S.

Most happily does the Doctor expose the impertinence and unscripturalness of Puseyite assumptions, and with a candour which is creditable to his heart, he frankly acknowledges that “the first missionary institution of dissenters was the Baptist Missionary Society.

The first of the “two sermons” was delivered in the Finsbury chapel, by Rev. J. Acworth, A. M., of Bradford College. His text is 1 Chron. xxix. 5. “Who then is willing to consecrate his service this day unto the Lord?” After alluding to self-consecration he elucidates his topic by referring to free and large gifts to God's service, “filling the hand,” as the word means,—to the employment of influence, solicitude, and prayer, in his cause, and proceeds to suggest important considerations why this consecration to the missionary cause should be displayed; as, the encouraging results of past efforts—the vast numbers of the human family yet in ignorance of God—the increase of wealth among liberal christians—the increased facilities for missionary effort:—and the obligations of christians to redeeming love—the honour God confers on them in permitting them thus to labour for him—the peculiar honour God has conferred on the Baptist denomination in making their missionaries the chief means of giving the key of divine knowledge, by their numerous translations, to the teeming tribes of the East, and of breaking off the fetters of the negro in the west—the shortness of life—and the connexion between present efforts for God and future happiness. These varied and appropriate thoughts are happily and forcibly illustrated.

The second sermon was delivered at the Surrey chapel, by Dr. Carson. His text is Luke xix. 13. “Occupy till I come.” The learned and talented preacher, with great ability, simplicity, and force, remarks, that the Gospel being destined to pervade the earth, christians are the appointed means to convey it to its destination—that this duty extends to all christians—that this duty must be viewed in reference to the different talents conferred on the people of God—that a Church in its meetings for its own edification ought to have constantly in view the conversion of sinners—that christians should not only labour themselves, but endeavour to communicate the same spirit of zeal to all their brethren—that the spirit of prayer should be cherished

D

—that when God opens a door for labour it should be entered—and that the Gospel should be preached with all simplicity. The preacher then shows that there are encouragements to labour, from past success—the providence of God—from the fact that this society has been the means of originating others—that all may do something—and that the reward will be according to the labour. In both these sermons, a brief analysis of which we have given, there are many beautiful and impressive passages which we should be glad to transfer to our pages. Some of them we have marked for this purpose, but must defer them for want of room.

THE DIVINE WARNING TO THE CHURCH, *at this time, of our present enemies, dangers, and duties, and as to our future prospects. A Sermon preached before the Protestant Association, at St. Dunstan's, Fleet Street, on Saturday, Nov. 5, 1842. By the REV. EDWARD BICKERSTETH, Rector of Wallon, Herts.*

Mr. Bickersteth is a well known and pious evangelical minister in the established Church. He feels, in common with many of his evangelical brethren, great concern and alarm at the progress of undisguised popery within the ranks of his own priesthood, and he therefore manifests a laudable zeal in his efforts to depict its true character, and check its desolating torrent. This is a fifth of November sermon. The text chosen is Rev. xvi. 12. Though we may not exactly agree with him in the construction he puts on this section of scripture, nor feel ourselves called on to believe that the "Anti-corn-law League" is a section of the chartist movement, or that either are "the unclean spirit out of the mouth of the beast," we do most cordially sympathize with his views of the true character of Puseyism, while we cannot but compassionate a good man who is so wedded to the semi-popish hierarchy of this country as to be compelled in the same breath to speak of an orderly descent from the apostles as a privilege, and to contend against the validity of the Puseyite claims—to defend the prayer book, and disprove baptismal regeneration. Mr. Bickersteth seems to believe that popery will once more prevail in this land, and that then there shall come a surprizing and glorious deliverance.

A POPULAR HISTORY OF REPTILES; or an introduction to the study of the class Reptilia, on scientific principles. Tract Society. 16mo., pp. 328.

THIS volume is what its title page describes it to be; and more, for it is illustrated

by upwards of eighty engravings. The arrangement of the classes, or families, with the names they bear, is correct; but in every instance the unlearned reader is preserved from perplexity by a plain English translation of the scientific terms employed. The four orders of reptilia, the chelonia, or tortoises; the sauria, or lizards; the ophidia, or serpents; and the amphibia, with their various classes, tribes, or families, are here exhibited to view. This book is well worthy the attention of the young, or of any who are pursuing this kind of studies. It shows that even the creeping things give the most abundant proofs of the wisdom and skill of their great Creator.

THE MASTER AND MISTRESS; or hints to the heads of families relative to their servants. Tract Society. 18mo., pp. 250.

IN this book, divided into twenty-five chapters, there is a greater amount of wise, righteous, and prudent directions, exhortations, and counsels, on a most important branch of domestic economy, than we remember to have seen in any other publication. It appears to be the production of a wise and pious householder, who writes the result of his own observations with the benevolent intention of doing good to others. Happy would it be for many servants and apprentices if these just and pious counsels were followed. To the heads of every family where such persons exist we most cordially recommend its careful perusal.

THE FAMILY CHOIR; or psalms, hymns, and spiritual songs, for social worship. The music selected from HANDEL, HAYDN, MOZART, BETHÖVEN, &c., &c., &c. Arranged for four voices, and the piano forte, or organ. Parts 1 & 2. Simpkin, Marshall, and Co.

THIS work has been highly recommended by the public press. It appears to deserve the praise bestowed upon it, both for its quality and cheapness. The poetry is selected from Watts, Wesley, Doddridge, &c., and the music comes from the richest sources. It will be completed in six parts, and will become a welcome companion at the family altar.

COLUMBUS AND HIS TIMES. Tract Society. 18mo. pp. 152.

THE discoveries of Columbus, and the varied results to which they led, are deserving of universal attention. In this volume they are epitomized, and presented in a form highly adapted to interest and instruct the young.

THE ROYAL GIFT BOOK FOR THE YOUNG. Tract Society. pp. 281.

THIS beautiful gilt edged book, embellished with finely executed portraits of the infant prince of Wales, the queen, and prince Albert, is well printed; and what is more, it contains a rich variety of well written articles. It is a handsome new year's gift for young persons, and one which will be perused with avidity and advantage.

LESSONS IN READING, *for children in families and schools, with questions on the principal subjects.*

LITTLE ANN; *or familiar conversations upon interesting subjects, between a child and her parents.*

PLAY HOURS; *or the happy children. Intended for those under ten years of age.*

KIND WORDS FOR HIS YOUNG FRIENDS. *By UNCLE WILLIAM. Tract Society. 18mo.*

THESE are all very pretty books. The lessons in reading are on a great variety of subjects, as the sun, moon, stars, books, &c. They are very simple and intelligible, and with the questions are well adapted to enlarge the infant mind. Little Ann is

pleasing, and will be read without weariness. Play hours unites instruction with amusement; and if the kind words of Uncle William are regarded, they will make all little children amiable and good.

SHORT TEXTS IN SHORT WORDS. *For daily use in learning to read.*

THE SEA STAR.

THE LOBSTER. *Tract Society. 16mo. square.*

THE two latter are of the series noticed formerly. They are pretty fourpenny books. The former is just what its title page expresses. There is a text for every day in the year. It would be a useful exercise, if little children were required to commit the text to memory, and find its place in the Bible.

THE CHRISTIAN ALMANAC FOR 1843.

THE TRACT SOCIETY PENNY ALMANAC FOR 1843.

THE SHEET ALMANAC FOR 1843.

THESE three almanacs have all the claims of former publications of this sort by the Tract Society.

OBITUARY.

Mrs. Wigg.—Life like the troubled ocean is ever in a state of change, and whilst the Supreme Intelligence conducts the affairs of his vast empire with infinite wisdom, his ways are often in the sea and his footsteps in the deep waters. Families are not unfrequently called to pass through such strange and painful vicissitudes, in a space of time so short, as impressively to remind us of the uncertain tenure by which we hold all earthly objects.

It is a source of unspeakable consolation that however accumulated and heavy may be our trials, they yield unto all believers the peaceful fruits of righteousness. Even death, with all his horrors is made to promote our eternal welfare. Whilst standing on the margin of the graves of departed friends, with throbbing hearts and weeping eyes they seem to beckon us upward where all is unfading, where there are no fields of conflicts, no trials to agitate the repose of the beatified spirit.

The subject of this brief obituary was born at Yoxford, in the county of Suffolk, Nov. 30, 1795. Her childhood seems to have presented no incidents beyond what usually engages the attention at this period of life. Her religious impressions were produced early, but she was not admitted a

member of the Redeemer's visible Church until she and her husband removed to Leicester on his undertaking the pastoral charge at Friar Lane, now more than 21 years ago. It is in the calm retreat of home that the virtues of the female character most conspicuously shine; it is here that she can soothe in trouble and counsel in perplexity; it is here she can diffuse comfort and make her deeds tell on the transactions of coming ages. Miserable must be the condition of that man who is united to a partner whose sphere of labour is everywhere but *at home*, and feels but little pleasure in the discharge of the duties connected with the domestic circle.

Mrs. Wigg loved her home, and was devotedly attached to her family. It cannot be easily forgotten with what tender affection she taught the young idea how to shoot, and pointed the youthful minds of her children to an Almighty Saviour. And often in seasons of depression, anxiety, and care attendant on the ministerial office, did she pour the balm of consolation into the drooping spirits of her husband. Her attachment to home may be gathered from the fact that for 21 years she could not be induced to spare time to revisit the scenes of her childhood and youth. She regarded the claims of her family as being paramount.

Nor must we omit to mention with what kind consideration she treated those ministers who had occasionally to visit her domestic circle. The writer well remembers her affectionate enquiries, her deep solicitude for his comfort. And there are doubtless others who can bear testimony to the existence of this pleasing trait in her character.

The last time he saw her, whilst engaged in an interesting conversation with the whole family after the labours of the Sabbath, several things were advanced which we *now* cannot but regard as strange presentiments of coming events. We have ever discountenanced superstitious notions. But surely it cannot be supposed superstitious to entertain the opinion that a kind and indulgent Providence should cause the shadows of future realities to come across the mind and forewarn of what shall be hereafter. We believe the idea perfectly consistent with sound philosophy. The interior of the soul is as easily accessible to the Supreme Intelligence as the most exposed portions of the material universe. If divine influence is at all felt by the human mind, (and the fact cannot be denied without aiming at the very vitals of religion,) why should it be deemed improbable that the same influence should be exercised under certain circumstances as it regards the high destinies of eternity?

Last summer Mrs. Wigg visited her friends, and, as has been intimated, for the first time after her removal to Leicester; it also in the inscrutable Providence of God, proved the last. For some time after her return her health continued as usual. Her family growing up around her, and daily increasing in interest, several of her children having given themselves to the Lord in an everlasting covenant, and the Church in a state of high prosperity, it was but natural for her to anticipate an accession of domestic comfort, and to desire for a while at least to share in the pleasing fruits with which an indulgent Father had crowned the toil, care and anxiety of years. But God's ways are not as our ways, his thoughts are not as our thoughts. Still we murmur not, he is wise, and good, and kind. We bow with submissive silence to his unerring will, and would wish to welcome afflictions as visitations of his infinite mercy.

Her affliction commenced in a violent diarrhoea, which terminated in fever, and in a few days put an end to her earthly career. In her last conflict her confidence was in the Lord Jesus Christ. A short memorandum left by her second son,* who was called to his reward a few weeks after,

is peculiarly affecting, as descriptive of his last interview with her. "Sep. 28, 1842. Last Saturday I was called to take my last leave of my dear dying mother; O what a trial! I went to her bed side and placed my ear close to her lips, and faintly, but affectionately did she whisper her last advice. She said, "dying is hard work, Sam, it is hard work," I said, trust in the Lord Jesus. "I do, I do," she exclaimed, "I do trust in him." She cautioned me to avoid bad company, and requested me to visit the sick, &c. &c. She then wished me to repeat a verse of poetry. I recited, as well as I could, the following,—

"Happy if with my latest breath
I may but gasp His name,
Triumph o'er all the powers of death,
And cry, "Behold the Lamb.""

In a short time after the struggle was over. Her sorrow and pain were at an end. "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours and their works do follow them." Her funeral sermon was preached by the Rev. T. Stevenson, from Heb. iv. 9. Oh, how infinitely important is personal religion! She carries her celestial brightness into the depths of adversity and of the tomb, and elevates the disembodied spirit to the realms of eternal day. May we be followers of them who through faith and patience now inherit the promises.

J. J. OWEN.

THOMAS NORTH, the subject of this brief notice died at Spalding Jan. 27th 1842. He was born of poor parents March 4th, 1762, at Spalding, Lincolnshire. In consequence of the low circumstances of his friends, he obtained a very scanty education, but having learned to read a little, he applied himself to the improvement of his mind, so that he became a good reader by the time he was bound as an apprentice to a hairdresser. During this period he formed an acquaintance with Thomas Miller, a youth about his own age, a friendship which remained unbroken till death. Impressions of a serious character accompanied with deep convictions of his lost condition as a sinner, were associated with his early life. These emotions although attended by intermissions, were not without their influence on his conduct. In him sin was never rampant, for until constrained by love he was restrained by fear. His steady conduct and amiable behaviour attracted the notice of Mr. Joseph Crapps, Calvinistic preacher, who asked Thomas to

* A short memoir of this interesting youth will appear in our next number.

come and hear him preach. He promised to go, and took with him his friend Thomas Miller. Mr. C's. ministry so favourably impressed their minds that they desired to hear him again. Mr. C. was pleased with their attention, invited them to attend his social meetings for prayer and expounding the scriptures. The subject of this notice was soon after led to hear Mr. Rusling, a preacher among the General Baptists, and believing their doctrine to be according with the scriptures, he endeavoured to persuade his friend Miller to attend with himself the General Baptist ministry. He, however, was unable to bring his friend to adopt the same doctrinal views; they therefore mutually agreed (while they remained one in spirit and unbroken in friendship) to follow their dear Saviour in separate paths to glory. From this period he commenced reading daily a chapter out of the Old Testament and one out of the New. This practice he was enabled to continue during a period of fifty-five years. In September 1786 our departed friend was, with seven other persons, baptized and united to the General Baptist Church, a step he never repented. He was an ornament in the Church and in the world, adorning his profession by a consistent walk and conversation. In the year 1790 he married Elizabeth Burngate, with whom he lived in uninterrupted happiness for more than forty five years. She was indeed a helpmeet for him, and one who endeavoured with him to lead their children to Christ. She died June 19, 1835, in her 69th year, leaving behind a bright testimony that she had gone to her Saviour. As a father our departed brother much excelled, he ruled his children in the fear of God. Soon as their infant lips could speak he taught them something worthy to be remembered. His children have cause to bless God for so valuable a parent. Eight of his children died before him, the greater part leaving a pleasing hope behind that they are gone to glory; and five are still living, who profess to love their father's God. He was an unassuming christian and entertained very humble views of himself, and if in anything he was worthy of imitation it was in the reverential way he addressed the throne of grace, or pronounced the name of the Great Jehovah. His love to the Saviour's cause led him, during the last few years of his life, to engage in Sabbath-school instruction. May the children he so often taught remember the very important truths he communicated to them. He was a lover of God's word, the Bible was his constant companion—it was his practice to read a chapter after every meal to his family; he also read for

devotional exercises in other parts of the day. At the age of sixty he commenced the study of Hebrew in order to become better acquainted with the sacred text. The language of the poet was especially applicable to him;

“When quiet in my house I sit,
Thy book be my companion still;
My joy thy sayings to repeat—
Talk o'er the records of thy will,
And search the oracles divine,
Till every heartfelt truth be mine.

His death was rather sudden. On the last Sabbath of his life he was engaged in the Sunday-school, and the same evening he spent about an hour with his daughter, who lived near to him, and traced on a map the journey of the Israelites to Canaan, and was giving his grandchildren much valuable information, exhorting them to read the Bible, and store their minds with many passages from the sacred pages, remarking how precious would be their taste, adding, you have no kind father to teach you, and you may not have your grandfather long. Ah! those words were truly prophetic. On Monday he was unwell, but nothing serious was apprehended until Thursday morning about seven, when he was found to be dying. His powers of speech had failed him, and there is reason to believe he was not conscious of anything. About half past eleven the same evening he calmly fell asleep in Jesus. Although no expression of joy or confidence escaped his lips during his last moments as a testimony of his happiness, this casts no cloud over the hopes of his friends; he was doubtless prepared for this change, with his lamp trimmed and his light burning, waiting for the coming of the bridegroom. His daily habitual preparation for death is the best testimony of his final happiness. As a husband, father and friend, he was affectionate, kind and faithful; and now that he is no more in this world it is gratifying to know that malignity itself cannot affix a blot on his name, and that his friends never will be called to blush on his account. “Let me die the death of the righteous, and let my last end be like his.”

S. M. T.

THOMAS SIMPKIN was born at Barrow, in the county of Leicester, of pious parents, who trained him up in the nurture and admonition of the Lord. While a boy in the Sabbath-school, under the care of his father and others, he conducted himself with the utmost propriety, manifesting at all times the meekness and gentleness, the temper and disposition of an obedient child. In his youth he sought the Lord, and soon found peace and joy through believing. At the age of sixteen he was received by baptism

into the fellowship of the christian Church at Quorndon, under the pastoral care of the Rev. A. Smith. He was a very consistent christian until the day of his death. It pleased God to lay him aside by an affliction which baffled the skill of some of the most eminent medical men, and thus cut off all our fond hopes of his future usefulness. While lingering on the bed of affliction he was not the subject of extatic emotions, but he enjoyed the peace of God which passeth understanding. His mind was richly furnished with divine things, and he came to the end of his course like a shock of corn fully ripe, fit for the garner of the Lord. His earthly pilgrimage was short; but certainly the manner he spent his time, the path he trod, and the service he chose, are well worthy the serious consideration of all. His happy spirit quitted its clay tenement on April 23rd, 1842, in the twenty-second year of his age. His mortal remains were consigned to the silent tomb by Mr. Lindley, of Loughborough, and his death was improved by Mr. Tyers, of Leicester, from that very appropriate portion of Scripture recorded in 1 Thes. iv. 14, 15. And we doubt not but our departed young friend is now realizing the enjoyment which he often expressed, when feeling extreme weakness, in the beautiful words of Dr. Watts:—

“When shall the day, dear Lord, appear,
That I shall mount to dwell above,
And stand and bow amongst them there,
And view thy face, and sing, and love.”

J. F. B.

INTELLIGENCE.

THE CHESHIRE AND LANCASHIRE CONFERENCE was held at Macclesfield, Oct. 4th, 1842.

1. The Church at Macclesfield, soliciting ministerial aid, especially on ordinance days, are advised to write to such Churches as they consider most likely to accommodate them on those occasions during the next quarter.

2. That the brethren of the same Church receive the sum of £5 from the Home Mission fund, to assist them in their pecuniary difficulties.

3. That the brethren of Stoke upon Trent have a grant of the same sum, to aid them in supporting their infant cause, and that supplies be arranged till the next Conference.

4. That a committee, consisting of brethren R. Kenney, S. Smith, R. Pedley, and P. Prout, negotiate with brother E. Stenson, about supplying Congleton the next six months. He has accepted the proposals, and entered upon his labours.

5. That the next Conference be held in

JOHN BIRCH died of consumption, at Old Basford, August 1st, 1842, in the thirty-second year of his age. He was baptized in Stoney Street chapel, Nottingham, Nov. 1829, and became a member of the Church at that place. He was also for upwards of twelve years a regular and useful teacher in the Sabbath-school at Old Basford. Of him it is not too much to say he was a sincere and consistent follower of the Saviour. His protracted affliction was borne with christian patience, and often with pleasurable emotions he expressed his confidence in the atoning blood of Jesus.

“We stood around his dying bed—
We watch'd his closing eyes;
At length his happy spirit fled
To glory in the skies.”

His death was improved on Oct. 9th, at Old Basford, in a discourse by Mr. Hunter, from James iv. 14, “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

Also *Elizabeth Birch*, a member of Stoney Street Church, and mother of the above, was suddenly removed to the eternal world, Oct. 30th. On Saturday afternoon, after returning from Nottingham market, she was seized with apoplexy, and on the following day expired! Her funeral sermon was preached on the Lord's-day following, by Mr. Plowright, from Matt. xxiv. 44. May these solemn events be sanctified to all their surviving friends!

Oak Street, Manchester, on Good Friday. Brother R. Pedley to preach on christian exertion.

At this Conference brother R. Kenney read and prayed, and brother Smith preached from Matt. v. 48. In the evening a very interesting Home Missionary meeting was held. Brethren Kenney, chairman, Prestwich, Poulter, Pedley, Brindley, Minshall, Penbridge, and Gathorpe, addressed the meeting. J. SMITH, *Secretary*.

OPENING OF A PLACE FOR WORSHIP AT CHESTERFIELD.—On Lord's-day, Sep. 10th, 1842, a large room for divine worship was opened in connexion with the General Baptist denomination. The circumstances that led to this are as follows. A few Baptists resided in the town, and several more came to reside here from Churches in the neighbourhood. Each felt the want of a place to worship in under their own vine and fig tree. Ultimately they became acquainted with each other, and began to consider what would be the best means to

carry the desire of their hearts into effect, when quite unexpectedly a letter was sent under the direction of the Derbyshire conference to Mr. James Smith, inquiring of him whether he was disposed to countenance an effort to establish a General Baptist interest in Chesterfield. The receipt of this letter was hailed with joy, for it anticipated our wants, and in a great measure removed the difficulties that lay in our way. We hesitated no longer, but immediately convened a meeting of as many friends as could be got together in Mr. Smith's counting-house, and passed a resolution most cordially approving of the proposal of conference. This was on Aug. 24th, and it led to the Rev. R. Ingham coming over to Chesterfield, when he preached an excellent sermon on the power and efficacy of the Gospel to about fifty people. This was his first sermon to us, and we believe the last he ever preached. Soon after this the Derbyshire conference took our case into consideration, and formed a plan of regularly supplying us gratuitously, for which we desire to express our sincere thanks, and continually pray that the Head of the Church will bless their labours to our own edification, the conversion of sinners, and the glory of his own name. On the second Sabbath in October the Rev. J. Burrows, of Alfreton, came to Chesterfield, and preached to between forty and fifty people. Since then we have been supplied by different ministers in the county whose labours are highly esteemed. But it was deemed necessary by the friends and the conference to have a more general opening by public advertisement. Nov. 20th was appointed, and the Rev. Richard Kenney, of Wirksworth, was sent by the conference, when he preached three powerful and impressive sermons to three of the largest congregations we have ever had. It was evident that great grace rested both on minister and people, and the divine presence rendered the solemnities of the day interesting and profitable. At the close of the afternoon and evening services a collection was made towards the expences incurred in fitting up the place for divine worship. We have established a Sunday-school, and have about thirty scholars. Chesterfield contains a population of 6500; Brampton, which joins it, nearly 3000. There is a population of about 18000 within three miles of the place, and it is the only place of worship of the Baptist denomination in the north of Derbyshire.

JAMES SMITH, *Treasurer,*

JOHN MORTON, *Secretary.*

Chesterfield, Dec. 10th, 1842.

BAPTISM AND ADDRESS AT HEPTONSTALL SLACK.—On Wednesday, October 12th, 1842, twenty-two persons were baptized at Heptonstall Slack. Three of the candidates had been connected with the Wesleyans, some of them were the children of members, and several were connected with the Sabbath-School. The ordinance was administered in a large dam connected with a factory in the neighbourhood, where we had excellent accommodations. The spectators were very numerous, and well-behaved, and the scene was very imposing and interesting. What gave a mournful interest to the occasion was the funeral service of our revered brother, the Rev. R. Ingham, who for twelve years had been the devoted pastor of the Church, and was a native of the neighbourhood. The funeral had just taken place in the presence of a very large and deeply-affected audience. After the baptismal service the candidates were received in the usual way, and the following address was delivered to them :—

My dear friends, you have this day "professed a good profession before many witnesses," and I trust the solemnities of this day have made an impression on your minds which will never be forgotten. I sincerely congratulate you that you have been enabled to attend to the important ordinance of baptism with so much comfort, and that you are now to be recognized as members of this christian society. A kind Providence has watched over you, and the Divine Spirit has been your guide. You have seen the guilt of sin, and have been led to abandon it—you have seen the charms of the Saviour, and have been led to embrace him—you have seen the propriety of believers' baptism, and have this day attended to it—you have sought to be united with us in christian fellowship, and we welcome you amongst us. May your union with us be long and happy, and may none of us have cause to lament the solemn transactions of this interesting day.

You are not to suppose, my friends, that your work is done, because you have been baptized, and have joined a christian Church. Oh no! You have but just entered the course, and must "run with patience the race that is set before you." You have but just buckled on your armour, and entered the field, and hence you have to 'endure hardships as good soldiers of Jesus Christ,' and to "fight the good fight of faith." Your Captain goes before you, and guardian angels attend you; your armour is of heavenly temper, and your success is certain. You, I trust, will be borne from the battle-field covered with glory, while in the presence of an assembled universe, your

Leader shall pronounce these words, "Well done, my friends, well done."

Let me recommend you, dear friends, to keep alive in your souls the power of religion. Nothing will justify the neglect of this. Personal piety will prepare you for every duty, and sustain you under every trial. Make the Almighty your companion, and walk closely with your God. Enter into the spirit of your hallowed profession, and live by the faith of the Son of God. "Pray without ceasing, and in every thing give thanks." Make the Divine Spirit your guide, and your associates the excellent of the earth; 'so shall your path resemble the morning light that shineth more and more unto the perfect day,' 'while men shall see your good works, and glorify your Father in heaven.'

In your several families, as you have opportunity and ability, exhibit and promote the spirit of genuine religion. Let your houses be the dwelling of order and devotion; be it your concern to serve the Lord. You that are parents, 'bring up your children in the nurture and admonition of the Lord,' that they may know the Scriptures from their childhood, and as trees of righteousness, the planting of the Lord, may bring forth the fruits of the Spirit to the honour of his name. You that are children, be patters of modesty and sober-mindedness, that those who are around you may be won by your chaste conversation, coupled with fear. Whatever you may be called upon to suffer for religion, take care that religion does not suffer for you, but 'by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, and by love unfeigned,' display the charms of piety, and the beauty of holiness.

"You are henceforward to be regarded as members of this Church, and as such, my friends, 'suffer the word of exhortation.' You are to consider this place your home, and the members of this Church as your brethren. Look upon the ties that unite you to us as the most binding and sacred, that are not to be broken without feeling, or severed without thought. It is your duty, dear friends, to promote the interests of the Church in every possible way. "Pray for the peace of Jerusalem; they shall prosper that love thee." Frame no idle excuse to keep you from the means of grace, whether public or private. Be as regular in your place as your minister is in his, and as regular at your private meeting as the season for conducting it returns. Attend the meetings of the Church, that you may become acquainted with its transactions, and when there, 'be swift to hear, slow to speak, slow to wrath.' Never, on any ac-

count, if you can avoid it, neglect 'the table of the Lord.' This is the great feast intended to remind us of the greatest blessings, and to bring to our remembrance our most solemn obligations. Here Jesus is brought before us as our great atoning sacrifice, from whom we derive peace with God, and joy in the Holy Ghost. Oh what blessings are these—how rich, how great, how free! When such blessings are brought before us by emblems so significant and striking—what a privilege is such an ordinance—with what regularity should we attend to it, and how carefully should we guard against neglecting it. Cherish a feeling of sincere affection for your christian friends. "Put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, endeavouring to keep the unity of the Spirit in the bond of peace." Guard against taking offence, "speak evil of no one." "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one, or two more; that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Such is the direction of our Lord, and how excellent and appropriate it is! What advantages would follow its uniform observance; and what evils attend its violation! Study this direction, pursue the course it recommends, and you will have the approval of your own consciences and the approbation of God. If a member be guilty of immoral conduct, it must be stated to the church, and the delinquent must be rebuked publicly, or expelled, as may be deemed most expedient. But suppose a christian friend be overtaken in a fault, which does not involve palpable immorality; this is the direction of the Spirit, "ye which are spiritual restore such an one in the spirit of meekness." And my friends, *you* must allow others to do this by *you*, if it be necessary, and must be thankful for their kind and gentle admonitions. "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head." As the Lord has prospered you, you will contribute to the support of his cause, considering it an honour, as well as a duty to promote in every possible way the interests of that kingdom which proclaims "glory to God in the highest, and on earth peace, good

will to men." You, dear friends, may be extensively useful, in various ways; let your best energies be devoted to the Lord. Some of you may be employed to advantage in the school, and in meetings for prayer, and all of you may speak a word for Christ by encouraging your friends to attend the means of grace, and by pointing them to the "great salvation." Let your minister have your confidence and your prayers; regard him as your friend, and "esteem him very highly in love for his work's sake." "Receive with meekness the engrafted word, and let your profiting appear to all." Commit to memory these lines, imbibe the spirit they breathe, and exhibit the conduct they involve and recommend:—

"My life, my strength, my heart, my tongue,
My soul, my flesh, to thee I give;
All these to thee of right belong—
Oh let me to thy glory live."

From this time, my friends, many eyes will be upon you; your baptism has been very public; you cannot now be hid. Your enemies are watching you closely, and are longing for your fall; pray for divine grace that you may be preserved from the power of temptation. Your friends are earnestly hoping that you may never dishonour your profession; angels are observing you with intense interest, and God Almighty says, "Go forward." In the world be careful to shine as lights in a dark place; let integrity and uprightness preserve you, that he that is of a contrary part may have no evil thing to say concerning you. In the Church endeavour to excel; walk worthy of your high vocation, with all lowliness and meekness. "If it be possible, as much as lieth in you, live peaceably with all men." "Abhor that which is evil, cleave to that which is good." Converse with your heavenly Father in private, and make Christ your shelter, your pattern, your all.

And in conclusion, dear friends, our earnest prayer is, that divine grace may be your succour, and infinite power your defence; peace be to your hearts, and prosperity to your course; ministering spirits be your attendants, and the Lord of all your perpetual guide and guard. May Jesus be with you in life, and sustain you in death; may heaven be your final resting place, and eternity the period of your joy. "The Lord bless you, and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace." Amen.

The following lines, made for the occasion, were then sung:—

Brethren in Christ receive the hand
Of fellowship and love;

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We welcome you by Christ's command,
Travellers to bliss above.

Receive this token of our joy,
And cleave to Jesus still,
Survey your glittering crowns on high,
And press to Zion's hill.

A good confession you have made,
Angels and men approve;
Still be your Saviour's laws obeyed
And still your Saviour love.

Let heavenly wisdom be your guide,
And heavenly love your theme,
Till you are called to Jesu's side,
Beyond death's chilling stream.

Great God! this interesting band,
We now commend to thee,
United to thy church they stand;
Thine may they ever be!

And when in holiness and love,
Their earthly course is run;
Let angels bear them far above,
And Jesus say, "Well done!"

W. BUTLER.

ANNIVERSARIES.

WHITTLESEA.—Two impressive sermons were preached in the above place, by the Rev. J. Wood, of Mansfield, on Lord's day, Nov. 13th, when collections were made towards the liquidation of the debt. On the following day, a tea meeting was held in the school-room, when about 140 partook of tea provided gratuitously by our female friends; after which we withdrew into the chapel to hear addresses delivered by Messrs. Dalby, (Wesleyan.) Evinett, (Independent,) Wood and Crofts, (Baptists.)

H. B. H.

CONGLETON, CHESHIRE.—The first anniversary of the opening of Zion Chapel, by the General Baptists, was held on Lord's day Sept. 23rd, when two sermons were preached by Mr. Peggs, of Ilkeston. In the afternoon the text was Gal. iii. 13, and in the evening Matt. xx. 7. In the evening the congregation was very encouraging. Gas has been put into the chapel, and it is now a very comfortable place of worship. Mr. Stenson, late of Tarporley, has been engaged by the Cheshire and Lancashire Conference to endeavour to raise a cause in this populous town. The amount of the collections not known to the writer.

BAPTISMS.

BEESTON.—On Sunday, Nov. 27th, three persons were baptized; two of them young persons, one teacher, and one scholar from the Sabbath-school. Mr. Plowright preached from Matt. xxi. 25. "The bap-

E

tism of John, whence was it? from heaven, or of men?"

W. G.

SHEFFIELD.—Since the opening of our chapel the congregations have been good, sometimes crowded to excess. Our week night meetings are equally good; our Monday night prayer meetings are well attended. Five persons were baptized on the first Lord's day in December, in the midst of a crowded congregation. Thus, since the opening of our chapel in September, we have added twenty by baptism.

WHITTLESEA.—On Lord's day, Dec. 4, two females were baptized by our minister, Mr. Rose, and received into the Church the next Sabbath by the Rev. T. Hoe, of Spalding. H. B. H.

MANSFIELD.—On Lord's day, December 4th, five individuals were baptized in the meeting-house in this place by the minister. We are happy to say we have a number more enquirers whom we hope soon to see within the fold. Many others would gladly unite with us if they could be allowed to climb up some other way. We wish we could immerse their prejudices.

BRADFORD.—On Nov. 6th, we added to our Church by baptism seven persons. One was in the eighty-fourth year of his age.

LOUGHBOROUGH.—On Lord's day, Dec. 4th, twenty persons were added to us by baptism.

MISCELLANEOUS.

FAREWELL SERVICE. On Tuesday evening Nov. 8th 1842, a respectable company assembled for Tea in the General Baptist School Room, Tarporley, to offer a parting testimonial of friendship to the Rev. E. Stenson, on his removal to Zion Chapel, Congleton, Cheshire. Addresses expressive of esteem and regret at his removal, were delivered by several persons. A silk purse containing the liberal sum of £24 was pre-

sented to him, the united tribute of affectionate regard from his friends, for his valuable labours, during a period of seven years and six months.

MR. WHITE, now supplying our friends at Northampton, has been before the committee, and his testimonials of character, as also his sentiments, having been inquired into, the brethren unanimously agreed to recommend him to the confidence and esteem of the connexion.

Signed in behalf of the Committee,

E. STEVENSON, *Secretary.*

THE CASE OF SMEETON CHAPEL.—To those kind friends, as individuals and Churches, who have rendered their assistance to our brother, S. Hull, in the case recommended by the last association, the most grateful acknowledgment is presented; at the same time, we beg to request such of our friends as have purposed in their own minds to do something, to do it with as little delay as possible.

On behalf of our suffering friend,

J. GOADBY. S. WIGG.

T. STEVENSON.

AT THE ACADEMICAL SUB-COMMITTEE MEETING, Boro' Road Vestry, Dec. 6th, five young men, who had been *three months* on probation, were fully received into the Camberwell Institution; viz.:—Messrs. T. Horsfield, of Lineholm; Jones, of March; R. Horsfield, of London; R. Pike, of Derby; and W. Stevenson, of Nottingham.

The Committee of Management for the present year, would take the opportunity (through the Repository) of reminding their friends of the necessity for increased pecuniary exertions, and of requesting those Churches whose collections have been made to forward them to the Treasurer, Mr. Roberts, jun., of Nottingham, without delay.

W. UNDERWOOD,

One of the Secretaries.

London, Dec. 15th, 1842.

POETRY.

HYMN FOR THE NEW YEAR.

Another year has wing'd its flight,
And vanish'd from our mortal sight;—
And on its wings has borne away
Thousands to moulder and decay.

But we are spared again to meet,
The Saviour's praises to repeat;
'Tis through his boundless love and care,
We enter on another year.

The year that's past, what has it been?
We've felt his rod, his power we've seen;

And through the trials sharp and long
He's brought us here to raise our song.

Lord, here to thee our thanks we give—
Help us to praise thee while we live;
And through the year, if spared, may we
Devote our lives, our all, to thee.

When all our labour here is done,
And thou shalt call us to thy throne,
With joy we'll lay these bodies down,
And rise to seize our glorious crown.

Ripley.

W. BLOUNT.

MISSIONARY OBSERVER.

ACCOUNT OF THE DEATH OF
C. LACEY, BY HIS FATHER.

My dear Brother,—I must now revert to a subject of painful interest to me—the death of my dear boy Charlie. I am not sure that you knew him; he was on the point of attaining his tenth year. For eight months he languished with the spleen, a disease peculiar to this low and hot climate. We adopted all the means we could think of as likely to do him good, and had the best medical assistance in our power; but all was in vain. He had been treated for fever, and had taken mercury, which produced a fatal salivation which again issued in a mortification of his left cheek. He died on the 25th of last month. Thus my children, whether in infancy or youth, are removed from me one by one, till from eleven they are reduced to three; for these I tremble, unless they can be sent to grow up in a European climate. My dear Charlie was well informed on the truth connected with eternal salvation, and died in full hope and confidence of everlasting life. The fear that Christ either could not or would not save him never troubled his mind. I had several interesting conversations with him, and long before he left us, felt united to him in double ties. To Charlie I looked with especial expectation, as a future labourer in the vineyard of the Lord, and his information, judgment and piety seemed to promise the realization of my hopes. But God has seen right to order it otherwise, and at an early period he is called to enter heaven. Never did I experience it so difficult to say, “Thy will be done!” While I acknowledged the propriety and even advantage of doing so; while I know that God’s dispensations are best; and that his strokes are strokes of love; yet I could not but feel a lingering, a rebellious wish to retain my dear boy. Charlie now reproves our sorrow, he has obtained light which we do not possess, and would now be sorry to return to the sufferings and the dangers of earth, and no doubt it is our duty to restrain excessive feelings; and particularly so when he left us with a hope so blooming, and a faith so firm and so well laid. A little before his death he said to his mamma, “Home, home; sweet, sweet home.” And when she asked him to what home he applied the words; he said, to heaven. During his illness he often said to us, Now papa and mamma close the doors and curtains, and leave my room. We have reason to believe that on these occasions he poured out his soul in prayer

and praise to God, and connected closer and closer his union with his sweet, sweet home.

Though young, he was no novice either in christian knowledge or experience; he had passed the elements of spiritual existence, and exhibited a ripeness which left many, much his seniors, far behind, and surprised all who knew and conversed with him. His loss leaves me with one strong tie less to earth; and has fixed another attraction to a better world.

He was a lovely rose which early ope’d,
Its fragrant blossom to the morning sun;
And God him saw, and took him hence, that he
Might with unfading lustre bloom in heaven.

AFFECTING INCIDENT, AND RE-
QUEST FROM MR. LACEY.

October 12.—On my return from Khunditta, I found that my letter was too late for the mail; and it has remained till now. I enclose it in another sheet to add other particulars. We had a frightful accident happened the other day, on our chapel compound. One of our native christian females was filling her earthen pitcher at the chapel tank, and standing about knee-deep in water, when a monster of an alligator rushed out of the flags and grass which grew in the water and seized her left arm; in a moment he mashed her arm from wrist to elbow, and severed it except the sinews; having seized his victim, he drew her into deep water, but the woman laid hold upon the grass with her right hand and grasped it firmly, crying out for help. A number of heartless natives heard her cries, and saw her perilous situation, but were too indifferent and pitiless to afford her any aid. At length an oil maker coming up went to her rescue, and having provided himself with a weapon, assailed the monster. For some time he tugged hard to drag the woman under water but the man held her fast, and at length, in a fit of rage and disappointment he left hold and dashed at the man; however, the latter made a grand effort and dragged the woman up the bank, and she escaped. After the struggle the poor woman had but little life left, having lost much blood, which coloured the tank where she had been seized; but with some attention she rallied, and at eleven o’clock I went with the station doctor to the native hospital, where her arm was amputated. The woman, to the surprise of all, is doing well and is fast recovering. The Dr. and Mr Mills, the commissioner, have been very kind to the sufferer, and

Mr. Hough has promised to support her in future.

The police have had nets and have dragged the tank, but the brute moves his tail, and the nets are torn like a cobweb. This monster has taken possession of our chapel tank and is the terror of the neighbourhood, rendering the place useless for bathing, &c. to the people, and threatens to carry away the uninformed stranger. Now I am on the subject of this alligator, I am reminded of a request I have for some time wanted to make, which is, that you will either beg or buy me a good single rifle. Will not some friend make me a present of one. Here they are too expensive for me to afford one. You and others perhaps may think it uncongenial with my object, and labours, and character to use a rifle; but you would not think it improper if you knew the hazard I have sometimes to run in the prosecution of my labours. Last year I mentioned the near escape I had from the tiger which had destroyed two men whom I found dead or near to death. I have to visit our people at that place and to traverse those jungles several times in the year, and this year the same beast has carried away several other people, and one a person of Cuttack. The other day, while returning from Khunditta and to Chowdwar, my way was intercepted by two savage hyenas; and in other parts of the province I have to traverse parts infested with these wild beasts, and am, with our native brethren, in constant danger. A rifle in our possession on such occasions would be a source of safety. I could not get one here under £12, but if one or two friends would guarantee this sum, I could order one here, and have the advantage of it much sooner than by waiting for its transmission by ship. It should be a grooved, but not a two grooved rifle.

I neglected, through the long illness of my dear boy, to report to you the baptism of Seta-dabe, the daughter of one of our native christians, and sister to Sebo patra, one of our native preachers. This occurred about six months ago. We have now six candidates for baptism; several of whom are very hopeful, and several others appear to be enquiring the way to Zion. I am just commencing my cold season labours. We have just received intelligence of peace with China, and the entire defeat of Akhbar Khan, by the combined forces of Pollock and Nutt.

Your's, affectionately,
C. LACEY.

LETTER FROM MR. WILKINSON.

A few days ago I returned from the Rut

Jatra, at Pooree, where I had the pleasure of meeting brother Sutton, (it was almost two years since I had seen him); brother Lacey was not able to attend on account of the dangerous illness of his second son. The Jatra was much smaller this year than formerly; and during our stay there certainly was the absence of many of those scenes of horror which on former occasions our missionaries have had to record. We did not hear of any sacrificing themselves under the car; two or three cases of cholera only, came to our notice. During the time there was almost a total cessation of the rains which would enable the pilgrims to travel comfortably, and thereby prevent the immense mortality which at other times has taken place. To give you a particular account of this festival would only be to repeat what others have before told. I may, however, mention some things that struck me—The numbers of the Pilgrims—though a small Jatra, (so called) for the first two days after the idol had been brought outside the temple, the road from the town was completely filled with the people that had obtained a sight and were returning to their homes. What christian could view this mass of immortal beings without feeling his strongest sympathy awakened on their behalf, and longing for the time when this soul enslaving system shall come to an end. As the scene was before me, I thought, if those who are at the head of affairs, and who sanction the giving of so much to support all this, were but present to witness the actual state of things, they would receive with very little self complaisance the salutations of the Pundas, who would hail them as the best friends of Juggernaut—as his most liberal supporters. Another sad feature was the peculiar unwillingness of the people to listen to the Gospel. They seemed mad on their idolatry, and at such a time we are able to do more by way of distributing tracts, which we trust and believe are read when the excitement is over, than by direct preaching of the word. The filthiness of the town too—and here were scenes more sickening and revolting than can be told—I observed that by far the greater portion of the people were women, and most of these were widows. This I take to be a good sign of the declining popularity of Juggernaut. The minds of men are becoming too enlightened to regard the solicitations of the pundas, who traverse almost every district to collect pilgrims; the hope of their gains being thus endangered they endeavour to persuade the poor women; who, from their neglected and ignorant state, are more easily wrought on than the men.

We have one candidate for baptism, and some interesting enquirers. Among the latter is a Telegoo, who it appears received his first religious impressions fourteen years ago, at the Mission school, at Vizagapatam, then under the care of Mr. Dawson. He has been residing some 30 miles from us, but coming one day to Ganjam he heard the Gospel preached, which made him desire to forsake the heathen and become entirely a christian. He comes frequently for conversation and expresses a desire to live at Ganjam, as where he now is there is no possibility of his hearing the Gospel. Should our hopes regarding him be realized his case will furnish another encouragement to persevere in labour, though we do not perceive immediate results. The respected missionary he mentions has long been dead, and perhaps died without seeing that his labours in the school were at all blessed. But we trust the good seed even at this distant period is beginning to make its appearance. Another I may mention is a native of high caste, who frequently visits us for information. He is a Gooroo Brahmin of considerable note in this neighbourhood, and has many disciples. He appears very unsettled about the Hindoo religion, and manifests an anxiety to know the right way. I have not yet been able to detect anything wrong in his motives. Should he become a true disciple of christianity, his influence among the natives will probably be great, and his learning fit him for extensive usefulness. He will have many worldly sacrifices to make which will be a trial to his principles. One of his disciples who usually accompanies him seems also in a good state of mind, but after our former disappointments, I almost fear to write thus encouragingly, though perhaps it is not well always to defer mentioning our hopes to friends at home from the fear that they may be soon disappointed. Our dear friends, from knowing our actual circumstances, will, we trust, aid us by their frequent and fervent prayers. We trust our friends at home, in their prayers for the success of missions, do not omit one important supplication; it is that an *efficient and extensive* native agent may be raised up—men that would not be affected by the climate which is so hostile to European constitutions.

Yours' in the bonds of the Gospel,

HENRY WILKINSON.

LETTER FROM MRS. STUBBINS
TO HER PARENTS.

Jellalore, September 15th, 1842.

My very dear Parents,—Last month I commenced a letter to you, but sickness

prevented my finishing it. I have had an attack of fever but am now quite well. How much reason have I for gratitude that I have not before had one serious illness since I left the paternal roof. You will be happy to hear that my dear husband has been better during the last three days than for some time past. While at Cuttack he became much stronger, but at times suffered from his old complaint, and was often far from well. We very much enjoyed the society of our dear Cuttack friends. We stayed with brothers Lacey and Sutton, frequently visited the Grants and Brooks', who are, I am happy to say, enjoying good health; but a gloom was cast over our circle by the trial brother and sister Lacey were called to experience in the death of their beloved Charles; he was their second son; he was a boy of good abilities.

Mr. S. referred in his last letter to our leaving Berhampore. You, my beloved parents, who know how strongly we were attached to the place, the people, and to our beloved little flock, can easily conceive we did not leave till compelled by stern necessity, and that it has proved to us both a severe trial. In my last letter I mentioned that Mr. S. was worse and we had called in Dr. B., who said he was shocked at his altered appearance. He is a clever man, and promised to do his best; and indeed he was very attentive. He said Mr. S's liver was torpid, and in order to raise it to action gave large doses of calomel, &c.; this weakened him so much that he could scarcely sit up or exert himself in the least without fainting. After attending him some time and trying various medicines, he frankly said he could do no more, and that nothing but a change could possibly be of use; and this he urged should be sought without delay. The day before this conversation, brethren Lacey and Sutton wrote, strongly recommending the same thing. All the medical men we have seen, say a voyage home is quite necessary; but we cannot think of leaving this vast and interesting field till we have tried the best medical aid India can afford, if the faculty hold out the hope that different treatment and change of air in India is likely to be useful. We think Midnapore the most eligible place. If I were to attempt to describe the scene we witnessed during the fortnight, or rather thirteen days that elapsed after we had decided to leave, it would fill the remainder of this sheet. It was on the Saturday Mr. S. told our christian females (for their husbands were attending a large festival at a distance) that we felt a solemn duty to leave, at least for a time. They were all deeply affected. As

I was engaged in preparing for our departure, I did not see any of them till the next morning. Pooroosootum's wife was the first who came; she wept much, and spoke in the most tender and grateful terms of the little acts of kindness she had received; she exclaimed, What shall we do when you are gone, you have been our father and mother in sickness, you have watched over us; when disagreements arose we came and were instructed to forgive and love each other. Ah! who would have thus borne with us. She is a superior woman, and I may also add, superior christian; but is warm and ardent in her temperament; this renders her more active and useful but sometimes betrays her into difficulties. It was to this she referred in speaking of what we had to bear. I was much pleased with her willingness to submit to the will of God, when various considerations were presented, showing that our Divine Master had a right to dispose of his servants as he pleases. At the Sunday school, several children who had been serious for some time appeared much affected, and stayed after the rest for the purpose of conversation. All expressed their determination to serve the Lord without delay. At our female prayer meeting many tears were shed; we had enough to do to console them. The last Sabbath we spent at Berhampore I shall never forget. At ten we had our experience meeting; Pooroosootum spoke first, and for a little time got on very well, but soon became so deeply affected that he was obliged to sit down. This spread throughout the congregation, and every eye was suffused with tears. Mr. S. was able to give a short address but he felt much exhausted. After worship two of our elder girls were baptized, Harriet and Eliza. For many months we could not doubt the reality of a work of grace in their hearts; but on account of Mr. S's. state of health their baptism had been deferred. It was arranged that it should take place at Gooser, a village rather less than half a mile from our house. Miss D. and I called at two houses before the ordinance was administered, and the native christians invited the people to witness our order. Pooroosootum baptized, as Mr. S. was not sufficiently well to be present. Probably there was not more than three hundred present, but all was order and decorum. In the afternoon Mr. S. administered the Lord's Supper. I need scarcely say it was an affecting opportunity. With our beloved Miss D. we feel the parting stroke severely, we had enjoyed each others society in no common degree. I have thought, this is happiness too great to last. Miss D. con-

ducts the school very nicely, is improving in the languages, and is very happy in her work. The poor fisherwoman, to whom I referred as hopeful, came several times to see us and converse about religion, and the day we left she remained with us to bid us good bye. I do hope she loves the Saviour. We have received much kindness from our friends at Balasore. But I must conclude with kind love to all friends, in which Mr. S. unites. Your affectionate daughter,
E. STUBBINS.

EXTRACTS FROM THE JOURNAL OF MR. GRANT.

April 28th, 1842.—Accompanied brother Lacey to the Telinga bazaar, where we found Lakhandas and Somnath preaching to the people; the former of whom spoke exceedingly well. He told them if they "washed charcoal a thousand times it would never be white; so they by a thousand different works could never make their souls clean." He illustrated the justice and compassion of the Divine Being by the following figurative language:—"Suppose" said he "an Emperor to make a law that if any of his subjects were found guilty of adultery they should be punished with the loss of both their eyes, and it so happened that the first violator of this law was the emperor's only son. The father is much grieved at this, and for a time he knows not what to do; he cannot bear the idea of his son being blind; still he is conscious that if punishment is not inflicted his justice will be impeached. To meet this painful case therefore he has one of his own eyes taken out and one of his son's, as an evidence of his justice and compassion." Brother Lacey then addressed the people. There were many there, and they heard well. I with some difficulty distributed a number of tracts.

29th.—At the Chowdry bazaar this evening some of the people said they would not receive tracts unless I would say something to them, but I could not call to mind the few words I had acquired except to tell them to hear brother Lacey, which they understood, and received tracts as eagerly as usual. When shall I preach the Gospel in Oriya! I long for the time! Such is brother Lacey's knowledge of the language and manners of the people that some of them said this evening: "That Padre is a regular native." O! that I in this respect may become a regular native.

30th.—Read Oriya, &c. during the day, and in the evening accompanied brother Lacey to a bazaar we had not visited before. While he was preaching a man

said, "Oh! we have Juggernaut, and one God is as good as another." "O!" said brother Lacey, "what you mean that wooden thing with the large black face, and big round eyes." The people laughed at the man, and he went away very much ashamed. Another man said, "do not the Sahibs sin?" "O, yes," was the reply. "But" rejoined another, "they have Jesus Christ to take away their sins." May the divine spirit lead them to the "Lamb of God, which taketh away the sin of the world."

May 1st.—Lord's day—An enquirers' meeting, after which, one of the boys from the school was baptized. Was greatly refreshed this afternoon by the ordinance of the Lord's supper.

2nd.—Pursued my Oriya as usual during the day. In the evening committed to memory a line or two of the Bhagabot.

3rd.—A native christian wedding to day; took tea with them in the evening. The native christians formed various parties. It was very amusing to see them sitting in rows upon the ground with their rice, curry, &c. in a large leaf, eating with their fingers, without the assistance of knife, fork, &c.; still it seemed natural to them. Gunga had a cup of tea at the table, but it was not natural to him. He took up his saucer with both his hands, and sister Lacey attempted in vain to teach him to do it properly. After tea we remained with them some time, and then sung and prayed with them and left for home.

7th.—The four last days have been to Teluga and Chowdry bazaars. Many heard well.

8th.—Sabbath.—Oh! how the return of this day reminds me of delightful seasons spent in the house of God in happy England. Heard brother Lacey in Oriya in the afternoon, and preached in English in the evening.

9th.—Accompanied brother Lacey as usual to the Chowdry bazaar, where many heard the word of life and received tracts very eagerly.

11th.—In the Chowdry bazaar this evening hundreds heard the word. There is something so peculiar about brother Lacey that he never fails to get a good congregation. Oh! how I long to be as efficient as brother Lacey. Lord help me to strive daily; yea, to press towards it as a valuable prize.

13th.—Last evening heard Mr. Lacey in the chapel, and this evening accompanied him to the Boro bazaar, where there was a very interesting conversation about heaven and hell. They acknowledged the truth. The people manifested great anxiety for tracts.

16th.—In the Chowdry bazaar this evening a good number heard the word and received tracts very eagerly.

17th.—Went with Mr. Lacey to the Boro bazaar. Two Brahmins came up and made many objections, and asked a number of questions. It was not a very profitable opportunity.

19th.—Came, in company with brother Lacey, to this place, (Chaga,) a village about eight miles from Cuttack, where there are a number of native christians located. There is a little chapel, kindly built by G. Hough, Esq.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

Continued from page 317 of last vol.

January 30, 1842.—Went again into the town (Kuudi) this morning and preached to a large congregation, but none ventured to come forward. Some said, "you know all about our system, what can we say; we have not even ground to set a foot on; we are like a man on the ground with an immense stone on him, how shall he rise." We made known the glad tidings of the Gospel without interruption. At the close, when a delightful feeling seemed to prevail, a Telinga Brahmin came up and said, "the four religions are ours." Here I stopped him, and said, instead of your having four religions you have none at all; we, therefore, have come to tell you what true religion is—that you must embrace it or be actually lost—refused then to hold any argument with him, as it might only tend to erase the good and serious impression which seemed generally to prevail. As we were returning, a man in the road said, "if you would give a rupee with each book it would be of some service." Reminded him that I came to distribute immortal wealth, and that when all the rupees in the world should be forgotten the truths of these sacred books would remain imperishable as ever.

Went this afternoon to a distant village, and there saw a Brahmin who had been to Suringa. Asked how many Brahmins were present? More than 200. How much did each receive? From $1\frac{1}{2}$ to 5 annas (from $2\frac{1}{2}$ d. to $7\frac{1}{2}$ d.) according to the distance they had come. Well what did you all do? Blessed the Raja, and sent the departed spirit to heaven. Asked what benefit the Raja would receive from all this? The spirit will not haunt him, and it is meritorious to feed a brahmin who has the words of life and death in his mouth. After singing, Seebó showed from the works of men that all were sinners. One objected

that to present offerings and gifts is the essence of all religion, and was a sure passport to heaven; but those who neglect this will certainly fall into hell. When I had removed this fallacious hope, a stupid man got up and asked, what is spirit? where is it? how do you know anything about spirit? what is matter? who are my relatives? what sort of a thing is sin? what does it look like? what is envy, pride, lust, anger, &c.? Your English governors have not abandoned these. What sin have I committed? who is God? where is he? my eyes, ears, &c. are God. After all this, when made to hold his noise, another asked, how am I to obtain salvation? Presently another got up and said, food is better than the soul, for without it the soul cannot remain in the body. What is written in our foreheads that we must do. Towards the close of the opportunity they became more rational and serious. On our way home we were joined by six or seven brahmins coming from Suringa. When they reach their homes they will have accomplished a journey of about 100 miles, and have received for it a days food and four annas; not so much as a common culi would have earned in the time, (five days.) The description of the Heathen, as

given by our Lord, is strikingly just. Their only thought is about eating, drinking, and clothing. Their god is their belly, their shame, their glory. To day had a severe return of hemorrhage; the Lord grant that it may not long continue, or prevent my labouring.

31.—Seebo went alone this morning to a small village; about twenty people present. In the afternoon I accompanied him to Dwara. A poor tottering old brahmin argued rather warmly that bramha, vishnu, and seeb, are the Deity trinnee. I proved from their own books that such could not be the case; that if they were anything more than ideal, they were demons. He tried a good while to disprove this, but when he could get on no longer exclaimed, "Oh my great lord Jaganath, what a deplorable mess I am in."

REMOVAL OF MR. GRANT TO BERHAMPORE.

In consequence of the lamented indisposition of Mr. Stubbins, Mr. Grant has been appointed to occupy the station at Berhampore. He expected to arrive there in November last.

THE MISSIONARY JUBILEE,

BY JAMES MONTGOMERY.

O be joyful, every nation!
Hail the day with sacred mirth,
When the trumpet of salvation
Sounds the jubilee of earth,
And creation
Travails with the world's new birth.
Then the North in darkness shrouded
Jacob's rising star shall bless;
And the eastern morn unclouded,
Bring the Sun of righteousness.
Cheering, healing,
Sin-sick souls in hearts' distress.
Then her worthy sons and daughters
Afric' to the cross shall bring;
And the angel of the waters
Hear the *Coral Islands* sing
'Hallelujah,'
Till the whole *Pacific* ring.
O then, everlasting Father,
Give the kingdom to thy Son;
He that died that he might gather
All God's children into one;
For the travail
Of his soul let this be done.
Yea, it must be; Thou hast spoken,
And thy covenant shall last;

Though the arch of heaven were broken
And the earth's foundations cast
Down the abysses,
Yet thy word, O God, stands fast.

On thy holy hill of Zion
Hast thou not ordained his seat,
Now, as Judah's conquering hero,
Lay all foes beneath his feet,
Till his armies
In eternal triumph meet.

We have joined their marching legions,
Where our fathers fought, we fight;
Slavery's cane lands, *Brahmas' regions*,
Are exulting at the sight;
Freedom, freedom,
Comes with Gospel life and light!

All the languages of Babel
Weapons for the warfare yield,
And with Thee, we well are able
By the Spirits' aid to wield,
In the battle
Truth's sharp sword and faith's strong shield.

Thus thro' fifty years victorious
Thou hast led our brethren on,
Arm them now for deeds more glorious,
Till the latest field is won;
And all people
Bow the knee and kiss the Son.

THE
GENERAL BAPTIST REPOSITORY,
AND
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No. 50.]

FEBRUARY, 1843.

[NEW SERIES.

MEMOIR OF MR. S. W. WIGG, SECOND SON OF THE REV.
S. WIGG, LEICESTER.

No infatuation can be greater than that involved in the consecration of our youth to the service of the enemy of souls; whilst, on the other hand, no scene is more pleasing than that of the young and the ardent devoting themselves to the God of heaven. The morning of life, bright with pleasing anticipation, is thus rendered additionally lovely and joyous; the divine presence is secured for the hour of sorrow, temptation and danger. The dew of our youth given to our rightful owner, wholly changes the whole aspect of our history. We become advanced to a moral position of distinguished honour in the scale of being, and invested with the sublimest and most valuable blessings which rational and immortal creatures can possibly enjoy. Should existence be prolonged to distant years, there are, in after life, hallowed recollections of this interesting season, if thus devoted. Oh how often have we mused with strange and indescribable emotions on this sunny period, when the grave and stern realities of this changing world have crowded around our path, and demanded the utmost force of heavenly principles to nerve the sinking soul for the conflict. But should our sun go down whilst it is yet day, what unutterable joy must result from the smiles of Jehovah's countenance. "His favour is life, his loving kindness is better than life."

Samuel Welham Wigg, the subject of this brief memoir, was born at Leicester, Feb. 6th, 1824. Brought up in the bosom of a christian family, his mind was early impressed with the supreme importance of religion. He did not, however, give himself to the Lord till Aug. 15th, 1841. To this interesting event he thus pathetically refers in a short memorandum written at the time. "After living more than seventeen years without God and without hope in the world, and having many times resisted the strivings of the Holy Spirit, saying, 'Go thy way this time,' this day I have complied with the overtures of mercy, and chosen Him whom to choose is life eternal. O what a happy Sabbath I have enjoyed! May I spend many such, 'In hope of one that ne'er shall end.' May I remain steadfast." A few weeks after, he again recorded his experience; it beautifully, yet artlessly evinces his jealousy over himself. "I trust that by the help of God I am still pressing forward. I have experienced but few dark seasons, but feel

joy in believing. 'Let him that thinketh he standeth, take heed lest he fall.' Lord increase my zeal for thy cause!"

We are not unaware, that there are those who, in the plenitude of their wisdom, scout every thing like the expression of feeling in connection with religion; but is the human mind all intellect? Is it unreasonable for that which involves our eternal destiny to call into lively operation all the sympathies, emotions and feelings of the soul? Shall the transitory objects of this changing world so powerfully affect us? and is there nothing connected with the divine perfections—the unutterable glories of the cross of Christ—the inconceivable splendours of the heavenly state—or the overwhelming horrors of the regions of despair, which can melt our icy hearts? Stupid must be the philosophy, (nor can it fail to operate injuriously to all the interests of society,) which quenches the kindlings of human feeling in relation to the concerns of immortality. Opposed to the very structure of the mind, and the general laws of universal nature, must be that system of religion which represses the glowing ardour of the soul as she soars on the pinions of faith toward the bright abodes of unmingled bliss.

In the Autumn of 1841 the Church at Friar-lane was largely blessed with the genial influences of the Divine Spirit. The ministry of the word became instrumental to the conversion of a large number of souls. Our young friend, at this period of hallowed enjoyment, contributed not a little to the progress of the work. At different times we had frequent opportunities of witnessing his untiring zeal. More than once were we constrained to think that his ardour was too much for his fragile frame. To this season he makes the following reference. "About the month of Sep., 1841, several of my young companions, and myself, having just given our hearts to God, began to feel anxious for the salvation of others. We read of revivals in America, and other parts, with pleasure, and felt anxious for an outpouring of the Holy Spirit on Friar-lane. We came to the determination of making it a matter of prayer: we did so, and became more and more impressed with the importance of our undertaking. We kept on praying, both in public and private, for more than three months, at the expiration of which period we began to be rather indifferent, and to think that the 'Lord's ear was heavy;' but the time of our extremity proved to be God's opportunity. On Lord's-day evening, Nov. 7th, the Lord began to work amongst us. One individual, who had been living in sin and wickedness, was alarmed by a sense of his danger. Two of my companions, and myself, feeling for his awful state, and remembering too when we were in a similar condition, determined not to lose the present opportunity of urging him to flee from the wrath to come. We earnestly prayed for him. The next Sabbath, (after holding several prayer-meetings during the week,) was a day of still greater joy. The sermons preached produced a great effect, and the work of the Lord seemed to revive amongst us. Our prayer-meeting was crowded, after which an inquirers' meeting was held. The people seemed unwilling to go—several were deeply impressed—some cried aloud for mercy." In this way for several months the divine power in the renovation of souls was most pleasingly displayed in this ancient Church. From the statements of our young friend, we cannot but be struck with the fact, that importunate prayer preceded this manifestation of the riches of God's grace. No Church can ever expect to prosper, so long as it neglects this momentous duty. Let our young friends learn from the details we have introduced,

how much depends on their faithful exertions. What hinders every man from occupying positions of usefulness in the army of the Redeemer?

Dec. 5th, 1841, the subject of this memoir made a public profession of his faith in the Lord Jesus, and became a member of the Church under his father's care. To this event he thus feelingly alludes. "This is the happiest day I have ever experienced. O what joy there is in believing! I have this day publicly avowed my attachment to the Saviour by following him through the baptismal stream, and have for the first time partaken of the emblems of His dying love. May I remain steadfast, always abounding in the work of the Lord. As I have begun to serve him, may I never turn back. Jesus is still in our midst. In the evening a most delightful prayer-meeting was held. Hallelujah! glory, glory, amen!"

Several months now elapsed in the enjoyment of serenity of soul. Our young friend became most useful in the Church, exhibiting a pattern of holy zeal and deep concern for the welfare of men, worthy of universal imitation. It was not long before he was encouraged to exercise his abilities with the view of engaging in the important work of the christian ministry. "Went," he says, "to-day, (May 2nd, 1842,) to Little Thorpe, a village six miles from Leicester, to assist in carrying on open air preaching, which had been commenced about six weeks previous. The people seemed to hear well. Went from there to Whetstone, and through the assistance of Almighty God for the first time I attempted to preach. I felt much beforehand, but when I got up the Lord removed all my fear. O for more love for souls." After this he preached in several villages in the neighbourhood of Leicester, and we believe gave general satisfaction. There can be no doubt, that had his life been spared, he would have made an eminently useful minister of Jesus Christ. A few years at an Academical Institution would have more fully developed his mental powers, and enriched his mind with stores of general information. His capacities were considerably above mediocrity, and a course of intellectual and moral training would have greatly invigorated and strengthened them. He possessed a large amount of constitutional ardour—a qualification of no ordinary moment to a minister of the Gospel. He was also distinguished by peculiar mildness, and amiable-ness of deportment; there was nothing obtrusive, nothing rude, nothing forward and conceited in his conduct. There was an artless simplicity which could not but win the esteem and affection of all who knew him. It is not to be wondered that his christian friends were ardently attached to him. Nothing can be more disgusting than a forward, self-sufficient youth. In some cases such persons have been nuisances to christian Churches, especially if they have conceived themselves capable of being public instructors. Destitute of the very elements of knowledge, they have pushed their claims on general attention, with the utmost pertinacity, to the no small annoyance of the wise and prudent. Not so our departed friend: modest and retiring, his christian brethren had to encourage him on, rather than curb his forwardness in his religious duties. It was indeed a source of sweet delight to his respected parents, to see him thus early in life devoting himself to the Lord Jesus Christ. Was it wrong for them to indulge the pleasing anticipation of seeing him fully engaged in the sacred work which had so powerful a hold on his best affections? But all things beneath the sun are uncertain.

"Like crowded forest-trees we stand,
And some are marked to fall;

The axe will smite at God's command,
And soon shall smite us all."

Our beloved brother, the pastor of the Church at Friar-lane, surrounded with evident tokens of the divine favour, was suddenly called to drink of the cup of sorrow. His partner first was taken from him, and he himself in a few days became so enfeebled by disease as to be unable to follow her remains to the silent grave. Our young friend, also, was soon attacked, nor was it long before it became too evident that he was fast sinking into the arms of death. Nature would sometimes appear to rally, and excite some feeble hopes of his recovery; they were, however, only like the gleams of light which occasionally dart through the darkened firmament during the midnight hour. O how pleasing the thought, that in the midst of his affliction he was supported by infinite power! His mind was calm and serene, rejoicing in hope of the glory of God. He died Oct, 28, 1842. A short time previous to his departure he cried out with considerable energy, and great pathos,—

"The opening heavens around me shine
With beams of sacred bliss,
And Jesus shows his heart is mine,
And whispers I am his."

The sting of death was taken away. To him he was the harbinger of joy and of heaven. The solemn event was improved by the writer of this memoir, to an immense concourse of people, at Friar-lane chapel, from Isaiah lxiv. 6. To the young, especially, the death of this youthful servant of Christ speaks in the most solemn language, "Prepare to meet thy God;" "Be ye also ready;" "Remember your Creator in the days of your youth."

"Let this vain world delude no more,
Behold the gaping tomb!
It bids you seize the present hour,
To-morrow death may come."

J. J. OWEN.

THE CAPTIVES IN BABYLON.

PSALM CXXXVII. 1, 2.

"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

WHAT a scene is brought before us in these pathetic terms! A scene which cannot be adequately described, either by the painter's pencil, or the poet's pen. We are here transported to the land of Babylon, and are called to view the desolations of the chosen of the Lord. Driven from their father-land by the idolatrous Babylonians; stripped of every earthly comfort; in a strange place, among a strange and hostile people, worn down by fatigue, and their spirits broken, they hang their harps upon the willows, and sit in silence by the waters. They think of friends, of country, and of native land; the hills and vallies and the towers of Salem come before their troubled imagination, and the tears run down their cheeks. What a scene was this! full of pathos and instruction. Let us receive the counsel it imparts, and cherish the emotions it inspires. Contemplate,

I. The *situation* of these poor captives.—"By the rivers of Babylon."

This was a *distant* land: far, very far from their native place. Unable

to obtain a transient glimpse of the land they loved, or to revisit the scenes of their early days, they would think of the seasons that had passed away, and of the joys that were departed; but, alas! their distance would embitter their most interesting recollections, and give peculiar pungency to their grief. Gladly would they have returned, but that must not be: there was a mandate, stern and uncompromising, that forbade it. Had they possessed wings like a dove, they had flown away and been at rest; but, alas! their sins had separated them from God, and transported them to a distant land, there to contemplate the sad reverses which their errors had brought upon them.

Babylon was an *idolatrous* land—had its “lords many and its gods many:” the people had tauntingly said, “Sing us one of the songs of Zion;” but how *could* they sing the Lord’s song in such a land as this? They had been taught at the mount that burned with fire, midst blackness, and darkness, and tempest, that they should have no other gods beside the Lord—should not make unto themselves any graven image, or bow down to worship them. But, alas! they had been driven from the towers of Salem, and the altars of Zion, to the confusion and folly of the gods of Babylon. For them no slaughtered hecatombs now appeased the wrath of heaven—no priest came forth to bless them: the symbol of Jehovah’s presence was now removed, the glory had departed, and the illustrious descendants of the friend of God were left to mourn in solitude and sadness.

II. Their grief was *unmitigated* and *excessive*.—“We hanged our harps upon the willows in the midst thereof.”

This world is represented as a vale of tears, and how just is the representation! In the world we must pass through tribulation. We must go forth weeping before we can return with rejoicing. Weeping must endure for the night, before joy can come in the morning. Joseph was cast into the pit, and incarcerated in a dungeon, before he became a ruler in the land of Egypt. David was hunted like a partridge on the mountains, before he was firmly seated on the throne of Israel. And before the Saviour’s triumphs could be celebrated, or his cause prevail, the cross must bear its victim, the sun must be veiled in darkness, and the dead must leave their graves. Deliverance was ultimately proclaimed to these captives, and they were like them that dream; but not till their couch had been watered with their tears, and their harps had been hung on the willows. For them at present there seemed no comfort; their instruments of music were laid aside, or rather placed in such a position as to aggravate their grief. These had been their solace and their joy, but now, alas! they had no heart for music, and no desire for songs. “As vinegar upon nitre, so is he that singeth songs to a heavy heart.” The instruments of former joy would be the melancholy memorials of their disgrace and misery, and only serve to aggravate and augment their affliction. “How can *we* sing the Lord’s song in a strange land?” “Let the inhabitants of the rock sing, yea, let them shout from the tops of the mountains.” “Let the children of Zion be joyful in their king;” but, alas! music has no charms for us, our voices are untuned, and our harps unstrung; we mourn in exile, and pine away in sadness, we weep when we think of Zion: “O that it were with us as in days past!”

III. What was there in Zion, that the remembrance of it should occasion this excessive grief? Much, very much.

This was the place of their birth ; “ a dearer, sweeter spot than all the rest.” No places are more generally interesting to us than those where we spent our early years. Of these we frequently think and speak with rapture, and these we revisit with interest intense. “ We hear a voice which others cannot hear, we see a hand which others cannot see.” And then the birth-place of these desolate captives had more than common attractions. It was indeed a goodly land, “ beautiful for situation, the joy of the whole earth.” Under a wise and salutary government the produce of this land would exceed all calculation. Its perennial harvests, the salubrity of its air, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales, all these added to the serenity of its climate, prove this to be a land which the Lord had blessed. Hear what a modern traveller has stated respecting this far-famed land.—“ The limestone rocks and valleys are even now to be seen entirely covered with plantations of figs, vines, and olive trees ; scarcely a single spot seems to be neglected. The hills, from their bases to their upmost summits, are entirely covered with gardens, and in a high state of agricultural perfection. Even the sides of the most barren mountains are rendered fertile by being divided into terraces, like steps rising one above another. In many parts of the land the scenery is peculiarly grand. Lofty mountains give an outline of the most magnificent character ; flowing beds of secondary hills soften the romantic wildness of the picture ; gentle slopes, covered with wood, give a rich variety of tints, hardly to be imitated by the pencil ; deep valleys, filled with murmuring streams, and verdant meadows, offer all the luxuriance of cultivation ; and herds and flocks give life and animation to scenes as grand and as highly picturesque as the mind can conceive.” Such was the land of these sorrowful captives, and well might they weep when they remembered Zion !

This, too, was the place of their *religious enjoyments*. All that was sublime and interesting in religious associations was connected with this place. Here stood the temple, which was at once the wonder and the glory of the world. It had every thing that could impress the mind and astonish the sight. Every side was covered with plates of gold, and when the sun arose upon it, the dazzling effulgence was so great that the eye of every beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendour of the noon-day sun. In this temple were deposited the ark and the mercy seat. Here, too, were exhibited the symbols of Jehovah’s presence, or the visible glory of the shechinah, the holy fire on the altar, and the urim and thummim. Into the holy place the high priest entered once a year, clothed with the sacred vestments, bearing in one hand the golden censer of incense, and in the other the blood of atonement. Here he interceded for the people, and was charged with messages of mercy. The Jews in Babylon might well weep when they remembered Zion, and might well exclaim, “ If I forget thee, O Jerusalem, let my right hand forget her cunning ; if I do not remember thee, let my tongue cleave to the roof of my mouth.” And where was this magnificent temple now ? It had been raised to the dust, and consumed with fire ! Yes : the exclamation, sorrowful and affecting, was heard, “ Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation : our holy and our beautiful house, where our fathers praised thee, is burned up with fire : and all our pleasant things are laid waste.”

They wept because Zion was their fathers' burying-place. The language of the prophet would be often on their lips, "Our fathers, where are they?" They are sleeping in the dust of Canaan. Here lay the ashes of Abraham, Isaac, and Jacob, and to this place were brought the bones of Joseph from the land of Egypt. There is a melancholy interest connected with the sepulchres of near and dear friends, and we love to visit the places where their bones are sleeping. Here is seen the venerable parent at the grave of his child; his cheeks are suffused with tears, his heart palpitates, and he says in tremulous accents, "I shall go to him, but he shall not return to me: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." A little further may be seen a brother and a sister at their parents' grave, and while they think of a father's counsels and a mother's prayers, they remember the words of David and wipe away their tears, "When my father and my mother forsake me, then the Lord will take me up." A brother mourns the death of a sister, and thinks of the Saviour's words, "One thing is needful, and Mary hath chosen that good part which shall not be taken away from her." The sister weeps at a brother's grave, but Jesus says, "Thy brother shall rise again." Oh! these are hallowed spots—we "favour the dust thereof." Hear what the dying patriarch said, "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron, the Hittite: for there they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife; and there I buried Leah."

And, finally, they wept because they well knew that their present privations were the unquestionable consequences of their folly and their sin. Yes: they had rebelled against the Lord, and he left them a prey to their enemies: they knew this, and deplored it. They were carried away captive "because they obeyed not the voice of the Lord their God, but transgressed his covenant." Sin cannot go unpunished, for "the Lord is of purer eyes than to behold iniquity, and is angry with the wicked every day." Let us, my readers, attentively study the history of God's ancient people, and while we see them scattered over every civilized country, as a standing monument of the displeasure of God, let us guard against sin, and abandon transgression; let us look to the Saviour, and obey his voice.

"The dearest idol we have known,
Whate'er that idol be,
Help us to tear it from thy throne,
And worship only thee!"

Here we are frequently in a similar situation to that of the captives in Babylon, we hang our harps upon the willows, and weep when we remember Zion. We feel ourselves to be in an enemy's land, and fear we shall one day be overcome; but let us look to the hills from whence cometh our help, and anticipate the period of our deliverance. The Lord has hitherto done great things for us: let us trust him still. We are going, not to an earthly but to a heavenly Canaan; not to a temple made with hands, but to "a city that hath foundations, whose builder and maker is God." There our great forerunner and advocate is gone before us; he bears our names upon his heart, pleads our cause in the holiest of all, and will soon return to receive us to himself, that where he is we may be also.

Jan. 7th, 1843.

W. BUTLER.

"I WOULD NOT LIVE ALWAY."

JOB VII. 16.

JOB was not a stoic ; nor would he have shown himself a very apt disciple of Zeno if he had lived late enough in the world's history, and near enough to the Athenian *portico* to have permitted his attendance on that philosopher's instructions. He *felt* the afflictions which came upon him. He did not harden himself in sorrow, or pretend that his strength was "the strength of stones, or his flesh of brass." Bitter in soul, diseased in body, and desolate in condition, he gave free utterance to the feelings of his heart, exclaiming, "I loathe it ; I would not live alway."

We should draw a wrong inference from this language were we to suppose that he was destitute of that instinctive love of life which is common to our race ; for the love of life is a universal passion. It is planted deep in our nature ; it is blended with the very essence of our being ; and until protracted age, or the power of disease, has impaired the principle of life ; or until hereditary causes, or external circumstances, have so affected the mind as to destroy its sanity, this love of life will remain. Man desireth life, and loveth many days, that he may see good. In general, continued existence is esteemed to be a blessing. When Lot came safely out of Sodom he stood still upon the plain, and said to his Almighty Preserver, "Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast showed me in saving my life." "The king shall joy in thy strength, O Lord ; and in thy salvation how greatly shall he rejoice ; for thou hast given him his heart's desire, and hast not withholden the request of his lips. He asked life of thee, and thou gavest it him ; yea, length of days for ever and ever."—Psalm xxi. 1—4.

We must not suppose, either, that Job had no intimation of a future life, or that he preferred annihilation rather than existence in the world to come. He did not perhaps know so much concerning a future state as we may know ; for Christ was not then fully manifested, "who hath abolished death, and brought life and immortality to light by the Gospel." Yet he knew that his Redeemer lived, and that he would stand at the latter day upon the earth ; and that, though worms would destroy his body, in his flesh he should see God. It was not, therefore, in reference to that state of existence, but to the state in which he was then placed, that he said, "I would not live alway."

None of us have ever been brought into the distressing situation of Job ; and yet the same feeling which he here expresses may have frequently sprung up in our minds. It will be our object, then, in this essay, to consider some of those things which militate against our love of life, and afterwards to assign a few reasons why we should be willing to live as long as God is pleased to prolong our existence. While dwelling on the first of these topics we disclaim even the faintest wish to awaken any feeling of sadness in the reader's heart ; but it will be necessary to refer to some aspects of human life which cannot be viewed with much complacency and pleasure.

There is something *in each of the stages or periods* of human existence which militates against our love of life. In reference to the period of *childhood*, it may be observed, that while exempt from toil and care, and while incapable of much reflection and forethought, children are not possessed of

unmingled happiness. They are not satisfied with childhood. Their breasts pant with eager desire for maturity, and they wish to advance towards it with more rapid steps. They look with impatience to the time when they shall become men and women. Life to them would be shorn of its attraction if it were a fact that they must never be anything else than children, under tutors and governors, and subject to all that is disagreeable in their early discipline. It may be said of the most favoured and fortunate child,

"Needful austerities his will restrain,
As thorns fence in the tender plant from harm.
His little heart is often terrified;
The blush of morning in his cheek turns pale;
Its pearly dew-drop trembles in his eye—
His harmless eye, and drown an angel there.
Ah! what avails his innocence? The task
Enjoined must discipline his early powers.
He learns to sigh ere he is known to sin.

Next to this is the period of youth. This has been called the *poetry* of life. And it does usually invest all things before it and about it with a poetry of dress, with a charm and a beauty, which they do not wear in any subsequent part of life. But while it is so full of hope and hilarity, of smiles and enchantments, it has also its hours of bitter anguish, its days of disappointment and anxiety, its frowning visions and appalling scenes. Restraint has to be borne, which, however wholesome, is always painful. Follies and inadvertencies which seem almost inevitable are often severely chastised. Knowledge has to be acquired, though the mind may not be able to appreciate its value; and in cases where there may be unusual mental precocity, and a rational love of learning, this may, in the public school, subject the individual to special mortifications.

"There reign by turns alternate love and hate,
Ambition burns, and factious rebels prate;
And in a smaller range, a lesser sphere,
The dark deformities of man appear."

Escaped from the annoyances of this necessary pupilage, the youth finds that a trade or a profession has to be chosen and learned, and innumerable difficulties have to be endured in learning it. The yoke of subjection has still to be borne, whether light or heavy, easy or galling, until he has attained his majority, and can call himself a man. There are few, if any, that wish, on the whole, to repass through the period of youth.

If we look at those who have reached their maturity, and who have exchanged the single for the social state, what is their experience? Is the "fountain of domestic sweets" never troubled, never embittered, never poisoned? But if we could live as happily in the conjugal relation as lovers ever anticipated, or as poets ever sung, this bliss must have an end. Sweet as is the solace which domestic affection affords to the spirit—soft as is "the pillow of repose" which it makes for the weary mind, it is not free from anxiety; for we know not how long the objects of our affection, and the companions of our days, may be spared to us. There are strokes inflicted which threaten to break these endearing ties. There are events befalling us to whose voice we are afraid to listen, lest we should hear that terrible threatening, "Son of man! Behold I *take away* the desire of thine eyes."

"We should suspect some danger nigh
When we possess delight."

In the prospect of separation from his friends, Socrates remarked the wonderful connection there is between human pleasure and pain. "Neither of them," said he, "can long exist apart. They are seldom pure and unmixed, and whoever feels the one may be sure he shall soon feel the other."*

Those who are called to sustain the parental relation confess that their offspring constitute one of the strongest chains which bind them to earth. Parents feel anxious to live for the sake of their children—to provide for their necessities, to attend to their education, to watch over their morals, to see them settled in life, or to enjoy their society in the family abode; yet even to fill the office, and discharge the duties of parents, who would live always? "And Rebekah said to Isaac, *I am weary of my life*, because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, what good shall my life do me?"—Gen. xxvii. 46.

That period of life which is peculiarly allotted to business, in which men are employing all their wisdom and energies to extend their connections and advance their worldly interests, is by no means an enviable period. The responsibility resting upon them; the risks they have to run; the actual losses they sustain; the want of honest principle in some, and the caprices of others whose custom they have gained, which they have to indulge; and other disagreeable and vexatious things, too numerous to be named: these cause men of business to grow weary of the world, and lead them to sympathize with the feeling which prompted Job to say, "I would not live alway."

After a number of anxious years spent amid the cares of a family and the occupations of business, old age comes on, bringing in its train a series of infirmities and sorrows. Then the mental and bodily faculties begin to be impaired. The keepers of the house tremble, and the strong men bow themselves. The grinders cease because they are few, and those that look out of the windows are darkened. The daughters of music are brought low, and they are afraid of that which is high. The grasshopper is a burden, and desire fails. "Barzillai said unto the king, I am this day four-score years old; and can I discern between good and evil? Can thy servant taste what I eat or drink? Can I hear any more the voice of singing men, and singing women? Wherefore, then, should thy servant be a burden unto my lord, the king?" Surely such an one must say, "I would not live alway."

There is much in the *various conditions* in which we have to spend our lives which excites the feeling here expressed. The state of *poverty* is one of these. When a man is unable to meet unavoidable expences, to procure sufficient food and clothing for himself and his dependents, and to contribute something to objects of benevolence, and the cause of God—that is a state of privation and pain. Who would always live in it?

"Where penury is felt the thought is chained,
And sweet colloquial pleasures are but few."

The worldly occupation of some belonging to both sexes is extremely laborious and unpleasant; and when it is less so, who would live always to toil only for the body? Some have very disagreeable connections arising out of their residence, family ties, secular business, and commercial engagements. Who wishes these to be perpetual? The state of society in general, the condition of our own country, and of the world, though presenting

* Gillie's History of Greece.

much to interest us, cannot be contemplated without grief and sorrow. The contentions of political partizans ; the tyranny of the high, and the vassalage of the low ; the sighing of the poor, and the oppression of the needy ; these made the sceptical Shelly exclaim,

“ It is a wild and miserable world,
Thorny, and full of care.”

Nor should we here omit to mention the state of bodily disease and suffering to which some are reduced, as weakening their attachment to life, and causing them to prefer even strangling, and death. This was the case with Job. His flesh was clothed with worms, and clods of dust ; his skin was broken, and become loathsome ; his days were spent without hope, and the nights appointed to him were wearisome. Instead of finding comfort on his bed, and ease upon his couch, he was scared with dreams, and terrified through visions. Wherefore was light given to him ? He loathed it, and would not live always.

Let it be observed, further, that there are *some things which peculiarly affect us as christians*, which militate against our love of life. The christian's life is a pilgrimage. We are away from home—far distant from our Father's house. We are wandering through a wilderness, subject to privations, and exposed to many perils. Who would always be so traveling ? We are “going a warfare.” Our enemies are lively, and they are strong. We have to watch their proceedings, to oppose their advances, and resist their might. Who would always be fighting ? We are running a race which God has set before us ; but we shall not reach the goal, and obtain the prize, until death. Is it not *gain* to die ? The believer feels himself to be an imperfect creature ; imperfectly taught, and imperfectly sanctified. He wishes for more knowledge—to have an unction from the Holy One, that he may know all things. He feels sin to be his heaviest burden, and his most fruitful source of grief. He wants to be delivered from the body of this death ; but this cannot be while he remains on earth. And hence he often says,

“ Earth, twine no more about my heart,
For 'tis far better to depart.”

And while his own imperfections afflict him he is not less grieved by the failings of others.—Jer. ix. 1—3 ; Micah vii. 1—4 ; Phil. iii. 18.

If you take the most cheering view of man's condition in this world you will be convinced that there is nothing to make him anxious always to live in it. This is not our rest. We may not be poor, or diseased. Our employment may be pleasant, and our connections agreeable. We may not be in a subordinate and servile condition, but in a state of authority and honour ; and yet we shall not find this world to be a paradise. When David had exchanged the humble occupation of a shepherd for the elevated prerogatives of a throne, he said, “ O that I had wings like a dove, for then would I fly away, and be at rest.” And a wealthy earl is said to have written the hymn of which this is one of the verses :—

“ Farewell, poor world ! I must be gone,
Thou art no home, no rest for me.
I'll take my staff and travel on,
Till I a better world may see.”

Let us, however, consider what there is, even in this world, to make us willing to live while God is pleased to prolong our days.

I. The first consideration should be, that God himself "is our life, and the length of our days." He holdeth our soul in life. His visitation hath preserved our spirits. He knows how long it is best for us to live, and he has fixed the period. "Is there not an appointed time for man upon the earth? Are not his days also like the days of a hireling?" This consideration afterwards weighed upon the mind of the afflicted patriarch, and caused him to say, "All the days of my appointed time will I wait until my change come." This should be our resolution, for God is both the author and the arbiter of life.

II. We should be quite willing to live, because at the utmost our term of life will be very short.

"The sand of life ebbs fastly to its finish."

The grass which recently refreshed our sight with its verdure, is now decayed and consumed. The flower that but yesterday unfolded its petals to the light, and attracted our notice by its innocence and beauty, has drooped and disappeared. "As for man, his days are as grass. As a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone." "Our life is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarryeth but a day." Let not this vapoury existence, then, be wasted and wafted away by the sighs of impatience and the breath of complaint.

III. It cannot be denied that even the present life affords to the *good man* more of enjoyment than of suffering. The changes we undergo are conducive to happiness. The variety there is in our scenes and circumstances imparts more pleasure than pain. Continued poverty may be soothed and sweetened by a spirit of contentment. Habitual toil makes the sleep of the labourer delicious, "whether he eat little or much." The languor of sickness is succeeded by the gust and the glow of renovated health. Amidst unpleasant connections each may surely find some "lover and friend." In this jarring and noisy world our ears may catch some notes of harmony, and odes of peace. Through those clouds of adversity which darken our horizon, and overspread our sky, the sweet light of God's favour can pierce, and the sunshine of his countenance can gild the most gloomy scene, and garnish the most desolate abode. In how many instances has he "turned for us our mourning into dancing, and put off our sackcloth, and girded us with gladness." While we have been foreboding evil God has been thinking thoughts of peace to us. While we have apprehended judgments which might destroy us, he has "prepared mercy and truth which may preserve us." "All these things are against me," said Jacob; but they were all for him in the end. "I had not thought to see thy face," said he to Joseph, "and lo! God hath shewed me also thy seed." When Elijah was threatened by Ahab he went and sat down under a juniper tree in the wilderness, and "*requested for himself that he might die,*" little thinking that after a few more services done for God he would be taken up to heaven by a whirlwind in a chariot of fire. "Mine eye shall no more see good," said Job; whereas the Lord turned again his captivity, and gave him twice as much as he had before. "Then came there to him all his brethren, and sisters and all that had been of his acquaintance *before*, and did eat bread with him in his house; and they bemoaned and comforted him over all the evil that the Lord had brought upon

him." All these, and other instances that might be quoted, seem to enforce the divine precept, "Rest in the Lord and wait patiently for him." And they show the justness of the "moral" with which the poet closed his tale :—

"Beware of desperate steps. The darkest day,
Live till to-morrow, will have passed away."

IV. We should be willing to live because of the great ends which God proposes to secure in all the painful discipline through which we pass. In this state of probation all that we meet with, whether pleasing or painful, is designed to prove what is in our hearts, and "whether we will walk in God's ways or not." "If we be bound in fetters, and holden in cords of affliction, then he showeth us our work," &c. If we are in heaviness for a season through manifold temptations, it is that the trial of our faith being much more precious," &c. Let us not faint, then, in the day of adversity.

V. The hope of doing good in the Church and the world, should reconcile us to life. Of this great duty we must not be forgetful. But how little have the oldest done for a wicked and dying world, and for a weak and disordered Church! When we have served our generation by the will of God he will allow us to retire, and fall asleep; but while the day remains let us willingly work. "Let ministers of Christ wait on their ministering, and he that teacheth, on teaching, and he that exhorteth, on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

To conclude these remarks, let us prepare for that future state of purity and joy in which we shall wish to live always. Not one among the ransomed hosts above ever uses such language as that on which we have been reflecting. The days of their mourning are ended. If we are not preparing for that state, bad as this world may be to us, the next will be infinitely worse. Weary as we may be of our existence on earth, to exist in hell would be infinitely less tolerable. Yet, if once "turned into hell," we must abide. Between it and heaven there is a great gulph fixed. The lost spirit might say with a voice of wailing more loud and piteous than we have yet heard, "I would not live away!" But live it must. That voice might awaken its myriad echoes in every part of the world of perdition, and from one to another that cry might pass, until the walls of Tophet should resound with the universal chorus, "I would not live away!" But that enraged and rueful cry would be unavailing; for of such it is affirmed, "Their worm dieth not, and their fire is not quenched." "The smoke of their torment ascendeth up for ever and ever."

London.

W. U.

CORRESPONDENCE.

DR. CARSON'S WORK ON BAPTISM.

My dear Sir,—I doubt not many of your readers will be glad to learn that Dr. Carson has met with sufficient encouragement to undertake the labour of preparing a new and much enlarged edition of his invaluable treatise on "Baptism, in its Mode and Subjects considered." I need scarcely say, that the learned and indefatigable Doctor is de-

voting the best of his time and energies to its vigorous prosecution.

His examination of archbishop Whately's doctrine on the "Burden of Proof, with a view to its bearing on Infant Baptism, Episcopacy, and religious rites," is completed, and Dr. Carson is now reading with a view of furnishing a perfect refutation of Mr. Godwin's series of articles on Baptism in the *Congregational Magazine* for 1840, 41.

I may observe, and the remark may be most useful at the present juncture, that although Dr. Carson's book is suited to the classical, yet it is also admirably adapted to the unlearned reader. This cannot perhaps be stated in more appropriate and forcible words than Dr. Carson himself employs. He says, referring to the Greek quotations, "Even the unlearned reader may judge for himself in this matter. Indeed, from the connection in which the word is found, he may, in almost all the examples, judge whether the translation of the term is natural or forced. I hope, then, the unlearned reader will not pass over even this part of the subject as altogether beyond him."—p. 14.

The opinion of the celebrated REV. JOHN FOSTER, (author of the *Essays on Popular Ignorance, and Decision of Character, &c.*,) as contained in a letter to the writer, which Mr. Foster has kindly permitted him to print, is expressive of the intrinsic worth of this treatise. He says, "So much of Dr. C.'s book as explodes the old superstition, could not, for its object, fail to please me; and I am pleased that the work is to be reprinted, with the proposed corrections and additions. No doubt many of our ministers will make an effort to obtain subscriptions." Let me add, Sir, that the testimony of the *Congregational Magazine* is singularly opportune. The reviewer writes, "If what Mr. Carson terms AXIOMS are indeed such, the matter is for ever set at rest; and except prejudice, or an obstinate determination to reject the obvious dictates of the Spirit, continues to operate, the whole christian world must forthwith embrace the principles of ANTI-PÆDO-BAPTISM." The *Presbyterian Review* says, "We have no fault to find with Mr. Carson's AXIOMS." These notices you will perceive refer to Dr. Carson's first edition, in which he states certain axioms, or self-evident truths, which demonstrate without doubt the scripturalness of believers' immersion, and the unscriptural character of infant sprinkling. To these AXIOMS the above extracts refer, and it will readily be seen, that the Presbyterian reviewer places his Congregational friend in a rather awkward predicament. I only add, that those friends who are anxious to obtain copies, should apply *without delay* to,

My dear Sir,

Stepney College, Yours very truly,
London. SPENCER MURCH.

ON THE IMPORTANCE OF MAINTAINING OUR CONFERENCES.

To the Editor of the *General Baptist Repository*.

Dear Brother,—The article, signed "Jerome of Prague," inserted in the October

number of your miscellany, and some objections to the utility of Conferences recently made to me by a beloved friend, and a "man of business," have induced me to trouble you with a few thoughts on the importance of maintaining our Conferences, and, if possible, of improving their efficiency. My friend remarked, that there was so little of business at these meetings, that it scarcely warranted the sacrifice of time and expense requisite to attend them, and therefore expressed the determination not frequently to make that sacrifice in future. Now, Sir, as the design of these meetings is, "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," I am ready to presume that their very object is in itself sufficiently important to justify all who love our Lord Jesus Christ, and "who care for the things of others," as well as their own, to be at the trouble and expense of giving these meetings the sanction of their presence. But, without dilating on this very excellent design, as a lover and a frequent attendant on these meetings, I trust you will bear with me while I glance at a few of their benefits, as they have occurred to my feeble understanding.

I. *They furnish means of stimulating and improving the rising ministry.* I am a minister, and, when young, was delighted and profited by attending these meetings, because I had then an opportunity of hearing several of our fathers in the ministry, now, alas! no more. At these meetings I have heard some of the best efforts of our revered brethren, Jarrom, Bissil, Rogers, Smith, Stevenson, Goadby, Ingham, Pickering, Orton, Pike, and others; and have often felt, when hearing from their lips the word of life, how much I had to learn, how great were the attainments I had to make before I could stand on a par with such "able ministers of the New Testament." I have returned from these meetings to my studies, and to my flock, with the prayer and hope, that God would enable me so clearly, forcibly, and manfully, to state and defend the truth as it is in Jesus. The glorious Gospel has assumed fresh charms, and the truth a new power, in my estimation, which, I doubt not, through mercy, has had its influence on my character and ministry, the benefit of which has been reaped by others.

At these meetings, too, sometimes, a junior brother has been called on to preach, which circumstance to him has been beneficial. It has broken in upon his own hackneyed mode of thought and preparation; it has "stirred up the gift that is in him,"

and led him, if not to exceed himself, to form a higher estimate of the claims and capabilities of pulpit addresses, which must, if he be not dead to all right feeling, tend greatly to improve and stimulate his mind. This in itself is a good, worthy of all the cost and sacrifice connected with the maintaining of these meetings.

II. These meetings have a tendency to increase the interest the members of our Churches feel in the Churches composing the Connexion. We meet, hear the statements given of the prosperity or adversity, of the plans and progress, of the Churches; and as those who love Zion, our sympathies are awakened, and our affections and solitudes enkindled on their behalf. Hence it is that we are ready to imitate what is good, to rejoice in what is pleasing, to mourn over and pray for those who are discouraged; and the principle, "that they all may be one," prayed for by our Lord and Master, is realized. This itself is so important as to deserve all the labour and cost of any Conference meeting.

III. At these meetings, also, there are opportunities afforded of giving suitable and united advice to Churches in their difficulties and engagements, which may be of the utmost importance to them, and in some cases may prompt them to good works, and in others even preserve them from extinction. "Lay aside our public meetings, and our Connexion will sink," was an observation made more than twenty years ago by one revered minister to another, (both now no more,) in my hearing; and the truth of this startling statement has been confirmed by subsequent observation and experience.

IV. The knowledge of each other, and brotherly love, especially amongst our ministers and leading members, are promoted by these meetings. This is very obvious. Many of our chief and most devoted friends would not know each other but for the intercourse our Conferences afford. There they meet, interchange a friendly recognition, stimulate each other in their work and labour of love; and, as a natural consequence, return to their homes with the happy conviction that they have more friends than they imagined, and resolve to pursue the ways of the Lord with renewed energy and delight. All our members cannot attend the Conferences; but it is very desirable that the ministers and leading members of our Churches should possess this kind and brotherly intercommunity of thought and affection, and, therefore, they should thus "speak often one to another."

V. The Conference meeting, especially if it be well attended, often exerts a salutary and useful influence on the locality where it

is held. Suppose, for instance, that the place is a remote, secluded village, where popery, or what is just the same, high church principles, are rampant. Our poor brethren, who are faithful "where satan's seat is," and who have been in danger, through the rabid intolerance and pretensions of the state church, of almost concluding that they alone were left to bear "the heat and burden of the day," are encouraged by the presence of many able and distinguished ministers and advocates of the truth, and what is still more important in the estimation of those who "look on the outward appearance," of several wealthy and respectable gentlemen from the towns around, near and remote. This circumstance tends to give them importance in the estimation of their partial friends, defence before their foes, and to impart an energy to their principles which no preaching or living of their own faithful and devoted minister unaided could secure; and more than this, their own people, animated by the influence of distinguished brethren, and instructed by the ministry of those they would not otherwise see or hear, "return to their tents, thankful, and glad at heart," for all the favours God has conferred on them and his people. In such localities, also, there is but too obvious a tendency to entertain low and contracted ideas of the Church and its duties, and of the ministry and its claims, which such meetings, and the intercourse of other and more liberal brethren, are happily adapted to counteract. Here then is a reason for these meetings that more than countervails the considerations of time and expense.

VI. Several of our most flourishing Churches owe their existence, under God, to these meetings. I do not now write with the documentary evidence before me; but I have sufficient assurance of the fact to be sustained in making this statement without fear of contradiction. Where did the cause at Derby originate? At the Midland Conference. And this, besides being very important itself, has been the mother of all the Churches north of Derby. Where did the interests at Harborough, Whittlesea, Coventry, Burton, Bradford, and many other places, have their rise, but at the deliberations of a Conference meeting? In all these places good has been done, souls have been converted, which, humanly speaking, but for these deliberations, and their subsequent efforts, would have gone unpardoned and unrenewed to destruction. The Loughborough Education Society, which furnished our Connexion with many valuable ministers, who otherwise might have had their lips sealed in perpetual silence, had its

origin at a Conference meeting. Who, that estimates these results in the light of eternity, would for a moment compare them with temporal considerations?

Lastly, and this is the "quod erat demonstrandum," these meetings, if properly conducted, have a tendency to improve, elevate, and extend the Connexion, and advance the cause of true religion in our land. The previous considerations, with others that might be added, all move to the same point, and tend to the same conclusion. This is a matter of so great moment, that the writer is convinced he should be thought impertinent to advance another word in its behalf. All our friends feel and admit its paramount importance. Before I lay aside my pen, permit me to offer a few friendly suggestions to all whom it may concern.

1. It is very desirable that *all our ministers, if possible, attend these meetings.* The aged and venerable for their presence, counsel, and influence. The young for their improvement, and to deepen their interest in the Connexion. The Churches should not merely tolerate their absence for this purpose, but encourage and promote it. They should gladly pay the expense, and in the most kindly manner, urge attendance on their ministers as a public duty. They themselves, with their ministers, will reap the advantage; and the Conferences would be rendered more interesting and effective by their presence.

2. *The Deacons and leading members,* as often as at all convenient, should attend. If I know a man of this class who never attends such meetings, and affects to despise them, I never look on him as one who has a deep sympathy with the denomination, or who can be expected to make sacrifices for the advancement of our Zion. Attendance creates and increases public spirit, while absence destroys or damps all ardent zeal.

3. Every effort should be made by the Churches where the Conference is held to render it interesting, and induce the friends who visit them to be grateful for their attention and christian brotherhood, so that their attendance may have all the charm of social and useful intercourse, combined with the enjoyments of worship and the refreshing relaxation from the cares of business, which none know how to appreciate more than those confined continually in the counting-house.

NIHIL.

CHAPEL DEBTS.

To the Representatives of the General Baptist Conference, assembled in Conference at Birchcliffe, Dec. 26th 1842.

DEAR BRETHREN,—It is well known,

and deeply deplored by some, that many of our Churches in this district are burdened with heavy debts on their Chapels. This is the case with Allerton, Bradford, Clayton, Lineholme and Queenshead. In some of these places the debts retard the prosperity of our Redeemer's Cause in various ways, in proportion to their magnitude, and to the strength of the Churches. In some instances they cripple the energies, and circumscribe the labours of the ministers, by limiting their support, so that they are compelled to engage in some additional calling that they may obtain things honest in the sight of all men. Thus they are prevented from giving themselves to the word of God, and to prayer, as the apostles did; and from giving themselves wholly to the work of the ministry, as Paul directed Timothy to do—2. Tim. ii. 4; and from visiting from house to house, as the same apostle did at Ephesus.—Acts xx. 20.

Churches, whose Chapels are greatly in debt, have a bad report of them that are without. Their embarrassments become known to the world; and some persons are deterred from uniting with them through fear of sharing in their pecuniary burdens; and are sometimes thus influenced to unite with Churches of other denominations. Churches greatly in debt, are generally unable to contribute to religious Institutions: such as the Home and Foreign Mission, the Academy &c. Home requires their utmost efforts; but with all that they can do, they frequently get no better circumstanced. They are still in debt! Still crying, Give! give! Still groaning till their very name becomes associated with unpleasant sensations. In such circumstances they become objects of despair; and there would be found none sorry to hear of their death, or to weep over their graves, save those few poor creatures that have struggled to keep them alive. Some of our Churches, at least, burdened with chapel debts, are not out of danger of becoming extinct. If a very few of those, who are the most useful members, should remove elsewhere, or die, which may shortly be the case, there is no probability that the places to which they now belong could, after such events, be able to carry on the Redeemer's cause. Besides, where such Churches have an acceptable ministry, there is some danger that they may lose it; and where they are destitute of such a ministry, they generally experience great difficulty in procuring it. And it will generally be admitted, that an acceptable ministry is necessary to the prosperity of our Churches. Whilst many of our Churches in this district are heavily burdened with chapel debts,

we cannot act unitedly, and efficiently as a Conference, in extending our denomination. It is too much to expect, perhaps, that Churches that cannot meet their own current expenses will collect and subscribe to foreign objects. This would be like the hungry giving away the bread for which their own appetite craved; and perhaps this is more than our great Lawgiver requires. Dear Brethren, can we devise no means to remove our chapel debts? What an advantage this would be in every respect! It would increase our ministerial labour, and render it more efficient; it would enable our Churches to be more useful, both in their own localities, and abroad; it would increase our resources to extend our Connexion; and at the same time, it would secure our different stations, and remove from some of our shoulders burdens too heavy for us to bear.

What do you think of the following plan?

1. Let every Church belonging to this Conference make one public collection in the year, to reduce the Chapel debts in this district.

2. Let the monies thus collected be transmitted to a Treasurer, chosen by this Conference.

3. Let these sums be divided annually among those Churches that have debts on their Chapels and Schools, in proportion to the amount of those debts.

4. Let every Church receiving this assistance, be obliged, besides making one annual public collection for this fund, to raise the same amount annually among themselves, as that which they receive. Suppose a Church receive £5, let it be obliged to reduce its debt £10 in the same year, or be allowed to receive no more help from this fund.

5. Let the monies thus collected go *exclusively* to the reduction of our Chapel debts.

6. Let these public collections be made annually by all our Churches composing this Conference, so long as there remains any debt on any of our Chapels in this district.

7. Let all our Churches that may hereafter contract debts, by building Chapels or School Rooms, do it with the consent and approbation of this Conference; that they

may be entitled to receive aid from this fund.

Thus the debts on all our Chapels would be gradually decreasing, and in time they would be gone. There are ten Churches composing this Conference, and if they raise annually £30 altogether; another £30 will be raised by the Churches receiving help, which will make £60. Thus in ten years £600 would be paid off our Chapel debts in this district. This would encourage our poor Churches, and it would be fulfilling the law of Christ, which says, "Bear ye one anothers burdens."

I am, dear brethren,

Yours in the Gospel,
Lineholme. W. CRABTREE.

SINGULAR RECOVERY, AND
 GRATITUDE.

SIR,—As I am instructed to acknowledge the Lord in all my ways, I think I am called upon in a particular manner to do so in reference to my late affliction. For more than seven years I have been exercised with pain, and sometimes with inexpressible pain indeed. Last August I consented to undergo an operation of a most serious and dangerous nature, and Mr. S. Evans, of Belper, extracted a stone from my body, of an oblong shape, measuring six inches and a half round the long way, and four and three quarters round the girth, and weighed two ounces and a half. Now I wish publicly to acknowledge the good hand of the Lord in supporting my mind in my affliction, and blessing the means used for my recovery, so that I am now able to go out and come in with comfort. To the Lord's name be the glory.

Secondly, I wish publicly to return thanks to the inhabitants of Duffield, who so kindly supplied me with every thing in such an affliction, so that I wanted for nothing.

Thirdly, I wish to return my sincere thanks to those of my christian brethren who have so willingly contributed to my assistance, and so subscribe myself, their very affectionate and thankful brother in the bonds of the Gospel,

STEPHEN TAYLOR.

Duffield, January 19th, 1843.

REVIEW.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS.

Part IV. *Tract Society.*

THE engravings in this number are admirably executed, and seem to carry the mind back to the real scenes and times to

which they refer. They are on the following subjects—Joseph supplying corn from the Egyptian storehouses; Jehohaz put in bands by Pharaoh; Boaz and Ruth; David's charge. The descriptions and letterpress are excellent.

VOL. 5.—N. S.

H

THE BAPTIST CHILDREN'S MAGAZINE
FOR 1842. *Hull and Co., Leicester.*

THIS little periodical retains its interest and excellence. It is embellished with a good number of wood cuts, some of which are well executed. Its articles embrace a pleasing variety of topics, well adapted to

instruct and profit those for whom they are prepared.

THE BAPTIST CHILDREN'S MAGAZINE
for January 1843.

Its articles on the Steam Engine and the Stocking Frame will be read with great interest.

OBITUARY.

MRS. ELIZABETH HARDIMAN, (eldest daughter of the late Rev. Dan Taylor, of London,) departed this life in the faith and hope of the Gospel, Nov. 8th, 1842, aged seventy-two years. She had been a honourable and useful member of the General Baptist Church, London, for the period of fifty-two years, and was permitted to enjoy the society of her beloved husband (the late Mr. John Hardiman,) as fellow heir of the "grace of life," until within two years of her death, when he was called to his rest. She had been ailing from the time of hearing the afflictive news of her esteemed brother's death, (the Rev. R. Ingham, of Belper.) This apparently shortened her days. When reading the particulars of his decease she exclaimed, "Ah! I shall soon meet my brother in heaven." She was interred on Nov. 20th, at Bunhill Fields burial ground, in the family grave, where lie her revered father and esteemed husband. By the request and selection of the departed, the 25th & 26th verses of the 73rd Psalm were made the subject of a funeral discourse by the Rev. J. Wallis, at Beulah chapel, in the evening. Her surviving family have to lament the loss of a very affectionate mother and friend; also the Church, that of an efficient agent in the various institutions in which she has been most actively engaged. Her example as a sick visitor is truly worthy of being followed. During times of public calamity, when sick neighbours have been shunned by their friends from apprehensive infection, it was only necessary that the knowledge of the fact should come before Mrs. H., and whether friend or foe, she would brave the danger, and fly to her "neighbours'" assistance at any time of the night, rather than let the poor sufferer die unconsolated, and without attendance. It was quite sufficient for her to *know* that such a procedure was her duty, and putting confidence in Almighty protection, feeling persuaded without that authority no disease or pestilence could harm her. She would not allow any impediment to her work of mercy. When entrusted with a case from the Sick Society to visit, she was truly uncomfortable until she had discharged her duty. In this respect we have lost a "mother in Israel."

In short, it may truly be said, that in all her engagements for the cause of Christ she was at her post; she would never allow her name to stand for nothing; *she was no cypher*; but exerted herself to the utmost in every thing she undertook. She was also exemplary for her attachment and regularity of attendance upon the means of grace, both on Sabbath and week-days, even until within about three weeks of her death. During this important period she was exceedingly happy and composed in her mind, and appeared fully aware that the "time of her departure was at hand." She calmly made all necessary arrangements respecting her interment, &c., and then appeared to be waiting patiently until called to the eternal mansions. On being asked if she had any fear of death, she answered, "Fear! I see no reason to fear! I know whom I have believed," &c.; and just before her happy spirit took its immortal flight, she repeated the verse, "Praise God from whom all blessings flow," &c.; and then sang with cheerfulness the appropriate tune, desiring her daughters to join, observing, "You may sing; all is well." She then fell asleep for four hours and a half, and expired (almost imperceptibly) at half-past six o'clock, to commence a season of everlasting felicity. O that it may be her happiness to meet all her family at the right hand. O that they may be as anxious to put on the wedding garment. O that they also may receive a bright crown in that upper and better world. Amen and amen. J. P.

MRS. ELIZABETH COLLINS.—Died, at Wolvey, on the 29th of October, 1842, in the sixty-seventh year of her age, Mrs. Elizabeth Collins, mother of the late Mrs. Charlotte Sutton, who died in missionary service, in Orissa. She had been a member of the General Baptist Church in that village upwards of thirty-three years. In her religious course she experienced many domestic changes, and much affliction, both personal and relative. In the midst of all she held on the even tenor of her way in the service and worship of Him who bought her with his blood. Her last struggle with affliction was short. She died in her sleep,

without a pain or groan. Her mortal remains were interred in the burying ground belonging to the chapel, Nov. 2nd; and on the following Sabbath her sudden removal was improved from 1 Thess. iv. 13, 14, to an attentive and numerous audience.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference assembled at Ashby de-la-Zouch, on Thursday, Dec. 27th, and was numerously attended. Mr. Peggs preached in the morning, (on account of the absence of Mr. Ferneyhough, through illness,) on moral influence, from 2 Kings, v. 3, 4. Mr. Evans, the minister, presided. The reports from many of the Churches were favourable; 111 having been baptized in the last quarter, and 86 standing as candidates. The order of the Conferences, as arranged and proposed by Mr. Goadby, was adopted. It is as follows:—

- 1843.—Easter *Hinckley.*
Whitsuntide . . *Wirksworth.*
September . . . *Melbourne.*
December *Leicester.*
- 1844.—Easter *Burton-on-Trent.*
Whitsuntide . . *Hugglescote.*
September *Leake.*
December *Loughborough.*
- 1845.—Easter *Nottingham.*
Whitsuntide . . *Broughton.*
September *Belper.*
December *Derby.*
- 1846.—Easter *Kegworth.*
Whitsuntide . . *Measham.*
September *Smalley.*
December *Quorndon.*
- 1847.—Easter *Ilkeston.*
Whitsuntide . . *Barton.*
September *Castle Donington.*
December *Ashby.*

N. B. The Conference appoints the morning preacher, and the Church where the Conference is held, the preacher for the evening. -

Reports were given respecting the Home Mission stations at Northampton, Coventry, Leeds, Sheffield, Chesterfield; and the friends urged to be active in their exertions in the cause of Christ. An interesting statement was made from Burton-on-Trent, and the friends were encouraged to purchase the eligible property to which their attention was directed, and with zeal and prudence to prosecute the erection of their new chapel.

A letter was read from one of the trustees of Coventry chapel, when a resolution was passed, that we deeply regret the idea of the chapel being given up after all our exertions, and strongly recommend the case to the attention of the Churches in the Barton circuit, and the Warwickshire Conference.

It was judged advisable that the secretary

should address a circular to those Churches who are remiss in attending Conference.

The next Conference to be at Hinckley, on Easter Tuesday. Mr. Ferneyhough was appointed to preach. Mr. Buckley preached at Ashby in the evening.

J. PEGGS, *Secretary.*

DERBYSHIRE CONFERENCE.—This Conference assembled at Belper, on Monday, Dec. 26th, and was of an interesting character. Mr. S. Taylor, of Duffield, presided. Baptisms were reported in several of the Churches, and some are waiting for the enjoyment of this sacred ordinance.

Mr. James Smith, of Chesterfield, being present, gave a full and interesting account of the rise and present state of the infant cause in that town. Thanks were voted to our friend for his hospitality and kind assistance to the cause.

It was determined that Messrs. Kenney and Peggs, should go to Chesterfield, on Lord's day, Feb. 12th, to form the friends in that town and neighbourhood into a Church. Supplies were arranged till the next Conference.

The subscriptions and collections for our home missionary operations are considered due at this Conference.

A letter was read respecting Ashford and Bradwell, and hopes are entertained that steps may be adopted for the revival of religion in these places.

The next Conference is to be at Duffield, on Good Friday. About one hundred persons took tea in the chapel. Mr. Kenney preached in the evening.

J. PEGGS, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at St. James, on Thursday, Dec. 15th, 1842. Brother Judd, of Coningsby, preached in the morning, from Rom. x. 1. The attendance of ministers and Church members was good. The reports from the Churches showed that but few additions by baptism had taken place since the last meeting.

In reply to a letter from Norfolk, soliciting advice on the subject of *branch* Churches, and the administration of the Lord's supper by unordained ministers, after a lengthy and animated discussion, it was resolved, That this Conference sees no impropriety in the friends at Castleacre, Barney, and the connected stations, being considered as *one Church*, and should recommend that brother Dennis, or brother Wherry, or both of

them, be set apart to the pastoral office.

The report from Stamford stated, that the friends were suffering through the want of the administration of the Lord's supper; also, that one of the greatest hindrances to the progress of the cause in Stamford was the want of suitable convenience for baptizing, and inquired how far it is desirable to have a baptistry made in the chapel. Arrangements were made for a brother to visit Stamford the second Sabbath in January to administer the Lord's supper, and consult with the friends upon the subject of a baptistry.

A letter from one of the Academy secretaries was laid before the Conference, and the Churches were urged to remit *immediately* whatever collections or subscriptions might be available for the institution.

A lively home missionary meeting was held in the evening. The next Conference to be at March, on Thursday, March 16th. Brother Taylor, of St. James, to preach in the morning, or provide a substitute.

J. C. PIKE, *Secretary*.

THE WARWICKSHIRE CONFERENCE held its usual meetings at Warton, near Austrey, Dec. 6th, 1842, when the following resolutions were adopted:—

1. That each Church belonging to the Conference be requested to subscribe a small sum to form a Conference fund to defray past and current expences, in relation to the Conference; and that they be desired to pay it over to Mr. Compton, of Exhall, at or before the next Conference.

2. The next Conference to be held in the Old chapel, Longford, on the first Tuesday in April. Mr. Barnes to preach in the morning, and in case of failure, Mr. Staples.

3. The secretary of the Home Mission be desired to write to the Churches in the district, requesting them to make their collections as soon as convenient, and forward them as early as possible to Mr. Crofts, Wolvey.

This last resolution arose partly from a long and desultory, but interesting conversation, on the ways and means of paying the interest due for money on the chapel at Coventry.

From the statements given to the meeting it appeared that seventy persons had been baptized, and that forty-eight were waiting as candidates for that ordinance. The attendance at the services of this meeting was good, and a high degree of harmony, fraternal affection, and pious feeling, was displayed throughout the whole—a subject of devout gratification to all present, and a presumption that, suitable means being properly employed, a far brighter day will

down upon these our solemn assemblies than has ever yet been seen, or scarcely hoped for, by the oldest or most sanguine of those who attend them.

Mr. Keighley, by previous appointment, preached in the evening.

J. DUNKLEY, *Secretary*.

ANNIVERSARIES.

LONG SUTTON.—The anniversary services of our new place of worship were held on Sunday and Monday, Dec. 18th & 19th, 1842, on which occasion we were favoured with the valuable labours of our esteemed friend, Rev. E. Stevenson, of Loughboro', who preached on Lord's-day morning and evening, and Rev. J. C. Pike, of Wisbech, in the afternoon. On Monday there was a social tea party in the chapel and school-room, after which the meeting, which was well attended, was addressed by the Revs. E. Stevenson, J. T. Wigner, of Lynn, J. C. Pike, T. Yates, T. Burditt, and J. Taylor. The addresses were most interesting and impressive, and an excellent feeling appeared to be produced throughout the meeting. The collections, including the tea, and a few small sums on cards, amounted to about £40, which, considering the efforts of last year, and the present depressed state of trade and agriculture, may be characterized as liberal. After the conclusion of the Monday evening meeting, a gentleman offered £10, provided nineteen others would give an equal sum, so that £200 additional might be removed from the chapel debt. This offer was immediately responded to by several persons; it is, however, necessary to make application to distant friends to secure an object so desirable, and should any persons, having the ability, be disposed to assist us, a donation forwarded to the pastor of the Church will be thankfully received, and at this juncture will be doubly valuable. We have confident expectation that the amount will be realized, and would recommend other Churches to adopt a similar method of calling out the latent energies and liberality of their people. We have recently commenced a Library and Reading Society in connection with the congregation and Sabbath-school, which we trust will be a very valuable acquisition to the cause. A liberal grant of books has been received from the Religious Tract Society, and the library already contains nearly 200 volumes. About forty persons have become members. In the present day, when such zealous and strenuous efforts are being made to disseminate false and pernicious doctrines, it seems desirable, as far as possible, by spreading that which is truth, to counteract the dangerous tendency of the former; and

probably one of the best means of doing this is to circulate religious books and periodicals. Let every Church then immediately commence a Reading Society, and use their best efforts to render it efficient.

C. A.

ARCHDEACON LANE.—On 25th Dec. two able and impressive sermons were preached by the Rev. John Eustace Giles, of Leeds, when collections were made towards defraying the debt on our chapel; the sum realized on Sunday amounted to the liberal sum of £32. 8s. 2½d. On the following evening our anniversary tea meeting was held, which in numbers, entertainment and proceeds, surpassed any similar meeting ever held in this place; 830 persons sat down to tea, gratuitously provided by members of the Church and congregation. After tea, the chair was taken by our kind friend, C. B. Robinson, Esq., who, with Messrs. Giles, Mursell, Goadby, Buckley, and our beloved Pastor and others favoured the meeting with excellently appropriate speeches. The Leicester Choral Society added greatly to the attractions of the evening by a select and able performance of sacred music; and the sympathy evinced by the many friends from other congregations in the town and neighbourhood, contributed much to the harmony and interest of the meeting. The sum obtained at the tea-meeting was £59 2s., of which sum £2 14s. was collected in farthings during the past year, and the same amount added by one of our most zealous friends. Another poor friend had collected 300 halfpence, amounting to 12s. 6d. We mention this to encourage our sister Churches not to despise apparently humble instrumentality in connection with the voluntary principle. As we feel we are indebted to many members of other Churches, and of other denominations in the town and country adjacent, for our very successful and cheering anniversary services, we desire to express our cordial thanks, and trust we shall be so disposed to reciprocate their kindness that we may another year have an anniversary no less interesting and successful. With our Sunday collections the sum realized this anniversary is £91 10s. 2½d. J. C.

BAPTISMS.

SACHEVEREL STREET, DERBY.—We are happy to say that the cause of Christ here now assumes a very pleasing aspect. Since Mr. Smith, late student with Rev. J. Goadby, came amongst us, our congregations have greatly increased, especially on the Sabbath evening, when our chapel is comfortably filled. We have also made some improvements in the chapel. As a Church,

we are both united and happy; thankful that a kind Providence has sent us such a minister, and that the pleasure of the Lord is so prospering in his hands. On Lord's day morn, Jan. 8, we baptized nine young persons, five males and four females; our minister preached to a full congregation, from Mark xvi. 16. "He that believeth and is baptized shall be saved." In the afternoon, Rev. J. G. Pike, of St. Mary's-gate, administered to us the Lord's-supper, and received the candidates into the Church, to whom he gave a very solemn and suitable address. The attendance of both members and spectators was exceedingly good. Several of Mr. Pike's friends, as well as other members of sister Churches, sat down with us; Mr. Smith read the hymns and concluded with prayer. In the evening our minister delivered a very appropriate discourse to the newly baptized, and to the Church, founded on 1 Cor. xv. 58, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord." It was a happy and delightful day.

T. T.

ARCHDEACON LANE, LEICESTER.—On the first Sabbath in December the ordinance of believers' baptism was administered in this place by our beloved pastor, to six persons, all females. An affectionate address was given to them in the afternoon, when they were received into the Church, we trust to be ornaments to it, and to remain faithful unto death, and then receive the crown of life.

J. C.

CHESHAM.—On Thursday evening, Jan. 5th, after a very appropriate baptismal discourse by Rev. S. Ayrton, the pastor of the Church, from Col. ii. 12, "Buried with him in baptism," ten persons submitted to this sacred rite; and on the following Lord's-day, after a solemn address, were received into our communion in the presence of a very numerous audience. Our congregations are large and increasing.

JOHN GARRET.

SUTTERTON.—On Lord's-day, Dec. 25th, 1842, the ordinance of believers' baptism was administered to two brothers and one sister, when our esteemed pastor delivered an appropriate discourse from Psalm cxvi. 14, "I will pay my vows unto the Lord now in the presence of all his people." On the following Lord's-day the newly baptized were received into the Church by accepting of the right hand of fellowship.

J. PHILIPS.

INVITATIONS.

THE REV. W. CHAPMAN, of the General Baptist College, Camberwell, has received

and accepted the unanimous call of the first General Baptist Church, Longford, to become their settled minister. He enters on his stated labours at Midsummer next.

JOSEPH WRIGHT.

MR. THOMAS LEE, of the Camberwell Academy, has received an invitation from the Church at Isleham to supply them three months on probation, which he has accepted.

MISCELLANEOUS.

GENERAL BAPTIST BENEVOLENT SOCIETY, STONEY-STREET, NOTTINGHAM.—On Sunday evening, Dec. 25th, 1842, our aged and venerable pastor preached a most impressive sermon on behalf of the above institution, from the words, "Jesus wept." On the following day, about 150 took tea together in the School Rooms, after which they adjourned into the chapel for the public meeting. At half past six the chair was taken by Mr. Carver. Rev. W. Pickering implored the divine blessing, and the secretary then read an interesting report, expatiating on the benefits conferred by the society, and the delightful effects of christian visits. We hope the following extract of the report may not be uninteresting.

"We have this year expended £69. 7s. 2d. in the relief of 163 cases, thirty seven of whom when taken were converted, and 126 unconverted, twenty-three of this number have terminated their mortal existence, ten of them have died rejoicing in hope of the glory of God, through the agency, we trust, of this society; and seven others who have recovered, we believe the visitors have been instrumental in their conversion. Thus seventeen individuals have given evidence of a change of heart as the fruits of this society. Several have also been induced to attend the chapel, and many others we entertain the pleasing hope will ultimately be gathered into the fold of Christ. But while we rejoice in these manifestations of God's special favour, we have to mourn over the apathy and supineness of others; their unwillingness to converse about religion, and their indifference to eternal things, in connection with others resting their hopes of future bliss on the efficacy of their own righteousness, excite our deepest sympathy, and urge our importunity at a throne of grace for the outpouring of the Holy Spirit to discover unto them their true character in the sight of God."

The meeting was addressed by Mr. Alderman Frearson, Rev. H. Hunter, and Mr. Hurst.

1st. On the advantages of Benevolent Societies, as tending to mitigate the sorrows, and relieve the wants of the afflicted poor.

2nd. On the importance of supplicating the outpouring of the Holy Spirit, that the labours of the Society may be blessed to the souls of those they visit.

3rd. On the obligations of christians to cultivate the spirit of benevolence, from love to the Saviour and to precious souls.

The Union Choral Society kindly assisted on the occasion, which added greatly to the interest of the meeting. A good feeling, we believe, was excited in favour of the benevolent objects of the society.

ÆNON CHAPEL LADIES' VISITING SOCIETY.—On Lord's-day, January 15th, the annual sermons for the above institution were preached by our esteemed pastor, the Rev. J. Burns. The morning discourse from Prov. xi. 24, 25; in the evening from James i. 27. The sermons were appropriate, sympathetic, and persuasive, and we have great reason to hope, that a deep and lasting impression was made on the hearts of the hearers by the affectionate and forcible appeal made on behalf of the afflicted poor. An extract from the Report was read, which stated that during the past year 349 cases had been relieved; 562 visits paid to the abodes of misery, want, and disease; and 821 tickets had been distributed for coals, potatoes, bread, and grocery; and that £58 10s. 0½d. had been expended in rendering the assistance required.

The collections after sermons greatly exceeded those on former occasions, being £18 13s. 2d. On the Tuesday evening following the annual Report was read, when a few more contributions made a total of £19 11s. 3d. The committee were greatly encouraged in their work by several friends coming forward as subscribers; also, by many willingly taking collecting cards to aid in carrying on these philanthropic exertions. And we sincerely trust that this will be found a truly prosperous year to the Society.

"With glowing goodness may our hearts
For sorrow's children beat,
And in the paths of active love,
Direct our willing feet."

J. G., Sec.

DISMISSION.—On Sunday afternoon, Jan. 8th, 1843, a public dismission took place in Stoney-street Chapel, Nottingham, of nine of the senior scholars of the sabbath school, by the Rev. H. Hunter. The occasion was one of peculiar interest. They were severally addressed on the important change about to take place; their connection with the school in the capacity of scholars was about to terminate; you pass from beneath the care of your teachers; you are going into the world; but you go followed by their prayers, and with the

satisfaction of having secured their approbation. Here some of the duties for the government of their future conduct were affectionately enforced, urging upon them to seek first the kingdom of God and his righteousness. Most of them were deeply affected, and we hope impressions were made of a serious character never to be effaced. According to our usual custom, each was presented with a handsome copy of the New Testament, as a lasting memento of the teachers affectionate regard for their future welfare. Letters from each, addressed to the teachers, were also read, in which they expressed a deep sense of their obligations for their untiring zeal, not only in furthering their mental improvement, but in pointing out to them the way of everlasting life, and in return for their kindness were willing, as occasion required, to assist them in communicating the instructions they have received to others less favoured. Two of them were members of the Church, several very seriously inclined, and of the others we entertain pleasing hopes. Many cheeks were bedewed with tears while our dear minister addressed them, and we hope the recurrence of such seasons may be productive of lasting good. S. T.

DISMISSAL OF SCHOLARS AT QUEENS-HEAD.—On Lord's day, Jan. 1st, 1843, ten scholars were publicly dismissed from our Lord's-day school. Our minister delivered an excellent sermon from Prov. x. 1, "A wise son," &c.; and afterwards addressed them separately, and presented them each with a handsome copy of the Sacred Scriptures. One of the boys, in the name of the rest, returned thanks in a short and appropriate address. It was an interesting occasion. Many were affected to tears. It is pleasing to state, that one of the scholars is already a member of the Church, and it is hoped some of the others are under serious impressions. N. F.

GEDNEY HILL AND SUTTON ST. EDMONDS.—On a retrospective view of the passing events which have taken place amongst us as a Church during the last sixteen months, we feel cause to thank God, and take courage. In August, 1841, a meeting was held at Gedney Hill for the purpose of removing the remaining debt on that chapel. Mr. J. C. Pike preached in the afternoon. After tea addresses were delivered by Messrs. Maddeys, Yates, Pike, Taylor, and Ewen; and, to the honour of the voluntary system, contributions flowed freely till it was announced that the object of the meeting was accomplished. On October 3rd, following, Mr. Maddeys commenced his pastoral labours amongst us.

His faithful, affectionate, and unwearied exertions, have, under the divine blessing, been instrumental of promoting a good degree of harmony and concord in the Church, and in turning sinners from darkness to light, and from the power of Satan unto God. Since his settlement amongst us fifteen have been added to the Church by baptism, and we have several hopeful inquirers. The first anniversary of the opening of our new chapel at St. Edmonds was held October 14th, 1841. Our esteemed friend Mr. Burns, of London, preached in the morning, from 2 Tim. iv. 16, and in the evening from Neh. iv. 4. Mr. Yates, of Fleet, preached in the afternoon, from Acts xxvi. 28. On October 25th, 1842, the second anniversary of the above chapel was held, when Mr. Stocks, from the Vale of Belvoir, preached in the afternoon, from Isaiah liiii. 10. Tea was gratuitously provided by the friends; after which a meeting was held to explain the reasons of our dissent from the national establishment. Such explanation was deemed necessary, the parish clergyman having busily circulated false and scurrilous tracts against dissenters, from house to house, and repeatedly denounced his dissenting brethren as heretics and schismatics, and declaring his belief that ere long they would be all engulfed in an earthquake! Though the weather was very unfavourable, the chapel was filled with attentive hearers, Able and dispassionate addresses were delivered by Messrs. Maddeys, Taylor, J. C. Pike, and Stocks. The congregations were greatly interested, and separated at the close of the meeting more than ever convinced that the kingdom of Christ is not of this world.

TESTIMONIAL TO THE REV. JAMES SHAW.—Beloved Pastor,—We, the members of your flock, much regret to hear that shortly you are likely to be separated from us; but as it appears to us that Divine Providence is calling you to a more extensive field of labour, we say, The will of the Lord be done. We wish to inform you that the Church has been highly satisfied with your ministerial and pastoral labours during the four years which you have exercised your ministry amongst us; and notwithstanding the very severe and complicated trials through which you have had to pass since the commencement of your labours in this town, so far as we are able to judge, we believe and testify that you have conducted yourself through the whole as a Christian, and as a faithful minister of the Gospel of our Lord Jesus Christ. Moreover, as the Lord has made you an honoured instrument in his hands

of the conversion of many sinners, and of the edification of his people, it is our earnest prayer that the blessing of God may still attend your labours in whatever place the Lord of the vineyard may see fit to station you, and that we, many of whom are the seals of your ministry, may with many more be the crown of your rejoicing in the day of the Lord Jesus.

We remain, beloved pastor,
Yours very affectionately,
(Signed in behalf of the Church,)
THOMAS HINCHCLIFFE, } Secs.
THOMAS H. HALL. }

SCHOOL UNION.—The Ilkeston Sabbath school union, which embraces about twenty schools, in addition to the half-yearly meetings of the union, has recently adopted the plan of the four schools in the town meeting at the different chapels every quarter. On Lord's day afternoon, Nov. 27th, the children assembled in the Baptist chapel to the number of about 600, with their teachers, and were addressed by Mr. Peggs, from Gal. iv. 19. It was a very interesting sight, and both children and teachers appeared to enjoy the opportunity. The writer would suggest that such assemblings of the children in a town or neighbourhood, and a sermon being particularly addressed to them, is highly adapted to do good. "Behold how good and how pleasant it is for brethren to dwell together in unity."

A FRIEND.

ACADEMY COLLECTIONS, &c. — The Chesham collections and subscriptions in support of the Camberwell Academy amount this year to the liberal sum of £18 5s. 6d. This is from Chesham alone.

At the Tabernacle, Paddington, on Sunday, January 8th, the sum collected, together with a few subscriptions, amounts to £11 6s. 3½d.

The other Churches in the London district are affectionately desired to assist the funds of the institution as early as possible. Our respected friend, Mr. Dunch, has again obtained a grant of £10 from the Old General Baptist fund.

W. UNDERWOOD, *Secretary.*

Recent Deaths.

Died, at Wignall's Gate, near Holbeach, in the month of June last, Jane, wife of Mr. John Lorterton, and daughter of Mr. John Blrch, formerly minister of the General Baptist Church, Gedney Hill. She had been a consistent member of the General Baptist Church at Fleet for several years, and our belief is that she sleeps in Jesus.

Died, at Little London, near Long Sutton, in July last, John Burrows. He was with us at the chapel, in his usual health, the Sabbath immediately preceding his dissolution. He had been a member at Fleet several years; and, we trust, is now numbered among those who have washed their robes and made them white in the blood of the Lamb.

Died, at Waplode, in October last, Robert Allen. He was baptized at Fleet in March last, and has walked worthy of the vocation where-with he was called.

POETRY.

SABBATH-DAY EVENING REFLECTIONS.

My Dear Sir,

On one occasion, while in the company of my late friend and Pastor, Mr. Jarrom, of Wisbeach, the subject of conversation being poetry, he showed me a few lines that he had composed. With his permission I took a copy, which is now sent for insertion in the Repository, as their appearance would gratify many who venerate his memory.

I am, my dear Sir,
Yours' affectionately,
SUSANNA WRIGHT.

Another Sabbath now is past,
The night of death approaches fast,
My days on earth will soon have fled;
When I must rank among the dead.

Have I improv'd this holy day?
Or thrown its precious hours away?
Come now my soul, thy conduct try,
Canst thou thy actions justify?

Did I begin the day with God?
Call on his name, and read his word?

Against temptations have I pray'd?
Nor from the path of duty stray'd?

Have I been thankful to my Lord,
For all the blessings he's bestow'd?
And thro' the Spirit, mortified
Self-love, and envy, lust, and pride?

When to the house of God I came,
Did I with reverence praise his name
Attend his courts with holy fear?
His gracious word with meekness hear?

For Jesu's sake, pardon my sin,
My God, and make my conscience clean,
May I more watchful, pious grow,
More holy in thy church below!

And when to earth I close mine eyes,
To heavenly mansions let me rise;
Where I shall dwell for ever blest,
With all thy saints, in endless rest.

Wisbech, 1824.

J. JARROM.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

STATIONS.

THE following are the stations occupied by our missionaries, and by those of the American General Baptists in the East:—Calcutta, Midnapore, Jellasore, Balasore, Cuttack, Ganjam, Berhampore: besides the subordinate stations of Khunditta, Piplee, and Choga, near Cuttack. If our readers will be at the trouble to consult a map of India, they will perceive that these stations form a sort of line through the province of Orissa, the extremities of which are about three hundred miles apart. Perhaps it is impossible for the stations to be more appropriately situated for diffusing the Gospel in this holy land of the Hindoos. Thus, if we begin at Calcutta, where there are many thousands of Oreahs, who are chiefly occupied as bearers, and who are continually coming from and returning to their homes in various parts of Orissa, we perceive a very useful and interesting sphere of labour. Brother and sister Brooks, and two or three native preachers, are labouring here. From Calcutta we proceed in a westerly direction about seventy miles to Midnapore, where brother Brooks was formerly stationed. This station is near the eastern extremity of Orissa. We have a chapel here, and brother Stubbins, whose health is improving, will occupy this station for the next year, where we pray that he may be very useful. About forty miles south of Midnapore, is Jellasore, and some fifteen or twenty miles further, in the same direction, and near the coast, is Balasore, both stations sustained by two American, and three native labourers. At Balasore there is a Church of from fourteen to twenty members. We proceed thence about eighty or ninety miles, south-west, and arrive at Cuttack, the capital of Orissa, where are brethren Lacey and Sutton, and W. Brooks, with their wives, and four native assistants. In Cuttack there is a Church of more than one hundred and twenty members, and connected with it are three out-stations, where other native preachers are labouring. Here, too, we have printing presses in active operation. From Cuttack to Ganjam is eighty or ninety miles, south-west, where Mr. and Mrs. Wilkinson, and a native preacher, are successfully engaged in diffusing the Gospel. Here is a Church of twelve or fourteen members; and at Berhampore, sixteen miles south of Ganjam, there is a Church of more than twenty members. This was the station formerly occupied by our devoted brother Stubbins, and now by Mr. and Mrs. Grant, Miss Derry, and two native preachers. The subordinate stations mentioned above are, two of them at least, near the great Juggernaut road, and one of them, Piplee, about half way between Cuttack and Pooree, the seat of Juggernaut's temple, which our readers will remember is near the coast, and about fifty miles south, by south-west, from Cuttack.

These are our chief stations: and when their localities are considered, and the fact that the brethren, in the cold seasons, make extensive tours through the villages and towns for many miles in the densely populated country round about, preaching in the bazars or markets, and at the idolatrous festivals distributing tracts, books, &c., it will be seen that a more judicious distribution of their strength could not have been made.

We have given this brief account of our stations, not because we have

any reason to apprehend that our friends who have been interested in the Mission from the beginning have any need for information on this subject, but that our younger friends and subscribers may be at the trouble to trace out the stations on the map, and thus form an idea of the scene of our missionary operations. It is supposed that the region thus crossed by our missionary line of stations, besides being the resort of innumerable multitudes from distant provinces, contains upwards of three million inhabitants.

NATIVE PREACHERS.

The following are the names of the native preachers, as given in the last Report, and the stations where they were appointed to labour at the last Orissa Conference :—

Gunga Dhor, Seebo Saho, and Damudar...	<i>Calcutta.</i>
Rama Chundra, Bamadab, and Somnath ...	<i>Cuttack.</i>
Luckhindas, and Doitaree	<i>Khunditta & Piplee.</i>
Pooroosootum, and Seebo Naik.....	<i>Berhampore.</i>
Balage	<i>Ganjam.</i>
Bickharee	<i>Balasore & Jellasore.</i>

Denabumder, of Ganjam, was also expected to be added to the number. He was baptized last year at Ganjam. Of these native preachers, their talents, character and labours, interesting intelligence from time to time arrives. The major part of them are effective preachers. We extract from the last Report, the following characteristic statement of brother Sutton's respecting Gunga Dhor :—

“ At our experience meeting this morning, Gunga's relation of his state of mind during the past month, was in itself, so excellent and so characteristic of the man, that brother Lacey and myself, felt the same desire to preserve a specimen of it. We therefore agreed to put down all that we could remember and unite our notes.

It should be added, that Gunga has for a number of years been troubled with a swelling on the right knee, all methods have been tried in vain to cure it, it now seems coming to a crisis, breaking out in holes, and making him so lame that he was obliged to sit while speaking. Still there was the same bodily action, and no sensible diminution of his usual fervour. It was my turn to preside, and I had no easy task to command my feelings as I listened to him, with the fearful foreboding that this disease might prove fatal. I am not at all aware that he has any such apprehensions.

After sitting silent for some time, Gunga arose and tried to stand, I however begged him to be seated, when he proceeded :—

“ During the past month, my mind has been exercised with many things new and old.

Among the old things I mention with sorrow, my old fierce evil nature, has been raving and bellowing like a roaring lion against one and another. Now it said, Up!

run and bite and devour such a one, uproot him—quick, kill him, destroy him. Thus did my hateful passions rise, but thank the Lord, I have obtained some calmness of spirit. I beg forgiveness of any I have injured, I also forgive.

Again, my mind has been much exercised in reviewing my experience from the first until now. I have thought of the time when I first became a christian. I was alone, dark, feeble. I remember my old nature and sins—how I often sat alone in my dark house, (viz. in spiritual darkness,) almost in despair, while the tears, like the thick, fast-falling drops of rain, would flow. (Here followed a striking expression I cannot fully recollect.) Then did my spirit seem to pass from me, and stand in the presence of the all-seeing God, waiting for his sentence upon my conduct.

My mind also has been much tempted to laziness in my work. Oh, it said, you have preached so much, sung so many hymns, laboured in so many places, now sit still and rest. Never mind; if you get something to eat and drink, well; if not, there are multitudes dying of hunger all around, you can but die also.

Then I learned a new thing, not that it is not in the holy book, but new in its force and application to my mind. While poring over my old nature and experience, I

thought the Lord said, 'If you will adhere to what you have heard from the first until now, you shall be my son. If you can but follow Christ, who now wandered on the mountains, now travelled through the jungles, now in the cities, now in the villages, now on the sea, now on the rivers. Oh if you could in some small degree (but like the end of your nails) imitate him, as he was followed by blessed brother Paul, you shall be saved.'

Then did I think of the crowds by whom I have been surrounded in the bazar, who listened to the words of everlasting life, wretched sinful beings! only to reject them. I said, well these have refused, but there may be others who will hear the good news. The conduct of the religious beggars from the west occurred to my mind, they take their dish and go from house to house and door to door begging,—(here Gunga gave a specimen of their doggerel poetry which they sing at each door, done to the life, and which it is hopeless to attempt a specimen of,) and I thought what if I should thus go and preach the Gospel—or standing at the head of the streets and villages proclaim aloud for three or four days, who can tell but some wretched, rotten in sin, ill-favoured, bone-eating* sinner, may repent and turn to drink of the flowing waters of immortality.

Again, I have thought much of the state of the church, pondering upon the unfavourable signs. As a person looks at a fracture in a pillar or wall and says to himself, 'if this be not repaired it will soon fall,' so have I looked at the church. We read of many churches which were once flourishing but they fell, peradventure such may be the case with this.

He then went on to describe the manner and guilt of apostacy, especially in reference to the excluded and unworthy members, in a strain of fervent and striking eloquence. I can give but a faint idea of it. "The Lord," he says, "sometimes looks with an eye of mercy upon ill-favoured sinners on the dunghill—he sees them disgusting and naked like a putrifying corpse, but with his own hands he takes them up, washes off their filth, cleanses their sores, covers them with white and beautiful garments, brings them into his house, and places them on a chair midst his sons and daughters to hear his good word. All this he does for them, but after a time, they return to their deadly poison, scratch open again their filthy ulcers, pollute the chair on which they sat, then slide down to the ground and sit on the floor, then roll out to the verandah, then

*Expressive of a person of the lowest grade of human beings in India.

remove to the high road, and at last return to their old ways, pouring forth from their lips the foul and hateful putridity of their hearts! Can such wretches ever dwell in the heavenly mansion of God?" An expressive silence answers, No.

Thus he went on pouring forth one striking observation after another, which we attempt in vain to recall and record with any thing like justice. Indeed what is written appears ineffably tame compared with what it was in the delivery. If, then, a power to command the feelings, make even enemies forget their enmity and listen with interest, excite now smiles, now tears, yet leaving an abiding impression that whatever may be the man's faults, he is deeply sincere, open, generous, and earnest, while we are brought to assent to the truths he utters, and admire the cause he advocates—if this be eloquence, then Gunga stands in the first rank of Orators."

MR. STUBBINS' SETTLEMENT AT MIDNAPORE, &c.

You will, I am sure, my dear brother, sympathise in our joy, when you hear that through the abounding mercy of our Heavenly Father I am so far restored as to be able to proceed to Midnapore with a fair prospect, I hope, of remaining there at least for the time we proposed, viz, twelve months. I have had no fresh attack of my complaint lately—shall continue taking medicine for some time to come, and trust, in connection with that, the dry, cold, bracing air, of this climate, may render my return home for some years to come unnecessary. Still, however, I feel that I am in the hands of an all wise and gracious God, and that he will lead us by a right way, though it may seem the reverse to us. Should I have any fresh violent attacks during this cold season, the doctor thinks I ought, without further delay, to return to England for a season, as, if nothing is gained by the cold, nothing can be hoped for from the hot season. It is pleasing to think that others who have had the complaint quite as bad, and perhaps worse than I, have been quite restored by a voyage to England, and back again; and that many who did not feel at all benefited during their stay in England, have been quite well when they returned again to India; indeed it is a singular fact that most with whom I have conversed, who have been obliged to go home on account of various diseases, felt no particular benefit while at home, but have been perfectly well after a short residence in India again. Such is strikingly the case with reference to Mr. and Mrs. G. Pearce, of the Baptist

Mission in Calcutta, and even our own dear brethren Lacey and Sutton, with Mrs. Lacey, are much better than when at home.

I enjoyed our visit in Calcutta very much, though I deeply regretted not being able to go out more into the bazars. From what I saw, I think almost any amount of labour may be profitably expended among the Oriyas. Their attention was very gratifying, and groups of ten, twenty, thirty, and so on, may, I suppose, be collected in any part of that populous city. Brother B. is thinking of establishing some day schools in some of the most populous parts. This seems a desirable measure.

When we arrived at Midnapore we could not get a house, and, by the way, we have not got one yet. Could we afford to give sixty or eighty rupees a month, we should have no difficulty; but a gentleman generously offered us a part of his house till we could get one. I established and conduct family worship, and after prayer the first evening, he exclaimed, "That is the first prayer I have heard for more than twenty years!" How awful the thought, that though worship is conducted regularly twice every Lord's day in the station, any European should be found who had not heard a prayer for twenty years! The chaplain preaches in our chapel, and as he is leaving next month, I thought he had better continue to preach there till then, as it would only create unpleasantness, were I to insist upon his removal; and I have no use for the chapel in the Oriya department, and could not of course raise a new congregation in so small a station, while he is here. When he leaves I hope to be able to secure his congregation. This occurred to me as the wisest and most conciliatory policy I could adopt, especially as some of the residents fancy they have some claims on the chapel. I have had painful tidings from Berhampore respecting the chapel there. The station has been visited with a most dreadful storm, and the chapel is in so dilapidated a state that, in the opinion of most, it must be taken down and rebuilt. Mr. Grant, however, must see to that. He was to take full charge of the station, *pro tem.*, from Nov. 1st; and I suppose, ere this, he has gone there. I grieve that I am not permitted to repeat my last cold season tours, as many hopeful impressions seemed to have been made; however, I hope I shall yet be permitted to revisit that interesting field. About Midnapore I cannot now give any definite information, but hope to be able to say something about it in my next. Laghan Das and his wife, (our dear Mary,) joined us yesterday, from Balasore. May this new trial of M. prove more suc-

cessful than the former one! We need your prayers. Our united love to yourself, and to all friends.

Thine affectionately,
I. STUBBINS.

Midnapore, Nov. 14th, 1842.

LETTER FROM MR. WILKINSON
TO MR. BUCKLEY.

Ganjam, Oct. 14th, 1842.

My very dear brother Buckley,—Your kind and delightful letter came to hand last month. Now what shall I say of it? To say it did us all *good*, is too little: it made me wish the Society would employ you to write every month to each of us, to cheer us on, to make our prospects more bright, our hopes more visible. I only mean to write you a very short letter, and that in the greatest haste, so you must not expect much. I sent your letter to Stubbins, who was not less delighted with it than myself, and he has sent the one of this month, giving a long account of the Association. I thought the one you sent to me the best letter I had ever seen, but the last is better; it has been all round Orissa, and *all* are delighted with it; it is just the thing we all wanted. We have a very kind message from the Lacey's to you. Do write to us soon, very soon again; but I must not spend more paper on this subject, or you will not thank me. Often when I write I know not what to say, but this time I think I have much to tell you of the dealings of our heavenly Father with us. In the first place, it has been our delightful privilege to see another christian baptized at Ganjam. This is the third: his name is Tama. I think I have told you something of his history before. He is the young man we have had with us for a long time. We are all delighted with his christianity, his diligence, and the rapid advancement he is making in knowledge, and are looking forward to the time when he will be engaged in making known the Gospel to his fellow-countrymen. The day on which he was baptized was one of peculiar pleasure to us all. Miss Derry was with us, with nine of her eldest girls, who also partook of our joy. Now we are not able to describe a day like that you spent at Kettering, but you must know, our days are happy and interesting only by comparison. The days that so much delighted you would not have so interested the inhabitants of heaven, so a description of one of our happy days may appear nothing to you, but in comparison with the many monotonous days we spend here, it is like a heavy fall of rain in the midst of the hot season, that not only refreshes as it falls, but its reviving influence

is felt for many days to come. In the morning a prayer-meeting at seven; at ten we all met for worship, when Pooroosootum preached one of his best sermons. You would have been delighted could you have heard and understood him—his text, "If any man be in Christ Jesus," &c. His Scriptural way of treating it, with the clearness and force of his ideas, the grace and eloquence of his manner, would have made the whole a credit to any English pulpit. In the afternoon we had the Lord's-supper; sixteen of us were present, and I trust I may add, our *Master* also was present. I felt much affected when receiving the new candidate among our little number, and enjoyed much of that delightful liberty which none but a christian can feel or account for. At night I had another delightful opportunity, in preaching in Oriya from some of the reasons why the goodness of many is like the morning cloud, &c. I should have told you, that at the end of the morning sormon the candidate was baptized in a new tank made for the use of my school. Thus you see, my dear brother, all the happy days, and all the delightful feelings, are not confined to England. H. WILKINSON.

EXTRACTS FROM A LETTER FROM
MRS JOHN BROOKS, TO HER
SISTER IN LEICESTER.

Calcutta, Nov. 16th, 1842.

My dear sister,—We have experienced considerable afflictions during this year. In March I had a dangerous attack of cholera: before I recovered, our dear boy, William, was very ill through teething, and after all was done that could be, he was removed from us, April 12th, sixteen months old. Shortly after this trial I had a relapse, and my dear husband was seized with a violent attack of fever, and continued unwell upwards of a month. When he recovered I had a similar attack, so that from March, till about the end of July, we were afflicted. We are now pretty well. But you know full well what trials of this kind are, as you have been exercised thereby. These are not joyous, but grievous; but when they are sanctified, they yield the peaceable fruit of righteousness. We have the assurance of God's word, that as thy days, so shall thy strength be, and, my grace is sufficient for you.

We feared, some time ago, Mr. Stubbins would be obliged to leave India for England, to repair his constitution. He and Mrs. S. have just paid us a visit, and after remaining here about six weeks they returned, improved in health, to our old station, Midnapore, and Mr. Stubbins' present plan is, to

try that climate for the next twelve months, so that we hope, by God's blessing, you will not see them in England yet awhile. He can ill be spared from his scene of labour here.

We had three or four interesting Jubilee meetings the latter end of September, and the first Sabbath in October my dear husband baptized six natives, and we celebrated the ordinance of the Lord's-supper with between two and three hundred, in the afternoon, in the native Entally Baptist chapel. O that our friends in England could witness such a sight as this. Those who once worshiped idols, made with their own hands, and called them their gods, now being partakers of the grace of God, and made wise unto salvation through faith in Christ Jesus. Have we not reason to say, What hath God wrought? Our kind love to all friends. May every blessing rest upon you.

I am, your affectionate sister,
SELINA BROOKS.

REMARKS ON THE PROPOSITION,
THAT A HINDOO PREACHER
SHOULD VISIT THIS COUNTRY.

THE idea of a Hindoo preacher visiting England, on behalf of our mission, seems so plausible, but is really connected with difficulties so formidable, that there appears a propriety, as the subject has been mooted, in stating some of the obstacles to such a visit.

The Hindoo preachers, though some of them powerful, and even eloquent in their native language, cannot speak English; not one of them could address, in our language, an English congregation; consequently, if a preacher came, a missionary would be required to attend him as an interpreter. This would occasion great expense, and would deprive the perishing Hindoos for a considerable time of two of their few instructors. If a missionary came, besides his personal expense, the serious expense must also be incurred connected with his wife and family visiting England. But it may be said, "Let a preacher come with any missionary that is compelled, by illness, to visit his native land." This suggestion might remove a few difficulties, but the most formidable still remain.

All the most talented of the Hindoo preachers are married men. If one of them came he must bring his wife and family, or his wife and family must be left, for at least a few years, amidst all the demoralizing influence of India, destitute of a husband's protection, and a father's care. The former alternative would be connected with many difficulties and much expense; christianity absolutely forbids the latter.

The climate of England is understood to be so unfriendly to the constitution of Hindoos, that a native minister coming to reside two or three years in England, would come with great risk of losing health, and probably life, by his visit. Now the number of native ministers in India is so few, compared with the millions dying in heathenism, that it would be unwise to encounter this risk: not to add, that the absence of a native brother from his field of labour for two or three years, would, in itself, be a serious evil, if no other evil followed. Gunga Dhor once expressed to Mr. John Goadby a wish to visit England, but on receiving from Mr. G. an account of the climate, he at once shrunk from the idea.

The Hindoo preachers, it must be added, though christians, are still Hindoos. As far as religion interferes not with their customs, habits, manners and mode of life, they continue what they were. They dress in the simple style of Hindoos, and live on their simple fare. An alteration in these respects would be deprecated by the missionaries as seriously injurious to the progress of the Gospel. For the native brethren to adopt the habits and manners of Europeans, would in many ways be mischievous. A useful Hindoo preacher must still appear among his countrymen as *one of them*. Even some European missionaries have judged it desirable to conform, in a great measure, to the manners of Hindoos. Our devoted brother Bampton adopted the Hindoo dress. Were a Hindoo preacher, however, to come to England, to mingle with English christians, and spend two or three years among them, he would necessarily adopt English habits and manners, and most probably would gain a liking for them. Let him, with these newly-acquired feelings, go back to India, and he is disqualified for labouring as aforesaid. As a preacher to his countrymen he is spoiled. They would despise him, as one that aped the Englishman, instead of listening more attentively to his message. His expenses, also, would now be much greater; he could not, on the salary of a Hindoo preacher, live as an Englishman. One European missionary necessarily costs as much as ten Hindoo ministers. But perhaps he would be willing to resume his Hindoo habits. This is very doubtful; habit, especially when it is loved, is second nature, and the risk in this case of spoiling a devoted Hindoo minister, for the sake of showing him to friends in England, that could not understand a word he spoke, is far too great to be encountered.

These difficulties, not to mention others, are formidable obstacles against a proposi-

tion that seems, at first sight, so plausible. Hence, no missionary society has attempted to excite interest by bringing a Hindoo minister to this country. Africans, both from the West Indies and Southern Africa, have visited England, and interested the Churches: so also have American Indians. But there is a great difference between their case and that of Hindoos. They all belonged to barbarous nations. Their civilization is, in fact, European civilization. As far as civilized, their habits and manners are those of Europeans: not so with Hindoos. Hence, for them to pay a visit to England is a proceeding not connected with the formidable obstacles which would render such a visit from Hindoos so difficult; and as far as the promotion of the Gospel in India is concerned, probably so mischievous. Should it be said, that in the course of the last half century two Hindoo gentlemen have visited this country, it may be replied, that there is no resemblance between the case of a humble christian minister, with less than £20 a year, and of a gentleman with an income of probably more than as many thousands. Yet of those two, one never re-visited the land of his fathers, but died in this country. J. G. PIKE.

Derby, Jan. 17th, 1843.

VILLAGE MISSIONARY MEETINGS.

To the Editor of the Missionary Observer.

My dear Sir,—On the past evening I attended a village missionary meeting among the Wesleyans, and was much interested with the opportunity. One of the principal members of the Society in the neighbourhood took the chair, and four brethren addressed the audience, which amounted to about one hundred persons, old and young. The collection was £1 7s. 4d. Four of these meetings have been held this week; four more are arranged for next week; and very probably three or four more for the week following. Now if these ten or twelve meetings raise nearly £20 for the mission, is it not manifest that the general adoption of village meetings throughout "the length and breadth" of our land is highly desirable? There are more than 10,000 *parishes in England*; are there not thousands of villages in which something might be done to interest the inhabitants in the state of the perishing heathen, and to increase the means adopted for the spread of the Gospel?

It is worthy of particular observation, that the inhabitants of villages and scattered neighbourhoods, having few opportunities of attending public meetings in the towns and cities, very much enjoy these opportunities when brought within their reach.

The interest of the meeting last evening was very pleasing. The very children were wakeful, attentive and interested. It was remarked by one of the speakers, that they had their half-pence and pence in their hands to give to the collection. Who can tell what impressions may be made upon youthful minds by the details of a missionary meeting? Who can tell what efficient collectors, and what valuable public characters may be found in the attendants of these little meetings?

"To none man seems ignoble but to man!"

Every thing that affects the destiny of man, of myriads of millions in India, and China, and Africa, must be important.

The design of this brief communication is to suggest, that an annual missionary meeting be held in every village and out-station of our Churches; and that these meetings be held successively, at the most suitable time of the year. By this plan many of our Churches may have two, three, four, or more meetings in the various branches of the Church. How important this individual, general effort in the cause of Christ. Let the conduct of the primitive Church in assisting their brethren in famine, in the days of Claudius Cæsar, be considered, "Then the disciples, every man according to his ability, determined to send relief to the brethren which dwelt in Judea, which also they did, and sent it to the elders, by the hands of Barnabas and Saul."—Acts xi. 29, 30. Thus let all our people, however dispersed, "Come up to the help of the Lord, to the help of the Lord against the mighty." Let the Church hear the invitation, "Come, my beloved, let us go forth into the field; let us lodge in the villages."

"O city of our God!
Begin the glorious song;
And let the scattered villages
The lengthened notes prolong."

AN EARLY FRIEND OF THE MISSION.
Dec. 16th, 1842.

QUERIES AS TO CHINA.

1. In what light ought the christian to

view the peace and expected intercourse with China?

2. Can no direct missionary effort be immediately made by the General Baptists without interfering with the increased help which our beloved friends in Orissa request and need?

3. May there not be in our Connexion those who might perform missionary labour in China, with less hazard to their constitution than they can in the plains of India?

4. May not some of this character, contemplating the infinite love of Christ manifested in his unspeakable condescension and self-denial for our sakes, and remembering primitive christians, who took joyfully the spoiling of their goods, who rejoiced that they were counted worthy to suffer shame for the name of Christ, who gladly filled up that which was behind of the afflictions of Christ, at this moment be feeling it their greatest burden that love to Jesus does not manifest itself more in self-denying labours, and might they not, if approved and supported, promptly ply their abilities to the acquisition of the Chinese language, preparatory to an attempt as soon as possible in the Divine strength to preach the Gospel where Christ is not named?

5. Are there not some in our Connexion whose income annually exceeds their expenditure by 10*l*, 20*l*, 50*l*, 100*l*, or 200*l*, &c., after the sums given to our mission and all other purposes, and can we not convince some of them that it should be regarded as a privilege to devote a considerable portion of this overplus to the diffusion of the Gospel in that country where are located about three eighths of the whole population of the globe?

6. If some of the former questions are deemed premature or chimerical, might not some information respecting China, especially respecting its spiritual condition, in an early number of the Repository, be acceptable to the Connexion at large, as well as to the ignorant INQUISITOR?

P. S. The last query is not intended to negative the previous ones.

BAPTIST MISSIONARY SOCIETY.

JUBILEE MEETINGS.—It is delightful to record, that jubilee meetings on account of the Baptist Missionary Society have been held in all the four quarters of the globe. Delightful meetings were held in Calcutta in September last, the Revs. J. Mack, G. Pearce, and W. Yates, D. D., delivered suitable addresses, and our brother, Rev. J. Brooks, prayed. The native Christians had also their jubileo. Collections at

Calcutta, Haurah and Serhampore, &c., about 1506 Rupees. At *Kettering*, Jamaica, about 12,000 persons assembled, Oct. 5, and 6. Their meeting was animating, and spirit-stirring addresses, on missions, American slavery, the slave trade, the prosperity of Jamaica, &c., were delivered. At Graham's Town, South Africa, July 25, a large meeting was convened, and addresses delivered by ministers of different denomina-

tions. Collections about 326*l*. This general rejoicing leads one to anticipate what Mr. Knibb denominates the millenium, "The Jubilee of the world."

LONDON MISSIONARY SOCIETY.

CHINA.—The directors of the London Missionary Society have resolved to send forth, if possible, during the ensuing two years, ten or twelve additional missionaries to China, and have commenced a special subscription for this object.

MADAGASCAR. *Martyrdom of more native christians.*—The sanguinary queen of Madagascar has added two more victims to the list of Malagasy martyrs. It appears that two of the native christians, who, with others, have been sheltered by a friendly

chief, had gone to ascertain the disposition of some other native ruler, and in their route had fallen into the hands of the agents of the queen, when they were sentenced to die. They were beheaded on the 19th and 20th of June last, and their heads stuck upon poles to bleach in the sun, as a warning to others not to have any connection with "the praying people." Two or three short letters from christians concealed in Antananaviro, the capital, and residence of court, given in the Missionary Magazine, indicate great faith and firmness.

WESLEYAN MISSIONARY SOCIETY.

WESTERN AFRICA. *Ashanti.*—The Wesleyan Missionary notices for November last give a lengthened and interesting journal of Rev. Thos. B. Freeman, in which he details the particulars of his journey from Cape Coast Castle to Ashanti. Mr. Freeman took with him the two native princes, who had been brought from England by the Niger expedition, and sundry presents from the society, the queen of England, &c., to the king of Ashanti. Their reception at the court of Ashanti was very pleasing. The king was delighted with the carriage presented by the Wesleyan Missionary Society, and was especially pleased to hear that the queen of England had seen it. A portrait of her majesty, queen Victoria, a present from that illustrious lady herself, afforded him great satisfaction, as also did the cutlery, ladies' dresses, books, &c., &c., forwarded by different persons in this country; but the sight of the princes, who have been receiving education in England, clothed in English military dresses, appeared deeply to affect him.

There appears to be a favourable impression produced on the mind of this sanguinary monarch, and several of his princes and people, towards the missionaries and their religion; and the establishment of a mission in his capital gives the hope of the dawn of that day in Ashanti, and this dreadful region, when its multiplied murders will cease, and when christianity and civilization, with all their attendant blessings, will be enjoyed among this hitherto singularly ferocious people.

"Lions and leopards, wolves and bears,
A little child shall lead;

While lambs and kids, devoid of fear,
With hungry tigers feed."

WEST INDIES.—The amount of the local exertions made by these Missions to meet their own necessities may be partly estimated from the fact, that, in Jamaica, eleven new chapels have been completed and opened for public worship in the last year; the total cost of which was upwards of £15,000 sterling. From these instances of honourable liberality the case of Bath may be selected for special remark. At this station there are not any white persons but missionaries, and only about a dozen Creoles, or persons of mixed blood. With these exceptions, the religious society and congregation consist of blacks. But the people at this place, after providing for the support of their own missionaries, gave a surplus of their circuit-funds for the year, amounting to nearly £200, for the relief of the newer stations in the district, where the Church members are as yet too few in number to meet the whole of their own expenses. And, in addition to all this, the people at Bath have provided for themselves an excellent new chapel, at a cost of upwards of £2,500 sterling. Referring to the opening of this chapel for public worship, in December, (1841) the missionary remarks, "If the friends of Missions had but seen and heard what occurred in our chapel on that day, I am persuaded they would feel abundant cause to bless God to their dying moment for what he has done for the poor people in Jamaica."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 51.]

MARCH, 1843.

[NEW SERIES.

ON THE DANGERS OF YOUNG CHRISTIANS.

Who, that has cherished an interest in the progress and prosperity of the Church of God, has not experienced the deepest sympathies of his soul stirred up within him when he has beheld a goodly number of young persons entering the ranks of the professed followers of Jesus Christ? He has rejoiced in their joy, and given thanks to God on their behalf. They have been brought to know and enjoy the truth as it is in Jesus; their hearts are warm with the glow of their first love; their spirits are elated with the delights of that liberty wherewith Christ has made them free, and their new-born hopes of eternal life bear their happy souls

“Beyond this world and time,
Where neither eyes nor ears have been,
Nor thoughts of mortal climb.”

It should seem that, for wise and benevolent purposes, the “great Shepherd of the sheep,” who “gathers the lambs in his arms, and carries them in his bosom,” is graciously pleased, frequently, to impart unto young christians a high degree of spiritual enjoyment, and to permit them to luxuriate in the green pastures of his love; but while they are rejoicing “with joy unspeakable, and full of glory,” and are perhaps almost consoling themselves with the idea that their sorrows are all ended, the more thoughtful and experienced christian is aware, that there are dangers of various kinds to which they are exposed, and against which it is well to put them on their guard. Let it be the object of this essay to point out some of the dangers peculiar to young christians, with a view to promote their security against them.

Young christians are the lambs of Christ’s flock, the plants in his garden, the babes in the Church, or the recruits of the army of Immanuel. These representations, all of them correct and Scriptural, severally indicate that there is a degree of tenderness, febleness, and a need of protection and instruction, in young converts, peculiar to themselves; and as Christ and his people display towards them especial tenderness and care, so it is obvious they should themselves be instructed as to their own position and perils, that they may cultivate such tempers, and pursue such courses, as will conduce to their security and improvement.

The absence of matured and extensive knowledge of divine truth is ob-

viously a source of weakness and danger to the young christian. He is but slenderly acquainted with the Holy Scriptures, their doctrines and revelations, the precepts they enjoin, and the promises they give, for the guidance and encouragement of God's people. His knowledge of the evidences of divine revelation is in general but scanty, and he is therefore but ill prepared to meet the sophistries of infidelity, or the ruder assaults of hell and sin. How important, that, sensible of his ignorance and need of instruction, he should, as a new-born babe, desire the sincere milk of the word; and that his attention and care should be vigorously employed to secure such knowledge as will make him strong in the Lord, and in the power of his might! How many have fallen for want of being rooted and grounded in the truth!*

While there is often danger arising from a want of knowledge, a propensity to indulge in speculative notions as to divine truth is sometimes seen in young christians. They need to be told that there are mysteries in religion which must be received on the simple authority of the inspired volume. We can never understand, for instance, the mode in which the Deity subsists. How the Father, Son and Spirit, are three persons and one God, is not explained to us in the divine word, and is to us incomprehensible. It must suffice us to know, that the true and proper personality and deity of the Spirit, and the essential divinity of the Lord Jesus, are clearly revealed, and give the glory to the Gospel. Beyond a simple submission to the authority of Scripture, in these and other things, we cannot pass; and there is often danger lest the spirit of speculation should lead the young christian to the confines of Socinianism on the one hand, or Antinomianism on the other. It is highly desirable that the spirit of inquiry and research in the mind of the youthful disciple should be encouraged, but he should ever be on his guard against the folly of being wise above what is written.

Are there not many dangers arising from the young christian's want of experience? How little does he know of the christian course! He oft-times resembles a young recruit who is dreaming of victories, promotion, and martial glory, but who has not yet learned the use of his weapons, much less mingled with the crash of arms. "I thought," one said to the writer, "that when I was once become a member of a christian Church all my sorrows were ended." But after life taught him a different lesson. The first joys and hopes are not to be expected uninterruptedly to continue. There are trials and conflicts—there is doubt and darkness. Faith will be tried; the reality of our love to Christ will be tested; and it is "through much tribulation we enter the kingdom." From satan, from his own depraved nature, as well as from the world, trials will come. Let the young christian expect difficulties, and prepare for them. Let him extend his knowledge of divine truth, and live near to God, that the "trial of his faith may be found to praise, and honour, and glory, at the appearing of Jesus Christ;" and that he may not be as those who have no root in themselves, but endure for a little while, and "by and by are offended."

It is rarely the case that young christians are sufficiently sensible of the importance of a due attention to the state of their own minds. There is

* As there are several treatises which ably exhibit the evidences of christianity, and which may be had for a small sum, it is very desirable that all young christians should peruse some of them. Besides the larger works of Lardner, Paley, &c., "Gurney's portable Evidences of Christianity," "Gregory's Letters on the Evidences," "Evans's Checks to Infidelity," published by the Tract Society, may be particularly recommended. — E.D.

within us all a strange propensity to self-righteousness, self-dependence, and self-complacency. These are rocks on which many a young bark has split—snares, by which many a young christian has been taken. They have been led away from the humbling truths of the Gospel; they have grieved the Holy Spirit of God, and gone away backward. Often let the young christian “examine himself.” Let him ever remember that it is to the rich mercy of God in Christ Jesus he owes his pardon and his hope. Let him ever keep in mind that his strength is of God, and pray much for the Holy Spirit. Often should he review his course, call to mind his sins and errors, and renew his covenant. It will be dangerous for him, as indeed it is for all, to rest contented without a sense of divine love, and an anxious desire to serve and honour Christ. Some unhappily sink into a kind of spiritual slumber. They attend the duties of religion mechanically; they are thought by their regularity to be alive; but, alas! when a friend comes near them, and speaks to them as the living members of Christ, they are found to be cold, heartless and dead. Let the young then “keep their hearts with diligence, knowing that thence are the issues of life.”

The youthful character of young christians is a source of danger. Sometimes, indeed, it is late in life when the attention of men is first directed to religion; but, ordinarily, young christians are young persons; for those who, during their younger years, refuse to regard the overtures of mercy, are not unfrequently left to the hardness of their hearts; and therefore it is proper to consider some of the peculiarities of youth as amongst the dangers of young christians.

While the liveliness, which for the most part is a characteristic of young people, sometimes calls forth from churlish and cynical persons an undue measure of rebuke, it is important to keep in mind the obvious truth, viz., that which is most natural is most easily run to excess. “Young men” are therefore exhorted “to be sober-minded;” to keep their natural hilarity within the bounds of moderation. There is nothing in true religion which is adapted to make men gloomy, or that is unfriendly to modest cheerfulness, but the excess of levity is destructive to piety, and tends to estrange the best affections from the best things. We cannot, however, be insensible to the fact, that there are occasionally amongst young professors persons of a gloomy, melancholic turn, who regard all cheerfulness as lightness, and who look upon that which is innocent as the frisking of a lamb, as sin. Such persons should examine their own hearts, and they will discover that they have to guard against dispositions far more unlovely, and dangers much more formidable, than those they so scrupulously avoid, and so unsparingly condemn. Whatever may be the peculiarity of the youthful temper, let him guard against excess, and seek to follow Him “who has left us an example.”

Some young persons display a large amount of fickleness, and fondness for novelty. In some is seen a great amount of vacillation as to the doctrines they profess. Before they have had time to know perfectly, or to consider maturely any form of doctrine, they seem to have veered round to almost every point of the compass. In others is manifest a love of novelty, which is very pernicious. They are ever wandering from chapel to chapel under its influence. If a blind man, or a black man, or any one with some strange peculiarity about him, is announced to preach, they at once wander from their own place of worship; and to such an extent is this

roving propensity carried, that they are seldom at home. Let young christians guard against this folly. It will prevent their usefulness; it will retard their progress in religion; it will induce a habit of religious dissipation, destructive to those who practice it, besides being injurious in its influence upon others. A friendship to other sections of christians may be displayed without impropriety; but the best rule for those who wish to be honoured and prosperous in religion, is to "dwell amongst our own people."

Will it be necessary to mention in this place the strength of their natural appetites and passions, as one of the peculiar dangers of youth? Alas, how many have fallen here! Let the young christian be ever on his guard, and watch against all solicitations to sin. Let him be filled with the Spirit, and live dependant on divine grace, that he may "flee youthful lusts."

It cannot have escaped observation, that there are some dangers to which young christians are exposed arising out of the position they occupy both in the Church and the world. When they have entered into the Church of God, they are occasionally sometime before they are quite at home in their new relations. Some are retiring, and do not soon find companions, and are in danger of becoming isolated, and of not acquiring that sympathy with the Church which it is desirable they should feel. Others are naturally forward, and are in danger of regarding themselves as overlooked, if they are not noticed by the senior brethren as they would wish. There are those who have formed in their minds an ideal standard of excellence, to which they imagine all christians attain; but when they discover the errors and failings of real christians, they are apt either to be disgusted with all professors, or to become practical Antinomians. In the Church, too, sometimes faction arises, and the young and inexperienced are in danger of becoming a prey. Many are defiled when roots of bitterness spring up and trouble Israel. Let the young christian cultivate the spirit of modesty and brotherhood, and ever follow the things that make for peace.

The position of young christians in the world is often very full of difficulties. Some are members of families that are not pious. Some are servants in such families. Some have to labour in shops and mills where there is much irreligion. In all these circumstances there is danger. The young professor is often an object of banter, of reproach and persecution. Snares are laid around his path, and many watch for his halting. He needs all the firmness, all the caution, all the wisdom that he can possibly acquire, in order to walk safely. Let him ask wisdom of God, and seek his help from day to day. Let him be resolved to do his duty in the station in which he is placed; never on any account to do evil; and while he avoids returning evil for evil, be courteous, kind and obliging to all, so that all may see that he is "blameless, harmless and without rebuke."

To pursue the subject farther would, perhaps, be desirable; so as to notice the dangers arising out of unsuitable matrimonial connections, those arising out of worldly cares, &c. But as I have already exceeded my intended limits, I must conclude with one word of advice to all young professors.

Settle it in your minds that there will be many difficulties to be surmounted in journeying toward heaven. Seek that none of those difficulties may be increased by your own imprudence. Be careful in all things to seek the guidance of God, and the help of his Spirit, and then he will lead you, and bring you to a city of habitation. Resolve with the Psalmist,—

“Thy counsels, Lord, shall guide my feet
Through this dark wilderness.
Thy hand conduct me near thy seat,
To dwell before thy face.”

EXPERIENTIA.

REFLECTIONS IN A COURT OF JUSTICE.

“*We shall all stand before the judgment seat of Christ.*”—Rom. xiv. 10.

Two or three years ago I entered the County Hall in Derby at the time of the Assizes, and continued there while several culprits underwent their trials. Of course I heard the indictments which were preferred against them; the depositions and cross-examinations of the witnesses; the defences attempted by the prisoners; the verdicts returned by the juries, and the final decision of the court on their respective cases. My mind, however, was not exclusively occupied with what was to be seen and heard in that place, but was also engaged in reflecting upon the repeated declarations of the Bible relative to a future and universal judgment. I was led to anticipate (with some measure of appropriate feeling) that solemn and eventful crisis to which the apostle Paul is directing our attention in the passage I have placed at the beginning of this article, and on which I would offer a few additional remarks. May they alarm the careless sinner, arouse the slumbering professor, and stimulate all who read them to “give diligence that they may be found of God in peace without spot and blameless.” It is not my intention at this time to prove that the Lord Jesus is the person “ordained” to be our final judge, or to show how perfectly qualified he is for the important office; let me rather, with becoming reverence, attempt a short comparison, or specify two or three points of resemblance between the Son of God and those venerable functionaries who preside in our courts of justice, and are acknowledged as legal authorities throughout our native land.

1st., Then, our judges are persons of *considerable dignity*, or *elevated rank*; hence, the titles they bear, the robes with which they are invested, the attention which is paid them wherever they go, and the extraordinary deference with which they are habitually treated. Look at them as they enter our towns, or as they sit in our public halls, and you will instantly perceive that they are *not common men*, but are highly exalted above the generality of the human race. Well: is not “the Judge of all the earth” a person of very high rank indeed? Is he not “the image of the invisible God?” and had he not “glory” with his eternal Father “before the world began?” Do any ask what are *his* titles? We answer, “He is Lord of all,” “He is Prince of the kings of the earth.” Do any inquire, “What attention is paid *Him*, or with how much deference He is treated?” We reply, “All the angels of God are commanded to worship Him. A name is given to Him which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess him Lord to the glory of God the Father.” Do any wish to know how he will appear? and how he will acquit himself at the grand assize? Let them wait awhile, and they will learn by personal observation, for “every eye shall see Him.” Meantime, we all may profitably meditate on such de-

scriptive passages as this, "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

2nd., The judges of our land are possessed of extensive knowledge and peculiar skill—*professional* knowledge and skill. I mean, especially, they are well acquainted with the laws, their nature, their sanctions, their penalties, and they understand how to apply their provisions to the diversified cases which may come under their notice; hence, they are usually denominated "the learned judges," and from their decision people seldom think of appealing. Well: Jesus Christ is possessed of the most accurate and extensive information respecting the statutes of heaven, and also concerning the character and desert of all who will be placed at his tribunal. It may be confidently affirmed, that of the myriads of cases He will have to dispose of, there will not be one which will occasion Him the smallest measure of embarrassment, or induce him to hesitate a single moment. He will see through them all at once, and arrive at the most righteous and appropriate conclusions: hence, we read in the Apocalypse, that "His eyes are as a flame of fire;" they illumine, they penetrate and pierce through every object which comes before them; and as to any appeal from His decisions, such a thing will never be attempted, since the attempt would be certainly fruitless, for the Father himself "has given Him authority to execute judgment because He is the Son of Man."

3rd., The judges of our land are considered remarkable for seriousness, or sobriety of mind: hence, the well-known proverb, "As grave as a judge." Individuals are not permitted to sustain that office until they are considerably advanced in life; until the levity and impetuosity of youth are subdued; until time and experience have imparted a degree of solidity and gravity which evidently befits so awful and responsible a station. Well: the Lord Jesus will unquestionably *equal* them, at least, in this important particular. It has been said, that while he sojourned upon the earth, "He was known to *weep* repeatedly, but was never known to *laugh*." Whether this declaration is perfectly correct or not we pretend not to determine; but certainly there is no account of his laughing in the Bible, or displaying at any time the smallest measure of levity. He is spoken of there as "a man of sorrows." We read of Him being "*grieved*, because of the hardness of people's hearts." We are informed that He wept at the grave of Lazarus, and also over the Jewish metropolis devoted to destruction; and we may rest assured that there will be nothing frivolous or trifling in his spirit or deportment at the day of final retribution. The transactions of that day will be so identified with the glory of God and the good of the universe, that the utmost solemnity will pervade every mind, and be depicted on every countenance. There will be no levity in heaven; there will be none on earth; and there will surely be none in hell. Angels, men and devils will all be sufficiently serious then, while the righteous judge, with the deepest solemnity, will examine their characters, and pronounce their respective doom.

Having thus remarked upon the judge of quick and dead, I solicit at-

tention a few moments longer to the persons who will be arraigned at the last assizes. "We shall all stand before the judgment seat of Christ;" that is, the whole family of Adam, every rational being who ever was or ever will be an inhabitant of this terraqueous globe. Accordingly we read, "Before him shall be gathered all nations;" and, "Every one of us shall give account of himself to God." And I may be allowed to remark here, that none of us shall stand there *merely as listeners and lookers on*. This is the case with multitudes who visit our earthly courts of justice. Such courts are generally crowded; and thousands of those who enter them have nothing to call them thither except curiosity, or a laudable desire to obtain information. They go to see and hear of transactions which relate to others more than to themselves. But how different will it be in the day of universal judgment. We shall all have business of our own to transact at that time; business of the most important description; and business which cannot be delegated to any body else. But allow me to particularize a little, and to remark,

1st., That the rich, as well as the poor, must stand at the judgment seat of Christ. All the prisoners brought to the bar at the time I have already spoken of, were evidently poor. Their clothes, their general appearance, their want of knowledge and address, were sufficient indications of grievous poverty; and no doubt the greater part of the crimes perpetrated in our country, of which our laws take cognizance, are perpetrated by persons in low and necessitous circumstances, for such persons are under stronger temptations than the affluent, while their misdemeanors and depredations are less likely to be overlooked, for whatever forbearance may be extended to wealthy malefactors, the poor will not be suffered to transgress much with impunity. But in the case now under consideration, the high and the low, the opulent and the indigent, will meet together. *All* have sinned, *all* will be summoned, and *all* must inevitably appear.

2nd., The intelligent, as well as the ignorant, "must stand at the judgment seat of Christ." Extreme ignorance is supposed to be one principal reason why numbers become chargeable with those offences or crimes which occasion them to be brought into our courts of justice; hence, if we examine those "prison reports" which are published from time to time, we shall discover, probably, that *nine-tenths* of the criminals are individuals of little or no education. Many of them can neither read nor write at all; many others can only read and write very imperfectly; while but here and there one has acquired any considerable amount of general information. But though learning may be very serviceable on earth, in the way to which allusion has just been made, yet the greatest amount of it does not preserve people from violating those excellent laws which God has promulgated for the government of our minds, and the direction of our conduct. "*All* we like sheep have gone astray." The wisest philosophers, no less than the most untutored peasants; the man of extensive reading and research, no less than the man who has seldom seen a book, and who is not able to acquaint himself with the contents of any one that might be put into his hands.

3rd., The aged, as well as the young, must "stand before the judgment seat of Christ." At the time alluded to above, nearly all the prisoners placed at the bar while I continued in the court were quite young: some of them were *very young*; and it was truly affecting to see such juvenile de-

linquents, and to find them in early life so disgracefully and dangerously situated. Perhaps the ignorance and thoughtlessness, the levity and impetuosity of youth, might be pleaded in extenuation of their crimes, and in mitigation of their punishment. But if aged people are not so likely to violate the laws of our land as those who are younger, still there is not one among *them* but has frequently broken, and is frequently breaking, the holy commandments of God; consequently, each of them stands indicted as a criminal, and each will be dealt with as the Judge of all the earth sees fit. "We shall *all* stand before the judgment seat of Christ."

But let us observe how very positively the apostle speaks on this subject, "*We shall all stand,*" &c., plainly implying, that of the myriads that compose the human family, not one will be able to escape from the hand of divine justice. It is well-known, that some of the vilest and most desperate offenders are never brought to trial, and to appropriate punishment, in the present world. Men who have committed robbery and murder, succeed sometimes in concealing their crimes, or if the crimes are discovered, those men themselves are never known as their perpetrators; they change their names it may be, and their places of abode; they disguise their persons, and remove to distant parts of the country, or foreign regions of the globe. But "the eyes of the Lord are in every place," and "there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." He will find out every transgressor of his laws, despite all stratagems and disguises, and "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Let it further be impressed on our minds, that to declare ourselves *innocent*, when standing before our final judge, will be utterly unavailing. In courts of justice prisoners are generally expected and desired to plead "Not guilty," that their cases may be thoroughly investigated, that the witnesses may be fully examined, and that the culprit may be fairly tried according to the provisions of the law. But the plea of innocence is a mere formality, considered in itself; it stands for nothing; it makes no impression on the judge or the jury; they require other data on which to form their opinion, and by which to guide their proceedings. And if any of us should declare ourselves innocent at the bar of God, it will only serve to display our ignorance and temerity. Our own consciences will pronounce us guilty, and "a long cloud of witnesses" could easily be summoned, if necessary, to testify against us.

Let it be recollected, also, that the longer any of us live in sin, and the more we multiply our offences, the worse will our character appear at last, and the more terrible will be our doom. Several of those criminals at whose trial I was present, had been imprisoned and punished before, they were regarded, therefore, as *old offenders*; and because they had not profited by previous inflictions, it was deemed necessary to chastise them with greater severity. So if any of us, though "often reprov'd," should foolishly persist in our evil ways and doings, if neither "the mercies of God," nor "the terrors of the Lord," are found sufficient to subdue and reform us here, then such contumacious stubbornness will assuredly be remembered against us at the day of judgment; and since it will form a prominent feature in our character, so will it proportionately increase our condemnation; yea, it will sink us to "the lowest hell."

It is very pleasing to reflect that millions will be *acquitted* at "the day

of the Lord;" yea, moreover, they will be honoured and glorified. But why? Not because of their own innocence and goodness, but because they have previously "*obtained mercy,*" and "the righteousness of God which is to all, and upon all that believe."

Finally, let it never be forgotten, that those who are condemned at the day of judgment will be punished *for ever*. Some of those culprits, at whose trials I was present, were sentenced to several months imprisonment, and others to several years transportation; but their sufferings would find a termination; the prisoner would be liberated in due time from his cell and his chains; the transport might return to his country and his home; but the finally impenitent shall "go away into *everlasting punishment*;" they "shall never see life, but the wrath of God *abideth* upon them." O that every sinner would lay this to heart, and while opportunity is afforded, seek an interest in that merciful Redeemer who alone can deliver us from "the wrath to come."

"O may I in the Judge behold
My Saviour and my friend,
And far beyond the reach of death,
With all his saints ascend."

T. Y. F.

THE DESIGN OF BAPTISM.*

BY THE REV. ANDREW LESLIE.

BAPTISM is the immersion in water of those who believe in the Gospel of our Lord and Saviour Jesus Christ; and is performed in the name of the Father, of the Son, and of the Holy Ghost. It may be difficult to say what is precisely meant by the words, "in the name of." Some understand them to mean, "by the authority of," and others, "in the belief of," that is, in the belief of a Father, of a Son, and of a Holy Ghost; in other words, in the belief of a Trinity. The latter, we presume, is the precise meaning of the terms. The belief of this was to be the distinguishing mark of the christian from the Jew, who speaks contemptuously of a Trinity; and from the Gentile, who multiplies his gods beyond the bounds of rationality. The belief of a Trinity may, therefore, be considered as a prime characteristic difference of the believer in the Gospel from all other men, whether Jew or Gentile; and baptism stamps him, as it were, with this distinction.

But, further, the belief of a Trinity is a thing in itself of the very highest importance. The admission of this doctrine involves the admission of every essential doctrine of the word of God. 1. The belief in a *Father* implies the belief in a Being who has authority over us—authority to command us, authority to call us to account, and authority to punish us if we transgress his law; in other words, it implies the belief in a moral governor. 2. The belief in a *Son* implies the belief that the second person of the Godhead has become incarnate; for it is in reference to his incarnation that he is called the Son of God: "that holy thing which shall be born of thee shall be called the Son of God;" and the belief of the incarnation necessarily involves the belief of the atonement, for it was to give his life a ransom for many that Christ was born into our world, and for a season become subject, as a Son, to the Father. And, 3. The belief in a *Holy Ghost* implies a belief in the depravity of man; for it is in reference to the work of the removal of this

* Extracted, by request, from the Baptist Magazine.

depravity from the spirit of man, that the third person of the blessed Trinity sustains the name of the Holy Spirit, or the Sanctifier.

Thus the doctrine of the Trinity involves the very important doctrines of the moral government of God, the entrance of sin into the world, the incarnation and atonement of Christ, and the necessity for the Spirit's influences for regeneration and sanctification. All these doctrines stand or fall with the doctrine of the Trinity. Hence, it is almost always the case, that the man who denies the latter denies the former also.

We can now see the reason why baptism was commanded to be administered in the name, or belief, of the Father, of the Son, and of the Holy Ghost. Baptism is the initiatory rite into the christian Church. Its being required, therefore, that a man should profess his belief in the doctrine of a Trinity before he gains admission into the Church, is just in effect to tell him, that he cannot be a christian without a belief in all the other doctrines which this one doctrine implies.

But why command him to make a profession of these doctrines by being immersed in water? We reply, *Chiefly that these doctrines themselves may be more vividly exhibited to, and more deeply impressed on, his mind.*

1. *That they may be more vividly exhibited to his mind.* The eye affects the heart: and all know how very strikingly and fully the doctrines of the death and resurrection of Christ, of man's utter defilement, of the Spirit's purifying influences, and of the christian's death unto sin and his new life unto righteousness, are shown forth by the believer's immersion in water. The whole thing is a sort of *visible display* of every sentiment involved in the doctrine of the Trinity. And hence it is, that baptism is spoken of in different parts of the Bible as exhibiting all these prime articles of faith. See particularly Rom. vi.

2. *The immersion in water in the name of the Father, of the Son, and of the Holy Ghost, was designed, too, to impress all the doctrines involved in these three names the more deeply on the mind.* We have already intimated, that these doctrines are the all-important and essential doctrines of the Bible. Without the belief of them a man cannot be a christian. It is important, therefore, that the whole should be prominently and impressively brought into view at the very entrance of a person into the Church of the living God. Hence, to accomplish this, God has commanded baptism to be administered,—the first thing of all,—to every man who professes to believe the Gospel. By the appointment of baptism as the initiatory rite into the Church, God has, in effect, said, "I am determined that no man shall come into my Church without his having had presented to him, at the very threshold, every thing essential in revelation. They shall stare him in the face at the very portal. And, that they may the more deeply be impressed on his mind, I command that my servant shall, in the presence of all who may be there assembled, lead him down into the water, and, in the most solemn manner, immerse him in the name of the Father, of the Son, and of the Holy Ghost,—the doctrine which embodies the whole of the others." God has thus taken care that once, at least, in the believer's life, all these important doctrines shall be presented to his mind, and presented, too, in such a way, that if he live till the age of Methuselah, he shall not be able to forget either the occasion or the doctrines.

If these sentiments be correct, the following inferences will, we judge, be allowed.

1. That baptism cannot, with the least propriety, be administered to any but to those who have arrived at the years of understanding. To none but such can any exhibition of the important doctrines implied in the doctrine of a Trinity, and represented by the waters of baptism, be made; and on none but such can there be any impression produced of the importance of these doctrines.

2. If baptism was designed to exhibit to, and to impress on the mind, the all-important and essential doctrines of the Gospel, it must be very sinful to do any thing by which this design of God shall be nullified. There are two ways in which this may be done. 1st., By omitting the ordinance altogether; and, 2nd., By substituting in its place another thing which has nothing in it calculated to bring out God's design. The former is done by the Quakers, and by those who acknowledge that believers' immersion is right, but who refuse to submit to it; and the latter is done by all those communities of christians who substitute infant sprinkling for believers' immersion. The generality of persons upon whom the former of these ceremonies is performed, are not such as can have any thing exhibited to them or impressed upon them. The design, therefore, of God in the institution of baptism seems, by sprinkling, and by the unfit age of the subject, to be altogether frustrated. And even where the subject has arrived at an understanding and an impressible age, yet sprinkling being the ceremony administered, nothing is exhibited to him of the doctrines of the death and resurrection of Christ, of the utter defilement of the sinner, of the necessity for his being washed, and of the actual cleansing of the believer by the Holy Ghost. And what by sprinkling is exhibited in the place of these, who can tell? And,

3. It must be decidedly wrong for Baptists to countenance, in any way, the substitution of any thing in the place of that ordinance which was designed to accomplish such great things. Baptists undoubtedly do this when they connect themselves with Churches where this substitution is made, and where the thing set up virtually does away with what was intended to stamp with peculiar importance, and to exhibit with the greatest impressiveness, the grand doctrines of salvation. It is not implied by this, that these communities have abandoned these doctrines, or count them of less importance or value than we do ourselves; neither is it intended to be implied that we should not acknowledge such communities as christian. All that is meant is just this, that in a Baptist joining such Churches he is virtually abandoning his own principles, and is actually countenancing that which he cannot otherwise regard than as an unintentional caricature of a most important ordinance.

It is our belief, that Baptists themselves have, in general, overlooked the design of baptism; and that, instead of having made too much of this ordinance, as they have often been charged with doing, they have hitherto made too little of it. They have, to the neglect of the design, dwelt almost exclusively on the subjects and the mode of baptism. Had the former been more insisted on, less, we are persuaded, would have been needed to have been said on the latter. It is when the design is considered, namely, the exhibiting to, and the impressing on the mind, the important doctrines involved in the doctrine of the Trinity, that not only the importance of the ordinance comes out, but also the necessity for its being administered to understanding and impressible beings, and in the impressive way of immer-

sion. And it is our belief, too, that the more the design of baptism is considered, the more will the importance of the ordinance be discerned, and the greater will appear the necessity for all Baptists making a more decided stand than they have yet done against the thing which has been so extensively substituted for the immersion of believers. Indeed, the day appears to be drawing on when the grand subject of contest in the christian Church will be, *infant sprinkling or believers' immersion*. It is nothing but the former that in the establishment connects the Church and the state; and it is nothing but the same thing which among other communities partially connects the Church and the world. Abolish infant sprinkling, and render it necessary that a man, before he enters the Church, should understand and profess the grand and essential doctrines of the Gospel, and a blow will be struck at establishments, and partial worldly Church communities, which will shiver them to atoms. This, as the design of baptism comes to be understood, will be more and more clearly discerned and hence we may expect, that the more distinctly the tendency of believers' immersion is perceived, the more fierce will be the opposition to its existence and prevalence. The believers in infant sprinkling will, ere long, find out that this ceremony is the chief pillar which supports their fabric; and round this they will muster. Indeed, they appear to have been for some time past gathering round it more frequently and densely than they have ever been accustomed to do. They seem to have a sort of instinctive impression that here their chief strength lies, and that here their mightiest efforts must be put forth. Hence their determination to conceal the doctrine of believers' immersion by endeavouring to keep the word which expresses it untranslated. Like the Roman Catholics who wished to keep religion veiled in Latin, the Pædo-baptists of the present day wished to keep the ordinance in question veiled in Greek. But it will not do. The truth will be out. God will prevail. But mighty will first be the contest.

To the Baptists we say, then, To your colours! Let none, by a union with Pædo-baptist Churches, countenance in any way a ceremony so subversive of the design of believer's baptism, and so instrumental in the upholding of the union of Church and state, and of the partial union of the Church and the world. Baptists in Pædo-baptist Churches must, ere long, come out, or they must renounce their principles. The revival of the doctrine of baptismal regeneration by the Puseyites, and the conduct of the Bible Society towards the Baptists, as well as some other things which might be mentioned, are bringing on a crisis which will, ere long, compel every conscientious and God-fearing Baptist to take his own side: and the sooner this is done the better. The baptismal battle must be fought, and the point of contest will be, *believers' immersion or infant sprinkling*.

THE PATRIARCHAL FAMILY, OR THE UNBROKEN FAMILY IN THE CHURCH.

IN a recent journey, the writer was introduced to a family in one of the General Baptist Churches with the history of which he was much interested. This family, for number, might be considered patriarchal; and for its connection with the church of Christ, to be "set for the rise of many in Israel." I found that the family consisted of eight sons and three daughters, who are all members of the Church. Seven of the brothers are married, and their wives are all members;

and one of the sisters is married, and her husband is likewise a member. There are nineteen brethren and sisters members of the Church of Christ. The venerable mother is now a widow, but like the beloved John, she may say, "I have no greater joy than to see my children walking in the truth." I understood this large family are members of the same Church; what must be the "fellowship of kindred minds," when thus gathered round the cross at the table of the Lord and the frequent exercises of devotion? A few reflections have occurred to the writer, which, with the Lord's blessing, may be useful.

How desirable it is to see an unbroken family in the Church of Christ. The phrase, "unbroken family," I first met with in an interesting article in the *Evangelical Magazine*, some few years since, and was much affected with the sentiments of it. Parents can best appreciate the force of the words, unbroken families. Joseph's brethren might say "the youngest is with our father in the land of Canaan, and one is not;" but Jacob alone could enter into its mysterious and painful import. But is this sufficiently cherished by pious parents in reference to the spiritual birth of their children, and their union with the family of God? Happy the parents, who at the Lord's table, as at their own table, see their children one after another, *till all are there*, taking their seat around the board. If parents were more anxious for the conversion of their children, and felt grieved for their absence from the table of the Lord, would not this be likely to tell upon the hearts of their children. Let us cultivate the sentiment of the Apostle, "My little children of whom I travail in birth again till Christ be found in you."

What must be the happiness of an unbroken family in heaven?—It is one of the endearing titles of Jehovah, "The God of the families of the whole earth shall He be called." Haste happy day when every family upon earth shall have the God of Israel for their God, and the prophecy of the Redeemer be fulfilled—"There shall be one Lord, and his name one." Zech. xiv. 9. The unions of earth are delightful. As we learnt in our infancy,

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

But what must it be to see his face, and never, never sin?

"To stand and bow amongst them there,
And see His face, and sing His love."

Parents, do you not wish to see your children there? Do you not feel as if the happiness of heaven could scarcely be complete without your children, and your children's children being with you? Then cultivate the spirit of Abraham, "Oh! that Ishmael might live before thee." Is there recognition in heaven? Will parents and children meet there, and emulate each other in gratitude, love and praise? Ah! where are the unbroken families in the Church, giving promise of joining "the general assembly and Church of the First-born, whose names are written in heaven?"

How valuable the privileges of union with the Church of Christ. Is the reader interested with the brief history of the family referred to in this article? Is your family walking in "the steps of the faith of our father Abraham?" Parents should cultivate an anxious concern for the conversion of their children and their children's children. Are we not "verily guilty," in not bringing our children to the pool of mercy, and directing and encouraging them to "step in?" Children should be taken "apart" (Zech. xii. 12-14,) for serious conversation, prayer, and the most pious and affectionate effort to bring them to Christ, and conduct them to "the house beautiful," as Bunyan represents the Church of Christ. But are not many young people averse, or at least, indifferent to union with the professing people of God? Why say, "I pray thee have me excused?"

“ Have me excused—why will you say
From health, and life, and liberty?
From all that is in Jesus given,
From pardon, holiness and heaven?”

God hath “ set apart him that is godly for himself.” Of old it was said—“ Lo! the people shall dwell alone, and shall not be reckoned among the nations.”

The character of the present times should stimulate to union and co-operation with the Church of Christ. Christ is “ the head over all things for the Church, which is His body.” All events are under his divine direction. “ The earth helped the woman.” Is not “ the way of the kings of the east” preparing? Are not five cities in the land of Shinim about to learn the language of Canaan? Look at the teeming millions of China! Why should not our “ half tribe of Manasseh,” go up and possess the lot of our inheritance in that interesting country? But our Churches need replenishing with men, and women, and children, “ as with a flock.” Let them come “ with their silver and their gold,” an offering unto the Lord. “ I heard the voice of the Lord saying, “ who will go for us, and whom shall we send?” Then said I, “ Here am I, send me.” The Lord revive his work in our families, and Churches, and tribes. “ God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant.” May all our Churches behold numerous unbroken families in their fellowship.

“ Great God, now condescend
To bless our rising race,
Soon may their willing spirits bend
To thy victorious grace.
May they receive thy word,
Confess the Saviour’s name,
Then follow their despised Lord
Through the baptismal stream.
Then let our favored race,
Surround thy sacred board;
There to adore thy sovereign grace,
And sing their dying Lord.”

VIATOR.

ADDRESS TO CANDIDATES ON THEIR ADMISSION TO CHURCH FELLOWSHIP.

BY THE REV. S. WRIGHT, LINCOLN.

MY Dear Friends,—In accordance with a usual custom, permit me to state some of the duties that will devolve upon you, as members of the Church with which you are now about to unite. You have been baptized on a profession of faith in Jesus Christ, and have declared that you prefer uniting yourselves to us.

A christian Church is a family of which Christ is the head. In a well-regulated family every member performs his part—that part for which his age and capabilities qualify him. Should any one neglect to perform the part allotted to him, the burden will lie heavier on the rest; or the concerns of the family will be thrown into confusion. Endeavour, then, as members of the Church of Christ, to ascertain what portion of labour belongs to you; and discharge it in the fear of God, and to the promotion of his glory.

Allow me, my dear friends, to recommend to your serious and practical regard the following line of conduct:—

1. Make it a matter of conscience to fill up your place in God’s house, unless prevented by sickness or unavoidable circumstances.

You will do this, if you consult your own improvement, if you wish to encourage your brethren, if you are desirous to animate your minister, and if you are anxious to promote the interest of the Redeemer. Let not unfavourable weather, a slight

indisposition, or the visits of relatives and friends, keep you at home when the house of God is open.

2. When the Church meets to commemorate the Saviour's death, in obedience to his instructions, do not fail to be present.

You will probably be sometimes so dejected on account of your unworthiness as to be tempted to absent yourselves. At other times your mind will be soured in consequence of some slight, or supposed insult, and thus you may be led not to feel very cordially towards some of the members, and on this account you may be disposed to neglect the Lord's-supper; but let none of these things, I beseech you, induce you to disobey Christ.

3. As "a meek and quiet spirit" is, in the estimation of the Divine Being, "an ornament of great price," and is always amiable in the sight of men, aim, by God's grace, to attain and exemplify it.

You must expect to meet with many things to try your temper, not only in your intercourse with the world, but also in the Church.

4. Pursue the path of duty, regardless of all consequences.

Duty will, on some occasions, oblige you to give offence, and bring you into difficulty; but, in the end, you will have reason to be thankful that you were enabled to act a faithful part. Remember, that over Joseph hung a dark cloud for a long time, but it was at length dispersed. The three pious Hebrews, who were cast into a furnace, were safely delivered. Daniel was cast among hungry lions, but God shut their mouths. For our guidance and encouragement these things have been recorded; for God is the same.

5. While you seek the welfare of the cause of Christ in general, and cherish fraternal affection towards all that love our Lord Jesus Christ in sincerity, let me entreat you to direct your chief energies to that Church of which you are about to constitute a part.

You would condemn a person who was constantly seeking the good of other families to the neglect of his own. Much as we may wish, and much as we ought to wish, to see other Churches prosper, we cannot consistently render them the assistance which our own requires. Many are the ways in which you may, under God's blessing, strengthen the Church. You may do so by a conduct corresponding with your religious profession; by a regular attendance on the means of grace; by bringing such as neglect religion to hear the Gospel; by encouraging persons who appear to be the subjects of serious impressions; and by frequent, fervent, and believing supplication at the throne of grace. And now, my dear friends, my earnest prayer is, that your connection with us may be rendered a mutual blessing.

CORRESPONDENCE.

THE BAPTIST UNION.

To the Editor of the General Baptist Repository.

DEAR SIR,—As the Churches in the New Connexion are, by the act of the General Baptist Association, connected with the Baptist Union, we beg permission, through your pages, to draw their attention to this fact, with which some of them, perhaps, are scarcely acquainted. The Union now comprehends the greater part—more than 800 Churches—of the entire Baptist denomination in Great Britain and Ireland, and constitutes, in our judgment, a valuable band of fraternal association, and an important medium of public exertion. Without interfering with the independence of the Churches, it furnishes to them a means of action, as a body, on various im-

portant matters affecting their interests, and facilitates the achievement of desirable objects, otherwise unattainable. It is a part of the constitution of the Union, that any Church connected with it is entitled to appoint two delegates, besides the pastor (who is one, *ex officio*), to attend the Annual Session. The Annual Session for the present year will be held in London, on the 19th of April, at Devonshire Square chapel; and the Committee would be much gratified to find delegates in attendance from all the Churches. We are, dear sir,

Yours faithfully,

W. H. MURCH, }
E. STEANE, } *Secs.*
J. H. HINTON. }

CAUTION.

To the Editor of the General Baptist Repository.

3, St. John's Wood Grove,
Feb. 14th, 1843.

DEAR SIR,—Will you allow me, through your columns, to warn the religious and benevolent public against an attempt to excite commiseration, and obtain money, by a woman of the name of Stevens, who represents herself to have been the subject of much persecution from the Pastor, and others, of Aeon chapel, St. Marylebone.

Nearly two years ago the above person was expelled by the Church for irreligious, unprincipled conduct, and has had no connection with us since, nor has she ever

been interfered with by us in any way whatever. Her printed circular is utterly devoid of truth.

J. BURNS,

Minister of Aeon chapel, New Church St.,
St. Mary-le-bone.

QUERIES.

1. In what sense and to what extent is a christian justifiable, in his worldly concerns, in adopting the maxim, "I have a right to do the best I can for myself?" May it with propriety be on all occasions acted upon?

2. Which is the superior virtue, Honour, or Honesty? and what is the difference between them? S.

REVIEW.

MEMOIRS OF MISS GRANGE, *late of Heathcote Street, Mecklenburg Square. Illustrative of the Nature and Effects of christian principles. Compiled principally from her own papers. Second Edition, Nisbet and Co., 12mo, pp. 146.*

THIS is an interesting and instructive memoir of an eminently pious lady, consisting chiefly of extracts from her diary and correspondence. It does not appear in the work to what community of christians she attached herself, but that she belonged to "the Church of the first-born," is most manifest. This memoir is a very suitable closet companion, and will be perused with pleasure and profit by any spiritually-minded person. The communion of saints does not consist in external rites so much as in internal emotions, christian principles, and the joys and sorrows of a traveller to the heavenly Canaan.

THE MOTHER TAUGHT FROM THE SACRED SCRIPTURES. *Tract Society, 32mo., pp. 234.*

IN this little volume the attention of mothers is directed to a series of sketches of the maternal character, taken from the Holy Scriptures. Eve, Hagar, Rebekah, &c., pass before our review. The narratives are interspersed with suitable observations and reflections, and are adapted both to instruct and encourage in the discharge of their duties, all those who sustain the interesting relationship of a mother.

THE FLIGHT OF THE CAMISARDS, *a Story for the Young. By the REV. C. G. BARTH, D. D. Translated from the German. Tract Society. 18mo. pp. 72.*

THIS deeply interesting narrative, extracted from Rambach's history of the

French Protestants, published in the year 1760, sets before the reader the sufferings of Protestants under Louis XIV, after the revocation of the edict of Nantes. Here our attention is detained by the attempted escape from being dragooned into a confession of Popery, of a young Protestant, named Mantel, his travels, imprisonment, condemnation to the galleys, and subsequent liberation, in connection with others, in consequence of the humane interference of the British government, in 1713. This is a very suitable reward book for Sabbath-schools.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS, *designed from existing authorities. Tract Society. Part V.*

THE following are the subjects of this number:—Moses and Aaron before Pharaoh—Funeral of Jacob—Sampson in captivity—Nehemiah and the Sabbath-breakers of Judah. The favourable notices given concerning the previous numbers of this superior series of engravings, with the letter-press, &c., may be repeated here. The first volume will be completed in April.

THE HAND. *16mo, square, with embellishments, pp. 32.*

THE EYE. *Ditto, ditto. Tract Society.*

THESE are two of the series of fourpenny books on the senses. They contain a good measure of scientific instruction, illustrated by engravings, and conveyed in a spirit in every way worthy of their interesting subjects. How wonderful is the power of vision! How exquisite the contrivances by which the Creator has conveyed it to his creatures!

COMFORT IN AFFLICTION, *derived from the Holy Scriptures.* Tract Society. 16mo, square.

Two hundred and sixty-five well selected texts of Scripture, adapted to afford comfort in affliction, with an index to their subjects. Very appropriate for the afflicted, and as a help to those who visit them.

THE FAMILY CHOIR, or *Psalms, Hymns, and spiritual Songs, for social worship.* The music selected from *Handel, Haydn, Mozart, Beethoven, &c., &c., and the poetry from Watts, Wesley, Newton, Doddridge, &c.* Part III. *Simpkin, Marshall, and Co.*

THE favourable notices of former numbers may now be repeated. We recommend this family choir to all our singers and musical friends.

LITERARY INTELLIGENCE.

WE have great pleasure in stating, that our friend Mr. Peggs, having received a copy of Lord Auckland's celebrated despatch about the support of Juggernaut's Temple, has in the press, "A Letter to the Right Hon. Sir R. Peel, Bart., first Lord of Her Majesty's Treasury, on the present state of British connection with Idolatry in India, and Ceylon, and particularly of 'the established Government donations, for the support of Juggernaut's Temple in Orissa.'" This publication will be very opportune, as we understand the Missionary Committee have recently determined to memorialize the Queen, the President of the India Board, and the court of Proprietors, and likewise to Petition both houses of Parliament. It is not to be endured that Britain should give 60,000 rupees per annum to the Temple of Juggernaut when her people are perishing of want!

OBITUARY.

ROBERT FINCH.—Life, as a period of probation, is a scene of trial and conflict. None are exempted from suffering, and some are called to participate very freely in the cup of affliction and adversity. But the seemingly uninviting and painful events which accompany the history of man in this preparatory state, are dictated by unerring wisdom, and are not unfrequently promotive of his best interests. They are often the means, under God, of conducting his feet into the paths of wisdom, of inducing conformity to the Saviour's image, and of inspiring a desire to ascend to those blissful regions where affliction is for ever unknown. These reflections put to silence all our regrets for the long and severe affliction of our dear departed friend, and enable us to trace with chastened admiration the wisdom of the divine guidance, which mysteriously led his soul into the spiritual life, and graciously conducted it through all the intermediate stages of suffering, up to its entrance on life eternal.

Robert Finch, the subject of this brief obituary, was the son of Henry and Mary Finch, and was born at Measham, in the county of Derby, in the year 1775. His childhood and youth seem to have been spent in ignorance and irreligion; as alas! was too commonly the case at that period with the young in the mining districts. In the year 1797, owing to an accident which took place in the coal pit, the scene of his employment, when his father was suddenly killed, he removed to Brunisley, in Not-

tinghamshire. Here he pursued his avocation as a collier till the year 1801, when the awful event occurred, which in the providence of God, was the means of giving the turn to his character and history. While ascending the pit he fell from the trunk in which he was seated, to the bottom; a distance of about forty yards. This tremendous fall so mangled his body, that he was a cripple during the remainder of his days. After this disastrous event he returned to Measham, and at length was induced to attend the ministry of the late Rev. J. Goadby, then conducted in a private house, under which he was converted, and soon afterwards received into the bosom of the "little flock." No sooner did he enjoy the grace of the Gospel himself, than like Andrew, he was concerned to diffuse its sacred influence around him. He went from house to house, inviting persons to attend the faithful ministrations of his devoted pastor. His zeal, too, was commendable in obtaining subscriptions towards the erection of the first baptist chapel in Measham, which was opened by Mr. Deacon, of Barton, in the year 1811. And during the absence of Mr. Goadby, he frequently occupied the pulpit, or, as he quaintly termed it, "kept meeting." God smiled upon, and crowned with success his humble efforts, and not a few still retain a lively grateful recollection of the conversation and addresses of "poor Robert."

In consequence of increased debility, he was wholly confined to his room during the

last eleven years of his life, and on visiting him the writer has been led repeatedly to admire the grace of that religion, which could sustain the mind amid such a pressure of bodily affliction, and light up its prospects with the hope of a blissful immortality. Having learned to read and write after his conversion, he kept a small school, and had several kind friends who very liberally administered to his necessities. By habits of great economy, in the midst of his penury and infirmity, he saved and left £15, to be expended in the purchase of additional burying ground, ordered and paid for his grave-stone, and composed the following lines to be inserted thereon:—

“Once I could walk as you do now,
The house of prayer attend;

By grace divine, I've braved the storm,
And reached my journey's end.
O ye that pass by, pray cast an eye, (He
And see the cold grave, wherein you must

This poor exemplary christian died, much respected, Aug. 1, 1842, was followed to his grave by a large number of friends, and his funeral sermon was preached the following Sabbath to a crowded audience from the words he had selected for the occasion, “I am the man that hath seen affliction,” Lam. iii. 1. May every poor afflicted believer, be enabled to repose unshaken confidence in the faithfulness of Him who hath said, “So I will be with thee: I will not fail thee, nor forsake thee.”

Measham.

G. S.

INTELLIGENCE.

ANNIVERSARIES.

MEASHAM.—The second annual festival was held in the Baptist chapel, on Wednesday, December 28th, 1842. In the afternoon, at two o'clock, there was a concert of sacred music, when the choir of the chapel, led by Mr. Dennis, and kindly assisted by several musical friends from a distance, performed, in a very superior style, various selections from the great masters, Handel, Haydn, Mozart, &c., which excited universal admiration and delight. In the evening, at five o'clock, there was a social tea meeting, the trays for which were gratuitously provided by the members of the Church and congregation, and about 500 persons took tea. The meeting after tea was addressed by Messrs. Staples, Hull, Buckley, Evans, Barnett, Morris, and Stinson. The whole proceedings of the day were conducted with propriety and cheerfulness. All parties appeared highly delighted, and the proceeds, amounting to about £32, will be appropriated to the liquidation of the debt on the chapel.

BOURN ANNIVERSARY.—On Lord's day, Sep. 18, 1842, the Rev. J. Ferneyhough, of Nottingham, preached in the morning from Phil. iii. 13; and in the evening from Isaiah lv. 13. In the afternoon the Rev. James Kiddall, of Maltby, preached from Isaiah xl. 1, 2; and again on Monday evening from 2 Cor. x. 4. Our young friend Mr. Elsey, from Stamford, opened the last meeting with reading and prayer. We had a tea meeting on the Monday evening, which was numerously attended, and was addressed by Messrs. Kiddall, Ferneyhough, Elsey and others. I cannot state what the amount of the collections

were, but I understand they were unusually large. All the services were of a very pleasing and profitable character. **MARY.**

BAPTISMS.

AUSTREY.—On New Year's-day eleven persons were baptized at Austrey, after an appropriate discourse by Mr. Barnes, from Matt. xxviii. 18, 19. This is the fourth baptism at Austrey since the Association. The number baptized, is thirty-five; and for the encouragement of those ministers who sometimes labour long and hard, without seeing any addition made to the Churches with which they are connected, let it be borne in mind, that for the space of about three years, not one addition was made to this Church by baptism, and also for the encouragement of Sabbath School teachers, let it be known, that twenty-four out of the thirty-five had once been scholars in the Sabbath-day school. What made the last baptism more than usually interesting was, that one person who was baptized had been a professed infidel; and somewhat diligent in promulgating those baneful principles. The aged person by whom his infidelity had been fostered was present on the occasion, and seemed much affected. May the master follow the example of the scholar!

In the afternoon of the next day, about 120 persons took tea in the chapel, and in the evening several addresses were delivered, and the time was spent, to all appearance, in a pleasant and profitable manner. The different tea meetings which have lately been held in connection with this Church have been, properly speaking, revival meetings, and appear to have been, under the divine blessing, one means of

producing that revival of religion in the neighbourhood which was so long and anxiously desired.

L. B.

MARY'S GATE, DERBY.—On Lord's day, Feb. 5th, the ordinance of baptism was administered in the Mary's Gate Chapel, Derby. The Rev. J. G. Pike preached an argumentative and eloquent sermon, from Ephes. iv. 5, "One Lord, one faith, one baptism." He then baptized twenty-two persons on a profession of their faith in Jesus Christ. The scene was one of deep interest; the spacious chapel was crowded to excess; great joy pervaded the congregation; many rejoiced in seeing converts enter the Church, some of whom had special reasons for rejoicing, in that they were privileged to behold their nearest relatives confess the Saviour. The most sanguine expectations we have indulged in reference to the success of the Gospel in our new house of prayer, thus far have been realized. Our congregations are exceedingly good. We have baptized upwards of forty since the opening. We have now a large number of candidates, and numbers more are inquiring the way to Zion, with their faces thitherwards. "The Lord hath done great things for us, whereof we are glad."

LEEDS.—On Lord's day, January 28th, six persons were baptized in the Stone chapel, St. Peter's Street, Leeds. Our congregation in the morning was exceedingly good, and manifested considerable attention to the remarks which were made from Matt. iii. 15. During the address by the water side, an unusual seriousness pervaded every mind; all seemed to feel as under the immediate eye of God. It was remarked by many, that such a sense of the Divine presence in this ordinance has but seldom been enjoyed. In the evening our congregation was larger than usual. The candidates were addressed from Genesis xix. 17; after which they were received into the Church, and the Lord's-supper administered. I have seldom passed a happier Sabbath since I have known the Lord. The six persons baptized were, a few weeks ago, without the knowledge of God. We have two persons proposed for fellowship, one for baptism, and several inquirers. Our prospects are hopeful, but time and patience will be required in order to raise a General Baptist interest in this town. This, however, can be done, if the Connexion think well to do it. On the Tuesday following our baptism, a public tea meeting was held in our chapel. We had nearly 200 persons present; 180 at least sat down to tea, not including the friends who kindly consented to serve the tables. At the close of

the repast, Mr. Collins, one of our town missionaries, was called to the chair, and several speeches were made by persons from other denominations in the town, which were intended to convince us how happy they were to see the General Baptists in Leeds, not as an hostile sect of religionists, but as fellow-helpers in the great work of saving the souls of men. The Rev. J. E. Giles would have been present at this meeting, but for an engagement in Manchester; and it is just to observe, that the friends of the other Baptist Church have manifested their good will to us in getting up this meeting. We are greatly encouraged, and our prayer is, that the God of heaven may soon multiply us abundantly. J. T. L.

BOSTON.—It is with pleasure we announce another accession to our number. On Lord's day, Feb. 5th, brother Mathews delivered an excellent discourse from Romans vi. 3, "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death?" After which brother King immersed two males and one female in the name of the sacred Trinity. In the afternoon they were received into the Church, and also one who has been restored. May we have many such seasons; and may the word of the Lord have free course, run, and be glorified. J. PHILIPS.

BOSTON.—A correspondent says:—The General Baptist cause progresses here amidst much persecution. We have had baptisms the first Sabbaths in November, December, January, and February, besides another baptism we had on the third Thursday in December.

BROAD STREET, NOTTINGHAM.—On Feb. 5th, nine persons, viz, six females and three males, were immersed by the senior deacon, who is in his eightieth year; in the afternoon Mr. Ferneyhough, in the name of the Church, gave them the right hand of fellowship. J. S.

MEASHAM.—On Sunday, February 19th, nine persons were added to the General Baptist Church by baptism.

INVITATIONS.

THE REV. JAMES SHAW, of Edward Street, Sheffield, has received and accepted the unanimous call of the General Baptist Church, Union Place, Longford, to become their settled minister. He entered on his stated labours the 22nd of January last.

H. C.

MISCELLANEOUS.

BORO' ROAD, LONDON.—*Liquidation of the debt on the Chapel.* At the commencement

of the present year the pecuniary prospects of this Church were dark and unpromising. A debt of £1200 remained upon the chapel, and the majority of members being gathered from the humbler walks of life, there appeared every probability that this debt must still remain to cramp the energies and depress the spirits of the people.

The mind of the pastor was especially cast down, he had devised various plans for raising the remaining sum, but all had been rendered abortive by untoward circumstances, and apparently no resource was left but trust in the promised help of him, who is "head over all things to the Church." At this crisis, a much esteemed and long tried friend of the cause, who had watched its progress from the day that Dan Taylor preached the first sermon within the walls of the small meeting house, and who, during the period of its deepest depression had been the main instrument in preserving the purity of its doctrines, and the consistency of its discipline, came forward to our assistance, and with true christian benevolence offered £1000, the fruit of persevering industry, towards the liquidation of the debt, on condition that a small annuity should be paid during the lives of two individuals, each upwards of seventy years of age.

On Monday, Jan. 9, a meeting of friends to the cause was held in the School-room, to devise measures for raising the remaining £200. By promises and collecting cards the sum was speedily obtained, and on Monday, Feb. 13th, a public tea meeting was held to express our gratitude to God for this evident interposition of his providential care. The meeting was addressed by Revds. J. Wallis, J. Burnis, W. Underwood, Messrs. Wileman, Chapman and other friends. Suitable hymns were composed for the occasion, and we sincerely trust and believe that the hearts thus relieved from anxiety, and caused to rejoice in the loving-kindness of our God, will be more than ever devoted to the service of the Redeemer.

J. F. F.

HALIFAX. *State of the Church.*—It has been known probably for some time by a great part of the Connexion, that the General Baptist Church at Halifax has been in an unhappy, divided state. Having no shepherd to guide us, and feed us "with the sincere milk of the word," we have rather declined in piety than grown in grace; and, instead of looking to the Great Shepherd of the sheep with more than usual earnestness and confidence for his care and protection, we have suffered the enemy of souls to cast clouds and mist before our eyes, so that many of us could not clearly see the way in

which we ought to act. This caused a difference of opinion in matters of vital importance to the welfare of the Church. At one time the minority had thoughts of leaving the Church, and beginning another interest, and latterly the majority have thought of doing the same. However, before any separation actually took place, Mr. Tunnicliffe was invited to pay us a visit on new-year's day, and he kindly complied, and a good impression was made by his kind and affectionate manner, and the faithfulness with which he presented the truth before us. He also presided at a very interesting tea-meeting, on January 2nd, at which a good impression was made. And he also succeeded, favoured by a concurrence of circumstances, in re-uniting the deacons, who had espoused different sides; and we felt confident that if we could obtain Mr. Tunnicliffe's valuable services again for a few days, peace and harmony would be restored to the Church. The necessary arrangements were accordingly made for Mr. T's. visiting us again, which he did on Wednesday, January 11th, and continued with us a week; and I am happy to say, that the demon of discord has been cast out, and peace and love in a great measure have been restored. Mr. Tunnicliffe has laboured incessantly, either preaching or holding meetings every day, besides visiting the members. And our gracious Redeemer has given us a pledge, that he has healed the backslidings of the Church, and cast our sins behind his back, by owning the labours of his servant by the conversion of several souls during his visit. Now the ground appears clear for any minister whom it may please the great Head of the Church to send unto us, and prospects of usefulness are promising. May the God of peace bless us with future peace and prosperity.

D. W.

CAMBERWELL COLLEGE.—The following collections have been received towards the support of the above institution:—

	£.	s.	d.
Derby, St. Mary's Gate	25	6	8
Melbourne	12	7	4
Lincoln	1	18	0

S. WIGG, *One of the Secretaries.*

Recent Deaths.

Died at Wisbech, after a short illness, Feb. 4th, 1843, Mr. Benjamin Adams, coach-maker, and for many years a member of the Baptist Church in that town.

Died, at Leicester, on Sunday, Feb. 19th, after a long and severe illness, Mr. Wm. Pickering, a member of the General Baptist Church, Friar Lane.

VARIETIES.

MATERNAL INFLUENCE.—Whoever has cultivated a familiar acquaintance with the details of religious biography, will have been struck to observe, in most frequent and impressive examples, the power of such instruction, particularly as administered by *mothers*. To so large an extent is this power realized, that when we witness the admission of fresh members into the Church, or listen to the narratives of personal experience presented by candidates for ordination,—at least if any favourable impression is known to have been made upon their minds in earlier life,—we almost instinctively expect to hear them acknowledging their unspeakable obligations to the care and watchfulness of the maternal character. Whether it be, that infinite benevolence would requite in this form the priority of woman in the first transgression, even as, in unutterable condescension, it assigned to her the exclusive parentage of our great Deliverer; or, whether it be only the result of that peculiar combination of assiduity and mild forbearance by which the piety of a christian mother is wont to be distinguished; or, whether the heart yields itself, with a less reluctant submission, to one whose sex forbids the competition of mere force, and the exercise of physical exertion; or, whether there be, in the absoluteness of our dependence on her in the first years of life, an efficacy to win and to subdue, when every other influence would be tried without effect; or, what other cause may be assigned, I know not: but the fact is certain, that the instructions of such a mother are, in innumerable instances, productive of more valuable and permanent results than all other forms of instrumentality together; and I doubt not that, at the last day, they will be confessed to have been rivalled, in the magnitude of their effects, only by the actual proclamation of the Gospel, and the dissemination of the Holy Scriptures. What encouragement is thus afforded to pious mothers, I need not now stay to point out; but what impressive views of their responsibility are connected with the fact, it is of more importance to submit to your attention. Allow me, therefore, to attempt its corroboration by the citation of a single testimony. I will do so in the terms in which it is embodied in one of those very useful publications issued, under the denomination of “*Anecdotes*,” by the Religious Tract Society, not being aware of the authority from which it is derived. A few years ago, some gentlemen in America, who were associated in preparing for the christian ministry, felt interested in ascertaining

what proportion of their numbers had pious mothers. They were greatly surprised and delighted on finding that, out of one hundred and twenty students, more than a hundred had been blessed by a mother's prayers, and directed by a mother's counsels to the Saviour. Though some of them had broken away from the restraints of home, and, like the prodigal, had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and each was eventually brought to Jesus, as well as proved a mother's joy and blessing.” Is it not a natural reflection, what might be the probable amount of good, secured through its whole extent, if every mother, who had herself experienced the blessings of salvation, should vigorously discharge her obligations, not to her children only, but for the welfare of society and of the world!—*Rev. Dr. Mc All.*

JUSTICE AND MERCY.—God said to the sword of justice, “*Awake Oh sword! against my shepherd and against the man that is my fellow. Smite the shepherd.*” It obeyed. It smote him all along the highway of life. It followed him from Bethlehem to Calvary. There on the top of the hill, its strokes fell thick and heavy. As it smote him, its glancings darkened the sun; its strokes shook the earth; they shook hell; they shook the universe. It smote him until justice was satisfied, and then it fell to the ground at the foot of the Cross. There it lay until the morning of the third day, when, lo! it changed to a sceptre of mercy. That sceptre has been waving in the world ever since. It is waving here now; and there is not a man, woman, or child here, who may not touch it.—*Dr. Beaumont.*

ANSWER OF PRAYER.—“*At the first annual meeting of the Baptist Missionary Society, held in London, Mr. Fuller and Dr. Ryland preached in the Dutch church, Austin Friars. In his discourse the latter adverted to the happiness of Dr. Carey in having two sons, Felix and William, devoted to missions. ‘But,’ said he, ‘there is a third who gives him pain; he is not yet turned to the Lord.’ Then, making a solemn and lengthened pause, during which tears flowed abundantly from his eyes, he exclaimed in a shrill and vociferous voice, ‘Brethren, let us send up a united, universal and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey.’ The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it; two minutes, at least, of the most pro-*

found devotional feeling pervaded an assembly of perhaps two thousand persons. The result was striking. Among the first letters received after this event was the announcement of that conversion which had been so earnestly sought, nearly, or quite synchronous with the season of fervent supplication."—*Coz's History*, Vol. 1, p. 241.

POETRY.

FIRE SIDE REFLECTIONS.

Of home and all its charms
Can I forbear to sing;
There shelter'd from all rude alarms,
Sweet pleasures round me cling.

There by the bright fire-side,
All earthly comforts meet;
And there, when troubles rise, I hide
And find a safe retreat.

In yonder peaceful cot,
What sweet delights are there?
The humble mind survey's its love,
And breathes the simple prayer.

For favours such as these,
Lord, fill my heart with love;
Thee may I strive in all to please,
As angels do above.

My wants thou dost supply,
By thy paternal care;
When e'er I call, I find thee nigh,
To hear and answer prayer.

Oh what a happy home!
Where humble trust resides;
It cheers whatever trials come,
And whispers, God provides.

Is this alone the strain
That tunes the harps of home?
Are there no days of grief and pain?
Does sorrow never come?

Yes! sorrow, grief, and pain,
May come with all their care;
But humble trust revives again,
And whispers God is near!

He still supplies my need,
And cheers me with his grace;
I on his promises will feed,
And gladly seek his face.

Of home and all its charms,
Why should I cease to sing?
There shelter'd from all rude alarms,
I triumph in my King.

Ripley, W. BLOUNT.

HAVE HOPE.

(From the *Dublin University Magazine*.)

The vernal wind that whispers o'er the seas
From sunny climes, and plays among the trees,
Saith, with the gentle music of its breeze,
Have hope.

The rose, that wept its wither'd flowers' fall,
When rain and storm had forced its funeral,
Bids its young bud say unto me and all,
Have hope.

The desert sands, so wildly, sternly bare
Where eye and heart sink 'neath the torrid glare,
Hath yet a fountain cool to murmur there,
Have hope.

The tide that ebbing leaves the native shore,
And backward rolls as if for evermore,
Saith, as it flows where it had flow'd before,
Have hope.

The night, when darkness is around the earth,
And nature seems to feel the cheerless dearth,
Saith with its starlight, and the fair moon's birth,
Have hope.

The dream, when guardian angels watch our sleep,
And o'er the tranquil soul fresh visions creep,
Whispers, in tender accents, soft and deep,
Have hope.

The merry morn, when in its purple car
It leaps the brightening heaven's eastern bar,
Waves on its beaming banner, floating far,
Have hope.

MISSIONARY OBSERVER.

THE GATES OF SOMNAUTH, AND THE PROCLAMATION OF LORD ELLENBOROUGH, THE GOVERNOR-GENERAL OF INDIA.

SOME few weeks ago we read in the public papers, a document purporting to be the proclamation of the governor-general of India, addressed "to all the princes and chiefs, and people of India;" and representing that the victorious army of the English had obtained, and would bear in triumph, the gates of Somnauth, as the happy result of their war with the Affghans. The whole affair was so pompous, so ridiculous and wicked, that we thought it must be the production of some humorous scribbler, who, contemning the wicked and revengeful conduct of the English army in Caubul, wished to throw an air of ridicule on the war and its results; as we could not conceive it possible that a professedly christian governor, sent from a professedly christian country, would act so absurdly as to issue such a document. The document, however, is a true one, it was issued by the governor-general, and for the proof to our readers how far the governor-general can descend in the patronage he gives to the basest forms of idolatry, we will insert it entire.

"NOTIFICATION.

"Political Department, Simla, the 16th November, 1842.

"The governor-general is pleased to direct the publication of the following letter, which, translated into the Hindoo language, has been transmitted to the several princes and chiefs to whom it is addressed, and circulated generally throughout India.

"By order of the right honourable the governor general of India.

T. H. MADDOCK,

Secretary to the government of India, with the governor-general."

"FROM THE GOVERNOR-GENERAL, TO ALL THE PRINCES AND CHIEFS, AND PEOPLE OF INDIA.

"MY BROTHERS AND MY FRIENDS,

"Our victorious army bears the gates of the temple of Somnauth in triumph from Affghanistan, and the despoiled tomb of Sultan Mahmoud looks upon the ruins of Ghuznee.

"The insult of eight hundred years is at last avenged. The gates of the temple of Somnauth, so long the memorial of your humiliation, are become the proudest record of your national glory; the proof of your superiority in arms over the nations beyond the Indus.

"To you, princes and chiefs of Sirhind, of Rajwarra, of Malwa, and of Guzerat, I shall commit this glorious trophy of successful war.

"You will yourselves, with all honour, transmit the gates of sandal-wood through your respective territories to the restored temple of Somnauth.

"The chiefs of Sirhind shall be informed at what time our victorious army will first deliver the gates of the temple into their guardianship, at the foot of the bridge of the Sutlej.

"My brothers and my friends,—I have ever relied with confidence upon your attachment to the British government. You see how worthy it proves itself of your love, when, regarding your honour as its own, it exerts the power of its arms to restore to you the gates of the temple of Somnauth, so long the memorial of your subjection to the Affghans.

"For myself, identified with you in interest and in feeling, I regard, with all your own enthusiasm, the high achievements of that heroic army, reflecting alike immortal honour upon my native and upon my adopted country,

"To preserve and to improve the happy union of our two countries, necessary as it is to the welfare of both, is the constant object of my thoughts. Upon that union depends the security of every ally, as well as of every subject of the British government, from the miseries whereby, in former times, India was afflicted; through that alone has our army

now waved its triumphant standards over the ruins of Ghuznee, and planted them upon the Bala Hissar of Cabul.

"May that good Providence, which has hitherto so manifestly protected me, still extend to me its favour, that I may so use the power now entrusted to my hands as to advance your prosperity and secure your happiness, by placing the union of our two countries upon foundations which may render it eternal.

(Signed)

"ELLENBOROUGH."

And then it was ordered, that the conveyance of these gates should be attended with every mark of honour, and that the soldiers, both officers and men, should receive especial pay for this homage to sin. Read the following:—

"BY THE RIGHT HONOURABLE, THE GOVERNOR-GENERAL OF INDIA."

"Political Department, Simla, the 16th Nov., 1842.

"Major general Nott having, in pursuance of his instructions, removed the gates of the temple of Somnauth from the tomb of the Sultan Mahmood, of Ghuznee, and brought them with his army to India, the governor-general is pleased to make the following orders, with a view to the secure and honourable transmission of those illustrious trophies of victory to the temple from which they were taken by sultan Mahmood, in the year A.D. 1024.

"Major-general Nott will select an officer from amongst those who were present at the capture of Ghuznee, to accompany the gates of the temple to Somnauth, and to communicate with the several chiefs through whose territories the trophies will be carried, for the purpose of making every necessary previous arrangement for their safe reception and transmission, and for the avoiding of confusion on the march.

"This officer will receive an allowance of 1000 rupees a month.

"Major-general Nott will likewise select from amongst the officers and soldiers present at the capture of Ghuznee,—

"One captain, one lieutenant, one assistant surgeon, two subedars, two jemadars, ten havildars, ten naicks, one hundred and one sepoys, two native doctors.

"These officers and soldiers will form the escort of the trophies from the bridge of the Sutlej to Somnauth.

"Captain Herries, of her Majesty's 43rd regiment, aide-de-camp to the governor-general, and a detachment of the body guard, will accompany the escort.

"The officers and soldiers escorting the trophies will receive double batta during their special service; and all the native officers and soldiers will have one year's furlough granted to them on their return to their respective regiments.

"By order of the right honourable the governor-general of India.

"T. H. MADDOCK,

"Secretary to the government of India, with the governor-general."

Before proceeding further, we may just inform our readers, that Somnauth is a town on the coast, in the southern extremity of Guzerat; that it is now inhabited solely by Mahomedans; and that the temple, from which the gates were said to have been taken by Nadir Schah, the Mahomedan conqueror, A.D. 1024, is now in ruins, and what remains is converted into a Mahomedan mosque; so that unless this devout governor-general intends to dispossess the Mussulmans, and take a squadron of Brahmins under his especial patronage, and restore the temple to its original uses, the whole affair is ridiculous as it is impolitic and wicked.

An English gentleman in India, who was present when the proclamation was officially read, remarks as to the feelings and views of the Hindoos:—"Not only here around me, but throughout India, the impression made by this document will be, that *the whole war was undertaken to regain the gates of Somnauth, and that this is but the prelude to restore Hindooism to its pristine glory.*" On the contrary, the Mussulmans look on it with vexation and scorn. The writer above mentioned remarks, "A Mahomedan gentleman was with me when I read it, and he turned away in evident confusion and disgust;" and he adds, "*If his lordship, or the whole Calcutta*

council, had set their wits to work to discover a thing which would offend the Mahometan population, they could not have devised a more suitable one than this declaration."

An Indian paper inquires, "Will the governor-general procure a fresh idol, and set the brahmins to re-consecrate the defiled gates?" and another states, that "lord Ellenborough knew, or ought to have known, that the temple of Somnauth was dedicated to Siva, and the odious Lingum worship in its most detestable impurities." We have heard both of this idol and its worship, in half-suppressed whispers from our missionaries, and assure our readers that neither the object of worship, nor the obscene rites connected with it, could be written for publication, or spoken in any assembly by any person having the least sense of decency, to say nothing of the purer sentiments inspired by true religion.

What then shall we think of the conduct of the representative of our virtuous queen—of the representative of the British people in this affair? To say it is an insult to the English nation; to say it is degrading to the British name; to say it is outrageous to the religious feelings of those who are labouring to turn the Hindoos from their "abominable idolatries," is not saying enough; it is a deliberate offence against God, who has given us power over the millions of India, that we may teach them "his way," and it is highly desirable that every christian community should protest against it, and cause their voice so to be heard in the British senate, that not only this, but all state patronage of Hindoo idolatry, should be discountenanced and discontinued. We are happy to find that the subject has already attracted the attention of an important assembly in London, and we gladly insert their resolutions:—

"The following resolutions were adopted by the board of Congregational ministers resident in and about London, at their monthly meeting, held at the Congregational library, on Tuesday, Feb. 14th, 1843:—

"1. That the members of this board, as christian ministers, and supporters of missions to the heathen, have read with deep concern the proclamation of the governor general of India, on occasion of the re-capture and restoration of the gates of Somnauth, which in the judgment of this board contains sentiments and language unworthy of a British statesman, and manifesting respect for pagan deities and their worship, stained as they are with impurity and blood. This board cannot but consider such proceedings on the part of the public authorities of a professedly christian people, so remarkably raised by Providence to dominion in that region, as highly offensive to Almighty God, calculated to confirm the Hindoos in their attachment to their ancient superstitions, and so to impede the laborious and costly efforts of the British Churches in favour of christian missions among that people, at a time when their own unaided resources seemed insufficient any longer to uphold their falling idolatry. And that while this board have no wish to solicit the interference of any government, either to enforce christianity or to suppress the idolatry of conquered nations, they cannot, as ministers of Christ, be indifferent to any proceeding on the part of our rulers, in which they employ the influence and station delegated to them by the public, to advance idolatry and to depreciate christianity; and as such a course of proceeding has been adopted by lord Ellenborough, in his proclamation, this board feel themselves called upon to invite the attention of their fellow christians throughout the empire to so flagrant a breach of the trust committed to his lordship, and to request their application to the legislature to remedy the evil already done, and to prevent the recurrence of any similar act of mal-administration.

"2. That the resolution now adopted be put into the form of a petition to both houses of parliament, and confided for presentation to such members of both houses as the Committee appointed for the arrangement of this business may deem most suitable.

"WM. STERN PALMER, *Secretary.*"

Is it not desirable that petitions, in the spirit of these resolutions, be sent
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from all our Churches to both houses of parliament? The first resolution itself would be sufficient for the petition, with a few very slight verbal alterations, "That we, the undersigned, as christians, and supporters," &c., instead of "that the members of this board," &c.

How opportune this favour to Hindoo idolatry on the part of lord Ellenborough is, may be learned from the following:—

HINDOOISM IN DANGER.

Some years ago, a society called the Dhurma Subha, or Great Religious Council, consisting of the most learned brahmins, and the wealthiest and most influential natives, was formed in Calcutta for the protection of Hindooism. Owing to internal dissensions, this society was divided into two, and subsequently into three parties, who were violently opposed to each other. The following is a translation of a letter which was addressed to the Dhurma Subha by a Hindoo, and which appeared in a Bengalee newspaper, published in Calcutta, in February, 1842. It was called forth chiefly by the successful labours of Dr. Duff, the well-known missionary of the Church of Scotland:—

"O most holy men, do not boast any longer of being Hindoos! You think your children will remain faithful to the religion of their fathers, and join your religious bodies to defend Hindooism. Give up such hopes. The missionary gentlemen, who have left their own country and come to India, are now, whole bands of them, perambulating every lane and corner, in order to destroy the Hindoo religion; and foolish boys, like greedy fishes, being deceived by the hope of gain, are caught by the hook of their sorcery. In consequence of the opposition of Mr. Duff, many boys have given up their family, caste and religion; entered the family of Jesus; have been initiated into the mysteries of the Bible; and have destroyed their own nobility by their instruction. The leopard of the Hedo forest swallows up, one after the other, those children who, in understanding, are not above beasts. Last week a child again lifted his wings, and flew to the tree of the love of Jesus Christ. What will happen hereafter nobody can tell. Like the sacrificial block at Kalighat, the blocks of the missionaries are day and night ready, and whenever they find an opportunity, they bring their oblation and kill their victim.

We are more afraid of the padrees [missionaries] than of cholera, fevers, or snake-bites; for these may be healed by charms and by medicines: but for the disease which the padrees inflict, neither charm nor medicine avails any thing. This time Mr. Duff has returned from England with great design: he is very learned, and has a particular ability for instruction: it is therefore not to be wondered, when, by his instruction, senseless children are deluded, and plunged into the ocean of Christ Jesus' religion.

We cannot find great fault with the padrees, for it is for the glory of their own religion that they have crossed seven oceans and thirteen rivers, [a saying among the Hindoos] come into this country, and are now spending immense sums in order to convert the Hindoos.

Our religion, having no means of defending itself, is dying, and is going to its home, that is to say, to the house of Yam [the infernal regions]; and the holy men of Dhurma Subha will not even once apply the medicine of their endeavours for the restoration of their dying religion.

Why do you quarrel with each other? If all the children join the white-faced Rishes [Sages] you will soon have nothing left to quarrel about.—*Church Missionary Gleaner.*

GENERAL BAPTIST MISSIONARY SOCIETY.

IMPORTANT RESOLUTIONS OF THE COMMITTEE.

A MEETING of the Committee was held at Loughborough, on Feb. 7th, when a variety of important business was transacted.

The Committee agreed to present a memorial to the queen, and petitions to the two houses of parliament, against the support given from the public revenue of India to the abominable idolatries of Juggernaut; also, a memorial to the Court of Proprietors of the East India Company.

The Committee understanding that Mr. Hudson had his mind directed to missionary labours, agreed, that if he still continues earnestly desirous of

going to India, medical opinions should be obtained respecting his suitability for that country, and that if these be favourable, the Sheffield Committee be earnestly requested to give him up, that he may proceed thither next June.

The Religious Tract Society having opened a distinct fund for diffusing the Gospel, by means of publications, in China, the Committee very unanimously agreed, that they should be happy to assist the effort by presenting twenty guineas to that special fund.*

Another important resolution adopted at this meeting was:—That the Committee think it exceedingly desirable to extend the range of the Mission, by employing missionaries in some other parts of the world, where the expense would be light. They especially apprehend that the continent of Europe, or some British colonies, are deserving of attention, and refer this subject to the next Committee meeting.

LETTER FROM MR. W. BROOKS.

Cuttack, December 19th, 1842.

MY dear Friend and Brother,—The sole cause of my long silence has been a want of any thing at all interesting to communicate; nor can I write much more now than merely report the progress of work in the printing-office, &c. The last forme of the first volume of the Bible was worked off last Saturday, with the exception of the title page, for which we are waiting for type from Calcutta. It contains Genesis to Joshua, four hundred and ninety pages, octavo. The second volume we commence with the new year. The Oreh Dictionary has proceeded to the two hundred and sixtieth page, leaving only two more letters of the alphabet; besides, I expect an Oreh Grammar. Two hundred and twenty-four pages have been worked of the Oreh and English Dictionary, leaving nine letters of the alphabet. We have also in hand a volume of poetical tracts, to make about two hundred and fifty pages, and shall print one of prose tracts, about the same number of pages, when this is done, besides, for distribution. There are four of the school boys in the printing-office, who are now very useful. We have also four boys learning the binding, who press all the sheets, fold, sew, and cut tracts, &c., so that we only employ the Mussulman binders for large books, and we hope to be able to do without them in course of time. The Mussulman pressmen require looking sharply after, or they would steal paper. When we first began the Oreh and English Dictionary they took paper from other formes, and printed it from the Dictionary, which they would have got bound up to sell at a reduced price; but, fortunately, they had not cut the paper small enough, and so I found them out in time. There is no doubt this has been done before, as it was impossible brother Sutton could see after every thing. Printers in Calcutta can frequently buy their own books cheaper than they can sell them.

We are very short of binding materials. When we arrived there was *nothing* more than a standing press, and two cutting presses and ploughs. I have had several things made, but was obliged to make models in wood, first. There is not a leaf of gold, or a tool, belonging the establishment,

* The Religious Tract Society has for several years materially assisted the Mission by liberal grants. The last Report announced grants for the year to the amount of two hundred reams of printing paper.—ED.

or even a bit of English leather. I understand brother Sutton wrote for some binding materials last year. It would certainly enable us to turn out work in a more finished state, had we some, and to rise in the scale of improvement. As it is, we are at a dead stand. I am sometimes a good deal put to it to make up a cover for books, not having a bit of border. I am obliged to use Oreeah letters, or figures, or any thing that will look decent.

But you will feel anxious to know how I am getting on with the language. It is impossible for me to pay much attention to the learning of a language while I have so many other things to do. Some would tell me, and have told me, to "make every other matter give way to" the learning of the language. But what can I do? The Dictionaries have been in hand and contemplation several years, and are now a great draw back to printing the Bible, and other work. I have to correct, from first to last, the Oreeah and English Dictionary, every forme, three or four times, and some more, as brother Sutton cannot always get a right definition of words at once. People, too, are very often asking personally, and by writing, "When will the Dictionary be done?" We want to get both Dictionaries done by the end of January, if possible; and to this end I compose, impose, correct, and distribute, besides many other things I cannot here mention. However, when these works are finished, I intend, by God's assistance, to pay every attention I can to the language; and, if other English work should come in, which is not at all unlikely, it must take its course.

You will most probably have heard that we have been blessed with a sweet and healthy babe. My dear wife's health, since her confinement, has been, upon the whole, pretty good. My own health has been exceedingly good ever since our arrival in the country. These are mercies for which we cannot feel sufficiently thankful. We are exceedingly comfortable with brother and sister Sutton. They are really good people. Brother Sutton "works like a horse." He is at his desk from early in the morning till late at night. He is not so young as he once was, and I am surprised he stands it so well as he does. Doubtless he will have his reward, and will have an abundant entrance administered unto him into everlasting life, when he has done with time. Brother Stubbins is at Midnapore, but it is not at all unlikely that he will leave India for England in a month or two. Both he and Mrs. S. are devoted people. Brother and sister Lacey, with their family and native preachers, are on a missionary tour, Balasore way. With our united kind love to yourself, Mrs. P., and family, I remain,

Yours very cordially,

W. Brooks.

MR. WILKINSON'S JOURNAL.

(Continued from page 254, Vol. 4.)

Nov. 28.—Passing through a street inhabited by Tejinga's, the people called out, "Stay with us; if you go to other streets your time and books will all be gone." We proceeded to the centre of the village, (the people following,) and had a congregation of about four hundred. A man said, Since you are come to show us the way of salvation, have you obtained salvation yourself? Barlige replied, I have obtained, and shall obtain. What does that mean—can you

be saved twice? Barlige, to illustrate his meaning, replied, "The son and heir of a rich man, is rich at present because he is a son; will be rich because he is the heir." Several Brahmins then objected, and we tried in vain to obtain further hearing. Evening.—Gunga-na-pore.—Only a few persons came near us; most of the inhabitants were at work in the fields. Those that did come, asked the most foolish questions. Coming away, Barlige said, There is a figure among the Hindoos to this effect—you may grow sand for ever without getting any oil—so you may preach to

them that are fools without profiting them. On the way, we stopped at a thrashing floor, and conversed for some time with the men that were at work. They heard well. (Andre burragar.) Barlige addressed these people, who were all Telinga's; not more than twenty men, but a great many children.

29th. — Left our station this morning at two o'clock; the clear light of the full moon made our journey through the jungles most delightful. About day-break we reached Byranne, the place where we intended to encamp. This is by far the dirtiest place we have visited, and we had a long search before a tolerably clear spot could be found for our tent; this obtained, our habitation was being erected, when we were informed that we were in the vicinity of a dead body; going to examine the spot, we however, found only the clothes—the body had most likely been taken away during the night by the jackalls. In the course of the day we had many visitors. Going to the village we saw a camp of Gipsies, like those in England. They travel about telling fortunes. These people also make brushes for the weavers. They could speak both Telinga and Oriya, besides having a language among themselves. Like most of their tribe, they appeared shrewd and cunning, but ignorant of every thing concerning their salvation.

30th.—Shearle. Here the people heard in silence. They seemed disposed to ask no questions, nor to raise any objections. Rampore.—Found only a few persons—told them we were punders from the *true* Juggernaut, and described the difference between going to heaven and a journey to Pooree, (their heaven.) Visited another village, but found it becoming so very hot, that I left Barlige and Luckingdass to preach, and was glad to make the best of my way to the tent. In the evening went into the Byranne bazar, and had a congregation of about 500. They heard with great attention, and after we had concluded some twenty or more walked with us to the tent, and remained till after dark, making interesting inquiries, and listening with much eagerness to the Gospel plan of salvation as contrasted with their own plans. They promised to come again in the morning. This has, I trust, been a useful day, not only abroad, but at our tent. Most of the day has been employed talking with visitors. Such times as these are truly encouraging. If our message always met with such a reception the work would be indeed delightful.

Dec. 1st.—Kindole. Left the tent this morning at day-light, and after a long

walk, came to the foot of a large mountain, where we found several small villages. Here we stayed and preached. About 200 people gathered round us. Most of them were riats (farmers). They heard with little interest those precious truths which make wise unto salvation.—Denga Poder —Not more than fifty persons assembled.—Ambopore—Here we had a congregation of 100. All listened without interruption or remark. These three last mentioned villages had never before been visited. On our return we found another small village, but only three or four persons were at home. We were, however, glad to find that some tracts had found their way even to this obscure place. The "Jewel Mine of Salvation," and others, a man told us had been brought from a market about eight miles distant. Returned to the tent to breakfast, and during the whole of the day we were engaged with a succession of visitors. In the afternoon, as we were preparing to go into the bazar, a party of very respectable natives came, saying, they wished to converse with us. These heard well for some time, but, as might be expected, not without some arguments for their religion. A brahmin, who by his rich dress appeared to be the head of the company, inquired, Why do you not distribute books on the cure of diseases, &c.? We told them our work was somewhat different. As most of their diseases and misery were the fruit of sin, we had come to urge them to forsake sin, &c. (I afterwards heard that this brahmin was the rajah's medical attendant.) He took Barlige aside, and told him he had heard that the sahibs were very skilful in curing diseases; that he was troubled with a complaint which he could not cure, though he had studied medicine all his life; and his object in coming was to know if I could render him any assistance. I promised to talk with him on the subject in the morning. After this party had left we walked towards the town, and came to a spot where a byragge (religious devotee) was sitting. In order to impress the people with an idea of his holiness, he lived under a tree, never washed himself, shaved, or cut his nails. His clothing was a mere shred of cloth, and he slept on a deer's skin. Had he not been so excessively filthy he would have been an interesting looking man. He was preparing an intoxicating drug for smoking. This, as well as food and fire-wood, was supplied by the people, who consider it highly meritorious to minister to the wants of one in their estimation so holy. We sat down, and Luckingdass, who was formerly a byragge, related his history. The man listened with much attention, but said very little.

2nd.—Bolesore. Here we had a congregation of about 200, who listened with much apparent interest while I addressed them on the parable of the prodigal son. Returning to the tent I was met by the rajah's doctor, who told me that both himself and son, who was with him, were afflicted with complaints which he could not cure, and had come to request my advice, adding in a respectful manner, that a secret interview would be most agreeable, for, should he be observed in close conversation with me, it might excite suspicion among his people, and cause him some trouble. I could not but yield to his prejudices, and as he led the way to a retired spot among the mountains, I thought, what a complete system satan has established among this people; he has not only extinguished every particle of light within them, but attempts to shut up every avenue by which light might enter. It was not difficult to tell the nature of his complaint, but very difficult to effect a cure. His son was afflicted with scrofula. After giving them some medicines likely to afford a temporary relief, it appeared best to recommend them both to come to Ganjam; one for the benefit of sea air and bathing, and the other to consult Dr. A., which they said they should be happy to do. The circumstance afforded a good opportunity for directing to the infallible Physician of souls.

3rd.—During the whole of yesterday we had a crowd round the tent, so that we were all engaged reading or talking to them. This is indeed a delightful seed time. May the harvest be abundant. In the evening we went into the bazar, where a large congregation listened with great interest. Such eagerness to obtain books I never before witnessed. They followed us out of the town, and would not leave us till we had given away all the tracts we had taken to the bazar. We should err, however, if we were to imagine that the eagerness manifested for books is in proportion to the desire for knowledge. Many have no other motive than curiosity, or the obtaining them free of cost; but as we have no reason to conclude that many are destroyed, and know for certainty that they are frequently preserved as any other curiosity would be, and read years after the time they were received, we trust they will be as bread cast upon the waters, which shall appear after many days.

EXTRACTS FROM MR. STUBBINS'S JOURNAL.

Continued from page 32.

Feb. 6, 1842.—Lord's day.—I rejoice on this blessed day to have a little leisure to

write a few lines in my journal, which I have for some days been obliged to neglect, in consequence of our late unusually long and numerous engagements. Removed on the 1st to Dhurma-poor. Preached at a small village on the way; and in the evening at Rangsa, Mari, and Dhurma-poor. Many were very noisy and inattentive, demanding that we should show them God, when they would worship him. On the 2nd, went at earliest dawn to Singhi-poor. Congregation large and attentive. Said of a tulsî mound, that was fallen down near where we stood, that since we preached there three years ago, nobody now set his heart upon these things, therefore nobody had rebuilt it. Advised them thus to desert their gods, and seek an interest only in Christ. After spending about two hours with them, returned for breakfast, which was soon dispatched, without much ceremony; and we started for a distant market. On our way stopped at a large village, where we were for a time a good deal opposed by some brahmins. At length, however, they gave in, and we enjoyed the opportunity of directing them for the first time to the Lamb of God. After spending an hour and a half with them, proceeded to the market, which had not yet commenced. We were shortly, however, surrounded by a large crowd, which continued to increase for two or three hours. Remained with them till about five, P. M., when we went and preached in the village. Several were contentious and unreasonable, but upon the whole we enjoyed the opportunity. Returned some time after dark, quite spent.

3rd.—Went in the morning to Chan Meri and Phasi Garda. In both places congregation large, especially in the latter, where one man so persisted in his furious opposition, that, after bearing a long time with him, I was obliged to make him an example, by putting him out of the crowd; after which all heard well. In the evening went to San Kimidi. They sent for their "learned man," to argue with us. Whether he was learned or not, I cannot say, but this I know, he was a very great talker, with a small share of common sense. Several came with us some distance on our way home.

4th.—Left in the morning for Poonardo, where we arrived shortly after sunrise, and were busily employed in the market from ten, A. M., till night.

5th.—Went in the morning to Nimi Khundi and Pent, in the evening to Singhi and Pavarda, and left next morning.

6th.—On our way to Nua Parda, whither we go, D. V., to-morrow morning. We are now encamped near Nada Singhi, on the main road through a dreadful jungle, at the

foot of a hill. Most fervently do I bless God for all these opportunities of making known the word of life. Oh that the Holy Spirit would carry it with power to the hearts of the people, that he would breathe upon these dry bones the breath of life! Was surprised at being recognized in this out-of-the-way place by several people from different directions. They seemed to understand the plan of salvation; had heard us in Berhampore, &c. My mind has been lately a good deal exercised about Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased;" and have been thinking if we have not been expecting the conversion of the world sooner than we have just or Scriptural warrant for, anticipating too great, or at least immediate things, from our present men and means. The command to make known the Gospel to all men is most positive; but where are the promises that that Gospel shall be embraced by all immediately? We cannot doubt ultimate success; but perhaps some, it may be several, or even many generations will pass away before any very extraordinary manifestations of the Spirit are witnessed.

BAPTIST MISSIONARY SOCIETY.

ORDINATION AND DEPARTURE OF MISSIONARIES.—It is pleasing to notice the marks of activity and vigour which characterize the friends of christian missions. May the spirit of zeal and devotedness abound amongst all christians.

"On Tuesday, Jan 29th, the Rev. William Knight Rycroft was publicly designated as a missionary to the Bahamas, West Indies, in connexion with the Baptist Missionary Society, at the old Baptist Meeting, Rushden, Northamptonshire."

"On Wednesday evening, January 11th, a valedictory service was held at Devoushire Square chapel, to take leave of the Rev. J. Tinson, returning to Jamaica to preside over the Theological Institute, for training native agents, the Rev. Messrs. Nash and Hands, missionaries, and Mr. Gay, schoolmaster, who accompany him."

"A valedictory service was held at the Baptist chapel, Waltham Abbey, on Monday evening, January 2nd, to take leave of Mr. Gould, one of the members of the Church assembling there, who is going out to Jamaica as a school-master, and assistant preacher."

FRUITS OF A VISIT TO A LONE ISLAND.

—Mrs. Pearson, in a letter from Nassau, New Providence Island, to Dr. Steane, has the following:—

"About four or five years ago Mr. Burton visited Ragged Island, about 300 miles

from New Providence.* Last Saturday, September 24th, 1842, a small sloop came down from Ragged Island, bringing with her a Mrs. Taylor, one to whom Mr. Burton's discourses and conversations had been blessed. She came 300 miles, leaving house and home for the time being, on *purpose to be baptized*. We have all conversed with her, and have been constrained to admire the grace of God in her. There is a poor black man who meets the christians in that little speck for prayer and praise. No missionary has visited them since that man of God, Mr. Burton. My dear christian sister (I rejoice in the title), Mrs. Taylor, was immersed in the Atlantic, by our good coloured friend, Mr. M'Donald, at four o'clock yesterday morning, and is now on her way back to her sequestered island."

WESLEYAN MISSIONARY SOCIETY.

DEPARTURE OF MISSIONARIES. *Good Coast.*—The Rev. Benjamin Watkins, and Mrs. Watkins, and the Rev. George Chapman, embarked for Cape-Coast, by the "Medora," on the 21st of November.

Sierra-Leone.—The Rev. W. A. Quick, and Mrs. Quick, and the Rev. Richard Amos, embarked for Sierra-Leone, by the "Jean Graham," on the 9th of December.

Gambia.—Mr. James Lynn, schoolmaster, for St. Mary's, embarked for his destination, by the "Sea-witch," on the 17th of December.

Bermuda.—The Rev. Rd. Hornabrook, and his family, embarked for Bermuda, by the "Brothers," on the 2nd of January.

Madras.—The Rev. Joseph Roberts, and his family, embarked for Madras, by the "William Jardine," on the 12th of January, at Portsmouth.

ARRIVAL OF MISSIONARIES. *India.*—The Rev. Edward J. Hardey and Daniel Sanderson, arrived in Madras on the 17th of July. These excellent young men received unworthy treatment on board the vessel in which they sailed, in consequence of their firmness and faithfulness in reproving open profanity.

The Rev. Thomas Cryer, and Mrs. Cryer, safely arrived in Madras early in October last. In this instance there was throughout the voyage a painful illustration of the blind zeal and bigotry not uncommon in a certain party in the Church. Mr. Cryer was not allowed to conduct public worship, or to preach on board the ship, notwithstanding a distinct stipulation and agreement that he should, made by the sec-

*It contains only a surface of eight square miles, and about 160 inhabitants.—E^v.

retaries with the captain of the vessel, and the respectable house by whom she was chartered; and Mr. Cryer had the affliction to be the companion of six hundred fellow-men for more than three months, in all the perils incident to travelling by sea, and to witness the most shocking profanity, without being allowed to address to them a word of warning or instruction, except in the case of a few gentlemen, with whom he could converse in private. He was otherwise treated with courtesy.

JAMAICA.—The Rev. Messrs. Walton and Moss, and their families, arrived safely in Jamaica on the 15th of November.

FRIENDLY ISLANDS.—The arrival of the Rev. David Cargill, M. A., at Hobart-Town, on the way to Polynesia, is announced in a letter, dated Hobart-Town, August 1st. Mrs. Cargill gave birth to a son about a fortnight before their arrival. The whole family was in health, and expecting to proceed shortly to the Friendly Islands, in the missionary ship, "Triton."

CHURCH MISSIONARY SOCIETY.

KISSEY, WEST AFRICA. *Hopeful state of a dying Communicant.*—June 14.—To day I visited a female communicant who has for a upon long time been prevented from attending the means of grace in consequence of a bad leg. She was very low, but quite sensible, and in a heavenly frame of mind. On my asking her if she felt happy, she replied, "Me be happy too much." I asked her in what she placed her hope. She answered, "In Jesus, me Saviour." "Do you trust in any thing you have done for salvation?" She replied, "No: what me can go do be sin, and that will lost me. Me trust in the Saviour for pardon my sins, and me believe he go forgive me all." I said that a conviction of this in the soul made both living and dying to be real happiness. She answered, "O yes, me be very happy in Jesus." I read to her appropriate portions of God's word, and prayed with her. On my leaving she thanked me.

In the evening I paid her another visit, and found her in a kind of doze. Upon her husband telling her that I had come, she replied, "Me be glad of that!" Again I asked her if she felt happy. She answered, "Yes, Jesus make me happy." I asked her how she would appear before God." She replied, "In the righteousness of me Saviour." I opened my Bible, and read a few verses of the 14th chapter of St. John's Gospel. While I was reading I saw her lips moving, and before I could finish the last clause of the second verse, she said, aloud, "He go to prepare a place for me." She did the same

at the end of the third verse. I prayed with her, and retired, thinking that I should not see her again in this life.

On leaving her, I thought, What a mercy to die a christian! She will soon be called to leave her present forlorn and abject condition, and appear where she will shine as a trophy of redeeming grace for ever. Such visits as these, with such pleasing results, are like spurs to us, and make us willing to spend and be spent, and to undergo all things, so that we may be accounted worthy to win souls to Christ.—*Mr. F. Davies.*

HASTINGS, WEST AFRICA. *Singular Transformation.*—"On the 15th of May Mr. Graf admitted to the Lord's table nineteen candidates, who had been baptized in December of the preceding year. Respecting one of these candidates, a man of about forty-five years of age, Mr. Graf remarks:—

'He was the chief of a wicked set of idolaters, and was in the habit of representing the devil, by arraying himself on certain occasions in a disgusting grass apparel. He, with another similarly dressed, used to parade the streets during the Christmas holidays—a great nuisance to the orderly inhabitants, and a great temptation to our school children. He is now a converted character—is ashamed of what he boasted in before—has left all his companions in sin, and, though ignorant and dull, has learnt the Lord's prayer, the creed, &c., and has a very encouraging knowledge of God's word. His intellect has since been sensibly developed, so that now he is learning to read. The mode by which he has got on so well, is this: he has a boy in our school, ten or twelve years of age, whom he brings with him to the Sunday-school, that he may listen to all that is taught, and mark in the book whatever is to be learnt by heart. Then, during the week, he makes the same boy teach him what he heard on the previous Lord's-day, keeping him till late at night; and, indeed, sometimes making him rise in the night, if he cannot sleep, or is anxious to learn at once something out of the Bible, or catechism. About three months ago, when examining him for the purpose of receiving him to the Lord's-table, I found him so very stupid, that I postponed his admittance; but now I was very agreeably surprised to see the readiness with which he answered a few questions on Scripture history.'

LONDON MISSIONARY SOCIETY.

THE SPECIAL SUBSCRIPTION to the intended Chinese missions, amounts already to upwards of £3000.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 52.]

APRIL, 1843.

[NEW SERIES.]

CHINA OPENED.

*An Appeal to the General Baptist Churches to commence a Mission in
China or Japan.*

“The closest seal’d between the poles
Is opened to your toils;
Where *thrice a hundred million souls*
Are offered for your spoils.”

CHINA, the mystery of Providence, the opprobrium of our common christianity, is now opening the massive gates of her ten thousand cities, towns and villages, to the commerce and religion of Europe and America. John, by his tears, obtained the opening of the mysterious book mentioned in the Apocalypse; and have not the cries and tears of the Church in our own day obtained mercies similar to those of the Church in Babylonish captivity, “I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I will break in pieces the gates of brass, and cut in sunder the bars of iron.”—Isaiah xlv. 1, 2. The question of questions in the “great searching of hearts” among the tribes of Israel is, What is the moral state of China? and what prospect is there of the propagation of the Gospel among its teeming millions? The following information in reference to China, is extracted from Harris’s “Great Commission; or the Christian Church constituted and charged to convey the Gospel to the world.” The writer met with the passage on the past day, and was much interested with it.

“China—that world within itself—is doubtless surrounded with obstacles to conversion. But the existence of these constitute the very reason, and the only ground of necessity, why we should attempt it. She is guarded against the truth by more than one wall. Her *material* wall, as has been justly remarked, is crumbling dust compared with her *political*; her political wall is a mere illusion compared with her *moral barriers*—for civilization in China, can hardly be called religious; her moral wall of prejudice and pride is only that by which sin entrenches itself in every country and in every heart. The wall which overtops the whole, and which we shall find it most difficult to surmount, is that which *our own unbelief and ignorance have created!* Every other has been breached and entered. So far is China from being regarded as impregnable, that Judaism entered it proba-

bly prior to the christian era; Buddhism entered it in the first century; Nestorianism in the seventh century; Mahometanism in the eight century; and Romanism in the thirteenth century. Such was the success of Popery in China, especially in the hands of M. Ricci and father Schaal, that many of the mandarins embraced its doctrines; one province alone contained ninety churches and forty-five oratories; a splendid church was built within the palace; *the mother, wife and son of the emperor Yung-lish, professed christianity*; and nothing apparently prevented China from being added to the papal see, but the disputes which broke out between the Jesuits and the Dominicans.

“But besides the encouragement derivable from the fact, that China has already been open to missionary aggression, it should be gratefully remembered, that obstacles existing elsewhere are absent here; and that many of those considerations which once operated as fears, have gradually vanished, or changed into hopes. The *climate*, for instance, so far from being relaxing or pestilential, is fully as salubrious as that of England, and much less changeable. The *language*, once deemed unattainable, has been mastered and “*made easy*;” and what an inducement should it furnish to the christian student, that when he has mastered the Chinese symbols, he will be able to make himself intelligible from the mouth of the Ganges to the Amoor, and to indite a book—for nearly all can read—for *more than one-third of the human race!* The *despotic unity* of its government, by which the will of one man moves and rules the entire mass, may itself be made the means, under God, of its more easy and effectual reconstruction on christian principles. At all events, the unity of character resulting from this unvarying uniformity of literature and government, is attended with this advantage to the missionary, that to comprehend the sentiments and reply to the objections of a single mind, is—to *master the views and objections of three hundred and sixty millions of human beings!* In this respect, too, the magnitude of the population, once regarded as appalling, presents the missionary with an advantage not to be met with elsewhere. But that which calls for special observation is, that the Chinese mode of writing is current and legible far beyond the limits of China, throughout Cochin China, Corea and Japan; and that the population of China is bursting forth on every side, placing itself in *voluntary* contact with christians, and seeking the shelter of European governments. Millions are already to be found in Burmah and Siam, in Pegu, Assam, and the Malayan Archipelago. All these are accessible to missionary efforts. What has been accomplished of late among these by the ardent and persevering zeal of two or three individuals, encourages the hope and points out the way of benefiting China at large. For only let suitable measures be taken to evangelize the emigrant Chinese, and a race of missionaries will be thus provided, which in despite of imperial edicts, will find their way into all parts of the empire, and become in the hands of God the instruments of its renovation.”

The preface of this valuable work is dated Feb. 12th, 1842, but what important events in reference to China have transpired since that date. In what glowing language would the essayist have spoken, if the recent peace with China had been obtained, which the emperor himself styles “*everlasting!*” What would he not have augured, and almost prophesied, of the issue of “*five cities,*” not in the “*land of Egypt,*” but in the land of “*Sinim,*” learning “*the language of Canaan?*” An invalid missionary

from India, in a recent appeal on behalf of China, appears richly imbued with the unction of the author of the Great Commission. He writes, "The late events in China are of the highest importance. The long-desired time is come; the wall is scaled; a breach is made in it that will never be closed. England has done in China what Portugal did in India, she has demonstrated that she may be conquered; and thus her position is altered for ever. She will no longer stand apart from all the world, despising all nations, and unknown to all; she must henceforth take her place amidst the great powers of the earth. The problem is solved; the amount of her resources is known; the dread of unknown strength is passed away. She is manifestly weaker than England. *China is open to the whole world*—open to the enterprize, the civilization, the religion of Europe. Who does not sympathize in the tremulous and prophetic feelings of Gutzlaff, as he stood by the side of the imperial commissioners in the cabin of the "Cornwallis," and witnessed the signing of the treaty which broke for ever the exclusive pride of China; which met the long yearnings of his heart for her welfare, and which seemed to him an answer to the prayers of years? Men are beginning to feel that the peace with China is destined to tell upon the mind of Europe like the discovery of America by Columbus. A continent is opened to us, and more than a continent—a new world; not a world of thinly peopled savages, but a world teeming with human beings, one-third of the human race, in a high state of civilization, celebrated for their arts and enterprize; a people who have called themselves *the heaven of earth!* This is the people and this is field to which the finger of God points; this is the country which he has opened for you; this is the enterprize he sets before you. What does it demand from you?"

The question returns like the echo, What can be done for China? "Who will go for us, and whom should we send?" Coming events cast their shadows. At a missionary meeting held in this town lately, the Rev. R. Newton stated, that he knew a lady who had devoted £1000 to China, and if their Society did not attempt something, she would give to another. He also mentioned one of their preachers who had studied Chinese for years, and who said he could not say *No* to a call to engage in a mission to that world of souls. Is there not here the germ of a Wesleyan mission to China? And who can tell what God is preparing for our "half tribe of Manasseh?" The following extracts of letters to the writer will appear interesting "at such a time as this." A brother in the ministry writes me, "Respecting the mission, I can now only say a few words. If medical men, if pious and good men in the Committee, and if the Providence of God, as far as we can judge, approve of my going to India, I should be answerable to refuse these indications of the Divine will. I cordially confess, I have for some time thought of China and Japan. If I might decide, and could do it, I should go to *Ningpo*, in China; there endeavour, by the divine blessing, to form a missionary station, and make preparations for getting into the Japan islands. I have thought of bringing this subject before the next Association, and *proposing to go myself*, and get some other brother to go also, next June but one. This has been a plan which has floated on my mind for some time. I have only been puzzled with the *when* and *how* the plan could be executed." In another letter, dated Feb. 22, 1843, he says, "I have had some fear of the plains of India, but as China is opening, and *Japan cannot close her gates much longer* against the *Prince of Peace*, I have been deeply

exercised for some time about these perishing millions of souls. Until we could enter Japan, my mind is fixed upon Ningpo, on the eastern coast of China, having intercourse with the Japanese, and within two or three days sail of Nippon, the principal island. The climate is more adapted to Europeans; the providence of God seems to be calling us to enter, and the Bible has been prepared. It has appeared to me desirable to extend the mission, and my whole soul would frequently urge me to say, if possible, 'Go and preach in China the unsearchable riches of Christ, and make what preparation you can for reaching the Japan isles when the barriers of pagan despotism are removed.' The symbolic language of China is difficult to learn: I believe it is; but from several modern works on China, that difficulty has materially lessened in my estimation. The principal discouragement appears to arise from the diversity of tones, and the variety of sounds. I think I have a natural talent for imitation, an ear to lay hold of different tones or sounds, and a voice to reach the expression of them. I do think that these, with ordinary capacity and diligence, will enable a person to learn the Chinese. *And why should we not send some?* I do not wish to weaken the Oreah mission: it wants help, and should by all means have assistance to extend the Gospel through the province of Orissa. But should not the Committee consider the propriety of sending two to China? Does not Divine Providence seem to be calling us to make an effort in that direction? Is it quite a clear case that we cannot do it? And ought we not to make an attempt? It strikes me that the subject ought to be taken up and discussed. Is not this the time to examine the question in several bearings? Providence opening the way to three hundred and sixty millions of pagans, and not try to send a General Baptist missionary. Who can think of this without agony? *Who could bear the responsibility of refusing to try?*"

"For the divisions of Reuben there were great searchings of heart." What is the duty of our Churches at this crisis? If, thirty years since, some sanguine friends had predicted, that in ten years the General Baptists would have a Foreign Missionary Society, and the holy land of Juggernaut, the province of Orissa, allotted to them by the consent of the tribes of Israel, who would not have said, "Is Saul among the prophets?" Yet in February, 1822, the standard of the cross was erected in the British cantonments of the capital of Orissa, and the most influential of our countrymen attended their ministry. Is it not more probable, that before 1850, we may have a mission in China, and another in Japan? What is the lot of our inheritance in these immense territories? Surely some portion of them belongs to us. Why should we not attempt this great work? It is a good saying, "The man who wants me is the man I want." Look at these extracts. Here is a brother who wants, like the colossus of Rhodes, to set his feet upon Ningpo and Nippon. Is not this the man we want? But the reply will be made by many, like Gideon, "Oh, my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." Let us remember, "It is not with the Lord to save by many or by few."

"Ye armies of the living God,
His sacramental host!
Where hallowed footsteps never trod
Take your appointed post.

"A barley cake o'erthrew the camp
Of Midian, tent by tent;

Ere morn, the trumpet and the lamp
Through all in triumph went!

“ Though China's sons, like Midian's, fill
As grasshoppers the vale,
The sword of God and Gideon still
To conquer cannot fail.

“ Though few, and small, and weak your hands,
Strong in your Captain's strength,
Go to the conquest of all lands—
All must be his at length.”

MONTGOMERY.

Should not a special subscription be commenced for the Chinese mission? This was done for the Orissa mission just *ten years* since, with very good effect. Who will now “fill their hands to the Lord?” The writer feels it a duty to “honour the Lord with his substance, and the first fruits of all his increase.” An unexpected legacy has fallen to his children, and he will cheerfully engage £10 if £500 be raised for China and Japan, and £10 more if the subscription and bequests amount to £1000. A rich old man at Derby has recently died, and left £300 to the mission. When Swartz was dying, he said, “Let the cause of Christ be my heir.” Who will hear the cry of the perishing millions of China and Japan, and hasten to send our missionaries forth who are saying, “Here am I, send me.”

March 8th, 1843.

AN EARLY FRIEND OF THE MISSION.

ON THE BEST MODE OF PERFORMING THE DEVOTIONS OF THE SANCTUARY.

THE worship of God is the highest and holiest employment in which created spirits can be engaged. Probably no part of the service of the sanctuary is so grateful to the Redeemer, in his glorified state, as this; and in none does the Church in the wilderness bear so pleasing a resemblance to the worshiping assembly before the throne. The design of this part of sacred service is, to give to the greatest and best of Beings the glory due to his name; to thank him for providential and gracious favours; to entreat for ourselves, and our fellow-worshippers, all needful blessings for this life and that which is to come; to unite with all the faithful in earnest supplication that the reign of idolatry and antichrist may cease, and that Messiah's triumphs may be consummated in the glory of the latter day. If it be attended to in a becoming manner, our own minds cannot be unprofited: we shall be awed by the majesty of God; affected by his condescension; melted by his love; shall give thanks at the remembrance of his holiness; and exult in the cheering hope, that a Being so great and so good “will be our God while here below, and ours above the sky.” In short, our holiest and best feelings will be called forth; our impressions of eternal things will be deepened; our compassion for the ignorant and careless strengthened; and our spirits increasingly prepared for the sublimer and purer services of the Church on high. The position of the minister, therefore, when he stands up to express the wants and feelings of a considerable congregation, or rather of the pious part of it, to God, must be regarded as a very solemn and responsible one; and it becomes a serious question, how far the devotional engagements of the sanctuary accomplish those important ends which they are designed and adapted to answer? With deference, it is submitted, that

this topic has received less attention in discourses and treatises on the christian ministry than its importance demands; and in preparing for the pulpit, it is perhaps not unwarrantable to assume, that ministers think, we would not say, too much of the sermon, but too little of the prayer.

It is no part of our object in the present essay, to enlarge on the propriety and scripturalness of free prayer. We can concede, that many of the petitions and thanksgivings in the liturgy are pre-eminently suitable: we do not deny, that these formularies may have aided the devotions of many of the followers of the Lamb: we can admit, moreover, that forms of prayer prevailed in the Jewish Church at the time of Christ, and that probably he united in them—a consideration which the learned Prideaux observes, “Would satisfy our dissenters, if any thing could satisfy men so perversely bent after their own ways.” It is sufficient for us to affirm, that liturgies were unknown in the best days of the Jewish economy; that they are nowhere commanded; that they derive no countenance from the Lord’s prayer; that apostolic usage is against them; that they did not prevail in the Church till lively, spiritual devotion had well nigh taken its flight; and that, in our judgment, they have damped, not increased, devotional fervour. Far, therefore, from envying those who are restricted to the use of forms, excellent though in many respects they be, we rejoice that we can from the fulness of the heart express our desires to God, and that by varying our petitions, we can adapt them to the ever-varying circumstances in which we, and those who unite with us in the sacred exercise, are placed.

The remarks about to be offered will be based on the principle, that it is desirable, as far at least as there is a similarity of circumstances, to imitate the devotional examples furnished in Holy Scripture. Assuming this, it is submitted,

1. That the paternity of God should be more frequently recognized in our adorations and requests. It is an interesting fact, that on every occasion, with one exception, on which the Lord Jesus addressed the adorable object of worship, the paternal appellation was used: * the language wrung from him by the agony of his spirit on the cross, constitutes the exception we have mentioned—“My God, my God,” &c. This consideration derives additional force, as it seems to us, from the frequency with which the Lord Jesus had occasion to speak of God in his conversations and discourses, inasmuch as it is almost invariably in the same manner: the proofs are too numerous to be cited. The frequency, moreover, with which the apostles used the appellations, “God our Father,” and “the Father of our Lord Jesus Christ,” merits attention. Various other phrases are used in the specimens with which we are favoured of the devotions of the primitive Church, such as, “the Father of glory, God of hope, God of patience, Father of mercies, God of all comfort, God of all grace, King of saints,” &c.; but with far less frequency than those which recognize his paternal character. In this respect, a marked difference obtains between the prophetic and apostolic writings, characteristic, it may be added, of the two dispensations. The instances are extremely few in which the paternal relation of God is recognized in the prophets: the apostles are constantly introducing it, nor is this to be wondered at; they had sat at the feet of Christ; they had heard him use the endeared name in the hour of gladness, and in the day of

* See Matt. xi. 25, 26; xxvi. 39, 42 and 44; Luke xxiii. 34 and 46; John xi. 41; xii. 27, 28; xvii. *passim*, &c.

the bitterness of his soul; he had moreover instructed them when they prayed to say, "Our Father, who art in heaven," and such was their love to his name, that they felt a peculiar delight in using an appellation that he had hallowed and enjoined. Doubtless, too, when the apostle Paul bowed his knees at the shrine of mercy, and adored the divine Being as "the Father of our Lord Jesus Christ,"* he felt that the relation subsisting between the Lord Jesus and the divine Father was in a high degree appropriate and encouraging to dwell upon in prayer, for Jesus Christ has revealed the will of God, and exemplified the character of God, as no one else ever did; hence, he is said to be "the image of the invisible God;" those that have seen him, are said to have seen the Father; he is denominated "the brightness of the Father's glory, and the express image of his person;" so that we cannot conceive of any tender and attractive exhibition of the divine character, which the eternal Father could have displayed if it had been possible for him to assume human flesh, but Jesus Christ has furnished it; or of any achievement by which he could have displayed "his eternal power and Godhead," but Jesus Christ has wrought it. Besides, in every text in which the phrase commented on is found, the pleasing fact is recognized, that *Jesus Christ is ours*; "our Lord Jesus Christ," are words often repeated without considering their comprehensive import: we must die to know their ineffable and infinite sweetness. In using such an appellation, then, the apostle would feel that he was warranted in entertaining the fullest confidence, that whatever he asked at such hands would be graciously bestowed, if not abundantly exceeded. It cannot be irrelevant to advert to the circumstance, that the relation which the divine Being sustains to us, as our Creator and Preserver, is rarely introduced in the devotions of the New Testament Church. In reading the rapturous effusions of Old Testament saints, we find them celebrating with transports of holy feeling the majesty of God, the magnitude of his works, the boundlessness of his dominion, the perpetuity of his kingdom, the equity of his administration, &c. It cannot be wrong to imitate them: in doing so, however, let us not forget, that the adorations and praises of the christian Church are for the most part addressed to the blessed God, as he has revealed his person and perfections in the atonement of his Son. The same remark applies to the songs of the Church triumphant,—Rev. v. 9—14; vii. 9, 10.

2. We suggest the propriety of invoking the Adorable Object of worship under those perfections and attributes which are appropriate to the petitions presented. That this rule usually obtains in Scripture will not be denied: that there are not exceptions to it we by no means intend to affirm. The first prayer recorded in Holy Writ after the Saviour's ascension, supplies an illustration of this just and obvious principle—"Thou, Lord, who knowest the hearts of all, show whether of these two thou hast chosen."—Acts i. 24: they knew not which of the two brethren would be preferable, and therefore with great appropriateness addressed God as "He who knew the heart," and entreated his direction. The propriety of observing this rule is too evident to need enlargement; nevertheless, it is often strangely overlooked. It has been said, that on one occasion Mr. Hall left a chapel in disgust, when the officiating minister commenced prayer with, "O Thou that plumest the sparrow; Thou that adornest the lily, have mercy upon us." "Who," said that eloquent man, "could stay to hear the Almighty complimented

* Eph. iii. 14.

on pluming sparrows, and adorning lilies, when mercy was supplicated." The compilers of a book which many, unhappily, venerate equally with the Word of God, have, unintentionally we admit, furnished an illustration of our rule.—"Almighty and everlasting God, *who alone worketh great marvels*, send down upon our bishops the healthful spirit of thy grace," the inference from which obviously is, that when such are endowed with the healthful spirit of divine grace, a great marvel is effected. The justness of this sentiment in its application, at least, to many of the right Rev. fathers, we by no means question; but reasoning *a priori*, we should not have expected to meet with such a statement in the book of common prayer.

3. It may be doubted whether in prayer we sufficiently plead with God. No one can peruse the prayers recorded in Holy Scripture without being struck with this feature of them. The intercession of Abraham for Sodom, and of Moses, Joshua, Samuel and David, for the chosen nation, are cases in point. The language of Jeremiah (xii. 1.) is so apposite, that we venture to quote it—"Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are they happy that deal very treacherously?" The topics which may pertinently be pleaded in prayer are, the honour of the Divine name; the perfections of the Divine character, especially his holiness and love; the promises of the Divine Word; our necessities and corruptions; with the atonement and intercession of the Lord Jesus. It would be improper under this head to omit the fact, that the people of God under the ancient dispensation, frequently pleaded their consciousness of integrity, and habitual endeavour to walk uprightly before God: many texts might be cited in confirmation of this from the Psalms. By some, such a plea might be deemed inconsistent with the doctrines of grace; but we hold, that it cannot be wrong to follow where inspired writers lead; especially would the propriety of such a plea be manifest, if (as was the case with holy men of old,) we were brought into difficulties and straits by our firm adherence to the will of God. Let us, then, in this solemn exercise, "*order our cause before him, and fill our mouth with arguments.*"

4. Petitions and praises specially addressed to the Lord Jesus are highly Scriptural. The examples of worship paid to the Saviour are so numerous, and so decisive, that it is surprising any one should dispute it. The first martyr of christianity, when "full of the Holy Ghost," as the inspired historian is careful to inform us, committed his departing soul to the Lord Jesus, and besought him to forgive his murderers. The apostle Paul, at a time of peculiar trial, invoked the gracious aid of Christ; nor was his request denied. Many texts might be cited from the Epistles, in which the sacred writers turn aside for a moment from the theme of the discourse, to entreat the presence and help of him to whose glory they were entirely devoted, and whose love it was their highest delight to proclaim. An examination of the epistolary part of the New Testament, we think, will show that the examples of prayer offered to the Lord Jesus are as numerous, or nearly so, as those presented to the divine Father. See, amongst other places, 2 Cor. xii. 8—10; 1 Thess. iii. 11—13; 2 Thess. ii. 16, 17; iii. 5; 2 Tim. i. 16 and 18; ii. 7; iv. 14, 18 and 22; Rev. xxii. 20; and the benedictions. It may be objected, that some of these texts are not relevant, as the term Lord, and not Jesus, or Christ, is used. In reply,

we state, that usage not only justifies but requires the interpretation we give. One of the critics remarks, that the word Lord, in the writings of the apostles, is simply and absolutely ascribed to Christ a thousand times.

It cannot either have escaped the observation of the dutiful reader of the apostolic writings, that in those instances in which the distinction between the Father and the Son is carefully marked, the former is usually designated God, the latter Lord.—See 1 Cor. viii. 6; Eph. iv. 5, 6; Phil. ii. 11. One consideration which particularly impressed us in investigating this matter was, that the solemn and trying circumstances under which several of these prayers were offered, seemed to show that the primitive christians, when severely exercised, instinctively fled to the arms of their Saviour, and invoked his aid. The privilege of praying to Christ was one which they highly valued, and they had recourse to it in the most serious moments of their history. The epistle which records more than any other of these sacred effusions, was written in prospect of martyrdom: is it unwarrantable to infer, that in the circumstances mentioned, they found a satisfaction and a solace in praying to Christ, which were not realized in addressing the divine Father? So habitual indeed was the practice now recommended among the early christians, that in consequence of it they were very properly designated, “all that in every place call upon the name of Jesus Christ, our Lord.”—1 Cor. i. 2. It has been said, that to call upon the name of Christ, does not necessarily denote an act of worship directly addressed to him; but this is a position which cannot be sustained. In Acts vii. 59, a passage unhappily mangled by the translators’ unwarrantably foisting a word into the text, it has undeniably this signification. In the Septuagint, too, the verb in question is frequently used, and manifestly in the sense of a direct address to the object of worship. Among other places, see Psalm cxvi. 2, 4, 13 and 17; Jonah i. 6; and especially 1 Kings xviii. 24, 25, compared with 26 and 36. This last text appears decisive of the point. Elijah bade the people “call upon the name” of their gods, and they began to do so by saying, “O Baal, hear us.” He declared that he would call upon the name of the Lord; he did so by offering the prayer recorded in verses 36 and 37.

Nor did this usage of the primitive Church escape the observation of their persecutors. The well-known letter of Pliny to Trajan may be quoted in proof; the testimony of Porphyry, a virulent adversary of christianity, may likewise be adduced,—“Since Jesus began to be worshiped, no man has received any public benefit from the gods.” To all this we may add, that when he came into the world, all the angels of God were commanded to worship him; and in his glorified state, he is the object of supreme adoration by the highest order of beings in the metropolis of the divine dominions.

5. A copious use of Scriptural phraseology seems to us eminently proper in this sacred exercise. The book of Psalms may with propriety be regarded as the inspired prayer book of the Church. The use which our Lord made of it in the days of his flesh, and in his devotions too, must endear it to every christian. The consideration that the parting hymn which he sung with his disciples at the close of the sacred supper was probably selected from these songs of Zion; that it pleased him to borrow the language of this incomparable book to express his distressful feelings in that dark and dreadful hour, when deserted of heaven, as well as when with calm and holy resignation he committed his departing soul to his di-

vine Father, must be regarded by christians as possessing no inconsiderable weight. It is matter for thankfulness, that so considerable a part of Scripture is the language of prayer: those who live, and move, and have their being in an element of devotion, will surely feel a hallowed delight in presenting requests which were offered at the throne of grace by saints who thousands of years ago trod the path to immortality, and which in their experience were graciously answered: in doing this, in the exercise of a lively faith, we honour the divine faithfulness and immutability. The devotional language of Scripture, it may be added, will, when judiciously selected, be ever savoury to the spiritual worshiper, and happily we cannot be placed in any circumstances of trial or of transport, but we shall find our feelings fully expressed in the plaintive or jubilant strains of inspiration. The condition of Jonah, in the belly of the fish, was peculiar and unexampled, but he quotes the language of the royal minstrel of Israel as applicable to his case; and it was remarkably so. Compare Jonah ii. 3 with Psalm xlii. 8. "I adore," said one of the fathers, "the fulness of Scripture."

6. We deem it altogether unnecessary to enlarge on the importance of thoroughly impregnating these sacred exercises with evangelical sentiment. By all who receive the doctrines "which are most surely believed amongst us," confession of sin will be often and humbly presented; the atonement of Christ, the only refuge and dearest hope of man since sin entered to blight this fair creation, will ever be remembered as the ground of our acceptance with God; the offices of the Holy Spirit, in the economy of redeeming love, especially the relation which that divine agent sustains to the power and efficacy of prayer, will be frequently and believingly dwelt upon; as the spirit of prayer is a spirit of his own kindling, inspired by him, we shall possess that holy vehemence of affection which will reverently imitate the importunity of the patriarch, "I will not let thee go except thou bless me;" and in doing so will ensure a similar reward.

7. Need we add, that variety should be studied in this sacred exercise. When the topics suitable for public prayer, which are exceedingly numerous and diversified, are comprehensively considered, it will seem less difficult to secure variety than might at first sight appear. A minister, alive to the importance of rightly discharging the devotions of the sanctuary, will abound in thanksgiving, especially for all spiritual blessings in heavenly places in Christ; he will present petitions suitable to the state of the congregation, and the Church especially, and with much affection remembering the subjects of affliction or bereavement; he will bear on his heart the interests of the land of our nativity, and will pray that success may attend the ministrations of all "who know nothing among men, save Jesus Christ, and him crucified." Tenderly solicitous for the highest happiness of the rising generation, he will often present suitable supplications for "hearts with youthful vigour warm;" deeply affected with the appalling condition of a world that lieth in wickedness, he will frequently and fervently plead for the salvation of the Jews, the utter destruction of anti-christian systems, and the enlarged and universal success of the missionary enterprise, an enterprise dear to heaven and earth; nor will the schools of the prophets, with many other topics that we cannot even stay to particularize, be forgotten. Thus an interesting and edifying variety will be secured. It is scarcely necessary to remark, that prayer should be adapted to anything

special in the occasion on which it is offered. The prayer of Solomon at the dedication of the temple is a noble example of this, the finest indeed which inspiration furnishes. What reverence, humility, fervour, comprehensiveness, above all, what appropriateness marked the supplications of the youthful monarch of Israel on that memorable occasion.

8. A few words may not be out of place on the propriety of using the Lord's prayer, as it is commonly, and somewhat inappropriately designated. As a model or outline of prayer we regard it as unrivalled; but that it was intended by the Lord Jesus to be verbally used by his followers in all ages, we do not, and cannot believe. It is pertinent to our present purpose to remark, that the practice of repeating it in public derives no countenance, but the reverse, from the connection in which it stands. As recorded by the evangelist Matthew, it appears to have been intended as a directory for closet use. "But thou, when thou prayest, enter into thy closet," &c., Matt. vi. 6; "After this manner, therefore, pray ye, Our Father," &c., verse 9. This prayer, it may be added, was exclusively adapted to the infancy of the Church, no mention being made of the mediation of Christ, or the aid of the Spirit. Whatever we ask the Father now is to be asked in the name of Christ. The second petition, "Thy kingdom come," referred to the establishment of Messiah's kingdom, which was then at hand. The doxology is perhaps, shall we say probably? an interpolation. There is not the slightest evidence that this prayer was ever used as a form by the apostles. We have heard some who do thus use it ask, with surprising thoughtlessness, the Parent of the human family to give them that day their daily bread, when the day was declining, and they should rather have returned thanks that he had given it. We add, that it is matter of history, that its introduction into the public services of religion was at a period of general corruption. None of the earliest fathers speak of its being used in their time as a form. "Our pure and apostolic church," whose foundation is said to be on the holy hills, received it, nor it alone, from the mother of harlots and abominations of the earth; aye, and those nonconformists who regularly repeat it in their public services are, for the most part, such as *ape* the establishment. Their practice in this, and other respects, as we once heard a master in our Israel, now, alas! no more, remark, may remind one of the prophecy that, at a time of severe distress, "Seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." So these degenerate separatists seem to say. We will build our own chapels, support our own ministers, sustain our own schools and missions; only let us be called by thy name to take away the reproach of separation! With such bowing and cringing to a church that, "from the crown of the head to the sole of the foot, is full of wounds, and bruises, and putrifying sores," we have not, we hope we never shall have, the slightest approximation to sympathy.

9. There are a few other suggestions that have occurred to us, on which enlargement is unnecessary. Complimentary references to ministers, or others who may be worshipping with us, appear highly reprehensible. Self-depreciation, by the use of such terms as, "thy unworthy servant," "thy feeble dust," &c., is often, it may be feared, but an ostentatious parade of humility. As such language would be offensive, if used by others, it seems improper for the minister to use it himself, especially as he is to be

regarded not simply as expressing his own desires and feelings, but as the mouth of the people. Allusions, also, to those minor subjects which divide those who are one in Christ, appear exceedingly undesirable. The exciting topics of political strife should moreover be carefully avoided. It cannot be difficult to spread the state of the nation before God, and to express sympathy, heartfelt and deep, with starving millions, without informing those who unite with us whether our politics are of a moderate or ultra kind. In the supplications offered for royalty it seems important to remember, that the interests of the soul are the highest interests of humanity, in its most dignified state; that such are by nature children of wrath, even as others, and that they equally need, with the poor and neglected, the message of reconciliation, and that visitation from on high which alone can render it effectual.

It only needs to be added, that excessive length should be guarded against. Devotion ends, it is often said, when weariness begins; but the repetition of the same thoughts in the same words is becoming and Scriptural when occasioned by that holy importunity which cannot leave the mercy-seat unblessed. It is not without design that it is said of the illustrious Sufferer of Gethsemane, that "he prayed the third time, saying the same words;" (Matt. xxvi. 44.) but when devotion languishes, the sooner we end the better, for repetitions then are vain and formal, and of the class forbidden by the Great Teacher.

After all, the great question is, What are the best means of securing and increasing that devotional ardour, possessed of which, we shall, in performing this part of sacred service, "excel to the edifying of the Church?" On this point the writer would be happy to sit as a learner at the feet of any of his brethren. He only ventures to suggest, that by paying increased attention to the state of our own hearts, we shall be deeply affected with our numerous and pressing necessities; by studying the Scriptures we shall be furnished with a rich variety of holy language to express them; by reading the biography or practical treatises of men eminent for high-toned piety, the opulence of our stores will be augmented; and, by going from the devotions of the closet to perform those of the sanctuary, we shall be most likely, from the fulness of the heart, to offer that inwrought supplication which availeth much with God. Our prayer will ascend to heaven as the incense in ancient times ascended from the holy altar; we shall prove the power of devotion. In answer to united, fervent, believing supplication, showers of blessing will descend to refresh our thirsty souls and languishing Churches; and finally, we, with all who worship the Father in spirit and in truth, shall be prepared, when removed from this scene of duty and of trial, for the sublime and ineffable transports of the upper sanctuary.

"O Thou! by whom we come to God,
The life, the truth, the way;
The path of prayer, thyself hast trod—
Lord! teach us how to pray."

B. H.

ON THE DOCTRINE OF A GRADATION IN FUTURE REWARDS AND PUNISHMENTS.

To beings situated as we are—heirs of immortality—travellers to eternity—the consideration of the future state in which we must for ever exist,

when the present order of things is done away with, must always be fraught with deep and momentous interest. Other subjects there may be, which engage the attention and occupy the thoughts of the majority of mankind, important and interesting in themselves, but which, when brought into comparison with that class of subjects to which I have alluded, "have no glory (if I may so say) by reason of the glory which excelleth." Political economy, for instance, is a very interesting branch of study; but who does not see, that he who should devote so much of his time to such a subject, (affecting chiefly the present condition of our nature,) as to preclude the vigorous contemplation of that unseen world in which we are to take up our future abode, would be acting a very foolish and dangerous part. By how much eternity is more important than time, by so much the one class of subjects is more interesting and momentous than the other. Narrow and confined indeed must be the views of that man, who would bound his vision by the limits of time, and not allow the vast immensity of eternity to come before his mind with its own native grandeur and importance.

A sufficient apology, if any were needed, will be found, I think, in the foregoing remarks, for the introduction of the subject of the present essay. To the discussion of that subject we will now apply ourselves.

The doctrine for which we contend is this, viz., that there will be a gradation in future rewards and punishments, that gradation depending upon the use which men make of the privilege enjoyed, and the talents possessed, in this world.

The arguments we shall adduce in support of this proposition will be derived from Scripture. In the parable, he which had gained ten pounds was made ruler over ten cities; he which had gained five was made ruler over five cities. Here there is evidently a gradation in the reward bestowed; and that gradation is proportioned to the amount of diligence exerted in the right use of the talents possessed. To each was given one pound; yet we find, that in the one case ten pounds were gained, and in the other five. The reward was just in the same proportion; the one was made ruler over ten cities, and the other over five.

There seems to be an intimate connection between the active exertions of the christian here, and his reward hereafter. Hear what the apostle says, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully:" again, "Our light afflictions, which are but for a moment, *work out* for us a far more exceeding and eternal weight of glory: whilst we look not at the things which are seen, but at those things which are unseen; for the things which are seen are temporal, but the things which are not seen are eternal:" again, "God is not unrighteous, to forget your work of faith and labour of love:" and again, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy."

In the passage just quoted, the apostle uses the doctrine for which we plead to sustain the minds of the early christians amidst the trials to which they were exposed; to stimulate them to greater activity in the cause of their Divine Master; and to point out to them what was the object of his own anxiety, and what his glory and joy; indeed, this doctrine forms the basis of the exhortations and encouragements contained in the above quotations. Are you exhorted to *sow bountifully*? it is that you may *reap* also *bountifully*. Are you warned of *sowing sparingly*? it is because that

if you do, you will *reap also sparingly*. Are you passing through tribulation and sorrow? then here is consolation in the thought, that these afflictions, these trials, which may be considered light in comparison with the felicity which awaits the Christian, shall *work out* for you a far more exceeding and eternal weight of glory. These very trials which you are enduring, are fitting you for higher and nobler enjoyments in the heavenly world; for who are they, "the great multitude which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands," but "they who had come out of great tribulation, and had washed their robes in the blood of the Lamb?" And for whom is the privilege of the first resurrection reserved, but for "those who were beheaded for the witness of Jesus, and for the word of God."

As there is a gradation in rewards, so will there be in punishments. "And that servant," says our Lord, "which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes; for to whomsoever much is given, of him shall be much required." In this statement of truth there is evidently a distinction made in the punishment of that servant who knew his Lord's will and did it not, and of that servant who knew not his Lord's will, and therefore could not perform it. The one we are told shall be beaten with *many stripes*, whilst the other shall be beaten with *few*. And is it not equitable and just that such should be the case? Is it not in accordance with all that we know of the principles on which the moral government of God is conducted? Is it not in keeping with his dealing with the children of men on earth? Who is the man that enjoys the purest happiness here? Is it not he who is found in the diligent use of the means placed within his power for the advancement of the Divine glory, and for his own spiritual improvement? And who is the man to whom, even in this life, are reserved the deepest pangs and the severest punishment? Is it not he, who by wilful negligence of the talents committed to his care, and the opportunities placed within his reach, has rendered that conscience, whose voice he could not stifle, his bitterest accuser, and the cause of his keenest anguish? Besides, in the case of those who have been most eminent for piety on earth—who have here been most assimilated to their Saviour's image, and followed most closely his bright example—there has been a process going on within them, which, while it developed itself in their superior activity and devotedness to Christ, was preparing them for higher and nobler enjoyments—for a loftier state of felicity than that which will be enjoyed by those who were less devoted, less active, less spiritual. In the case of Paul, for instance, who will say that there was not such a process going on, which in all his sufferings and trials, in his mighty and noble exertions for the cause of his Master, was preparing his spirit to share in his Saviour's glory—as he was now sharing his Saviour's suffering—a process of which he himself was not unconscious when he spake, "If we suffer with him, we shall also be glorified together with him."

There is such a thing as getting much of heaven into the spirit on earth. There have been those, whose ardent longings and intense aspirations after greater attainments in holiness, and a more perfect conformity to the image of God, have seemed to lessen as it were the distance between earth and

heaven, and to show how much of pure spiritual feeling may be possessed, even amid a world of pollution and sin. Such were Howe, and Baxter, and Janeway; and who does not see, that in their case they were fitted for a station of purer enjoyment and higher bliss in the world to come, than those who, though christians, were quite content with the ordinary standard of piety, and made no strenuous efforts, and put forth no active exertions in the cause of the Redeemer?

But it is objected against this doctrine, that it engenders the notion, that the happiness of heaven is given to the christian as his desert. "If," says the objector, "there be a gradation, and that gradation is according to man's actions here, then it would seem as if the future reward were merited." This objection would apply with equal force against any reward at all being given, supposing there to be no gradations in that reward. The objection supposes, that the ground of our future happiness is our own conduct here; a supposition which no one who is acquainted with the Bible can for a moment entertain, for there we are commanded, "when we have done *all*, (the greatest possible service) to confess that we are unprofitable servants."

The foundation of our hopes of future bliss in the heavenly world, is the cross of Jesus. He by his death has purchased for us the joys of paradise, and "opened the kingdom of heaven to all believers." If there were any proportion between the good deeds of christians here, and the reward which they will enjoy hereafter, then, too, there might be some force in the objection; but when the immeasurable distance that exists between them is taken into consideration, the objection falls to the ground.

And what should be the effect of this subject upon our conduct in this life? If there be higher stations of bliss in heaven; if there be a more glorious reward reserved for those who are most active and devoted in the cause of Christ, surely we should be fired with a holy ambition to reach such a station, and to share in such a reward. It is a glorious thing to enter heaven at all; but 'tis far more glorious to have an *abundant* entrance administered to us there. It is a blissful thought to have the lowest place in that world of joy; but there is a thought more blissful still—to take our station near the throne. It will be inconceivably blessed to shine and sparkle as a bright gem in the mediatorial crown of Immanuel; but it will be far more blessed to have around us a coronet of our own. Is it objected against this kind of appeal, that we ought not to be influenced in our conduct by such motives as these, but purely by love to Christ; then I answer, the same objection might be brought against numerous passages of Scripture, in which we are not only encouraged, but exhorted, to "have respect unto the recompense of the reward," and are stimulated to present exertion, by the prospect of future glory and reward. I admit, that this class of motives would have been unnecessary if man had continued in his state of primeval glory and bliss; if his nature were uncorrupted and his heart undefiled. For such a being, the mere expression of the Divine will would be sufficient, without any consideration of the ulterior advantages which might be derived from the performance of the commands of God. A look, a word, the slightest intimation, would be enough to insure prompt and willing obedience. But it is not with such a nature the Bible has to deal. Man is become depraved, and the question now is, What are the

motives which will influence him most strongly, and what the considerations which will weigh most powerfully with him in his present condition? In condescension, therefore, to his fallen state, God in his Word appeals to those principles within him which are strongest, and brings forward those motives which are most calculated to impress his mind. Nor can there, we imagine, be any thing actually wrong or sinful in the appeal to that class of motives to which we have already referred, for we find that he who was "made in all points as we are, yet without sin, endured the cross, despising the shame, *for the joy set before him.*" And again, we are told that "he shall see of the travail of his soul, and be satisfied." The ransom of a lost world; the redemption of "a multitude which no man can number;" the prospect of these it was that sustained and cheered him amid agony and suffering intense and unutterable. And in the distant future, when the ranks of the redeemed shall be filled up, the Lamb which is in the midst of the throne, looking round upon the congregated, happy myriads, shall "*be satisfied,*" and shall feel himself recompensed for the toil and suffering he endured for their salvation. And if further examples were needed, we might bring forward the conduct of the ancient worthies under the Old Testament dispensation, as recorded by the apostle Paul in his epistle to the Hebrews, for our imitation. Did Abraham forsake his own country, and leave his father's house? it was that he might inherit a "better country, that is a heavenly." Did Moses "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?" "he had respect unto the recompence of the reward." And were there those "who were tortured, not accepting deliverance?" it was "that they might obtain a better resurrection."

Up then, christian, and be doing! This is the time for action, and this the world for conflict. The example of the faithful in all past ages is before you; the example of your Saviour is left for your imitation. Now, then, share in his sufferings (as far as mortals can); now, then, tread in his steps. Stop not at any danger, halt not at any difficulty, but onward, right onward, pursue your course, remembering, that if you share with him his suffering, and endure with him his toil, you also shall share with him his glory, and enter into his reward. And if amid the numerous discouragements and trials with which you will have to contend, you should be ready to despond, fix the eye of your faith upon that world where the noise of conflict shall be exchanged for the song of triumph, and the weapons of warfare for the palm branch of victory and the crown of life. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

JOHN A. BAYNES.

Bristol.

CORRESPONDENCE.

REPLY TO A QUERY.

A CORRESPONDENT in your last number asks, "In what sense, and to what extent, is a christian justifiable, in his worldly concerns, in adopting the maxim, 'I have

a right to do the best I can for myself? May it with propriety be on all occasions acted upon." It is allowed, I presume, that a christian is a citizen of the world, as well as a member of the Church of Christ. The civil duties he has to discharge are

similar in their nature to those which devolve upon others, but it is not always proper for him to adopt the same maxims. Religion should control the world, not be in subjection to it. Our Lord prayed, not that his apostles might be taken out of the world, but that they might be kept from the evil. Either religion furnishes a christian with general or particular rules, which are sufficient to regulate his conduct in life, or it does not. If he can find no such rules in the Bible, he is left at liberty to adopt his own course; but if he can find them there it is his duty to subscribe to them, and bring them into practical operation. I deem it sufficient here to adduce the beautiful direction of our Lord, "All things whatsoever ye would that men should do to you, do ye even so to them." Our Lord does not here make the will of others, but that of our own, the rule of action. We are to exchange, in imagination, situation with those with whom we have to do, and that having been done, and having determined how we would have them act towards us, we shall be furnished with a safe rule of action towards them. Where is the christian that would have another to cheat, overreach, defraud, or oppress him? If he would not have these things done to himself, he should not do them to another, however great the worldly gain to be derived therefrom.

That there is a great want of principle in many mercantile transactions, no one acquainted with the world can doubt; and that christians are sometimes placed in circumstances in which they must either sacrifice religion or the world, is equally certain: in such cases their duty is plain. The directions of Christ differ so materially in their nature and tendency from many of the maxims of the world, that a man cannot follow both at the same time: either he must give up Christ or the world: he cannot serve God and mammon. The rule adduced above should be brought to bear on the most minute transactions of life—"he that is unjust in the least, is unjust also in much." The same principle which leads a person to be unjust in little things, would lead him, it is likely, to be unjust in great things if he had the opportunity; and if he is led to discharge some duties from the consideration of what he may gain, and to neglect others from the fear of what he may lose, it is evident that he is acting on a mistaken principle; either he does not understand religion, or he has not counted its cost. What a contrast between the maxim, "I have a right to do the best I can for myself," and the direction of our Lord, "All things whatsoever ye would that men should do

to you, do ye even so to them." Nor is the contrast less striking between it and his conduct, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This maxim breathes a spirit of selfishness which is directly opposed to the spirit of religion, and the procedure of some of the best men the world has ever produced. If we may transgress the commands of Christ for the sake of grasping the world, how unwise were those who in primitive times took joyfully the spoiling of their goods; how foolish were the puritan divines, who despised the most tempting emoluments, and suffered persecution, imprisonment and death. It has been said, that truth is uniform and constant, and if this sentiment is correct, and if the maxim in question is a true one, it may be acted upon by all, it may be acted upon on all occasions, and to any extent. But if christians in general were to adopt this maxim, what would be the result? Where would be the distinction between them and the men of the world? Where could we look for an exemplification of the dignified precepts of our holy religion? What would become of our religious institutions, and the souls of men? How could christians then be considered as the salt of the earth? Instead of contributing to its preservation, they would be daily contributing to its corruption and ruin. I am persuaded, that no christian is prepared to adopt the maxim without any limitation; but most will contend for it under certain restrictions. A christian is certainly justifiable, within certain limits, in doing the best he can for himself and family; but he may not accomplish his end by sacrificing at the shrine of mammon, the honour of that religion which he has espoused, and by whose principles he professes to be governed. It would perhaps be difficult to show that men do, upon the whole, suffer by a strict adherence to the precepts of religion; certain it is, that that can only be the case so long as society is in a corrupt and degenerate state, and if some sacrifices are necessary to improve it, a christian should not be backward to make them. He may fully commit himself to the teaching of Christ, and should he suffer in doing so, his sufferings will be of short duration, and he will in the end meet with an ample reward: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Upon the whole, then, it appears that a christian may always adopt the maxim in question, when it har-

monizes with the directions of our Lord, but that he may never do so when it is opposed to them. Let no one, however, suppose, that gain is godliness, or that he is doing the best he can for himself, when he is getting worldly wealth at the expense of his religion. "The prosperity of fools shall destroy them." May all your readers learn to do justly, love mercy, and to walk humbly with their God.

R. H. Q.

Yorkshire, March 9th, 1843.

ERRATA.

To the Editor of the General Baptist Repository.

DEAR SIR,—In an account of a baptism

were, Feb. 5, given in the number for March, it is said I preached from Rom. vi. 3, "Know ye not that so many of us as were baptized *unto* Jesus Christ, were baptized *unto* his death." This "*unto*" should have been "*into*." I have reason to fear, some have suspected me of evil, as if I had intentionally read it "*unto*." It is a mere misprint; and nothing I said in the smallest degree occasioned it. If it were not the printer's fault, then it must have been J. Philips's careless writing. I believe "*into*" is the true rendering.

I remain, dear sir, faithfully yours,

THOS. W. MATHEWS.

REVIEW.

JESUS A SACRIFICE. *A Sermon preached in the General Baptist Chapel, Boston, April 4th, 1841. By THOS. W. MATHEWS. Noble, Boston; Dinnis, London.*

THE SACRIFICE OF CHRIST. *An Essay by J. P. BRISCOE, Pastor of the Congregation assembling in Salem Chapel, Boston. In reply to the above. Clarke, Boston; Ward and Co., London.*

As the first of these productions has never been forwarded to us for review, we have not considered it perfectly courteous to its author to introduce it to the notice of our readers. But the publication of a reply to it by Mr. Briscoe, and the reception of a number of pamphlets from the friends of Mr. Mathews, which, in connexion with other and extraneous matters, contain allusion to the doctrines propounded in the sermon, appear to demand that some reference should be made to it in our pages. Amongst the pamphlets forwarded to us by the friends of Mr. Mathews, is one written by himself, entitled, "A remonstrance addressed to Scrutator," &c. in which the writer alludes to his sermon, and also offers additional, and in some respects more intelligible explanations of his views on the doctrine of atonement—a doctrine of vital importance in the christian system.

We do not personally cherish any sentiments toward Mr. Mathews but those of kindness and affection, and should be extremely sorry in any degree to misinterpret his meaning; but it appears to us, that if the main purpose of his sermon was, not to deny the necessity or reality of atonement, but to show that its being made by the death of the Lord Jesus Christ was the manifestation of divine love to a guilty world, so that, as he well expresses it in his remonstrance, "the goodness and severity, the justice and the grace, the wrath and the love of God

were fully displayed and glorified in the dreadful sufferings of the Incarnate Word, who bore our sins in his own body on the tree;"* if this was his purpose, he was in his sermon singularly unfortunate in the selection of his terms. He did not write so as to make himself generally understood. We ourselves have never yet met with any person who professed to receive the idea above stated, from his sermon; and the fact that Mr. Briscoe thought it incumbent on him to publish a reply to it, seems to confirm the notion that, this being the intention of the writer, he has not conveyed his meaning intelligibly. We do not feel ourselves bound to receive every particle of Mr. Briscoe's definition of sacrifice, nor do we believe that the Scriptures represent the sufferings of our Lord as "intended to satisfy the full claims of justice," or as an exact equivalent to the sufferings sinners must have endured if they had received the due reward of their transgressions; but we have no difficulty in apprehending his meaning, and, in the main, in acknowledging the correctness of his statements; and if Mr. Mathews does believe "that Christ died for our sins, according to the Scriptures;" that he "once suffered for sins, the just for the unjust, that he might bring us to God;" that by the grace of God believers are "justified freely, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus;" we cannot but sincerely lament that he has not rendered himself more intelligible. Apart from the wonderful love and mercy manifested in this stupendous scheme of reconciliation, there is nothing in these Scriptures, nor indeed in any other which refer to the atonement, which is so

* Remonstrance, p. 6.

very difficult of comprehension. Any plain man may understand them, and why should not Mr. Mathews be equally plain? Ordinarily, it is enough to hear a good minister of Jesus Christ once, to know that he cordially believes in the great doctrine of atonement; and why, then, should it be claimed, that none should form an opinion of Mr. Mathews' doctrine, unless they have heard him "at least twelve times!"* We do think, as there has been this doubt and uncertainty about the views of Mr. Mathews, that it is desirable for his own sake, and for the comfort of his friends residing at a distance, that he should publish a clear and intelligible profession of his faith, at least in relation to this fundamental doctrine.

Taking the sermon, "Jesus a sacrifice," into our hands, we can hardly look over any page that does not contain statements either startling or obscure. For examples, let the following suffice.—"It is well worthy of notice, that for *moral* guilt no sacrifices were appointed;"+ a statement fully shown to be unsustained by Scripture, in Mr. Briscoe's essay.† Again, "The God of justice can never accept a bribe to overlook iniquity."‡ This is not the view of the doctrine of atonement, either given by the Holy Scriptures, or by most evangelical christians. It is a hideous caricature of it. The fact that sinners are forgiven through Christ and his great work, is as clearly stated in the Holy Scriptures as it can be. In regard to Eph. iv. 32, it may be admitted, that *in* or *through* would have better expressed the force of the Greek preposition *en*, but, had it been so rendered, the meaning would be substantially the same. The mind of God is not changed by the work of Christ, as that work, and redemption through its medium, originated in the infinite love of the Father, of which it is the richest expression, while it also secures and honours his awful justice in delivering penitent believers from punishment. Thus "God has commended his love towards us," &c. Rom. v. 8. Then we demur at the expression, that "devotedness is the great and true idea of sacrifice." A sacrifice, religiously considered, is something *offered to God*. It may be a sin offering, or a thank offering; or the surrender of ourselves, or our praises to the object of worship. But to carry out the abstract idea of Mr. Mathews, so far as to say, that "Christ is a sacrifice presented by God to us," || is to violate all the approved usages of language in relation to that word. We do not believe Mr. Mathews would willingly raise in the mind of any one, an unworthy or irreverent thought of Jehovah, but this form of expression seems, at first

sight at least, to deify the creature, and to represent the Creator as offering homage unto him. The text quoted by Mr. M. in proof of his statement says that Christ was "delivered up for us all;" but this is very different from God's presenting Christ as a sacrifice to us. The use of the word sacrifice, in Mr. Mathews' sense of it, is more adapted to confuse and perplex than to edify and instruct. And then the distinction attempted to be made between the *divine* and *human* natures of the Redeemer, as involved in the propositions, "As a divine person, Christ is a sacrifice presented by God to us;" and "as a human person, Jesus is represented as a (or our) sacrifice to God," is so entirely destitute of support from Scripture, or devoid of meaning, that we pass it by without further notice. There are several other objectionable expressions in the sermon, which our limits compel us to pass over with the general remark, that if they were not intended to convey sentiments commonly regarded by us as erroneous, they are very ill adapted to impart truth.

We have great affection for Mr. Mathews, as an amiable, estimable, and well-meaning christian minister. We have seen no reason to consider him either as a Socinian, or a deceiver. We have read his "Remonstrance" with pleasure, as evincing, in an eminent degree, a christian spirit, and as removing from our own mind some of the clouds his sermon had created as to his views of the doctrine of the atonement; and we do hope, that while he correctly maintains that "eternal justice" and "eternal mercy" were "the ground of the atonement," he will so constantly and clearly exhibit this great doctrine, that no one shall be able in future justly to impugn his creed as to the foundation of the sinner's hope.

A LETTER TO THE RIGHT HONOURABLE SIR ROBERT PEEL, BART., *First Lord of Her Majesty's Treasury, on the present state of British Connexion with Idolatry in India and Ceylon; and particularly "The Established Government Donation" for the support of the temple of Juggernaut, in Orissa.* By the REV. JAMES PEGGS, late Missionary in India, Author of "*India's Cries*," &c. Wilkins, Derby. pp. 56.

WHETHER Sir Robert Peel will find time or inclination to read this pamphlet, and consider the offensive and abominable facts it contains in reference to the fostering care of the British government over the hateful and polluted idolatries of the East, we know not; but it is highly desirable that the British christian public should be acquainted with them, in order that, before their

* Scrutator Scrutinized, p. 2.

† Ser p. 6. ‡ Essay, p. 6, 7. § Ser p. 7. || Do. 9, 10.

governors, before God and all the world, they should declare their abhorrence of such an odious system. That the British kings, and queens, and governors, professedly christian and protestant, should be "nursing fathers and nursing mothers" to the vilest idolatry that ever debased the human species, is an anomaly most wicked and

most ridiculous; and the pretence set up to defend it is most contemptible. We hope brother Peggs's pamphlet will be extensively circulated, and that the time may be hastened when, as the Bombay Oriental Spectator says, "our rulers will cease to be bankers and factors of idols."

OBITUARY.

Death of Rev. T. Gunning, Downton.

MY DEAR BROTHER,—It is my painful duty to acquaint you with the decease of the Rev. Thomas Gunning, pastor of the first Baptist Church Downton, Wilts. Our departed brother had suffered much from bodily weakness for several months past, and also from a stubborn and painful cough. On Lord's day, Feb. 19th, whilst preaching, the violence of the cough ruptured a blood-vessel on the lungs, which of course prevented his proceeding with the service. As the hemorrhage was not great there appeared no immediate danger. On the Lord's day, or the day following, the symptoms became more alarming, and on Friday, March 3rd, the spirit of our dear brother joyfully took flight to its eternal rest. His remains were interred in the General Baptist burying ground, Downton, on Wednesday, March 8th.

Lyndhurst.

R. COMPTON.

ABRAM CRABTREE.—"HE who desires to strengthen his virtue and purify his principles, will always prefer the solid to the specious, will be more disposed to contemplate an example of the unostentatious piety which all men may obtain, than of those extraordinary achievements to which few can aspire; nor is it the mark of a superior, but rather of a vulgar and superficial taste, to consider nothing as great or excellent but that which glitters with titles, or is elevated by rank.

"When a character selected from the ordinary ranks of life is faithfully and minutely delineated, no effort is requisite to enable us to place ourselves in the same situation. We accompany the subject of the narrative with an interest undiminished by distance, unimpaired by dissimilarity of circumstances, and from the efforts by which they surmounted difficulties we derive the most useful practical lessons."

Such were the sentiments of a distinguished writer, and it is presumed the individual whose character is briefly portrayed

in the following sketch, will be found in the class of those who are thus recommended. May all who read it be excited to imitate his exemplary deportment, that their death may be equally peaceful and happy.

ABRAM CRABTREE was born at High Laithe, in the township of Heptonstall, on the 18th of January, 1819. From his childhood he was remarkable for his amenity of temper and amiable disposition; a stranger to contention, and a lover of peace. As he advanced in life he displayed a spirit that was very pleasing to his friends, and gave promise of future excellence, as a professor and a christian. He was never known to commit an immoral action, and while a mere youth he manifested a spirit and a prudence that bespoke a person of mature age. Always attentive to his business, he never associated with the giddy youth of his age; he seemed to have no taste for the amusements of worldly pleasure, and no relish for vanity or show. If at any time he was thrown into the company of the thoughtless and the trifling, he appeared completely miserable, escaped from it as soon as possible, and always reflected on it afterwards with feelings of unfeigned regret. Both in public and private he invariably spoke with great caution, and acted with remarkable circumspection. At an early age he was the subject of religious impressions, and seems to have cherished the fear of God, and to have practised private prayer for many years before he made a public profession of his faith in Christ.

From his childhood to his eighteenth year our young friend was a regular hearer at Heptonstall Slack, and was remarkable for his retiring and steady deportment. In the year 1837 he removed to Linholm, to assist his brother in the school. At this place he became an active teacher in the Sunday-school, and continued his laudable efforts for the good of the rising race until affliction confined him at home. Soon after his arrival at Linholm he began to attend

the experience-meetings; but a sense of his own unworthiness, and an exalted view of the christian character, led him to defer uniting with the Church for a considerable period. His friends, from the first, highly approved of him, and frequently urged him to cast in his lot amongst them. He deliberated seriously, examined the grounds of his confidence closely, and discovering the path of duty, he hesitated no longer; but, having given himself to the Lord, he sought communion with his people, and was baptized at Lineholm, by Mr. Hollinrake, on the first Sabbath in August, 1841. His humble spirit and amiable disposition endeared him to his friends: he was much esteemed in the Church and neighbourhood, and, indeed, by all that knew him. His zeal, his good sense, his prudence and piety, led his friends to expect much from him, and, had his life been spared, their expectations, in all probability, would have been fully realized. His character may be summed up in a few words. He was teachable, but decided; firm, but not stupid; cheerful, but not light; grave, but not sad; active, but not busy; retiring, but not unsocial; and, what is best of all, he was eminently pious without formality.

A little more than a year ago our friend began to be unwell, and it was feared he was consumptive. Up to this period his health had been almost uninterruptedly good, and he appeared much more likely to live long, and to die at a good old age, than any of the family. He had followed to the grave a pious mother and an amiable sister; he had attended a sick and suffering brother with all the assiduity and kindness of a brother indeed; and it was little thought that one so young, so active and so useful, would so soon be called away. But, alas! how short and uncertain is human life; we bloom and flourish for a little time, and "straight are seen no more"—"a span is all that we can boast; an inch or two of time." "We come forth like a flower, and are cut down; we flee as a shadow, and continue not."

The affliction of our young friend was long and protracted. His medical attendant pronounced him dropsical. Of this, however, he seemed to recover; but he was seized with spasms in his bowels, his strength rapidly declined, his appetite failed, and, being seized with a dysentery, he died October 26th, 1842, without regret on his part, but regretted by all who knew his worth. Before his death he was remarkably supported. He said he had no desire to recover, felt his faith to be strong, his prospects bright, and knew that he was going to a glorious home. He had no fear; death had

lost his sting, and the grave its terrors. About two hours before his departure he appeared surprisingly happy, and had joy unspeakable, and full of glory. He was interred at Slack, on the last day of October, and his death was improved at Lineholm, to an overflowing congregation, from Deut. xxxii. 29, by the writer of this article. Reader, seek to attain the wisdom from above; understand, by this affecting memorial, the uncertainty of human life, and the nearness of death; consider your latter end, and be prepared for its approach, and then the trouble of this world will be forgotten in the joys of a blissful eternity.

Slack, March 9th. WILLIAM BUTLER.

MR JOHN HALL was called to exchange time for eternity, Feb. 23rd, 1842, aged forty-eight. He was baptized in the year 1822, and united in Cburch fellowship with the friends at Hucknal Torkard, a branch of Stoney Street, Nottingham. In the Spring of 1833 he removed with his family to Alfreton, where he attached himself to the few friends who had recently been formed into a Church. During his sojourn on earth, he met with many circumstances which called into exercise his faith and patience, but under all the changing scenes of life, he was not moved away from the hope of the Gospel. The disease which terminated in his dissolution, was of a most painful and distressing character; but in him was fully manifested the power and excellency of religion, in its adaptedness to support the mind under the most severe afflictions. The closing scene of life was marked by a calmness and serenity of mind truly enviable. In the various interviews which the writer of this article had with him, he was frequently reminded of the language of the poet,—

"The chamber where the good man meets his fate
Is privileged beyond the common walk of life—
Quite on the verge of heaven."

For a season, the thought of leaving his beloved partner and children in this world of woe, deeply affected him; but he was enabled to resign them into the hands of the Lord, resting assured that he would provide for them. During his painful affliction, he was favoured with peculiar manifestations of the divine presence, derived much comfort and support from the precious promises of the Gospel, expressed an unshaken confidence in the blood of atonement, and possessed an animating prospect of future blessedness. On one occasion he said, "O when I get to heaven, what a wonder I shall be." On another occasion he said to the writer, "Oh, I have had a delightful view of the heavenly glory. It appears I shall get to heaven first, and Oh, how glad shall I be

to see you come." He was enabled in patience to possess his soul, and to wait with sweet composure the stroke that was to unbind his chains, and set the captive spirit free from a world of sin and death. When the lamp of life was just about to expire, he said, "All is well!" and calmly fell asleep in Jesus, without a struggle or a groan.

His mortal remains were interred in the burying ground attached to the General Baptist chapel, Alfreton, on the following Lord's-day, and by his request a funeral sermon was preached the same evening by his pastor, from 1 Cor. ix. last clause of verse 24, to a large congregation.

J. B.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Birchescliff, Dec. 26th, 1842. Mr. Thomas Smith, of Staley Bridge, opened the public worship in the morning, by reading the scriptures and prayer, and Mr. R. Hardy, of Queenshead, preached from Acts. vi. 8.

2. The pastor of the Church at Bradford, Mr. R. Ingham, read the report of its spiritual state, which on the whole was encouraging.

3. The Treasurer for the Home Mission was requested to advance the amount of interest, which may be wanted by the Trustees of the chapel, Prospect Place, Bradford. The committee of management for this Home Missionary station, were desired to meet at the close of the Conference, to devise means to relieve the Home Missionary Fund from its present embarrassments.

4. A collection of £2 2s. 7½d. was made in the Conference, to help the Church at Allerton in its financial difficulties.

5. The Church at Clayton, in its present destitute state, presented a petition to the Conference for an arrangement of ministerial supplies. The case was referred to the meeting of the committee at the close of the Conference.

6. An appeal to the Conference, for financial relief, was made by the Church meeting at Lineholme.

Mr. W. Crabtree suggested a plan for adoption in the Yorkshire District, to reduce the debts on the chapels. It was recommended by the meeting, that this plan be laid before the Churches, and that they report their opinion on it to the next meeting.

7. The states of the Churches, as reported by the delegates, are as follows;—At Leeds, Mr J. Tunnicliffe informed the meeting, the state of religion was encouraging. They have six or eight persons who offer themselves as candidates for baptism. At Bradford they were more healthy, and had a few inquirers. At Clayton they were poor, low and discouraged. The congregations at Queenshead were nearly the same. They had baptized one, and had a few inquirers. At Birchescliffe they expected to baptize a goodly number in the Spring.

Many members are removed from Heptonstall Slack to obtain employment elsewhere. They have lately baptized twenty-two, and have many inquirers in the experience meetings. The Church at Lineholme has excluded several, baptized three, and many are coming forward for fellowship. At Shore they have experienced no material change since the last meeting. The prospects at Burnley are improving. They have received four by baptism, and a few have been added to the meetings for experience.

The next Conference to be held at Allerton, on Easter Tuesday, April 18, 1843.

ORDINATIONS.

MACCLESFIELD.—On Lord's day, Feb. 26th, a series of services were held in the General Baptist Chapel, Macclesfield. In the morning there was a public baptism, and the Rev. Wm. Butler, of Heptonstall Slack, delivered the discourse from Matt. iii. 15, "Thus it becometh us to fulfil all righteousness." The discourse was argumentative, impressive and convincing, and delivered with great ingenuity; after which the Rev. John Lindley, minister of the place, baptized eleven persons on a confession of their faith in Christ. The chapel was densely crowded, and a great number returned unable to obtain standing room at the threshold of the door. During the whole service the congregation conducted themselves with becoming reverence. In the afternoon the Rev. J. Lindley was set apart as the pastor of the Church, and the Rev. Wm. Butler commenced the service by reading the scriptures and prayer; the Rev. S. Bowen, (Independent,) delivered the introductory discourse on the condition of a christian church. As the basis of his remarks, he detached from their original connection the following words, "What mean ye by this service?" Exod. xii. 26. Mr. Butler proposed the questions to the church and minister. The Rev. T. Smith, of Staley-bridge, offered the ordination prayer, and also delivered the charge to the minister, from Col. iv. 17, "And say to Archippus, take heed to the ministry which

thou hast received in the Lord, that thou fulfill it." The Rev. T. Smith opened the evening service, and the Rev. Wm. Butler delivered the charge to the Church, from Phil. ii. 29, "Receive him therefore in the Lord with all gladness, and hold such in reputation." The service commenced in the morning at ten o'clock, and continued, with little interruption, until near nine in the evening. The congregations were numerous during the whole of the day, and paid the most profound attention, and many went home in the evening testifying from experience, it has been good for me to be there. On Lord's day, March 12, the pastor, in behalf of the Church, gave the newly baptized persons the right hand of christian fellowship, and received four others into communion. We have several candidates, and many inquirers under deep conviction. Prospects are very encouraging. The first fruits of our pastor's labours we anticipate will be followed by an abundant harvest of converted souls, for we have reason to believe that the good which has been effected is not "as a morning cloud and as the early dew, that passeth away," Hosea vi. 4.

P. P.

BAPTISMS.

ARCHDEACON LANE, LEICESTER.—Twelve persons were baptized on a profession of their faith in the Lord Jesus Christ, on Sabbath-day, March 5th. An argumentative discourse was delivered on the subject of baptism in the morning, to a large and attentive audience, from, "But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye." In the afternoon the newly-baptized received a faithful charge, from "Be not slothful, but followers of those who through faith and patience now inherit the promises." They were received into the Church by our pastor giving to each the right hand of fellowship. It was indeed a day of joy and rejoicing, a delightful season of refreshing from the presence of the Lord. May he, in his infinite mercy, grant us many more such happy days.

J. C.

SHEFFIELD.—On the morning of new-year's day, three persons were added to us by baptism; two of them teachers in the Lord's-day school. On the first Lord's-day in March, five more were baptized, and in the afternoon six others, who had been previously baptized, received the right hand of fellowship. The Lord is blessing the labours of our dear pastor, sinners are converted under his ministry, and the Church is edified.

COR. ATRINSON.

FRIAR LANE, LEICESTER.—On Sabbath-

day, March 5th, four persons were baptized in the above place of worship.

MISCELLANEOUS.

COVENTRY.—The annual Home Missionary sermons this year, were preached on Lord's day, Feb. 12th, by Mr. Peggs, from, "Though thy beginning was small, thy latter end shall greatly increase;" and, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive." In the afternoon an address was delivered to the teachers and children, and other friends who assembled, from, "Remember now thy Creator in the days of thy youth, before the evil days come not." On the Tuesday evening a Home Missionary meeting was held, at which Mr. Franklin presided. Mr. Jerrard engaged in prayer, and Messrs. Hewlett, Watts, and Peggs, addressed the audience. An interesting report was read by Mr. Keetley. Collections, a trifle above £4. The chapel has lately been cleaned and painted, and the prospects of the cause are much more encouraging than formerly.

A FRIEND.

SPECIAL SERVICES AT STOCKPORT.—On Lord's day, Feb. 19th, 1843, the Rev. T. Smith preached an interesting sermon, on the privileges and duties of christians, from Matt. v. 13, "Ye are the salt of the earth," &c. In the afternoon he gave an address to the Church and deacons, from Acts vi. 1—4; after which the Rev. T. H. Hudson administered the Lord's-supper, and in the evening preached from Luke x. 11, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you;" and again on the following Monday evening he delivered a solemn and interesting address, from 1 Thes. iii. 8, "For we live, if ye stand fast in the Lord." We have great reason to believe that these services will have their desired effect upon the minds of those who had the pleasure to bear them. This Church was established in 1836; yet we have greatly to lament that we are yet but few and feeble.

J. ASHTON.

THE TEACHERS of the Baptist Sabbath-school, Friar Lane, Leicester, have just erected a very neat tablet to the memory of one of their fellow-labourers, bearing the following inscription:—"Sacred to the memory of Samuel Welham Wigg, second son of the Rev. Samuel Wigg, pastor of this Church. He died the 28th of October, 1842, in the 19th year of his age. His end was peace. This Tablet was erected by the Teachers of the Sabbath-school, in affectionate remembrance of their highly esteemed friend and fellow-labourer."

ISLEHAM.—*Rev. Thos. Lee.*—At a special meeting of the members, which was numerously attended, it was unanimously resolved to request Mr. Lee to become our minister and pastor. We are happy to state, that our attendance upon the Lord's day and week-night services is generally good. Our meetings for prayer are well attended. We have a goodly number of inquirers, and as the result of the combined efforts of minister and people, in connection with the blessing of God, there are indications of an approaching revival.

B. CORNWELL.

LEEDS.—We have received a journal of Mr. Tunnicliffe respecting his labours and prospects in this place. It is too long for

insertion in our pages. We learn from it, in addition to the intelligence given last month as to Leeds and Halifax, that our friend is cheered by several instances of conversion to God; that a Sabbath school has been formed with pleasing prospects; that tracts are being distributed; and that with time and perseverance a respectable interest may be raised in this populous town.

MOUNT SORRELL.—The old and spacious Presbyterian chapel in this place has been presented to the General Baptists, by the trustees, and it was opened on Lord's day, Feb. 27, by Rev. A. Smith, of Quorndon, when a respectable congregation assembled.

VARIETIES.

THE BIBLE A PLAIN BOOK.—Let men say what they will, they will find it hard to discover any volume which, in all its great outlines, is plainer than the *book of God*. It has its obscurities and its mysteries, it is true—wisely left there, as already attempted to be shown; but they trouble not the humble and the docile—myriads of whom, without any teacher but itself, have learned from it enough to teach them how to live well, and how to die happy. Its light has illumined the whole pathway of their present pilgrimage, and penetrated the depths of the sepulchre with the radiance of that 'hope which is full of immortality.' So far from its being true, that the indiscriminate exercise of the right of private judgment amongst the humbler classes leads to interminable diversities of interpretation and of doctrine, it is notorious, that the most profitless controversies which have obscured the Bible, and cursed the world, have originated with those who have assumed to be the religious instructors of mankind. They have not sprung up amongst the poor, nor by them have they been cherished. It is, therefore, with feelings of just indignation, that we hear professed Christians and professed Protestants—at all events those who are not professed Romanists—giving utterance to the sentiment, 'that the private student of Scripture could not ordinarily gain a knowledge of the Gospel from it.' Such a doctrine is not merely an insult to common sense—it is a libel on the Divine Author of the Bible. Are we to believe that, 'Knowing perfectly what was in man,' he has yet so constructed the volume of Revelation, that even its fundamental doctrines remain an inscrutable mystery? or did the great Teacher he sent, teach in so peculiar a manner, that even the more important truths he taught remained

unintelligible? If so, we must receive in a new and monstrous sense the assurance, that 'he spake as never man spake;' that he spake not so much to reveal, as to disguise! But this record remains—that while learned ignorance cavilled and derided, 'THE COMMON PEOPLE HEARD HIM GLADLY!'—*Edinburgh Review*.

A BIBLE CHRISTIAN STEADFAST.—'I will not scruple to assert,' says Bishop Horsely, 'that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, (comparing parallel passages,) will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in everything relating to his religion in such a degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to engraft their own opinion upon the oracles of God. He may be safely ignorant of all philosophy except what is to be learned from the sacred book; which, indeed, contains the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian Church, as is to be gathered from the canonical books of the Old and New Testament. Let him study there in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned christian's faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice.'

MISSIONARY OBSERVER.

THE GATES OF SOMNAUTH.

"This idolatrous, most obscene, and malignant religion, which it was our duty to tolerate, but which we could not encourage without committing an act of treason against civilization and humanity."—MACAULEY.

My dear Sir,—I have just read the account of the discussions in both houses of parliament, on Thursday, March 9th, upon lord Ellenborough's proclamation respecting the removal of the gates from Mahmoud's tomb near Ghuznee, in Cabul, to "the restored temple of Somnauth." I have never been more interested in any parliamentary discussion, and I trust it will greatly serve the interests of christianity in India. How forcibly are we reminded of the Scripture, "Great men are not always wise, neither do the aged understand judgment."—Job. xxxii. 9. How painful to an intelligent, pious mind, to see in the house of lords one hundred and eight noblemen, and in the commons five hundred and fifteen gentlemen, assembled to deliberate upon the propriety or impropriety of the governor-general of India sending back the gates of a temple of Seeb, with a most pompous proclamation "To all the princes, and chiefs, and people of India," and coming to such a decision about it—"A proclamation," said Lord Clarendon, "which, as had not been inaptly observed, had had no parallel since the days of Nebuchadnezzar." Only four of the bishops attended a discussion so deeply interesting to the feelings of the whole religious community. Would it not do service to one great object of our Mission in India, *the severance of a christian government from idolatry*, to place on record in the pages of the Missionary Observer, the sentiments of some of the leading men in the British senate? This is the more important, as the support, *the unquestionable support of Juggernaut's temple*, is a subject which our Society is about to bring before the sovereign, the Indian and British authorities, and the nation generally.—

The Marquis of Clanricarde.—He ridiculed the terms in which the Somnauth proclamation was conceived, and especially the sending of such a present to a temple which had long ceased to exist. If the gates had merely been intended as a military trophy, they should either have been set up in Calcutta, or transmitted to this country; but bestowed as they had been, their application appeared to be a direct encouragement to a gross and detestable idolatry. It appeared as if the soldiers named in the general order had been sent out by the governor-general to find a proper temple of Siva wherein to hang the gates. The first impression this proceeding was calculated to raise in the mind, was most melancholy and serious; it was neither more nor less than this, that a christian governor, appointed by a christian people, had gone quite out of his way to make this gratuitous experiment of doing homage to a Hindoo temple! Lord Ellenborough had taken a step which necessarily awakened the fervour and the zeal of every Missionary Society in England, as well as of every individual missionary in India; and which gave a preference to the Hindoos over the Mahometans; exciting the jealousy of every Mahometan province, and every Mahometan soldier, and every Mahometan priest in that country.

The Duke of Wellington.—With reference to the Somnauth proclamation, "a song of triumph," as he described it, he called attention to the unsatisfactory spirit then prevailing in the army, which the issuing of this document, and the distribution of honours and rewards for forming the detachment to take the charge of the gates, and which excepted neither Moslem, Christian, nor Hindoo, was to improve; that their removal had nothing in it to excite the religious feelings of any class. If the noble lord had looked into history, he would have seen that this temple is not a heathen temple at all, and never was a heathen temple (*mark of surprise!*) at all events, it is not a heathen temple at this time. Nobody knows exactly what it is. (Should the rulers of India be thus ignorant of the territories they have to govern?)

The Bishop of Landaff.—From the first moment when he heard of the proclamation, he was convinced that the motives which were attributed to the governor general respecting it were erroneous. He was convinced he had no intention to cast any slight on christianity, or to afford encouragement to idolatry.

The Bishop of Chichester concurred in these views.

The Bishop of Norwich, says the Patriot, maintained an honourable consistency; but the rest of the bench flinched from the uncourtly duty of rebuking the noble offender. Bishop Copleston was not ashamed to put himself forward as his apologist.

The Earl of Clarendon.—If the government intended to act upon the proclamation; if the gates were to be applied as had been proposed; of course the temple must be rebuilt, a body of brahmins must be established therein, a corps of priestesses must be forthwith engaged, and an idol must with all due diligence be manufactured! (laughter.) These lordships knew of course what would be the character of the idol! What he, as an economist, should like to be informed of was, whether the government intended to advertize for designs and estimates, (renewed laughter) for in that case, he thought he might promise the house that there would soon be speedily laid on the table one of the most curious documents that had ever been presented to parliament by a government.

The Marquis of Lansdowne closed the discussion with a calm speech, in which, says a London paper, he remarked, that the people of England certainly did not approve of the proclamation; and he defied any one to deny, that the whole of the proceedings with regard to the gates of Somnauth, was generally regarded as an instance of indiscretion.

For the motion of censure, 25; against it, 83; majority, 58.

In the House of Commons, the discussion was preceded by the presentation of sixteen petitions from Leicester, Leeds, Sheffield, Warwick, Baptist Missionary Society, Bodwin, Ilkeston, Southampton and Cornwall.

Vernon Smith, Esq.—proposed the motion, but the inattention of the house during the first half hour of his speech, kept up by an incessant hum of conversation, made it difficult to catch his meaning.

E. Tenant, Esq.—Lord Ellenborough had acted without the slightest view to any religious object, and with reference only to civil and military considerations. It would not have been fitting to ship these gates, like a bale of goods, with a drily worded mercantile order, to deliver them "with care!"

J. B. Macauley, Esq.—In India, one of the greatest problems which the governing power had to solve, was how to deal with the people so as to bring them to a sense of their error. In Feb. 1833, Lord Glenelg wrote that most important and valuable despatch to which frequent reference had been made. In paragraph 62, would be found a complete system of legislation; a regular code for the conduct of the English authorities in India on this subject. In 1841 orders were sent out, which he must say were so framed that he could almost believe lord Ellenborough had carefully read them through for the purpose of disobeying every one of them! There were distinct orders to have nothing to do with the native temples (hear); to send no presents to the temples (hear, hear); to have nothing to do with putting up of decorations in the temples (hear, hear); and positive and explicit orders to employ no troops in doing honour to native temples (cheers.) Was it possible to deny, that the noble lord had sent decorations to an idol temple? that he interfered with the concerns of an idol temple? and that he had made a gift to an idol temple? The temple was in ruins: was it possible for the house to doubt, that before lord Ellenborough determined upon such an important proceeding, he had taken the trouble to ascertain the state of the temple of Somnauth? If not, then would he pronounce upon his lordship one of the severest censures.

Sir G. Grey.—It appeared from a letter of his lordship, not only that the question of religion had been present to the noble governor's mind, but that he had written the document three times over, and had complacently persuaded himself, that his final draught was one to which Sir Robert Inglis himself would not object.

Lord John Russell—Those who first extended our conquests in the East were guilty of ambition and cruel oppression, and in some instances had committed crimes for which they suffered impeachment; and yet he believed it was through the blessing of this nation, that millions of subjects under our rule in India, enjoyed a better administration of justice, greater freedom from oppression, greater prospects of civilization, and of advancing in knowledge, and finally in religion, than they ever could have had if these conquests had not been made. If the consequence of the motion being carried should be the retirement of the governor-general, I should think the country would be relieved from great difficulty, and India from great peril.

For the motion, 157; against it, 242; majority, 85. 116 paired off.

The Patriot justly remarks, "Lord Ellenborough's colleagues have done their best to extenuate his indiscretion, and to throw the mantle of official charity over his 'multitude of sins;' but the majority of eighty-five will not reverse the definitive and unanimous sentence of public opinion upon his conduct."

The Nonconformist, with equal truth and terseness of language declared, "The fact is, that encouragement of idolatry, in its most hideous phases, has constituted, and *continues to constitute*, a main feature of that policy by which our government seeks to retain its influence over the natives of Hindostan. Lord Ellenborough has committed the *mistake* of putting the thing down on paper, of *translating* the thing into words—that is all!"

It is presumed that these sentiments may direct us in reference to launching our expidition against Juggernaut's temple. What will Lord Auckland say in his defence? Must Britain give 30,000 rupees per annum for the support of that horrid shrine, and 30,000 more from its endowed lands? Let us tell our tale of truthful woe to our sovereign, to our rulers, to our country, and as has been observed in reference to the abettors of slavery, "The fame of it shall go abroad into the earth, and from England and the isles of the sea, shall there come back a cry of indignation against the oppressors, and of sympathy for the oppressed.

I am,
Your helper in Christ,
JAMES PEGGS.

Ilkeston, March 16th, 1843.

MISSION TO CHINA.

A VERY important Meeting of the Missionary Committee was held at Leicester, on Wednesday, March 22nd, at which, after the most mature consideration, it was determined to extend the sphere of the Mission to China, and ultimately, as Providence opened the door, to Japan. Brother Hudson, of Sheffield, whose heart has long been impressed with the state of the teeming millions of China, was present, and offered himself as a missionary to that country. His offer was most cordially accepted; and it is hoped that he and another Brother, whose name was mentioned, may proceed on this mission in the course of a short time. Who now "will fill their hands" to the Lord? "Who hath despised the day of small things?"

LETTER FROM MR. STUBBINS.

Midnapore, Dec. 16th, 1842.

MY very dear Father,—We had been looking with anxiety for some days for a letter, which I felt confident, if all were well, we should receive this mail, either from you or our dear mother; and when about giving up in despair, concluding that, from the unsettled and uncertain state in which we had for some time been placed, you had not written: just then your letters arrived. How eagerly did we open the seals, to see if all were well; and when we found you were, and that special prayer-meetings had been held on our account, we could not but mingle our tears of joy and gratitude, and return our devoutest thanks to that gracious

Being who had, with innumerable other privileges and mercies, given us sympathizing and loving friends. Nothing can more delight our hearts than to feel that we are remembered with tender interest at a throne of grace; and I wish you would kindly present our warmest expressions of gratitude to those dear friends in Christ (not forgetting my beloved brother Buckley) who thus remembered us, still requesting a further interest in their prayers, both for the restoration of my health, and the prosperity of our labours. Our situation now is a peculiar one, and one which frequently causes us a good deal of anxiety. We are here, on a fresh trial, for my health, and this seems the only place, at least in this part of India, that is at all likely to benefit me; so that, should

this fail, there is no alternative but to proceed to England, which would be attended with great expence, and lay us aside for some years from the work which I trust we love above anything and everything else. There are also peculiarities connected with the place. This is a fresh trial of it.

Our dear predecessors reaped but little fruit from their labours, which we still hope will prove not to have been in vain in the Lord. The Lord grant that this may not be the case with us, but that the set time to favour Zion may now have arrived, that we may reap the fruit of the seed our brethren sowed, as well as that which we ourselves may be permitted to sow! The people seem more hardened and vicious than any I have ever seen, not excepting even Pooree. They resemble a nest of wasps when disturbed. Hurri bol! hurri bol! and similar expressions, are the infernal salutations with which they pretty frequently greet us, and some of the baser sort proposed dismissing us the other night with a shower of dust and gravel. To-night I returned completely knocked up and ill with the exertion of preaching to a large and clamorous mob. After I left to come home, Laghan Das went into another bazar to buy some vegetables, and was most shamefully abused, pelted, and pulled about here and there, by a large crowd that followed him, and he knows not what would have been the result, had not a native soldier come up and driven away the crowd. Perhaps the greatest difficulty is, that they generally understand the Oriya language but imperfectly. Bengali prevails amongst the inhabitants, almost without exception; so though they can partially understand Oriya, from its affinity to Bengali, and other circumstances, yet it does not come home with that point which would otherwise be the case. Still the good Lord can enable us to surmount all these difficulties, and make his own truth to triumph in subduing the most obdurate hearts. I wish to feel, and I wish all our dear brethren at home to feel, that without the Spirit of God, which is only promised in answer to prayer, we can do literally nothing, and all our efforts, however well directed, will only be like beating the air. God will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, but he will be asked to do it. He will be inquired of by the house of Israel.

I can scarcely describe my feelings when we came to reside at Midnapore. There was not a single christian to welcome us, nor an inquirer to cheer us by asking the way of life. The people were up in arms almost the very moment we began to preach Christ crucified, and all the

consolation I had, at least from them, one night when returning from the bazaar after a noisy opportunity, was in hearing them say to each other, "The sahib speaks Oriya, if he spoke Bengali we should all be floated away and drowned," alluding to a common simile among them of a man being thrown into a deep stream and borne away into the ocean by the resistless current. Blessed be God, about a week after our arrival we were joined by Laghan Das and our dear Mary, his wife, from Balasore. My heart leaped for joy at the sight of their smiling christian faces. Ah! how little can friends in happy England appreciate the sight of a christian brother! We felt at once that we had now a christian brother and sister who could share in our labours, sorrows and joys. He and I went daily into the bazaars, and were after some time cheered by an Oriya brahmin from Jagipore coming to our house and making several very interesting inquiries about religion. He said his mind had been much impressed by what he had heard in the bazaar. After he had been several times he brought with him an Oriya Mähanti (a writer caste) who comes from a place called Kān̄thi, near Hidjellee on the coast about 50 miles distant; these two continued to come, and were at length joined by two others, from the neighbourhood of the latter. We cannot of course say to what these inquiries may lead, as not one of them has ever heard the Gospel before, but a European friend, lately come into the station, seeing me converse with three of them the other night said, "I am sure those men are in earnest if any men ever were." "I" he said, "have had a great deal of intercourse with the natives now for eighteen years, and feel confident there would not be that warmth, and fire, and interest in their inquiries, if they were not sincere and in earnest." The Lord only knows how we long after their souls, and how fervently and unceasingly we supplicate Him on their behalf! Oh unite with us. We were so well pleased with the Mähanti, as he especially seemed in earnest, and was willing to stay, that we have resolved to keep him, and try to get up an Oriya day-school. At present he will live in the bazaar, as we have no kind of shed for him on our compound, but I have given orders for a small house or two to be built, and as soon as they are finished he will come here and be immediately under our own eye, and have constant access to that instruction which, if he prove really in earnest, he will so essentially need. Yesterday and to-day we have made known our intention to the few Oriya inhabitants of establishing a school,

and have invited their children to come without money and without price. I hope some may be induced to come and obtain that instruction which, by the blessing of God, is able to make them wise unto salvation. I know you will rejoice with us, that, notwithstanding all the difficulties and trials connected with our work here, we have such an auspicious commencement. I begin to feel doubtful if the change will *radically* benefit my health, as I am just recovering from another return of it; still I am very much stronger, and am able to some extent, to go on regularly with my work, only I must avoid exposure as much as possible, and content myself by doing all I can at home, and praying for those who are abroad this cold season. But I was going to say, if I were sure of having to go home ultimately, and that as it respects my health, this would be the best time, I should feel loath to do so without having given Midnapore a trial, both as a change of climate, and a missionary station, especially under present circumstances. If those who have already been to inquire; or indeed any of them, should go on well, we shall have eternal reason to bless God that our steps were directed hither, and the station itself would assume a different character from what it now possesses in the eyes of friends at home. Should our labours prove ineffectual in the conversion of one sinner to Christ, (which at present I cannot believe will be the case) still we shall have the satisfaction of having done what we could, and the consciousness of having made the glory of the blessed Redeemer our supreme concern. The Lord cause his face to shine upon us, and establish the work of our hands, and hearts, and lives, and enable us with holy confidence continually to say, "for me to live is Christ!"

LETTER FROM CHINA.

We have received a printed circular from China, and give a few extracts for the benefit of our readers:—

Hong Kong, China, 1st Sep., 1842.

It gives me pleasure to be able to communicate with you from these ends of the earth. This has been, thus far, a year of unusual mercy and interest to me, and my missionary operations having received a fresh impulse, I have been enabled to rejoice in God, take courage, and go forward.

In January last, I had the happiness of baptizing Capt. Rogers, of Philadelphia, a gentleman of superior intelligence and piety. Capt. R. had been a Presbyterian for

fourteen years, but he had never fully examined the subject of baptism until his present visit to China. Without any attempt on my part to proselyte, he sought my counsel, and advice, and books, with all of which I readily endeavoured to supply him. After three weeks of anxious and prayerful study of the Scriptures and reading, and without once again communicating with me, he came to the full conclusion that the Bible taught that the immersion of the believer in the name of the Trinity was the only christian baptism. At his own request, therefore, I had, on the 5th of Jan., the high privilege of burying him with Christ in baptism, in the immense long-boat as she floated, full of water, along-side his fine ship, on one of the calmest and loveliest days I have ever witnessed in Macao Roads. The scene was as interesting as it was novel. Capt. Roger's interests, family connexions, and prejudices, were all Presbyterian, but he nobly made every sacrifice for the sake of the truth, and after his baptism literally went on his way rejoicing. He has recently returned to his native land, bearing certificates as a member in full fellowship with the Baptist Denomination.

Soon after the above events the Providential openings around me seemed to call loudly for exertion more decided and more efficient than any I had hitherto been able to put forth. The establishment, by the English, of a civil Government on the Island of Hong Kong, and a great influx of Chinese to that settlement, and the fact that all missionary operations could be carried on there beyond the influence of Catholics and Mandarins, led me to decide, after much prayer, to leave my restricted sphere at Macao, and, with my family, to take up my residence at Hong Kong, on the 19th of March.

Being almost entirely without funds for missionary purposes, and being determined to allow no longer, if possible, my hands to remain tied, I drew up, and had printed, a statement which I laid before the foreign community in China, soliciting their pecuniary aid towards the erection of chapels and school-rooms on this Island. Mr. Robert's name was also inserted in the printed statement. Upon application to Sir Henry Pottinger, Her Majesty's Plenipotentiary and Governor of the Island, His Excellency most generously made me a free grant of ground, and subscribed fifty dollars towards the completion of the Queen's Road chapel. My appeal to the community was met in a most gentlemanly and liberal manner by them, there being subscribed in a very short time, for the ob-

ject set forth, upwards of seventeen hundred dollars.

On the 15th of May I had the happiness of constituting a regular Baptist Church here, which now numbers nine members, with good prospects of increase. This number does not include Mr. and Mrs. Dean, and one convert at Macao, nor Mr. Roberts and one convert at Chek Chu, on the other side of the Island. We have visited the baptismal waters once since the formation of the Church, and on the 5th of June I yielded to the unanimous call of the Church, and became their pastor. The Church admits members from all nations and languages. In the latter part of April we had the happiness of welcoming to our extensive field of labour, Mr. and Mrs. Dean, who were driven from their station at Bankok by ill health. They brought with them a native Chinese Assistant, who has joined me at Hong Kong. The health of our friends has much improved, and Mr. Dean is now on a visit to spy out the land in the more northern portions of the empire. A free passage in the American ship Lowell, was generously tendered to him by Capt. Peirce, and his kind brother, W. P. Peirce, Esq., of Salem, U. S. A.

On the third Lord's day in June, the Bazaar chapel being completed, it was opened for public divine service. It is built entirely of brick, and situated in an eligible position in the thickly populated Upper Bazaar. The length is thirty-five feet, and breadth sixteen feet, two stories high, neatly furnished and painted throughout. The chapel room is up stairs, with front venetians, and an open terrace in the rear, and containing the necessary tables, chairs and seats. The lower story is occupied by my Chinese teacher, and block cutter, both professors of christianity. The doors are open during the whole of every day, and every applicant readily supplied with books and instruction. There is below an open five feet verandah in front, immediately upon the street, and also cook rooms, &c., in the rear. We find it a great convenience to have this lower room, which answers a great many valuable purposes, for teacher, books, paper, printing blocks, types, and now contains about thirty thousand christian books and tracts, belonging to the different missionaries in China.

The Queen's Road chapel having also been completed, was formally dedicated to the worship of the Master on the 19th July, in the presence of a respectable and attentive congregation. I was assisted in the services by Mr. Dean and Dr. Bridgman.

Subject of the sermon, The Divine Revelation. This chapel is situated immediately on the Great Queen's Road, fronting,

and overlooking the magnificent harbor, and midway between the two great Chinese Bazaars, and well located also for the foreign community. Its walls are built of substantial stucco, and plastered and white-washed both inside and out. The building is upwards of seventy feet long, and more than twenty-seven feet wide, with a large vestibule, two neat vestry rooms, cupola, London made bell, camphor wood pulpit, rattan bottomed seats and chairs. It is floored, and ceiled, and painted throughout, the floor marble colour and the ceiling blue. To make the building as cool as possible, all the windows are made the usual size of doors, and reach to the floor, each having double venetian shutters on the outside, painted green, and double panel doors painted white, with glass, inside. The large front doors are secured by strong bolts and good English brass knob locks. A printed card which was circulated, stated the services of the chapel to be as follows:—Every Lord's-day at seven o'clock in the morning, Chinese worship—Eleven o'clock, A. M., English Preaching—Two o'clock, P. M., Chinese Preaching—Half-past six in the evening, English Bible class. Every Thursday, half-past six in the evening, English Lecture. Every Friday, half-past seven in the evening, Chinese Lecture—other services as occasions require. The chapel, however, is open every day, a table with Chinese tracts, and chairs, are arranged in the vestibule, which is delightfully cool and pleasant, and the native Assistant, who lives in one of the vestry rooms, is always ready to converse, to preach, to give away tracts, and to refer special cases to me. When the extreme hot season is over, we hope to do much more teaching publicly, and from house to house, than we are at present possibly able to do. I hold a social conference with the members of the Church every Tuesday evening.

The above chapels are the first Protestant houses of worship that have ever been erected in China, and the Queen's Road Baptist Church, is the first christian Church constituted in this great land of heathenism. For these humble beginnings, proceeded with under much anxiety, to God alone must be all the glory.

The Mission House is in a good state of advancement. It is substantially built of stucco, plastered, and white-washed inside and out, with venetians, and glass, and painted throughout. It contains six good sized rooms, with a wide, covered, and tiled verandah all around, and a kitchen and out-houses attached. The whole did not cost more than about one thousand dollars, and the property will be entirely vested in

the Baptist Board. Rents in China are enormously high, and in two or three years generally amount to a larger sum than a substantial and convenient dwelling house can be built for. The Mission House is erected on a portion of the free grant of ground kindly made by H. E. Sir Henry Pottinger. There is still room enough left for another dwelling. It ought to be mentioned, that as the Bazaar chapel is erected upon a bazaar lot, the ground is not a grant from the Government, but is taken at a small annual quit rent, as are the other lots in the Bazaar.

Rev. Messrs. Bridgman and Ball, and Mr. Williams, of the American Board, are also erecting a large dwelling house and Printing Office, a few lots distant from the Baptist Mission House. Mr. Brown, too, of the Morrison Education Society, has commenced building on a hill which was granted by the Government, and will move his school and family over in the course of two months. The Medical Missionary Society, also, has received a bill from the Government, but they have not yet commenced building. The Roman Catholics have a fine building, which is nearly completed. Many foreigners are rapidly building warehouses and private dwellings, and a very large number of substantial and neat brick Chinese houses, and stores, and shops, have been erected, and large numbers are still in course of erection.

Rev. Mr. Milne, of the London Missionary Society, proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there much contracts his missionary exertions. In June, five missionaries from Macao took up their residences at Amoy; viz, Rev. Mr. Abeel, of the American Board; Rev. Mr. Boone and wife, of the American Episcopal Board; Rev. Mr. McBride and wife, of the American Presbyterian Board; and Dr. Cummings, of Georgia, not connected with any society. Dr. Lockhart, of the London Society, will likely soon join Mr. Milne, at Chusan. Dr. Hobson, of the same society, is still engaged in medical practice and christian teaching at Macao. Miss Aldersy, an intelligent English missionary lady, who supports herself, has recently arrived at Macao from Java, and is anxious to proceed to some station northward. Rev. Mr. Lowrie, of the American Presbyterian Board, who visited China in the latter part of May, proceeded immediately to Singapore, but with the expectation of returning to China.

We all feel the want of more fellow-laborers. Circumstances are such that it seems almost absolutely necessary for me soon to

have a colleague on this side of the island, and yet there appears to be but little hope that the Board will send more missionaries to China. Should sickness or death call me away, (and nothing is more possible) we should, in all probability, lose, to a great extent, the advantageous position we have now gained through so much toil, anxiety, and expense, merely because there is no one ready to take my place. The state of Mr. Robert's lungs, and other circumstances, would render it impossible for him to assume the duties of this side of the Island, while Mr. Dean speaks another dialect. There is labour sufficient on this Island, at the lowest calculation, and in reasonable view of the claims of other stations, for four Baptist missionary families. These facts I merely state without designing any *appeal* whatever for more missionaries. If the Churches and the Board still continue to neglect this vast and inviting field, after all that has hitherto been said, and written, and developed, the responsibility rests with them, and my concern is to *my* duty, and to do it alone, if necessity requires.

As a christian philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God, in the economy and wisdom of His Providence, designs over-ruling all these present evils of war, and suffering, and bloodshed, for the opening of enlarged doors for the promulgation of the glorious Gospel in these extensive dominions. Indeed, most interesting openings have already been made in positions hitherto entirely sealed, and are now in the possession of Protestant missionaries. The progress of events are developing other openings and facilities. Are the Churches prepared and willing to occupy till the Master comes? Let us look beyond the causes of the present dreadful and warlike position of affairs in China, and regard the results and consequences as they bear upon the advancement of the kingdom and will of heaven, and let us make unceasing prayers unto God, that the gross darkness and moral death which have for so many ages enveloped this great land, may be dispelled by the glorious rising of the Sun of righteousness, and China become enlightened, and christianized, and sanctified, and saved.

Believe me, in the Lord Jesus,

Faithfully yours,
J. LEWIS SHUCK.

LETTER TO MRS. STUBBINS FROM
ONE OF THE SCHOLARS IN THE
BERHAMPORE SCHOOL.

The following will be read with interest by many friends of the Mission.—

My very dear Mamma,—To you in great love I send this chit. Through the mercy of God, we in this place are quite well, and hope to hear that you are so too; that Papa may be quite well, yea fully restored to health, I fervently pray to the Lord. To see you my mind longs with great desire, but should I never see you in time, yet if we possess faith in Christ, we shall be permitted in eternity to behold the righteous. I still remember the good and excellent instruction you gave when here; in not regarding the whole of it I am guilty; this guilt forgive, and pray for me, for I do not forget to pray for you. I am exceedingly sorry that you have left us and gone to a distance, and I feel very anxious that through the goodness of God you may return to make known to the people in this sinful place the word of God, that their false worship may be destroyed, and that they may believe in Jesus Christ, and thus be prepared for the enjoyment of eternal bliss. May Satan's kingdom in all countries be weakened, and the kingdom of Christ increase. Our dear Mamma, Miss Chobba (Derry) gives us good instruction; hearing your letter to her my mind became much delighted. Every Sabbath Pooroosootum preaches to us the word of God, and therein my faith is increased. I am weak, but pray that I may become strong in the Lord, so that my faith in him may be established, and I may be counted worthy to be numbered with his true servants. Oh, my dear Mother, the few lines I have written are true, not in mere words, but with my heart I have written this. All the children send love to you, and Papa, and dear Harriet, with many kisses. Forgive the errors of this note. From

Your affectionate child,

KALL.

BAZAAR AT ASSOCIATION.

DEAR SIR,—As the depressed state of trade does not allow us to leave any effort on behalf of the funds of our Mission untried, that has in former times been productive of pecuniary assistance, we beg leave, through your medium, to inform our friends in the Connexion at large, that we intend opening a bazaar at the ensuing Association in aid of that institution.

Articles, both of a useful and ornamental description, will therefore be gratefully received by Mrs. Stevenson, and Miss Owen, High street.

Loughborough, March 21st.

MISSIONARY ANNIVERSARIES.

CASTLE DONINGTON AND SAWLEY.—Appropriate sermons were delivered in these

places by the Rev. J. Edwards, of Nottingham, on Lord's day, March 12. An animated public meeting was held at Donington, on Monday evening, when addresses were delivered by Revs. J. J. Owen, M. Jidion, (Wesleyan,) Edwards, (Independent,) Josiah Pike, Amos Smith, H. Hunter, J. Goadby, J. Edwards, and the Secretary. It was announced at this meeting that a friend in Donington had given £20 for the furnishing of the Binding room in Cuttack, in consequence of reading the letter of Mr. W. Brooks. Several of the above brethren, with Mr. Wilders, of Kegworth, attended the meeting at Sawley, on the following evening. Collections and subscriptions, near £30.

TICKNALL AND HARTSHORN.—A sermon was preached at Hartshorn, and another at Ticknall, by Mr. Stanion, of Melbourne, on Sunday, Feb. 12th, 1843; and on the following Monday evening a very interesting missionary meeting was held in the Wesleyan chapel, Ticknall. A large and attentive congregation was present; the following ministers addressed the meeting:—Rev. J. G. Pike, the secretary; J. Gawthorne, (Independent); Josiah Pike, of Derby; J. Bond, (Wesleyan) of Ashby; J. Kluht, (Independent); R. Stanion and J. Wood, of Melbourne. Collections at Ticknall and Hartshorn, £5. 12s. 7d. J. B.

DERBY.—The annual sermons on behalf of the Mission, were delivered at St. Mary's Gate chapel, on Lord's-day, March 19th, by the Rev. T. Stevenson, of Leicester. On the following evening the public meeting was held, and was well attended. Mr. G. Stevenson presided. Appropriate addresses were delivered by Revs. Messrs. Gawthorne (Independent), Poile (P. Baptist), Simons, Pike, Goadby, J. J. Owen, and T. Stevenson. The report announced, that the Juvenile Missionary Societies (boys and girls) had realized handsome contributions. The total collections and subscriptions amounted to upwards of £85.

LEICESTER.—The Annual Missionary Sermons were preached in three chapels,—Friar Lane, Archdeacon Lane, and Dover Street, on Lord's day, Feb. 26, by Revds. J. Simmons, M. A., of Olney; E. Stevenson, of Loughborough; and two of the resident ministers. The united Public Meeting was held at Friar Lane chapel, which was crowded, on the following Monday evening. Mr. Wm. Stevenson presided. Resolutions were moved or seconded by Revds. J. Simmons, S. Wigg, J. G. Pike, and J. Goadby. The total amount of contributions for the year was about £90.

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[NEW SERIES.

THE TRIUMPHS OF CHRISTIANITY IN THE APOSTOLIC AGE.

NO I.

“VERILY, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.” There can be no doubt, that this comprehensive and gracious declaration of our Saviour principally refers to the triumphs of his Gospel. It was requisite for him to ascend to his throne, and present before the Father the incense of his merits prior to the communication of the Spirit. “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.” The descent of the Spirit was to be immediately accompanied with unequivocal demonstrations of our Lord’s sublime asseveration to which we have referred. This is abundantly evident from the following passages:—“When He is come He will reprove the world of sin, and of righteousness, and of judgment. He will guide you into all truth, for he shall not speak of himself, but whatsoever *he* shall hear *that* shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you.” The disciples were to tarry at Jerusalem, until, by the fulfilment of these promises, they were efficiently qualified for their momentous duties. To this injunction they strictly adhered. They had witnessed the glories of their ascending Saviour; they had seen him making the clouds his chariot, and riding on the wings of the wind; they had been encouraged and strengthened by angelic visitants, and doubtless, to some extent, their anticipations relative to the advancement of their nation to a state of political power and glory, had been constrained to give way before the overwhelming mass of evidence thus furnished that Messiah’s kingdom is not of this world. See them now waiting, in acts of earnest devotion, for their spiritual guide, instructor and comforter. Though not yet fully confirmed in the stupendous designs of redeeming grace, nor able but partially to enter into the grand import of the declaration, “and I, if I be lifted up from the earth, will draw all men unto me;” still they were empowered to place implicit confidence in the assurances of their Lord, and wait for a complete disclosure of the mysteries of his will.

When the fiftieth day after the resurrection arrived, it is recorded, that

the apostles, with the hundred and twenty disciples, were all assembled with one accord in one place, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, sitting upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." This extraordinary out-pouring of the Holy Spirit effected an entire revolution in the views and feelings of the apostles. The vast objects contemplated by redeeming love appeared in their full grandeur, reaching forward to the destinies of eternity, and unfolding the glory of the divine perfections in a manner before unknown. Their own momentous and elevated position, as the heralds of salvation to a lost world, must have inspired sentiments of profound astonishment, gratitude and joy. No longer were they the slaves of fear, but were filled with holy magnanimity; ready to brave every danger, and endure every affliction for Christ's sake. Their minds became invigorated and strengthened, furnished with a thorough acquaintance with different "tongues," so as to be able to proclaim the everlasting Gospel in whatever province or kingdom they might enter. Nor did the effects of the phenomena of this day terminate on themselves—the grace of God was magnified in the conversion of three thousand souls. It is impossible to reflect on this stupendous achievement without thrilling emotions of joy. Now commenced an aggressive movement on the part of the army of the Redeemer which is ultimately to result in the subjugation of the world, and to yield more honour to the Captain of our salvation than the calling into being and constant preservation of universal nature. Not many days after these memorable occurrences, the truth, as it is in Jesus, became again instrumental in the renovation of a large number of souls; five thousand more publicly avowed their attachment to the doctrines of the cross, and became the followers of the despised and crucified Saviour.

No person, with any degree of reflection, can read the history of the Church, as detailed in the Acts of the Apostles, without being struck with the over-ruling providence of God, and being constrained to acknowledge with what perfect ease he can make the wrath of man praise him, and subserve the interests of Zion. One striking occurrence transpired about the time to which we are referring, which clearly demonstrates this important fact. The triumphs of christianity aroused the indignation of its foes, and made them determine, if possible, at once to destroy it. Stephen, a man full of faith and of the Holy Ghost, was the first who fell a martyr in this struggle. Men were suborned to accuse him of blasphemy. His last moments attest how the religion of Christ can diffuse her celestial radiance through the valley of the shadow of death, and inspire the kindest feelings in the midst of obloquy and distress. "Behold," said he, "I see the heavens opened, and the Son of man standing on the right hand of God;" "and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." Not satiated with the blood of this eminent servant of God, the enemies of our faith proceeded to attack the whole Church. This circumstance became the means of scattering the disciples through different parts of Asia. Persecution, however, could not deprive them of their piety; they stood firm to their principles amid the raging storm, rejoicing that they were counted worthy to suffer for their exalted Lord; they went forth from city to city, unfolding the matchless glories of the new economy,

and pointing men to him "who is a covert from the tempest, as the shadow of a great rock in a weary land." The very method employed to extirpate christianity became the means of diffusing its truths, and of extending its conquests. Philip went down to Samaria, and preached the Word with great success. Here the second christian Church was planted. It was a short time after this that Philip met with the Ethiopian Eunuch, to whom he made known the unsearchable riches of Christ, and became instrumental in leading him to the possession of the liberty and joy of the Gospel. Thus unexpectedly the way was opened for the preaching of the glad tidings of salvation in Ethiopia, and for accomplishing the cheering prediction, "Ethiopia shall stretch out her hands unto God." Whilst we thus admire the divine wisdom confounding the cruel and heartless policy of the enemy, we have to adore the riches of the grace of God in the conversion of one of the most active and violent persecutors which christianity had at this time. The inspired historian has furnished us with a full account of this extraordinary event. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." About noon, he and his companions having arrived in the vicinity of Damascus, we are informed that suddenly there appeared to him the shekinah, or glory of the Lord, surpassing in brightness the dazzling splendour of the sun. The persecutor was sufficiently acquainted with Jewish lore at once to recognize this as the excellent glory, and he instantly fell to the ground as one dead. How inexpressibly great must have been his astonishment to hear himself solemnly addressed by name, "Saul, Saul, why persecutest thou me?" Humbled in the Divine presence he was led to exclaim, "Lord, what wilt thou have me to do?"

The Church at Jerusalem had now been planted about eight years. During this period the preaching of the cross had been restricted to the seed of Abraham. The time, however, was at hand, when according to the design of infinite mercy the Gentiles also were to be blessed with the word of life. This important event is minutely detailed in the tenth chapter of the Acts.

After Saul's conversion, he received a special commission to preach the everlasting Gospel among the Gentiles. To this momentous undertaking he fully devoted himself, as will be evident from a brief review of his eventful life. The first place where we begin to trace the history of this eminent servant of Christ is Antioch. Here, in conjunction with Barnabas, he laboured with great success for twelve months. After this these holy men travelled through the island of Cyprus. The first place which they visited in this island was Salamis, a city lying on the eastern extremity, and one of the nearest ports to Syria. The Gospel had already reached this place, but had been proclaimed only to the Jews; now its sublime truths were made known to both Jews and Gentiles. From this city they proceeded to Paphos, a place famed for its temple, and obscene worship of the Paphian Venus. This was the residence of Sergius Paulus, the Roman proconsul, who having been informed of the arrival of Barnabas and Saul, sent for them in order to ascertain more fully the nature of their mission. Here they were opposed by Elymas, a noted magician. Saul detected the malicious design of this enemy of the truth, and denounced upon him the

awful judgment of God. Scarcely had he uttered the words, when Elymas was struck with total blindness. This judgment was so blessed to the proconsul as to lead him to seek for mercy; "when he saw what was done he believed, being astonished at the doctrine of the Lord." Quitting Paphos, Paul and Barnabas sailed to Perga, a town in Pamphilia, not far from the coast of Asia Minor. From here they proceeded to Antioch, in Pisidia, where they received the most cruel treatment from the Jews; many of the Gentiles, however, believed the truth. From Antioch they went to Iconium; here they preached the word with the most encouraging success; *a great multitude*, both of Jews and Greeks, gave credence to their testimony. A short time after, whilst at Lystra, a city of Lycaonia, they had the satisfaction of enumerating Timothy, afterwards an evangelist, among the fruit of their ministry. There can be no doubt but that many Churches were established through the faithful exertions of the first ministers of the Gospel of which we have no distinct information in the Acts of the Apostles. Thus we are furnished with no account relative to the formation of Churches in Cilicia, and yet we are told that Paul and Silas went through Cilicia confirming the Churches; which evidently implies that they had been previously gathered. Subsequently to these events the great apostle of the Gentiles visited Troas, Philippi, Thessalonica, Athens, Corinth, Ephesus and Rome, and in all these cities was eminently successful in his momentous work. In addition to the labours of Paul and his companions, it appears from authentic records, that the Gospel was preached in Idumea, Syria and Mesopotamia, by Jude; in Egypt, Mamerica, Mauritania and other districts of Africa, by Mark, Simeon and Jude; in Ethiopia, by the Eunuch and Matthias; in Pontus, Galatia, and the neighbouring parts of Asia, by Peter; in the territories of the seven Asiatic Churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the Northern and Western parts of Asia, by Bartholomew; in Persia, by Simeon and Jude; in Media and Carmania, by Thomas. Thus prior to the expiration of the first century, christianity achieved the most splendid triumphs. Tacitus, the historian, speaking of the persecution by Nero in the year 65 says, "*This pestilent superstition* (so he terms the christian religion) spread itself not only through Judea, but even in the city of Rome; and a vast multitude of christians were seized and put to death by the emperor." In about forty years after, Pliny says, that "the heathen temples had been almost deserted, the sacred solemnities discontinued, and that the victims met with but few purchasers." Thus mightily grew the Word of God, in provinces far distant from Judea, within seventy years after its first promulgation.

Having thus briefly detailed these facts, it is requisite to enter into several striking and important truths which they involve. We fearlessly challenge any person satisfactorily to account for the amazing progress of the Gospel, except on the principle of its divine origin. It presents to us a phenomenon to which there is no parallel in the history of the world. Look at the character of christianity,—denouncing every vice; requiring purity of thought and expression; demanding, under pain of the displeasure of heaven, the willing homage of the heart to one who had been despised and put to death as a malefactor by his own nation. Call to mind, also, the character of the age when this religious system was first promulged. The human faculties had never been so vigorous; philosophy had never car-

ried her researches so far ; general information had never been so extensive. Remember the difficulty of producing a real and lasting reformation in the depraved mind of man ; the original bigotry and corruption of those with whom the truth came in contact ; the vastness, uniformity and enduring nature of the change ; the seeming insignificance of the instruments through whose efforts it was accomplished—fishermen, publicans, tent-makers, few in number ; feeble, friendless, and despised by the world. In addition to all this, call to recollection the violent persecutions with which christianity had to contend. At Jerusalem, the apostles were imprisoned, scourged, or put to death in a variety of ways. Wherever they directed their steps, they were pursued by the Jews, who either accused them before public tribunals, or stirred up the populace against them. These persecutions, however, were only slight forerunners of what succeeding periods witnessed. At this time we can only refer to those which raged during the apostolic age. The first who led the way in these inhuman attacks on the disciples of Jesus, was Nero, who in order to attach to them the odium which he himself had so justly incurred in setting fire to the city of Rome, inflicted upon them the most awful tortures, attended with every circumstance of the most refined cruelty. Some were crucified, others impaled, some were tied up in the skins of wild beasts, that they might be torn to pieces by dogs, others were wrapped in garments dipped in pitch and other combustibles, and burnt as torches in the emperor's gardens, and other parts of the city. This persecution appears to have continued with little abatement nearly three years, and to have extended to every part of the empire. Under Domitian, also, the followers of Jesus had to pass through trials equally terrible. Every person, at all guided by right reason, must come to the conclusion, that if christianity flourished under such circumstances, it must have been accompanied with evident demonstrations of its divine origin, and conveyed to the consciences of men by divine power.

The subject we are discussing presents to our notice another topic of no ordinary moment. Is it not possible in our day to realize success equal to that of apostolic times ? It will, we presume, be conceded, that the miraculous influences of the Spirit are no longer to be expected. These evidently were designed for special purposes, and were of paramount importance in the infancy of christianity. Still, what is usually termed the ordinary presence of the Spirit, has been promised the Church to the end of time. "Lo I am with you alway, to the end of the world." With us to convince, to change and sanctify the souls of men. Nor in this respect can we set limits to the power or benevolence of the Holy One of Israel. On the part of heaven, there can be no obstruction to his carrying on his benign operations on the **grandest and most extensive** scale. We can see, then, no reason in the economy of redemption why conversions in such large numbers as on the pentecostal day may not now be witnessed. That the Church does not realize such times of refreshing must be entirely owing to causes connected with human nature. We think, however, that on this subject many sentiments are entertained directly opposed to the whole tenor of the Word of God. It has become fashionable among some to regard the Spirit as a mere *influence* connected with the Word, and not as a great and mighty agent to whom the attributes of Deity are ascribed. Were men to allow the language of Scripture, unmutilated, to have its full weight ; were they to bring their minds to the Bible, and not the Bible to the bar of human

reason, we conceive that opinions of this nature could not long exist. What can be more absurd than to talk about *grieving an influence*; or to speak of *an influence* "taking of the things of Christ, and showing them unto us?" This, however, is not the place to enter into a full discussion of this subject; we are led to notice it from its connection with the theme on which we are dwelling. Those who entertain the principles on which we have animadverted, maintain, that wherever the Word is proclaimed in its purity, and with fidelity, it must be savingly felt. This sentiment, originating in a thorough misconception of the nature and operations of the Holy Ghost, stands opposed to the most palpable facts. It is sufficient to refer to the labours of the apostles: notwithstanding their frequent success, they had often, like their Divine Master, to mourn over cities on which they could make no salutary impression. Want of success in many instances depends on causes of the most complicated character, originating in a variety of circumstances connected with the world and the Church. Let us not be misunderstood. We believe, as much as any, that there are kinds of preaching ill adapted to the great purposes of the Gospel; we merely assert, that the truth may be rightly proclaimed, and yet not in all cases, and at all times, be accompanied with conversions.

However, let the Church be more prayerful, more active, more holy. Let her graces and energies be brought to bear more fully on a world lying in wickedness; and if the Gospel be proclaimed as it ought to be, we may confidently anticipate a brighter day. Men will bow to the supremacy of truth, and scenes resembling those of primitive times will again be witnessed. Christians, arise and shine! Remember, that a revival of real religion must commence with yourselves.

J. J. OWEN.

Castle Donington.

DESIGN OF BAPTISM.

GOD does nothing in vain. His works are impressed with his wise and benevolent intentions. As each part of creation is understood, however minute, so we perceive the useful end which it was intended to accomplish. We must also believe that the Great Eternal acted upon the same principle in prescribing the institutions of his Church. Religion is to exercise and sanctify our minds. It is "a reasonable service;" consists in spiritual principles and acts. To suppose, then, that any of its ordinances are unmeaning ceremonies, which may be observed or not, as a capricious conscience or unenlightened judgment may dictate, is to regard them useless, and their institution *vain*.

Baptism has been divinely instituted. The Pharisees and lawyers who were not baptized of John "rejected the counsel of God against themselves." "Go ye, therefore," the Saviour says, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Accordingly the apostles commanded believers "to repent and be baptized;" "to be baptized in the name of the Lord." This ordinance, being instituted by the Great Head of the Church, *must* have a design.

As to what this is, the writer would state his humble opinion. Baptism is designed to be a symbolical representation of our spiritual regeneration, and, as such, to be the act by which we profess to have been "renewed in the spirit of our mind." Solemn actions, under the Mosaic dispensation, were

often a divinely appointed medium of impressing important truths upon the minds both of the prophets and people. Thus, (Isa. xx. 1, 2) Isaiah was commanded to loose his slackcloth, and put off his shoe, as a sign of the captivity and wretchedness of Egypt and Ethiopia. Jeremiah, also, (chap. xiii. 1—10) by a marred girdle, was to show the humiliation of Judah. (See also Ezek. iv. 5, 12.) Baptisms were part of the ceremonial law, a means of purification. From these two circumstances the institution of the ordinance in question, as a symbolical representation of christians' regeneration, was very natural and appropriate.

That this is its intent, appears, we think, from the New Testament. "Buried," the apostle says, "with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." The most obvious and reasonable meaning of this passage is, that, in baptism, we are represented as dead to sin, and raised to holiness. It has, however, in connection with the last clause of verse 11, been brought by Mr. Watson to support the idea that baptism is put in the place of circumcision. This writer, *Instit.*, vol. 3, says that the "circumcision of Christ" (ver. 11) is our baptism, and that the following clause, "Buried," &c., is added "exegetically." Therefore, "baptism takes the place of the Abrahamic circumcision, and fulfils the same office of introducing believing men into God's covenant, and entitling them to the enjoyment of spiritual blessings." That this is a misinterpretation of the last clause of the eleventh verse, and therefore the conclusion from it erroneous, are, I think, evident. If the "circumcision of Christ" be our baptism with water, it is the process of regeneration; for we put off the body of the sins of the flesh *by* the circumcision of Christ. But this cannot be, for we are risen with him *through* the faith of the operation of God. This "circumcision," then, is not baptism, but the "circumcision of the heart," "made without hands," of which the apostle speaks in the first clause of the verse, which consists in the sanctifying operation of the Holy Ghost, through faith in Christ. Nor has the clause, "Buried with," &c., the appearance of being "added exegetically." It has a colon before it, and forms part of a compact sentence in the twelfth verse. The apostle obviously means that, as the burial and resurrection of Christ showed forth his death and new life, so our burial in water, and coming up out of water, represent our death unto sin, and new life unto righteousness. Our position also has support from Rom. vi. 3—5, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death," &c. Although baptism here means union to Christ, yet, from the circumstances of burying, raising, and planting, being mentioned, there is an undoubted allusion to the ordinance. A most celebrated commentator makes the following observations on this passage. "As his (Christ's) burial was a manifestation that he was really dead, and was followed by his immediate resurrection, so baptism was a professed manifestation of death to sin and all carnal pursuits and affections, and of being led to walk in newness of life, not only as to outward acts, but as to inward principles. Baptism teaches us the necessity of dying to sin, and being, as it were, buried from all ungodly and unholy pursuits, and of rising to walk with God in newness of life. Unholy professors belie and renounce their baptism." In Heb. x. 22, 23, we are exhorted to "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. To hold fast the pro-

fession of our faith without wavering." This passage, alluding to the sprinkling of blood by the high priest, and the ceremonial washings of the Jews, metaphorically represents our spiritual purification by faith in the atonement of Christ, and baptism. As, too, the exhortation, "Let us hold fast the profession," &c., immediately follows, "Having our bodies washed," &c., it is a fair presumption that this washing was the act of professing faith. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ;" or, to which salvation by water baptism, being an antitype, now doth save us, (not the putting away, &c.) The sincere candidate, in being baptized, has a good conscience, through faith in a risen Saviour, which is improved by baptism as an act of obedience and of profession. In Acts xxii. 16, St. Paul tells the Jews that Ananias said to him, "Arise, and be baptized, and wash away thy sins," &c. There cannot be meant here cleansing away spiritual defilement. "The blood of Christ cleanseth us from all sin." The Saviour is "a propitiation through faith in his blood." We are to believe before we are baptized. This ordinance, therefore, does not literally "wash away sin." It is, then, a sensible representation of a spiritual washing.

The addresses of John the Baptist to those who came to his baptism are a complete refutation of the doctrine of baptismal regeneration, and in some measure sustain our proposition. "John preached the baptism of *repentance* for the *remission* of sin." "Saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." This repentance was to be manifested in forsaking sin. "Bring forth, therefore," said he, "fruits meet for repentance." In answer to the people, &c., he commanded them to be benevolent, just, merciful, true, contented. Doing these, and believing, their sins were remitted; and not until this was their case, (as his addresses show,) were they proper subjects for baptism. John knew the importance which the Jews attached to their relation to Abraham, and the moral efficacy they connected with their baptisms. To convince them, therefore, that the former did not qualify them in the least for his baptism, and that his immersing them in water would effect no change in their hearts, he said, "Think not to say within yourselves, we have Abraham to our father, &c. I indeed baptize you with *water* unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the *Holy Ghost*, and with fire." The candidates, then, for John's baptism, being required to repent and believe, these acts being inseparable from "remission of sin," it is certain that this ordinance had nothing to do with the process of regeneration. It is *probable* it was the act by which there was merely a symbolic representation of this process.

Indeed, the *circumstances* of this ordinance seem to argue that this is its design. It is a *burial* in water; *i. e.*, in the element of corporeal cleansing. Here are the element and act by which the Jews were ceremonially cleansed. It is performed in the name of the Father, and of the Son, and of the Holy Ghost. Now, what is the idea most fully and forcibly presented by the whole? I know it *may* suggest the resurrection of Christ; yea, and to a mind having a vigorous power of suggestion, a score other things; but I humbly conceive that the idea in it most palpable is cleansing. It is not the putting away of the filth of the flesh; it cannot be spiritual cleansing;

it seems, then, to be a representation of the latter. Here are brought most emphatically before us the process of our regeneration, and the threefold divine agency by whom it is accomplished. Indeed, although but little is often said upon the design of baptism, its very circumstances have given to the popular mind that notion of its intention which the writer entertains. This may be seen in the severe reflections cast upon those who have proved to have been ungodly persons when they were baptized.

I fear wearying the patience, Sir, of your readers, and shall, therefore, be general in my concluding remarks. Granting what we have maintained to have been the design of baptism, it was worthy of the wisdom of its Author. Rightly explained to the candidate, it is a bulwark to the purity of the Church. It exhibits to him, stepping into the sacred precincts of "God's household," in the most vivid manner, what he ought to be in joining the saints. It is natural that such queries as the following should be started in his mind. Do I, by this act, represent my regeneration, and profess that I have been regenerated? Then, am I "renewed in the spirit of my mind? Have I put off the old man, with his deeds; and, like as Christ was raised up from the dead by the glory of the Father, am I walking in newness of life?" If I am not, shall I pretend to these? Awful hypocrisy! God forbid! But am I born again; then let me be careful to maintain the credit of my profession. It is, also, the most emphatic mode of profession. Actions speak louder than words. They are a mode of profession suited to the modesty of those who cannot publicly speak; and, be it observed, it is necessary that there should be an emphatically professed distinction between the disciples of Christ and the wicked. "Come out from the wicked, and be separate." "Whosoever shall confess me before men, him will I confess," &c. In our view of baptism, nothing, so far as profession goes, can make a more emphatic distinction than it does between the Church and the world. If this be its design, how calculated is its administration to awaken the ungodly to a sense of their polluted and dangerous state. Here sinners may, if they will, see and feel that they "must be born again." In this solemn act the declaration of our Lord to Nicodemus is most powerfully enforced through the medium of the senses. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Again, how evident, from the design of baptism, it is, that immersion only is baptism, and believers only its proper subjects. Can sprinkling or pouring bury us with Christ, or represent our complete regeneration? Is not the kingdom of heaven as leaven hid in meal till the *whole* was leavened? And can any sprinkling, or pouring upon, or immersing infants, show that they have been cleansed from sin. No, indeed; no more than such processes could show such a change to have passed upon the most unconscious substance.

Finally, how important that ministers should show to all candidates the design of baptism, and that the candidate closely examine himself as to his qualifications for this ordinance. The Church is infested with spurious converts. Every means should, therefore, be used to keep others from coming in. Many, it is to be feared, are self-deceived as to their qualifications for baptism. Let every means be used to prevent delusion, and formality, and hypocrisy.

R. STANTON.

DOVER STREET CHURCH.

SKETCH OF ITS HISTORY.

Being the substance of an Address delivered to the Members thereof, on Lord's-day, April 2nd, 1843.

DEAR BRETHREN,—It is seventeen years this day since, at your request, I came amongst you to administer the Word of life. Great changes have happened to many of us since that time; and the major part of the members now present have been added to the Church. I have thought, on their account, that it might not be uninteresting or useless to give a brief sketch of the history of this Church from its commencement.

Those of you who came from the Church in Friar Lane, and who were present at the meeting held in a small room in an adjoining street, when it was determined to attempt the establishment of a new interest in this town, will remember with what feelings of tenderness, of fear and solicitude, you entered on your work. I know not how many were at that meeting, but of the forty-four who were formed into a Church by Mr. Barnes, of Austrey, Nov. 26th, 1823, there are not more than ten or twelve present amongst us at this day. So great are the changes that time and circumstances produce on a christian Church! After much deliberation and prayer, the site of our present house of prayer was purchased, and a neat small chapel, 51 feet by 28, was erected, which was opened for public worship in March 1824. For two years you were without a settled minister, and you were kindly and cheerfully supplied by most of the ministers residing in the district.

When I came among you, in 1826, the number of members was sixty; and in 1827, though the chapel was not crowded, yet as there was very insufficient accommodation for the Sunday-school, and no room for much permanent addition to the congregation, it was determined to rebuild the chapel, and to provide room for a much larger school, and accommodation for a congregation more than twice the size of that which we usually collected. This was a bold proceeding; especially if we consider our numbers, for we had not more than eighty members; and our circumstances, for we had but little wealth, and were at least £550 in debt. However, we ventured, and by the liberality and zeal of our friends, we completed our effort in 1828, at an expense of about £700. Our congregations did not rapidly increase, but our progress was so far encouraging, that in 1829 I received, and thought it my duty to accept, a unanimous invitation to assume the pastoral office. In 1830 we reported more than one hundred and twenty members.

In 1827, some of our members, in conjunction with myself, commenced preaching at the village of Whetstone, where we rented a small place of worship. This place has been improved, and we have supplied it with preaching ever since. Here our labours have not been in vain. We have upwards of forty members in this village, and are now about to erect a chapel, with school room, capable of containing more than two hundred persons.

From 1830 unto 1840 we passed through vicissitudes common to the Church militant—we had trials and mercies. By death, disaffection, &c., several were removed from us, but the good cause acquired strength, and the state of the congregations justified a further enlargement of our place of worship, which was effected by the erection of entire new galleries, at an expense of near £500, and on that year our numbers reported were two

hundred and forty-four. The present number of our members is about two hundred and eighty.

We are now painfully straitened for room for our Sabbath-school, and it has already been determined, that new and commodious school-rooms shall be erected in the course of a short time, a resolution which we ardently hope will be efficiently accomplished.

Our various efforts have called for zeal and liberality; and in addition to all that has been done, they have entailed on us a considerable pecuniary burden; but by union, resolution, and perseverance, with the blessing of God, we trust we shall succeed. Surely we may now say, "Hitherto the Lord hath helped us."

In reviewing the past I may just remark, that since April 1826, we have baptized and added to the Church two hundred and eighty-eight persons, and we have received fifty-eight from sister Churches. We have dismissed to other Churches twenty-seven; we have lost by exclusions twenty-four, (eight or ten of whom have been restored); and by withdrawals, emigration, &c., about forty; and forty-two have been taken away from us by death. Of the latter, one or two may be particularly mentioned. One of the first deacons, Mr. W. Meadows; our first sexton, Mr. J. Brown; and the widow of the late Rev. John Deacon, are of this class. Some of those who have been obliged by circumstances to remove from us, were persons on whose piety and zeal we placed considerable dependence, and one of them is now a pastor, (Rev. F. Chamberlain, of Cradeley,) and another a deacon, (Mr. F. Deacon, of Quorndon,) of a sister Church.

I do not purpose to indulge in many reflections on the facts now related to you. In these you can profitably exercise yourselves at your leisure; but there are a few observations intimately connected with a review of the past, which I will offer before I close this short and imperfect address:—

1. Though our progress has never been rapid, we have passed through times in which there has been a considerable variation in our prosperity. At some seasons the work of conversion has appeared to be, as it were, suspended, and the attendance both of members and hearers on the means of grace has declined. Though we feel bound reverently to acknowledge, that while one plants and another waters, it is God's prerogative to give the increase; yet it has not escaped my notice, that the seasons of the greatest prosperity have been those when the members of the Church have been the most active, united and prayerful, and in the greatest degree solicitous for the out-pouring of the Spirit, and the conversion of sinners; and that when disaffection or disunion, from any cause, have been allowed at all to obtain amongst us, the course of our prosperity has been checked, and the spirit of grace has withdrawn his sacred presence and influence. Let us then ever strive and "pray for the peace of Jerusalem," saying, "peace be within thy walls, and prosperity within thy palaces." Let us "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." Let every one feel there is something for him to do in advancing the interests of religion, the conversion of sinners, and the glory of God.

2. A very considerable number of those who have been added to us, and are now honourable and useful members, professed conversion when they were comparatively young. Some of them were from the midst of our families, and many from the Sabbath-school. Let us then be especially attentive to the young. Let the Sabbath-school have an increased measure

of our fostering care. Let the teachers be encouraged, and the elder scholars instructed in the great things of religion; and as the major part of the teachers are young persons, I would affectionately exhort them, in every possible way, both by precept and example, to lead their charge to the reverent observance of the Lord's-day, and the earnest seeking for the way of life.

3. I have also found that inquirer's meetings have often been attended with good results. Many persons, whose state of mind might have remained unknown, and who might have been unnoticed, have been brought through these meetings to receive personal and christian admonition and consolation. It is highly desirable that there should be more attention paid to inquirers' meetings, both by senior and junior members, in encouraging those who are earnestly solicitous for their salvation to attend them, and in being present themselves to assist in conducting them efficiently. It is a question worthy of consideration, whether meetings of this sort should be permanent, and attended to every Lord's-day; but however that may be, it is desirable, whenever they are held, that there should not be a good attendance of active and zealous members.

4. As much depends on the mode and spirit with which the Word of life is administered, both as to the edification of saints and the conversion of sinners, you will excuse me in adding, that it is highly important your minister should have a due place in your prayers. In the closet, in the family, and at the social meeting, "Brethren, pray for us, that the Word of the Lord may have free course and be glorified." Recollect, that your minister is a man of like passions with yourselves, and needs the mercy and grace he proclaims to others as much they do; and that it is only as a minister enjoys a deep sense of divine things, and the consolations of the Gospel in his own heart, that he can be prepared to communicate instruction and consolation to them that hear him.

And finally, Remember that your course will soon be finished. The aspect of the Church to-day is very different from what it was in years that are far past, not only as to the increased number of those who are present, but in the absence of many whose presence was invariably enjoyed at the Lord's-table. They are gone into the invisible world; their work is done—their pilgrimage ended; and we, too, one by one in coming years shall follow them, and the place that now knows us will know us no more. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

"Thus far his arm hath led me on;
Thus far I make his mercy known;
And, while I tread this desert land,
New mercies shall new songs demand."

J. G.

SIR JAMES GRAHAM'S EDUCATION BILL.

PERHAPS no movement of the high church party when in the possession of the reins of government, during the last fifty years, has been so decidedly hostile to the spirit of civil and religious freedom, or excited so much alarm and solicitude amongst the entire ranks of those who are not connected with the established church, as the bill now before parliament "for regulating the employment of children and young persons in factories, and

for the better education of children in factory districts." With us it is more than matter of grave doubt, whether the superintendence of education is, in a free country, within the legitimate province of government. The protection of person and property, seems to us to include the entire of the duties of governors. When they provide for religious instruction, by establishing and endowing a particular sect; by making its bishops, nobles; and by constituting its priests an exclusive hierarchy; they are allied with "the man of sin," and set up an authority in religion other than that of the head of the Church.

The protection and toleration of dissenters is at variance with the system of establishments; and strong and clear as are the natural rights of all men, these are only partially secured to dissenters, by laws which restrain the operation of the establishment principle. The fact is, that all state religious establishments are at variance with christianity, and with the rights and liberties of men. If the state provide by law for the education of the people, it will be difficult to show that such provision can be so arranged as not to interfere with liberty. To compel a man to pay for that from which he derives no benefit, is unjust; to require him to entrust the education of his children to persons whom he does not approve, is tyranny.

But however this question might be settled, the provisions of Sir Jas. Graham's Bill are such as to excite just abhorrence. The leading provisions of this Bill are given in a letter to lord Wharnccliffe, by Edward Baines, Junr., of Leeds. He shows that

- 1st. "The Bill, for the first time, enacts that schools shall be built and supported, where any of the great manufactures are carried on, partly out of the *Poor's Rate*. *Two-thirds* of the sum required for building a school may be advanced out of *public money*, viz., *one-third* from the parliamentary grant through the Committee of Council, and *one-third* out of the *Poor's Rate*. Whatever deficiency may exist in the means for the *annual support* of the school, is also to be paid out of the *Poor's Rate*.
- 2nd. "The Rate-payers are not, directly or indirectly, to have any species of control or influence over the schools, nor any check upon the expenditure.
- 3rd. "The Bill not only for the first time authorizes the building and maintenance of schools out of the *Poor's Rate*, but it also for the first time places schools, thus paid for out of the public money, under the control and management of the clergy of the established church, and with such provisions as would make them exclusively church schools.
- 4th. "The Bill provides no assistance whatever for any other class of schools.
- 5th. "It actually forbids the employment of a child in any manufacture who does not attend one of these church schools,—except only that children may attend a national school, a British or Foreign school, or a school within the factory where they work, but only after those schools shall have been reported by an inspector of schools to be "efficiently conducted" (of which he is the sole judge); and it gives no pecuniary aid to such schools.
- 6th. "It makes it unlawful for factory children to attend any Wesleyan, Independent, Baptist, or other denominational day-school.
- 7th. "It enforces the attendance of the children at the church schools, by penalties both on the mill-owner and on the parents, unless there should be a national or British school in the district, or a school within the factory.
- 8th. "The schools to be built and supported out of the *Poor's Rates* are to be under the management of seven trustees; of whom the only permanent one is to be the clergyman of the parish.—two others are to be churchwardens, chosen (when there is a greater number of churchwardens than two) by the clergyman,—and the remaining four are to be annually appointed by the justices for the place or division.
- 9th. "The clerical trustee is to be the permanent chairman of the trustees,—to have a casting vote,—to have the sole and exclusive superintendence of the religious instruction—to direct the master as to the religious instruction to be given,—to have the exclusive selection of the religious books to be used,—to instruct, catechise, and examine the

children in the principles of their *religion*,—and in all this to be perfectly **IRRESPONSIBLE**, the inspector of schools being expressly *forbid* even to *inquire* into the religious instruction given, to *examine* the scholars upon it, or to *make any report* thereon, unless he receive authority for that purpose from the archbishop or bishop.

10th. “The master and his assistants are to be appointed by the *bishop*.”

11th. “The schools are to be *Sunday* schools as well as *Day*-schools; and the scholars are to attend the *established church* once every *Sunday*: But with the following *exceptions*, namely, that a child may be exempted from receiving *religious* instruction in the *Day*-school, from attending the school on the *Sunday*, and from attending the church, if “the parent shall *notify* to the master that, *on the ground of religious objection*, he desires such scholar *not* to attend the worship of the church of *England*,” or to receive *religious* instruction on week days, or to attend the church school on *Sunday*.”

12th. “The *church catechism* and such portions of the *liturgy* as the *clergyman* may select, may be taught for *one hour*, out of three, every morning and every afternoon, except to the children whose parents shall object.”

13th. “A mill-owner, having a school within his own premises, is *obliged* to have the *church catechism* and *liturgy* taught *there* to any child being ‘a member of the church of *England*.’”

He then adds:—

“Now, my lord, it is evident that these provisions have been studiously and carefully planned, for the purpose of impairing, and ultimately destroying, all other schools for the operative children in manufacturing districts, and drawing the whole rising generation into these church schools, there to be educated under the *exclusive and irresponsible control of the clergy*.”

“Such is the view entertained of them by *all* the religious bodies not connected with the establishment, as your lordship may see by the proceedings of the meeting at Leeds, on Thursday, and by the resolutions of various bodies of dissenters in London.”

“To make this more clear to your lordship, who are not likely so soon to perceive the whole bearing of these provisions on the dissenting communities as they themselves are, permit me to offer a few additional remarks. I request your lordship to observe,—

“That dissenters are to be compelled to pay towards the support of schools where religious doctrines are taught of which they disapprove,—schools closely bound to an establishment from which the dissenters conscientiously separate themselves,—schools put under the absolute (I may almost say the sole) control of the clergy,—in which no dissenter can possibly be employed either as master or assistant,—and in which the children of dissenters are to receive no religious instruction, unless they consent to receive that of the clergyman, who would of course do his utmost to proselytize them.”

“That not only are dissenters to be obliged to pay for these church schools, but those who belong to the operative classes will be compelled, in the vast majority of instances, to send their children there, however opposed to their inclination. It will be *unlawful* for them to *educate their own children in the schools of their own community!!!* That not only must they pay for exclusive church schools, and send their children to them, but they are themselves debarred from receiving one farthing from the poor's rates towards their own schools. Nor is this all, but they must pay towards schools which are manifestly designed and calculated to impoverish and undermine the *Day*-schools and *Sunday*-schools of their several religious communities.”

“That the seeming exceptions made in favour of the dissenters are, at the very best, no more than abstaining from the most intolerable and wicked

violence to conscience ever practised in any country; and that in reality they scarcely amount to such abstinence. For consider the excessively painful, invidious, and difficult position in which an illiterate and dependant workman would be placed, in having to make a formal protest, "on the ground of religious objection," against his child receiving the instructions of the clergyman of the parish, attending the school on Sunday, and going with the other scholars to church. And consider the painful position of a young child, as yet quite ignorant of the grounds of its parents' objections, placed in marked opposition to the master, the clergyman, the trustees, and the greater part of its school-fellows. Such would be the pain and difficulty of the position, that with most parents and most children it would amount to moral torture: and the probable effect would be, that in nineteen cases out of twenty, the children would be allowed to do just as their fellows did, and to be trained up in principles from which their parents conscientiously dissent. This is what the authors of the Bill expect. And this is the deep scheme for getting the education of the whole people into the hands of the clergy.

"That this Bill is calculated to impair, and ultimately to destroy, an immense number of Sunday-schools now existing in connexion with the Dissenting bodies,—schools to which your lordship alluded with gratitude, as "an example" to the church,—schools very dear to the teachers, who are hundreds of thousands in number, the flower of the intelligence and piety of the dissenting Churches, and great numbers of them warmly attached to the scholars, whom they have instructed, visited, watched over, and prayed for, year after year, without fee or reward.

"That the bill would also impoverish and ultimately supersede the valuable day schools established by the Wesleyans, Independents, and other bodies, in various parts of the kingdom,—thus destroying the property as well as blighting the hopes of those communities.

"That the parish clergyman, as clerical trustee, having two churchwardens of his own choice for coadjutors, and having a casting vote, would have so overwhelming a power among the trustees as to be absolute in the school. At any meeting where less than the whole number of trustees attended, he and his churchwardens (with his casting vote) would constitute the majority. His own permanence in the office would alone give him the real management; his exclusive authority in the giving or directing of religious instruction, and in the choice of religious books, would place the most important department of education under his arbitrary control; whilst his exemption from all responsibility whatever for the conduct of this department would be one of the severest trials to human virtue, and would certainly lead to abuse.

"That such being the natural and necessary effects of the Bill, it would be felt by every religious community, except the church, to be an intolerable insult and injury; it would wound their consciences, exasperate their feelings, and stir up a religious strife which must either lead to the extermination of dissent or the downfall of the establishment.

"That the mighty and fatal corruption which has been growing up within the last few years in the church, and which is rapidly bringing back the clergy of the establishment to the doctrines, the rites, and the spirit of Popery, would make the attempt to place clergymen over the schools incomparably more hateful and revolting than it would have been before that great corruption took its rise.

“That not only would the dissenters be aggrieved by this Bill, but also all the evangelical clergymen and churchmen, whose day schools and Sunday schools would be compelled to give way to the new schools. In Leeds, for example, there are schools of both kinds, supported by evangelical churchmen, whose dread and abhorrence of the modern semi-Popery is as deep as that of the dissenters, but who must see that the new system would gradually bring all their schools under the control of our Puseyite vicar. And indeed the Sunday schools of the evangelical church would be far more likely to suffer than those of the dissenters, because the parents of the church children in the factory district schools would have no assignable reason for preventing the children from attending those schools on the Sunday, even though they might prefer the Sunday-schools of the evangelical church.

“That the new factory district schools, with the poor's rate at their back, might employ so many masters and assistants, and purchase such an apparatus, as would make them really *superior* to the existing schools; in which case they would draw off the children from existing schools, both public and private. And the more especially would they attract all the factory children, because they would be purposely and peculiarly adapted to their convenience; and because it would be more agreeable, both to parents and children, that the latter should attend the same school on Sunday and on the week day.

“Let me further remark to your lordship, that in the manufacturing districts, for which this measure is especially intended, the dissenting congregations are more numerous than those of the church, and the Sunday-schools of the dissenters contain a much greater number of children than the church Sunday-schools. This being the case, the measure would be the more injurious, the more ungrateful, and the more exasperating.

“And now, my lord, I appeal to your candour and your judgment—Is this scheme for exclusive church education to be supported out of the poor's rates, a scheme just, fair, impartial, prudent, or even safe? Is it one which your lordship, pledged by your public declarations of eight short months since, can regard with approbation, or even with patience? Is it not in total and flagrant opposition to the policy to which you then pledged the government? Is not the scheme *a gross insult to YOURSELF*, after the avowals you have made before the country? Can you, as a man of honour, do other than insist upon the withdrawal of the education clauses from the Factory Bill? Would you not be “*ashamed* to hold the situation you fill,” when a measure so outrageously contradicting the “*fairness*,” “*impartiality*,” and “*equality*,” you have advocated was brought forward?

“This Bill, my lord, is *a declaration of war against all the dissenters in the kingdom.*”

It is refreshing to perceive the attention this Bill is securing in the country. The Baptists, Independents, Wesleyans, are all up against it. Whether the origin of this Bill is to be ascribed to the tardiness of dissenters to assert and vindicate their legitimate rights, so that the intolerant party have been encouraged by their truckling subserviency; or whether it has been occasioned by the extra activity of dissenters during the last ten years in earnestly asserting their principles, and thus awakening the fears of the high church party, it is not needful for us now to determine; though we rather incline to the latter view. One thing, however, is certain; it is a blow aimed at their liberties, has been, and, we trust, will be, vigorously opposed.

REVIEW.

THE WIVES OF ENGLAND, *their relative duties, domestic influence, and social obligations.* By the author of "The Women of England" Fisher, Son, and Co., London. 8vo., pp. 370.

Mrs. Ellis, in this admirable volume, gives an able analysis of female character, developed by all those changes that are contingent in a married life. The volume is divided into twelve chapters, under the following heads:—thoughts before marriage—the first year of a married life—characteristics of men—behaviour to husbands—confidence and truth—the love of married life—trials of married life—position in society—domestic management—order, justice, and benevolence—treatment of servants and dependents—social influence. It would afford us great pleasure to give a complete sketch of the various and important topics, suggestions, directions, and advices, contained in every section of this beautifully written production. That, however, our limits forbid. Its eloquent pages may be consulted again and again by the anxious mother and affectionate wife, for counsel and assistance. Happy would it be for the wives, for the husbands, for the children, and for the families of England, if the counsels here so kindly and skilfully imparted were universally regarded! To all our fair readers who are about to enter on the married state, and to all those who have entered on it, and who are not above listening to the language of wisdom and experience, we would most cordially recommend this volume. It is the production of no ordinary mind. It is eloquently written, and it will not fail on perusal to excite the respect and gratitude of all intelligent readers.

OLD HUMPHREY'S WALKS IN LONDON AND NEIGHBOURHOOD. *Tract Society.* 32mo., pp. 352.

ALL who are acquainted with the numerous pious and intelligent papers of this personage will have no hesitation in believing that this is a very interesting volume. To such as are visiting London, and wish to see its sights, and have an intelligent companion with them, we would cordially recommend "Old Humphrey's Walks." He will interest and instruct them, and give additional interest to their visits. AL-

most all the chief things in London that attract the attention of the visitors are here brought under review. Even to those who never have, and perhaps never may, visit the far-famed metropolis, the volume is replete with interest and information.

A LETTER TO A CLERGYMAN, *from one of his parishioners, on the subject of baptism, baptismal regeneration, and the everlasting destiny of infants dying unbaptized.* Dyer, London; Winks, Leicester.

FROM this smartly written pamphlet we learn, that a clergyman sent to a Baptist parishoner a number of books, that by them he might be convinced of the propriety of infant baptism; that the intelligent Baptist discovered in these books doctrines of a most revolting character, some of which are from Jeremy Taylor, as follow:—1. That "infants are proper subjects for baptism." 2. That "baptism is the new birth spoken of in Scripture. 3. That "infants dying unbaptized 'go to dwell for ever where God's face does never shine,' or, in other words, to hell."

The opposite of all these propositions is effectively sustained by the author of this pamphlet, and an amount of evidence and argument is adduced which will effectually puzzle and confound the reverend clergyman. We do not know if he be a Puseyite; but, whether he is or not, Mr. Jopling's argument shows that the Baptists occupy an impregnable position.

MAMMA'S FIRST LESSON BOOK. *By a Mother. Tract Society.* 32mo., pp. 132.

VERY pretty, appropriate, and useful. Its spelling, arrangement of lessons, &c., will commend it, we would hope, to general use.

THE EAR. *Tract Society.*

THIS is one of the square fourpenny series. Its scientific and religious character is well sustained.

THE YOUTH'S BIBLICAL CABINET. No. I. and II. *Simpkin and Marshall, London; Waddington, Leicester.*

THIS is a new twopenny periodical. Judging from the numbers now before us, it is deserving of patronage. Its articles are well written, and adapted to increase the knowledge and love of the Bible.

OBITUARY.

MR. JAMES DAWSON ended his earthly career on Friday, Feb. 3rd, aged 72 years. Our deceased brother began his christian

course in the days of his youth. When very young he was known frequently to mourn over the sins of one who should

have trained him for the Lord, and have led him in the way that he should go. Mr. Dawson was baptized and united to the General Baptist Church in Smarden in the year 1789, when about nineteen or twenty years of age, and from that time till his death, about fifty-three years, he never dishonoured his profession, or grieved the minds of those with whom he was connected. In a punctual and faithful attention to the appointed means of grace, and to the various concerns of the Church, he was exceeded by none. Had the chapel and the premises of the Church been his private property and care, he could not have been more vigilant in his regard to them. He was not, however, forward and obtrusive, and never overrated his own efforts. On the contrary, he was naturally exceedingly diffident and unassuming. He was a man of few words; not a talking, but a doing, christian. In social prayer, and when matters of experience and spirituality were the subjects of conversation, he did not appear to advantage to strangers; but those who knew him best esteemed him most, and admired the modesty of his carriage, and the profound humility of his devotions. He abhorred detraction, and the habit of tale bearing, and never wounded the feelings of his friends by giving it the slightest countenance. Somewhat slow in the formation of his friendships, he was stable in his kind regards to all those whom he entered on his list of friends; but when a friendship was once formed it was for life, except those in whom he confided forsook him. Those who stood many years with him as members of the Church can bear testimony to the truth of this statement. The cause of God lay near his heart. He was very liberal, and such was his dislike to the publicity of what he did, that very few knew the extent of his liberality. The erection of our new chapel was chiefly owing to his liberal gift of near £300; and when he arranged for the disposal of his property after his death, he settled on the Church an additional sum of £600, free from government duties, as an endowment, for the support of the service of God in connection with the General Baptist Church in Smarden, for ages to come. He also made other bequests to advance the same interest, and to encourage the same christian community. By these benefits, he, though dead, will long speak, and hold up the hands and strengthen the knees of God's children in his militant Church. In making these arrangements he repeatedly declared, that he never did anything in his life that gave him more satisfaction than his efforts for the cause of God. Our sainted brother, for more than thirty years, in

different ways, was a helper in our Sabbath school, and in this work he was amazingly punctual and persevering. No weather kept him from his post. Whatever would aid this institution always had his immediate approval and sanction. Many of his coadjutors in the work can with pleasure revert to Sabbaths and seasons when they were associated in this interesting employment. May the recollection of his steady zeal inspire our beloved teachers with fresh energy and determination in the discharge of this important work and labour of love! Nothing short of the grace of God could have made our long esteemed friend what he was, and he now doubtless sleeps in Jesus. His labours and anxieties are over. He has passed through the solemnities of death, and realized the blessings of a heavenly state. We who have been his companions in tribulation, are by this privation again called upon to watch and pray, knowing that he that endures to the end shall be saved.

Our dear friend was not what would be considered a highly intellectual man. His educational advantages in his youth were few, and his reading was comparatively limited. His society was agreeable. As a tradesman he was diligent, persevering, and scrupulously punctual and exact; strictly following the Scriptural injunctions, "Not slothful in business," "Render to all their due," &c. In this department of life he was a fit example for every man of business. O that every Church abounded with such worthy characters.

During the last twelve or eighteen months of his life his mind was greatly impaired, and agitation and distress of mind respecting his safety for a better world was one of the forms in which his malady was displayed. He gradually became more entirely the victim of insanity, the most distressing of all maladies, until death released him from his sufferings. So feeble is dying man! So mysterious the dispensations of God!

The mortal remains of our dear deceased friend were interred in the General Baptist burying ground, Feb. 9th, and on the following Sabbath the event was improved by the pastor, from Acts xxi. part of verse 16, "An old disciple," to a numerous and attentive congregation. THOS. ROAF.

Mr. WILLIAM GRIMLEY was born at Appleby, in the county of Derby. His parents being members of the established Church, brought up their children in the strict observance of its forms, and so strong were the prejudices of William against the dissenters, that, on one occasion having been invited by a relation, whom he was visiting,

at Leicester, to attend divine worship with him in a dissenting chapel, he is recollected to have said, that during the service he felt *extreme* uneasiness.

At that time there was no Sabbath school in his native village, and shortly afterwards he became very anxious that one should be commenced at the parish church, and offered his services in its management, but his benevolent desires were not encouraged. After this he became somewhat indifferent towards the establishment, and though he did not immediately, and at once leave it, yet he occasionally attended the preaching of the Wesleyan Methodists, both in his own village and at another a short distance from it, not however that he had any saving knowledge of Christ, or of himself as a ruined sinner, but more as the effect of chagrin and disappointment, in reference to the formation of a Sunday school.

In the year 1815, the Rev. J. Barnes commenced preaching at Appleby, and the Baptists were at that time much spoken against in the neighbourhood. Mr. G. attended, probably more from curiosity than any other feeling. However, his mind was favourably impressed, for he continued his attendance; and when a meeting house was erected in 1820, and a Sabbath school formed, he offered his services as a teacher, and afterwards became the superintendent; and though he was not then decidedly pious, yet he was strictly moral and of unimpeachable character. By the blessing of God on the ministry of the word he was gradually led to an acquaintance with his lost condition as a sinner, and to place a firm and steady reliance on the death of Christ for salvation. He soon after made a profession of his faith, and was baptized and received into the fellowship of the Church, June 10th, 1827.

His father, who had always been kind to him, was opposed to this proceeding; our friend however maintained for him the most affectionate and dutiful regard, and manifested the genuineness of his religion by the uniform consistency of his deportment. His last affliction was severe and protracted, and, as might be expected from the nature of his disorder, he was at times, especially at its commencement, a little peevish, but he became patient and submissive, and for some time previous to his dissolution expressed to his friends his entire resignation to the divine will.

On the bed of languishing he was visited

by his minister, who was always received with the kindest affection. To him he declared his full and unshaken confidence in the merits of a crucified Saviour, and also expressed his deep concern for the welfare of the cause of Christ and the success of the gospel; the ardency of his attachment to his christian friends, and his longing desire for the salvation of his relatives, and all that were about him. A little before his departure he called his aged parent and other friends around him and affectionately admonished them; nor will his tender anxiety for their spiritual and eternal happiness be soon forgotten. But his end drew near, and taking his medicine, he said, "Lord, if it please thee give thy blessing to the last means, thou canst restore me if thou thinkest fit, and if not, come Lord Jesus, come quickly and receive my spirit home." In this happy frame he died, July 28th, 1842, aged forty-seven. His remains were followed to the grave on the next Lord's-day by the teachers and children of the Sabbath school over which he had presided for twenty years. The solemn event was improved by Mr. Barnes, both at Austrey and at Appleby, from Amos iv. 12, "Prepare to meet thy God," a text which had been chosen by our departed friend. Who does not say on reading this account, "Let me die the death of the righteous, and let my last end be like his!"

MR. JOB BERESFORD, a member of the General Baptist Church, Crich, departed this life February 8th, 1843, in the 33rd year of his age. The subject of this brief sketch was accidentally killed on the limestone railway. He survived four hours after the circumstance transpired, testifying to all around him the happy effects of that religion which alone can make a dying bed feel

"Soft as downy pillows are."

His constant language was, "Bless God, Oh what a good God I have. Sinners do not feel what I feel; if they did they would obey him. He expired with similar language on his lips. His mortal remains were interred in the Baptist burial ground." On the following Lord's day, in the evening, his funeral sermon was preached by the minister of the place, to a large and deeply affected audience, from Jer. xxxi. 17, "There is hope in thine end." Lord when thou callest, like him may I go. W. G.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Hinckley, on Tuesday, April 18th, 1843. Mr. Shore, the minister of the place, presided.

Mr. Stevenson, of Leicester, opened the meeting with prayer.

This Church being at the extremity of

the district, several Churches were unrepresented. There were, however, a good number of ministers and friends from the neighbouring Churches. The reports from the Churches were generally pleasing, and the numbers reported to have been baptized since the last Conference were 131, and 105 are candidates.

The doxology was sung with great animation. The following resolutions were adopted:—

1. That brother Peggs, our Secretary, be requested to execute the commission given to him at the last Conference, urging the Churches in the district to send representatives to the Conference, or at least a written report; and to report progress at our next meeting.

2. A case being presented from Doverstreet, Leicester, respecting sir James Graham's Factory Bill and the importance of petitioning against it being passed into a law. After an exposition of some of its provisions it was resolved unanimously,

1. That this Conference, representing at least eighty congregations and Sunday-schools, cannot but regard the Bill of sir James Graham, now before parliament, as a deliberate and insidious attack on civil and religious liberty. That as this liberty is a right so just in itself, so dear to us as Englishmen, so essential to the existence and maintenance of true and undefiled religion, for which our fathers have laboured, and prayed, and struggled, and bled, and died; they do most earnestly urge the Churches (if such there be) that have not petitioned against it, to do so without delay, and also in every possible way to excite attention to its oppressive, and illiberal character.

2. That we regard the exclusive province of government to be the protection of person and property, and not the education of the people.

3. That we recommend the distribution of the letter of Mr. Baines, of Leeds, to lord Wharnccliffe, respecting this measure.*

The meeting was deeply interested in this question, and on enquiry it appeared that all of the Churches represented, had prepared petitions, an announcement which was received with great pleasure.

It was then resolved,

4. That if sir James Graham adopted lord John Russel's propositions, they should be petitioned against; as involving the same principle of wrong, and tending, by a smoother route to the same result; and,

5. That in the event of this bill progressing through the commons, petitions to the

* To be had of Ward and Co, London, 5s. 6d. per hundred.

lords, and memorials to the Queen be prepared, and forwarded, to prevent its becoming law.

3. Mr. Derry read a letter concerning the death of Mr. Grant, who went from the Hinckley Church, which excited considerable interest.

4. The next Conference to be at Wirksworth, on Whit Tuesday, brother Derry, of Barton, to preach in the morning.

5. At this Conference brother E Stevenson, of Loughborough prayed, and brother Goadby, of Leicester, preached, from Rev. xxi. 5, "And he that sat on the throne said, Behold, I make all things new." And in the evening, brother A. Smith, of Derby, preached from 1 Thes. i. 11. "The glorious Gospel of the blessed God."

JOS. GOADBY, *Sec. pro. tem.*

DERBYSHIRE CONFERENCE.—This Conference assembled at Duffield, on Friday, April 14th, and was numerously attended, ninety-nine friends sitting down to tea in the chapel at the close of the meeting. At Crich and Wirksworth pleasing additions have been made to the Churches by baptism, and several approved candidates are waiting to enjoy this divine ordinance. Brother S. Taylor took the chair. Mr. Morton was deputed by the Chesterfield friends to represent them in Conference. A Church has been formed in this town, of thirteen members, and the appearance of the cause is hopeful. The finances were reported to be in a very favourable state.

1. Supplies were arranged for Chesterfield until next Conference.

2. It was thought highly advisable that the supplies should preach in the afternoon at Brampton, whence several hearers come.

3. It was left with the Chesterfield friends to judge of the propriety of engaging another place for public worship.

4. Friend Morton was requested to make inquiries respecting the state of the trust deeds of Ashford chapel, and report next Conference.

5. The Conference expressed its approbation of the intended Mission to China. The next Conference to be held at Crich, on the first Monday in August, to commence at two o'clock.

In the evening an interesting revival meeting was held, which was addressed by brethren Richardson, Argyle, Wilders, Peggs, Boroughs, and Taylor. Brother Sims gave out suitable hymns. The Lord revive his work in the midst of the years!

J. PEGGS, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at March, March 16, 1843.

Brother Taylor, of St. James, preached

In the morning, from John i. 29, "Behold the Lamb of God," &c. Between thirty and forty persons had been baptized during the quarter. The report of the Home Mission station at Castleacre and its branches was very encouraging. At Stamford also there appeared a slight improvement.

A letter was laid before the conference from Mr. S. Ratcliffe, of Norwich, on the subject of a branch Conference for the county of Norfolk. The letter was favourably entertained, and it was recommended that Mr. Ratcliffe ascertain the feelings of the Churches concerned, and lay a report before a future meeting.

Remarks were made by several of the brethren upon the subject of Sir J. Graham's Education Bill, which it appeared would be a serious invasion of the rights and liberties of dissenters. It was resolved that the Secretary draw up a short circular to the Churches of this district, pressing upon them the importance of petitioning against the proposed measure, and by all constitutional means opposing its progress into law.

The next Conference to be held at Peterborough, June 8th. Brother Hoe, of Spalding, to preach in the morning, or provide a substitute. J. C. PIKE, Sec.

P.S. The Churches are earnestly requested to forward their Home Mission Subscriptions and Collections to the Treasurer before the next Conference; and if possible increase the amount of them.

ANNIVERSARIES.

HARTSHORN. *Opening of a New Place of Worship.*—Perhaps it may not be known to many, that in this village about twenty friends form a branch of the Melbourne General Baptist Church. During thirty years the Gospel has been preached here in a friend's house, and has been made the power of God to the salvation of many souls. For some time our Hartshorn brethren have thought that, if they could erect or fit up a more commodious place of worship, they could be more useful, and the cause would be more prosperous. A dwelling house, suited to their purpose, recently presented itself, has been taken, and made a very neat place. On Lord's-day, March 19th, two impressive sermons were preached, from Isa. xix. 20, and Amos iv. 12, by the Rev. J. G. Pike, of Derby; after which collections were made to defray the expense of the above undertaking. On the following Monday a tea-meeting was held, the proceeds of which were for the same purpose. Collections £5. 9s. We are grateful to perceive the desire of our brethren at Hartshorn to do what they can to extend

the Saviour's kingdom. The congregations in our new place are very much larger than formerly. A Sabbath-school has been commenced. We hope, therefore, under God, this humble undertaking will be a great blessing to many souls. May the Lord grant what we hope, and his shall be the glory. R. S.

BROOKHOUSE GREEN.—The new General Baptist Chapel at Brookhouse Green, near Congleton, Cheshire, was opened on Wednesday, Dec. 14, 1842. In the afternoon, Mr. R. Pedley, of Haslington, preached from Genesis xxviii. 17; and in the evening Mr. Stenson, of Congleton, preached from Jude, verse 3, "The common salvation." The chapel was crowded with hearers. After the afternoon service, about 230 persons took tea in the chapel and house adjoining. The collection, subscriptions, and proceeds of the tea, amount to £80. Since the opening, the place has been well filled with hearers. A few are wishing to be baptised, and the prospect is cheering. E. S. C.

DOVER STREET, LEICESTER.—The anniversary sermons in this place were preached on Lord's day, April 16, by the Rev. J. Wallis, of London, and the minister of the place. What gave additional interest to the occasion was, that the chapel had been cleaned, and a new pulpit, desk, and communion table erected. On the following evening a very spirited tea meeting was held, when about 300 friends partook of the refreshing beverage. Addresses on dissent, the voluntary principle, Sir James Graham's attempt to interfere with the liberties of dissenters, &c., were given by brethren Wallis, Wigg, Tyers, T. Stevenson, and J. Goadby. The addresses were unusually spirited, eloquent, and argumentative, and the meeting separated at near ten o'clock, highly delighted with the just and liberal sentiments that had been so forcibly urged on their attention. At this meeting it was announced, that the collections, the proceeds of the tea, and the subscriptions for the past year amounted to upwards of £87.

MACCLESFIELD.—On Lord's-day, March 26th, 1842, two sermons were preached in the General Baptist chapel, by the Rev. Charles Baker, of Stockport, when the sum of £9 was collected towards liquidating the debt on the chapel; and on Monday, April 17th, there was a public tea party, the trays having been gratuitously furnished principally by our own friends; many of whom, being very poor, have made considerable sacrifices of domestic comfort to enable

them thus to assist in removing the greatest obstacle to the progress of the cause. There were 250 sat down to tea. The congregation after tea could not amount to less than 400 persons, who were much gratified by the performance of several pieces of sacred music, and also the recital of several appropriate pieces by the Sabbath-scholars. In addition to these efforts our friends are actively engaged with collecting cards in endeavouring to swell the amount raised by other means. We are expecting to baptize nine persons on the first Lord's day in May.

L.

ORDINATIONS.

ASTERBY.—On Friday, April the 14th, Mr. Thos. Burton, of Louth, who has laboured with considerable success at the above place for upwards of three years, was ordained pastor over the Church. Although the morning was unfavourable, the attendance was very good, several friends being present from Louth, and the neighbouring villages. Mr. Oley, of Louth, commenced the service by reading suitable portions of Scripture, and prayer; after which the Rev. J. Kiddall delivered the introductory discourse, from Eph. v. 32, "This is a great mystery: but I speak concerning Christ and the Church," in which he gave a full exposition of the nature, principles, and constitution of a Christian Church. The Rev. F. Cameron, (of whose Church Mr. Burton has for several years been a member,) then proposed the usual questions, and after receiving from the minister his confession of faith, in a very solemn manner offered the ordination prayer, accompanied with the laying on of hands. The meeting was then adjourned until afternoon, when Mr. Starbuck, of Louth, resumed the service by reading the Scriptures and prayer. The Rev. F. Cameron then gave the charge to the minister, from Col. iv. 17, "Take heed to the ministry which thou has received in the Lord, that thou fulfil it." This occupied more than an hour, and was characterized by great faithfulness and affection. The Rev. J. Kiddall afterwards preached an excellent sermon to the people from 1 Thes. v. 12, 13, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves." A short prayer from the newly-ordained minister concluded the services of the day. Every part of this ordination was exceedingly interesting and instructive, and we hope the interest which it excited may not soon decline. May the blessing of God rest upon this little Church

in the wilderness, and may our brother's heart be cheered by seeing the work of the Lord prosper in his hands.

BAPTISMS.

CASTLEACRE.—On Lord's-day, March 12th, eight persons were baptized in the name of the sacred Three; three males and five females. Three of the candidates were from Barney. Our much esteemed friend, Mr. J. Wherry, delivered a very scriptural and appropriate sermon on the interesting occasion, from Isaiah viii. 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." At the close of the address our brother Dennis baptized the above persons. Our chapel was crowded to excess, and numbers could not gain admittance. In the afternoon we again assembled, when Mr. Wherry addressed the newly baptized on their various duties; and received them into the Church, with three more friends from Barney, who were Baptists, and wished to unite with us. Mr. Wherry administered the Lord's Supper, and most of our members were present. We have several more hopeful characters. "The Lord is doing great things amongst us, whereof we are glad." Oh that he may continue to save sinners! Amen.

W. DENNIS.

LOUGHBORO'.—On Lord's-day, March 5, twenty-six persons were added to us by baptism. Brother Stapleton, of Sheepshead, opened the service by reading and prayer; brother Ball administered the ordinance; and our beloved pastor delivered a strikingly beautiful and impressive address to the crowded audience assembled upon the occasion. In the afternoon, the newly-admitted members were introduced to the communion of the Church, when between five and six hundred brethren and sisters united in the service of the Lord's Supper. The day was, to us, somewhat remarkable, inasmuch as we never before had baptized so large a number together, met with so full an attendance of communicants at the table, or collected so much for our poor friends. Our cause at Sheepshead, we are happy to state, now presents very encouraging appearances, several of the candidates at the late baptism being received from that branch of the Church.

CRICH.—On Lord's-day, April 9th, the ordinance of believers baptism was administered in the General Baptist chapel, Crich, to nine persons, six males and three females, in the presence of a large congregation. A sermon was delivered on the occasion from Dan. x. 21, "I will shew thee that

which is noted in the scripture of truth." Eight of the above persons had been members in the Wesleyan Methodist connexion, one of them an acceptable local preacher. In the evening the newly baptized were brought to the table of the Lord and received into the fellowship of the Church in the usual way, after which the services of that highly interesting day closed, leaving feelings not to be described. O Lord we beseech thee send prosperity. W. G.

BEESTON.—On Sunday, March 26th, four persons were baptized in the General Baptist Chapel, Beeston, two males and two females; three were teachers and one a scholar in the Sabbath school. The Rev. W. Fogg, from Retford, preached from Luke xii. 47, and afterwards baptized the candidates. In the evening the newly baptized were received in Church fellowship. It was a time of refreshing from the presence of the Lord. We have more candidates and inquirers. W. GANE.

CONGLETON.—On Lord's day, March 26, three persons were baptized in Zion chapel, Congleton. The congregation in the morning was very good, and many appeared deeply affected. In the afternoon, seven persons were formed into a Church, and the ordinance of the Lord's supper administered. The services were conducted by Mr. Pedley, of Haslington, and by Mr. Stenson, who has been labouring at Congleton during the last six months. E. S. C.

MANSFIELD.—On Lord's-day afternoon, April 9th, five candidates were, on a profession of faith in the Saviour, immersed in the name of the Holy Trinity, in the General Baptist chapel, Mansfield, by the

esteemed minister of that place, the Rev. T. Wood. In the evening the individuals were publicly received as members of the Church. The attendance on both occasions was very numerous, and it was a day of good things to many.

LEEDS.—On Lord's-day, April, the 2nd four persons were baptized in the Stone chapel, St. Peter's street, Leeds, by our esteemed minister, Mr. Tunnicliffe. The chapel was nearly full to witness the interesting ordinance. We have four more candidates for baptism, and a number of inquirers. The cause is gradually progressing; but we have need of the sympathy of our christian friends, and an interest in their prayers.

LYNDHURST.—On Lord's-day, April 2nd, three persons were immersed in the General Baptist Chapel, Lyndhurst. As a Church, our prospects are highly encouraging.

MISCELLANEOUS.

CASTLEACRE CHAPEL.—Contributions for the Castleacre chapel have been received from Broughton and Hose, and Gosberton, for which we feel thankful. But as our debt at Castleacre is still very heavy, and but few, comparatively, of our Churches have sent us assistance, I would affectionately remind them that a trifling sum from them, will, in the aggregate, amount to something considerable, and much encourage us. J. WHEERY.

SMALLBOROUGH, NEAR NORWICH.—We understand this chapel has been put into excellent repair, at an expense of about £25, of which the Association Fund contributed £10. A suitable minister is wanted to occupy this station.

POETRY.

LINES,

Suggested by the death of Frances Smithee Scott, daughter of Thomas Scott, Baptist Minister, Norwich.

LIKE the frail fate of some sweet summer flower,
That morn unfolds to wither ere the noon,
So brief hath been thy being's earthly hour,
And love bewails, and murmurs, " Ah! too soon!
Too soon to bear the beauty and the bloom
Of youth, to moulder in the darksome tomb."

Thou hast past swiftly o'er the pleasant earth,
Where life to thee was like a happy dream;
For from a heart where few vain hopes had birth,
Thy thoughts flowed onward like a tranquil stream:
Like a meek bud thou wert, that drinks the dew,
In summer twilight when the stars are few.

And with a love more deep than thou couldst know,
Thy father viewed thy opening life expand,

And bound thee to his heart, sole link below
 That God had left him of that cherished band,
 Five young ones and their mother gone to rest,
 And gathered to the flock by Jesus blest.

He would have kept thee here—but God ordained
 A brighter lot, and earlier bliss for thee:
 He would not leave thee long by sickness pained,
 But pitying saw, and whispered, "Come to me!"
 And ere we knew, the parting pang was o'er,
 And thou wert wafted to the heavenly shore!

Like some safe harboured vessel, when the noise
 That cheered her home, hath all to silence died,
 Her crew departed, and no lingering voice
 Disturbs her sleeping image on the tide;
 So rests within its port thy sheltered form,
 Safe from life's din, life's shipwreck, and life's storm.

Now on the sea of glass before the throne,
 Where tempests vex not, and no rude wind blows,
 Thou standest, worshiping with harp and crown,
 Him from whose unveiled face thy glory flows,
 Or led by angels through a sunny way,
 By streams and flowers of paradise dost stray.

Perhaps thy mother in some bower of love,
 Sits by thy side and teaches thee to sing
 The song which none can learn but saints above,
 The song of triumph to redemption's King,
 While thy young brethren joyful cluster round,
 To give thee welcome, early lost and found!

Perhaps—but who thy blessedness may tell?
 For earth-born fancy nought avails to trace
 The secret things which God doth not reveal—
 The peace and glory of that far-off place
 Where the lone heart is filled, the sorrow healed,
 The dead revived, the lost revealed!

Enough, that thou by grace transformed, didst bear
 His image here, whom now thine eye hath seen;
 Enough, that He whose mercy took thee there,
 On earth thy guardian and thy guide hath been:
 More than enough!—Oh! may that grace divine
 Vouchsafe our lot to be as blest as thine.

Vouchsafe its aid, that while we linger here
 A little space, our souls may watch and pray,
 For time is fleeting fast, and heaven is near,
 And our dim night shall have an endless day.
 Soon shall each banished child be gathered home—
 Speed it O Lord! and let thy kingdom come.

W. P. S.

THE BAZAAR AT THE ASSOCIATION.

THE gentlemen, ladies, and friends of our Mission, are requested to send the articles they have prepared for the Bazaar either to Mrs. Stevenson, Leicester Road, or to Miss Owen, High Street. As we have no objection to a peculiar and novel Bazaar, we beg the gentlemen to observe, that whatever their generosity prompts them to send out of their trading stock, will be received with great pleasure, and made the best of, if possible.
Loughborough, April 20th.

MISSIONARY OBSERVER.

MISSION TO CHINA.

[The following circular has been addressed to the Churches. We sincerely hope it may be heartily responded to.—Ed.]

Derby, April 3, 1843.

DEAR BRETHREN.—A few days ago a meeting of the Committee of the General Baptist Missionary Society, was held at Leicester. The meeting was attended much more numerously than usual, and adopted, almost unanimously, a resolution, for which we may hope myriads, in future years, will have to praise the God of all grace. This resolution was, that the Society would commence a Mission to China, by sending as soon as practicable, two Missionaries thither. Mr. Hudson, now of Sheffield, whose mind has been powerfully directed to Missionary labours in China, was then unanimously accepted as one of our first two Missionaries to that "world of souls."

China, which has so long been shut against Missionary efforts, appears, through the providence of God, now open to the heralds of salvation. It presents the widest and most important field in our fallen world. Three hundred and sixty millions of immortal beings, sunk in the darkness of idolatry, there, by their miseries, call for our help. Papists are endeavouring to pervert them; christians of various denominations, are anxious to help them, and are commencing efforts on their behalf. Our means are comparatively small, but God can work by feeble instruments, and thus show that the excellency of the power is not of man but of himself. This he did when Gideon conquered the hosts of Midian, and when David slew Goliath. He has put much honour on our feeble band in India, and while clinging to that Mission, let us present a thank-offering to God by an effort on behalf of China. In this new and weighty, but most honourable enterprise, let us now go forth "to the help of the Lord against the mighty." Let the language of Nehemiah be ours, "The God of heaven he will prosper us, therefore we his servants will arise and build."

From the writings of Missionaries who have visited China, we offer some information which ought to excite our most intense compassion for the countless myriads of that perishing land.

"Among the objects most calculated to attract the attention and arouse the sympathies of the christian, are the indices of their moral debasement. Their temples are numerous, their gods without number. One or more idols are seated in state in every temple; while others, probably of inferior dignity and office, are standing near. Some of these are frightful looking figures; all are gross in form, answering to their notions of bodily elegance, or rather of bodily comfort, which appears of higher importance to a Chinaman. The structure of the temple, as well as the number and arrangement of the images, depends upon the tenets of the sect to which they belong.

The Buddhists and Taou sects inculcate future rewards and punishments; decking the former in all the charms of sensuality and sloth, and representing the latter by every horrid combination of bodily torture.

Notwithstanding all the admiration heaped upon Confucius and his system, by ignorance in the empire, and infidelity in more enlightened parts, that philosopher confessed that he "knew but little about the gods, and therefore preferred saying nothing on the subject." Respecting the immortality of the soul, and a future state of retribution, he advances nothing. The common opinion of his followers is, that virtue is rewarded and

vice punished in the individuals, or in their posterity, only on earth. They speak of the immortal principle as being at death "annihilated," "melted," "scattered."

This is the wisdom of the learned heathen, who generally teach that "death is annihilation," and who sometimes affirm that there is neither "God, angels, nor spirits." Like many in Christian lands, these very persons show the insincerity of their professions in the prospect of death. Then the priests of Budh,* whom they despise and ridicule in health, are called in to give the mind some support under its dread, if not its consciousness, of immortality.

Besides the numerous temples in the city, small images, answering to their notions of district gods, are placed in the corners of the streets, and receive the homage of the neighbourhood. Not satisfied with these, every house has its family altar, either before the door or in the principal room, frequently in both places. Those in front of the house are generally small alcoves in a projecting platform, furnished with a few idols, or, more commonly, with the Chinese written character signifying God, or superior being. On walking out in the evening, the fumes of sandal wood, of which their incense-stick is made, assail the senses in every direction, and their light almost answers the purpose of city lamps in these narrow streets. These, with a few wax tapers, and one or two unmeaning bows of the person who prepares them, are the daily offerings made to the images of China.

Most of the forms of mythology which make any figure in the page of history, now exist in China; except that their indecent parts, and their direct tendency to injure human life, have been cut off. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western Pagans had. To use their own expression, "her gods are in number like the sands of Havy river." She has gods celestial, terrestrial, and subterraneous—gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen. She adores the gods who are supposed to preside over the thunder, the rain, the fire; over the grain; over births and deaths; and over the small-pox. She also worships the genii of the mountains, rivers, lakes, and seas, together with birds, beasts, and fishes."

"Astrology, divination, geomancy, and necromancy, every where prevail; spells and charms every one possesses."

As might be expected, the god of wealth is the most popular deity among the tradesmen and merchants. He is represented with a wedge of gold in one hand.

On the door of their houses a figure is painted, which they call the god of the door. His protection is deemed of incalculable importance to the family. The inscription of his name is often employed as a substitute.

The dark places of the earth are full of the habitations of cruelty.

To give an adequate idea of the various and complicated miseries in China, would be to fill a volume. Female infanticide, we have reason to believe, is very common. It is thought, by some of the best Chinese scholars, to be greatly increased, if not altogether produced, by their philosophical notions respecting the origin and continuance of all things.

To what extent the inhuman practice of infanticide prevails in China, we have no means of determining. In the imperial city, after deducting more than one half for natural deaths, the number of exposed infants is, according to Barrow, about four thousand a year.

Some of the scenes he witnessed while at Peking were almost incredible. Before the carts go round in the morning to pick up the bodies of infants thrown into the streets—amounting to about four and twenty every night—dogs and swine are let loose upon them. The bodies of those found are carried to a common pit without the city walls, in which the living and the dead are thrown together. This, however, is a small proportion, compared with other places.

In some provinces not one in three is suffered to live; and in others, as the writer has been informed by the Chinese from those places, the difference between the male and female population is as one to ten. We believe the last statement applies only to the poorest parts of the empire.

"The most prevalent mode of effecting this crime is by suffocation; which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child, so as to prevent it from breathing either by means of its mouth or nostrils. It is said to be frequently done to the aged and afflicted, to cut the brittle thread of life."

Infanticide is almost exclusively limited to the female sex; and the condition of that

*The Confucians have no priests of their own.

class of the community, when spared, is an evidence, as well as a cause, of the real barbarity and misery of that nation.

A writer on China, after quoting a large portion of one of their moral works, on the inferiority and treatment of females, makes the following remarks: "The very dependant and degraded state of females in China, may be partly seen from this extract. They are, moreover not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns, nor to visit the temples, where the prayers of the unfortunate are supposed to find access. *Religion is denied them.* Little attention seems to be paid to the peculiar circumstances in which, as wives and mothers, they may be placed. "Rise; run; work; eat little; spend little; be silent; keep out of sight; obey; bear; and rather bleed, starve, and die; than dare to complain, is the genuine language of the above extract."

Without education, crippled from infancy, closely immured, married without their consent—in some instances even sold by their parents—and often treated most unfeelingly by the relatives and the other wives of their husbands, we cannot wonder at the frequent suicides among them, nor at their attempts to poison those by whom all their happiness and hopes are spoiled.

Can christian females read these statements and not help our Mission to China? Among them religion has the majority of its devoted friends, while China denies altogether what is deemed religion to their injured sisters.

But suffering by the hand of cruelty is not confined to the female sex in China. In the present constitution of society, there is scarcely any security for property or life in the empire. Some of the laws are unjust; others perverted to the most nefarious purposes. The innocent are often made to suffer for, and with, the guilty; and the mandarins have it in their power to dispose of those beneath them according to their pleasure. Hence the oppression and extortions under which the nation has long groaned. Contrary to all the laws of civilized lands, they consider each as guilty, who might possibly be involved in the crime committed, until he proves his innocence. This accounts for that most unreasonable and most cruel custom of examination by torture.

Their modes of punishment, when guilt is proved, and especially in criminal cases, are often shocking in the extreme. Strangling and beheading are so common that scarcely any notice is taken of them. "More than a thousand criminals suffer death annually in the province of Canton. A learned Chinese says that a hundred, on an average, are put to death by law in the province every month."

Some men, from their sufferings in prison—which is generally so loathsome and horrible a place that it is called "hell"—cannot support themselves in the position required. At night they are chained to inclined boards, on which they sleep. Cleanliness is neglected; and their dungeons become offensive and unhealthful in the highest degree. Money can procure some alleviation; and the prisoners of long standing attack in the most ferocious manner those unhappy persons who have newly entered. They seize them by their arms and legs, toss them, beat them, and bite them to extort money from them. The most heinous offences are visited with inflictions of the most refined and exquisite cruelty. Crucifixion, cutting to pieces, and every species of slow and painful execution, is employed.

The real condition of her hundreds of millions is but little understood. With all her empty boast of perfection, and the vapid eulogiums of her ignorant panegyrists, there is probably no other space upon earth so filled with real wretchedness as China. Her "mild patriarchal government," is a system of injustice and oppression. From the "Dragon throne," to the lowest menial in authority, self-aggrandizement is the reigning passion; extortion and cruelty the means of its gratification. Her plebian happiness is the combined result of poverty, virtual slavery, and vice. Those who have had the best opportunities of judging, give the most painful description of the indigence and depravity of the populace. The middling class, or those who enjoy a competence, are few in number; and they too often treated without justice or mercy, and, if possessed of power, are quite as unjust and merciless. Even the appearance of happiness which captivates the stranger must be mere show; for, consisting, as it does, in earthly possessions, there is very little in the laws, or their corrupt administration, to give it basis or perpetuity.

It is true that their literature is extensive: but how far it is calculated to elevate their character, or to meliorate their condition, may be determined by the fact, that scarcely a

subject of which they treat is understood, while the most important truths, the only ones which can improve the moral character of man, are totally unknown."

Mr. Abeel, the author of most of the preceding statements, adds,—

"But the subject of the greatest interest connected with this scene of exertion, is the conversion of China unto Him from whom she has revolted. Here is an object, indeed, whose magnitude beggars description;—the salvation of a whole empire—the most important empire upon earth—itsself more extensive than all Europe, and containing at least, one-third of earth's entire population! Look where we may, beneath the wide expanse of the heavens, we can find no distinct enterprize so laudable, so imperious, so inconceivable in its results, as the conversion of China.

How infinitely vast—how worthy of all sacrifice, all hazard, all experiment—does the moral elevation of this nation appear, when viewed in its connexion with the Redeemer's glory! Here is a triumph and a trophy for His victorious grace; a gem as pure and bright as earth can offer, to deck His mediatorial crown! With the eye of this gracious Being upon us, and His heart upon the salvation of those who have been promised Him as His inheritance, what can express our gratitude, evince our discipleship, or display our allegiance and love, if the conversion of China be not the object of our prayers, and plans, and utmost endeavours?

One fact encourages us with respect to the conversion of China. Whenever the Gospel gains access, it must have, according to all appearance, a speedy and wide circulation. There is no moral power to confront it. The religion of the empire is baseless; nothing appears to support it but one vast scaffold of ignorance, which, it is believed, can withstand no shock, and when it yields, must bury the whole fabric in one common grave."

The Committee having resolved on commencing a Mission to this most important and interesting field, judge it desirable to solicit special donations for this object. Several brethren urged the adoption of this suggestion, and one plea for it was, that *ten* years have elapsed, since such an effort for any branch of our mission was made. Ten years ago, a special effort was made for India, and our gracious Lord has more than rewarded the effort by the success which that mission has since enjoyed. That there may be no misconception respecting what is intended, it may be proper to state, that we do not *solicit special annual subscriptions*, though of course additional subscriptions on account of China will be most welcome. One gentleman, who was a subscriber of five pounds annually to the Mission, has recently set a noble example of liberality by adding to that subscription, *twenty-five pounds a year* more, for the support of ten orphans, thus making his annual subscription thirty pounds. We do not solicit special donations of any who are literally unable to offer them, and who could not present them except by lessening their regular contributions. But we trust, notwithstanding the depression of the times, there are many whom God has blessed with ability to help his cause. Their offerings, by a special effort, we solicit, and request that they may be presented as a *thank offering* to the Lord for his unspeakable gift. In behalf of the Committee,

J. G. PIKE,

Secretary.

Derby, April 6, 1843.

A few donations are already announced.—

An anonymous friend, "under a deep sense of his obligations to divine mercy and goodness," has sent.....£10 0 0

Rev. J. Peggs,..... 10 0 0

Sir T. F. Buxton, 10 0 0

Rev. T. H. Hudson,..... 5 0 0

LETTER FROM MISS DERRY.

Berhampore, Jan. 17th, 1843.

MY DEAR FRIEND AND BROTHER,—Your very welcome letter, so full of pleasing information and encouragement, I received in August, for which accept of many thanks. I need not tell you that it found me alone, for you have undoubtedly heard ere this of the removal of my beloved friends from this station, on account of brother Stubbins's ill health. At the time of their departure, we expected Mr. and Mrs. Grant would come to Berhampore in the course of a few weeks, but in consequence of the heavy rains having commenced, they, and several of the Cuttack friends, considered it imprudent to travel in this season, and therefore concluded to remain at Cuttack until November. Now I imagine you wish to know how I felt and employed my time during my solitude. If called to part with those we love, in the path of duty, our minds are often supported in a wonderful way, and we are made to feel experimentally, that the "grace of God is sufficient for us." When I was deprived of the society of my beloved friends, the throne of grace, and my Bible, became increasingly precious unto me, and thus the Fountain Head more than supplied the streams He had in his wisdom removed. For a time my mind was somewhat burdened with the responsibility of my situation. My imperfect knowledge of the language rendered me incapable of conversing much with the natives, but I was enabled, I trust, to "cast my burden upon the Lord, believing he would sustain me;" and blessed be His holy name He has been faithful to His promise, and made me feel truly happy without the society of friends.

Nothing could exceed the kindness of the native christians. Our two esteemed native preachers, Poorosootum and Seeboo, alternately spend two hours with me each day in teaching me the language. In an evening we all met in our large room and had family worship, and very fervent were their prayers on behalf of their dear Missa Cobba, as they called me. Though you are no stranger to Poorosootum's excellencies, I feel as if I must bear my testimony to the worth of this lovely Hindoo convert. He possesses in no small degree the ornament of a meek and quiet spirit; perhaps it is this ornament which makes him so generally admired, beloved, and respected, both by his own people and Europeans. He is acquainted with several languages, which has enabled him to acquire much religious information. He is studious, and feels the value of time more than any na-

tive I have met with. The word of God dwells in him richly; and love to Christ constrains him to activity in the Redeemer's cause. A pious European lady was instrumental in his conversion; she is now living about eighty miles from this station. At the commencement of the cold season Mrs. B. (the above named lady) favoured me with a kind note, and sent the following present for Poorosootum and his family:—A frock coat, made out of one of her warm dresses; a large warm blanket, with his name marked upon it in full by her own hand; several yards of flannel for jackets. This was a present from Major B. Another European lady sent his wife a warm shawl and blanket. The natives, I think, feel the change from heat to cold as much as the people do in England; and probably suffer more, because their clothing is not so suitable. These presents were therefore very acceptable, and when Poorosootum received them I saw the tear of gratitude fall from his eye. The other day, I received a letter from Mrs. Knott, expressing a desire to have Poorosootum and his family spend a month with her; kindly offering to bear the expenses of his journey. Poorosootum is not very well, and she thinks the change of air would do him good. Very justly she observes, "We cannot do too much for him to have his health restored; his life is too precious to be trifled with; there are not many to be found like him in this country." Oh that he may be spared for many years, and be made instrumental in turning many idolaters to Christ.

Poorosootum has four lovely children. His little boy is about four years old, and daily comes to me to be taught English. I once asked Poorosootum, as he had so many English friends, why he did not study this language. He replied, he made a beginning three times, but his mind would not persevere. Seeboo, the other native preacher, is a young man of a very amiable disposition and a promising preacher.

I feel inclined to tell you now a little about what I feel to be more especially my department of labour, viz, the school. Here you are aware dear Mrs. Stubbins has laboured with much success; and though now removed from her youthful charge, she still lives in their memory, and is frequently the subject of our conversation, nor do they cease to make mention of her in their prayers. I have great reason to be thankful that I was favoured with Mr. and Mrs. Stubbins's assistance whilst acquiring that part of the language which is all up hill work. The foundation of it, if you will admit of the expression, was laid in troublesome times, when much annoyed by prickly

heat and insects: these are our unwelcome visitors during the hot seasons and the former part of the rains. The cold weather is most delightful; our spirits become calm, we enjoy all our English energy, which makes our duties cease to be a task; but I am digressing: it was the school I said I would talk about. Since I have been deprived of the assistance of my friends, I have found the monitorial system useful to me in the school in promoting order and diligence. Brother and sister Grant arrived here on the 7th of November, and have relieved me of mundane concerns, so that I can now spend more time with the children. They come to me at seven o'clock in the morning, when we all sit in a verandah, where the sun gladdens us with his cheering rays, which is as comfortable to us as a nice warm fire is in England in the winter time.

Could you just peep at us, you would see me sitting at a little table with Oreeah books, and a Bengalee dictionary, preparing my lessons for the Pundit. Some of our dear girls knitting, others spinning, and the little girls preparing the cotton for the elder girls. A quarter before nine o'clock their work is put away, and they come into the school-room. A text of scripture is given them, a short portion of the word of God read, and a few practical remarks made. After which one of the elder girls pray.

They then go in the school, and are taught by a schoolmaster, who I believe is a sincere christian, but very deficient in energy and punctuality. On this account I generally go to school with the girls, and see them arranged in their classes, and the schoolmaster at his post. At ten I pay them another visit, and hear the different classes read, or have some familiar conversation with them on different subjects. At eleven they put away their books and slates, and spend their time till one o'clock in eating, bathing, drawing water for cooking, &c. At one they again meet in the school-room and read, and are questioned on the scriptures until two, when they come to me and resume their morning labours. Eight of the girls are anxious to learn English, and devote a little of their time in the afternoon to studying it. You have heard that seven of our girls are consistent christians, I trust we may add one more to that number. Her experience is interesting, and her general deportment very satisfactory. Several others appear now to be the subjects of serious impressions, and frequently come to me to tell me the state of their minds. Oh may their convictions lead to conversion. I usually go in an evening to see some of the heathen females; one of the christian females and one or two of the girls go with

me. Hitherto our visits have been received with much apparent pleasure, we are invariably invited to come again, I have always gone where I am known; perhaps, that is the reason why I am treated so kindly by the heathen. It is more than time I brought this long letter to a conclusion, which I am afraid will try your patience to read. Yet I must trespass a little longer whilst I add, should any christian friends in your neighbourhood wish to support a little girl or girls, we have several that we could recommend, who I hope, would prove worthy of their benevolence. Next to the salvation of our dear children's souls, it is my earnest desire for them to learn something whereby they may be able to support themselves. The difficulty is in finding something for them to do. I hope they will be able to gain a little at knitting. We have lost one of our very few subscribers to the school, Col. —: he is gone to England. If there is one favour I desire more than another, it is for an increasing interest in the prayers of my christian friends. Yes: hold up the hands of your brethren and sisters in India by your devout and fervent prayers. Brother Grant and the native preachers have been in the country, and would probably have been there now, had not domestic affliction made it needful for them to return home. Mr. G. is now the subject of some indisposition, brought on through taking cold and too much exercise. We hope he is getting better. The rest of the mission family were well when we heard from them. I say nothing about brother and sister Stubbins, because I have heard the former is writing you this month. May you this year be permitted to gather much fruit from your labours, and have the pleasure of seeing the Church over which you are pastor increasing in knowledge and true holiness, and abounding in every good word and work, is the prayer of yours, in the bonds of christian friendship,

S. DERRY.

DEATH OF MR. GRANT.

It is our painful duty to announce the unexpected death of our dear brother Grant, in February last. The particulars of his decease, and other afflicting intelligence, are contained in the following letter from Miss Derry.

Feb. 16th.

My beloved parents,—There is only one more safe day before the overland packets leave here, and now I am alone, my everyday duties are so numerous, that were it not for the thought, that by other means you would probably hear of the deep waters of affliction through which the Lord has

brought us of late, and feel too anxious about your child, I believe I should not have attempted to have sent any thing home this month.

I think I mentioned, in some of the letters I sent for your perusal, brother Grant and the native preachers were obliged to come in from the country sooner than they intended doing, on account of their children's illness. The youngest child of Pooroosootum and of Seebo died of the small pox. I felt much at the death of these dear children. The parents bore their bereavement with much christian fortitude and submission; especially was this the case with Pooroosootum and Seebo. The former, after telling me his little Helen was dead, said, (though not without a visible effort to subdue his natural feelings,) "The Lord gave, and the Lord hath taken away," &c. I learned from our girls, when the little one expired they sang a hymn, and Pooroosootum engaged in prayer. There was a striking contrast between their conduct and that of the heathen. Their lamentations for the dead are often so loud as to be heard a great way off. Sometimes they are accompanied by tearing the hair, beating the forehead, and rolling from side to side as though in the greatest agony. Mothers not unfrequently break out in vehement curses against the supposed god of death. But the blessed gospel has brought life and immortality to light, and prevented our sable brethren and sisters from sorrowing as those who are without hope.

About this time, brother Grant was the subject of indisposition; and three of our girls fell sick of the above-mentioned disease. The Lord graciously removed the sickness of the former for a little time, and permitted him again to enter upon his labours, which I think he did with peculiar feelings of pleasure.

Jan. 22nd.—Brother Grant delivered a short address in Oreeah as we sat around the table of the Lord, to commemorate the Saviour's dying love. That same evening I received a note from Mrs. Wilkinson, informing me of the illness of her dear boy, and begging me to come to Ganjam immediately. After consulting with my friends, the Grants, I left about two, a.m., and arrived there about eight o'clock. Soon after eleven the little infant was released from all its sufferings. My heart truly sympathized with the mourning parents; but He who in infinite wisdom wounds, withheld not his spiritual consolations from them. I heard from sister Grant, that Mr. Grant was quite well, and had gone with the native preachers to a festival, and that she was getting on comfortably with the

school children, I therefore concluded to remain at Ganjam till the following Sabbath evening. After the evening services of the sacred day, which I had enjoyed in a peculiar manner, I bade my dear friends adieu, and in the stillness of the night I journeyed homewards, which I reached before the dawn of day; and not having obtained any sleep in my palkee, I was glad to retire to my own room to try to obtain that rest which is so necessary in India to enable us to labour with energy. Mr. Grant came home soon after me, and in the morning I was sorry to find he was again suffering from fever.

I had heard how ill Rostory was, (one of the eldest girls in the school,) and my anxiety to see her, and know the state of her mind, led me to go early to the school-room. Rostory immediately recognised my voice, and called me to her. She asked me about Mrs. Wilkinson, and if the little baby was dead. I replied in the affirmative, and then said, You appear to me to be very ill, perhaps, like little Henry, in a few days you will leave this world; do you feel with David, the Lord is your light and salvation, and that you have nothing to fear from death? She said, Yes; I love the Saviour, and know he will not leave me. Another time she said, I am a great sinner, but Jesus Christ died for sinners; pray for me. She often made this request. A short time before she died, she said to those standing round her, sing "Hallelujah;" I am going home. Would time permit, I should like to have said more about Rostory, who was one of the girls baptized nearly two years ago; but I must hasten on. My heart pains me while I attempt to record our other trial, and my eyes are suffused in tears, but our best friend has done it, therefore it behoves us to submit in silence.

Brother Grant, on Tuesday, complained of pain in his stomach. We applied to Dr. B—, who very kindly attended him. The medicine Mr. Grant took removed the pain partly. On Thursday the Dr. recommended him to be put into a hot bath, and if this was not effectual, to be bled with leeches. The former part of this day I spent some time in brother Grant's room, and also sat up with him part of the night. Though not at all apprehensive he was dangerously ill, we thought it best for some one to sit up, as our dear brother was much weakened with medicine and the bath, &c. I asked him whether his mind was sufficiently collected to enable him to meditate upon spiritual things. He replied, not so much as he wished to do, but his mind had that day been favoured with a deep sense of

the goodness of God, which had filled him with peace of mind, and made him feel perfectly satisfied with the Lord's dealings with him. I said, Since our heavenly father has exercised us with so many trials I have felt much pleasure in thinking upon his infinite wisdom, and feel a desire to possess such a frame of mind as will enable me to say and feel with Mr. Newton, "What Thou wilt, and how Thou wilt, and when Thou wilt." Yes, he replied, the infinite wisdom of God and his boundless love are always a consolation to my mind. About two o'clock in the morning, Mr. Grant desired me to call Mrs. Grant, whom we had persuaded to take a little rest in my room. I then left my friends, and was glad to find in the morning brother G. had slept a little, and appeared really better. I was not with him much that day, for beside my school duties, I had several notes to write, which entirely took up my spare moments.

On Saturday, Dr. B. observed to Mrs. Grant,—Mr. Grant only now wants good nursing to make him well. How little did we then think ere the sun set the immortal spirit would have taken its leave of mortality! About two in the afternoon brother Grant complained of a return of the inflammation pain. We informed the Dr., and he recommended another hot bath. Just before brother Grant went into the water he said to Mrs. Grant, Put your trust in the Lord, he is my rock and my confidence. Convulsions seized him in the water, and in less than half an hour after he expired. The Dr. was with us. I do not think he was sensible after he came out of the water. The scene was too distressing for me to attempt to describe. The Dr. was astonished at the sudden change, and said the cause of it was a perfect mystery to him, and if Mrs. Grant would give her consent, he should like to ascertain the natural cause of his death. It was found to be an irruption of the spleen. The ways of the Lord to us are truly mysterious. Our dear brother was every day becoming more and more prepared for important usefulness in the best of all causes. Our infant Church appeared to greatly need his pastoral aid, but I am cheered with the thought, "the Lord can and does bring forth his own glory and his people's good out of the darkest and most mysterious dispensations." I was very happy in the society of my dear brother and sister Grant. In every way they were anxious to make me comfortable. Dear sister Grant needs the sympathy and prayers of all christian friends. Brother Wilkinson thought, as Mrs. Wilkinson was so poorly as not to be able to come here, sister Grant had better return with him for a short time. He also

pressed me to go, but I could not leave my children.

The Lord, as he removes one friend raises up others. The two European ladies resident at this station are exceedingly kind to me. Major and Mrs. Dickson take quite an interest in our school and the native christians. I received intelligence yesterday, that it was more than probable my friends, Mr. and Mrs. Stubbins, will be obliged to go to England before they return to Berhampore. It is painful news, but I dare not murmur; I ought to feel thankful that I have been favoured so long with their valuable example and advice. They have done everything for my temporal comfort that can be done.

This morning brother Wilkinson, his wife, and Mrs. Grant, came in. The former asked, To whom are you writing? I said, To my dear parents. Tell them, he replied, with my love, not to be concerned about you, whilst we have anything you shall never want. What our future plans will be I am not able to tell you now. I long to hear from you, and sometimes wonder why it is my own dear friends don't write oftener. I know this is selfish, but I believe it springs from love. I should like to write to dear Mrs. Fox and Mrs. J. Kirkman had I more time; remember me affectionately to them. Nothing but a belief that it is my duty not to let writing interfere with my missionary work could make me such a poor correspondent. I hope, however, as my knowledge of the language increases, and it is less needful for me to study to be able to write more. The dear children improve and are affectionate. Their spontaneous request is that you will send me your likenesses. The hot weather is coming, but I am thankful to say my health and spirits are good. With kind love to all enquiring friends, and especially to my dear brothers and sisters, from whom I long to hear, I remain, your affectionate daughter,
S. DERRY.

ADDITIONAL PARTICULARS.—Mr. Wilkinson says, "A few minutes before he breathed his last, though unable to speak, he seemed to derive great comfort from some remarks made by Poorsootum, and on his saying to him in Oriya, 'Fear not brother, Christ will not forsake you,' a very marked change came over his countenance; the words appeared to act like a charm upon him; the delirium, from that moment, seemed to leave him, and he calmly and sweetly sighed his soul away."

Mr. Sutton says, "One lobe of the liver was reduced to water, and the spleen enlarged to thrice its natural size. In all probability brother G. had one or both diseases before he left England."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 54.]

JUNE, 1843.

[NEW SERIES.

THE SPRING.

“Thou renewest the face of the earth, Psalm civ. 30.”

THE season now passing away is interesting. The time of the Spring is one which diffuses joy and pleasure through all animated creation. The Earth, as if waking from a long sleep, puts forth afresh its energies, and life appears in every direction. The fields acquire new verdure—the trees new foliage—and the soil receiving the seed for the future harvest, causes it to germinate, and send forth the tender blade. The external aspect of nature is clothed with various and delightful hues, the charm of the season and the promise of future fruit. Everywhere the eye is enlivened by scenes of beauty; the senses are regaled by odours carried on every breeze; and the ear is charmed by the voice of the songsters of the grove, and of thousands of living beings glad to attest the joy and pleasure the return of the spring communicates unto them.

We are too apt to pass over these interesting changes in the aspect of external nature, without deriving from them those sentiments of gratitude to the great author of all good, and those lessons of obedience and spiritual wisdom they are adapted to impart. We enjoy the change, and forget its author. We delight ourselves in the beauties of a renewed creation, and do not sufficiently recognize the hand that produces them. Hence the tendency to deify nature, or to speak of the works of creation as the works of nature, and to forget that all these delightful changes occur under the direction, control, and agency, of a wise, faithful, and beneficent Creator and governor, who worketh all things according to the counsel of his own will. Whatever may be the laws of the universe, they were impressed on it by his power and skill, and to him should the ascription be made at this beautiful season, “Thou renewest the face of the earth.”

In the consideration of this subject, we should not be unmindful of the importance of the season, and of the benevolence and fidelity, as well as the power of the Deity, as displayed in its periodical return. He who causeth “the sun to know his going down,” and appointed the lights of heaven to be for signs and for seasons, and for days and for years, has said “while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” And in their regular and

periodical return, God bears witness to his own power, fidelity, and beneficence. He may be forgotten by thoughtless and ungrateful man, but this, instead of diminishing the value of his gifts, "who daily loadeth us with benefits," in reality increases them, and exhibits him as "kind to the unthankful and the evil." Should he interrupt this order in any respect, should he withhold the spring time, and perpetuate the winter, a circumstance which the ingratitude and atheism of men might fully justify; how soon would desolation and dismay overspread the earth! What terror would seize all ranks and orders of men! But God is good, and though men forget or deny him, "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and for the happiness and well-being of his creatures, "renews the face of the earth."

There are lessons too of a spiritual kind which are suggested by this season, some of which may be glanced at in this paper. The strong resemblance that subsists between the works of nature and those of grace, is often recognized in the inspired volume. The operation of divine truth on the heart, the influence of grace, and the results which are secured, are frequently presented to our minds under the beautiful imagery provided by the works of nature. Thus Moses says, "Hear, O earth, the words of my mouth. My doctrine shall drop as the rain; my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." So it is foretold of Messiah's reign: "He shall come down like rain upon the mown grass, and as showers that water the earth." And again, without alluding to the instructive parable of the sower, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In comparing the works of grace with those of nature at this season, when God renews the face of the earth, it is proper for us to notice the state of singular unproductiveness and death, out of which the beauty and life of this season sprung. A few months ago, and the entire of the external world was covered with apparent death. The trees were bare, and to all appearance dead; their juices were stagnant, and their former foliage gone. The fields presented a barren and desolate appearance; chilled or petrified by cold, or covered with a garment of snow. All life seemed extinct. But now, those trees are adorned with abundant foliage and with the richest bloom, and those fields with beautiful living and thriving verdure; and it seems almost as if there was a new creation. God has "renewed the face of the earth." For death there is life, for deformity beauty, and for the dreary aspect of desolation, the cheering presence of light and gladness.

And what was the state of spiritual death and sterility out of which those were brought who are renewed in the spirit of their mind? Was it not once winter with them, and were they not in a spiritual sense, as totally unproductive in all "the fruits of righteousness" as can well be conceived? They had no spiritual life. They cherished no thoughts of God, or desires after the enjoyment of his love. They had no inclination to obey or to honour him. God was not in all their thoughts. They had minds, capacities, and powers; but these were cold, insensible, and dead in relation to

the highest, holiest, and happiest exercises. Until they were touched by the power of God, they were without life. As then, when surveying the interesting and delightful change which external nature has received, we feel bound reverently to acknowledge the hand and agency of Jehovah; so when we trace his "noblest wonders," it behoves us to recognize the same power. It is God that has quickened us, by his word and spirit.

The reluctance with which the former yielded to the present genial season, suggests another point of legitimate comparison. Reasoning philosophically we might argue that as the ascent of the sun towards the zenith is gradual, the transition of the season from the frigid to the vernal, would be equally gentle and almost imperceptible. Experience, however, is at variance with such a theory. The "ruffian blasts" of winter, as one of our poets calls them, do not so quietly retire. Often, after a succession of several days, or even weeks, of agreeable and, as we are ready to say, seasonable warmth, they will return upon us in all their force, bearing on their bosom storms of chilling sort, cutting us to the quick, and leaving behind them the full resemblance of the rudest winter. And, not unfrequently, when the season is considerably advanced, and we are all ready to apply the language of the song, "Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land," there yet come such severe visitations as for a time to blight our prospects and blast our hopes.

Does not this resemble the progress of the work of grace, as observed in those around us, or experienced in our own minds? Often have our hopes been excited as to individuals; we have been happy to imagine that grace reigned within them, and that they were really on "the Lord's side;" when alas, some unforeseen temptation, some new developement of "the old man" within them has denied our conclusions. In our own minds and course, we have all felt the same thing. We can look back to the outset of our christian course, and mark the time when "our steps were almost gone, our feet had well nigh slipped," and when, but for great mercy, we had been borne down to "the gates of death." And yet, for our life is a conflict, we have to seek for "grace to help in time of need," in order to maintain the ascendancy of the devout and holy, over the debased and hateful principles lurking about us. The same power in both cases produces the desired results.

The opening Spring is the occasion of involuntary joy to the spectator. Every one, almost in spite of his temper, his constitutional dulness, or depression, is sensible of a degree of pleasure arising from the first indications of the coming Spring. The swelling bud, the opening bloom give delight. Even those shrubs the least valued, that happen, from their nature, to be the earliest in their bloom, acquire an interest in our estimation on this account. They are the promise of a brighter season, and of new life and beauty to the world around.

Every benevolent and intelligent mind is delighted with the first indications of spiritual life. "There is joy among the angels in the presence of God over one sinner that repenteth." When first the sinner cherishes conviction, and the sentiments of contrition; when he becomes dissatisfied with himself, and retires to "ponder the path of his feet," and to confess his sins before God and seek his mercy; when he lifts at first his "tearful eye" to the cross of Christ, and calls on him as his only Saviour and Redeemer,

and meditates on his word that he may know "the way of God more perfectly," the angels of God hover over him with delight, and hail these buds of promise with rapture and with praise. Nor is the Church on earth uninterested in the outward evidences of such exercises. The manifestation of a renewed and gracious temper is ever pleasing to a pious mind; and when they are seen in our children, over whom we yearn and pray, and when they multiply in our congregations, for which our warmest sollicitudes are excited, the joy is unspeakable. They rejoice that God is fulfilling again his promise, "I will pour my Spirit upon thy seed, and my blessing upon their offspring; and they shall spring up as among the grass, and as willows by their water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

But while there is an enjoyment experienced by the intelligent spectator of the changes effected in this beautiful season, this joy appears also to pervade the entire of creation itself. Which way soever we turn our eyes, there seems to be enjoyment. The feathered tribes rejoice in the Spring, and fill the air with their melodies. The insect race come forth from their cells with delight, and some take wing and vie with larger and nobler forms in the rapidity and sportiveness of their flight. The beasts of the field are filled with enjoyment, while they roam over the verdant hills, or graze along the meads. The rivers and streamlets gurgle and run with renewed vigour, and their varied inhabitants, both small and great, become playful, and luxuriate in the milder and brighter sky reflected on the glassy surface of the element of their abode. Even the vegetable classes themselves, though void of real sensation, appear not less to sympathize with, than contribute to, the common joy. Adorned in their richest dress, putting forth their new and most vigorous efforts, all appear at once instinct with life and bliss.

Is there not joy experienced in the mind itself that becomes the subject of the renewing grace of God, as well as in that of the interested observers of such a change? Whose are the real sweets of the joys of pardon, of hope, and of divine love? Who is it that plumes his new fledged wings, and soars with delight into the newly discovered and serener skies? Who is sensible of the extacies of love to Christ, and confidence in him? The young and happy convert himself. "His heart has known his own bitterness, and a stranger does not intermeddle with his joy." It is he that, recovered and renewed by divine grace, "rejoices with joy unspeakable, and full of glory."

And when the warmer gales of heavenly grace visit the Church of God, raising what was low—quickenning what was dead—infusing new fervour into devotion—imparting heavenly vigour and happy spontaneity into obedience—and giving success to their varied benevolent efforts: how happy is their communion! How delightful their Sabbaths! How blessed their ordinances! Not the beauties of external nature, not the joy of the animated world, can compare with the felicities of those who experience these visits of mercy and grace. O let us ardently seek them, and devoutly pray, "Come from the four winds, O breath of the Lord, and breathe upon us, that we may live!"

The Spring season is admonitory to youth. It is then that the labourer casts his seed into the earth, and waits for the coming months to secure his reward. If there be no labour in Spring, and no promise, there will be no

harvest. Young persons should remember, that they are now in their spring time, the most important portion of their lives. Your capacity to acquire knowledge, and to retain what you learn, is now in its most perfect state. That obtained between the age of thirteen and twenty-three is never forgotten through life. Store your minds then, dear young friends, with useful knowledge. Do not while away this most important season of your life in mental indolence, unprofitable reading, or frivolous pursuits. Read instructive books, charge your souls with just principles of action, and especially with the knowledge of the divine word. Begin with religion in earnest. "Remember now your Creator in the days of your youth." Devote the best, the brightest, and the most interesting season of your life to the service of God. Say unto God from this time, "Thou art our Father, and the guide of our youth." What trials in the course of events may await this country, none can tell. The murky waters of infidelity may sweep over it, or the furious torrents of persecution may desolate it; and only those who are "rooted and grounded in the truth, and stablished in the faith," whose minds are familiar with the strong evidences of the truth, and whose souls are deeply imbued with true spiritual devotion, can abide the trial, stem the tide, and preserve this country and posterity from apostacy or ruin. Manhood or old age, however, may not be granted unto you, and then only can your life and your death be happy, as you know and serve the Lord. If these should be yours, then remember that as the season of youth is improved, manhood will be useful, and old age happy. What sort of a harvest, think you, will that man gather, who trifles away the spring time, and permits all kinds of weeds, rank and noxious, to infest the soil, and exhaust its strength, and then, towards the approach of Autumn, begins to attempt its cultivation? If you neglect your minds now, weeds of poisonous nature and rapid growth will occupy it, and then what will be your latter end, but confirmed hardness of heart, or profound regrets that your lives have been spent, and your energies consumed, only in the service of sin?

Do we not discover, also, in this season, that which is an emblem of the resurrection at the last day? The same power that periodically "renews the face of the earth," and calls, by his providential arrangements, the dead creation to life, the unsightly and the bare to clothe itself with new beauty, will then awaken the slumbering dead, and clothe his people in the garments of immortality. Were it not that the changes of Spring are familiar to us, we should admit that there was nearly as much of mystery and of difficulty in the one as in the other operation of the divine hand. The parallel indeed is recognized by the apostle in that beautiful passage,— "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

Let us then, in contemplating this beautiful season, adore the God of nature, and recognize his faithful, wise, and beneficent hand in all his works. Let us seek him as the God of grace, that he may revive us again, pour down upon us the dews of his heavenly love, shine upon our souls with the bright and cheering beams of his life giving presence, and cause the gales of his Spirit to pass with gentle and refreshing power over the gardens of his Church.

“Wake heavenly wind, arise and come,
Blow on the drooping field;
Our spices then shall breathe perfume,
And fragrant incense yield.”

May 13th, 1843.

J. G. L.

THE RESPONSIBILITY OF PROPERTY;

OR, THE SUPPORT OF THE CAUSE OF CHRIST AFTER DEATH.

“*He being dead, yet speaketh.*”—Heb. xi. 4.

THE motto of the devoted christian is, “For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.”—Phil. i. 21—24. The prospect of usefulness made Paul willingly forego, for a time, the enjoyment of heaven. But men live after death, in the moral influence of their lives. An excellent writer has observed, “We draw and are drawn in both good and evil. We can form no competent idea, at present, of the effects of good any more than of evil. What we do of either is merely the kindling of a fire; how far it may burn we cannot tell, and generally speaking our minds are little occupied by it. Who can calculate the effects of a modest testimony borne to the truth; of an importunate prayer for its success; of a disinterested act of self-denial; of a willing contribution; of a seasonable reproof; of wholesome counsel; of even a sigh of pity or a tear of sympathy? Each or any of these exercises may be the means, in the Lord’s hands, of producing that in the bosoms of individuals which may be communicated to their connexions, and from them to theirs, to the end of time!” With such overwhelming views of the influence of human actions, we should not marvel at acts of “high consecration to God,” but rather marvel that the people of God in general appear so much to forget that it is written, “No man liveth to himself, and no man dieth to himself.”

The writer has been much impressed with the *responsibility of property*; and it has struck him that there are many brethren and sisters in our Churches and congregations, “dearly beloved, and longed for, the joy and crown” of his ministers, who have not duly considered this very important subject. We will not presume to say, that wherever property is left among children or relatives, that a small portion, say a tenth or twentieth part, should always be consecrated to the cause of God; and yet it might be difficult, in the full view of the infinite importance of religion, and the state of perishing souls at home and abroad, to prove the contrary. The language of Jacob is deserving of most serious consideration, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to wear, so that I come again to my father’s house in peace, then shall the Lord be my God: and of all that thou shalt give me I will surely give the tenth unto thee.”—Gen. xxviii. 20—22. Jacob had a family of twelve sons and a daughter, but we may presume he fulfilled his vow to give *the tenth of all* that God should give him to promote his glory.

Are there not many persons who have property and no children to be heirs to it? Are there not many pious persons who have property and no relations who are particularly in want of it? The writer has his eye on persons of

this class upon "his list of friends;" and he wishes to "stir up their pure minds by way of remembrance." "The righteous shall be had in everlasting remembrance." We live after death by the influence of our example, the answers of our prayers, the maturity and success of our "work of faith and labour of love;" by our children rising up in our stead, or by what we bequeath to the cause of God in the world. "The desire of a man is his kindness." What is our "petition, or request," or purpose? The Lord "grant the desire of them that fear him, being mindful of his covenant." There are many ways in which the cause of Christ may be promoted in life and after death. How is it, that in pious persons there are not "deep searchings of heart" to promote the interests of religion after death, even to the end of time? From instances of liberality that have passed under the writer's notice, how much might be done if all the Lord's people were to come to his cross "with their silver and their gold," an offering unto the Lord." One might provide for the enlargement of the chapel, as was done a few years since at B——; another, the erection of galleries, as at M——; another might release the Church from pecuniary obligations, as was done at W—— many years since, and how many of his children's children are now walking in the steps of his faith; another might promote the erection of Infant, Day, or Sabbath school rooms; or the erection of a small chapel in a dark village, or a neglected part of the town of their residence, &c. Endowments to chapels appear ultimately injurious, and the wreck of our Churches in the last two centuries, and its stagnant state in some endowed places at the present time, it is hoped will prevent a return of such a system. The Gospel does not want such aid, and seldom thrives long with it; men must support religion to be interested in its progress. It is not to be supposed for a moment, that these observations are intended to encourage the delay of usefulness to all the contingencies of mortality. Where it is practicable, how desirable to "make haste and delay not" every "work of faith and labour of love." The elders of the Jews commended the Centurion to our Lord by saying, "He loveth our nation, and he hath built us a synagogue." Who will "go and do likewise?"

But the writer would plead for India, and China, and Japan. Let them be remembered in life and in death. Let us prefer the interests of Zion to "our chief joy." In how many ways might this great cause be promoted. The liberality of our beloved friends at St. Ives can never be forgotten by the friends of the Orissa mission. The names of Parkinson, Radford, Newberry, Payne, &c., who loved our mission in death, deserve "honourable mention." Who loves the perishing souls of men, and will provide for their spiritual welfare? Are there none of our beloved friends who could leave by will £3000, the interest of which should support an English missionary in China or India to the end of time? Does not the writer know, that some who read these lines are able to do this, and will be "verily guilty concerning their brother" if they do not do it? It is written on a very different occasion, "Then began the disciples to say, Lord, is it I?" Others, of less property, might provide for the support of one, two, or three native evangelists, who would be their representatives in the heathen world, and the fruits of their labours would doubtless increase the happiness of their benevolent patrons even before the throne. "There is joy in the presence of the angels of God over one sinner that repenteth." A small bequest would support a native school, or provide for five or ten

orphans in one of the orphan asylums. One individual might provide for the annual distribution of 50,000 tracts and Gospels at the car festival of Juggernaut, till that Moloch of the east,

"Besmear'd with human blood, and parents tears,"

shall be "cast to the moles and the bats!" "The liberal devise liberal things, and by liberal things they stand." As it is written, "He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for food, and multiply your seed sown, and increase the fruits of your righteousness."—2 Cor. ix. 9, 10.

The records of the Church contain numerous instances of liberality. We have seen the vow of Jacob, "Of all that thou shalt give me I will surely give the tenth unto thee." The liberality of the people in the wilderness at the erection of the tabernacle, was such that it was proclaimed, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing, for the stuff they had was sufficient for all the work to make it, and too much."—Exod. xxxvi. 6, 7. David and his people, though prevented building the temple, made a *deed of gift in their life-time*, so munificent, that the aged monarch was "lost in wonder, love and praise," exclaiming, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."—1 Chron. xxix. 14. These contributions amounted to 8000 talents of gold, and 10,000 drams; and of silver 17,000 talents; of brass 18,000 talents; and of iron 100,000 talents. The talent of gold is estimated at £5075 15s. 7½d; the talent of silver, £342; the dram, or daric, about £1 sterling. How immense the contributions for the erection of the temple, that "holy and beautiful house" in which the fathers worshiped. Look at the liberality of Solomon at the dedication—"He offered unto the Lord 22,000 oxen, and 120,000 sheep. At that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days." Look at the community of goods in Jerusalem among the primitive christians—"Great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles feet; and distribution was made unto every man, according as he had need."—Acts iv. 33—35. Paul thus commends the Hebrew christians, "Ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Who shall speak of the sacrifices of christians through their confiscations, imprisonments and persecutions? Look at the reign of terror in the ten great persecutions in the first ages of the Church. Let us come to our own land, and nearer our own times.—"A catalogue is said to have been made by an intelligent minister, of 60,000 persons who suffered for their religion during the reigns of the two brothers, Charles II. and James II., of whom 5000 *died in prison*. And on a moderate calculation, no less a sum than £14,000,000 was extorted from them by fines and levies. The reign of bloody Mary was innocent compared with this horrid period; whether we consider the

number of victims, or the distress endured.* Here is the faith and patience of the saints. Now "the lines are fallen to us in pleasant places, we have a goodly heritage." But does the liberality of the Church in time of peace equal the sacrifice of the days of warfare? Are we as prompt to lay our property and influence at the feet of Christ, in the way of active devotedness, as in the days of persecution? Peace has her triumphs as well as war, and how much more valuable! Let not the Church be "backward to go up to possess the land," but embark her capital in this expedition. Let the words of the Latin poet now be verified,—

"Una navis est jam bonorum omnium."

As Martin Luther said, "If the cause be bad indeed, let us renounce it; but if good, why do we make God a liar, who has promised it support? Does he make his promises to the wind, or to his people?"

The history of modern missions is fraught with interesting instances of liberality both in life and death. Look at the sacrifices of the missionaries. Peter, in the name of his brethren said, "We have left all and followed thee." How many have left father and mother, brother and sister, house and land, for the sake of Christ. How many have laid down their lives in lands "once blest by their labours, now embalmed by their ashes." When the venerable Swartz was on his death bed, inquiry was made respecting his property, for he was a man whom the native rajahs and our own countrymen had "delighted to honour," he nobly replied, "Let the cause of Christ be my heir!" and that cause in India now enjoys the fruit of his liberality. The late C. Grant, Esq., gave 10,000 rupees for the purchase of the Church of Kiernander, and gave it for the worship of God: this is now known in Calcutta as the Mission Church. When he died he gave the missionaries at Serampore 2000 rupees, and some land, on which native christians are now residing. G. Becher, Esq., presented our missionaries in Orissa with twenty acres of land, on which a christian village is rising. Carey, the father of modern missions, had the honour of dying poor, but "rich in faith, and an heir of the hope of eternal life." Dr. Buchanan expended £2500 in premiums for prize essays on the revival of learning and religion in the East. He very forcibly says somewhere in his writings, "These are times when every thing a man has, which may be in any way for the advantage of christianity, ought to be given to the world; for we shall soon die, and then all our thoughts perish,"

Look at the state of the heathen. One of the brethren in Orissa writes, "O that christians in England did but see and feel half what is witnessed by missionaries; I am persuaded they would increase in their exertions. They would not sleep another night till they had done something to save those souls from death. So many of the wealthy members of our Churches would not go into eternity without leaving a large donation, or legacy, behind them for the missionary cause, if, before they died, they witnessed for one month only the moral condition and extreme wretchedness of poor heathens." Are not the claims of the mission greatly increased? Who can reflect upon the state of China, that "world of souls," without deep emotion? "Providence opening the way to 360,000,000 of pagans, and not try to send a General Baptist missionary! Who can think of this without agony? Who could bear the responsibility of refraining to try?" The

* Taylor's General Baptist History, vol. i., p. 300.

question then returns, "*Who will go for us, and whom shall we send?*" Another question, of scarcely less moment, is, "Who will fill their hands this day unto the Lord? Who has not given the Lord the portion of his inheritance, "the Lord's lot?" Who has kept both principal and interest for years? Pay it back, and, as the poet says, "with high interest too." Let the *compound* interest be faithfully paid. Let persons of property, who have no claimants, or very few, hear the voice, "Give charge concerning thy house. for thou shalt die, and not live."—Isa. xxxviii. 1. Who will make the cause of Christ their heir? Who deserves to possess the immortality of incarnate benevolence? "Make to yourselves friends of the manimon of unrighteousness, that when ye fail they may receive you unto everlasting habitations. There let the Hindoo, and the Chinese, and the Japanese, the fruits of our mission, search for you among the blest; and falling at your feet to kiss them, bless you for providing for the propagation of the Gospel for ages in their benighted countries. The wise son of Sirach has beautifully expressed the diffusion of benevolence.

"I also came forth as a canal from a river,
And as a conduit flowing into a paradise;
I said, I will water my garden,
And I will abundantly moisten my border;
And lo! my canal became a river!
And the river became a sea!"

April 25, 1843.

ANXIETAS.

ON MANLY HONESTY IN PRAYER.

WHEN we contemplate the exercise of prayer, and the disparity of creatures with the infinite Jehovah, with whom in its exercise they hold communion, we are lost in astonishment at the amazing condescension of God, who hears our petitions, and encourages our supplications.

If we consider prayer as a duty enjoined upon us, either by the example or command of Christ, we then feel that it demands the profoundest humility and self-abasement, and that we dare not even venture to supplicate the Almighty without an intercessor; and as God in his infinite mercy has provided a mediator, it is then the happiness of man to enjoy this glorious and inestimable privilege. Prayer is the nearest approximation of the soul to Christ, and to the Father by him; it opens the windows of heaven, and penetrates into the bowels of Jehovah's compassion; it keeps up that union between God and the soul, which time, death, and eternity cannot dissolve.

It is not my intention in the present article, to enter into the more minute feelings and qualifications requisite for the discharge of this important duty and privilege, but will suffice that our attention be drawn to the general outline of prayer, and the several evils which so frequently affect the minds of believers when engaged in this devotional exercise.

1st. Let us examine our private prayers. When an individual has been awakened to a sense of his danger, and to feel his need of a Saviour, he experiences private prayer to be the most delightful and soul-reviving exercise that can possibly engage his attention; the feelings with which he first addressed the throne of heavenly grace, might probably be those of deep and heart-felt sorrow, but soon he hears the still small voice of a Saviour's love whisper to his troubled soul, "fear not I am thy salva-

tion." Time for prayer is no material consideration with him. Whatever may be his occupation, and wherever he goes, his mind is drawn in silent ejaculations with heaven. If he passes through a crowd he still holds communion with God, and all is hallowed ground to him; and when he hears the Gospel preached it falls upon his mind as though an angel spake from heaven expressly to him—it cheers his soul, it brightens his hopes, and gives him fresh ideas for communion with God when he is again alone; and thus he feels that oneness with Christ and his salvation which induces him to think with the apostle, that neither height, nor length, nor breadth, nor depth; neither principalities nor powers, things present or future, shall be able to separate him from the love of Christ and the hope of his Gospel. But in a short time, when heaven sees fit to try the faith and patience of its new candidate, and satan, not willing to lose his victim, rushes forth with all his energies to poison the mind against the truth, and so far succeeds that the hitherto firm hold of Christ is relaxed, and prayer also restrained, then the christian finds that it is through much tribulation he must enter the kingdom, but still he feels a sacred pleasure in pouring out his soul in private before God for the daily and hourly forgiveness of those sins which arise out of the imperfections of his own depraved nature. His heart is deceitful above all things and desperately wicked, and perhaps some bosom sins and fleshly lusts are yet unsubdued, and to ask for the pardon of these in the presence of his christian brethren he is ashamed to do, but they rise predominant upon his mind in his private devotions, and he earnestly asks God to pardon them. From repeated failures in this branch of duty, he is deceitfully led to think, that by some more pure feeling and zealous efforts in other departments of his religious duty to make compensation. And what numbers are there who privately act upon this principle of solemn mockery before the God of inflexible justice, who searches the hearts and who trieth the reins of the children of men. Are you a parent? which perhaps some of my readers may be, and to take the subject home to ourselves, suffer me to ask, If a child of yours was to commit some misdemeanor, contrary to the order and morality of your family, and was made to know your anger against it and to feel the necessity of obtaining your pardon, and promise not commit the same offence again, but was repeatedly to do so, what would be more calculated to excite your displeasure than this mockery of your paternal authority? And yet vain man dares to act thus with his heavenly parent; but Christ hath said follow holiness without which no man shall see the Lord. That we must watch as well as pray, lest we enter into temptation, and that our conversation and the daily habits of our lives be such as becometh the Gospel of peace.

2nd. Let us examine the state of mind in which our social or public prayer is attended to, for truly this seems highly important. And here again I shall commence with the young convert, for it is to these I would more particularly address myself, and with whom we invariably find if there is not a degree of shyness or dislike to be engaged in these social exercises, it is not, on the contrary, unfrequently acted upon under the influence of spiritual pride. The mind is too much drawn out after great swelling words of pompous vanity, an abundance of sentimental ideas. And when they have concluded their prayers, can scarcely tell who or what they have prayed for, but go on pleased with the pharisaic imagination that they have acquitted themselves very admirably.

And again, we find there are others who when they are called upon either by their minister or any other to engage in prayer, refuse to do so on the present occasion. And this is often the case where a reluctance of heart is permitted to exist, under whatever character it may appear. And when the painful anxieties of the world some times press heavily upon them, or some of the more awful insinuations of satan surround their minds, and steal away their warm and affectionate desires after Christ and things divine; they feel the bright beams of the glorious sun of righteousness hid from them, and they are ready to say, Oh that I knew where I might find him whom my soul loveth. But why should we refuse to ask of him who has promised to meet with two or three to hear their mutual cry, and to impart grace and strength equal to his people's day? The prayers of the brethren may somewhat avail for our edification and comfort; but every heart knoweth its own bitterness, and the stranger intermeddleth not with its joys. And while we ourselves refuse to ask, do not we deprive ourselves of the blessings we stand in need of? We may feel as though we could not pray as we would wish, or have done previously, but let us not suppose that some new thing had happened to you for this is not a trial or temptation, but what is common to all; and by the expression of your own feelings, others then will be better able to pray as for you.

But again, in our social prayers we hear that many are the deep and heartfelt petitions of God's people for the salvation of their friends and neighbours. Feeling the inestimable value of Christ's Gospel to their own souls' salvation, they are given to feel a deep interest for the welfare of their fellow men. Many are the encouraging promises given to this charitable feeling; for it is written that the effectual fervent prayer of a righteous man availeth much with God, and it has often been proved, that God does hear and answer the prayers of those who cry and sigh for the abominations of the land. But what greater amount of good might we expect to see if those prayers were followed up with more of Gospel intercourse with those for whom we pray; but instead of this the christian often blushes to talk of things divine, and to tell his neighbours what Christ has done for his soul. And on the other hand, joins with them—and with apparent interest too—upon any other topic of conversation, whereby many are led to slight and undervalue true religion as being nothing worth.

Again, at our social prayer meetings we unitedly ask God for his blessing upon our minister. Paul, in his epistles to the churches, exhorted the brethren to pray for him also, that he might speak with boldness the things pertaining to God. And it is essentially necessary that we should pray for our pastor, that God out of his boundless stores of grace and wisdom would enrich his mind still more and more with the light of truth, and that larger measures of divine grace may be given to him, so that when he hath preached the gospel to others, he himself may not prove a castaway; but while seeking to water the souls of others, he also may participate in the same, and be the honoured instrument in God's hands, of bringing many to a saving knowledge of the truth. But while we thus pray for the minister, and feel that it is highly desirable he should be thoroughly furnished so as to bring out things new and old for the furtherance of Christ's gospel and kingdom, is it not equally important that they who constitute his flock should encourage his heart by living a zealous and holy life, acting

up to all the principles of their christian profession. And where this is the case, how is a minister enabled to set them forth as being the salt of the earth, the light of the world which shineth brighter and brighter unto the perfect day, to contrast their happy condition with that of the thoughtless profligate sinner. But alas, how often do we find a minister's heart grieved by the lukewarmness of the Church, and the dissension so frequently existing amongst them; and where this does not so far prevail as to exclude them from uniting their supplications with one another, they will each ask God to forgive them their trespasses; but how? for surely they cannot say as we forgive those that trespass against us, while they are actually cherishing a feeling of enmity against each other. Well may it be said of such, what do they do more than others.

Lastly—Let us examine our family prayers. And can we for a moment suppose that the christian parent can feel it his duty to pray for his neighbours and the world around and not for his family; no, most assuredly not; his family claims his highest and tenderest affections, he feels it his incumbent duty to commend its members, individually and collectively, to the grace of Almighty God. And how many children, when called by Providence to leave their parents, have through their fervent prayers been so powerfully impressed as to carry into the world with them a deep sense of piety, and in due time have cheerfully given their hand and heart unto the Lord God of their fathers. But when this part of christian duty and enjoyment may be so far undervalued by many parents as only to occupy their attention once a week, (and even then, feeling it our duty in every point of view, and the family previously read a portion of Scripture, and our minds occupied how and what we shall speak before God,) we must confess we often rise from our knees with a degree of complacency, not so much from a hopeful anticipation that our prayers will be heard and answered in the experience of every individual member of the family, as from a feeling that we have thus formally acquitted ourselves of the duty so conjointly devolving upon us.

And now, to all who are engaged in either of these departments of christianity, I would say, be sober, be vigilant, for your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour. Prayer, in the abstract, is no very difficult duty to perform, and we may be praying all the days of our lives, but if it does not proceed from, and is followed out by a pure motive, it profiteth nothing; and when we ask God for any of his temporal favours, which apparently our bodily circumstances require, we ought to be very cautious how and what things we ask of him, for he knoweth what things we have need of before we ask him. And if we had a greater portion of this world's goods greater would be our responsibility; and it is also questionable whether we should have grace and stability to use them for the glory of God, if even we should be vain enough to vow before the Almighty. And when we do ask God for such blessings, we are not unfrequently looking for them to spring out of a far different channel from that which perhaps God designs they shall do; and to do this we dishonour his providential government, which can bring all things to bear upon this necessary point. But in asking God for more grace and spiritual understanding, we cannot ask too much; he has a boundless store treasured up in Christ, which is ever full and ever free, and his benevolent hand is ever ready to supply that which is lacking within us; and it would be

well if christians were to pray more fervently; with all prayer then might we expect to see more glorious results at this critical period of the christian era. Then would the mountains break forth into singing before the Lord, and the desert would blossom as the rose.

Alfreton.

W. P.

CORRESPONDENCE.

MR. MATHEWS ON THE ATONEMENT.

To the Editor of the General Baptist Repository.

My Dear Sir,—In the strictures made on my sermon, "Jesus a sacrifice," several of the expressions employed are so friendly as to constrain me to meet them in a spirit of corresponding kindness. It appears to the reviewer "desirable for my own sake, and for the comfort of my friends at a distance, that I should publish a clear and intelligible profession of my faith, at least, in relation to this fundamental doctrine," the Atonement. I may, perhaps, still not be successful in conveying *all* my mind on this most important subject, any more than I have done in the little discourse before mentioned, which was preached, as many sermons are, not to say *all* one could say on the topic, and unintentionally omitted many important truths I all along believed to be involved in the atonement; but if you deem the following at all satisfactory, you will favour me by giving it publicity.

I believe that the Lord Jesus Christ is a being truly divine and truly human, in one person. I believe that the Son, being equal with the Father, was sent by the Father into this world, into our nature, to be the propitiation for human guilt, for the sins of all mankind. That the dreadful sufferings of Christ were endured merely and only on account of sin, not his own, but ours; and originated in the infinite hatred of God to sin, and in His infinite love to sinners. That they were designed to magnify, to display, to glorify, to vindicate, equally, God's severe justice in the punishment of sin, and his superabounding grace towards sinners; that we might be freely pardoned through the blood of Jesus, yet so as that, in receiving the pardon, we should be made most solemnly sensible that God does in no degree excuse its sinfulness. That God, in the death of his Son for the crimes of mankind, has given assurance to all intelligent creatures of the strictness of his government, the infinitude of his wisdom, and the riches of his mercy. That no one, because of God's justice, should any longer be left to doubt of his fatherly goodness; nor, because of his mercy, to hope that sin might

be committed with impunity; that, in short, God desired, by the sacrifice of Jesus, to exhibit and commend himself to his ruined creatures as an object of awful gratitude and confidence, love and joy; and at the same time to awaken in them every sentiment of shame and penitence, sorrow, fear and abhorrence towards sin; that in the language of the Old Testament, he might proclaim himself "the Lord, the Lord God, merciful and gracious; forgiving iniquity, transgression and sin, yet, by no means clearing the guilty;"—and in the language of the New, "that he might be just, and yet the justifier of those who believe in Jesus."

I am, dear sir,

Faithfully yours, for the Redeemer's sake,
THOS. W. MATHEWS.

Boston, May 17, 1843.

ON CHURCH MEETINGS.

DEAR SIR,—I have thought for some time, that the usual manner in which our Church meetings are conducted is not by far so profitable as it might be, if a different course were adopted.

When christians meet together to transact matters of business connected with Christ's kingdom of holiness and peace, which they believe is destined to subdue all the nations of the world, and bring them over to the practice of its holy and peaceable precepts, and thus to diffuse happiness and joy all over the world; and if they really believe that they—every one who professes to belong to Christ—ought to possess and exhibit the genuine spirit of christianity, which is to leaven the world; and if they are willing to be governed by the laws of Christ, which are calculated to bless mankind so far as they are obeyed,—surely we ought to expect that, if this spirit and these laws are any where brought into full exercise and operation, they may be expected to be found in all their beauty and efficiency in the assemblies of christians for the express purpose of promoting the interests of Christ's kingdom. If christians are to conduct themselves towards the men of the world with prudence, kindness, benevolence; "not rendering evil for evil," but "doing good to them that hate them, and

praying for them who spitefully use them, and persecute them;" surely, in their own assemblies their conduct and language to each other will be the perfection of love, kindness, sympathy, forbearance, and affection: and surely the word of God, which is the sword of the Spirit, and which is to conquer the world, will reign omnipotent in their assemblies; and the laws of Christ, their King, will be obeyed with scrupulous regard, both from affection to the Lawgiver, and from the intrinsic excellence of the laws themselves, and their fitness to govern regenerated souls. But, what is the fact? Does not the leaven of the world operate in christian assemblies in the manifestation of unsanctified tempers, the outbursts of passion, the display of self-will, a disregard to the desire and feelings of their brethren, rather than the practice of self-denial, forbearance, and seeking the advantage and comfort of each other, rather than their own?

And when these evidences appear, that the "old man" of corruption has not yet been "crucified, with the affections and lusts," what means are used to put him down, and keep him down? Are the weapons always brought out of the armoury of God to fight against sin, or are carnal weapons employed? I fear the latter are employed more frequently than the former. And when carnal weapons are employed against carnal tempers and expressions, it is not likely that any real reform will be effected; but, if divine weapons were employed, there would soon be a beneficial reform secured. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.

But the time of Church meetings ought not to be almost wholly employed in repressing that which is evil, and attending to secular affairs; and it will not, if proper means be employed: but it should be employed in contriving and planning what new inroads can be made upon the territories of the kingdom of darkness, how God may be glorified, and sinners saved, and how the precepts of the Gospel may be more fully carried out.

But it may be inquired, What is to be done to remedy these evils? In answer to this important inquiry, with due deference to the superior wisdom and experience of the pastors, or presiding elders of our Churches, I venture to submit to their attention the following hints, which they may

adopt, improve upon, or, if they be of no value, lay aside at their pleasure:—

1. Let the pastor have the Bible before him, and let the Church solemnly pledge itself to obey it, and to be individually and collectively willing to abide by the precepts, and to act according to the laws of the New Testament, believing that in that divine treasure some precept, advice, direction, or example, may be found adapted to settle every case of importance. (See 2 Tim. iii. 16) Those who are not willing thus to be governed by the word of God have no claim to be considered as christians. (See Thess. iii. 14.)

2. For the sake of preserving order and decorum in the meeting, let none but the pastor, or presiding elder, give reproof to any one present, except he is desired or permitted to do so by the pastor, or presiding elder. This simple rule, if acted upon, would prevent much confusion, and is, I believe, agreeable to Scripture. (See Heb. xiii. 17; 2 Tim. iv. 2; and 1 Tim. v. 20.)

3. In all cases of discipline let the pastor take care that they be managed according to the directions in the word of God. Let nothing be done by partiality. (See 1 Tim. v. 21.) Let every one who is accused have a fair trial, and, when convicted, let the pastor read such scripture passage, or passages, as bear upon the point, and decide the case accordingly.

4. If one brother bring an accusation against another brother before the meeting, which has its origin in private differences, or offences, let the pastor read Matt. xviii. 15, 16, 17, our Saviour's law for private offences, and admonish the aggrieved brother to act according to that rule.

5. When improper tempers are manifested, or improper expressions are used in the meeting, let the pastor read some scripture passage, or passages, applicable to the case, which will be calculated to improve or repress the impropriety, or which will convey some valuable instruction to the erring brother.

6. When some manifest a want of forbearance, kindness, or of due consideration for the views and feelings of others, let the pastor read such passages as the following, and urge the practice of the conduct which they enjoy:—Col. iii. 12, 13, 14; Eph. iv. 32; v. 1, 2.

7. When any of the friends present exhibit unsanctified tempers, and make use of improper expressions, ill-suited to the christian character, and calculated to wound the feelings of their brethren, let the pastor read such passages as the following:—Eph. iv. 29, 30, 31; Col. iii. 8.

8. If any member show a disposition to

discourage some generous or benevolent design to relieve the wants of the poor brethren, or to spread the truth, which will be attended with some labour and expense, let the pastor read the following:—James ii. 13—17; 1 John iii. 17, 18; Matt. xxv. 34—40; also the following passages, which show our Lord's example of incessant labour, self-denial, and suffering, for our benefit:—John iv. 31—34; 2 Cor. viii. 9; Phil. ii. 5—8; also the following, which show how the apostle Paul laboured and suffered for the benefit of others:—2 Cor. iv; Phil. iii. 7, 8; and the following:—Mark ix. 5; Matt. iii. 13—16; Phil. ii. 15, 16; Rom. xiv. 7, 8, 9; which show that every christian ought to exert a salutary influence for the benefit of his fellow-men: and if there were no manifestations of covetousness, or of a want of zeal, of energy, or of self denial, to promote the truth, such passages as the above might be read, to inform the friends of their duty, and to encourage them in it.

9. If the pastor sees it his duty to admonish the Church concerning speaking evil of one another, back-biting, spreading evil reports, &c, the following passages might assist him:—Exod. xxiii. 1; Lev. xix. 16; Ps. xv. 3; 1 Cor. xiii. 4—7; Tit. iii. 2.

10. If the pastor wishes to admonish the members of the Church of the duty of mutual confession and forgiveness, the following passages might assist him:—Numb. v. 7, 8; Matt. iii. 6; Acts xix. 18; James v. 16.

11. If he should wish to admonish the Church on the necessity of watchfulness over their private conduct, lest the world should have an unfavourable opinion of religion through something they see amiss in their conduct, the following passages might assist him:—Rom. xii. 17; 2 Cor. viii. 21; Eph. xv. 15; Phil. iv. 8; 1 Thes. iv. 11, 12; 1 Peter ii. 12; iii. 15, 16.

12. If he wished to impress upon the minds of the friends assembled, that it is their duty to be more holy, and to live nearer to God, the following passages might assist him:—Rom. vi. 19, 22, 23; xii. 1; xiii. 12; 2 Cor. vii. 1; Eph. i. 4; iv. 23, 24; Phil. i. 27; Col. i. 10; 1 Thes. ii. 12; 1 Peter i. 13—16; 2 Peter iii. 11; Acts xi. 23.

D. W.

STATE OF THE BAPTIST DENOMINATION IN THE UNITED KINGDOM,

As derived from Returns made to the Baptist Union, in April, 1843.

The following facts and calculations may be interesting to some readers.—SELECTOR.

Number of Churches in England, 1310. In Wales, 257. In Scotland, 73. In Ireland, 36. Total, 1675.

Number of Churches in Associations, 1006. Churches formed within the last three years, 105.

1418 Churches return their number of members, amounting to 131,272, and giving an average of 92 in each Church. If this average be applied to the whole number of Churches, it gives a total 154,100. This may be taken as representing a population of four times the number, or 616,400.

1141 Churches return the number of Sunday-scholars, amounting to 143,027. At the same ratio, the number in all the Churches would be about 210,000.

609 Churches report their village stations, amounting to 1527. At the same ratio the total number would be 4,151.

960 Churches report a clear increase during the last year, amounting to 10,402; 179 Churches report a clear decrease, amounting to 763; and 135 Churches report their numbers unchanged. The actual clear increase for the year, reported by 1274 Churches, is 9,369.

The average clear increase in these Churches during the year is about seven and a half; or the clear increase per cent. about eight and a quarter. At this ratio the clear annual increase of the whole body would be 12,558.

From the returns of the Associations it appears, that the gross increase of the Churches is to the clear increase nearly as 13 to 8; so that the gross increase of the denomination during the last year may be estimated at 20,224, or about 12 to each Church. From the same returns it appears that, of the gross increase, four-fifths (or more than 16,000 during the last year) are received on profession—that is, with few exceptions, by baptism.

To be combined with this ratio and amount of increase are some antagonist facts. Within the last three years not less than sixty Churches have become extinct, leaving a net augmentation of only 45. Of 1144 Churches reported in detail, 314 have not had any clear increase; and of these 314, 179 have suffered a diminution. Applying this ratio to the entire number, 450 Churches—more than one fourth of the whole—must be deemed to have had no clear increase; and 224—more than one-eighth of the whole—to have experienced a decrease. These facts evince that the denomination prospers locally rather than generally, and show what might be expected, if the success now vouchsafed to many of the Churches might be enjoyed by all.

The preceding calculations are liable to

some modifications. Sixty Churches have in three years become extinct; but, with small exceptions, the members of these have been added to other Baptist Churches, and are not lost to the denomination. They go, however, to make up its apparent increase. Within three years 105 new Churches have been formed; but these were composed of members of other Churches, and this number goes in diminution of their apparent loss. The returns of the associations show 1643 dismissed by letter of commendation, and 1871 received in the same method, within the last year; but this is to a great extent—almost wholly—an in-

terchange between Baptist Churches, and neither loss nor gain to the body. The same returns show 1830 excluded from fellowship, and 1013 restored to it; the latter item so far cancelling the former. 505 are reported as withdrawn; and these have generally found place in some other Church of the same communion. It is not possible at present to reduce these modifications to numerical expression.

QUERY.

What are the duties incumbent on a pastor in taking an active part in the Sabbath School? J. M.

REVIEW.

THE CHRISTIAN RELIGION: an exposition of its leading principles, practical requirements, and experimental enjoyments. By DAN TAYLOR. *To which is prefixed a brief Memoir of the Author.* London: Simpkin and Marshall. 12mo., pp. 336.

"DAN Taylor's Fundamentals!" for this is the title by which this work is most commonly known:—how many of our friends have longed to possess a copy! and, regarding it, with propriety, as the chief and most useful work of a venerable man, now no more, have been ready to risk a little in its publication, for the sake of getting good, and doing good! Well, here it is: published by a neighbour, and presented at a moderate price. Those of our old friends who are familiar with it, and want it for their children and neighbours, may now be possessed of this treasure; and those who have not seen it, and can afford to obtain it, we would recommend to procure and read it, as one of the most clear, concise, satisfactory, complete, and practical expositions of christian principles, for its size, in our own or any language. We are very glad to be able to commend this beautiful edition to the attention of our readers.

SKETCH OF POPEERY. *Tract Society.* 32mo., p. p. 300.

THIS is a very masterly and complete little volume. Who is the learned and excellent compiler of it is not mentioned, but both his talents and his skill in giving so complete a view of the abominations and errors, and the heathenish origin of them, which constitute the great peculiarities of popery, do very great credit to the excellent society for whom he has laboured. The various statements contained in this book are verified by well-selected facts, by quotations from popish and pagan authors, so that there is here presented to the reader a more perfect and convincing

summary of popery, and refutation of its absurdities and errors, than we remember to have seen in so small a space. We do most earnestly recommend this book to our friends. It is a book which interests, instructs, and convinces. It should have a place in every Sunday-school Library, and in the house of every true protestant.

M'GAVIN ON "THE END OF CONTROVERSY;" being Strictures on Dr. Milner's work in support of Popish errors, entitled "The End of Religious Controversy." By WILLIAM M'GAVIN, Esq. *Tract Society.* 32mo., pp. 416.

THIS exceedingly interesting and instructive volume, was originally published in 1822, in a series of papers in "the Protestant," a weekly chronicle published by the author. They are full of sound argument, and are well worthy of preservation, and of a wider circulation than they could secure through the medium of a local journal.

MEMOIR OF THE REV. HENRY MÖWES, late Pastor of Altenhansen and Ivanrode, in Prussia. Principally translated from the German, with an introduction by the Rev. JOHN DAVIES, B. D., Rector of Gateshead, Durham, &c. *Tract Society.* 18mo., pp. 168.

THE rise and progress of the true doctrines of the reformation in Germany, in modern times, and the increasing triumph they are securing over the semi-infidelity which for a long series of years had obscured the theology of that land, cannot fail to interest the christian reader; nor is he unconcerned as to a knowledge of the character and movements of any of those excellent men who were instrumental in introducing this happy change. One of them is here presented to our view. His early life, privations, en-

gagement in the Prussian army, entering on the sacred office, conversion, faithfulness, and labours, and the subsequent events of his interesting and useful life, are worthy of attention, and will repay a perusal. This book belongs to that class of biographical works that unite the pleasing and the profitable.

ELECTRICITY: its Phenomena, Laws, and Results. *Tract Society.* 16mo. square, pp. 184.

WHAT beautiful, as well as what well written and instructive books, the Tract Society publish; and scientific works too; and withal so written, as ever to lead the young and inquisitive reader from nature "up to nature's God." These are the exclamations extorted by the sight and perusal of this beautiful little volume. When we tell our young readers, that the skill and liberality of some five or six scientific men have contributed to the production and illustrations of this volume, we feel assured that another word need not be advanced in its favour.

THE TONGUE. THE SENSE OF SMELL. *Tract Society.* 16mo., square.

THESE fourpenny books, of the same form and style as others of former series, are not inferior to them either in style or embellishment.

KATHERINE. By CHARLES B. TAYLOR, M.A., Rector of St Peter's, Chester. *Tract Society.* 18mo., pp. 106.

A PRETTY, instructive tale, well told, divided into two parts, entitled, "The Lord's-day, and the Sunday Newspaper."

A PLEA for the Weekly Observance of the Lords supper: with suggestions as to the proper mode of its administration. London: Ward and Co.

THE object of this little book is to prove that the apostles and early christians practised weekly communion, and that it is

therefore the duty of all other christians to do the same. The arguments, proofs, and concessions brought to prove the premises, are very powerful; and if the inference is not sustained with equal force, the defence of it deserves a calm and attentive consideration.

CHURCH MUSIC. A Sermon. Whittaker and Co., London.

VERY unsatisfactory in its argument, very feeble in its style, and none the better for having been preached twice in dissenting chapels. We like good singing, and do not greatly object to church music, if it be appropriate, but have a strong repugnance to ministers of Christ's Gospel making such matters the subject of a sermon.

THE PROPITIATORY, set forth by God, to declare his righteousness for the remission of sins. Goadby, Ashby.

THIS is a clear, scriptural, and, in our view, a very convincing sermon, preached and published by an esteemed friend, a layman, on an important subject. The intention of the writer is more especially to refute the errors and cavils of the followers of Emmanuel Swedenborg. It indicates considerable thought and reading, and as it may be had for a trifle, we trust will secure an extensive circulation.

PAPA AND MAMMA'S PRESENT TO THEIR DEAR CHILDREN. Nos. I and II. W. Clark, Warwick Lane.

THESE are catechisms, first on the Bible, and second on christian principles. They occupy each four pages, double columns, imperial octavo, and are replete with solid information and sound doctrine.

NINETY PSALMS AND HYMNS for Public Worship, arranged Alphabetically. W. Jones, London.

PREFACE TO THE THIRD EDITION OF LUTHER. By the REV. R. MONTGOMERY, M. A. Printed separately.

OBITUARY.

THOMAS SPENCER died on the 9th day of March, 1843, aged sixty seven; an honourable and much respected member of the General Baptist Church at Rothley. A man whose judgment was well informed as it regards the first principles of the oracles of God; and seeing from divine testimony, and an acquaintance with himself, that he was a sinner, and in danger of eternal misery, he fled for refuge to Jesus, and found salvation through faith in him. He had a persua-

sion in his own mind that Jesus would take care of him; and this produced peace of mind, an affection for his Saviour, and a desire to live to his glory. He was not a man of many words; but in his works he showed that he was an Israelite indeed. Not many have left behind them so unblemished a character, or given a fuller evidence of real devotedness to God. In the last few years of his life he was afflicted with an asthmatic disorder, which he bore with exemplary pa-

tence. And while he anticipated the dissolution of his earthly tabernacle, he rejoiced in hope of inhabiting a building of God, "a house not made with hands," which death would never destroy. In his last moments, when flesh and heart were rapidly failing, he reposed a confidence in Jesus which raised him above the terrors of death and the grave.

WILLIAM GAMBLE died on January 6th, 1843, aged seventy-seven; a respectable member of the General Baptist Church at Rothley. He was brought out of darkness into light under the ministry of the late Mr. Benjamin Pollard, and united with the Church at Quorndon, of which Rothley was then a branch. In the younger part of his life, he was a respectable servant in a Gentleman's family, and through this was called for some time to reside in London, when he associated with the General Baptist Church in White chapel. He was, through frugality, and the blessing of God, possessed at one time of a little property, from which he

liberally contributed toward the erection of chapel at Rothley, and also to the current expense attending the support of the cause. Firm in his attachment to the principles espoused by the General Baptist's, he advocated them; and wished to have them generally known, and firmly believed. His views of religion were simple but correct. The whole with him consisted in faith, working by love. He was a close attender on the ministry of the Word, and a great advocate for those meetings which have for their object the relation of experience, and mutual exhortation. Towards the close of his life there was evidently a failure in his mental powers; but in the decay of his memory he never forgot what Jesus had done for his soul, and appeared to possess that confidence in his Redeemer which led him to commit to his care body and soul, not doubting but he would fulfil his promise when he said, "thou shalt not perish, but have everlasting life." "Let me die the death of the righteous, and let my last end be like his."

INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held at Allerton, April 18th, 1843. Mr. Tunncliffe opened the public service by reading and prayer, and Mr. H. Hollinrake preached, from 2 Thess. iii. 1.

Mr. R. Ingham read the report of the Church at Bradford. At present it is in a state of prosperity, and solicited the Conference to offer unto God prayers and thanksgivings on its behalf. The treasurer for the Home Mission was desired to advance the interest for them on their chapel debt.

As the fund of the Home Mission has been exhausted, Messrs. Butler and Hollinrake have visited many of the friends at Heptonstall Slack and Birchcliffe, and it is gratifying that many of them have doubled their subscription. Other Churches in the district have not yet done anything: it was most earnestly requested that they collect and subscribe, and bring the amounts to the next Conference.

The Conference most deeply laments over the inattention of some of the Churches to the financial support of the fund of the Home Mission. Opportunities of doing much good are presented, but they cannot be embraced for want of means. After some conversation it was most cordially and unanimously recommended to all the Churches connected with this Conference, to furnish one shilling per annum from each member to increase the fund for this Mission.

The Church at Clayton presented thanks for ministerial supplies. They were directed to the ministers in their own neighbourhood to supply them till next Conference.

The scheme for raising money to liquidate the debts on our chapels, published in the Repository by Mr. W. Crabtree, was approved by the Churches. It was thought proper that some of its clauses should be revised, and that the funds should be applied exclusively to the reduction of chapel debts. It was agreed that a committee, consisting of the ministers and deacons of the Churches, should meet in the morning of the day for next Conference to devise a plan to recommend to the Conference for effective operation.

It was recommended that an address of condolence should be presented to Mrs. R. Ingham, of Sheffield, for the lamented death of her pious and invaluable husband. For the loss which she and her family, and especially the General Baptist Connexion, have sustained by his demise.

The Church at Allerton applied for financial aid. As the Home Mission fund is exhausted, it was recommended that they get up a tea party; and several of the ministers engaged to attend that a small amount might be immediately raised.

The statistics of the Churches are as follows;—at Shore two have been baptized. At Lineholme four, and about a dozen inquirers. At Heptonstall Slack they have

baptized twenty-seven, and at Birchescliff seventeen, and at both places they have many inquirers. Baptized seven at Halifax, and three at Queenshead—they have a few inquirers at both places. At Allerton they have baptized six, and at Bradford thirty-two. At both places prospects are encouraging. Nine have been baptized at Leeds. There are four candidates, and seven inquirers, and the prospects are encouraging.

The next Conference will be held on Whit Tuesday, the 6th of June, at Halifax. J. HODGSON, *Secretary*.

THE WARWICKSHIRE CONFERENCE, met at Longford, on the 4th day of April, 1843, when in the afternoon the following resolutions were adopted,—

1. That those Churches who have not contributed to the Conference fund, be affectionately requested to do so without delay.

2. After a rather protracted discussion of the merits and demerits of the Factories' Education Bill, now pending in Parliament, it was unanimously resolved, "That it is with deep regret and unmingled indignation, this Conference regard the Government Bill for the Education of children in the Factory districts. Believing this bold and insidious measure to be a most gross infringement on our civil and religious liberty; that its design is to crush dissent and promote churchism, we most earnestly recommend the congregations in this district to avail themselves of every legal and constitutional means to prevent its becoming law."

3. That the thanks of this meeting be tendered to Mr. Dunkley, for his past services as Secretary of this Conference, and that he be requested to continue his services another year.

4. That the next Conference be held at Austrey; and that Mr. Shore be requested to be the preacher.

From the small number of Churches who reported, it appeared that, since the last meeting thirty-five had been baptized, and twenty-seven were waiting as candidates.

On the morning of this day the attendance was unusually small, a circumstance which should excite humiliation and regret. Mr. Barnes preached from Hosea xiv. 9. Mr. Knight read the hymns, and Mr. Shore commenced the service with prayer. In the afternoon Mr. Cheatle presided, and Messrs. Keighly and Shaw read the hymns, and offered prayer. In the evening Mr. Cheatle preached an interesting sermon, on the "the signs of the times," from Matt. xvi. 3. Mr. Shore read the hymns, and Mr. Knight read the scriptures and offered prayer.

Though many of our friends usually present with us, were absent on this day, there was evidently a spirit of devotion pervading the whole of our assemblies, and mutual expression of fraternal and christian affection throughout the whole of our intercourse. May this mutual affection increase, and that spirit of devotion abound yet more in all our social and public exercises.

JOHN DUNKLEY, *Secretary*.

THE LONDON CONFERENCE assembled at Berkhamstead, on Tuesday, April 18th, at two o'clock, p. m. Mr. Wallis, of London, opened the meeting with prayer, and Mr. Heathcote, the minister of the place, presided. The numbers baptized since last Conference were, at Berkhamstead, *five*; Chesham, *fifteen*; Ford, *four*; London, Commercial Road, *six*; Boro' Road, *nineteen*; New Church Street, *thirteen*; Præd Street, *eighteen*; Sevenoaks, *one*; Tring, *four*; Wendenover, *two*. Several of the Churches did not report. As a remedy for this evil, it was resolved, that a circular should be printed, and sent, per post, to every Church in the Conference, apprizing them when and where its meetings will be held. Those Churches which did report gave a pleasing account of their general state and prospects. The Conference heard with great gratification that the brethren in Boro' Road had been "provoked" by the singular "liberality" of one of their own members to discharge the entire debt, £1200, which rested on their spacious chapel. Also, that the Church at Smarden has had several hundred pounds bequeathed to it by an aged friend, lately deceased.

At Wellroying the students supplied about two months, and had encouraging congregations; but, owing to the distance from town, and to the removal of the persons who invited us thither, preaching is discontinued for the present.

Eden Street, London. The chapel in Eden Street having been sold, and being no longer in the use of our denomination, and no report having been received from the Church formerly assembling in it, the Conference recommends to the Association, that the name of this place be erased from the minutes.

Downton.—Since the last Conference this place has become vacant by the death of the Rev. T. Gunning. Brethren Wallis and Heathcote were requested to visit D., to ascertain the state in which the property is left, and to preserve it in the possession of the denomination.

Lynnhurst.—Unanimously agreed, that this Church be affectionately invited to unite with the London Conference.

Aylesbury.—This case occupied much time, but was again deferred till the next Conference, which will be held in Boro' Road chapel, London, Sep. 12th, 1843, at two o'clock, p. m.

In the evening brother Hood read the Scriptures and prayed, and brother Underwood preached from Jer. iii. 19. The attendance on both occasions was good.

W. UNDERWOOD, *Secretary.*

3, *Bridge Terrace, Harrow Rd., Paddington.*

MIDLAND CONFERENCE.—The Churches connected with this Conference are respectfully reminded, that the next meeting is appointed at Wirksworth, on Whit Tuesday, June 6th. Brother Derry, of Barton, is to preach.

BAPTISMS.

BRADFORD.—On the 7th of May, seven-teen persons were added to this Church by baptism. A considerable proportion of these, and of others that have been previously baptised, are from the Sunday school. Many of the senior scholars were some months ago addressed by the superintendents or teachers, separately, pointedly, affectionately, and through God's blessing, efficiently, on their condition as sinners, and probationers for eternity. The labours of our beloved brother Tunnicliffe were secured soon after this, which were very instrumental in ripening the fruit already in bloom, and in making many other sinners to become "Trees of righteousness, the planting of the Lord, that he might be glorified." A knowledge of the whole is adapted, in the writer's estimation, to afford much encouragement to pious superintendents and teachers of the Lord's-day-schools, to seek and expect, through a faithful application of the truth, in connexion with fervent and believing prayer for God's blessing, the conversation of many of the children committed to their care during a part of the Lord's-day. The great importance of individual effort, constituting each Church a working Church, has also been made manifest in such a manner that Churches, having the disadvantage of being without pastors, cannot justify, and need not excuse their lethargy and barrenness. The desirableness of occasionally having *special* services during the week, by which the truth for a longer period, with greater prominence, and more effect, may be exhibited to the understanding and applied to the conscience, has also been felt.

The further and *immediate* application of the truth from the pulpit, (I mean not invariably, but frequently) by a prayer meeting, and a meeting for *personal* conversation with the convicted sinner, urging him

to an entire and immediate surrender to God, and to a believing acceptance of the Lord Jesus, never before appeared so momentous in the estimation of R. I.

MOUNTSORREL.—On Lord's day afternoon, April 30th, four scholars were publicly dismissed; in the presence of a large and attentive congregation, chiefly composed of young persons. Addresses were delivered by the superintendants, Messrs. Taylor and Harrauld, and a copy of the Holy Scriptures presented to each of them; hoping, that as they had been taught to read the Scriptures in the Sabbath-school, they would constantly read them, that they might find those rich treasures which this world could not produce, but are found only in a crucified Redeemer. The blessing of God is now upon us. Our Sabbath-school has increased to double its usual number, there being at the present time about one hundred and forty scholars, and about thirty teachers. Our congregations have greatly increased, and our chapel (late Presbyterian) although three times the size of the old one, is well filled. And it is extremely delightful to witness the attendance of our Monday evening prayer meetings, our members have increased fourfold in four years, and the good work is still going on. Some are halting between two opinions—others enquiring the way to Zion, with their faces thitherward. Two were recently added by baptism, and another is expected very shortly. May the time speedily come, when he who was made an offering for sin, shall see of the travail of his soul, and be abundantly satisfied. C. H.

ÆNON CHAPEL, MARY-LE-BONE.—On Lord's-day evening, March 26, the divinely instituted ordinance of baptism was administered to seven persons, on a profession of their faith, by our beloved pastor, J. Burns, after delivering an appropriate and animated discourse. Also, on Lord's-day evening, April 23, the solemn and interesting rite was again administered to fourteen persons, our pastor founding his sermon on these words: "Render therefore unto Cæsar the things which are Cæsar's; and to God the things that are God's." On both occasions there was a crowded and attentive auditory. We rejoice to state that we have several enquirers, who we trust will before long stand forth as the decided and devoted followers of the Lamb. J. G.

SACHEVEREL ST. DERBY.—On Lord's-day April 23, Mr. Smith preached in the morning to a full place, from John xiv. 15, "If ye love me keep my commandments." After preaching he baptized the candidates,

seventeen in number, seven males and ten females. In the afternoon Mr. Stanion, of Melbourne, received the candidates into the Church, and administered the Lord's supper. The attendance of both communicants and spectators was very good.

ST. MARY'S GATE, DERBY.—On Lord's day, May 7th, the ordinance of believers' baptism was administered to sixteen persons. An appropriate and faithful sermon was preached on the occasion, to a large and attentive congregation, by our esteemed pastor, from Acts ii. 41. In the evening he improved the death of a young female who on the first Sabbath in February was "buried with Christ in baptism;" after which he addressed the newly-baptised, and gave to each the right hand of fellowship. It was a day of great joy, and refreshing from the presence of the Lord. E.

SHEFFIELD, EYRE-STREET.—It is with pleasure I state that the work of the Lord prospers in our hands. The word preached finds its way to the hearts of sinners, and our dear pastor's labours are blest to the conversion of souls. We had the pleasure of seeing ten persons immersed in the name of the Sacred Three, on the 7th of May. Ten added to our Church, whose piety and zeal will, we hope, be made a blessing to us. C. A.

STOKE-ON-TRENT.—On Monday, April 10th, three persons were baptised in the baptistry at Hanley chapel, (kindly lent for the occasion); and on the following Lord's day they were received into the Church. Mr. Lindley, of Macclesfield, preached on the Monday, and Mr. D. Gaythorpe on the Lord's day. Our place is crowded on Lord's-day evenings, and we have commenced a subscription for a chapel, and shall be glad of help from sister Churches. G. L.

BIRCHCLIFFE.—I had the pleasure to baptize seventeen persons, three males, and fourteen females, they all are or have been scholars or teachers in our Sunday-school; and there are more in the school asking the way to Zion with their faces thitherward. H. H.

HUGGLESCOTE.—On Lord's day, April 30th, four persons were baptised at this place.

MISCELLANEOUS.

ACADEMICAL COMMITTEE MEETING.—The committee of the Academy met at Friar Lane, Leicester, on Tuesday, May 23rd, 1843, at which a letter was received from the Rev. J. Stevenson announcing the painful necessity of resigning his situation

as tutor, and wishing the committee to communicate the same to the Association. Resolved:—

That this committee affectionately sympathize with their beloved brother Stevenson in his affliction, and deeply regret the circumstances which, in his estimation, have rendered the resignation of his office necessary.

That in case Mr. Stevenson persist in his determination, and that the Association accept his resignation, this Committee recommend that in future the institution be conducted at some place in the Midland district.

Regret was expressed that the pecuniary claims of the Institution had not been more promptly met by the Churches, and the hope was indulged, that in its future management the inconveniences arising from this source may be avoided.

The Secretaries take this opportunity of requesting those Churches and individuals who have not sent their contributions for the current year, to forward them at or before the Association, to the Treasurer, Mr. Roberts, jun., of Nottingham.

SAML. WIGG.

J. C. PIKE.

W. UNDERWOOD.

ACADEMY COLLECTIONS.—Loughboro', £19. 17s. Boro' Road, London, £32.

THE EXAMINATION OF THE STUDENTS OF THE GENERAL BAPTIST ACADEMY will take place at the Institution, 18, Grosvenor Place, Camberwell, on Tuesday, June 20, to commence at ten o'clock. Any minister or annual subscriber will be eligible to attend. W. UNDERWOOD,

Secretary.

THE ANNUAL ASSOCIATION of General Baptist Churches, of the New Connexion, will hold their next meeting at the Baxter Gate chapel, Loughborough. Their sittings will commence on Tuesday, June 27th, at ten o'clock. The public services will be as follow:—Preaching on Wednesday morning, at half-past ten; annual missionary meeting, at half-past two in the afternoon; and public worship on Thursday evening. We are requested to state, that the King's Head Inn is appointed for the reception of visitants, where there will be secured from fifteen to twenty beds, an excellent ordinary every day at two shillings. The friends will secure as large an accommodation for private lodgings as possible.

HUGGLESCOTE.—The School sermons were preached at Hugglescote, on Lord's day, May 7th. Collections £18 2s. 8d.

SIR JAMES GRAHAM'S FACTORY BILL.—There were presented against the Educational clauses of this bill, nearly 14,000 petitions; the exact number of names appended to them is ascertained to be 2,015,607. This is unparalleled in the history of petitioning, and yet the Right honourable (!) Baronet had the hardihood to persist in the measure, and to denigrate a few alterations, which he called amendments, but which either made the provisions of the bill appear more atrocious, or secured more effectually the exclusiveness of Church rule, and the insolence of its power, forsooth, 'an olive branch,' and to conclude his speech with a homily on Brotherly love amongst Christians! How ridiculous! The Church organs tell their supporters, what we all know, that the bill is intended to put down dissent. For Sir James to imagine that his exhortations can excite anything but the most intolerable loathing, is as just as for us to conceive that man spoiled, and bound hand and foot, would receive from his spoiler a lecture on integrity and kindness. He appears as if he proposes to prosecute the measure, though the day appointed for it to go into committee has passed, and another has not yet (May 25,) been named. Let all our friends be awake, and have petitions against the amended bill prepared, and ready to pour in with such a tide as shall sweep away both the measure from becoming law, and its abettors from office.

CHURCH ENCROACHMENT AND USURPATION.—The following alarming enumeration of measures now actually before parliament, or announced, encroaching on the rights of dissenters, is contained in a circular that has been issued to the Baptist churches and congregations of the West Riding of Yorkshire, by the "Association Committee of Civil Privileges":—

"Many of you may not be aware that the Factory bill is only one of not less than five bills now proposed, all designed to increase immensely church and state patronage, and to diminish the liberties, or add to the civil disadvantages, of dissenters.

"1. The Factory bill, besides its other iniquities, will give patronage in each school.

"2. 'The Pauper Education bill,' founded on the very same principles as the Factory bill, will give high church instruction, and create church patronage, in every one of the 10,000 parishes in the kingdom.

"3. Sir Robert Peel's bill for 'endowing national churches,' though it avails itself of existing ecclesiastical funds (which are, however, national funds,) will largely increase the power and patronage of the state and clergy.

"4. 'A Church Maintenance bill,' by

which the state church is to be exempted from the operation of the Mortmain act, while dissenters are left subject to it; by which any extent of the land of the country may come into the hands of the church.

"5. 'Mackinnon's bill for the health of towns, by which, besides the patronage it creates, the safety of our present cemeteries is much endangered; and by which dissenters burying in the new burial grounds, though purchased and maintained by a parish rate, must pay a double fee—one, in every case, to the clergyman of the parish.

"You will perceive that these bills are so many parts of a design to create a patronage of from thirty to fifty thousand placemen, available to all the purposes of high church and electioneering intrigue, and to place dissenters under many fresh disadvantages and disabilities. That they are, in short, a vast, yet cunning and plausible plan to make separation from the church annoying to dissenters, and to enslave the minds of the rising generation to superstition and tyranny before it could learn to detest them."

GREAT SECESSION FROM THE SCOTTISH KIRK.—At the meeting of the assembly of the Scottish church, in Edinburgh, on Wednesday, May 17th, the Rev. Dr. Welsh, a nonintrusionist, moderator of the previous assembly, in 1842, according to custom, preached at St. Andrews Church to an immense and distinguished congregation, including the Lord High Commissioner, and many other persons of rank. The text was Rom. xiv. 5, "Let every man be fully persuaded in his own mind." At twenty minutes past three the Doctor took his seat as moderator, *pro tem.*, and, after prayer, read a protest, in the name of himself and others, against the claims of the legislature to control the proceedings and acts of the assembly, and courts of session, and the elevation of the civil above the ecclesiastical courts, (a document of some length.) The protest was listened to with breathless attention, and was signed by upwards of two hundred ministers. After reading the protest Dr. Welsh handed it to the clerk, left the chair, and retired from the assembly, followed by Drs. Chalmers, Gordon, Brown, &c., and the whole body of adhering ministers and elders. They were loudly cheered as they proceeded through the streets, by immense multitudes; the windows, balconies, &c., in their route, being filled with ladies, waving their handkerchiefs, and greeting them as they passed. The seceders met in the evening, and appointed Dr. Chalmers the moderator of "the Assembly of the free Presbyterian church." After prayer, the Doctor delivered an ad-

dress to the vast audience then assembled, consisting, besides ministers and elders, of upwards of 3000 persons. The Dr., in his address, recognized the establishment principle, and discarded "voluntarism," but objected to the state having the control of the Church it upheld! This is what might be expected. Some four hundred ministers, and those the evangelical party, the best and most christian of the Scottish Kirk, have thus at once left her pale, and decided to "obey God rather than man;" but, in doing so, while they have thrown themselves on "the voluntary principle," they repudiate it, adhering to the *idea* of a state establishment. They will surely advance in sentiment and feeling, and then they, with the other seceders, will form an immense majority in Scotland. Such a rent has not taken place in any national establishment in modern times. We shall hail the day when the evangelicals of England walk out from the church, and leave their popish brethren, as the Scotch have done the intrusionists, in confusion, and dismay, and solitude. What will Sir James Graham say to this? Ireland in its repeal movements; Scotland, in the secession of hundreds of its best ministers; and England, in its opposition to the Factories Bill, have found him, of late, ample occupation and solicitude. We will revert to this subject, and report progress, in our next. The veto act is repealed.

THE RETURNING WAVE.—It is interesting to observe the movements of large bodies. The press of the voluntaries against establishments has produced the measures of the church party against dissent and liberty, which filled our ranks with astonishment and dismay. We collected our forces, sent our petitions against the education bill, and thus became acquainted with the secret of our strength, and now the feeling and determination against establishments is becoming stronger, and the dissenters in turn are likely to bear back on the church a still heavier charge. An immense public meeting at Leeds, 10,000, carried a resolution to petition against the factory bill, and in favour of a *separation of church and state*. Such movements will speedily place in peril the monstrous assumptions of the clerics and the aristocracy. When the end will come, who can tell? Clear it is to us, that the interests of true religion in the land, even amongst Episcopalians, would be greatly advanced by such a consummation.

Recent Deaths.

At Leicester, on Friday May 12th, after a long and painful affliction, aged 46, Elizabeth, wife of Mr. Joseph Yates, Deacon of the General Baptist Church, Dover Street. The deceased had been a member of that Church from its commencement.

POETRY.

WHEN IS THE TIME TO DIE?

I asked a glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers;
I crossed her sunny path, and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her answer came,—
Her eyes were dim with tears:
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe and care.
In angry accents he replied,
And flashed with scorn his eye,
"Talk not to me of death," he cried,
"For only age should die."

I questioned age: for him, the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, as thus he cried,
"Life! only life is my desire!"
Then gasped, and groaned, and died.

I asked a christian,—"Answer thou,
"When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his feature's stole
A smile, a light divine;
He spake the language of his soul,—
"My Master's time is mine!"

Christian Reflector.

MISSIONARY OBSERVER.

THE SOMNAUTH GATES AT AGRA.

My dear Sir,—The India mail of April 1st, by *extraordinary express*, was published in London May 8th, and in the summary of its contents I observe a reference to the gates of Somnauth, which I doubt not will interest your numerous readers. The extract is as follows:—"The governor-general was at Agra, where he has taken up his residence in one of the palaces, and in which he held an investiture of the order of the Bath. He has ordered the celebrated Somnauth gates to be *locked up there*, and the officers employed in escorting them have been sent back to regimental duty!"

Had lord Ellenborough seen the discussions in parliament before he took the gates from the shoulders of his soldiers, or rather, "the weary beasts" that dragged them? Was the power of public opinion too strong for this modern Sampson, and made him "lock up" his gates at Agra? The fact is certainly very striking, and cannot be lightly passed over by the friends of missions. The discussion on the motion of Vernon Smith, Esq., M. P., was on Feb. 9th, which would give time probably for it to reach Agra by April 1st. The account of the temple of Somnauth, and the destruction of its idol, is thus described in Mr. Peggs's Letter to Sir Robert Peel, Bart., p. 19:—

"One of the greatest Turkish Princes," says Gibbon, "was Mahmoud, the Guznehide. The principal source of his fame and riches, was the holy war which he made against the Gentoos of Hindostan. To the religion of Hindostan he was cruel—inexorable. Many hundred temples were levelled with the ground, many thousand idols were demolished, and the servants of the prophet were stimulated and rewarded by the precious materials of which they were composed. The Pagoda of Sumnal was situate on a promontory of Guzerat, in the neighbourhood of Diu, one of the last remaining possessions of the Portugese. It was endowed with the revenues of 2000 villages; 2000 brahmims were consecrated to the service of the deity, whom they washed each morning and evening in water from the distant Ganges; the subordinate ministers consisted of 900 musicians, 300 barbers, and 500 dancing girls, conspicuous for their birth or beauty! The faith of Mahmoud was animated to a *personal* trial of the strength of this Indian deity. Fifty thousand of his worshipers were pierced by the spear of the Moslem, the walls were scaled, the sanctuary was profaned, and the conqueror aimed a blow of his own mace at the head of the idol. The trembling brahmims are said to have offered £10,000,000 sterling for his ransom; it was urged by the wisest counsellors, that the destruction of a stone image would not change the hearts of the Gentoos, and that such a sum might be dedicated to the relief of the true believers. The sultan replied, "*Your reasons are specious, strong; but never, in the eyes of posterity, shall Mahmoud appear as a merchant of idols!*" He repeated his blows, and a treasure of pearls and rubies, concealed in the belly of the statue, explained in some degree the devout prodigality of the brahmims! The fragments of the idol were distributed to Guzna, Mecca, and Medina. Bagdad listened to the edifying tale, and Mahmoud was saluted by the Caliph with the title of guardian of the fortune and faith of Mahmoud. The name of Mahmoud, the Guznehide, is still venerated in the East."

The issue of this matter of lord Ellenborough and his gates, with his pompous proclamation, "From the Governor-general to all the Princes, and Chiefs, and people of India," (every Mussulman in the country feeling it a national insult!) has ended in the shutting up of these gates very far from their intended destination. Truly as it is written, "He turneth wise men backward, and maketh their knowledge foolish. He confirmeth the word of his servants, and performeth the counsel of his messengers," or

missionaries. The writer is reminded of the late Robert Hall passing the Socinian chapel at Brighton, with its imposing front. He inquired of his friend, What is this, Sir? The Socinian chapel. To which Hall replied, "Just like the system, Sir! A pompous introduction to nothing!" Thus shall the Church of Christ prevail against the gates of Somnauth, the gates of Rome, the gates of Oxford, and the gates of hell. "Hallelujah! for the Lord God omnipotent reigneth." "His enemies shall be clothed with shame, but upon himself shall his crown flourish."

May 15th, 1843.

A FRIEND OF INDIA.

RETURN OF REV. I. STUBBINS.

WE were favoured by a friend with the perusal of a short note from Mr. Stubbins, dated in March, in which Mr. S. stated his expectation of setting sail in the beginning of April. Mr. and Mrs. Stubbins, and Mrs. Grant, are to form the party of returning missionaries. Mr. Stubbins was very reluctant to return, but the very decided opinion of the medical gentlemen, combined with the earnest entreaty of the missionaries, induced him, for the sake of preserving his life, and of invigorating his health, to relinquish for a time his chosen employment. He may be expected, therefore, to arrive in England about the end of July, or the beginning of August, that is, if four months be reckoned for his voyage. Let us hope that the visit of this devoted missionary to his native shores will result in the production of a more decided manifestation of a missionary spirit amongst our Churches.

THE MISSIONARY BAZAAR AT THE ASSOCIATION.

THE Bazaar Committee begs leave to renew the request that all articles prepared or intended for the Mission Bazaar, may be sent to Mrs. Stevenson, Leicester-road; or to Miss Owen, High-street; not later than the second week in this month. They also gratefully acknowledge the kindness, promptness, and generosity, with which some friends took the hint in the last notice, and they do it with a hope that what they have received will prove but an earnest of great things to come.

P. S. Admission will be quite free.

Loughborough, May 22.

MISSIONARY ANNIVERSARIES.

ÆNON CHAPEL, NEW CHURCH-STREET, MARY LE-BONE.—On Lord's day April 30, three anniversary sermons were preached on behalf of the Foreign Mission. In the morning and evening, by our esteemed pastor J. Burns, and in the afternoon by the Rev. J. G. Pike.

The sermons were faithful and edifying, and highly calculated to inspire the mind with the great importance of missionary efforts. The attendance throughout the day was exceedingly good, and the collections more than on any former occasion.

With devout gratitude and pleasure, we record the great success attending the feeble efforts of our Sabbath school children on behalf of the perishing heathen during the

fifth year of their labours; having vastly exceeded their former efforts for the last four years. In 1839, their collections amounted to £2 10s. 3d.; 1840 £9 14s. 11d.; in 1841 £12 6s.; in 1842 £18 6s. 4d., making a total in the four years of £42 17s. 6d.; and in the present year, the large sum of £57 7s. 10½d. has been raised by these youthful and persevering collectors, for the spread of the Gospel in foreign climes.

And truly gratifying and cheering is it to witness their readiness to re-commence for the coming year, and we humbly hope some are deeply impressed with the "great work" in which they are engaged. We doubt not but our christian friends will earnestly desire God's blessing to attend their present

labours—that many may be inclined to render them the helping hand; and above all, that their own souls may fully appreciate that blessed Gospel, which they are instrumental in sending to the benighted and idolatrous heathen.

“Smile Lord on each divine attempt,
To spread the Gospel ray’s,
And build on sin’s demolish’d throne,
The temples of thy praise.” J. G.

WHITTLESEA.—April 21st Mr. T. H. Hudson preached in the afternoon from Phil. i. 21, “For me to live is Christ, and to die is gain.” The congregation was good. In the evening the attendance was very encouraging; but we were rather short of help. Our tried friend, brother Halford, was chairman, and made some appropriate remarks. Mr. Rose, the minister of the place, gave a good speech, and Mr. T. H. Hudson warmly urged the claims of “India and China.” Much interest appeared to be excited. May it increase and expand, until all hearts are filled with compassion for the perishing millions! The collections, and subscriptions amounted to £5 10s. 9½d., being 10s. 9½d. more than last year.

The friends here have a neat chapel, and have lately built a Lord’s-day school, with an upper room opening into the chapel. Brother Rose has been useful. They have improved. May they prosper more abundantly in the Lord!

“Assist us Lord, thy name to praise,
For this rich Gospel of thy grace;
And, that our hearts may love it more,
Teach them to feel its vital power.

With joy may we our course pursue,
And keep the crown of life in view;
That crown which in one hour repays,
The labour of ten thousand days.”

NORWICH.—Three sermons were preached in the General Baptist chapel, St. James, in this city, on Lord’s-day, April 9th, by Messrs. Peggs, of Ilkeston, and Yates, of Fleet. Mr. Yates preached in the morning, from Isa. lvii. 15, and in the evening from James v. 20; after which Mr. Peggs gave some missionary information. Mr. P. preached in the afternoon, from Rom. i. 11. The anniversary meeting this year was held in the Orford Hill chapel, kindly lent for the occasion. The chair was taken by T. Bignold, Esq., and the audience, which was numerous, was addressed by the Rev. Messrs. Brock, Alexander, Peggs, Yates, New, Puntis, and Scott. A resolution was passed expressive of deep sympathy with the missionaries in Tahiti, on account of the unconstitutional assumptions of the sovereignty of the island by the French, and the consequent propagation of popery, with its numerous errors. Collections £7 7s 0½d.

It is interesting to state, that from Swanton Novers, Mr. Peggs went to Northrepp’s Hall, near Cromer, to obtain an interview with Sir T. F. Buxton, Bart., who kindly contributed ten guineas to the Mission to China.

CHATTERIS.—On Wednesday, the 12th inst. our friends at this place held their annual missionary services. An attack of influenza prevented the revered secretary from attending and preaching to us as on former occasions. We had however an efficient substitute in brother Hudson, who gave us a warm-hearted discourse from 3 John 2nd verse, and deeply interested our young friends at the missionary tea meeting by telling them numerous West Indian tales. All the services were well attended, and the missionary meeting in the Evening was full to overflowing. Mr. J. Leigh, surgeon of St. Ives, took the chair; the meeting was addressed by Messrs. J. Leigh, J. Lyon, G. White, Fen Stanton, J. C. Pike, Wisbeach, and T. H. Hudson. The proceeds of the day, including a sovereign sent by Mr. Leigh, of Earith, and 18s. 1½d., the contents of two missionary boxes, was upwards of £10. J. L.

GEDNEY HILL.—In the afternoon, April 20th, Mr. Hudson preached from Galatians iii. 28. In the evening the cause of missions was advocated by brethren Maddeys, Pentney, Taylor, and Hudson. In the evening the chapel was crowded to excess. The people seemed deeply affected and highly delighted with missionary services. The Chinese Mission was approved, and much interest appeared to be excited on behalf of the perishing millions of “the celestial empire.” The friends in this place seemed to be lively and anxiously concerned for the spread of the Gospel, both abroad and at home. The collections, subscriptions, and boxes, amounted to £3 10s. 4½d., being rather more than last year. May they go on and prosper!

BARBY, near Fakenham.—On Thursday, April 6th, our missionary friend, Peggs, paid us a visit this year, on his way to Norwich, and preached to our friends in the Wesleyan chapel, in our village, which is larger than ours. The text on the occasion was Rev. xvi. 12, on the preparation of the way of the kings of the East. The attendance was very good. Collections and subscriptions £3 9s 8d. This is our first attempt. We have not had missionary services at Castleacre, and the neighbourhood, as the hands of the brethren are fully engaged. We trust the cause of Christ is progressing in this part of the county of Norfolk.

BIRMINGHAM.—On Lord's-day, March 19th, two sermons were preached by Mr. E. Stevenson, of Loughborough, in Lombard street meeting-house, for the benefit of the mission. The public meeting was held on the following Tuesday evening, the minister of the place presided, and the claims of the heathen were advocated by Messrs. Hammond, Morgan, Pike, Stevenson and Swan. Collections and subscriptions for the year upwards of forty-four pounds.

G. C. B.

GREAT DUNHAM.—We held a Home Missionary Meeting at Great Dunham, on February 6th, which, considering the inclement weather, was well attended. Brother Ratcliffe preached in the afternoon. In the evening addresses were delivered by brethren Ratcliffe, Dennis, Wherry, Griffiths, (Particular Baptist,) and Townsend and Baker, (Wesleyans;) brother Brock in the chair. Collections £1. 2s. 8d.

YARMOUTH.—On Tuesday, a missionary meeting was held in this town. The chair was taken by Mr. C. Barber. The meeting was addressed by Messrs. Ratcliffe, Meffin, Scott, Yates, Peggs, Pike, town missionary, Hitcham, Goss, and Liboll. Collection £1 4s.

LAST JOURNAL OF THE LATE MR. GRANT.

(TRANSCRIBED BY MRS. GRANT.)

Berhampore, March 16th, 1843.

My dear Sir,—You have, I believe, already been made acquainted with my afflictive bereavement. The loss of my beloved partner so unexpectedly must have overwhelmed me with sorrow, had not the Lord been unto me a very present help in my season of severe trial. The sudden removal of one just entering upon his work in this heathen land is to us truly mysterious; but God cannot err, and, while bleeding under the stroke, I would desire to say, "Not my will, but thine, be done."

My object, in attempting to address you, is to furnish you with the journal which my beloved husband kept during his journeys in the country. When confined to his bed, he appeared to reflect with much pleasure on these journeys, and more than once expressed his hope that the tracts which had been distributed, and the many opportunities they had been favoured with for preaching the Gospel to the heathen, would not be lost upon them.

Dec. 1842.—Left Ganjam last evening, in company with brother Wilkinson; and, after walking some distance by the side of a high hill, by the light of the moon, some-

times in the right way, and at others unconsciously going astray, like lost sheep, we reached the tent, which was pitched in the vicinity of Bugupore, the city or town of the king. At sunrise this morning we left the tent, and walked to Bepalings, a village about three or four miles from our encampment. All the village came together. We took our stand, and Balaji commenced by singing, and then spoke of the sufferings and death of Christ. Some appeared anxious to hear, while a few were determined not to hear themselves, nor allow others to do so. Brother Wilkinson, in addressing them, showed them that they were sinners, and the utter insufficiency of all their ceremonies to remove their sins, and besought them to believe in Jesus Christ, the true Saviour. For a time they heard better, but at length began to dispute with each other, and we thought it best to distribute tracts, and leave the result of our visit to Him, without whose blessing a Paul may plant, and an Apollos water, in vain. A goodly number followed us. We stayed while brother Wilkinson addressed them.

This afternoon, Pooroosootum and Seboo arrived from Berhampore, and at half past three, p. m., we went to Conshure, a village two miles from the place where we are staying. Before we reached the place we had considerable difficulty in crossing a river, but at length succeeded, and arrived at the little village. Balaji, Pooroosootum, brother Wilkinson, and Seboo, addressed them. Was struck with the manner in which Pooroosootum commenced his address, which was as follows:—"O brethren, cease to chat, and hear what I have to say! Why? Because I may never visit you again." Brother Wilkinson, in his address, showed them how difficult it was to procure a true friend, mentioned some of the characteristics of a true friend, and then pointed to Jesus Christ as only bearing this mark, and invited them to him, saying, "Come to Jesus, with your sins, troubles, and fears, and he will remove them all; come to him, and he will give you the water of life, which, if you drink, you shall live for ever," &c. Tracts were given away, and we returned.

Bugupore, near where we are encamped, and the two villages visited to day, brother Wilkinson tells me have never been visited by our missionaries before. This fact ought certainly to excite those in the field to greater diligence, and it most assuredly cries aloud for more help from the land of Bibles.

14th.—Went to Beempore this morning, a large village, beautifully situated upon the banks of a small lake, surrounded with sugar cane; with some fine hills at a short

distance, which added to the beauty of the scenery. A good number of people came together, when they were addressed by the native preachers, and brother Wilkinson, who spoke at some length of their ceremonies, and then told them that ceremonies somewhat similar existed in Europe, but had been banished by the christian religion, which was the only true religion. Pooroosootum's address was upon the near approach of death, and many inquiries as to where they expected to go after death. The people made many objections. When on the way from the village we met a man with a little milk in a leaf, and a branch of one of their sacred trees, going to offer them to the God of the earth, that he might have a good harvest. Reached the tent about half-past ten, when it was very hot.

16th.—Spent yesterday at home. Rode this morning to Chatterpore, where I found my tent, &c. Went in the evening into the town. Balaji commenced his address by telling them there was one God, one religion, and therefore one holy book. A man who went away three times, ashamed of himself, asked many questions, and made a number of objections. Balaji told him his books were lies, and quoted some parts of them to prove it, when the man said, "Why, then, do you make use of them?" "Why," says Balaji, "I am like a man who goes to cut down the jungle with a hatchet without a handle, and takes one out of the jungle to cut down the jungle; so I take a part of your shastras to cut down the other, or prove they are all lies." He spoke a little in Telegoo, when a man asked him what colour water, fire, and earth, were? He said, "Water is water colour," &c. "what would you have it?" The man still persisted in his question, when brother Wilkinson, seeing the man was a little intoxicated, told Balaji to ask him what was the colour of the words of a drunken man. He could not reply, and felt it so much that he asked no more questions. A few tracts were distributed.

17th.—Left Chatterpore this morning for Gonbindarpore. On the way called at two small villages. At the first, the name of which is Kulubulee, (black sand) Pooroosootum scattered a handful of Gospel seed, and we travelled on. O that heaven's dew may gently fall upon it, and cause it to bring forth fruit to the glory of God. At the second, Balaji and brother Wilkinson delivered short addresses, which were listened to with much attention. The people said, "Truly these are very good words," &c. We reached Goliendapore about ten o'clock, by which time the sun was hot, and

we very hungry. A little bread and meat having just arrived from Berhampore, we sat down under a tree to partake of it, but found our knives and forks had not come up; still our appetites were too keen to pay so much respect to politeness as to wait an hour or two, and therefore we amused ourselves by pulling a loaf and some meat into pieces, and thus enjoyed our breakfast very much. In the evening visited Lockhmepore, the place of the goddess Lockhnee, the wife of Jaganath. But few people came; Balaji and Seboo addressed them, but they treated the news of salvation with scorn and contempt, and we came away low-spirited and discouraged.

18th.—At Banaholapella, Balaji spoke in Telegoo; Seboo and brother Wilkinson in Orah. The address of the latter showed that England and India were two different countries, yet there was only one true God, he was worshiped in the former place by how solemn and suitable services, but here they worshipped their idols by a number of filthy ceremonies, crying, "Ram, ram, ram," &c., &c. About fifty or sixty people heard very attentively. The meaning of Banaholapella is, the place of jungle wanderers! This name is not only characteristic of their employment, which requires them to be much in the jungle; but it is awfully descriptive of their spiritual condition. They are wanderers in the dark and abominable jungle of sin and idolatry, without one ray of light, or one path that directs to him who came to seek and to save that which was lost. It being the Sabbath, we did not go out in the afternoon, but remained in our tents, to have an opportunity of meditating upon God, and holding communion with him. I thought how much I should enjoy myself to meet with christian friends in my native land, in the house of prayer, and hear and sing the songs of Zion with them; but was comforted by the conviction that I was about my master's work.

19th.—Just a year to-day since we reached Cuttack. Went this morning to two villages. The name of the first was Kurupola; Kura is the name of a tree that grows near, bearing bitter fruit; and pola, a small place. At this village Seboo spoke to about thirty people, as follows:—"O brethren, there is only one true God, and only one holy book. In that book there are two ways mentioned, a broad and a narrow way. In the former nearly all the people walk, rejoicing; but it leads to hell, to everlasting misery; but few people walk in the narrow way, as it is bitter, and difficult to their evil natures; but it affords those who do go in, satisfaction here, and conducts them to heaven at last,"

&c., &c. Balaji gave a history of the sufferings and death of Christ, and besought them to forsake their sins, and believe in

him, and keep his commandments; for, by so doing, they would obtain heaven.

(To be continued.)

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

THE return of the month of May brings with it not only the interest of the spring, but is hailed by multitudes of good men as being the period when the various religious and missionary associations which adorn our country, and bless the world, hold their annual meetings. The most that our very limited space will admit will be a very brief statement of the chief facts contained in the reports, the names of the principal speakers, with one or two of the chief resolutions. As every true hearted dissenter has turned his attention to the project of Sir James Graham for the factory districts, it was not to be expected that the speakers at these meetings would avoid allusion to it; and it is delightful to know that every condemnation of it met with the most enthusiastic approval of the immense audiences collected together. It will be seen, that, notwithstanding the depression of commerce, and the various obstacles ever in the way of doing good, the philanthropic and missionary spirit still flourishes amongst us.

BAPTIST MISSIONARY SOCIETY.

The fifty-first anniversary of this institution was held at Exeter Hall, on Thursday, April 27th. Notwithstanding the threatening aspect of the weather, nearly 3000 persons were present. On the platform were the Rev. Drs. Alder, Cox, Godwin, Leifchild, Murch, and Steane; the Revs. J. Clarke, from Africa; J. M. Philippo and J. Merrick, from Jamaica; H. Kelsall, Esq.; J. Tritton, Esq., &c., &c. The chair was taken by J. L. Phillips, Esq.

The committee were glad to be able to state that, in a few months, they had reason to hope four missionaries, with at least eight teachers from Jamaica, would be employed in regular mission work at Fernando Po, and the coast of the neighbouring continent. To render that agency more efficient, the committee had resolved, after lengthened consideration, on the purchase of a vessel for the use of the mission in Western Africa. In connexion with the Baptist Churches in Jamaica there had been added during the last year by baptism, 2925; by letter, 604; by restoration, 388; while the decrease had amounted in all to 2062, leaving a clear increase of 1855: the number of inquirers was 14,353; and the total number of members, 33,658. The number of children in the mission schools was 6944, somewhat less than last year, though the number of Sunday-school children had proportionably increased, being 13,402. The new missions at Trinidad, Hayti, South America, and Canada, were in a flourishing condition. The total amount of the Jubilee fund was £32,500. The summary stated, that the total number of members added to the Churches during the past year, was 3569, the total number of members in all the Churches being 36,622. There were also about 18,000 inquirers, 165 stations,

seventy-nine missionaries, fifty-nine female missionaries, with seventy eight native preachers. The number of day-schools was 137, of schoolmasters 155, of children taught in day-schools 1226, in Sabbath-schools about 15,000. The number of volumes of the Scriptures printed was 90,000. The total receipts for all purposes £50,806 12s., exclusive of the additional sum of £2812 still due to the Jubilee fund.

The speakers at this meeting were the chairman; Rev. J. Angus; Rev. J. Edwards, of Nottingham; Rev. Dr. Alder, Secretary to the Wesleyan Missionary Society; Rev. Dr. Leifchild; Rev. C. M. Birrell, of Liverpool; Rev. J. Clarke; Rev. J. P. Mursell; Rev. C. Elven; Henry Kelsall, Esq., of Rochdale; W. B. Gurney, Esq.; Rev. Dr. Murch; and Rev. Dr. Steane.

The following interesting resolution was passed:—"That this meeting has heard with sincere pleasure of the success of this society in Jamaica: it is greatly cheered and encouraged by the zeal and liberality of the mission Churches in that island, which have now resolved to maintain the cause among them without pecuniary aid from the society, while they are largely contributing at the same time to send the Gospel to Africa. This meeting affectionately commends them to the care and blessing of the 'Great Shepherd;' assures them of its sympathy in all their trials and discouragements; and will rejoice to hear of their increasing spiritual-ity and success."

An adjourned meeting was held in the evening, at the Finsbury chapel. C. Hindley, M. P., in the chair. The speakers were, the Chairman; the Rev. J. Angus; the Rev. W. Hamilton (of the National Scotch Church, Regent Square); the Rev. R. A. Philip; the Rev. J. Merrick, from Jamaica;

and the Rev. Alexander Fuller, a man of colour from Jamaica, and about to join the mission in Africa.

BAPTIST IRISH SOCIETY.

The twenty-ninth anniversary of this institution was held at Finsbury chapel, on Tuesday evening, April 25th. D. W. Wire, Esq., in the chair.

The following resolutions were passed at this meeting:—"That the report which has now been read, and which calls for ardent thanksgivings to the Great Head of the Church for the success with which he has favoured the society during the twenty-eight year of its existence, be adopted; and that it be printed and circulated under the direction of the committee."

"That, animated by the growing success of the cause of evangelical truth in Ireland, persuaded that the Gospel is the power of God unto salvation there as well as in heathen countries, and assured of its ultimate triumph, this meeting would cheer on their beloved friends and brethren in the holy work in which they are engaged, and would still fervently entreat the outpouring of the Holy Spirit, whose mighty influences are essential to the accomplishment of our great undertaking."

The following gentlemen advocated the claims of the society:—the Rev. S. Green; the Rev. S. J. Davis; the Rev. J. P. Mursell, of Leicester; the Rev. R. W. Overbury; the Rev. J. Webb, of Ipswich; the Rev. Denis Mulheir, one of the society's agents in Ireland; the Rev. Mr. Pottinger; the Rev. F. Trestrail; and the Rev. J. Edwards.

BIBLE TRANSLATION SOCIETY.

The annual meeting of this society was held on Wednesday evening, April 26th, in New Park Street chapel, Southwark, and was attended by a numerous and highly respectable audience. The chair was taken by C. B. Rebinson, Esq., of Leicester.

The report stated, that "since the last statement, published in 1841, by the Baptist missionaries in Calcutta, they had printed 89,500 copies of the Sacred Scriptures, or portions of them, in the Bengali, the Hindustani, the Hindui, the Persian, and Sanskrit languages; and that these, added to those of former years, made an aggregate of 282,900 vols., printed by them on behalf of the Baptist mission, the American and Foreign Bible society, and the Bible Translation society. The works now in progress amount to 99,000 vols. more in the Armenian, Bengali, Hindustani, Hindui, and Sanskrit languages. Besides aiding those versions in the East, assistance had been given to a translation recently

commenced and now in progress into the Karif tongue, by the Rev. A. Henderson, Baptist missionary at Honduras. And Dr. Yates, it was further stated, was about to undertake the translation of the entire Bible into the Sanskrit, the classic and sacred language of India; the probable cost of which was estimated at £1500, towards which the committee of the Bible Translation society had voted one-third of the amount."

The claims of the society were very ably advocated by the Rev. Dr. Godwin, of Oxford; the Revs. R. Brewer, of Colesford; Williams, of Agra; Birrell, of Liverpool; Spashett, of Bideford; and Elven, of Bury.

SUNDAY SCHOOL UNION.

The bearing of the Government bill for Factory children on Sunday schools, gave increased interest to the Anniversary of this Union. Many of the speakers were very strong and decided in their expressions of hostility to the bill, and these invariably secured the entire sympathy of the vast audience.

The Annual Meeting of this Institution was held at Exeter Hall, on Thursday evening, May 4th. Although every part of the large room was crowded to suffocation, vast numbers had to retire unable to gain admittance. On the platform were, among others, the Rev. Drs. Belcher, Campbell, Cox, Jenkyn, Hoppus, and Morison; the Rev. Messrs. Archer, Green, Soul, &c. &c. The chair was taken at six o'clock by Lord Morpeth, amid the enthusiastic cheers of the assembly.

W. H. Watson, Esq. read an abstract of the report, which commenced by stating that the committee had had the pleasure of receiving numerous applications for assistance on behalf of Sunday-schools established in the British colonies and foreign countries. Extracts from these communications were then read from Denmark, Belgium, France, Corfu, Van Dieman's Land, Antigua, Jamaica, the United States, Nova Scotia, and Canada. With reference to home proceedings, it stated that cash grants had been made in aid of the expense of erecting Sunday-school rooms amounting to £254, making the total number of grants up to the present time 228, amounting to £5,073. The number of Sunday-school lending libraries granted this year had been 107, making a total of 966. The pecuniary loss sustained from the grants of last year amounted to £299. The schools which had thus been assisted contained 14,661 scholars, of whom 8,259 were able to read the Scriptures. The cash grants, in order to promote the extension of Sunday-schools in

this and other countries, amounted to £51; the book grants to £284. 18s. 2d.

The following are the numbers of schools, teachers, and scholars within a circle of five miles from the General Post-office:—

	Schools.	Teachers.	Scholars.
South ...	84	1,807	16,172
East....	135	2,539	25,349
West ..	138	2,402	23,857
North ..	234	2,598	24,674
	491	9,346	90,052

The sales of publications at the Depository during the last year had amounted to £8,827, 0s. 2½d., being a decrease of £727. 1s. 3d. on the sales of the previous years. That falling off had been occasioned by the distress which has prevailed during the last year in those parts of the country where Sunday-schools were so generally established, and had not been so considerable as might have been expected. The demand for the publications sold at the Depository was, however, again reviving. Various publications had been issued by the union; donations had been received amounting to £166 13s. The proceedings of the union with reference to the Factory Districts Education Bill was then detailed. On the obnoxious clauses of the bill being read, they were received with general hisses, while the efforts of the committee to overthrow them were loudly cheered. The total receipts of the benevolent fund were £1,474 10s. 7½d.

Heart-stirring speeches were made by Revds. J. W. Richardson; J. Smith; G. Smith; T. Archer; Dr. Cox; Dr. Jenkyn; and C. Hindley, Esq., M. P. Altogether this was one of the best and most effective meetings ever held by this Society.

	Associations.	Missionaries.	Visitors.	Families	Stations.
London	13	2	254	7,626	16
Finsbury	13	1	308	7,701	10
Marylebone	7	0	125	2,130	2
Westminster	7	0	190	3,655	10
Tower Hamlets..	26	4	794	18,136	32
Southwark	12	3	274	7,394	25
Lambeth	8	1	103	2,881	6
Greenwich	5	1	102	3,758	4
Suburban	17	2	261	7,075	18
	107	14	2,411	59,946	123

"The beneficial influence of these visits is also seen in the fact, that last year 1,421 copies of the Scriptures were distributed; 2,686 children were directed to Sabbath or day schools; and 3,635 cases of urgent distress were relieved by the agencies of this society."

From the cash account it appeared, that there was due to the treasurer last year

THE CHRISTIAN INSTRUCTION SOCIETY

Held its eighteenth annual meeting in Finsbury chapel, on Tuesday evening, May 2nd. The numerous attendance showed the high esteem in which the society continued to be held. T. Challis, Esq., the treasurer, occupied the chair.

The chairman made a number of starting statements, from which we select the following: "We have in London a million of human and immortal beings for whom no christian instruction is prepared, who have no place of worship, upon whom no Sabbath to sanctify ever dawns. There are 30,000 persons living in London by theft and fraud; 10,000 children are in London training for crime; 3,000 houses are continually open for the reception of stolen goods; 4,000 persons are annually committed for criminal offences; I make this distinction because more than six times that number are constantly committed; 10,000 are addicted to gambling; 23,000 are taken up by the police, helplessly drunk in our streets, annually; 150,000 are habitual gin-drinkers; and as many are living abandoned to systematic debauchery and profligacy. Three millions of money are annually spent in gin. Where is the antidote to all the sources of misery which I have described? The Gospel of Jesus Christ. Who are the most fitting persons to employ? Who are likely to feel most strongly their duty to propagate the Gospel? The Churches of the metropolis. The first object that the society proposes is, that every Church shall become a missionary society for London, and every Church member a missionary."

An abstract of the various associations presents the following facts and figures.

£185 1s. 11d.; the total receipts amounted to £1,152 6s. 7d.; the expenditure to £1,192 5s. 6d., leaving a balance against the society of £39 18s. 11d.

The speakers were, Revds., J. Burnet, Dr. Leifchild, Dr. Cox, J. Smith, Dr. Campbell, T. Smith, of Rotherham, and J. Blackburn.

To be continued.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 55.]

JULY, 1843.

[NEW SERIES.

INORDINATE CARE INCONSISTENT WITH THE CHRISTIAN
CHARACTER.

THE transcendent excellence of the christian religion appears in its peculiar adaptation to the varied circumstances of human life. It lays the basis of our present and eternal happiness. Its promises, threatenings and instructions are eminently calculated to expand the mind, to elevate the affections, and to control the wayward passions of the soul. If the mind be encompassed with the gloom of ignorance, christianity communicates the light of the knowledge of the glory of God in the face of Jesus Christ; if the heart be polluted and depraved, it directs to the Lamb of God who taketh away the sin of the world; when assailed by strong temptations, it commands us to look unto Jesus, who is the author and finisher of our faith, who possesses boundless power and love, and has in the most emphatic language engaged to throw around us the shield of defence. Christianity contains instructions not only in reference to our spiritual and eternal welfare, but it teaches us how to live, how to moderate our desires, how to place our confidence in a superior power in seasons of calamity and distress. If its momentous injunctions were universally obeyed, this world would speedily assume a different aspect. The murmurings and groans of discontentment would be hushed into silence, and the voice of thanksgiving and praise would echo from every human habitation.

We are not to suppose, however, that our holy religion encourages apathy and indifference in trying circumstances, but it calms the tumult of the mind by assuring us that there is a kind and tender Father subordinating all the events of Providence to the most merciful designs, causing them to work for his people a far more exceeding and eternal weight of glory. Religion does not deprive us of those blessings which the Father of mercies showers in rich abundance on the children of men; but it represses the influence of those passions which would grasp the world and crave for more. Its sacred influences in these respects is sufficiently obvious from the following interesting passages:—"Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?"—Matt. vi. 25—34. "Be careful for

nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." Let none however, imagine, that these encouraging words sanction inactivity or listlessness. Indolence is an evil of incalculable magnitude, and were it universally to prevail, the most deplorable consequences would inevitably ensue. In every part of creation we perceive unceasing activity. Those bright intelligences who are in the immediate presence of God, are represented as serving him day and night in his temple. And are we to suppose that man, who has been endowed with such exalted powers, has been brought into existence merely for self-gratification. To cherish a supposition of this nature, would not only be pregnant with mischief, but would be a direct attack on the wisdom of the Supreme Being. It is the duty of all to be useful members of the community of which they form a part. Indolence dissipates the mind, enervates the frame, degrades the character, and invariably entails degradation and misery. An indolent man is a mere drone in society; a worthless recipient of favours which belong only to the infirm and the aged; a listless, inanimate, and loathsome cumberer of the creation. Nor is it to be supposed, that the passages to which we have referred encourage carelessness and indifference. The careless man can have no concern for his reputation, or the glory of God. Sagacity and care are indispensably requisite in order to manage our affairs with prudence and discretion. If destitute of these important virtues, our character as christians will be justly doubted, and those who seldom distinguish between the intrinsic excellence of religion, and the character of those who are its ostensible friends, will reproach the sacred name we profess. What the inspired penmen condemn, is inordinate anxiety about the things of this world. Distracting and heart-rending care is not only injurious to our own minds, but directly at variance with the genius of the Gospel.

So overwhelming is the anxiety of some persons relative to temporal things, that if circumstances at all appear gloomy, their minds at once yield to the baneful influence of despondency and sorrow, they become wholly unhinged, and spend their days in a state of continual agitation. This immoderate and solicitous care is highly sinful in the sight of God; it implies a want of faith in his gracious promises, and a distrust of his fatherly protection. "O ye of little faith, consider the lilies of the field, how they grow, they toil not, neither do they spin, Wherefore if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you." Has he not said, "Lo I am with you alway, even unto the end of the world." If inordinate anxiety is criminal, so also is that worldly care which tends to alienate our affections from heavenly realities. Let it be borne in remembrance, that all the grandeur of earth is temporal; and it often happens that riches make to themselves wings and fly away, as an eagle toward heaven. The titles of nobles, the achievements of heroes, the dignity of kings and emperors, all are temporal. Emptiness and brevity characterize all things visible, and whatever promise they may give of long continuance, they must eventually yield to the devastations of time, and the period is approaching when the heavens shall pass away with a great noise, and the elements melt with fervent heat.

"Why should this earth delight us so,
 Why should we fix our eyes
 On these low grounds, where sorrows grow,
 And every pleasure dies."

If, then, the objects of sense are fleeting and transitory, it becomes us, as candidates for an eternal world, to seek for treasures corresponding with the unutterable grandeur of our destiny. "Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you. Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It is awful to see a being, destined to outlive the wreck of the universe, toiling through trials, wading through a sea of difficulties, to obtain the transient pleasures of this vain world, and neglecting eternal things.

It is the whole tenor of the Word of God, that it is the duty of a christian to cherish contentment under the allotments of an indulgent Providence. By contentment and resignation to the divine disposal, we recognize God as the supreme Governor of the universe, as directed by infinite wisdom in the distribution of his bounties among the children of men, as proceeding on the basis of eternal and immutable justice in all his providential arrangements, and as actuated by a principle of unbounded benevolence: Under the government of such a Being we have abundant reasons not only to be resigned but to be glad and rejoice, "The Lord reigneth, let the earth be glad, let the multitude of the isles thereof rejoice." However scanty may be the portion of earthly good measured out to us at present, and however perplexing and mysterious the external circumstances in which we may now be involved, we may rest assured that under the guidance of unerring wisdom, rectitude and benevolence, all such dispensations shall ultimately be found to have been not only consistent with justice, but conducive to our present and everlasting interests. Were such sentiments and affections to pervade the minds of all human beings, what a host of malignant passions would be chased away from the hearts and from the habitations of men! Restless cares, and boundless and insatiable desires, which constitute the source and essence of misery, would no longer agitate and torment the human soul; happiness and peace would diffuse their benign influence over the nations, and mankind would move forward in harmony to that happier world, where every wish shall be crowned, and every holy desire satisfied in God the exceeding great reward. Nothing can have a better tendency to originate and foster these holy emotions than to place an unwavering confidence in the Supreme Being. "The Lord God is a sun and shield: he will give grace and glory. No good thing will he withhold from them that walk uprightly."

It is, as has been intimated, a painful fact, we are much more disposed to yield to the impression of untoward events than to the encouraging assurances of divine truth. But what should we say of the mariner, who instead of availing himself of the laws of navigation, should attempt to regulate the course of his vessel by the ever varying direction of the clouds, or the aspect of a stormy sky? And is not our conduct equally indefensible, if instead of trusting in the solemn engagements of our heavenly Father, we suffer our hope in his favour to fluctuate with the vicissitudes of a life which is full of changes. The events of Providence resemble the diversified appearance of the heavens, calm and storm, serenity and uproar, brightness and gloom, succeed each other; but above all these changes the eternal promise, like the great orb of day, retains its station, and shines still with undiminished splendour.

The unchangeableness of the divine promise, therefore, furnishes us with

ample reasons for placing an unwavering and uniform confidence in God. Trust in the Lord at all times : Cast thy burden on the Lord : Commit thy way unto the Lord : Call upon him in the day of trouble. Upon this basis believers in former ages raised their hopes of support and deliverance under the most discouraging circumstances. Far from being overwhelmed with their afflictions, they looked with firmness to those engagements which ensured their safety and their triumph. Let their admirable sentiments on these occasions be recollected, "The Lord is my salvation, whom shall I fear? The Lord is my light, of whom shall I be afraid? God is our refuge and strength, a very present help in trouble, therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Relying on the assurances of divine truth, those holy men ascended beyond the troubled region of their affliction, and looking down from the elevated position they had attained, they saw the vexations of life rolling away, and vanishing from beneath them. But this dependance on divine aid must be accompanied with fervent prayer, "In all things by prayer and supplication, with thanksgiving, let your requests be made known unto God." Whilst the Supreme Being has promised support and direction, he has appointed certain means in connexion with which he communicates his blessing. In all circumstances, whether prosperity or adversity, whether health or sickness, whether life or death, we are commanded to hold communion with the Father, and with his Son Jesus Christ, and place before him, as the God of love, the Father of mercies, all our wants, however extensive, however diversified. He loves to answer prayer. The throne of grace has been established, that our own experience may prove that our blessed Lord is a hiding-place from the wind, a covert from the tempest, a refuge from the storm, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Prayer has been ordained that we may experience the fulfilment of those gracious words which our Lord uttered when he said, "I will not leave you comfortless, I will come to you. If a man keep my commandments, my Father will love him, and we will come unto him, and make our abode with him. Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your hearts be troubled, neither be afraid." And O how consolatory, that we have an advocate with the Father, Jesus Christ the righteous—the Lamb in the midst of the throne; and he displays not only all the vastness of fraternal affection, but all the kindness of redeeming love. But when we approach the sacred footstool of divine majesty, there must be faith in the atoning sacrifice of Calvary, and the assurances of divine truth. There must be humility, because God is glorious in holiness, fearful in praises, continually doing wonders. There must be sincerity, for hypocrisy he abhors; and there must be fervour, united with a deep sense of our need. Are you in the midst of affliction and sorrow? do you fear in the prospect of bereaving and distressing dispensations? Remember that your Father has at his disposal all events and circumstances. He rides in the whirlwind and directs the storm; and often, "Behind a frowning providence he hides a smiling face." Commit yourselves, therefore, to his

fatherly care. Never yield to despondency. Recollect his boundless love, his unfathomable mercy. Call to mind the cheering assurances of his Word, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour." Whilst believers are in the furnace of affliction, God is represented as watching them like a refiner. He separates from them their in-dwelling corruptions, and renders them more meet for his eternal kingdom. Let not, therefore, anxiety and care disturb the serenity of your souls; dishonour not your Father and Almighty friend by your unbelieving fears. Hold daily constant communion with him. Tell him the promises he has made, the assurances he has given. Plead with all the power of prayer the all-sufficiency of him who has spoiled principalities and powers, who has drank the bitter cup, and is exalted to his right hand to intercede for man. God hears thy sighs and counts thy tears, and he will bring light out of darkness, and order out of confusion.

"Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time—Thy darkest night
Shall end in brightest day."

"*In all things*, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Is the path of life comparatively smooth? Does your cup overflow with mercies? You are prone to grow inordinately attached to this world, and forget the momentous realities of eternity. Therefore, as an antidote against this immoderate attachment for earthly objects, fervently supplicate the divine throne for frequent and clear views of immortal glory. "It does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him." "In thy presence, says the Psalmist, there is fulness of joy, at thy right hand there are pleasures for evermore." Beyond the swelling flood there is joy unspeakable, joy resulting from the free possession of your Father's presence, and the delightful prospect of realizing throughout eternity the smiles of your exalted Saviour. What is earth, with all its pleasures, to this? It can bear no more comparison than the darkness of midnight to the splendour of the noon-day sun. A glimpse of this immortal glory will deaden your affections to the objects of this transitory world, you will perceive that this is not your home, that you are but pilgrims and sojourners on the earth. A glimpse of your eternal inheritance will make you exclaim, "The whole creation is too poor, too mean to make me blessed." Faith will assert her power, and hope stand erect in dignity, and you will realize such transporting moments, that you will even desire to depart and be with Christ, for it is far better.

"In all things, by prayer and supplication, with *thanksgiving*, let your requests be made known unto God." Remember, that we are to blend thanksgiving with our supplications. Even when the storm is raging, and the tempest at its height, a voice is heard from the clouds and darkness that surround Jehovah's throne, saying, "It is I, be not afraid: As thy day is, so shall thy strength be: My grace is sufficient for thee: My strength is

perfected in weakness." Besides, the afflictions of the righteous have a sanctifying tendency. They are sent on errands of mercy. We are made perfect through suffering. Patience, meekness, holy fortitude and love, with whatever excellencies, or combination of excellencies, constitute the christian character, admit only of being displayed and perfected in a state of vicissitude. Instead of sinking into despondency under the pressure of calamity, our hearts should overflow with gratitude that our Father who is in heaven overrules every circumstance, and prepares us for an inheritance incorruptible, undefiled, and that fadeth not away. The pangs we may feel may be heart-rending; the waters through which we may be called to pass may be deep; the storm may be loud; and yet all may be the visitations of mercy to purify our hearts, and teach us to look for a happier home, the abode of unmingled and eternal joy. And especially when we approach the Divine Majesty in circumstances of prosperity, to request him to protect us from being unduly attached to earth, and from being burdened with anxiety and care, we should never neglect the duty of thanksgiving. He is the giver of all our mercies. His paths constantly drop fatness. He crowneth the year with his goodness. Our sins have called aloud for vengeance, but his mercies have been new every morning, and repeated every evening. His bounty every season crowns. Nature, through all her ample round, proclaims in melodious accents his boundless goodness, and his Gospel unfolds his infinite love. It points to love incarnate enduring death in its most ignominious form that we might reign in heaven. And has not this love touched our hearts? has it not rescued us from the bondage of sin? does it not daily surround us with its hallowed and inestimable blessings? Therefore, in all our petitions, may we always present our sincere adoration and praise to our bountiful benefactor. Let gratitude, like a powerful flame, burn on the altar of our hearts. Thus by placing entire dependance on the supreme Being, and holding constant communion with him, we shall be delivered from distracting care, the soul will rise above the world, and realize calmness and serenity like the heavens when undisturbed by the storm. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Thou shalt keep him in perfect peace whose mind is stayed on thee." It was the possession of this peace which led David to exclaim, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me. He shall set me upon a rock." The man who has this peace lives in an elevated and serene atmosphere, whence he can look down on the elements of discord beneath him, and smile at the tempestuous storm. He feels himself surrounded with Omnipotence, and therefore is secure. He knows that his Father governs all the affairs of the universe. The storm may rage, turmoil and confusion may reign amongst the inhabitants of the earth, nature herself may groan as if about to expire, but he who puts his trust in the Almighty may rejoice with exceeding joy.

"His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

Yea, he can utter those triumphant expressions of the apostle, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in

Christ Jesus our Lord." In the prospect of death his mind is calm and peaceful. He knows that it is the gate of heaven—the portal of the skies. It will terminate his sorrows, and introduce him to a land of perfect joy, where the wicked shall cease from troubling, and where the weary shall be at rest; when our peace shall flow as a river through the countless ages of eternity.

This peace passeth all understanding. This is a powerful expression, but it is literally true. It is no hyperbole. But is it not astonishing that the great God should thus enrich fallen man? He might justly have banished him to the regions of despair; but Oh! amazing condescension! boundless love! that he should make his heart, naturally the resort of foul lusts and contending passions, the seat of holy joy and heavenly peace. If you would know the value of this peace, behold a man who is borne down by worldly sorrow, and who is a stranger to God. He has no refuge to which he can flee in the hour of distress. He looks upward, but there is no gleam of light. He is an enemy to God. He looks forward, and eternity presents nothing but gloom and terror to his mind. He looks around him; but there is no deliverance. On the other hand, behold the christian. He can say, The Lord is on my side, I will not fear what man can do to me. I will say of the Lord, he is my refuge and my fortress, my God, in him will I trust. He feels that he is under the guidance and protection of his heavenly Father, therefore his fears are dispelled, and the tumult of his soul subsides.

The value of this peace further appears if we consider its extent. It comprehends all the joys which the christian realizes on earth, even the rapturous emotions which he experiences in the closet, when he fixes his eyes on his Father's love and his Father's care, when he loses himself in the contemplation of his Saviour's excellencies, and is constrained to say, "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison with thee." Carnal men know nothing of this: it is a strange thing to them. Besides, this blessing is endeared to us in consequence of the medium through which it flows—Jesus Christ. He came from the realms of light, he endured the pangs of death, that he might invest us with this invaluable boon. Herein is love beyond conception. Our peace was procured by his woe; our serenity of mind is obtained through that awful agitation of soul which he endured on the cross. Awake our gratitude and praise! "Love so unfathomable, demands our souls, our lives, our all."

Observe the hallowed influence of this peace—"it shall keep your hearts and minds through Christ Jesus." The expression rendered *keep*, is exceedingly expressive. It is a military term, and it refers to soldiers guarding and protecting a besieged citadel. So peace is like a sentinel who watches and observes the movement of the foe. The heart of man, by which we are to understand his affections, and the mind, which signifies the understanding, are supposed to be besieged and attacked by the temptations of the world, and in danger of being overcome. The peace of God is represented as a reinforcement, a guard to protect the soul. Whatever temptations we may have to encounter, to whatever dangers we may be exposed, the tendency of the peace of God is to preserve us. If we experience its sweetness and value, it will make us jealous of every thing which diminishes its power, and has a tendency to deprive us of its genial influence.

As peace is but the delightful effect of the powerful operation of piety on the human mind, so it renders the soul more prepared for the discharge of the duties of our high vocation; thus it unfits us for the world, and its transitory pleasures, and strengthens us against the encroachments of the enemy. This peace keeps the christian from the allurements of the world, because it affords superior pleasure—pleasure which is pure and heavenly. The light of the sun eclipses the twinkling of the stars, and the pale radiance of the moon; so the hallowed enjoyments of religion far transcend in excellence and importance the transitory pleasures of time. The peace of God affords a so much superior joy in the soul as to overcome flesh and sense. Thus it is that faith triumphs, and tramples on all inferior things. It arises above the world, it fixes its steadfast gaze upon immortality, the new Jerusalem, the eternal throne, the river of the water of life, the vast assembly surrounding the divine Majesty, and rendering him their constant adoration, with their capacious minds full of the most pure and exalted bliss,—when faith thus looks within the veil, the heart becomes dead to earthly things. It was thus that Moses, seeing him that was invisible, became dead to all the grandeur of the Egyptian court, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. It is not then very difficult to perceive how the peace of God, arising from dependance upon him and communion with him, tends to make us indifferent to the perishing objects of time: presenting a nobler prize, it detaches us from the world, and makes us look forward to the completion of our joy.

But the apostle adds, It shall keep your minds; that is, it shall preserve your understanding in the truth. Wherever the peace of God exists in the soul, it arises from a spiritual perception of the sublime doctrines of christianity. The man who possesses it experiences in his own mind a clear, a full conviction of their truth. He knows that his peace has resulted by giving a cordial reception to these truths. While he feels this, he is not likely to depart from the faith once delivered to the saints. His peace is more precious to him than the world, consequently he adheres with firmness to its sacred cause, and is fully confirmed that it is the production of an infinite God.

It is to be feared, that some may read this article who mind earthly things; the cares, the anxieties, the enjoyments of time completely engross their attention. For them, as long they continue in their present condition, there is no peace. You seek for happiness where it is not to be found. God has laid his ban on the universe, not to afford a moment of true enjoyment to the stout-hearted and rebellious. When afflictions come, when trials arise, you can possibly realize no peace; and your present will only prove the precursor of a vengeful storm. Let me entreat you to flee to Jesus, and be washed in his atoning blood. Let your affections become dead to the world. Be careful for nothing, but in every thing, by prayer and supplication, let your requests be made known unto God.

O. C. D.

THE OBLIGATIONS OF CHRISTIANS TO PRAY FOR MISSIONARIES.

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity."

"I wish," said an eminent minister on his death-bed, "that I had prayed more." We can all sympathize with the sentiment. Many of our mercies, and those which we most highly value, have been imparted in answer to prayer. Memory fondly and frequently lingers on seasons when it has been given us to prove the power and taste the sweetness of devotion. Elevated to the hallowed summit of the mount of communion, we have looked down with disdain on the contemptible trifles of a vain and vanishing world; we have found that prayer has strengthened faith, brightened hope, sweetened care, kindled desire, and fostered those impressions in our bosoms which will be reviewed with unmingled satisfaction and gratitude in the invisible world. In prosperity it has chastened, in adversity it has solaced us; and in anticipating the last solemn scene of our mortal existence, we have cherished the hope that with the language of prayer,—*"Lord Jesus, receive my spirit,"*—we shall bid adieu to the events of earth, and welcome the hallelujahs, and hail the inhabitants of heaven.

On the present occasion, however, the writer would bespeak the attention of his readers to the importance of prayer for those who have gone forth to preach to the heathen the unsearchable riches of Christ; and especially would he present his request in behalf of those honoured and faithful brethren who are labouring in Orissa. It was his privilege to enjoy the repose of academic bowers with two of those brethren—a period, in thinking of which, he has not unfrequently been disposed to use the language of the incomparable bard—

"Happy constellations on those hours
Shed their selectest influence."

Often does he in imagination visit his dear and distant friends, and fain would he impress on christians the importance of remembering in their best moments those who, in the expansive spirit of christian benevolence, have resigned much that they valued to spread the savour of the knowledge of Christ in lands of darkness and of death.

He would urge this request from the express injunctions of Scripture; such, for example, as Rom. xv. 30; Eph. vi. 19, 20; 1 Thes. v. 25; 2 Thes. iii. 1; Heb. xiii. 18. These Scriptures are often adduced to show the propriety of Churches praying for their ministers, and very properly so. Every faithful minister values the prayers of his flock more highly than thousands of gold and silver. But we submit that the texts referred to apply with additional force to missionaries. The apostles were not pastors of Churches when they so earnestly besought the supplications of their friends: they were engaged in missionary labours, or were imprisoned, and desired release, that they might pursue such labours. It may not be known to all our readers, but such is the fact, that the words, *apostle* and *missionary*, are of identical import; the former being derived from the Greek, the latter from the Latin. Each denotes one who is charged with a special embassy. If, then, the missionaries sent out by the Lord Jesus, and supernaturally endowed by him, needed the prayers of the Churches, much more do those who, without such endowments, are called to the same arduous service.

The appalling condition of the people amongst whom our brethren labour, calls upon us to pray for them. Men that "professed and called themselves christians," once represented Hindooism as "a most beautiful religion," and appeared horror-struck that any should ever think of sending christianity to a people so innocent, virtuous, and happy, without it. The researches of christian missionaries, however, have proved that these were lying statements; that the abodes of innocence and virtue had no existence, except in imagination; and that the moral condition of the people was as deplorable as satan and sin could make it. None but those who labour in India can have any adequate conception of the infernality of that system which, for more than twenty centuries, has prostrated many of the brightest intellects, brutalized the finest affections, and sent to a tremendous doom myriads that cannot be numbered. The awful and unexampled description furnished, Rom. i. 21—32, applies in every particular to Hindooism; indeed, it is now admitted in the pages of a Review* that once attacked the missionary enterprise with more than common malignity, that Hindooism is "the worst of false religions." Ponder, we beseech you, brethren, the solemn statement, that "no idolater hath any inheritance in the kingdom of God;" be encouraged by the assurance that the influences of the Eternal Spirit are imparted in answer to prayer; and sustain, by your believing and fervent supplications, those who are publishing the message of life and salvation "even where satan's seat is."

The sacrifices which our brethren have made, lay us under additional obligation to pray for them. They valued, equally with ourselves, the quiet abode, the tender friendship, the many conveniences and comforts enjoyed in England. Is it asked, Why then did they relinquish what was so highly and deservedly prized? We reply, It was not that they loved their friends less than we, but that they felt for the heathen more. Believing it to be the will of Christ that his servants should "go into all the world, and preach the Gospel to every creature," they could not remain in their father-land; a laudable ambition to "preach the Gospel where Christ was not named" fired their bosoms; they heard his voice calling; they saw his providence pointing, to distant and deeply benighted Orissa. Nor were they disobedient to the heavenly vision. To the high behest of the Redeemer they cheerfully bowed, and entered with hearts full of zeal and love on the perils and honour of foreign service. In the spirit of the devoted apostle of the American Indians, they could say, "Here am I, Lord; send me; send me to the ends of the earth; send me to the rough, the savage Pagans of the wilderness; send me even to death itself, if it be but in thy service, and to promote thy kingdom. Farewell friends, and earthly connections, the dearest of them all, the very dearest, if the Lord calls for it. I'll spend my life to my latest moments in dens and caves of the earth, if the kingdom of Christ may be thereby promoted." They do not regret having made the sacrifice; they never will regret it. Often are their hearts gladdened while meditating on the condescending promise of the Saviour, that every one who for his sake renounces parents, and friends, and valued earthly comforts, shall "receive a hundred fold in this life, and in the world to come life everlasting;" and not seldom at mercy's footstool do they offer devout thanksgiving, that in the testimony of a good conscience, in the peace which passeth all understand-

* See a recent number of the Edinburgh Review.

ing, in the conscious presence of their blessed Master, and in the pleasing tokens with which they are indulged of his approving smile, they have the hundred fold, while the tide of holy joy rises higher as they anticipate the loftier recompence of the eternal state, where they will rank with the nobility of the skies, and receive the brightest diadems bestowed by infinite grace. Still it will be felt by every mind possessing aught of sensibility, that their present condition is one of privation and suffering. Reference has already been made to the herculean difficulties with which they have to contend, arising from the ignorance, ingratitude, and impurity of the people. We may add, how little have they of congenial society! Of course we do not forget how greatly our brethren are indebted to the attention and affection of their amiable and devoted companions; (whom God long preserve!) nor does it escape our recollection, that it is often their precious privilege to listen to the simple and artless strains in which the happy converts from a degrading superstition express their love to the Saviour, and desire to walk in his ways. We are certain that no music can be half so sweet to our beloved friends as "the lisplings of these babes in Christ;" but it is surely superfluous to urge, that the tastes and habits of converted heathens are so foreign from their own that they cannot enjoy with them that agreeable and improving intercourse which is founded on "kindred tastes and congenial habits," sanctified by piety. Because of these privations, endured for His dear sake, "whose they are, and whom they serve," we submit that they have a strong claim on our sympathy, our affection, and our prayers.

We are not ashamed to urge the diligence and faithfulness with which our brethren have laboured, as a further reason why we should strive together with them in our prayers to God for them. Far be it from us to depreciate the missionaries of any society: we honour from our hearts every man who counts not his life dear to himself, so that he may testify the Gospel of the grace of God to the heathen; and *very* highly do we estimate the labours, and *very* devoutly do we rejoice in the triumphs, of the elder society of the Baptist denomination (a society, than which none has been more signally owned by the Head of the Church;) but we do unhesitatingly express our conviction that our own dear brethren, as a whole, have been as zealous, self-denying, and laborious, as the missionaries of any society. They have made full proof of their ministry; they are workmen that need not be ashamed—

"Christ and his cross is all their theme."

They steadily and constantly proclaim that life-giving truth, the doctrine of an atoning Redeemer, which at the beginning was the only hope of humanity, and which will be the theme of every song, and the joy of every heart, when uncounted millions with ineffable transport shall celebrate the jubilee of the world. On this account it would be ungrateful to them, and unfaithful to Him whom they serve, not to remember them in our devotions.

Again, our brethren frequently and imploringly entreat us to uphold them by our prayers, and we cannot surely think lightly of a request so often, so earnestly, and so affectionately presented. Many who read these lines have enjoyed with some of these beloved friends the pleasant and profitable intercourse of the social circle, have worshiped with them at the family altar, have received with them the emblems of redeeming love, have heard their voice in the great congregation, and did, on the day that witnessed their designation to the great work, solemnly pledge themselves in the face

of high Heaven to pray for and support them while they should be pursuing their benevolent and self-denying labours. The vow was registered on high; has it been performed? We know that nothing animates the missionaries so much as the assurance that they share in the prayers of their friends. Much do they like to be remembered at the writing desk, but more at the mercy-seat. "God forbid that we should sin against the Lord in ceasing to pray for them."

The apparently unpromising sphere of missionary labour which the brethren occupy, with the certainty of ultimate and most delightful success, call on us to be instant in prayer for them. Let me not be misunderstood on the former topic. India is by far the most important field that christian benevolence can cultivate, nor does Orissa yield in importance to any other part of India. The writer has paid a little attention to the operations of other missionary societies in this benighted region, and believes that our own has been as successful as any, in proportion to the time of its operation, and the number of labourers that it has employed. In the amount of native agency that it has called forth, he is disposed to think much more so. But let us not unduly rejoice; the time of harvest for Hindostan is not yet; but that time shall come. In Orissa shall Christ be known, and his praise shall be great throughout India. India belongs to Immanuel by right, by purchase, by promise. He anticipates the possession of this considerable portion of his inheritance with transports of satisfaction. Till then his triumphs cannot be completed; till then he cannot see of the travail of his soul, and be satisfied. When this rebellious province has been subdued, the Son of God will receive a more brilliant diadem than any that has yet beautified his brow, and the joyous event will be worthily celebrated in higher and holier regions of the universe by

"A shout,
Loud as from numbers without number, sweet
As from blest voices uttering joy;"

and heaven will ring with jubilee. Let us be animated by the glorious things that are spoken of the city of our God. Idolatry, with its nameless and numberless evils, shall for ever cease. The man of Mecca shall no longer beguile myriads of an apostate race. The man of Italy shall be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. The Jews, so long "without a king, without a sacrifice, and without teraphim," shall be gathered to Shiloh. All nations shall call Him blessed, and He, "whose right it is to reign," shall sway his peaceful sceptre over a renewed and happy world. Anticipating this blessed consummation, for which creation groans and travails, and the Church of God prays and hopes, we do, with all the faithful, lift up our hearts to Him whose name be ever praised for his love to man, and adopt the beautiful language of a favourite poet—

"Come then, and, added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last, and most effectual work.
Thy word fulfill'd, the conquest of a world!"

Amen. Even so, come Lord Jesus.

Harborough.

B.

THE BAPTIST BOOK, OR THE PRESERVED PRESENT.

"Cast thy bread upon the waters, for thou shalt find it after many days."—Eccles. xi. 1.

IN a recent visit to a village station, after the discourse, the writer stopped a little while to converse with some of the people. An aged female friend requested him to visit a sick person in the village of C—, in which one of her own daughters resides. This village is the property of Lord M—, and no regular services are permitted for the good of its inhabitants. I felt it a duty to visit the sick and aged widow of whom I had heard, and proceeded, though with some considerable exercises of mind, to attend to this difficult duty. On arriving at the place, I enquired for the daughter of my friend, and with her, obtained a very ready introduction to the poor widow. I found her an inhabitant of some venerable alms-houses, built for the accommodation of a number of aged men and women. After a little conversation the old lady said, "*I have a Baptist Book, which has been a great comfort to me.*" The expression "Baptist book" sounded rather singularly, though not unharmoniously on my ear, and I waited with much interest while she rose from her seat to show me the book. Judge of my surprise and gratification in such circumstances, and in such a village, to see a large copy of *Doddridge's Rise and Progress of Religion*, in a very good state of preservation! I told her Doddridge was not a Baptist but an Independent. To which she replied, her master, Mr. B—, of N—, who was a Baptist, had given it to her after three years service in his family. This service she left at the age of eighteen, and I found the date was 1786, with the well-known admonition to honesty in country places,

"Steal not this book for fear of shame,
For here doth stand the owner's name."

Thus, after the lapse of fifty-six years, an old servant, in a dark village is found with this valuable book, like a light in a dark place. Who can tell the usefulness of this copy of a Scotch edition of Doddridge's valuable book. I hope it has been useful to the poor old lady. "*Cast thy bread (thy seed) upon the waters for thou shalt find it after many days.*" These circumstances have suggested a few reflections which may be useful to the reader,—

How important is residence in a religious family.—Parents are often too inattentive to the circumstances in which their children are placed. Even pious parents and guardians are not always sufficiently attentive to this matter in seeking situations for young people. As Henry says, "That is best for us which is best for our souls." "Evil communications corrupt good manners." Let servants duly consider the character of the place they are about to enter before engaging for any term of service. If our aged friend had not lived with a pious Baptist, she might never have possessed what she called a Baptist Book; one of the best books in our language.

Young people should not be given to change, but endeavour to keep a good place when they have one.—This aged female had lived three years as a servant in the family, and appears to have been much respected, though leaving at the early age of eighteen. This procured her the present of which we are speaking, the value of which in life and death and eternity

who can tell! Long residence and service promote affection, friendship and confidence. Solomon observed. "He that delicately bringeth up his servant from a child shall have him for his son at length." Prov. xxix, 21. It is a good adage, "Let well alone." The history of the Patriarchs shews the estimation in which long and faithful service was held.

The propriety of presents to domestics deserves serious consideration.— Even under the Law of Moses it was enjoined, "If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee and serve thee six years, then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press, wherewith the Lord thy God hath blessed thee thou shalt give unto him. Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." Deu. xv. 12—15. The present of our friend was not too great for three years service, in value about four shillings, according to the spirit of the above precept. "Every man is a friend to him that giveth gifts." The savour of such kindness is remembered, and is like "ointment poured forth," as the Asiatic's express it. "The heart leaps back to kindness." "The liberal devise liberal things, and by liberal things they stand." On the departure of servants and domestics, and how much more on the removal of children, on journeys and visits, how valuable the opportunities to cast some precious seed, which may flourish for generations. The writer, in his youth, when returning from the chapel at —, in Lincolnshire, was joined by a pious female, who recommended him to read Doddridge's Rise and Progress, and this hint of an unknown friend has often been gratefully remembered. To recommend a good book is useful, to present one may be much more so.

A good book may often be found in the most unlikely circumstances.— Our aged friend received her present in the populous town of N—, where opportunities of hearing the gospel were numerous, but she has now for years resided in a little village whose lordly proprietor would not allow a sermon to be preached in one of the cottages on any account. In such circumstances how valuable is a good book. To find my favourite book in an old almshouse, was like meeting a beloved friend in a foreign country. This view of the subject under consideration admits of most extensive latitude. One of the late teachers in our Sabbath school at C—, is now, with his wife, a member of the church in Van Diemens land. A young servant of mine, of whom I heard a few days since, is settled at New Brunswick. The daughter of one of my old members in this town, with her husband and family, have recently settled at Wellington, in New Zealand. I sent a parcel of books by the little party. Who can tell the influence of these children of the "dispersion," or of the seed of divine truth which they carry with them, and scatter ever into "the regions beyond" them over distant locations. The copy of the Bible which enlightened Luther's mind, and through him millions more had probably been in the library for many years.

Let every pious reader be assiduous in promoting the circulation of useful books, and especially the word of God.—By a steady systematic effort, the number of good books circulated in twenty, thirty, or forty years may be very considerable. In the early part of the writer's ministry

he used to procure a dozen of Doddridge's *Rise and Progress* for a guinea, neatly bound, which he sold among his young people and friends. I have just glanced at the list of 156 copies circulated in about three years, and am struck with the diversity of circumstances in which the books were circulated. But since the publication of our valued brother Pike's excellent books, so much cheaper than Doddridge's work, (and, as S. Deacon said in one of his publications, "English people like things cheap,") the work of circulating useful books is much more easy and productive. Shall I err if I add, since the early part of 1828 my list now before me states the number of these books purchased for circulation to be 3330. I have much satisfaction in the thought, that many of these books have gone far and wide, and may prove, with the Lord's blessing, productive of "fruit that will abound to our account."

The writer feels much hesitancy in thus descending to particulars and speaking of himself, but his design is to "provoke to emulation;" "to provoke to love and good works." It is painful to see the paucity of books among the poor, and even among some professors; and the few that are seen often remind the writer of broken teeth, so irregularly and disorderly do they stand. Let these humble annals of the poor, and this brief sketch of the probable usefulness of a single book in more than half a century, encourage every pious mind "to do good and to communicate." As it is written, "Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass."

AN EVANGELIST.

CORRESPONDENCE.

ABOLITION OF SLAVERY IN INDIA.

To the Editor of the General Baptist Repository.

My dear brother,—The abolition of slavery in India and Ceylon, and in the newly acquired territory of Scinde, (how justly acquired I cannot take upon me to say) has excited the liveliest interest at the Anti-Slavery convention in London, to which I have been delegated by the Ladies Negro Friend society of Birmingham, Wallsall, West Bromwich, Wednesbury, &c. &c. In the "India Mail," a digest of the contents of the last overland despatch, I observed the following account, which I doubt not will interest all your readers.

The act for the abolition of slavery passed the council April 7th, and every slave from Cape Comerin to the Himalaya mountains, among one eighth of the human race, has been legally set free! The *Friend of India* remarks:—

"That which two years ago appeared hopeless, owing to the want of moral courage in those who ruled the empire, has been accomplished without noise or parade, but finally and effectually. America can no longer taunt us with hypocrisy in taking credit to ourselves for emancipating a million of slaves in the West Indies, while we continue to hold another million, as it was

said, in slavery in the East. Fully and honourably have we redeemed the pledge we offered to the christian world, ten years since, of making personal freedom co-extensive with the British dominions. We may now at length enjoy without qualification the gratifying boast, that wherever the British standard waves, it waves over free men! and that slaves can no more breathe in our colonies than in our native land. We are now exulting over our successes in Afghanistan, in China, and in Scinde. Six times, during the last twelve months, have victories the most signal been announced by royal salutes. Almost every mail has brought out fresh rewards for the heroes who have maintained the military reputation of their country. Yet, amidst all these trophies, the great victory we have gained in the cause of humanity over our own prejudices and lukewarmness, is perhaps, if our heroes will forgive the expression, a greater and more lasting object of national exultation!"

To show the character of slavery in India, particularly under the Madras Presidency, a single extract from the Parliamentary papers may suffice. "When we reflect on those evils which are inseparable from even the mildest state of slavery, and consider how large a portion of our most industrious subjects are at present totally deprived of a

free market for their labour—restricted by inheritance to a mere subsistence—and sold and transferred with the land which they till—policy, no less than humanity, would appear to dictate the propriety of gradually relieving them from those restrictions which have reduced them, and must continue to confine them—to a condition scarce superior to that of the cattle which they follow at the plough!”

How great the boon to the myriads, if not millions of slaves in India. “Let the oppressed go free and break every yoke.”

Yours’ in Christ,

J. PEGGS.

London, June 16, 1843.

DR. CARSON'S WORK ON BAPTISM.

To the Editor of the General Baptist Repository.

DEAR SIR,—May I beg you to call the attention of your readers to the proposed work of Dr. Alexander Carson on Baptism. This acute and able writer, I am informed, intends to answer every material objection, and to sift every example, classical, patristic and scriptural that the opponents of the Baptists have employed. His, perhaps unequalled critical acquirements, and his ex-

tensive acquaintance with Greek literature, eminently fit him for the very important discussion which he has undertaken. Everything which has proceeded from the pen of Dr. Carson has been distinguished by unexampled discrimination and honesty, and piety of the most eminent description. The amount of new matter in this work, new above what the writer at first anticipated, will render it the most complete on this subject; and to subscribers the cheapest book this country has ever seen. If the General Baptist Connexion be made acquainted with it through your valuable miscellany, it may be expected that many, it is desirable that all who are able, should become subscribers. To non-subscribers the cost of the work will be considerably increased. No Baptist Minister should be without it; and it would be found a very valuable addition to the library of every Baptist family. Let me entreat you to give it the sanction of your earnest recommendation. With best wishes for the enlarged circulation of your publication and its extended usefulness, I remain, dear sir,

Your's very cordially,

F. CAMERON.

Louth, 12th June, 1843.

REVIEW.

TEN OBJECTIONS AGAINST THE FACTORIES' EDUCATION BILL; with an address to the people of England, setting forth its unlimited and despotic power—Sir Harry Gliss' appeal to the nation—Lord John's Education Scheme—the peril and duty of Britons—Sir James's altered clauses—and the State's right to Educate examined. In Rhyme. BY SPENCER MURCH.

Ward & Co.

VILLAGE DIALOGUES, between the Honourable and Reverend Allcraft Incubus, A. M., Rector of Keep'emdown, and Nephew to the Earl of Cunningforce—his wife, son, and daughters; his friends, the Reverend Doctor Hook'em, Sir James Gammon, and others. By ROWLAND HILL, the younger. London: Simpkin and Co.; Noble, Boston.

CHURCH EDUCATION AND ETHICS REVIEWED. By W. PALMER, Chatteris.

THE withdrawal, by the government, of the hateful and hypocritical Factories Education Bill, has put a stop, for the present, to the fierceness of dissenting war against its principles and provisions. It was delightful to observe, as the aspect of Sir James became more determined, and the time drew near when he was to carry into effect his purpose of proceeding with

the bill, in spite of dissenting remonstrance, that there was more nerve and resolution displayed among the Nonconformists. They every where prepared themselves for a long and determined struggle, and resolved to petition and protest to the last; and then, should the unrighteous measure become law, to present to its operation that *passive* resistance which is involved in refusing to pay the rates levied for the support of this incipient second church establishment.

Among the missiles of war, small pamphlets, of the kind mentioned at the head of this article, were likely to have become exceedingly numerous and effective; so much so, that had the bill passed, it would have been necessary to enact laws for their suppression. One act of tyranny and wrong invariably prepares the way for another; and, indeed, requires it. Thus, liberty of speech, and the liberty of the press, would have to be curtailed. The preamble of an act of parliament, passed in the reign of Edward, says that some new arrangement in the Church was ridiculed by the people “in dialogues, rhymes, songs, plays, and jests:” and the act enacts, that the rhymesters and singers, &c., shall suffer the “imprisonment of their bodies and fines at the king's will and pleasure.” Under such a

regimen, the writers of our pleasant pamphlets would have very poor chance of escape. The dialogues would be sure to be burnt. They contain too much truth and point to escape the vengeance of 'our holy (?) establishment.' The Rhymes would fare little better, though the wit and point is not equal; and the author of *Pietas Ecclesie* would become a striking illustration of the church's zeal. By the way, the first part of the Dialogues has pleased us so much, that we hope the retreat of Sir James will not prevent part II. from appearing.

JOSEPH, A MODEL FOR THE YOUNG, Especially for Young Men. Beautifully Illustrated with steel engravings. Parts I. and II. By EDWARD LEIGHTON. London: Hamilton, Adams, & Co.; Allen, Nottingham.

THIS beautiful edition of Mr. Leighton's *Joseph*, will constitute, when complete, a very suitable present for our youth. It will be completed in ten sixpenny parts, to appear every month.

If the parts now before us are, as we doubt not, fair specimens of the style and character of the work, we can have no hesitation in expressing our admiration at the judgment and piety with which this most interesting narrative is illustrated, and its important lessons enforced by Mr. Leighton. The embellishments, too, are of a superior order.

BRIEF THOUGHTS ON THE THINGS OF GOD AND THE SOUL; in words of One Syllable. By EDWARD DALTON, Secretary to the Protestant Association. Wright and Co., Aldine Chambers, London.

OBITUARY.

MERCY WARNER was the eldest daughter of the late Thomas and Hannah Freer, of Fleckney, more recently Hannah Brown, of Loughborough. She was born in the year 1799, and was favoured with the example, instruction, and counsel of pious parents from her infancy. During the period of youth she was often the subject of serious impressions, but she trifled with these convictions, and quenched the operations of the Holy Spirit, resolving within herself, that when she was settled in life she would attend to religion. She was united in marriage to Joseph Warner in her twenty-first year, and the cares of the world, and an increasing family, soon began to crowd in in quick succession upon her mind, and, alas! alas! she now found herself equally, if not more, unwilling to take upon her the yoke of the Saviour than before she exchanged the single for the social state; and though she frequently attended the General Baptist chapel at Fleckney, and listened to the faithful warnings of the late Mr. Wm. Jones, then minister of the Church at Fleckney, yet she remained unmoved until Mr. James Amner, a member of the General Baptist Church at Hinckley, came and settled at Fleckney, to assist Mr. Jones in the ministry. Through the instrumentality of Mr. A. she was led seriously to consider her latter end, and induced to give her heart to God. Respecting her conversion there was nothing very remarkable, except that her transition from darkness to light was sudden; and perhaps it cannot be better described than in her own words, as she once related it to the writer, when referring to that interesting and important period of her history. She said, "I was very uncon-

fortable, and I could not tell what to do. I went to the meeting one Sunday night, and Mr. Amner preached, but I could get no comfort. I went home and went to bed, but I could not sleep. Well, in the morning I got up and tried to pray, but I could not say a word; so I went down stairs, and as I was going about the house, getting the children's breakfast ready, (her husband being an agricultural labourer, was gone to his work,) these words struck my mind, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' Acts xvi. 31. Believe, I thought, only believe; well, then, I can believe!" here she paused, and gave vent to the grateful feelings of her heart in a flood of tears: she could say no more, but

"From that glad hour her chain was broke,"

and she found joy and peace through believing. This pleasing change took place about the end of the year 1822, or the beginning of 1823, and shortly afterwards she offered herself to the General Baptist Church at Fleckney as a candidate for baptism and Church fellowship, and was accepted, and baptized by Mr. Jones, January 18, 1824; and from this time she remained "faithful unto death."

Our departed sister moved in an humble sphere of life, and during her earthly career was called to endure much personal as well as domestic affliction, for during the last six years of her life she never enjoyed one day's good health. She was the mother of thirteen children, six of whom were called before her to the house appointed for all living,—four of them died within the space of five months, in the year 1841, when a malignant fever prevailed in the village,—

and beside all this, she frequently had to contend with the pinching hand of poverty, and even in affliction was often destitute of the common necessaries of life. In the midst of all these severe and complicated difficulties and trials her faith failed not, and she might often be heard praising the Lord for his special goodness toward her, and for the favours she received from his hands. She was remarkably patient, and though for some time her dear children seemed to be all that bound her to earth, yet the Lord in mercy so weaned her even from them, that she willingly resigned them into his hands, and could say, "It is the Lord, let him do what seemeth him good." She often manifested a strong "desire to depart and be with Christ;" but even this was mingled with resignation to her heavenly Father's will: thus as her "outward man decayed, her inner man was renewed day

by day," and though at times during her affliction her mind was somewhat beclouded with doubts and fears respecting her interest in the Saviour, yet these gloomy seasons were but few and transient, for her hope was "built upon the same foundation, the apostles and prophets, Jesus Christ himself being the chief corner stone;" and in him alone she trusted for life and eternal salvation. Thus our dear sister, having "served her generation, fell on sleep," and entered into the rest which remaineth for the people of God, November 21st, 1842, aged forty-three years. Subsequently, her funeral sermon was preached in the General Baptist chapel, Fleckney, by Mr. J. Hawley, of Leicester, from the following words, chosen by herself during her affliction, "This is my comfort in my affliction, for thy word hath quickened me," Psalm cxix. 50.

Fleckney.

GEORGE COLTMAN.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Halifax, June 6th, 1843. Mr. John Midgley, of Snore, opened the public worship in the morning by singing and prayer, and Mr. Thos. Gill, of Burnley, preached, from Isa. xlv. 5, "I am the Lord's."

Mr. R. Ingham gave an encouraging report of the Church at Prospect Place, Bradford. They will collect for the Home Mission at their earliest convenience, and desire a continued interest in the prayers of the Churches.

It was unanimously recommended by the Conference, that the Churches raise, by subscriptions and collections, one shilling per member, every year, for the Home Mission fund. Mr. W. Butler read the report of home missionary proceedings and success during the past year. This report was approved and adopted. Mr. W. Butler, as secretary, and Mr. W. Foster, as treasurer for the Home Mission, received a vote of thanks for their services the past year, and they were desired to continue in office the year ensuing.

The plan published in the Repository by Mr. W. Crabtree, was revised by a committee, and sanctioned by the Conference. The money raised is to be exclusively applied to the reduction of debts on the chapels, and not on Sunday schools. Every Church is to raise the same amount received from the fund, at the expiration of the following year; if not, it cannot receive the benefit of this fund till it comply with this specific condition. In this amended form it was again recommended for adop-

tion by the Churches. Mr. W. Crabtree was appointed secretary, and Mr. Lawrence Ingham treasurer, to carry this plan into effective operation. It is requested, that the collections from all the Churches be paid to the treasurer before the next Whitsunside Conference, when the first year will expire.

The secretary read the report received from the Church at Leeds, and Mr. Tunnicliffe communicated additional information. The Conference unanimously adopted the infant General Baptist Church at Leeds as a Home Missionary station. Mr. Jas. Hodgson, of Stubbing House, was appointed treasurer for it, and all the Churches in the Yorkshire district are requested to collect for this station *as soon as possible*.

It was recommended to the Church at Queenshead, and their minister, Mr. Hardy, to take under their fostering superintendence our friends who reside at Dunholme.

The statistics of the Churches are as follows:—At Leeds they have four candidates for baptism, and the congregations increase. The Church at Prospect Place, Bradford, have received eighteen by baptism. There is no apparent change at Allerton. At Clayton they have ten candidates for baptism, thirty inquirers, and the congregations are improved. They have baptized four at Queenshead, and they have several inquirers. There is no visible change at Halifax, Birchcliffe, Shore, and Lineholme. At Burnley they are improving their chapel to accommodate more bearers. They have recently purchased the two cottages adjoining the chapel.

They have baptized sixteen since the last Conference, they have many coming forward, and their congregations are increased.

The next Conference to be at Lincolne, and, by the special request of the Church there, to be held Sep. 28th, 1843. Mr. W. Butler to preach.

THE CHESHIRE AND LANCASHIRE CONFERENCE assembled at Oak street, Manchester, April 14, 1843; Mr. Geo. Hesketh being in the chair, when the following resolutions were adopted:—

1. That we recommend the brethren at Jersey street, Manchester, to apply to the next Association to be received and inserted in the list of the General Baptist Churches.

2. That the brethren at Oak street, receive the sum of £5 from the Home Mission, as soon as its funds will admit.

3. That the brethren at Stoke have a grant of the same sum on similar conditions, to assist them in their financial difficulties.

4. That, as the reports from Stoke upon-Trent have been so very encouraging, we cordially comply with our brethren's request, in recommending their case to the attention of the Midland Conference, and also to the Association, in order to assist them if they possibly can, in the erection of a suitable place of worship.

5. That brother R. Pedley be recommended to collect for the liquidation of the debt on the General Baptist chapel at Congleton.

6. That brethren Pedley, Hague, Hesketh, Lindley, Smith, Prestwich, and Hilton, constitute the Home Missionary Committee until the next Conference.

7. That individuals in the respective Churches, encourage contributions for the Home Mission, and that they either bring or send them to the Treasurer every six months.

8. That every Church in this Conference send petitions to the House of Commons, protesting against the objectionable clauses in the Education Bill.

9. That a petition also be sent from this Conference, expressing its disapprobation of this Bill, as obviously tending to infringe on the civil and religious liberties of the people. To be signed by the Chairman and Secretary.

10. That the next Conference be held at Stalybridge, on the second Thursday in October, and that brother J. Lindley, of Macclesfield, preach on that occasion.

At this Conference brother E. Stenson, of Congleton, read and prayed, and brother R. Pedley preached from Job xxxiii. 24. In the evening an animating Home Mission-

ary meeting was held, when Mr. C. Bate presiding, the audience was addressed by Messrs. Hesketh, Smith, Prestwich, Hague, Pedley, &c. T. SMITH, Sec.

ANNIVERSARIES.

PORTSEA.—The annual services for the liquidation of the debt on Clarence-street chapel, were held on Sunday, June 4, and continued on the Monday evening following. The congregation was favoured on these occasions with the valuable services of the Rev. Jabez Burns (Baptist Minister, London,) and it is gratifying to state, that although the weather was unfavourable, and the attendance somewhat thinner than it might have been in consequence of the celebrated Dr. Bunting preaching at the same time in another part of the town, the sum of thirty pounds was contributed towards the important object, in addition to the more noble sum of one hundred pounds ten shillings and eight-pence, raised since the last anniversary, chiefly by a weekly subscription then commenced, and very zealously and efficiently carried out, by the young ladies belonging to the chapel; so that the clear proceeds of the last year for the removal of the chapel debt considerably exceed £130. The friends of the chapel also beg to acknowledge the following sums as given at the public meeting on Monday night, namely, Mr. John Purchase, £1, Mr. James Warren, £5, Mr. J. Monk, £5, besides several smaller sums. The subscription list is yet open, and any other contributions from friends who might not have been able to attend on the Sabbath, if forwarded to the minister or one of the deacons, will be thankfully acknowledged.—*Hampshire Telegraph.*

WENDOVER.—On Thursday, June 1st, we held our anniversary services, and had, on the whole, an interesting, and we trust profitable day. The weather was somewhat unfavourable, but the attendance was large and encouraging. The friends, for the benefit of the fund, provided dinner and tea in the chapel at their own expense, and were favoured with the attendance, at the former, of about 50, at the latter, of about 140 persons. Brethren Underwood, of Praed Street, London, and Ayrton, of Chesham, kindly occupied the pulpit for us on the occasion. Other brethren were also present, and took part in the devotional exercises. The amount realized by collections was quite equal to our expectations. In reviewing the goodness of God to us through past years, we find much reason for thankfulness and encouragement. "The Lord hath done great things for us, whereof we are glad."

BAPTISMS.

FLECKNEY.—On Monday evening, May 29th, 1843, the ordinance of believers' baptism was administered to six persons, one male and five females, from the General Baptist congregation at Smeeton, by Mr. S. Hull, of Leicester, in the baptistry in front of the General Baptist chapel, Fleckney, which was lent for the purpose. A numerous and respectable congregation then assembled in the adjoining chapel. The Rev. J. Buckley, of Market Harborough, opened the service with reading the Scriptures and prayer, and the Rev. J. Goadby, of Leicester, preached an excellent and appropriate discourse, from Matt. xxviii. 19, 20, and administered the ordinance of the Lord's supper. Truly it was good to be there. At the conclusion of the service Mr. J. Beales, of Leicester, who, many years ago, laboured in the word and doctrine at Fleckney and Smeeton, gave a brief, but deeply affecting address, to the members of the Church, and those who stayed to witness the administration of the ordinance. Messrs. T. Stanion, T. Sutton, J. Riley, and J. Gray, of Leicester, took part in the exercises of the evening. At the close of the service a goodly number of tracts were distributed. May the Lord add unto us many more such "times of refreshing from his presence." G. COLTMAN.

KIRKBY.—On Lord's-day, May 21st, the ordinance of believers' baptism was administered by the Rev. J. Wood, of Mansfield, to ten persons, five males and five females, and an appropriate sermon upon the Scripture mode, subject, and design of that ordinance, by the Rev. S. Taylor, of Duffield. Considering the inclemency of the morning the assembly at the water side was very numerous and attentive; it was remarked that the behaviour surpassed any on a former occasion. In the afternoon the newly-baptized were received into Church fellowship with one who had formerly been a member, making an addition of eleven to our number. We have several more candidates, and a goodly number of hopeful inquirers. May these be sincere, and be brought to enjoy the privileges of Church fellowship; and may the Great Head of the Church bless us with peace and prosperity, and grant unto us many more such happy days.

Mr. S. Taylor preached two sermons in behalf of the chapel funds on the same day, it being nineteen years since he visited us on the like occasion. THOS. ELLIS.

CHATTERIS.—The first Lord's day in May was an interesting day to the General

Baptists in this place. In the morning, after an address to a large and deeply interested congregation, by the pastor, on the authority, perpetuity, mode, subjects, and design of baptism, nine persons were immersed in the baptistry in the name of the Sacred Three; most of them young persons, and three of them teachers in the Sabbath-school; and what made it especially interesting to the pastor, two of his own children, of the respective ages of seventeen and fourteen, were amongst the number. In the afternoon the right hand of fellowship was given to the newly-baptized, and "for them the public prayer was made." The ordinance of the Lord's supper was administered before the congregation, and many felt how sweet it is to hold intercourse with "kindred minds."

"Our souls by love together knit,
Cemented, mixed in one,
One heart, one mind, one soul, one voice,
'Tis heaven on earth begun."

BILLESDON.—On Thursday evening, June 8th, the solemn ordinance of baptism was administered in this chapel. Our esteemed pastor, the Rev. W. Willey, delivered an excellent and impressive baptismal discourse, from Deut. xxvi. 16—19, to an attentive audience. He then, for the first time, baptized three persons, on a profession of their faith in Jesus Christ. It was a season of deep interest, and of much spiritual enjoyment. May we experience many more such, and may our dear pastor be encouraged in his arduous undertaking by seeing the Lord thus bless his labours. Truly we can say, "The Lord hath done great things for us, whereof we are glad."

BEESTON.—We desire to feel thankful to Almighty God for another addition to the Church of Christ at this place. On Sunday, May 21st, six young persons were baptized at the General Baptist chapel, Beeston, one male, and five females. Mr. G. Wright, of Castle Donington, preached on the occasion, from Matt. xxviii. 18—20, and afterwards baptized the candidates in the name of the Sacred Three. In the evening the newly-baptized were received into Church fellowship. The whole day was one of joy. We anticipate very soon others will follow their example, as they have followed Christ, as we have more candidates. W. GANE.

STALYBRIDGE.—On Lord's-day evening, June 4th, five persons put on the Lord Jesus Christ by baptism, in the presence of a considerable number of spectators. The truth must prevail, and the Son of God will reign in every family and hamlet, town and city, nation and empire.

BROUGHTON.—On Lord's day, June 4th 1843, the ordinance of believers' baptism was administered in the General Baptist chapel, Broughton, Nottinghamshire; on which occasion our esteemed minister, Mr. Stocks preached from Luke x. 28, after which Mr. H. Mantle delivered an address, and baptized eight candidates, five males and three females.

MACCLESFIELD.—On Lord's day May 7th, 1843, the ordinance of believers' baptism was administered to seven persons.

HINCKLEY.—On Lord's day, May 28th, the ordinance of baptism was administered to five persons, three males and two females.

MISCELLANEOUS.

REV. M. SHORE.—We regret to state, that our esteemed pastor, Mr. Shore, has removed from us. He preached his farewell sermon on the evening of the 11th inst., to a densely crowded congregation, from Acts xx. 32. On Monday morning, at seven o'clock, the friends held a special prayer-meeting, when they presented Mr. Shore with a new and beautiful edition of the Rev. W. Jay's morning and evening exercises, in four volumes, as a memorial of their regard and love towards him.

JAMES PRATT.

SIR JAMES GRAHAM'S EDUCATION BILL.—On Thursday evening, June 15th, Sir James, in his place in parliament, announced his intention *not to proceed with the Educational clauses of the Factories Bill.*

The Right Hon. Baronet endeavoured to cover his retreat by various declarations as to the purity of his motives, the support he had from the clergy, &c. The bold effort of the government and the church, thus defeated, to curtail the religious liberties of the people, and to introduce a pure spiritual despotism into this country, has not only awakened the dissenters of this land from their slumbers, but it has taught them the very obvious truth, that civil and religious liberty can never be secure so long as there is an established church. The aristocracy, both Whig and Tory, by virtue of their interest in church property, will ever be predisposed to lend themselves to any scheme which may advance the arrogant and anti-christian domination of a semi-papish priesthood.

REV. WILLIAM PENTNEY.—The testimonials and doctrines of Mr. Pentney, formerly a Primitive Methodist minister in the county of Norfolk, having been laid before the committee appointed by the last Association for the examination of ministers desiring to become united with our body, and being found entirely satisfactory, the committee beg most cordially to recommend this estimable minister to any Church that may be in want of a minister.

E. STEVENSON, *Secretary.*

N. B. Not being in the possession of the address of brother Pentney, applications may be made to the Revds. T. Yates, Fleet; C. Pike, Wisbech; or T. Scott, of Norwich.

POETRY.

BAPTISM HYMN.

HAST thou said, exalted Jesus,
Take thy cross and follow me?
Shall the word with terror seize us?
Shall we from the burden flee?
Lord I'll take it,
And rejoicing follow thee.

While this liquid tomb surveying,
Emblem of my Saviour's grave,
Shall I shun its brinks, betraying
Feelings worthy of a slave?
No, I'll enter;
Jesus entered Jordan's wave.

Sweet the sign, that thus reminds me,
Saviour of thy love to me;
Sweeter still the love that binds me,
In its deathless bonds to thee;
O! what pleasure,
Buried with my Lord to be.

Should it rend some fond connection,
Should I suffer shame or loss,
Yet the fragrant blest reflection,
I have been where Jesus was;
'Twill revive me,
When I faint beneath the cross.

Fellowship with him possessing,
Let me die to all around;
So I rise to enjoy the blessing,
Kept for those in Jesus found,
When the archangel
Wakes the sleepers underground.

Then baptised in love and glory,
Lamb of God, thy praise I sing,
Loudly with the immortal story,
All the harps of heaven shall ring;
Saints and seraphs,
Sound it loud from every string.

REV. J. E. GILES.

HYMN OF THE CHURCH-YARD.

From "*The Colonial Observer*," for the Colony of New
South Wales.

*Ah, me! this is a sad and silent city ;
Let me walk softly o'er it, and survey
Its grassy streets, with melancholy pity!*

Where are its children? where their gleesome play?
Alas! their cradled rest is cold and deep,
And slimy worms watch o'er them as they sleep!

*This is pale beauty's bourn ; but where the beautiful
Whom I have seen come forth at evening hours,
Leading their aged friends, with feelings dutiful,
Amid the wreaths of Spring to gather flowers!*
Alas! no flowers are here but flowers of death;
And those who once were sweetest sleep beneath.

*This is a populous place ; but where the bustling—
The crowded buyers of the noisy mart—
The lookers on—the showy garments rustling—
The money-changers—and the men of art!*
Business, alas! hath stopped in mid career,
And none are anxious to resume it here.

*This is the home of grandeur ; where are they—
The rich, the great, the glorious, and the wise?
Where are the trappings of the proud, the gay—
The gaudy guise of human butterflies!*
Alas! all lowly lies each lofty brow,
And the green sod dizens their beauty now.

*This is a place of refuge and repose ;
Where are the poor—the old—the weary wight—
The scorn'd—the humble—and the man of woes—
Who wept for morn, and sighed again for night!*
Their sighs at last have ceased, and here they sleep,
Beside their scorers, and forget they weep.

*This is a place of gloom ; where are the gloomy?
The gloomy are not citizens of death,
Approach and look : where the long grass is plummy,
See them above! they are not found beneath—
For these low denizens with artful wiles,
Nature, in flowers, contrives her mimic smiles.*

*This is a place of sorrow ; friends have met,
And mingled tears o'er those who answer'd not :
And where are they whose eyelids then were wet ;
Alas! their griefs, their tears are all forgot ;
They, too, are landed in this silent city,
Where there is neither love, nor tears, nor pity.*

*This is a place of fear ; the firmest eye
Hath quail'd to see its shadowy dreariness ;
But christian hope, and heavenly prospects high,
And earthly cares, and nature's weariness,
Have made the timid pilgrim cease to fear,
And long to end his painful journey here.*

MISSIONARY OBSERVER.

LETTER FROM MRS. STUBBINS.

MY dear and much esteemed brother Pike,—We left in the Pekin, the vessel in which our last friends sailed, on the 4th instant, and have been for some days detained in the river by contrary winds. To day the pilot observed we must get our letters ready, as he hoped to leave during the night. Mr. Stubbins fully intended writing to you to-day, but feels so unwell that he begged me to do so. He is now suffering from a severe return of his complaint, but we hope he will be benefited by a sea voyage. We pay for our passage 1575 company's rupees, which friends here consider very cheap, as passages just now are high. We occupy the cabin brother Grant had coming out, which you may remember is a side cabin below. I fear we shall not find it so comfortable as they did, as the vessel, owing to its being heavily laden, is much lower in the water, and we are often obliged to have our ports closed; this produces a sensation of heat and closeness, but I trust we shall not feel it so much in the colder latitudes. The Captain is very kind, and we have nine other passengers, several of whom are invalids. Four of the ladies appear decidedly pious, and with one other of whom we at present know little, unite with us at family worship. Last Sunday we had public worship, when several of the ladies expressed a desire to have extemporary prayer.

It is rather a singular circumstance, that four out of the six ladies on board are widows; one, a very amiable and devoted christian, lost her husband about a month ago, and a few days after her confinement.

You will hear from brother Sutton, that Miss Derry, sister Grant, and Pooroosootum, are at present carrying on the cause at Berhampore. I believe brother Wilkinson has requested the advice of the home committee as to the propriety of making Berhampore his principal residence during our absence, but in that case his own promising station must be generally left with a native preacher. Oh! how much do we need more aid from our native land. Surely some will come forth to aid our languishing mission, and fill up the ranks thinned by death and disease. To leave Orissa in such a state is a more severe trial of our faith than we have hitherto been called to pass through. All that we can now do is to pray that God in infinite mercy may cause it to redound to his own glory, and in some way permit us to labour for the heathen. In case brother W. should reside at Berhampore, our Cuttack brethren are anxious that Miss Derry should unite with sister Sutton in her schools, as she is now scarcely equal to the fatigue of so large an establishment. Our beloved Miss Derry is anxiously watching the leadings of Providence in reference to her future labours. She is in a peculiar manner devoted to her work, and only requires to know the will of God in order to do it. As far as I am aware, all our missionary friends are pretty well.

I trust prospects in Calcutta are encouraging. During our short stay at Midnapore we were permitted to witness a decided improvement in the people of that wicked city. Instead of a persecuting mob, Mr. S. latterly preached to quiet and attentive congregations; there were also several enquirers. Our American brethren seem desirous to occupy the station,

indeed I see no other party who can do so, as our Calcutta Baptist brethren have not men for their present field, and do not, as far as we can learn, seem disposed to add Midnapore to their list of stations.

Brother Sutton has advanced for our passage, &c., 1200 rupees, and will receive Mr. Stubbins' next remittance as payment in part; but I need not say more, as you would doubtless hear from him. I felt very anxious to take charge of several children going home, and in this manner hoped to reduce our passage money, but all our efforts have proved unsuccessful. One was promised, but from so singular a combination of circumstances was prevented going with us, that we cannot but regard it as an interposition of Providence.

With our united and affectionate regards. In haste.

Yours' ever in Gospel bonds,

E. STUBBINS.

LAST JOURNAL OF THE LATE
MR. GRANT.

(TRANSCRIBED BY MRS. GRANT.)

(Concluded from page 190.)

Balaji also said, "Suppose a queen, were to leave her husband, the king, and go to a low caste man, &c., and when she returned the king said to his wife, 'Why have you done so wickedly!' and she were to say, as an excuse, 'I went in your name; I gave him your name.' 'What is this to me, you fool! you shall die,' and takes up a hatchet to chop her down; but, just as the king was going to commit the awful deed, their only son sprang between them, and thus addressed his father, 'O father, I know that my mother has done wickedly, but do not be so cruel. If thy justice and honour require that one should die, I will die instead of my mother.' Your conduct has been just like that wicked woman. You have left the true God, and done wickedly; and when he was about to destroy you, his only son has given himself, and died in your stead. You know he gave you life, and when you are hungry he sends you food; when thirsty, drink; when naked, clothes; and when you are panting with the heat, he sends the cold refreshing winds to cheer and cool you; and yet you act so wickedly; yet you go after other Gods, and, which is worse than all, give his name to them. O what wickedness is this! What people are you like, to give the name of the great God, and only true God, to idols! O forsake such wicked ways, and believe in Jesus Christ" &c., &c. Brother Wilkinson said, "Very good, brethren. Suppose, at night, when you were all asleep, and your houses, by some means, were to take fire, and a kind person were to come to tell you your houses were all on fire, and if you did not quickly arise and flee for your lives, you would all be lost, and you arose and

gazed at the flames, and then retired to sleep again, surely you would all be destroyed; but, if you regarded what your friend told you, you would be saved. Just so it is as to the words you have now heard. If you regard them, you will obtain everlasting salvation; if you disregard them, you will have to endure eternal death," &c., &c. The people heard well all the time. In the evening went into Govindopore, the place of the idol Govinda, where the Gospel was listened to with much attention.

20th.—Visited Ragannath, the town of the god Ragaunath, or Rama Chundra. There we took our stand by the side of the well in the middle of the village. The Gospel was preached in Orah and Telegoo, but principally in the latter language, as the greater part of them were Telegoos. What was most pleasing, perhaps, about this opportunity, was, that about fifteen or twenty women collected at the well, and heard attentively. They came to the well apparently for the purpose of drawing water, but remained till the addresses were finished, and immediately dispersed. It was very pleasing indeed to see so many women hearing the Gospel, as they scarcely ever have an opportunity of doing so, except they can do so by standing behind the doors of their huts, peeping through some hole, or round a corner. After leaving Ragannathpore we went to Jagannathpore. There the news of salvation by Christ was preached, for the most part, in Telegoo. We returned to the tent, where I found my dear wife, &c. The people made a few objections that were easily answered, and upon the whole heard very well.

21st.—Arose about five this morning, and took down tents, and left for Munselcotta. Two or three miles before we arrived we passed three large villages, but the sun had become too hot to allow of our remaining to deliver the news of salvation, but intend,

D. V., to visit them before we remove from Munsacoota. In the evening went to Hurepore. At this place most of the people are fishers, as it is just upon the coast. Brother Wilkinson began his address by saying, "You are fisher people. I am also a fisherman." He then showed the difference between the objects they searched for, and the objects he sought for, &c. He further said, "Suppose a person to have a pice and a diamond. When he rises in the morning he feels in his cloth, and says, "Have I my pice? Yes, I have it;" and so he does day after day; but, not understanding the value of the diamond, he is not careful whether he has it or not. It is just so with you. The pice may be compared to your bodies, the diamond to your souls. About your bodies you are concerned daily, but, not knowing the value of your spirits, you are entirely careless about them." He then besought them to be more concerned about their souls than their bodies, as the latter would soon die, but the former would exist for ever, &c. The people heard well.

22nd.—Started the way I expected brother Wilkinson and the native brethren were going to a village, but took a wrong turn, and lost my way. After wandering some time, met with a man, and, as he was not able to read, read to him a little of the "Jewel Mine of Salvation," which he said he understood, and acknowledged its truth. In conversation with him upon the evil of sin, and the awful state of all on account of being sinners, he very readily admitted the truth of what was said, and mentioned a variety of sins of which men generally are guilty. But, ah! I fear he saw not the evil of sin, nor his condition in consequence of being a sinner. At Linde, in the evening, about a hundred heard attentively, while the Gospel was preached by brother Wilkinson, and the native brethren. This, I think, was the largest congregation we have had since out in the country. Burna, a smaller village, some objections were made, but generally met by satisfactory answers. After the preaching the people received tracts very eagerly.

23rd.—In the village where we are staying, the Gospel was treated with indifference, and the name of the Saviour of the world repeated with much lightness and contempt. When the name of Jesus Christ is treated with scorn, it requires some patience and grace to preserve that love and anxious desire for the salvation of those who act thus foolishly. The greater part of the inhabitants of Munsellcotta are Tellegoos. In this village there are three or four temples erected for the worship of

abominable idols, but none to the Lord of hosts. In the centre of this village there is also a large rut (carriage) for the purpose of annually taking these idols on their excursions. In the evening returned home for a day, when we hope to take a tour between the Chilka lake and the sea.

26th.—Went to the Berhampore bazaar this afternoon, in company with Pooroosootum and Seboo. The Gospel was faithfully preached, but it is a matter of regret that few heard; still those who did hear were very attentive. As we went in one of the hazars, saw a brahmin sitting in a verandah, with a large concourse of people round him. He was singing to them the shastras. O that the time may soon come when all the brahmins of this country shall be the priests of the most high God, singing to their fellow-men the praises of the Almighty.

27th.—At the bazar this evening. At first but few heard, and they not well, for they were very noisy. After Pooroosootum had spoken some time, about forty people collected, all of whom heard remarkably well, while he preached most eloquently upon the sufferings and death of Christ; after which he said, "Where is there anything like this? Is there anything like it in your shastras, or any other books but the christian books? No, no! Where is there a brahmin who would have done, if he could, what Christ has done for the world? Where is there a Gooroo, or a Boisnob, or any among you? You know there are none. You need one to take away your sins; you must die for ever if they are not taken away; but no one comes forward to offer himself. Believe, therefore, in Christ; pray to him. Here a man interrupted him by saying, "Where must we pray to Jesus Christ?" Pooroosootum replied, "In your house, or under a tree, or anywhere." "What must we say?" Here he told them in a very impressive and solemn manner, how they must address the Saviour of the world, and concluded. A good number of tracts were distributed. They went into the town to purchase some things, and I returned home. Half past six. Pooroosootum has just come in, bringing the heart-cheering news, that a man from the vicinity of Ganjam sat at a distance while they were preaching in the bazar this evening, and heard, and was so impressed with what he heard, that he followed them down the town, and spoke to them. They had a good deal of conversation with him, and he cried much, and said, "Where is the way to heaven? My sins are very great; how shall I find a deliverer? What must I do to be saved?" and much more in the same way. Pooroosootum says he never

saw any one like him. This is indeed good news; but we must rejoice with trembling. O that the Lord may give him that repentance which is unto life, that needeth not to be repented of.

Dear Sir,—I have only had time to copy half the journal, but I hope to be able to send the other half next month. With kind regards to Mrs. Pike, and the Miss Pikes, believe me, yours affectionately,

ELIZA GRANT.

MISSIONARY ANNIVERSARIES.

GOSBERTON.—June 1st On Lord's day, brother Everard prepared the minds of the people for missionary services. In the afternoon, on Thursday, Mr. T. H. Hudson preached for the mission from John viii. 36, "If the Son make you free, ye shall be free indeed." In the evening a meeting was held, at which brother Everard presided, and made some appropriate opening remarks. Mr. Gallsworthy, (Independent); Mr. Golsworthy, Sutterton; and T. H. Hudson, advocated the claims of a guilty world. The attendance was very good, and much missionary feeling was manifested. The collections and subscriptions amounted to £6, 12s. 2d., being more than last year. The effort is a credit to this ancient General Baptist Church. Brother J. Binns, from Queenshead, Yorkshire, commenced his ministry at Gosberton; and here the venerable D. and J. Taylor, in their visits to Lincolnshire, frequently preached. The righteous shall be had in remembrance.

SUTTERTON.—June 2nd. Here, when there was not a single dissenter, brother J. Bissil commenced preaching the Gospel, and raised a General Baptist interest. His name will be long remembered and revered. The friends have a neat chapel, and a good congregation. Brother Golsworthy is the respected minister of this secluded seat of truth, liberty, and piety. Here, and at Gos-

berton, brother Bampton laboured in the early part of his ministry. Until the resurrection of the just, he sleeps on the burning plains of India. The last day will re-unite, and make eternally happy, all the friends of our blessed Lord. In the evening we had a good missionary meeting, though the weather was very unfavourable, and congregation rather small. Brethren Golsworthy, Mathews, and Hudson, addressed the meeting. They want more collectors for the mission. Spoke to some of the young friends, and hope all will be pious and active. The collections and subscriptions unknown to the writer.

TIDD GOAT, OR ST. MARY'S.—June 5th. The friends at this village had not had a meeting for some time. Being at liberty on Monday evening, sent word to them, and they gladly embraced the opportunity. Mr. T. H. Hudson preached in the afternoon from James v. 20. In the evening had an excellent meeting. Brother Easome was chairman; and the meeting was addressed by brethren Burdett, Taylor, and Hudson. The collections amounted to £1, 6s. to aid the cause of missions. Let all be active and united.

"Wake,
And be your thoughts to work divine address'd;
Do something—do it *soon*—with all your might;
An angel's wing would droop, if long at rest,
And God himself, *inactive*, we're no longer blest.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirty-ninth anniversary of this institution was held May 3rd. The Right Honourable Lord Bexley, the president of the society, occupied the chair.

The report, read by the Rev. A. Brandram, stated, that a larger distribution of the sacred Scriptures had taken place during the past than in any former year, and that it amounted to nearly 1,000,000 copies, bringing up the grand total circulation since the formation of the society, to 15,000,000. The report of M. de Pressencé, the society's agent in France, presented the same features as on former occasions—the same obstacles,

the same successes, the same resistance of man, and the same blessing of God. There were about fifteen communes in which a remarkable religious movement had taken place, in the midst of a Roman Catholic population, a portion of whom had decidedly renounced the superstitions of popery for the pure creed of the Gospel of salvation. From the Frankfort depot, Dr. Pinkerton reported a distribution of 68,525 copies. From Berlin Dr. Pinkerton wrote that the issues of the past year had amounted to 14,000, of which only about 700 were Testaments. At Hamburgh 500 copies had been distributed to the sufferers by the late conflagration in that city. In Hungary 57,247 copies had been distributed

since 1837, and 17,086 during the past year. In Belgium, the society's agent, Mr. Tiddy, reported that the numbers distributed amounted to 12,546 volumes, being 3,000 copies more than in the preceding year. In Belgium a deeply-interesting series of Bible meetings had also been recently held, which had been attended by M. de Pressencé, of Paris, and the Rev. Dr. Malan, from Geneva. With regard to Prussia, his majesty the king of that country, had transmitted, through the hands of Chevalier Bunsen, a donation to the society of £100, and had become an annual subscriber of £25. The issues of the Prussian Bible Society, and its auxiliaries, made a grand total of 1,091,321 copies. At Stockholm, during the year 1842, 10,000 Bibles, and 15,000 Testaments, in Swedish and Finnish, had been received into the dépôt; and 19,935 had been issued from it. To the agency at St. Petersburg there had been supplied 1,918 copies, and their entire issues for the past year had been 25,160. Forty thousand poor families in Finland had received through the hands of their clergy, and chiefly by the help of this society, a copy of the New Testament. In south Russia 12,356 copies had been issued up to April, 1842. In Spain and Portugal the committee regretted that they had been disappointed in the hope that the door would have been opened ere this for the admission of the Scriptures. The society regretted that the Church Missionary Society had been led to break up its missions in Malta. From that spot, as a centre, 3,522 copies of the Scriptures had been issued in various languages to Egypt, Abyssinia, Corfu, &c. From Greece, the Rev. H. D. Leves reported an issue, during the year, of 8,428 copies. From Mitylene 4,417 copies of the Scriptures were distributed last year to Smyrna, &c. There prevailed an increasing demand for the Turkish New Testament in Syria, Trebisond, and elsewhere. In India, the labours of their valued agent, Dr. Hæberlin, had been seriously interrupted by repeated attacks of illness during the past year. He had, however, been enabled to leave Calcutta in December last, to commence a lengthened journey on the part of the society. Dr. Hæberlin had taken with him 60,000 volumes from Calcutta. The issues of the Calcutta Auxiliary had been, in the past year, 25,032; and the Calcutta Bible Society continued its very useful labours. The total issues in Madras for the past year had been 23,968. In Jaffna 50,250 portions of the Old Testament had been issued, and 20,651 volumes of various portions of both the Old and New Testament. With respect to China, the com-

mittee rejoiced at the recent results of the last three years of hostility, and had passed a resolution, that it be communicated to the directors of the London Missionary Society, that their missionaries were at liberty to draw upon the dépôts of the British and Foreign Bible Society in Canton and Malacca for such copies of the Chinese Scriptures as they may require, &c. Special subscriptions had been kindly given by several friends of the society, for the benefit of China. Several remittances had been received from Sydney, New South Wales, and from other parts of Australia, by the society. At the request of the Church Missionary Society, 20,000 copies of the New Testament had been provided in the native language of New Zealand; of which 10,000 had been placed at the disposal of that society, and 5,000 at that of the Wesleyan Missionary Society, in consequence of the earnest demand for them in New Zealand. Five hundred reams of paper had been granted for printing the Old Testament in the language of Rarotonga. The committee regretted that, with one or two exceptions, South America presented a very painful blank. Mr. James M'Murray, the new agent in the West Indies, had arrived on the 20th March in Jamaica, and had met with a most cordial reception. One of his first movements was to establish a dépôt at Kingston. Large supplies had been forwarded to Jamaica, amounting to more than 25,000 copies. The expediency of adopting a similar course at Antigua and Barbadoes was also suggested. Supplies of Bibles had been forwarded for all these places.

Under the head of domestic affairs the Rev. Dr. Daly, now bishop of Cashel, had been added to the list of vice-presidents. The entire receipts for the past year had been £92,476 2s. 8d., consisting of the two items of £39,821 7s. for the general objects of the society, and of £52,654 15s. 8d., received for Bibles and Testaments, including drawbacks, the expenditure amounted to £86,964 10s. 6d. There had been 101 new societies formed; making 2,870 in this kingdom. Grants of copies of the Scriptures had been made to the amount of 13,000 to the London Hibernian Society; to the Sunday School Society for Ireland, 23,750; to the Church Scriptural School Committee (Cloyne) 1,000; to the Irish Society, 2,000; the Baptist ditto, 1,250.

The resolutions were moved and seconded by the bishop of Winchester, and Professor Sack (Bonn); the Dean of Salisbury, Rev. A. Tidman, and Rev. P. Jacobs (Canada); Rev. F. Close, and Rev. Dr. Hannah;

Rev. A. Hanson (Gold Coast), and — Milson, Esq. (Lyons); the Earl of Chichester, and Rev. Dr. Steinkopff.

CHURCH MISSIONARY SOCIETY.

THE forty-third annual meeting of this society was held on Monday morning at Exeter hall, the Earl of Chichester in the chair, supported by the Lord Bishops of Winchester, Norwich, and Chester, the very Reverend the Dean of Salisbury, the Hon. and Rev. the Dean of St. Patrick's, Viscount Sandon, M.P., Mr. J. C. Colquhoun, M.P., and a large number of gentlemen. The Earl of Chichester briefly addressed the meeting in support of the objects of the institution, the forty-third anniversary of which they had met to celebrate; he looked upon it as an ornament to the church and a blessing to mankind. The Rev. R. Davies, M.A., read the report; it stated that the income during the past year had exceeded £115,000, a sum unprecedented in the history of this or any other religious society. The Lord Bishops of Barbadoes and Guiana had become vice-presidents, and the King of Prussia a member of the society. His Majesty had presented the society with a donation of £100, and had become an annual subscriber of £25. In New Zealand, Eastern and Western Africa, Greece, India, and elsewhere, the missions were encouraging, and the call for missionaries was more urgent than ever. In a short time the society would turn its attention to China, towards a mission in which country an individual, who wished to be unknown, had presented the munificent sum of £6000. Upon the motion of the Lord Bishop of Winchester, seconded by the venerable Archdeacon of Derby, the report was agreed to. A variety of resolutions were subsequently adopted, in the course of which Lord Sandon, M.P., the Reverend Augustus Hanson, government chaplain at the Gold Coast, the Hon. and very Rev. the Dean of St. Patrick's, the Rev. J. J. Neitchecht, Mr. J. C. Colquhoun, M.P., and the Rev. F. Close, addressed the meeting.

LONDON MISSIONARY SOCIETY.

The forty-ninth anniversary of this institution was held at Exeter hall, on Thursday, the 11th inst. The weather was propitious; and, at an early hour, the large hall was occupied by a highly respectable audience. At a quarter to ten, Sir George Grey, Bart. chairman, entered the hall, and was loudly cheered.

The Rev. A. Tidman read an abstract of the report, which commenced by noticing the society's proceedings in the South Sea islands. After referring to the French ag-

gression upon Tahiti, it stated that in the islands were the gospel had been introduced in later years, and which had hitherto been preserved from the evils of popery, the rich reward already realised had been abundant, and the prospects of extended success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. In South Africa the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of divine mercy. Madagascar still remains under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Five additional martyrdoms had taken place during the year. The directors had sent forth during the past year, to various parts of the world, missionaries with their families, amounting (exclusive of children) to 23 individuals. The total amount of receipts during the past year had been £78,450 18s. 8d.; the expenditure, £85,442 5s.

The speakers at this meeting were, the Revs. Dr. Chapman, A. Tidman, E. Bickersteth, J. J. Freeman, W. Bunting, James Parsons, Joseph Augus, J. B. Condit, J. Sherman, A. F. La Croix; C. Hindley, Esq., M.P.

The following was one of the resolutions: "That this meeting hereby records its solemn protest against the violent and unjust proceedings on the part of France, by which the Queen of Tahiti and the native government have been deprived of independence. It reprobates,—as it deploras—the forcible establishment of popery among an unwilling but defenceless people, and it presents to the missionaries and churches in the island the assurance of its deep sympathy and fervent prayer under this severe trial of their faith and constancy."

An Adjourned Meeting was held in the evening at Finsbury Chapel, which was addressed by F. Smith, Esq., Revs. J. J. Freeman, S. Thody, J. Alexander, S. Haywood, W. Buyers, J. Arundel, G. Christie, G. Gogerly.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held May 1. The chair was successively occupied by J. P. Plumtre, Esq., M. P., and Thomas Farmer, Esq.

The report was read by the Rev. E. Hoole, and the Rev. John Beecham. It began by stating that the committee deemed it expedient as in former years, to call the atten-

tion of the members and friends of the society, in the first place, to the financial statement, premising that it was necessarily made up only to the close of 1842, whereas in reporting the state and prospects of the missions, the committee availed themselves of the most recent information. The gross income received for 1842, from all sources, was 98,253*l.* 12*s.* 8*d.*, being a decrease of income, as compared with 1841, of 3,434*l.* 9*s.* 8*d.* The gross expenditure of 1842 was 100,663*l.* 13*s.* 9*d.*, being an increase of expenditure, as compared with 1841, of 1,909*l.* 6*s.*; and leaving a deficiency in the year 1842 of 2,410*l.* 1*s.* 1*d.* To meet this deficiency, there was the surplus of income over expenditure in 1841, 2,933*l.* 14*s.* 7*d.* By this addition of the surplus of 1841 to the real income of 1842, the deficiency of 1842 was wholly liquidated, and a surplus yet remains, towards the expenditure of 1843, amounting to 523*l.* 13*s.* 6*d.*

After a very lengthened detail of the operations and prospects of the society in various parts of the world, it presented the following general summary:—

Principal or central mission stations, called circuits, occupied by the society, in the various parts of the world enumerated in the preceding report	265
Missionaries and assistant missionaries, including supernumeraries, and others who have for a time returned, or are returning, home	360
Catechists, interpreters, school teachers, &c., wholly employed at the expense of the society	590
Sunday-school teachers and other agents whose services are only occasional and gratuitous, upwards of	4,500
Full and accredited church members	93,680
Scholars.....	60,396
Printing Presses.....	7

The report concluded with an eloquent and affecting appeal on behalf of Protestant missions, in the new and trying circumstances in which they now seem likely to be placed by the efforts of Rome, aided by the power of France.

The meeting was addressed by the Rev. Drs. Hannab, Alder, Leifchild; by the Rev. Messrs. Jacobs (Pah tah-se-gay), Mortimer, Smith, Newton, Boyce, Huston, Turner, Stinson, Reece, and Jackson; also by M. A. Campbell, Esq., M. P.; C. Hindley, Esq., M. P.; Captain Woodward; and R. Wilson, Esq.

RELIGIOUS TRACT SOCIETY.

This society held its Forty-fourth anniversary on Friday, May 5th. John Labouchere, Esq., presided, and the Rev. Dr. Henderson offered prayer.

William Jones, Esq., the corresponding secretary and superintendent, read an ab-

stract of the report. It briefly referred to the operations of the society and its auxiliaries in China, Java, Burmah, Assam, India, Ceylon, Australasia, New Zealand, South Sea Islands, West and South Africa, Spanish America, West Indies, New Providence, the United States of America, British North America, Newfoundland, Labrador, France, Switzerland, Belgium, Spain, Portugal, Italy, Hungary, Carintha, Lower Saxony, Wirtemberg, Iceland, Denmark, Russia, the Mediterranean, and adjacent countries.

In noticing the home proceedings, the committee expressed their regret at the retirement of Mr. John Davis, the Society's superintendent, the duties of which office he discharged for nearly twenty-four years, in a faithful and conscientious manner. The following grants of publications were reported:—For Sabbath day circulation, soldiers, sailors, and riverman; Home Missionary, District Visiting, City and Town Missions, Christian Instruction, and other kindred societies; British emigrants, prisoners, hospitals, workhouses, railway workmen, fairs, races, foreigners in England, special occasions, public executions, convict ships, and other important objects, amounting to 1,677,936. Grants to Scotland, Wales, and Ireland, 302,557. The value of the foregoing grants is £2,668 18*s.* 106 libraries have been granted during the year to schools, destitute districts, and union houses; also a grant of books value £60, at half-price, has been made to form libraries for the police. The report further stated the proposals of the committee for the formation of factory libraries, and the issues of cheap books, and their efforts to counteract those principles which are opposed to the Reformation. The new publications of the year were 218. Publications circulated amount to 16,469,551; making the total circulation of the society, in nearly 90 languages, including the issues of foreign societies assisted by the Parent Institution, to amount to nearly 377,000,000. The total benevolent income of the year amounts to £4,980 15*s.* 10*d.*; special donations received for China, to 31st March, £1,747 4*s.* 4*d.*; proceeds of sales, £43,064 14*s.* 9*d.* Gratuitous issues amount to £6,649 7*s.* 1*d.*; being £1,668 11*s.* 3*d.* beyond the amount of benevolent contributions, without any charge or expenses whatever thereon. Legacies, £999 19*s.* Total receipts, £52,605 7*s.* 9*d.*

Addresses in proposing and sustaining the resolutions, were delivered by the Rev. Messrs. D. Wilson, J. Clayton, W. C. Wilson, J. B. Condit, (Portland, America,) A. W. Hauson, H. Hughes, J. Angus, T. Mortimer, G. Smith, and the Rev. Dr. Krummacher.

BRITISH AND FOREIGN SCHOOL SOCIETY

Held its thirty-eighth anniversary on Monday, May 8th. Lord John Russell presided. Henry Dunn, Esq., read an abstract of the Report. It commenced by noticing the decease of His Royal Highness the Duke of Sussex. It then stated the general proceedings of the society. The new normal schools were opened in June last, when Lord John Russell presided. The female establishment is now approaching completion. The amount raised is £17,087. The sum required to defray all expenses, £21,500; £4500 must, therefore, yet be provided. The ladies' committee have raised £1045, and the teachers of the society have presented a donation of £250. During the year 207 candidates have been in training in the normal school; fifty-eight have been recommended to boys' schools; sixty two to girls' schools; thirteen have sailed for foreign stations; twenty-one have withdrawn; and fifty-three are now on the list. Owing to difficulties on the question of inspection, only fifteen applications have been made to the committee of council. The aid granted is £1577. The schools thus aided will accommodate 2504 children; and the cost of the buildings will be £5573. Forty-five schools have also been established, which have received no aid whatever from Government. The resolutions of the committee on the Factories Education Bill, the foreign operations, and financial affairs, were then noticed. The amount expended during the year, for general purposes, was £6863 13s. 2d.; the amount received, £6777 15s. 9d. Balance due to the treasurer on the expenditure of the year, £85 17s 5d.

The usual resolutions were moved and seconded by Earl Fitzwilliam, Lord Montague, the Rev. Drs. Reed and Alder, the Hon. and Rev. Baptist Noel, the Rev. Messrs. Green and Burnet, Colonel Fox, M. P., and J. Barton, J. Cheetham, and J. Beldam, Esqrs.

At this meeting the Rev. Dr. Reed delivered an energetic speech:—

"They were all met there at a great crisis, on the important question of education, and not only so, but also at a crisis in the civil and religious liberty of the country. The proposed measure of the government, in reference to education in the factory districts, was designed to be experimental, and should it be found to succeed there, would become general throughout the country. It had now been before the country for some weeks, and had been emphatically answered by 13,000 petitions [cheers.] In deference to these petitions, the bill had been recon-

sidered and amended [cries of "no, no, not amended"], or rather he would say it had been altered [hear, hear]; and he had a right to assume, that as it now stood, it embodied the calm and mature determination of government on the subject of general education. The whole bill was illiberal and unjust. It was playing a game with the country with loaded dice. He would rather see the government come forward at once, in the manliness of an English spirit, with a direct and open measure to deprive the dissenters of the right to educate their own children. But by the altered bill the teachers must all be members of the Church of England. The bill, as it now stood, was, in fact, worse than it was at first. It was essentially illiberal, too, as it regarded the rate payers. It could not in this respect work as honest Englishmen would wish it to work. What he deemed most afflictive in the bill remained still unaltered—he meant its compulsory clauses. They had been told by the noble lord who had preceded him, that on the question of compulsory education the public mind was not properly made up. His own mind was fully made up on that subject. He denounced all compulsion [long and reiterated cheering, with waving of hats and handkerchiefs]. It degraded education, and was contrary to the genius and spirit of the British constitution. The government bill was altogether compulsory, and its compulsory provisions were of a most hateful and abominable character. He was desirous that all that should be said there upon the subject should be said also in the house of Commons. It was alarming to him that there seemed to be so little sympathy on this question between the people's house and the people themselves [cheers]. He would charge the noble chairman to represent them and their opinions in parliament [great cheering]. The reverend gentleman here intimated, that all who were in favour of Lord John Russell thus becoming their representative, should signify the same in the usual way, when the vast audience simultaneously rose up, and responded with loud and reiterated cheers. He would ask his lordship to say, in his place in the house, that they would not have the bill [renewed cheering], that they wanted schools for all, without offending the consciences of any, that they would not trust the interests of religion to any particular denomination [cheers], especially to a church in whose bosom such dangerous errors were now springing up."

HOME MISSIONARY SOCIETY.

This society held its Twenty-fourth Anni-

versary, May 16, W. Alers Hankey, Esq. occupied the chair.

The Rev. Dr. Matheson read the report, from which it appeared that there were 150 principal stations under the care of the society. There were eighty missionaries, and seventy pastors preaching in villages; making 150 agents, the largest number ever connected with the society. The educational department had been much improved. A determined and persecuting spirit was directed against the Home Missions in almost every part of the country. In nearly every department of agency there had been an improvement, and an increase of numbers. Last year the number of schools was 204; they were now 210; the number of teachers, 1476, now 1700; the scholars 11,800, now 13,000. There had been opened, during the year, 61 new places. The agents preached the Gospel in 655 towns, villages, and hamlets, to nearly 50,000, in the midst of a population of nearly one million of souls. Last year the Bible classes amounted to 84, containing 1,150 persons; this year to 110, including 1,429 pupils. Upwards of 600 persons had been united in Church fellowship, nearly all the fruits of missionary labour. Last year the net income of the society was £7,169; this year, £7,788; but the expenditure during the same period was £9,334.

The resolutions were moved and seconded by the Rev. Drs. Morison, Leifchild, and Matheson; by the Rev. Messrs. Stoughton, Stratten, Burnet, and Jackson; and by M. Fisher, Esq.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The meetings of this union of pastors and Churches was held at Crosby-hall, Bishops-gate, on Tuesday and Friday, the 9th and 12th of May. The Rev. J. Reynolds, of Romsey, in the chair. The attendance, especially of ministers, was highly encouraging, and the spirit pervading the assembly was such as to indicate the cordiality and affection which obtain in the Congregational body. Deputations from Scotland, Wales, and America, were received by the union with demonstrations of lively joy, and the presence of the Rev. J. B. Condit, (the successor of Dr. Payson) from Portland, in the state of Maine, added greatly to the interest of the assembly. The annual letter, on Christian Love, drawn up and read by Mr. Stratten, of Hull, was full of holy counsels, richly illustrated by an appeal to the Word of God. Much interesting matter was laid before the union, on the subject of British missions, on the necessity of taking vigorous steps for resisting the tide of Puseyism which

now sets in upon our country, on the best means for resisting Sir James Graham's mischievous Education Bill, on the importance of a cheap denominational magazine, and on other measures connected with the progress of the denomination and the cause of Christ. There was an unusual feeling of solemnity thrown over the assembly, by the circumstance that, at the time of its sittings, the respected chairman's near connexion, the Rev. Dr. Fletcher, a brother beloved by all, was lying in a state of almost hopeless indisposition. When his former activity in the cause of Christ was called to mind, the lesson on every heart was peculiarly impressive.

COLONIAL MISSIONARY SOCIETY.

This Society held its seventh anniversary on May 13th. The chair was occupied by Lord Morpeth, and after singing and prayer, the Rev. A. Wells read the report, which gave a concise history of the society's labors at its various stations in Canada, New Zealand, and South Australia, during the past year. Such had been the depressed state of the colonies, that considerable aid had been required by the missionaries from the parent society. There were, however, indications of renewed prosperity in the colonies, and it was therefore hoped that the demands during the succeeding year being decreased, fresh scenes of usefulness might be occupied. There had been a very serious decline in the amounts of funds received; and bad it not been for a legacy of £500, bequeathed by the late Mrs. James, of Birmingham, the institution would have been £1000 in debt.

The meeting was addressed by C. Hindley, Esq., M. P.; the Rev. Dr. Vaughan; the Rev. Messrs. Binney, Burnet, Adkins, Freeman, Hill, and Smith (Sheffield); and by the treasurer, J. R. Mills, Esq.

IRISH EVANGELICAL SOCIETY.

The twenty-ninth anniversary of this society was held on Tuesday, May 9th. The chair was occupied during the evening by C. Hindley, Esq., M. P., and T. M. Coombs, Esq. Prayer was offered by the Rev. G. Rose. The Rev. G. Smith, one of the Secretaries, read the report. It gave a brief account of the labours of the agents of the society, and presented an encouraging view of the stations occupied by them. These stations are found in different parts of the country, some of them in districts in which the native Irish language is spoken. In these latter the efforts of the missionaries are especially acceptable. Especial reference was made to the labours of the Rev. J. Godkin, whose talents as a lecturer on Popery and Puseyism are well known, and the

effect of whose efforts are most gratifying and delightful. Crowds of listening auditors are attracted, amongst whom are to be found Protestants of all denominations, and often many Roman Catholics. The report alluded to the great lack of books universally found, and the intention of the committee to attempt the sale of useful and religious works on a plan similar to that pursued by the colporteurs of France. The state of the funds was reported to be, upon the whole, such as to demand the grateful acknowledgments of the committee to their constituents, and to awaken confidence and hope for the future. But still, as extensive fields of labour present themselves in every direction, a considerable augmentation of the amount contributed must be realized before the efforts of the society will make that impression on the great mass of people which is so much to be desired. The report concluded with a powerful appeal to the friends of evangelical truth for larger contributions, to enable the committee, during the ensuing year, to carry out the more extensive operations contemplated.

The resolutions were moved and sustained by the Rev. Messrs. Adkins, Blackburn, Sherman, Burget, Gawthorne, T. James, and Dr. Morison.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The first public meeting of this society was held April 24th, J. D. Paul, Esq. in the chair. Prayer was offered by the Rev. J. A. Miller, and a report read by the Rev. Dr. Henderson; after which, resolutions were moved and seconded by the Rev. Drs. Burder, Stewart, and Cox, and by the Rev. Messrs. Redpath, Blackburn, Scott, Archer, Hamilton, W. Bunting, Fergusson, and J. C. Burns; also by W. Hamilton, Esq.

BAPTIST HOME MISSIONARY SOCIETY.

The forty-sixth anniversary of this society was held on Monday, April 24th. John Heard, Esq., in the chair. The Rev. S. J. Davis, the Secretary, read an abstract of the report. The accounts from the Berkshire auxiliary were encouraging. The Cambridgeshire auxiliary, in proportion to its means, had proved itself both vigorous and efficient. The accounts from Devon and Dorset were some of them highly interesting. In the Isle of Wight the prospects were encouraging. In the Scilly Islands the lessee had caused notices to quit to be served at the chapels. In Lancashire, notwithstanding the general depression of

trade, the auxiliary had not declined either in its resources or usefulness. In Nottinghamshire the stations were for the most part healthy and vigorous. From the northern auxiliary cheering accounts had been received. From Pembrokeshire, Rutlandshire, Sussex, North Wilts, and East Somerset, and from the West Riding of Yorkshire, the reports were, upon the whole, highly satisfactory. The labours of Mr. Pulsford, the evangelist, had been greatly blessed. The report concluded by pressing on each auxiliary the importance of setting apart some one Sabbath in the year, most convenient to itself, for simultaneous Baptist Home Missionary collections throughout the district.

From the treasurer's accounts, it appeared that the total receipts of the year were £5270 1s. 4d.; but the disbursements had so far exceeded the receipts, as to leave a debt of £526 17s. 9d. against the society.

The speakers were Revs. Messrs. Barnes, Elven, Frazer, J. Edwards, (Nottingham,) Angus, Stovel, and Messrs. Robinson and Barker.

CHURCH OF SCOTLAND MISSIONS.

The tenth London anniversary was held, April 27. W. Hamilton, Esq. presided, and after prayer had been offered by the Rev. Mr. Ferguson, the Rev. J. C. Burns made some interesting statements as to the operations and success of the society, and addresses were delivered by the Rev. Messrs. Hamilton, Redpath, Scott, (Sweden,) Smith, (Greenock,) Cumming, Bunting, Burns, Lorimer, and the Rev. Dr. Stewart.

LONDON CITY MISSION.

The eighth anniversary of this society was held May 4. The chair was occupied by J. P. Plumtre, Esq., M.P.

The report stated that the population of the metropolis, within eight miles of St. Paul's cathedral, amounted to 2,165,864 persons, for whom there were 350 churches and chapels belonging to the established church, providing sittings for 351,290 persons; and 447 places of worship not connected with the established church, providing accommodation for 250,228 persons; making a total of 601,518 sittings. The number of missionaries employed by this society at the present time is eighty-two. Since the last meeting, through the instrumentality of their missionaries, 163 persons had become members and communicants of the church of Christ. The gross receipts for the year amounted to £6741. 5s. 5d.; and the expenditure had been £6092. 12s. 9d.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 56.]

AUGUST, 1843.

[NEW SERIES.]

DUTIES OF DISSENTERS AT THE PRESENT CRISIS.

THE SUBSTANCE OF A DISCOURSE DELIVERED AT LOUGHBOROUGH,
JUNE 28TH, 1843, BEFORE THE ANNUAL ASSOCIATION OF
THE NEW CONNEXION OF GENERAL BAPTISTS.

"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."—Jude 3.

THE ministry of the apostles was characterized by vigilance, faithfulness, and love. They watched for souls as those that must give an account. They were quick in detecting the errors and sins of professors, and faithful both in pointing them out, and in stating the spiritual and eternal evils to which the subjects of them stood exposed. They moved among the Churches as nurses among children, and delivered their addresses with the solicitude of paternal love. "We were," say they, "gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. As ye know how we exhorted and comforted and charged every one of you as a father doth his children."

The epistle of Jude may be regarded as a blast of the watchman's trumpet. Heresies had crept into the Church. Doctrines had been propagated which were fitted to corrupt the heart, darken the intellect, and produce general licentiousness of conduct: and it is instructive to observe with what fidelity this holy man exposes them to view, and foretells the coming judgments of God. "There are," says he, "certain men crept in unawares, who were before of old ordained, [or pre-written,*] to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The offer of divine love to pardon the worst of sinners through the atonement, had been perverted by them into an encouragement to "sin that grace might abound." Unworthy men! they would not observe that the very terms of the offer imply the necessity of personal contrition for sin, and a desire to depart from it in feeling, thought, word, and action. The apostle then proceeds to shew that such characters, though in the Church, are exposed to judgments resembling those which overtook the Israelites in the wilderness,

* The original means that the punishment due to such characters had been previously written in the Old Testament.

the angels who kept not their first estate, and the inhabitants of Sodom and Gomorrah.—verses 5—7.

Taking the words of the text in connection with the verses just referred to, they suggest the general observation, that there are times in which it is more particularly the duty of the Church “to contend earnestly for the faith once delivered to the saints;” to guard it from adulteration, and to assert its holy tendency: and I need not observe that the present is eminently a period of this description. The fallacy of baptismal regeneration is the hope of millions, who are living without faith, love, or obedience; the clergy are addressing circulars to their parishioners, setting forth the mystic virtues of what they call “holy baptism,” when administered by themselves; and learned men are issuing publications, in which they labour to explain away the obvious import of those parts of scripture which have, for centuries, been justly considered, as condemnatory of the doctrines and practices of the church of Rome. While the religious literature of the age is corrupted by dogmas drawn from the writings of the fathers, and the decrees of general councils, the great principles of protestantism are derided as erroneous, and of injurious tendency.

Brethren, is it not eminently the duty of the present crisis to contend both for the purity of the faith once delivered to the saints, and for its freedom from secular controul. Do not recent events teach us the necessity of keeping our eyes open, and watching the motions of those in power? It is probable that, since the days of queen Mary, a blow was never aimed at pure protestantism, more deadly than that with which we were lately threatened; and the party who had lifted up his arm meant to strike, with all the power given to him by the state. Resistance was made; and though “the weapons of our warfare were not carnal but spiritual, yet they were mighty through God” in scattering the forces arrayed against us, and bringing down their lofty imaginations. Our energies have been crowned with signal and glorious success; and we meet at this association in the character of conquerors.

Undoubtedly the first emotion ought to be that of gratitude to God; for it is his power which has given efficiency to our united efforts. The undivided glory should be given to him. The language of our hearts should be, “The Lord hath done great things for us, whereof we are glad.” As it is by him kings reign, and princes decree justice, so it is to his secret operations we are chiefly indebted, for the withdrawal of this obnoxious Bill.* Prayer has been heard. We called upon God in the day of trouble; and, as the dark cloud which a short time ago lowered over our prospects, has been scattered, it is now our duty to glorify our merciful deliverer.

But connected with gratitude there ought to be a deep solicitude for the preservation of “the faith once delivered to the saints.” The motives which led to the formation of the nefarious Bill are still in operation; and though this scheme is laid aside, another may be projected, and the future outbreak of prejudice and passion, may be more violent and unjust, than the one which has just subsided. It is wise, therefore, to be at the post of duty, and to be diligent in the discharge of it. We are told in the Acts of the Apostles, that the primitive christians availed themselves of the period of repose, which followed the first storm of persecu-

*Sir James Graham's Factories' Education Bill.

tion, for scattering their principles, and multiplying converts. "Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied." Now, brethren, this is our period of repose. We are told that another such measure is not at present to be obtruded on our notice. Let us, then, make good use of the quiet interval by attending to the exhortation before us.

In illustrating still further "the duties of the present crisis" we shall notice, the *object* for which christians should contend—the manner in which the contest should be carried forward, and the special reasons for earnestness in the contest.

The *object* for which we should contend is "the faith, once delivered to the saints." The term *faith* in this and several other passages signifies the doctrine of the Gospel, which, in strictness of speech, is rather the object of faith. We read of Paul's "preaching the faith which once he destroyed," and of Felix sending for him that he might "hear him concerning the faith in Christ." We also find that the Philippians were exhorted to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." In each of these passages the term signifies the doctrine of faith, which, as a precious charge, is committed to the saints, and which, they are to make known for the advantage of a perishing and ungodly world.

It is an important fact that this doctrine is "delivered to the saints," or to holy and devout minds. They who have been enlightened and quickened by the word of truth are to hold it forth. It is not entrusted to the custody of ungodly characters. "To the wicked God said, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Holiness is an essential qualification for those who attempt either to guard or to spread the faith.

The objects of christian solicitude are in all respects the very opposite of those to which the anxieties of worldly men are directed. The first concern of a truly pious mind is to know its own state in the sight of God, and whether it is in some degree adorned with the divine image. As "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love," the upright christian examines himself, whether he be in the faith, and whether he possess a title to eternal life or not. Connected with a regard to his own spiritual welfare he cherishes a tender solicitude for the salvation of those around him; and contends for the faith, with a view to their spiritual good, and the glory of God. But when worldly men engage in contests which relate to christianity, or to some supposed connection of it with passing events, it is not because they care either for their own souls or the souls of others; their design is to accomplish certain ends connected with their own ease, ambition, or covetousness. The just illustration of our subject, and the aspect of the times equally require us to notice particularly to whom this exhortation is addressed.

You will observe, therefore, that the faith is not delivered to secular governments. It has always been the error of civil rulers, to imagine that it is their province, to judge for others which is the true religion, and to enforce a regard to it by pains and penalties? and as they are fallible

creatures equally with others, and equally liable to act under the influence of pride and passion, when their views are opposed or their mandates disobeyed, they have not unfrequently inflicted terrible injuries on the best of men, for nothing but their conscientious adherence to truth and duty. They have harrassed, oppressed, and destroyed the most excellent of the earth, for presuming to have an opinion of their own, on the solemn question of their eternal salvation: and as recent events prove that the principles of religious liberty are not even now understood, it is right to assert distinctly, that civil governors step out of their province, and arrogate too much, when they invade the sanctuary of conscience, and interfere in the exercises of the soul with its Eternal Judge. The faith has not been delivered to them, but "to the saints;" and when they themselves happen to sustain this honourable character, they ought to recollect, that there is not a single passage in the New Testament, which authorizes them to use secular power in the enforcement of their views. To commit the faith to civil governments, of which the agents are generally averse to vital godliness, would be like consigning the man-child mentioned in the apocalypse to the mouth of the dragon, which stood ready to devour it as soon as it was born. State patronage resembles the embrace of a bear, which deprives of life the object which it takes to its bosom. The one province of civil government is to secure to subjects the enjoyment of their rights and liberty, to administer justice, to protect the weak from the oppression of the strong, and to help the individual in his just cause against the assaults of the many: but when they set up to decide what shall be the faith of a whole nation, and to enforce their decision by measures like that which has just agitated the kingdom from one end of it to the other, it is time to speak out to them, and to say with the firmness with which the Jewish priests addressed Uzziah, "It appertaineth not to you, secular rulers, to exercise dominion over the religious faith either of ourselves or of our children. To our own Master we stand or fall. Neither will it be to your honour to attempt to revive those practices which prevailed in ages preceding the freedom of the press, and the general diffusion of scriptural knowledge."

Again: you will observe that the faith is not delivered to merely official characters. It is a part of the economy of evangelical dissenting churches, to have evidence of piety, in those whom they admit as candidates for the ministerial office. Their firm persuasion is, that no one is fitted to be the guide of others in matters of religion, who has not sought divine illumination by communing with the Father of spirits, and has not become experimentally acquainted with the truth as it is in Jesus. Natural talent, a share of learning, knowledge, powers of communication, and an ability to illustrate and embellish truth by similitude and contrast, they consider to be endowments of some importance for the effective discharge of ministerial functions: but moral rectitude, love to Christ, and habitual devotion, are qualifications which, in their view, are absolutely essential. And do not their ideas accord with the instructions of Christ, who, when he commissioned Peter to feed his sheep, and his lambs, directed him by a triple interrogation to the love of his master, as constituting the moral adaptation for that service. "I," said Jesus, "am the door: by me, if any man enter in he shall be saved; and shall go in and out and find pasture." He shall enjoy personal salvation; and shall be the means of conducting others to sources of spiritual enjoy-

ment. Instead of thinking it to be of so much importance to pass under prelatical hands to the ministerial office, ever may dissenters insist on the necessity of entering into it by the door which Jesus mentions. Designation to the ministry by our brethren, is doubtless of some moment for the sake of order, and for the purpose of keeping improper persons out of the pulpit; but it is still a fact that the faith is not delivered to any distinct class in the church, and much less to merely official characters. The *piety* of the church is its conservative principle; and the truth is safest in the hands of those who have felt its power.

But an ambitious sect has lately sprung up which presumes to condemn dissenting ministers as the followers of Korah, Dathan, and Abiram, and which roundly asserts, "that it is only the having received a commission from the bishop, that can give any security, that the ministration of the word and sacraments shall be effectual to the saving of souls."* Such writers may well plead for the authority of traditions; because it is certain the Holy Scriptures will not support their pretensions. Nothing is more clear than this fact, that they "who were scattered abroad by the persecution which arose about Stephen" did not stop even for apostolic ordination. They went everywhere preaching the word, and were everywhere successful, Acts xi. 20, 21. Some people are ready to plead the forms of an establishment against the obligations of piety, and the very design for which the Gospel is given. They would have us believe, that unless a bishop gives the order, we are not to attempt to save souls from an everlasting hell. They even go so far as to assert that the ministration of erroneous doctrine by a clergyman will do more good than the ministration of truth by a dissenting minister. It is not to be expected, that argument will have any weight, with persons who can make such statements. The basis on which they rest their pretensions is a virtue, supposed to have been transmitted to the present race of bishops by regular succession from the Apostles. It is in vain that we tell them of the entire silence of the New Testament on the subject of succession, or that we ask for the proof of it in the signs, and wonders, and mighty deeds which should be wrought by successors to the Apostles; it is in vain that we show from the pages of history the impossibility of making out the several links of this chain, or point to the notorious infamy of certain characters who are acknowledged to belong to it, the exclusive validity of episcopal ordination, and even its mysterious power to "confer spiritual gifts in the church, and if need be, to wield their awful weapon of rejection from the fold of Christ,"† are pleaded as boldly, as if nothing could be said against them. What then must be done? Why, brethren, we must stand on Scripture ground, and affirm constantly that the "faith has been delivered to saints" only, and that it is the duty of every one possessing this character to contend for its purity, and exert all his influence and talent in its diffusion. The true successors of the Apostles are those who possess their character, and whose public instructions are conformable to the principles which Jesus Christ laid down; and as to unholy characters, we may safely assert that "they have neither part nor lot in the matter." It is unspeakably absurd to suppose that they can give what they do not possess; and as they have no authority themselves to preach the word, they cannot confer it on others.

* Oxford Tracts, No. xxxv.

† Tracts for the Times.

We come then to the conclusion, that the faith has been delivered to saints only; and that though order in the training and appointment of ministers is of considerable moment, yet, every one, whether in the ministry or out of it, is bound to attend to the exhortation of the text. Two or three additional observations may be made with regard to those properties of the faith for which christians should contend.

1. We are directed to contend for the holy tendency of the faith in opposition to those "filthy dreamers" mentioned in the subsequent verses of this epistle. The Gospel is "a doctrine according to Godliness;" and the Apostle declares that they who teach otherwise are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." The system of evangelical truth is deeply practical. It represents sin as an unutterable evil in the sight of a holy God; and though it declares that pardon for the greatest offences may be obtained by faith in atoning blood, it describes that faith as implying "a godly sorrow which worketh repentance unto life." None are so disposed to shrink from sin as the possessors of true christian faith. They "hate even the garments spotted with the flesh." They mourn over inward propensities to evil, and condemn themselves for deficiencies in those virtues and graces for which others think they excel. They carry on an internal warfare against sin, and watch against outward temptation, "praying always with all prayer and supplication in the spirit." Now to contend for the faith is to insist that these struggles against sin, and aspirations after holiness, are tendencies which may legitimately be expected from its principles, and which always follow their actual operation."—Rom. viii. 2. But while insisting on the holy tendency of the faith we must not forget

2. Its gracious character. It is the goodness of God which leads to repentance; and the circumstance, that some may despise or abuse it must not induce us to substitute the preaching of the law for that of the Gospel. The only doctrine which is adapted to the state of man is that which takes him as he is, a fallen, guilty, and polluted creature, and teaches him how to obtain pardon, peace, and purity. The party to whom we have more than once adverted, tell us, they are at a loss to know on what ground the atonement is so prominently brought forward in the preaching of the present day; but what is the gospel? Is it not a declaration of mercy through the atonement? To preach it is to affirm publicly that Christ died for our sins according to the scriptures, and rose again the third day, according to the scriptures. The doctrine of justification by faith is the only truth which is adapted to give peace to the conscience. Despise or abuse the statement who may, it is a fact, that as the blood of Christ supplies the only reason satisfactory to justice for the offer of mercy, so the doctrine of a free salvation through that blood is the only truth which is fitted to bear on the moral and spiritual nature of man, to inspire him with hope, awaken his gratitude, and bring him into subjection to the Divine will. That great event which has efficacy in the court of heaven, as pleaded by our Great High Priest, has virtue also in the court of conscience, when applied by the Holy Spirit. It was the great defect of the Jewish sacrifices that they could not make the "comers thereunto perfect as pertaining to the conscience," and it is the special glory of Christ's oblation, that when contem-

plated with an eye of faith, "it purges the conscience from dead works to serve the living and the true God." Instead of withholding the doctrines of grace we are bound to contend for them as the only truths suited to the exigencies of apostate creatures. It is the preaching of Christ in all his offices, and of faith in him as the way of salvation that touches the heart, and is instrumental in the conversion of souls: and when instead of exhibiting Christ as the object of faith, and eternal life as a free gift through him, we content ourselves with mere statements of duty, we shall have departed from "the faith once delivered to the saints. In addressing sinners we are not to assume the absence of natural depravity, and laying down certain rules of action, to enforce them by various motives, and then encourage the hope of acceptance on the ground of personal righteousness. Christianity is a system of humility, a religion for fallen creatures. We are to recollect the sinfulness and misery of our race; and unfolding the glories of Christ, to exhort the unconverted to cast themselves into his arms for pardon through his atoning blood, and for the sanctifying operations of his Holy Spirit.

Brethren, we ought to contend for the graciousness of evangelical truth: for, though the Gospel does promote purity of heart and life, it does not accomplish this end by mere authoritative announcements of duty, but by invitations to the sanctuary of mercy, by encouragements to the prodigal to return to the path of duty, by the offer of a free pardon to every penitent believer, by engagements on the part of God to listen to the sincere prayer of the most destitute and forlorn, and, in short, by such discoveries of the love of God in Christ, as shall enable even the very outcasts of society to perceive that even they, by true repentance, through atoning blood, may obtain a share in the rich blessings of an everlasting covenant. Statements of moral obligation must not indeed be omitted. They are necessary to carry conviction of sin, and to make known the way of holiness and happiness: but they should be advanced without harsh epithets, or bitter insinuations, and in a sweet, suasive way. Revered brethren in the ministry, let this be the strain of our public discourses. Even christians need encouragement. While passing through this vale of tears, and experiencing the distractions of business, they require to be sustained by ample statements of privilege as well as duty; and as to the unconverted, though they may be able to bid defiance to the most thundering statements of divine authority, or the most alarming threatenings of hell, their hearts will begin to relent, when we tell them of the various means by which the Spirit has been drawing them to reflection on their immense danger, and of the willingness of the Almighty Saviour to discover to them the tenderness of that heart which was pierced for them on Calvary.

THE MOTHER OF A MISSIONARY.

DEAR BROTHER,—Having just read the following in "*The Mother's Magazine*," for October, 1834, I transcribe it for your insertion in the Repository, if you think it deserving of such a place.

"Lo! they haste to every nation,
Hosts on hosts the ranks supply,
Onward! Christ is your salvation,
And your death is victory.

R. I.

The Mother of a Missionary is an honoured woman. Is she not a happy

woman also? True, she shall no more see the child of her love on earth. The sea, it may be, rolls between them, and their bones will be laid in different lands: but, notwithstanding all this, *is she not a happy woman?* If she love the Redeemer she must be so. For to him has she given her child; and in his blessed presence they shall meet, when the "work of faith and labour of love" shall have been accomplished.

Christian Mothers,—a word to you on this subject. We need more Missionaries. The valleys of the East and West are full of dry bones. Birmah cries aloud—China lifts up her mighty voice—Africa will take no denial. Although the field is the world, yet, wide as it is, *the field is ripe*. You have prayed for the heathen—"Lord, send forth more labourers," and now we call upon you to test the sincerity of your prayers. We call upon you in the name of Christ, and in the name of a world, to train up your children for the high honour of becoming ambassadors of the King of Zion *at a foreign court*.

Do your bosoms, Christian Mothers, tremble—or do they kindle at the thought? Are you willing and desirous, in submission to the will of God, that the child which is even now smiling upon you, and upon which you cannot look without feeling a tide of love and hope gushing from your heart, are you willing that that young immortal shall one day stand where the sainted martyr stood, or become the meek helpmeet of some second Judson? Is this your desire; would it be to you an honour and happiness; and do you inquire, "What can I do, thus to train up my child for Christ?" I answer

I.—*You cannot convert the soul*: yet "the effectual fervent prayer of the righteous availeth much." You have all the promises, and the multitude of souls converted through maternal instrumentality, for your encouragement. Your example may point the road to heaven. Your instructions may be constant. Your prayers may be fervent and unceasing.

II. *You can awaken the sympathies of a young heart, by portraying the condition of the heathen world*. This may prove the means of your children's conversion. It will display to them the condition of all who are without God in the world, and should the Holy Spirit change their hearts, this knowledge of heathenism, this sympathy in the condition of those who are perishing; and the consequent habit of contributing, which you will be careful to cherish in them, will be as seed sown in good ground. This knowledge, this sympathy, and this habit, will exert a most important and happy influence.

III. *You can communicate to your child, your wish and hope under God, in reference to his future course*: that you would feel honoured and blessed of God if he should become a missionary. Such a declaration, when coupled with the simple story of the love of Christ, which is the foundation of your wish, and poured into a young soul, will, by the blessing of God, exert an influence which could scarcely be believed! The earliest and most deeply impressed recollections of such a soul would be a mother's sacrificing love to the cause of Christ, the prayer of that mother that he might become a missionary, and the love of the Saviour as a motive of self-devotement to his church.

We forget not that all these means are *but* means. But we also remember that among them is included humble prayer through a prevalent Mediator.

And now, Christian Mothers, we leave this subject with you. When you bend over the cradle of your beloved babes; when you gaze, with a mother's eye, and a mother's heart, upon those whom God has given you, and your souls swell with a parent's love till they are full to overflowing; oh, then think of the *perishing heathen!* think of Jesus Christ; of all that he has done for you; and ask, "Am I ready to say '*Thy will be done?*' Am I willing that this young immortal shall become a missionary to the 'benighted ones?'" Will you not pray that God would, if such be his holy will, confer upon your child this high honour? And will you not tell that child, when able to comprehend it, what you have thus done? Christian Mother! *that child may lead a multitude to heaven!* And you,—YOU WILL BE HELPING TO CHRISTIANIZE A WORLD.

From the same work is extracted the following:—

THE WAY TO TRAIN UP MISSIONARIES.

Mrs. W.—I am not myself a mother, but I am a constant reader of your Magazine, and stand in the place of a mother to a little girl of the age of four years. Under the same roof, and somewhat under my influence, is a lad between the age of five and six years. He has a pious mother, but his father until recently, has been an opposer of the truth, and although he ardently loved his little son, he had never felt the necessity of giving him any religious instruction.

One day, after reading from the magazine the article "The Future Defenders of the Faith," I was reflecting upon the influence which mothers are to exert upon the destinies of the world, especially in the conversion of its inhabitants to christianity. I was led to have some conversation with the two children upon the necessity of early piety. As they were apparently interested in my conversation, I was induced to ask the little boy if he would like to be a christian, and become a minister? He seemed surprised, and replied that he did not know what it was to be a minister. As he was very attentive, I extended my remarks. I told him if he should live to become a man he might, and perhaps it would be his duty to become a missionary. Possessing an unusually inquiring mind, he asked many questions as to "what he must do" to be a minister and a missionary. I mentioned several things that he would have to do by way of study and preparation, but that first of all he must give his heart to God. I explained to him some of the difficulties attendant upon missionary labours. He seemed not in the least disheartened by any privations or dangers I had set before him, frequently saying that he had never before thought of being a minister. The little wayward girl appeared solemn and deeply interested, and even gratified when I told her that she too might become a teacher of the heathen. After a silence of some minutes, Henry inquired, "has Susan made up her mind yet to be a missionary?"—saying, that he had. Now I am aware that this was only childish talk; but I mention it to show how early and easily the minds of children may be biased by repeated conversations of this nature. A word spoken to a child, at a favourable moment, may give an impulse to the mind and affect its decisions, so as to bear upon the future destinies of the man. Is it wildness—is it enthusiasm to suppose that this boy, followed up by such repeated lessons, accompanied by prayer, and attended by the blessing of God, may follow in the footsteps of Martyn, Judson, or Newell? Or, that the little girl, under similar training, may

tread upon the shores of India, Siam, or China? Why may it not be true in regard to missionary effort, as in other things, that "just as the twig is bent the tree's inclined." I must believe that upon mothers rests, in an extended sense, the conversion of the world. Children are close observers of their parents, not merely of their actions but of their motives. Their most trivial words and actions are not without their influence. Children will perceive the bias of their parents' affections, and upon what they are chiefly placed, and will imitate them. If they see their mother indifferent to the wretched condition of the heathen, they will believe themselves to be justified in being indifferent. Mothers, in this respect see to your example. While there is such a demand for missionaries, if you withhold your little ones from this self-denying service, these children that you have consecrated, will not the zeal of Pagan mothers, in offering up their infants to appease their imaginary deities, rise up in the judgment and condemn you?

A Berkenridge or an Eddy, may do something to bring young men into the missionary field. But had the mothers of the young men whom they are endeavouring to awaken to missionary zeal, done their duty to their sons in their childhood, these able advocates for education societies might have been spared this labour. Instead of calling upon young men of full growth to prepare for this great work, they might themselves have long since been labouring on missionary grounds, and by their hallowed example and influence, have brought many a precious youth into the field of missions. Upon woman will for ever rest the foul blot of having been the first in the transgression; but oh! when shall her daughters become enlightened to perceive their superior privileges and advantages for ushering in that long predicted day of millennial glory, by giving their sons and daughters to the service of the Church? Then shall be fulfilled the blessed declaration, "where sin hath abounded, grace shall much more abound." MARIA.

THE ANNUAL ASSOCIATION.

THE seventy-fourth annual Association of the General Baptist Churches of the New Connexion was held at Loughborough, Leicestershire, on Tuesday, June 27th, and the three following days. The place being exceedingly central, it was to be expected that a large number of ministers, representatives, and friends, would attend. Soon after ten o'clock on Tuesday morning, a considerable number of ministers and representatives being assembled, the business of the meeting commenced. This, though by some regarded with a degree of unconcern, is, in many respects, to a reflective and pious mind, a most interesting and important branch of the engagements of the Association:—we refer to the reading of "the States of the Churches." These documents, coming as they do from every Church in the Connexion, and from various and distant parts of the kingdom, seem to lay open before us the internal condition of our Churches. Their prosperity or adversity—their trials and discouragements—their efforts and their hopes—the changes which have passed over them—the numbers added, dismissed, restored, excluded, and removed by death,—are detailed, and they excite in the mind of the pious auditor, sometimes with great force, emotions of joy and sorrow, of thanksgiving and fear. These alternations of feeling are at once useful to the mind, and an index of its spiritual health. We have been delighted to observe, during several years past, a decided improvement in the attendance of

representatives and friends, while this business has been progressing; and have but rarely heard the remark, "They are only reading the States," offered as an excuse for needless absence from the sittings of the Association. The reports from the Churches were very generally of a cheering character. The number baptized during the past year is unprecedentedly large; if we mistake not, upwards of fifteen hundred. One Church, Loughborough, had baptized one hundred and five; another, Heptonstall Slack, upwards of eighty; and several others had enjoyed a large, and, we trust, a healthy increase. Amongst the numbers dead, however, are to be reckoned five ministers; brethren Jarrom, of Wisbech; R. Ingham, of Belper; Hardstaffe, of Kirkby Woodhouse; Beardsall, of Manchester; and Gunning, of Downton. Of the latter brother we know but little; but each of the former was well known to many of our people. It is remarkable, that, during the course of the last few years, a large number of our chief standard-bearers have been called from earth to heaven. May those of age and experience, left to cheer and guide us, be long continued; and may all our ministers and people be guided by the counsels, and aided by the Spirit, of the Great Head of the Church!

In the course of Tuesday, the members of the Association appointed brother Wallis, of London, chairman, and brethren Butler, of Heptonstall Slack, and Burns, of London, moderators.

The public services of the Association were well attended. On Wednesday morning brother Wallis preached an excellent sermon, from Jude, 3rd verse, "Contend earnestly for the faith once delivered to the saints." He was afterwards requested to insert it in the Repository.* The annual Missionary Meeting was held on Wednesday afternoon. Wednesday evening being devoted to committees, a kind of revival meeting was held in the chapel, for the benefit of the friends not so engaged. On Thursday evening brother Ayrton, of Chesham, preached a useful discourse, from Acts ix. 31, "Then had the Churches rest," &c. An important Missionary Committee Meeting was held on Wednesday morning, when the projected Mission to China, after due deliberation, was postponed for the present year. It was then understood that there is a deficiency of suitable applicants for missionary labour.

With the exceptions above mentioned, and the usual intervals for refreshment, the business of the Association engaged the attention of the brethren the whole of every day until Friday at two, when the meeting broke up.

Of the business transacted, it will be the province of the Secretary of the Association to give, in the Minutes, a full report. We may, however, in this notice of the meeting, state, that the Churches in Lyndhurst, Hampshire; and Colwell, Isle of Wight, were received into the Connexion. It was recommended, that the MSS. of our revered brother, Rev. James Taylor of Hinckley, containing very interesting statistics, historical sketches, &c., of the New Connexion, should be printed. The work, it is supposed, will make a volume which may be sold for 2s. or 2s. 6d. We do hope that this recommendation will be speedily carried into effect. It should be recollected, that the preparation of these interesting statistics, &c., is partly owing to the request of the Association held at Castle Donington, in 1835.

* The first part appears this month.—Ed.

In many respects, the most interesting and important business of the Association, this year, arose out of the resignation of the Rev. J. Stevenson, of London, of his office as tutor of the Academy. Some notice of a committee meeting held at Leicester, in consequence of the receipt of this document, was given in our pages, in June last. Mr. Stevenson stated in his letter of resignation,—

“As I have been led to believe, *in consequence* of the great and unceasing pressure of my responsible and anxious engagements, I have suffered a very serious failure of health and spirits; and now, under a deliberate conviction that consistently with a right and necessary regard to my health, I cannot longer sustain the weight of care, and efficiently discharge the duties, involved in the office I hold, I give it back into the hands of the Association, with every feeling of respectful gratitude for the confidence they have shewn in committing it to me,” &c.

The committee held at Loughborough, on Wednesday evening, recommended the Association to request brother Stevenson to withdraw his resignation, and to grant him £50. per annum for classical and philosophical assistance.

In the Association it was resolved, by a majority of 143 against 45, that it was most desirable the Academy should be located in the midland district: and *nem. con.*, that Mr. Stevenson should be requested to continue his office as tutor. The question of *place* further occupied the attention of the brethren. Leicester, Nottingham, Loughborough, and Derby, were respectively named, and voted for; and the majority appearing to be for Nottingham or Leicester, the house was divided on the question, whether Nottingham or Leicester should be the locality of the Institution. The scene now became animated, and in order that the numbers might be taken accurately, the representatives, voting for each, were successively requested to retire into the vestry. The numbers were;—for Nottingham, 72; for Leicester, 85. Leicester was therefore determined to be the most approved situation for the Institution. It having been ascertained that Mr. Stevenson declined removing into the midland district, the attention of the meeting was directed to the question, “Who should be appointed to the office of tutor?” with the proviso that the tutor should not continue in any pastoral charge, but should devote his whole energies to the training of the students. Three or four brethren were proposed as eligible; but the effect of the proviso, combined with the thorough conviction that brother Wallis, by his attainments as a classic, critic, and theologian, was eminently adapted for this office, led ultimately to an almost unanimous vote, that he should be invited to accept the office of tutor. In no previous election of a tutor, by the Association, has there been, apparently, a greater degree of unanimity and concurrence. The following is brother Wallis’s acceptance of the office, presented at a subsequent sitting of the Association:—

To the General Baptist Association, assembling at Loughborough, June 29th, 1843.

DEAR BRETHREN,—I beg to acknowledge, with sentiments of great esteem, the high honour which you have conferred upon me, in electing me to fill the responsible office of Tutor of the Academy. The duties of this situation will, I know, be both numerous, and very important; and I am deeply sensible that there is ample reason for me to exclaim, with the Apostle, “Who is sufficient for these things?” but considering that the invitation of so large a meeting was so nearly unanimous, I cannot but regard it as pointing me to the sphere in which my heavenly Father would have me to move. I therefore respectfully accept of your invitation: and, in humble dependence on divine assistance, I intend to devote all my energies to the effective discharge of the task you have assigned me. Praying that an ample “portion of the Spirit” so liberally vouchsafed to my learned, amiable, and devoted predecessor, may rest upon me.

I am, dear brethren, yours very respectfully,
JOSEPH WALLIS.

The committee afterwards met, and resolved,—

“That we receive brother Wallis's answer with great satisfaction, and affectionately commend him to the sympathies, support, and prayers of the Churches.

They also resolved,—

To make trial of the plan pursued by several kindred Institutions, viz, Stepney, Bristol, Bradford, &c.. That the committee engage premises,* furnish them so far as may be required for the students, and defray the household expenses, &c., &c.

Brother Wallis expressed his concurrence with the arrangements then made, and brethren Noble, (Boston) Winks, and Hodgson, were appointed a sub-committee, to treat with Mr. Stevenson in reference to the moveable articles of Academy furniture.

The Association agreed to take these at cost price. Mr. Hodgson, of Hebden Bridge, was appointed Treasurer, and Mr. Goadby, of Leicester, Secretary, in lieu of Mr. T. Roberts, jun., and Mr. Wigg, (resigned). The discussions, both in the Association and the committee, relative to this exciting business, were conducted with much temper and forbearance. Indeed, when we call to mind the difficulty of the question itself, the strong feelings that some entertained respecting it, and the fears of many lest evil might arise out of its unavoidable agitation, we are constrained to acknowledge that there is abundant occasion for thankfulness that so much of what was kind, and christian, and honourable, in spirit and temper, was manifested, and conclusions so generally satisfactory and unanimous were secured. The writer cannot better express his own views and feelings than in the language of two brethren, (and it will not be a violation of confidence to say they were the two moderators) received since the meeting. One says, “I hope the Academy question is now set at rest for many years;” and the other, “I never reflected on the decisions of my brethren with more entire satisfaction than I have this midsummer.”

Before concluding this unusually lengthened reference to the Association, it will not be improper to observe, that a Missionary Bazar, under the superintendance of the ladies, was open at the school-rooms in Wood-gate; that the friends provided a comfortable breakfast and tea, at a low rate, in the old chapel; that a respectable ordinary was provided at one of the Inns, where every attention was paid to our comfort; that a benevolent gentleman, not connected with our people, threw open his park grounds, for the convenience of those who wished to promenade at their leisure; and that the friends at Loughborough paid every kind and hospitable attention to the very numerous ministers, representatives, and visitors, who attended this largest Association ever held by the New Connexion of General Baptists.

. We have been favoured with the following summary, from the Secretary:—Total number of members, 17,048; Baptized, 1,510; Received, 314; Restored, 106; Dismissed, 194; Excluded, 207; Withdrawn, 210; Removed, 188; Dead, 289; Chapels, 200; Sabbath Scholars, 21,513; Teachers, 3,488. Clear increase of members, 811.

* It may be important information to state, that, since the Association, most eligible premises have been engaged by the committee, at a very moderate rent, in Spa Place, Humberstone Road, Leicester.

At a committee meeting in Leicester, it was resolved, “That, though this Institution is located in Leicester, we do not consider it as connected with one of the Churches in preference to another, and that, therefore, we consider the choice of their respective places of worship as resting with the students only; but that they will be expected to commune with some one of the General Baptist Churches in the town.”

THE PRODUCTIVENESS OF VILLAGE MISSIONARY MEETINGS.

“Jesus said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments.”

In the *Missionary Observer* for February, a short appeal is inserted from the writer, on the subject of village missionary meetings. In that article reference is made to ten or twelve missionary meetings to be held in three successive weeks, in the vicinity of this town. It has struck me to inquire of the general treasurer the amount of these meetings, and through your pages to address another appeal to the friends of the Mission in our “half tribe of Israel,” demonstrating the productiveness of village missionary meetings. Yesterday I saw the treasurer, who informed me that the years’ proceeds amounted to £64 7s. 8d., of which sum £18 15s. 7d. was raised by the principal town, leaving £45 12s. 1d., the product of missionary contributions in eleven villages and hamlets. Thus, as the fragments were more than the original provision for the supply of our Lord’s followers, so the villages raised more than twice the sum of the parent Church. I attended five of these meetings, and my friend, the Independent minister, attended four of them. I may also remark, that, when among our own people very recently, we had three missionary meetings after sermons on the Lord’s-day. The active ministers of these numerous villages attended them, and rendered very effective assistance. “How good and how pleasant it is for brethren to dwell together in unity.” How important, that in every village and hamlet connected with our Churches a missionary meeting should be held. Is not this a principal source of the productiveness of some of the larger Missionary Societies? Have we one hundred and twenty Churches? Then have we not preaching in four or five hundred villages? “Gather up the fragments, that nothing be lost,” to send the bread of life to India, and China, and Japan. “Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.”—Isaiah xlii. 11, 12. There are several views of this subject which demand very serious attention.

Numerous villages are characteristic of a prosperous country. How pathetically Deborah depicts the state of Israel, through the ravages of war, affording a striking contrast to Great Britain and Ireland at the present time. “In the days of Shamgar, the son of Arath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways. The villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose, a mother in Israel.”—Judges v. 6, 7. What pious female reader of these lines does not feel her spirit stirred in her to become a mother in Israel, and to be a public blessing in Britain, and India, and China? The prophet Ezekiel thus describes the thoughts of Gog, the enemy of Israel. “Thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwall’d villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.”—Ezek. xxxviii. 11, 12. What can

be more delightful than to see countries studded with villages, inhabited by myriads, yea, by millions of people ?

It is important that the resources of villages for the cause of God should be developed. "The king himself is served by the field." But the fields must be cultivated, or the extensive establishment of such a king as Solomon could not be served by the fields, and its flocks and herds. The Jews frequently called small places cities. Thus, when Naomi and Ruth returned, it is said, "When they were come to Bethlehem all the city was moved about them." The inhabitants of villages, from their comparative solitude, are easily excited and brought together, "to tell and to hear some new thing." How important the establishment of Sabbath-schools and the erection of chapels in the numerous villages of our country ! Here opportunity would be afforded to engage the sympathies and efforts of the young and the old in the Bible, Missionary, and Tract Society operations, which are now causing the wilderness and the solitary places to be glad." Was it not in reference to the utility of such efforts that Mr. James, of Birmingham, has very eloquently observed, "The tear of penitence does not drop in a single instance in this land without being felt in some way or other at the antipodes ?"

The aggregate of these village efforts is very considerable, and may become more so. The facts stated here are very striking. The town, the little city set upon a hill, raises for the missionary cause in the year £18 15s.; eleven villages within four or five miles, lying east, and west, and north, and south, produce £45 12s. 1d. It would be an interesting inquiry, what proportion of the funds of our public institutions is obtained from villages ? but it is presumed that it is very considerable, and would be much more so if the inhabitants of these romantic and often beautiful places were more regularly visited on behalf of the claims of the world. They are inhabited by men of "like passions," and can rejoice in the progress of the cause of God, as well as the inhabitants of populous towns and cities. When the diabolical plot of Haman was defeated, not only did "the Jews that were in Shushan, the palace, assemble, and make it a day of feasting and gladness;" but "the Jews of the villages that dwelt in the unwall'd towns, made the fourteenth day, of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another."—Esther ix. 18, 19. Why should not every village have its "good day" on behalf of the different religious institutions of our country ? Of the visit of Peter and John to Samaria, it is said, "When they had testified and preached the word of the Lord, they returned to Jerusalem, and preached the Gospel in many villages of the Samaritans."—Acts viii. 25. "In their road home," says Matthew Henry, "they were itinerant preachers. As they passed through many villages of the Samaritans they preached the Gospel. Though the congregations there were nothing so considerable as in the cities, either for number or figure, yet their souls were as precious, and the apostles did not think it below them to preach the Gospel to them. God has a regard to the inhabitants of his villages in Israel; (Judg. v. xi.) and so should we."

Very numerous and efficient Churches are sometimes located in villages. This is evident in the history of the various tribes of the Lord, and our own history is highly confirmative of the fact. What, is *Barton*, "the mother of us all," in the midland counties ? Not Barton upon the Humber, the Trent, or the Thames ; but Barton Fabis, *Barton among the Beans !* And

yet this Church now contains 404 members, six chapels, 350 Sabbath-schools, and thirty-five teachers. Are not many of the Churches in the villages, having numerous Church members, congregations, Sabbath-schools, &c., &c.? Thence the importance of missionary meetings being regularly held in every branch of the Church, that "the brethren, every man according to his several ability," may "come up to the help of the Lord, the help of the Lord against the mighty." This view of the subject under consideration is self-evident and important. The efforts here advocate are adapted to elicit the resources of these Churches, and stimulate them like Deborah, to become "mothers in Israel." It may be further remarked—

Valuable characters are often raised up in villages and obscure circumstances, and not unfrequently are brought forth to much usefulness. Were not our Taylors, our Deacons, our Smiths, the natives of villages, and there trained for eminent service in the cause of God? Both Wesley and Kilham were natives of the little town or village of Epworth, in Lincolnshire. Was not Carey born in a village, "unknown to fortune and to fame," Paulers-Pury, in Northamptonshire? Was not Sir Isaac Newton born, not in a city, or town, or village, but the little hamlet of Woolsthorpe, in the parish of Colesterworth, in Lincolnshire? Sturm, in his "Reflections," has some very pertinent observations upon the subject of our consideration. "It is a matter of small importance to us where we may live, provided we find genuine happiness. There is no place on earth, however poor and despicable, but may have better and more happy inhabitants than many who dwell in the largest and most celebrated cities. For an *individual* that place is preferable to all others where he can *get* and *do* most good. For a *number of people* that place is best where they can find the greatest number of wise and pious men. Every nation declines in proportion as virtue and religion lose their influence on the minds of the inhabitants. Bethlehem, notwithstanding its smallness, was a most venerable place; seeing that there so many pious people had had their abode, and that acts of peculiar piety had often been performed in it. At Bethlehem the humble Jesse sojourned, the happy father of so many sons, the youngest of whom rose from the pastoral life to the throne of Israel. In Bethlehem, Zerubbabel, the prince, was born. In this city the Son of God appeared, who by his birth laid the foundation of that salvation which, as Redeemer, he was to purchase by his death for the whole world. Thus, in places which, from their smallness, are entitled to little notice, men sometimes spring who become the benefactors of the human race. Often an inconsiderable village has given birth to a man, who, by his wisdom, uprightness, and heroism, has been a blessing to whole kingdoms."

Who can tell what may be the influence of the details of a missionary meeting upon a village audience? Who would have looked for Israel's most popular king in the village of Bethlehem, and in the youngest son, brought from the fold? May all the Israel of God, from "Dan to Beer-sheba," be stirred up to promote the cause of Christ, both at home and abroad. May our country be still favoured to take the lead in the evangelization of the world.

—————"O blessed land!
Where Clarkson and where Wilberforce were born!
Thee grateful Afric worships, and thy name
Poor crouching Asia dreads; but she shall learn
To love it too!

AN EARLY FRIEND OF THE MISSION.

CORRESPONDENCE.

THE LOCATION OF THE
ACADEMY.

To the Editor of the General Baptist Repository.

DEAR SIR,—Since I returned from the Association at Loughboro', I have ruminated a good deal on the proceedings of the brethren, relative to our Academical Institution, and have determined to send you a few of thoughts which have occurred to my own mind.

It was determined that the Institution should be conducted in the Midland District. When the simple fact is stated, that in the three Midland Counties, are found nearly half our Churches, and about half our number; and that all the other districts, viz: Yorkshire, Lincolnshire, Warwickshire, and London, together, only make up about an equal number of Churches, and members, I think it will be apparent, that if it be any advantage to the Churches or the Institution, to have it located where there are the largest numbers of our people; the decision of the brethren was correct. And then the preference given to Leicester over Nottingham, though it was secured by a small majority only, seems to me still to be quite in character with the principle above alluded to. It may not be generally known that in Leicester itself, there are more General Baptist Churches, than in any other town in the kingdom, and as many members residing in the town as there are either in Nottingham, or even London. Then in the county of Leicester there are upwards of twenty General Baptist Churches, and, speaking in round numbers,* four thousand members. In Nottinghamshire there are ten Churches, and about two thousand members: in Derbyshire, there are twelve Churches, and about eighteen hundred members. If we take the whole number of our members at sixteen thousand, it will follow, that while half the whole number reside in the Midland Counties, one fourth are found in the county of Leicester alone. If then, numbers give a claim, the decision is correct. Then, Leicester itself is central for the county; it is also central for the Midland counties; Nottingham, Derby, Birmingham, being within a manageable distance. If also Churches in other districts may desire to enjoy occasional help from the Institution, Leicester is, as near as may be, a central point. While therefore we are strongest in the central parts of the kingdom, a due regard to the relative claims of the remoter parts of the Connex-

ion, suggests the location of the Institution where the Association fixed it. I say fixed it, for now it is determined that the Tutor shall not be the pastor of a Church, the time is come when "the Tutor will be moved to the Institution, and not the Institution to the Tutor:" and we shall be spared the necessity of having, at different times, discussions about the locality, and conflicting arguments on that subject, whether from the same or different persons. A remark also made by an esteemed minister from Lincolnshire, indicated a correct judgment, viz., that none of the Midland towns presented so important collateral advantages of a philosophical kind as the town of Leicester, arising from the existence of a liberally conducted proprietary school.

If premises in Leicester suitable for the conducting of the Academy, in process of time, can be purchased or erected, it will be well. I trust that this is a matter that will commend itself to the attention and liberality of the wealthier members of the Churches, and that some of us may live to see such a building, at once the property, and the source of the prosperity of, the General Baptist Connexion. Before I lay down my pen, Mr. Editor, I will add that the almost perfect agreement which the Association manifested in their choice of the present Tutor, leads me to hope, that the whole of our Churches will unite hand and heart in promoting the well-being of this Institution.

A WELLWISHER TO THE ACADEMY.

LORD'S SUPPER AT THE ASSO-
CIATION.

To the Editor of the General Baptist Repository.

Dear Sir,—During the past week the ministers and representatives of the majority of our Churches, scattered through the length and breadth of the land, assembled together "with one accord in one place;" they united in singing the praises of the triune Deity; they commingled their cries and supplications at the footstool of the mercy-seat; one after another of the brethren leading the devotions of the services, by "calling on the name of the Lord," and whilst the ministers appointed to preach before the Association were breaking the bread of life, we believe most present were inclined to say with the Psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

The hearts too of God's people were cheered by beholding each others face in

* These numbers do not profess exactness: they are near enough for our purpose.

the flesh; and the pleasing character of the reports from most of our Churches, led all who heard them, to "thank God and take courage."

This annual season of religious festivity is however past and gone, and our friends have returned to their respective localities, we trust, "in the fulness of the blessing of Gospel of Christ." And as it appears very desirable that we should on these occasions, endeavour, as far as possible, to cultivate and promote a spirit of union and christian affection amongst our brethren of "like precious faith," would it not be calculated to further this object, if we were some time during the Association, to assemble together around the table of our once crucified, but now highly exalted Redeemer, for the purpose of partaking of the emblems of his body which was broken for us, and of his blood which was shed for the remission of sins? Other sections of the universal Church adopt this plan; and though we would not advocate such a course simply on that account, yet, as they find it to be a time of refreshing from the presence of the Lord, we think that if we were in our collective capacity, thus to "show the Lord's death till he come," the service would be calculated to exercise a beneficial influence on our minds, it would more closely cement our hearts to each other and all to Christ; it would lead us to feel more of that oneness which ought to exist amongst the followers of the Saviour; and perhaps not a few would be led to renew their covenant engagements with Jehovah; and if objects so great and important as these are likely to be accomplished, we think it is worth making the experiment. Hoping therefore that our friends, previous to another annual gathering, will give the subject that consideration to which it is justly entitled, and praying that the year upon which we have now entered may be distinguished by increasing prosperity in all our Churches, I remain,

Yours respectfully,
T. W. M.

Loughboro'

[We cheerfully insert the suggestion of our correspondent. We are not certain that he recollects the fact that ten years ago this question occupied the attention of the Association. The remarks made by the late Mr. Jarrom on that occasion, were inserted in the G. B. R. for 1833, page 361. To this article we beg leave respectfully to refer him, or any other correspondent who may be disposed to take the affirmative of the question. They certainly deserve serious consideration. There were also some

remarks on the other side written by the late Mr. Rogers, inserted in the G. B. R. for 1834, p. 61, which should not be overlooked.—ED]

CHAPEL DEBTS.

To the Editor of the General Baptist Repository.

THE following is the plan, for the reduction of chapel debts, in the Yorkshire district; as revised by the Committee, appointed for that purpose; and as adopted by the Conference held at Halifax, on Whit-Tuesday, June 9th 1843.

1. That every Church belonging to this Conference make one public collection in the year, for the reduction of chapel debts in this district, and that the year commence this Whitsuntide.

2. That the monies thus collected be transmitted to the Treasurer chosen by this Conference, before or at the close of the year: Whitsuntide. That brethren, L. Ingham of Moss Hall, be the Treasurer, and W. Crabtree of Inneholme, Secretary for the current year.

3. That these sums be annually divided among the Churches, that have debts on their chapels; in proportion to the amount of their debts.

4. That every Church receiving assistance from this fund, be obliged, besides making one annual public collection for it, (the fund) to raise the same amount among themselves, as that which they receive. Suppose a Church receive £5, that it reduce its debt £10, before it receive any more help from this fund.

5. That the money thus collected go *exclusively* to the *reduction* of our chapel debts.

6. That these public collections be annually made by all our Churches composing this Conference, so long as there remains any debt, on any of our chapels in this district.

7. That all our Churches that may hereafter contract debts, by building, or enlarging their chapels, do it with the consent and approbation of this Conference, that they may be entitled to receive aid from this fund. In behalf of the Conference,

I remain, dear sir,
Yours truly,
W. CRABTREE.

QUERY.

Would you or any of your kind correspondents give us a plain scriptural explanation of Matt. xviii. 15, 16, 17 verses, "Moreover if thy brother shall trespass against thee," &c.

REVIEW.

A SURVEY OF THE HOLY LAND; its Geography, History, and Destiny. Designed to elucidate the Imagery and Oriental allusions of Scripture, and demonstrate the fulfilment of prophecy. By J. T. BANNISTER. *With an Introduction by the Rev. W. Marsh, D. D., of Leamington. Part I. Simpkin & Marshall.*

THIS work on the Holy Land, by Mr. Bannister, is intended to be completed in about ten or twelve monthly, shilling parts, and will be embellished with maps and pictorial illustration. Judging from the first part now before us, which we have read with unqualified pleasure, we regard this work as forming a valuable addition to our biblical literature. Its author has wisely availed himself of the best authorities, both ancient and modern, in the compilation of these pages, and has presented an amount of correct information in so condensed and pleasing a form, as to bring the substance of large and costly works within the reach of the ordinary reader. The first part contains Dr. Marsh's introduction, from which it appears, that the Doctor favours the idea of the personal reign of Christ in Judea. The first chapter of the work is devoted to the historical geography of Canaan, its names, boundaries, divisions under Joshua, provincial divisions by the Romans, and modern division under the Turks. The second chapter relates to the general aspect of the country—climate—hail—rain—dews—winds—thunder storms. It contains also a map of Judea, and a representation of the river Jordan and its scenery. From a regard to its author, as well as from the intrinsic excellence of the work itself, we do, most cordially, recommend it to our readers. The work may be obtained on the first of every month, by applying to the Booksellers.

THE PEOPLE OF CHINA, their History, Court, Religion, Government, Legislation, Institutions, Tribunal, Agriculture, Language, Literature, Manufactures, Arts, Sciences, Manners and Customs; to which is added, A Sketch of Protestant Missions. 18mo. pp. 336. *Tract Society.*

WHAT christian heart indeed does not earnestly desire the diffusion among the Chinese of Divine truth, and, as the result of the gracious operation of the Holy Spirit, of pure and undefiled religion. The volume before us contains much valuable information in reference to a people who form a third part of the population of the globe, and whose circumstances are marked by striking peculiarities. It is illustrated by numerous and accurate wood engravings, and is not only adapted to the young, but also to the general reader.

A VOICE FROM THE VINTAGE, on the

force of example. Addressed to those who think and feel. By the Author of "The Women of England. 12mo., pp. 215. Fisher, Son, and Co., Newgate Street.

THE name of the pious and well meaning authoress of this volume will secure it a favourable reception. The work is adapted to do good. Though we do not regard all the arguments advanced in favour of joining total abstinence societies as being sound, the details of intemperance, and the proofs given of the insidious nature of this vice, are deserving of the calm consideration of all moderate and temperate persons.

BLIND CELESTINE OF PATURAGES. Translated from the French. 18mo, pp. 72. *Tract Society.*

This is a detail of piety in humble life, followed by a peaceful death. Reclaimed from the errors of the church of Rome, Celestine bore an honourable and useful testimony to "the truth as it is in Jesus." It is also gratifying and instructive to know, that the little flock, to which she was as a nursing mother, continues to increase, and to receive a blessing from the Lord. The history of Celestine will be acceptable and useful to many.

THE MORNING STAR. *Tract Soc.* 18mo pp. 36.

THIS is a little book for the young, exhibiting the evils that prevailed in our country before the time of the Reformation; and the labours of Wickliff, who has been called its "morning star." It contains also some account of John Huss and Jerome of Prague.

ERRORS OF THE TIMES. THE RISE AND PROGRESS OF POPEERY. THE FATHERS. DOWNWARD PATHS. *Tract Society.* 12mo., pp. 12 each.

THESE are suitable tracts for the times.

SONGS AND BALLADS. NOT by the REV. JOHN M'NEALE, B. A., of Trinity College, Cambridge. *Palmer and Son, Paternoster Row.*

"ANSWER a fool according to his folly, lest he be wise in his own conceit." This is the motto of these counter songs and ballads. It very aptly describes them.

WHAT DAVID DID. *A reply to the Queen's Letter; containing reasons for declining to urge upon the parishoners of Hinton Charterhouse a collection in behalf of the Society for promoting the building of Churches; and pointing out to her Majesty's ministers a more excellent way.* By the REV. THOS. SPENCER, M. A., *Perpetual Curate, &c. John Green, 121, Newgate Street.*

THIS two-penny pamphlet is well worth the attention of all classes. Mr. Spencer

is a mild, bold, and singular person. How he got into the Church, and how he keeps in it, we cannot divine.

LITERARY INTELLIGENCE.

WE understand our friend Mr. Peggs has in the press a pamphlet entitled, "A CRY FROM THE GANGES. *The present state of the exposure of the sick on the banks*

of the Ganges. A Letter to the Right Hon. the Earl of Ripon, President of the Board of Control." It appears from recent information, that this murderous practice is still very prevalent in Bengal. It is high time for Britain, in every part of her empire, to throw her ample shield over all that are "drawn unto death, and ready to be slain," by the superstitions of her subjects.

OBITUARY.

THOS. GODDARD.—It is always pleasing to trace the steps of a good man through this world of sin and sorrow, and, especially is it so in the hour death to witness his final triumph over all his spiritual enemies. The temper and conduct of such a man discovers the hallowing influence of the Holy Spirit on his heart, and the changing situations and circumstances in which he is placed, in his progress to the mount of God, point out that ever-watchful Providence which directs his paths, and his peaceful end is an encouragement to all who are travelling to the same holy hill.

Thomas Goddard was born at Houghton-on-the-hill, a village about seven miles from Leicester, in January 1788. The temper of our departed friend in early life was remarkably serious and sedate, so that it may be said of him that "From a child he knew the Holy Scriptures." But it does not appear that he fully gave his heart to the Lord till about the twentieth year of his age, when he was baptized at the Friar Lane chapel, by the late Rev. J. Deacon, whose ministry he was in the habit of attending, in company with his parents, and a few other christian friends. From the period of his uniting with the Church of Christ, his subsequent piety was constant and uniform. His goodness was not like the morning cloud or the early dew which passeth away, it rather resembled the shining light that shineth more and more unto the perfect day; nor was it like the fleeting vapour that appeareth for a little time, and then vanisheth away, but more like the fire in the sanctuary which was kindled by heaven, and being constantly watched and supplied, it afforded a steady light and constant heat, cheering and strengthening to his own mind and attracting the attention and admiration of his christian friends. The Gospel having been introduced by his pastor into the village of Billesdon, about three miles from the place of his residence, our friend attended the ministry of the word there, and took a deep and lively interest in the infant cause. About this time, at the request of several friends, he consented to speak in public, and seldom did he make known the

Gospel which had been the power of God to his own salvation without advantage to others, but he chiefly confined his labours to his own village, where the Gospel was preached in his father's house, and afterwards in a small chapel, in which, with commendable zeal, he superintended and taught a few Sabbath-school children. About twelve years before his death Providence directed his steps to Leicester, and he united in fellowship with his brethren at Friar Lane. The spirit and conduct of our brother did not escape the notice of the Church, and he was soon called to fill the office of a deacon, which he held to the time of his death. How affectionately, but faithfully he discharged its duties is well known to those who lament his removal. In his christian career there was nothing of what is usually deemed extraordinary, except it be his uniform and consistent walk, his amiable and christian spirit. His consistent character did not pass unobserved by the world, and it is but part of the truth to say that he never dishonoured the christian name. In his native place he had left that good name which the wise man declares to be better than ointment. We must turn however to the closing scene, and we shall find in it the words of the Psalmist to be verified, "Mark the perfect man and behold the upright, for the end of that man is peace." During his affliction the word of God was his comfort and support. When questioned respecting the state of his mind, he replied, I trust in the Lord Jesus Christ for salvation; he is my foundation and my life. After suffering severely for several weeks, the period arrived for his quitting the clay tabernacle and entering on the inheritance, "incorruptable, undefiled, and which fadeth not away." The kindness of friends had done all that could be done to prolong a life so valuable, but his work was done, and he sweetly fell asleep in Jesus, July 5th. His funeral sermon was preached by his pastor to a crowded congregation, on Sabbath evening, July 16th, who selected for his text "Blessed are the dead which die in the Lord," &c.

SAMUEL WIGG.

INTELLIGENCE.

THE MIDLAND CONFERENCE, assembled at Wirksworth, on Tuesday, June 6th, 1843. Mr. Goadby of Leicester, opened the morning service by reading and prayer, and Mr. Derry of Barton, preached from Zech. iv. 7. In the afternoon Mr. Kenny, the minister of the Church, presided. The general character of the reports from the Churches was very encouraging; but much regret was felt that so many Churches, and some of the largest in the district, made no report, either by representative or letter. Notwithstanding these deductions from the report of progress, it was very pleasing to hear that in the brief interval since the last Conference, 135 had been baptized, and eighty four were candidates for baptism.

Inquiry was made of the representatives, whether the Churches had petitioned against Sir James Graham's obnoxious measure in its amended but not improved form. It was cordially adopted, "That the Conference is gratified to learn that the Churches generally have petitioned against the Bill, and that they will not cease to petition until the abhorrent measure is prevented becoming law."

The Secretary was directed to send a copy of the letter to the Churches, stimulating their attention to the Conference about a month before the next meeting.

A very interesting report was given by Mr. Burroughs of his visit to *Ashford and Bradwell* in the past servant, and great satisfaction was expressed in its details. Mr. Kenney was deputed by the Conference to bring the whole case of these places before the Association.

Regret having been expressed that some of the members of our Churches had joined the orders of Odd Fellows, Druids, &c., for pecuniary help in sickness, it was proposed by one of the ministers present, "Could not the Conference suggest some method to counteract the evils of the associations arising from Odd Fellows, Druids, and similar Institutions?" After an interesting discussion of the question, it was judged advisable to defer it till the next meeting.

The next Conference to be at Melbourne, the last Tuesday in Sep., Mr. Kenney to preach in the morning, and in the evening a revival meeting.

Mr. Stanion of Melbourne, preached in the evening, from Phil. ii. 16, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain."

J. PEGGS, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Peterboro, June 8, 1843.

In the absence of brother T. Hoe, the appointed preacher, brother J. C. Pike preached from Phil. i. 27, "Only let your conversation be as it becometh the Gospel of Christ." A lively Home Missionary meeting was held in the evening.

The reports from the Churches were chiefly of an encouraging character. About twenty persons were reported as having been baptized since the last Conference.

The Secretary stated that in accordance with the wish of the last meeting, he had drawn up a circular with a form of petition on the subject of Sir J. Graham's Factories' Education Bill; a copy of which he had sent to each Church in the district, and he was not aware that a single Church had failed to take up the matter, and to forward petitions condemnatory of the Bill.

The Treasurer of the Home Mission presented his accounts for the year. Brethren Lyon and Burditt were appointed to audit them. It appeared that the society was in arrears to the Treasurer more than twenty-six pounds. This statement was received with much concern, and the necessity of removing such an incumbrance was strongly felt by all. After much discussion as to the best means of procedure, it was resolved, that a Committee be appointed to take steps for the liquidation of the Home Mission debt, before the next Conference, and that brethren Burditt, Yates, and the Secretary do constitute such Committee.

Stamford.—*Funds.* It was resolved that the circumstances of the Conference do not warrant us in granting more than £40 to this station for the ensuing year.

Supply. That brethren Jones, Mills, and Pike be appointed a Committee to provide a minister for Stamford.

Castlecre.—The report of this station and its branches was very encouraging. On account of the heavy debt, only fifteen pounds were voted for the next year.

A letter was received from brethren Scott, and Ratcliffe, in behalf of the Church at Norwich, stating their wish to form a Home Mission station at Smallborough, and soliciting help for that purpose. It was felt quite impracticable to commence any new station while the funds were so deficient.

The question of a Branch Conference in Norfolk was deferred for want of time.

The next Conference to be at Gosberton, on Thursday Sep. 8th, brother Mathews, of Boston, to preach. J. C. PIKE, Sec.

WHETSTONE, near Leicester.—The General Baptist Church at Dover Street, has for several years conducted the preaching

of the Gospel in this village, and in consequence of the increasing numbers of their congregation, the smallness of the place which they occupy, has rendered it imperative to erect one more commodious and comfortable. A piece of freehold land has therefore been purchased, and a chapel is in course of erection, capable of holding 250 persons, and also accommodations for the instruction of 100 children in the Sabbath school. On Monday evening, July 17, the foundation of the chapel being laid, the Rev. J. Goadby delivered a very appropriate address upon the site, founded on Ezra iii. 10, 11. A considerable number of people assembled, and it was evidently a season of peculiar pleasure and rejoicing "Because the foundation of the house of the Lord was laid." May this attempt to promote the advancement of the Redeemer's kingdom, be crowned with the Divine blessing, and the salvation of many immortal souls.

J. Y.

RE OPENING OF THE GENERAL BAPTIST CHAPEL, SAWLEY.—This neat and commodious place of worship was opened for divine service on Tuesday, July 4th, and the following Sabbath. On Tuesday, the Rev. Joseph Goadby, of Leicester, introduced the services of the day by reading and prayer, after which the Rev. J. H. Hinton, M.A., preached from 1 Cor. xv. 22, (former part of the verse.) In the afternoon, Rev. W. Butler, of Heptonstall Slack, read and prayed; Rev. J. Edwards, of Nottingham, preached, on the resurrection and exaltation of our Lord. Rev. R. Kenny, of Wirksworth, concluded with prayer. In the evening, the Rev. G. Cheatle, of Birmingham, read, and implored the divine blessing, the Rev. J. P. Mursell, of Leicester, preached from Psa. xxix. 2, (latter part;) the Rev. C. Hill Roe, of Birmingham, closed the services of the day. On the following Sabbath, the Rev. R. W. Overbury, of London, preached morning and evening, from Psa. cxxii. 1, and Saml. i. 12; and in the afternoon the Rev. J. G. Pike, of Derby, from 1 Chron. xxix. 3. On Monday afternoon, a tea meeting was held, and addresses were delivered by Revs. J. Corbin, W. F. Poile, Derby; R. W. Overbury, J. J. Owen, and Messrs Josiah Pike, G. Wright, and J. W. Keetley. The collections at these services amounted to between £60 and £70; nearly £200 having previously been raised among the friends. It yields us great pleasure to state that the cause at Sawley wears a very pleasing aspect. It is our earnest prayer that the glory of this latter house may be greater than that of the former. The interest in this locality was

commenced under very discouraging circumstances. Messrs. Nathaniel and Thos. Pickering had to endure a storm of persecution. They were, however, strong in the Lord, and in the power of his might. They persevered in their efforts, through evil as well as good report, and ultimate success crowned their labours.

ANNIVERSARIES.

SACHEVEREL STREET, DERBY.—On Lord's-day, June 25th, and Monday, 26th, we held our annual services for the liquidation of our chapel debt. On Lord's-day three sermons were preached, that in the morning by our esteemed minister, Mr. Smith, and those in the afternoon and evening by the Rev. S. Ayrton, of Chesham, our late esteemed pastor. On the Monday we held a public tea-meeting, which was well attended. After tea the company retired from the school room into the chapel, and a very interesting service followed. Mr. Smith presided, and the meeting was animatingly addressed by the Revs. Gawthorne, Independent; Hilton, Association Methodist; Josiah and Richard Pike, of Derby; W. Butler, of Yorkshire; and S. Ayrton, of Chesham. The collections of the Sabbath, united with the profits of the tea-meeting, amounted to £23 more than we ever realized on any former occasion.

KIRTON.—The Rev. C. Kirtland preached the annual sermons for the liquidation of the debt on our chapel, afternoon and evening of the day of our baptism, when the sum of £8 2s. 6d. was collected. The chapel throughout the day was crowded to excess, especially in the morning and evening, when great numbers who had come six or eight miles were obliged to return, not being able to get near the chapel door. Our kind friends at Kirton Hall, and two other of the principal farmers, kindly invited those who came from a distance. On the following evening, a tea meeting was held, which was numerously attended. The trays were gratuitously furnished by the three families above referred to. The meeting was addressed by the Rev. W. Easterbrook, Independent, of Tuxford; H. Jepson, Wesleyan Methodist; W. Stubbing; J. Camm, Primitive Methodist; Mr. Burkett, Particular Baptist, of Tuxford; and Mr. Mosley, Particular Baptist, of Sutton-on-Trent. It is too often the case with our Churches, that when a new chapel is erected, or efforts are making to pay an old debt, that nothing can be done that year for the Foreign Mission, or the institutions of the Connexion. Though the debt of our chapel pressed heavily upon us, and we were making great exertions to reduce it,

and our circumstances such that we were compelled to have the anniversary sermons in less than nine months from our last annual services, it was agreed that the missionary meeting should not be given up. The result is, that more has been collected both for the missionary cause, and our chapel debt, the last nine months, than in any year preceding, proving that an annual collection for the mission, and the different institutions of the Connexion, does not make the collections and subscriptions for the chapel less. W. N.

BAPTISMS.

RUSHALL.—This day, July 2nd, we had an addition to our Church; four persons, one male and three females were baptized in the river Avon. There has been for some time past a persecuting spirit manifested by the clergyman of the parish and his colleagues, and this day it was more openly manifested. Just as we were about to proceed to the place where the ceremony was to be performed, Mr. Daniels, the occupier of the land through which the river runs, appeared with a letter from the Lord of the Manor, to forbid such proceedings, that he would not have his land trespassed on for such a purpose, although he (Mr. Daniels) had given leave on the previous evening. This conduct is without precedent; the Baptist cause has been established in this place near a century, Sir J., and Edward Poore, the predecessors of the present proprietor, (Lord Normanton,) always gave the Baptists liberty, to baptize their candidates in this place; the ceremony however was performed, Mr. Jesse kindly lent his meadow for the occasion. It was supposed not less than 1000 persons were present. An excellent sermon was preached by our minister, from Eph. iv. 5, "One Lord, one faith, one baptism;" the candidates were then baptized, and the multitude which had witnessed the ceremony very attentively, separated in a very peaceable and decorous manner, much more so than on any former occasion. A DEACON.

SHEFFIELD, EYRE STREET.—We rejoice that the work of the Lord is prospering amongst us. On Lord's day, June 18th, our esteemed pastor delivered an appropriate address from Isaiah viii. 20, "To the law and to the testimony," and administered the ordinance of believers' baptism to ten persons, nine of whom were received into christian fellowship with us. R. J.

STOCKPORT, CHESHIRE.—On Lord's day June 4, we assembled, at seven A.M., on the banks of the river Mersey, and whilst singing, we were soon surrounded by a multi-

tude of spectators, many of whom were professing christians of other denominations, who listened with marked attention to the pointed address of our esteemed brother Harrison, (based on our Lord's commission,) after which he descended into the water, and baptized two individuals on a profession of their faith in Christ—the only Saviour of mankind, and lawgiver to the Church. It was a cheering day to many of us, and we hope—after the dark clouds which have long been hanging over us—that these are as drops before the shower; and may the Great Head of the Church grant that our hopes may be realized, and add unto us such as shall be saved. W. P.

SACHEVEVEL STREET, DERBY.—On Lord's-day morning, June 18th, the ordinance of believer's baptism was administered to eight persons. Mr. Smith preached to a crowded house, from Num. x. 29, "Come thou with us, and we will do thee good;" after which he baptized the candidates. In the evening Mr. Carey Pike, of Wisbech, preached, from Phil. i. 27, "Only let your conversation be as it becometh the Gospel of Christ;" and after sermon, he administered the Lord's supper, and received the candidates into the Church. It was a very interesting and profitable day, and we desire to review it with gratitude.

BELPER.—The widowed Church at this place had an addition to its numbers on Lord's day June 25th, 1843; one male and three females; brother Ball of Loughbro' preached, and brother Sims immersed the candidates. W.

ILKESTON.—The ordinance of believers' baptism was administered to six candidates in this town, on Lord's day May 21. Mr. Peggs preached from Exodus xii. 26, "What mean ye by this service?" In showing what we did not mean by it, he attacked the errors of Puseyism and other notions prevalent before this new-named heresy—though having a local habitation in our land—had not obtained a name. About a thousand persons were spectators of the ordinance, the bridge and the banks of the Erewash, affording opportunity for all to see. A number of handbills were eagerly received.

ANNUAL MEETING OF THE UNITED CHURCH AT BERKHAMSTEAD.—It has been the custom of the Church assembling at Berkhamstead and Chesham for many years to hold a united annual meeting, at each place alternately. On Whit Sunday, at seven o'clock in the morning of that day, a goodly number were assembled to witness the ordinance of baptism administered, when seven individuals (one of whom

was far advanced in years) were immersed in the name of the Sacred Three. At the usual time of the morning service, the Rev. S. Ayrton delivered an appropriate and impressive discourse from Acts ix. 31. In the afternoon the Rev. J. Heathcoate received the newly baptised into the Church, by giving them the right hand of christian fellowship. After which the united Church partook of the emblems of the Saviour's love. Suitable addresses were delivered by the pastors. The opportunity was deeply solemn and interesting. In the evening our much esteemed pastor, the Rev. J. Heathcoate, preached an argumentative and interesting sermon from Ephesians iv. 5, to a crowded and attentive congregation.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

W. C. B.

KIRTON.—Lord's-day, July 9th, was a day of no common interest, and will be long remembered by us. At an early period the attention of the inhabitants was excited by observing crowds of people from all denominations flocking into the village from the adjacent towns and villages. At ten o'clock the Rev. C. Kirtland, Particular Baptist, of Newark, preached from Rom. iv. 3; after which our beloved minister, W. Stubbings, baptized one female. Three others were to have been baptized, but were prevented through heavy affliction. We have a few candidates, and many inquirers.

MISCELLANEOUS.

VALE OF BELVOIR.—The annual missionary services were held in the General Baptist chapel, Broughton, on Monday, June 12th, 1843. In the afternoon Mr. Pike delivered a very edifying and searching discourse. At the public meeting, in the evening, a numerous and respectable con-

gregation assembled, when stirring addresses were delivered by Mr. R. Stocks, E. Bott, J. Pike, and J. G. Pike. The collections and subscriptions, including two sovereigns from Rev. W. G. Sawyer, of Old Dalby, amounted to £15. 0s. 3d. The singing on the occasion was really delightful.

On the following day, similar services were held in the beautiful and sequestered village of Knipton. Mr. Pike, as usual, preached in the afternoon. At the public meeting, in the evening, Mr. Clay presided, and introduced the business in a very touching address, and was ably followed by Messrs. J. Pike, R. Stocks, and the secretary. The weather was unfavourable, and the congregations unusually small. Collections and subscriptions, £4.

Cheering and animating missionary services were held in the Baptist chapel, Hose, in the Vale of Belvoir, on Wednesday, June 14th, 1843. Mr. Pike preached in the afternoon. A numerous congregation assembled in the evening, who were addressed by Mr. Stocks, minister of the place, who presided, Messrs. J. Pike, J. C. Pike, and the secretary. Collections and subscriptions, £10. 12s. 10½d; making the handsome sum total, for those three small villages, of £29. 13s. 1¼d, in aid of the mission funds.

ACADEMY NOTICE.—As some of the Churches who regularly support the Academy have not forwarded their contributions for the year which closed at the Association, the secretaries earnestly request that they may be sent without delay to the new treasurer, Mr. Jas. Hodgson, Stubbing House, Hebden Bridge, Yorkshire.

Recent Deaths.

Died at Measham, July 18, Mrs. Tagg. She had been a member of the Church during more than forty years. Her end was peace.

POETRY.

LINES ON JEREMIAH, xxiii. 29.

Like fire the Lord proclaims his word,

As fire his word shall run;

'Till all the nations fear the Lord,

That dwell beneath the sun.

And, like a hammer, he declares,

His word of truth shall be;

Nor will he change whate'er he swears;

This is his firm decree.

As fire dispenses heat and light,

So shall his word of truth,

Guiding the steps of all aright,

The aged and the youth.

His word shall, like a hammer, break

The hard and stoney heart;

And make the guilty rebel quake,

And feel with keenest smart.

His word in each believer's heart

Shall dwell, and there refine,

His words and thoughts in every part,

And make his graces shine.

O Lord! whene'er thy word I read,

Like fire, may it impart,

The light and comfort that I need,

To warm and cheer my heart.

And when I quit this house of clay,

May I, dear Saviour, prove,

Thy word as fire to light my way,

To realms of joy and love.

Ripley.

W. BLOUNT.

MISSIONARY OBSERVER.

ANNUAL MEETING OF THE GENERAL BAPTIST
MISSIONARY SOCIETY.

THE annual meeting of the General Baptist Missionary society was held at Loughborough, on Wednesday afternoon, June 28, 1843. The spacious chapel was crowded in every part, and the elevated seats around the pulpit, were fully occupied by the General Baptist Ministers.

After a hymn of praise, and prayer by the Rev. W. Pickering, James Hodgson, Esq., of Stubbing House, Hebden-bridge, was requested to pre-
side. Having offered a few pertinent observations, the chairman called on the secretary, the Rev. J. G. Pike, of Derby, to read the report. From the abstracts of this document, we gathered the following particulars:—

At *Calcutta* the Rev. John Brooks was our missionary, and Bickarree, a native evangelist, was his assistant. The entire expense of this important station was defrayed by the munificence of a private gentleman residing in that city. The Orea population of Calcutta is from twenty-five to thirty thousand. During the past year Mr. Brooks had visited a festival at some distance and had distributed a great number of tracts to the deluded Hindoos, and had the pleasure to observe that these books were carefully kept and perused. The visitors were seen as they returned in their boats quietly reading the books they had received at the festival. Four persons have applied for baptism at this station. Mr Brooks remarks that there is not a more promising station in Orissa. He also makes painful reference to Ghaut murders and other atrocities.

At *Midnapore* Mr. Stubbins had laboured for some time with promise of success, but his ill health had induced his medical advisers and brethren to recommend his return to England, a recommendation with which he had reluctantly complied, and was now on his voyage home.

At *Ganjam* there had been pleasing additions to the church. Mr. Sutton, who took a journey thither some months ago, observes, that the prospect of raising a church there, is as good as it is at Berhampore. Mr. H. Wilkinson, the society's devoted missionary at Ganjam, reports the baptism of a number of converts. There was also an allusion to the interesting visit of a native Rajah to the missionary station. The first marriage of native christians at Ganjam, had taken place during the past year. The parties enjoyed the mutual benefit of the benign influence of christianity on their social and domestic condition. They were the objects of each other's choice.

At *Khunditta*, the native christian village, the Gospel makes progress, though the friends are under the instruction of a native minister, and no European is as yet stationed there. A christian stranger, belonging to another denomination, reports himself to his American friends, as halting at this village for the night, and as being kindly and hospitably entertained, and that when they heard he was a minister, they gathered round him and besought a service. He was passing on early the next morning, but he found time to sing and pray with them, and exhort them; and he visited their houses and was delighted with the appearance of neatness and comfort which they presented; he then proceeded on his journey, glad and thankful for the enjoyment afforded to him, by the unexpected discovery of a happy village

of native christians. In December last, this village was visited by Mr. Lacey, who describes his intercourse with them as most pleasing. He remarks, they were all glad to see us, and we were much refreshed by our visit to this christian garden in the wild wilderness.

Chaga, a minor station, is described as a verdant spot in the wilds of Hindooism. Forty native christians are residing there. A village was laid out. It is about five miles from Cuttack.

Of *Piplee*, another minor station, there was but little information.

Berhampore, the promising station formerly occupied by Mr. Stubbins, had sustained a series of reverses; first, in the removal of Mr. Stubbins, and second, in the death of Mr. Grant. Miss Derry still remains there to have charge of the schools, and is esteemed and loved by all.

At *Cuttack*, the principal station, the capital of the province, some progress had been made in gathering the benighted idolators into the fold of Christ. Fifteen had been added to the Church, all natives, some were from the school at Cuttack. Mr. Lacey remarks, that in no former year had there been events of so much interest, or instances of encouraging success greater than in the last. Mr. L. had taken also several useful missionary journeys during the past year. Of the orphan asylum, it was stated, the inmates were rather fewer than in former years; the males being about forty, and the females about the same number. Most of the children and young people in the orphan asylum were of those rescued from the Khunds by British troops. They had been reserved for sacrifice. The missionaries thus became their protectors.

The report then went on to state that most favourable intelligence had been received of the native brethren who had been called to the ministry, as to their piety and assiduity; that there had been an extensive distribution of religious publications; that ninety miles from Pooree there were found a number of interesting characters who had been enlightened and turned from idolatry, through the reading of religious books received at a festival at Juggernaut—that the facility for printing had been increased by the settlement of Mr. Brooks, a printer, at Cuttack—and that the translations were progressing under the laborious and learned superintendance of Rev. A. Sutton.

In reference to domestic proceedings it was noticed that £20 had been voted to the Tract Society, to assist in operations in China—that the missionary student had withdrawn—and that there were but few applications for missionary labour.

The Rev. J. GOADBY of Leicester, in moving the first resolution spoke to the following import: Mr. Chairman, I have much pleasure in rising to move "that the Report of which part has now been read, be received, and printed under the direction of the Committee." There can be but one opinion, Sir, as to the desirableness of this resolution being carried into effect. The interest and importance of its details, as well as the admirable spirit with which it is written, commend the Report to our judgment, as a document most adapted to sustain and extend the missionary spirit amongst our Churches. Sir, while our excellent secretary was reading the Report, I was ruminating as to what it might be possible for me to say worthy of the attention of this vast assembly. My thoughts almost instinctively reverted to the past, and rested on the occasion when, at this place, our first missionary, the indefatigable Mr. Bampton, was designated to his important work. I was then but a youth, but my mind was influenced by a regard to religion, and I was inspired with deep interest in the missionary enterprise. The whole scene came before me, and I seemed to see and hear again what so profoundly engaged my attention and filled my heart on that occasion. It is

now twenty-two years since that solemn event. Full well do I recollect my walk of fifteen miles over the forest on the morning of that service; and never can I forget the dense mass of people which were crowded together in the old chapel, or the solemn and sublime interest all seemed to take in the proceedings of that day. I seem now to hear the voice of the late pastor of this Church, in giving out the first hymn, and to see that living multitude, rising, and giving vent to their emotions, in one universal swell of harmony and devotion. The service proceeded. The late Mr. Ward addressed the assembly, and stated that for eight and twenty years he had been a missionary, and that such was his own sense of the importance and honour of a missionary's office, that he would not, were it in his power, exchange it for the rank of nobles, the power of princes, or for any other position however honoured or applauded of men. Then the questions were proposed to Mr. Bampton, a slender person, with a strong spirit; one was to this effect: "Have you, dear brother, duly considered the sacrifices you will be called on to make, and the difficulty of the duties you will have to discharge in this work?" With a firmness of tone and manner, which indicated the utmost calmness and intrepidity, and astonished the listening multitude, he replied, "I have." But the designating prayer, offered by the late venerable Robert Smith of Nottingham has left an indelible impression on my heart. It was attended with an unction, a solemnity, a sense of the Divine presence, such as can rarely be experienced on this side heaven. I had read of the high priest entering into the most holy place, and imagined what a peculiar sense of nearness to God he must feel, when he stood before the shekinah, the visible symbol of the divine presence; I had thought of our Lord's transfiguration on the mount, and the awful sense of the presence of God, the disciples realized, when they "entered the cloud," and heard, from the "most excellent glory," the voice of God himself; but I never conceived it could be my lot, on earth, to enjoy such an overwhelming sense of the divine presence, as was experienced on that solemn occasion. While the venerable old saint, in his spare attenuated frame, was pouring out his soul to God, the very heavens seemed to be opened upon us, and "God was in the midst of us, of a truth." How changed Sir, is the aspect of our meeting this day! The beloved men who were the chief actors on that interesting and auspicious day are most of them no more. Smith is gone, Stevenson is gone, my revered Father is gone, Ward and Bampton are also gone.

But instead of the fathers are the children, and others the Lord has raised up amongst us. The cause also remains, and it will not be improper to glance at what has been accomplished in our missionary field since that period. To say nothing of the diffusion of tracts and books, the abolition of suttee, infanticide, &c.; hundreds of idolaters have been rescued from the power of darkness, and some are now before the throne, while others are walking in the ways of the Lord. Several christian Churches have been formed, and a goodly band of native ministers have entered on their work, over whom, it is only justice to say, we have abundant occasion to rejoice. The allusion, in the report, to the christian village, Khunditta, as a garden of the Lord in the midst of the wild wilderness of Hindostan, is only a pledge of the day, when, universally, "the desert shall rejoice, and blossom as the rose." And what are our present feelings as to this great work? Have we become languid, and weary of well doing? Shall we not rather, inspired by the example of those who have gone before us, and animated by the success with which God has crowned our feeble endeavours, resolve to be more devoted, zealous, prayerful, and persevering in this good cause? I do not think, Sir, that our efforts and contributions have increased in proportion to our numbers, since the commencement of our mission. Our Connexion has doubled during the past twenty-two years, but if our contributions are stationary, or nearly so, will it not follow that we have degenerated, and that two of our fathers were equal to four of their sons? Let us rouse ourselves. Let us emulate their zeal and devotedness. They felt strongly, and enforced their thoughts upon us most forcibly, when they were with us. Do they feel less now? Could they come down from heaven amongst us, and address us, what would be their language? Could we remind the sainted Ward, of his strong preference for a missionary's work, *now*; what would be his response?—"I felt much when on earth of the importance of this work. I am surrounded with the realities of eternity, but now I feel infinitely more. No language can be too strong, no solicitude too intense, no zeal too ardent, in the missionary cause." What would Smith say, at whose feet we were wont to sit, and whose pungent appeals we were wont to regard with submission and veneration, were he now to appear amongst us? Would he teach us to slacken our hand? Oh, no! But we cannot hear them. They are gone to the invisible world. An incident just occurs to me, which brings my thoughts as near the

fact of hearing one speak from the invisible world, as is possible. Late in the autumn of 1840, I was apprised, by a special messenger, of the fact, that my revered father was lying at the point of death, and that he was not expected to outlive the night. Accompanied by a relation, I set out in one of the most dreary nights imaginable, to ride over the forest. At the hour of two in the morning, we stood at his bedside. He was a little revived. Among other things, I said to him, "Father you wrote to me to attend the missionary meetings here, in a few weeks. I suppose you will wish me to come according to the arrangement, if you get better." All who knew him remember with what peculiar emphasis he spoke when in serious earnest. He replied, in his most emphatic manner, "*Yes:—and if I don't get better.*" How much was expressed in those words! He was speaking as from the verge of eternity. He was expressing his dying approbation of the missionary cause, and his zeal in it. He was commending that same cause to his son, to live and labour for it, when he himself might be in the silent grave! Though our fathers cannot come from heaven and appear among us, to exhort us to diligence and zeal in the work of the Lord, they do, with their dying lips, as well as by the zeal of their lives, exhort us, as from heaven, in accordance with the language of holy writ, to "be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

The Rev. J. J. OWEN, in seconding the resolution, observed, that, whilst the respected secretary was reading the report, he could not but reflect with gratitude on the amazing triumphs of the cause of Christ. At first christianity resembled a grain of corn sown on the mountain top. The disciples of Jesus were few in number, opposed by the combined powers of earth and hell, and destitute of those qualifications which usually secure the attention and excite the applause of the world; yet the truth achieved the most brilliant conquests. Philosophy and policy were compelled to give way before its commanding energy, the heartless cruelty of the persecutor, and the vile machinations of the prince of the power of the air, only served more effectually to make known the heaven-born principles of the everlasting Gospel. The history of the world showed that no weapon that is formed against us can prosper; in all ages he who rules in the heavens has checked the fury and countermined the plots of his foes. "What," said the speaker, "has become of

the enemies of christianity? They have descended to the silent grave, their deathless spirits have gone to their great account, and their names have been handed to posterity, written on the roll of infamy; but the Church still lives, and is marching on to the conquest of the world. The report, he observed, contained some things of a painful nature. One brother, when just entering on his work, had been called to his reward; and another, in consequence of ill health, was under the necessity of visiting his native land; but we should remember that, though Jehovah's ways are often in the sea, and his footsteps in the deep waters, all events must ultimately subserve the interests of Zion.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

There were many things, however, which were eminently calculated to encourage us. Our brethren had not laboured in vain. The exalted Head of the Church had greatly distinguished and honoured them. The native converts and native preachers had been kept by the power of God from the contaminating influence of the superstition and wickedness by which they were surrounded. Does not, then, the state of our Mission call upon us to thank God and take courage? Looking, continued the speaker, at different missionary reports, in conjunction with the general state of human society, there are abundant evidences that we are approaching an important crisis in the history of the world. The vast empire of idolatry is tottering to its base—science is lending her aid to religion—knowledge is flying on the wings of the wind—every form of error is becoming imbecile with age—demons are holding the reins of their power with a tremulous hand. Are we awake to the facts, and conscious of the majesty and splendour of the scenes now opening to our vision? Are we prepared to follow the guidance of the unerring hand which beckons us on in the field of battle and of triumph? We must labour more, and pray more, and feel our dependance yet more and more on the spirit of God. Whatsoever our hand findeth to do, may we do it with our might, striving *together* for the faith of the Gospel. Christ must reign until his enemies are placed under his feet. God will overturn, overturn, overturn, until his name is glorious among the heathen, and peace and prosperity are triumphant throughout the globe. The territory to be claimed, however, is yet large; let us move on and possess the land; ten thousand voices urge us onward, while

the ranks of the spiritual army are gradually thinning, and whilst the valiant and the brave are ascending to their everlasting abodes, they are pointing to us to come forth and occupy their places, and take up the weapons which have fallen from their hands.

The REV. W. BUTLER, of Heptonstall Slack, Yorkshire, moved the following resolution:—"That this meeting acknowledges the Divine goodness to its missionaries in the East, notwithstanding occasional trials, and calls upon all the friends of the society to cherish a spirit of fervent prayer for the Holy Spirit's influence to bless the labours of this society, and all kindred institutions."

Mr. Chairman, and christian friends, the resolution that I have to submit for your adoption calls for gratitude to God for his goodness to this society. This is a sentiment in which we all concur; it is one that commends itself to the judgment, the conscience, and the heart.

Gratitude is a delightful emotion, inspired by the knowledge and experience of all the Saviour's friends. All the blessings that we enjoy are proofs of his goodness, and demand unfeigned gratitude and incessant praise. But my motion refers to the goodness of God to this society, and here how many important topics come crowding on the mind!

It is matter of thankfulness that we have a missionary society, and that from its commencement until now it has been favoured with the benedictions of heaven. God has blessed us, and made us a blessing, and for this will we be thankful. The station we are called to occupy is one of signal importance, and seems in a special manner to be assigned to our care. This is the land of moral desolation and death, and has peculiar claims on our sympathy and prayers. Our friends need help; they supplicate our aid; let us not be indifferent to their entreaties. I shall never forget an address delivered by our late revered friend, Mr. R. Smith, on an occasion similar to this. Referring to the fact of one of our missionaries standing on the rope of Juggernaut's car, and preaching the Gospel to assembled thousands, 'Oh,' said the good man, with a heart of fire, and a voice of thunder, 'how I envy the missionary's position, how I should like to preach the Gospel in such a place as that. Yes, if there be one spot nearer to the mouth of hell than another, where a mortal may proclaim immortal blessings to guilty man, that's the place for me.'

And then, as to our missionaries, why they are men of whom no society need feel

ashamed; they have occupied the high places of the field, have laboured, and have not fainted. Our first missionaries were good men, and true. Bampton was a devoted man, and his memory lives in our warmest affections. Reference has been made to that good man's ordination, two and twenty years ago. Yes, that *was* a day, a day that will never be forgotten. Oh, I well remember the multitudes that thronged the sanctuary on that delightful occasion, while every countenance beamed with joy. I shall never forget the commencement of that service. The late revered pastor of this Church gave out, in his own peculiar way, the hymn commencing with the following lines:—

"Behold the mountain of the Lord,
In latter days shall rise;
Above the mountains and the hills,
And draw our wondering eyes."

The tune that was sung was, "America," and it was sung with a spirit and a feeling that have rarely been surpassed. But, alas! what a change have two and twenty years produced! How few are here who were then alive! "Our fathers, where are they?" Alas! many of them are gone! I am very thankful that we have still amongst us our venerable friend, Mr. Pickering, who took a leading part in those services, and who, I trust, will be spared to us for a considerable period yet to come. And then there is brother Peggs: why he is a missionary still, his heart's in India, he will never forget the claims of the heathen, and he will take special good care that *we* do not. And, beside all this, we are exceedingly thankful, dear friends, that we have still amongst us men who are able to advocate our principles, and to take the lead in our assemblies. Every one who heard the sermon of this morning, will, I am sure, assent to this. It was a sermon that did honour to the head and heart of our dear brother, and will be remembered with interest for many days to come. Reference has been made to the interest our fathers felt in this mission. Let us be thankful for this, and be followers of them who through faith and patience inherit the promises. Some years ago the speaker accompanied a dear departed friend, (the late Mr. Goadby, of Ashby,) in a begging excursion, in this county, and, amongst other places, we visited an old gentleman who professed to be a lineal descent from the Puritans. He, however, did not relish the object of our visit. Amongst other things, he said, 'If Grimley and Donisthorpe, and men of their stamp, were to rise from the dead, they would complain of you, and say, 'Why, you are always wanting money!' 'I don't believe it,' said

Mr. G., 'I don't believe it. If these good men were to rise from the dead, my conviction is they would say, 'Well done, good and faithful servants!' May this be our commendation at last.

The success which has attended our efforts in distant India, has been such as to excite gratitude for the past, and hope for the future. Schools have been established, Churches have been formed, the Scriptures and other religious books have been extensively distributed, many have been added to the Churches, and a goodly band of native preachers, pious, prudent, and effective, has been raised up. Now, in all this we are called upon to "thank God, and take courage." But my resolution refers to the *trials* of missionaries; and these have certainly been of a distressing character, and require some notice. This is a world of trial, and men in ordinary circumstances have their trials of patience and of faith. Our own missionaries have been tried by the paucity of their number, and the wants of the people. What are they among so many? They want more help, and it is a trial that they do not receive it. And then during the past year, too, brother Grant has been called away by death, and that at a period when he was just beginning to be useful. This must be regarded as a severe trial, both to them and to us. And the fact of another dear brother and his partner being compelled to quit the field on account of ill health, is a circumstance which we all deplore. But, since God has done it, we must be resigned. 'Clouds and darkness are round about him, but justice and judgment are the habitation of his throne.' But, finally,

My resolution calls for earnest prayer that the influences of the Holy Spirit may attend the efforts of this and all kindred institutions. Prayer is the good man's privilege, and the Spirit's influence is indispensable to the success of the missionary enterprise. 'For all these things will I be inquired of, of the house of Israel, that I may do it for them.' 'Ask of me, and I will give thee the beathen for thine inheritance, and the uttermost parts of the earth for thy possession.' And it is remarkable, that in our Lord's beautiful epitome of prayer, he distinctly recognises the important principle in the motion. 'And thou, when thou prayest, say, thy kingdom come.' The Lord puts us to the test on this point. 'Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it.'

The speaker then illustrated the subject,

by two facts, taken from the history of the London Missionary Society, in the South Seas, and the history of the Baptist Mission, and concluded as follows:—"We live in eventful times, and are encouraged to look for brighter days. The Scriptures cannot be broken, prophecy must be fulfilled. 'As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that there may be bread for the eater, and seed for the sower, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I have sent it.' And now for poetry:—"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall 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.'

Let us then, dear friends, remember this hallowed cause in secret, at the domestic altar, and at our meetings for social prayer. We shall thus bring down the benedictions of heaven on our beloved missionary friends, for, 'prayer moves the hand that moves the world.'

THE REV. W. UNDERWOOD, of London, seconded the Resolution, and remarked that he would not tax the wearied attention of the meeting, but as the resolution referred to the goodness of God to the missionaries of the Society, he would offer a few observations on that subject. And he would just speak of one of their first missionaries, to whom his brother who preceded him had scarcely done justice—a man not lofty in his bodily stature, or distinguished for physical strength—but made in the missionary work "a mighty man of valour," and whom, though we sometimes see him "faint," we always find "pursuing,"—He meant Mr. Peggs. It was true he was not long in the missionary field. The Lord of the harvest who sent him forth, soon sent him back to us. But in what state did he return? We found him to be a concentration of "cries." And when he had been with us a short season, our ears were greeted by "India's Cries to British Humanity;" "Suttees' Cries to Britain," the *cries* of the unresisting victims of infanticide, &c. &c. The speaker had been much delighted at one of the late meetings in London with the tribute of commendation paid to the pious, persevering, and successful exertions of his

friend Peggs on behalf of India, by one who was as sparing of his praises as a miser is of his gold. At that meeting, an eminent London minister, declared that he never knew a more pleasing instance of the happy results of benevolent and wisely-directed efforts in a great and good cause, than that which was supplied in the case of brother P. We ought to "glorify God in him." In reference to another of our missionaries, Mr. Sutton, he might take the liberty of stating, that, to the worth of his character and the usefulness of his labours, he had received a most honourable testimony from one of the American delegates to the Anti-slavery convention, lately held in Freemason's Hall. The effect of brother Sutton's visit to America, on his return to India, had been highly beneficial to the Freewill Baptist denomination—a denomination which now contains 1050 churches, and 1000 ministers; which supports an education society at Parsonfield, and another at New York; besides five Literary Institutions; and which by its severe condemnation of slavery, its refusal to ordain pro-slavery ministers, or to hold fellowship with those who connive at the system, or to "receive any donation from a shareholder to aid the cause of foreign missions," had attracted the attention and elicited the applause of anti-slavery advocates of every order. This denomination had embarked in the missionary work, at brother Sutton's instigation. Its first

missionaries accompanied him to Orissa; and Mr. Noyes, one of those missionaries, compelled to return through illness, was now employed as the Travelling Agent of the Freewill Baptist Missionary Society. With respect to Mr. Sutton's general character and labours as a missionary, he would not presume to speak; nor would he trespass further by any remarks on their other excellent missionaries. All who were acquainted with their history must perceive the goodness of God toward them.

THE REV. J. BURNS, of London, supported the resolution, in a brief and happy address, in which he alluded to the emotions of those now present who were at the commencement of the society's operations, and the important influence this meeting should exert through the medium of the representatives and ministers, on the various Churches in the Connexion. After Mr. Burns's warm address, of which we regret we have no report, the collection was made. The time being advanced, the following brethren, Yates, of Fleet; Peggs, (late missionary,) of Ilkeston; Hudson, of Sheffield; &c., proposed and seconded their resolutions, *pro forma*, without addresses. It is asserted that on no previous occasion were there present so numerous an assembly of our ministers and representatives, and the friends of our missionary society.

PRESENTATION OF THE SOCIETY'S MEMORIALS AGAINST THE GOVERNMENT SUPPORT OF JUGGERNAUT.

WE have the pleasure to lay before our readers the Memorial of the Committee of the General Baptist Missionary Society, which has recently been presented to the Court of Proprietors, and to the Right Honourable the Earl of Ripon, president of the Board of Control.

It is a singular circumstance that on the same day and the same hour the two Memorials were presented to the two branches of the Indian Government, and their contents fully laid before the Authorities. This occurred on Wednesday morning, June 21. Mr. Poynder presented the Memorial to the Court of Proprietors; and Mr. Peggs, accompanied by William Evans, Esq., M.P., presented it to the Earl of Ripon.

We are informed that his Lordship received the deputation very courteously, read the memorial deliberately, and then conversed very fully upon the whole question. He promised to give the subject due attention.

The *Times* contained an account of the meeting of the Quarterly Court of Proprietors, and the Memorial, as presented by Mr. Poynder. The following extract cannot fail of deeply interesting our missionary friends:—*"Idolatry in India.*—Mr. Poynder was called upon by the chairman, J. Cotton, Esq., to bring forward the motion of which he had given notice, and which was to the following effect:—'That the despatch of Lord Auck-

land, Nov. 17, 1838, by which his Lordship rejected the proposed plan of the Bengal Government, and recommended the annual money payment of £6000 to the Temple of Juggernaut; (to which recommendation the Directors assented by their despatch of June 2, 1840,) be considered by the Court of Proprietors on a motion for abrogating such money payment, upon the ground of no original pledge or engagement having ever been given by or on behalf of this Company, as erroneously alledged by Lord Auckland in his despatch."

The motion stands postponed until the Quarterly Court in September next, in consequence of some attention being called to it in the Court of Directors, and the House of Commons. The Hon. Proprietor then presented the following petition, which was read by the Clerk:—

Copy of the memorial of the Baptist Missionary Society to the general court of proprietors of East India stock. Presented by Mr. Poynder, June 21, 1843.

To the Court of Proprietors of the Honourable East India Company. The respectful memorial of the Committee of the General Baptist Missionary Society.

Sheweth,—That the Society your memorialists represent employs several missionaries in Orissa, and neighbouring districts more immediately connected with the principal temple of Juggernaut.

That the missionaries of this Society, while pursuing their benevolent labours, have frequently witnessed most appalling scenes of misery and death, occasioned by the worship of that idol. They have seen dead or dying pilgrims scattered for miles on the main road to the idol's temple, or by the sides of the road, and have occasionally counted from forty to one hundred and forty corpses, and even more, lying together in a small space of ground; the corpses of pilgrims that had died, exhausted by fatigue or disease, the effect of their pilgrimage.

That the worship of this idol is impure and abominable to a degree which your memorialists dare not describe.

Your memorialists beg humbly to express their great satisfaction in the repeal of the pilgrim taxes at Juggernaut, Gya, and Allahabad; but they most deeply regret the continuance of the government donation to Juggernaut's temple. A recent letter states, "A grand delusion has been practised upon the Christian world in reference to the abolition of the tax. The support of the Government awarded to the idol having been drawn from the collection of the tax, it was understood that when it was abolished, that support would cease. But while the tax has been abolished, the sum of 35,000 rupees, and 1,000 rupees per annum to provide cloth for the idol's cars, have been devoted in perpetuity. A sum sufficient to support the idol in all its influence and glory." To these

sums are added the proceeds of the temple lands under the management of Government officers; so that the whole sum annually paid to Juggernaut's temple is an excess of 60,000 rupees, or £6,000 sterling per annum.

That the idol's worshipers should possess the revenues of lands devoted by his votaries to the temple is not made by your memorialists a subject of complaint, but they are grieved to behold the Government of India, by a contribution from the public treasury, identifying themselves with the support of idolatry, and thus to see the impure and desolating worship of Juggernaut encouraged and honoured by the annual payment of so considerable a sum for the support of the temple from the revenues of India.

By this payment the idol is honoured, his festivals are rendered more splendid, a greater number of worshipers are attracted to the temple, and the deluded Hindoos are led to believe that the Company acknowledge the divinity of Juggernaut whom they thus support.

Hence the missionaries of your memorialists frequently find this support of Juggernaut urged as an evidence of the idol's divinity, and as an objection to the reception of Christianity.

Your memorialists submit that this direct support of idolatry must be extremely offensive to God, whose hatred of idolatry is so strongly revealed in his Word, and that such a procedure, by incurring his displeasure who rules among the nations, must more fearfully compromise the safety of the British empire in India than all the machinations of its enemies.

Your memorialists, therefore, implore you to exert your authority that the idols of India may no longer receive support and honour from the public funds, or from British officers; but that the idols and temples, with their endowments, when any exist, may be left entirely to the care and management of their own votaries alone.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 57.]

SEPTEMBER, 1843.

[NEW SERIES.]

DUTIES OF DISSENTERS AT THE PRESENT CRISIS.

THE SUBSTANCE OF A DISCOURSE DELIVERED AT LOUGHERBOUGH,
JUNE 28TH, 1843, BEFORE THE ANNUAL ASSOCIATION OF
THE NEW CONNEXION OF GENERAL BAPTISTS.

(Continued from page 231.)

3. It is, in the last place, incumbent upon us to contend for the primitive simplicity of the faith. As a system of divine origin it has power over the conscience, and imparts a portion of its authority to every thing connected with it. If erroneous principles be incorporated with it, and represented as component parts of it, they exert on those who believe this representation an injurious influence, unspeakably more extensive and destructive than they could in a state of separation. When viewed as elements of revealed truth they act as with divine authority, and their effect on those who receive them is exceedingly pernicious. As one drop of prussic acid will poison a large quantity of water, so one erroneous principle, when incorporated with the Gospel, will neutralize the power of a large portion of truth. We are, therefore, exhorted to contend for the faith *once* delivered to the saints. The term "once" imports that nothing in this system is to be changed, and that nothing is to be added to it. It is the same word as is used in Heb. viii. 28, in relation to Christ's death, who suffered *once for all*. The idea is that the faith has been thoroughly committed to the Church; and that all attempts to add to it are indications of the grossest impiety.

Such, then, is the object for which Christians should contend. They ought to be concerned to preserve their own faith free from adulteration. Calling no man master upon earth, they should sit at the feet of Jesus to learn his words, and study the Bible that they may know exactly the mind of the Spirit. No axiom in geometry can be plainer than these statements, that the faith of the gospel is adapted to man as a sinful creature, that it is a system of mercy, and is of a holy tendency. For these features of it we should contend; and as protestants we are also bound to protest against those decrees of the church of Rome by which they have attempted to add to this faith. No language can be too strong to express the arrogance and impiety of such an attempt. Decree if you please that straws shall be sceptres—pebbles, diamonds—and the glimmering of a

taper of equal value with the effulgence of the sun; but never, never presume to declare that the vain thoughts of fallible and corrupt men shall be of equal worth with the bright emanations of the infinite Intelligence. The world might well stand amazed at the awful impiety of the Council of Trent, which agreed to demand for human compositions the reverence which is exclusively due to the dictates of Divine inspiration; and to denounce an anathema on those who should refuse to render it. This one act was sufficient to prove that they were not the characters "to whom the faith had been delivered."

We shall proceed to notice

II. The manner in which the contest should be carried forward. The text says, "earnestly." It calls upon us to agonize for the faith, that we may not be deprived of it ourselves, and that its triumphs in the world may be secured. We dishonour the gospel when we are not earnest in the assertion of its principles; or when we either conceal or surrender them in obedience to the authority of man. The world will not believe that this system is of any importance in our estimation, unless they see the indications of earnestness, in a profession of its truth, and in our attempts both to make it known, and to guard its purity and honour.

As it is our duty to take care that no one deprive us of our faith, so it is incumbent upon us to be earnest in keeping the more important parts of truth constantly in view, in meditating upon them, in watching against the admission into our minds of principles opposed to the obvious import of Scripture, and in praying that the impression of truth on our hearts may perpetually grow deeper. It will be of importance for us to look backward on the way which we have trodden, to reflect much on the many proofs we have had of the faithfulness of God in fulfilling his word, and to remember that he is still the same. Above all, it will be requisite to guard against sin. One act of gross inconsistency of conduct may produce an incurable wound in the character, and totally destroy reputation; it may also, by its consequences, plunge us into numerous distresses, and expose us to endless temptations.

Would you, dear brethren, contend for the faith as existing in your own heart, be earnest in watchfulness and prayer. Put on the whole armour of God, and fight as christian soldiers. Be it the ambition of each of you, when on the confines of the grave, to feel the power of the cross in your hearts, and to exclaim with holy triumph, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness."

Is it your aim to prevent the prevalence of error? Earnestness is still necessary. I do not say that we should be earnest in requiring subscription to creeds, which have never answered the purpose of guarding the faith, and of which the worthlessness is at this moment made apparent to the whole kingdom by the controversy which is going on at Oxford. Truth is boundless. As it relates to subjects of infinite magnitude, and ever-growing interest, it cannot be locked up in a few abstract propositions. It is the glory of evangelical truth, that it is capable of illimitable expansion, and of adaptation to every conjuncture of circumstances; and that while its saving principles may be comprehended by any one who will do the will of God, (John vii. 17,) their moral grandeur cannot be fully developed by the most gifted of men. The bitterness and fierceness with

which men have contended for creeds have, to say the least, furnished some evidence against their claim to the character of saints. Neither do I say that in contending for the faith we should become angry disputants. Controversy, when conducted with the dignity and grace manifested by the venerable Dan Taylor in his letters to Mr. Fuller, must on the whole be productive of good; but when the controversialists proceed to question each others veracity and integrity, to impugn motives, and to charge each other with holding principles which each solemnly disavows, the result of such unworthy contention cannot but be evil. In addressing so enlightened an audience, it is scarcely necessary to observe that in contending for what we deem the truth we ought to evince a disposition the very reverse of intolerance, a cordial affection for those who are in error, a profound reverence for Scripture, as the only test of truth, and a full admission of the right of private judgment. The power of inflicting temporal pains and penalties on those who may differ from us in their views of christian doctrine, we none of us possess; but had we this power, it would be the height of injustice and impiety to employ it for that purpose. The spread of truth is to be effected by persuasion and argument, "by the armour of righteousness on the right hand and on the left, by the Holy Ghost, and by love unfeigned." Affection for those in error is especially needful, since it is only by the manifestations of it, that we can gain the ear of those whom we wish to instruct. Uncharitableness repels, while love attracts; and zeal for truth is certainly compatible with candour, courtesy, and the manifestation of a tolerant spirit.

The subject and general bearing of this discourse requires us to be a little more explicit on two of the points above mentioned; reverence for the authority of Scripture, and liberty to judge of its import.

To set up reason as the ultimate standard of appeal is exceedingly unwise. The Apostolic injunction is, "If any man speak, let him speak as the oracles of God." To make our own reason the judge of what a revelation ought to contain is absurd, for it implies a knowledge of those very subjects for the discovery of which a revelation has been given. The direction of the prophet is "To the law and to the testimony; if they speak not according to this rule, it is because there is no light in them." It is equally absurd to plead with the Papists for the authority of unwritten traditions; for how can we suppose that infinite wisdom would commit the doctrine of salvation to the unsafe custody of human memory, and expose it to the danger of mutilation and corruption as it should pass through successive generations of ignorant and sinful men. As the written word, which we know to be the will of God, declares itself to be perfect, and able to make us wise unto salvation, the pretended unwritten word must be unnecessary; and when we observe that the doctrines said to come by tradition are just those which tend to exalt the priesthood, and to limit the virtue of sacraments to priestly administration of them, we cannot but suspect that they who stand up for their authority, are in reality seeking after their own aggrandisement, under colour of contending for the faith. Obedience to the exhortation before us, when rightly performed is an act of humility; but it cannot be rightly performed without some acknowledged standard of truth, to the authority of which all parties ought to be submissive; and when we observe that both Jesus and the Apostles reasoned from the written word, and referred to it for confirmation of their statements, we

cannot be at loss about preferring it to traditions, which tend, as the highest authority assures us, to make the commands of God of none effect. Matt. xv. 2—6; Mark vii. 9.

2. As to the right of private judgment, with regard to the import of Scripture, it is inalienable and imprescriptible. The free exercise of it is essential to the production of grandeur of character, if not to the existence of vital godliness. As nothing is of the nature of religion which does not spring from conviction, to forbid any one either to read the word of God, or to exercise his own judgment as to its sense, is like forbidding an accountable creature to prepare for giving up his account, or excluding the guilty from the sound of mercy. The late measure of government made a near approach to this dreadful intolerance; for if it did not exactly interdict the free exercise of thought in relation to personal salvation, it forbade parents to educate their children according to the dictates of conscience. But we need not dwell on this point. The dark cloud has passed away; and the effect of the storm has been to purify the moral atmosphere. Civil rulers have learned a lesson. They have been taught that there is a power greater than that of the strongest government, and thunders more awful than any which ever proceeded from the Vatican of Rome. They have been given to understand that in a free nation the voice of the people is as the voice of God, and that no party can carry a measure in opposition to the declared sentiments of a nation. They have seen also, I trust, that though dissenters have not many faithful champions in parliament, and not an overwhelming abundance of wealth, they possess talent, fervour of spirit, energy, eloquence, and a sufficiency of moral power to influence that public opinion of which governments themselves must ask leave to stand, and to rouse the whole mass of the population.

We hasten to mention

III. A few reasons for earnestness in this contest.

After the struggle to which we have adverted there is danger of a relapse; but instead of yielding to the temptation, it becomes us to be more strenuous in contending for our principles as protestants, as dissenters, and as bible christians.

Faith considered as an attribute of the mind, and the root of christian character, is subjected to many severe trials arising from the subtlety of error, the force of temptation, and the variety of afflictive and adverse events which occur in our progress through this vale of tears. To keep it in exercise intense earnestness of thought, purpose, and action is requisite; and were it not that through prayer we can call in the aid of Omnipotence, we should often give way "to an evil heart of unbelief in departing from the living God." But there is one who intercedes for us; and there is a throne of grace to which we may make constant application; and hence it is, that if we strive to enter in at the strait gate, we shall finally succeed. But waving enlargement on this view of faith, let us consider the reasons for earnestness in contending for the diffusion of the *doctrine* of faith through the world.

1. There are reasons for earnestness which are common to all times. The Gospel you know was given for the salvation of the world. It was this weighty consideration which operated on the mind of Jude, "Beloved," says he, "when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you to contend earnestly for the faith once delivered to the saints." The immortal

interest of millions of deathless souls rose up to his view; and when he saw them endangered by the pestilential errors of the times, he judged it to be his duty to come forward as the determined opponent of those errors. Brethren, and fathers in the ministry, officers, and representatives of Churches why are not we more earnest in the propagation of the Gospel? Why do not we travail in birth for souls? Is it not secret unbelief which prevents our apprehension of their imminent danger, and our yearning solicitude for their deliverance from it? Did we only estimate aright the value of one soul, its capacity for moral excellence, its power to develop new modes of thought and feeling through eternity, its susceptibility of endless happiness or woe, and the price of its redemption—did we only realize the contest which is now going forward in heaven, earth, and hell with regard to its eternal destiny, and its claims on our sympathy on account of internal pravity and outward temptation, it would hardly be possible for us to be otherwise than earnest in making known to it the faith with which salvation is connected. But, alas! we are almost dead, and we dwell among the dead. We are not affected as we should be when we reflect that there are at this moment hundreds of millions sunk in ignorance, sin, and guilt, and ready to drop into perdition. Who of us displays adequate depth of emotion, adequate ardour of zeal? O that we could realize the actual condition of perishing souls as Jude did when he said, “And of some have compassion, making a difference; and others save with fear, pulling them out of the fire.” The flashes of hell fire were seen by him with an eye of faith, and he rushed forward to the salvation of souls as one would rush to pull an individual out of a house which is just about to be enwrapped with the devouring flame. Nor was he alone in this state of emotion. The apostle Paul felt even more strongly his obligations to contend for the faith. “I am a debtor,” said he, “both to the Greeks and the Barbarians, both to the wise and to the unwise.” The circumstance of his having been enriched with evangelical knowledge, for the purpose of enriching others, made him feel that he was actually in debt to every one to whom he could possibly impart it. Nor could anything prevent his onward course. What a striking display of earnestness was given by him in his last journey to Jerusalem! “And now, behold,” said he “I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” His brethren came around him weeping, and imploring him not to expose his valuable life to so much danger, but instead of yielding to their solicitations his magnanimous and tender reply was, “What mean ye to weep and break my heart! for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” Nor did either the tumult at Jerusalem, or the storms of the Adriatic sea, or his imprisonment at Rome, or the multiplied assaults of his adversaries in all possible circumstances of distress, cool the fervour of his zeal. His earnestness continued until he had closed his eyes in death. Stimulated by such examples, by a sense of our own responsibility, and by our obligations to a Saviour’s love, let us also, dear brethren, be earnest in the same cause.

2. Additional reasons for earnestness may be gathered from the days

in which we live. It is a time of great commotion, produced by the operation of good and of bad causes. The freedom of the press has been followed by a free circulation of truth and error ; and the consequence is that the public mind has been quickened and roused into action. The progress of education has had the same effect. The exigencies of the nation also have brought out the intellectual energies of many who, pitying the distresses of the poor, are anxious to remove those laws by which, as they think, the industry of the community is shackled. Infidelity likewise is very active in circulating tracts, and upholding weekly journals, in both of which, the faith of the Gospel is held up to ridicule. We allude to these circumstances only to observe that in this state of national commotion it is not for the Church of God to sit still. It becomes us to be earnest in contending for those principles which guide individuals in the way of salvation, and which in proportion as they are felt, elevate the character of nations.

But there are other reasons why we, as protestant dissenters, should be obedient to this exhortation. The advocates of formalism in the establishment are labouring to turn the attention of the people from that which is spiritual to what is external, to exalt sacraments above the ministry, to aggrandize the priesthood, and to diffuse many pernicious errors in point of doctrine ; and it is lamentable to observe a strange willingness, on the part of the people, to acquiesce in these innovations without examination, without enquiry, and without one word of opposition. The ceremonies and usages of popery, when introduced into protestant places of worship, excite no disgust, and create no recoil. Add to this aspect of the times, that popery itself is said to be much on the advance. Its progress may have been exaggerated ; but we all know that it has lately come out with greater notoriety, that its different orders perambulate our streets with splendid banners, and that places of worship are built for it in every direction. In such a situation, and at such a crisis, ought not protestant dissenters to be earnest in contending for the great principles of nonconformity. On this great occasion, and in the presence of so many active intelligent christians, I repeat the last suggestion, that we ought to contend for the *principles of nonconformity* ; for, though there are doubtless many holy men in the establishment, who hate the intolerance of the church of Rome, despise its assumption of infallibility, and its doctrine of transubstantiation, and are shocked at its image worship, and its withdrawal of the Scriptures from the common people, yet we ought to remember that in many respects the polity and order of the established church symbolize much more closely with popery than with dissent. The only ground on which the contest with the man of sin can be effectually carried forward is that occupied by dissenters, who take the Bible, and the Bible only, as the basis of their religion. It is impossible that any religious community which assumes to itself "the power of decreeing rites and ceremonies," authorizes the use of the Apocrypha, and uses a liturgy of which the language in some places seems to express the worst errors of Catholicism, should be a successful opponent of Catholic corruptions. It is for you, brethren, in conjunction with other dissenting denominations, to contend effectually for the principles of religious liberty. Be courageous, be zealous. Live in the atmosphere of devotion ; and you may then sing with Luther, "the Lord of hosts is with us, the God of Jacob is our refuge."

There are also good signs of the times which ought to encourage us.

The secession of so many Scottish ministers from the establishment of that country is a moving spectacle. I say nothing as to the unreasonableness of their demands on the state; but I refer to their conduct in giving up their glebe lands, their manses, their endowments, and various other sources of revenue, rather than sacrifice what they consider to be a just religious principle. It is true that many congregations have honourably seceded with them; but their prospects of temporal comfort are very dark compared with what they were. They have, in a sense, given up their all for conscience sake; and, in thus making a noble stand for principle, they have shown themselves to be the worthy followers of the Cameronians of former days, who, driven from their houses by the spirit of persecution, were compelled to worship God on the mountain tops, the deep glens, and the caverns of that country.* Their conduct should move us to contend for our distinctive principles as a body. As we deem them to be of importance, we ought to assert them, and even to contend for them occasionally, with charity and candour.

The absence from this assembly of certain well-known and highly esteemed brethren in the ministry suggests, if I may so speak, denominational reasons for zeal and earnestness in contending for the faith. Our fathers, where are they? Where is the eloquent and laborious minister who for so many years dispensed the word of life from this pulpit? Where are our brethren Jarrom, Ingham, Goadby, and others who were as standard bearers in the camp? Nearly the whole of another generation of our ministers has been removed from us. Brethren, these holy men did not content themselves with a speculative acquaintance with the faith; they were experimental christians, and contended earnestly for the necessity of experiencing and making known the moral effect of the truth on the heart. Without sectarianism of spirit, they loved their own denomination; and without bigotry, they exhibited that fixedness of principle which caused them to be as pillars in their respective Churches. Each of them had some acquaintance with the founders of our connexion, and had caught a portion of their zeal. Be it our concern to tread in their footsteps so far as they followed Christ; and may it be our honour to convey to the next generation as favourable an impression with regard to the value of christian faith, as has been produced on our hearts, by the manifestation of its power in them.

In drawing to a conclusion, permit me, dear brethren, to advert to the return of this Association as a reason for earnestness. The anticipation of its approach operated, I have no doubt, as an excitement to prayer, and a stimulus to activity; and it was your fervent desire that measures might be adopted for the furtherance of the Gospel. Should not the time of its continuance be also a season of extraordinary devotion? Pleasure we cannot but feel at meeting beloved brethren once more in the flesh. But is not it also a solemn time? As in our reports we give account of our Churches; mentioning with gratitude the degree in which God has blessed us, and confessing our infirmities and sins, should we not call to mind the day on which each of us must give up his account to God? Another large portion of our time has gone with the years beyond the flood. The

* In some places the proprietors of the soil not being willing to sell to the present seceders a portion of ground on which to erect a place of worship, the latter are compelled to build a sort of floating chapel, and to worship God on the sea. Reader, is this toleration? Is it respect for the dictates of conscience?

portion which remains for active duty may be exceedingly short. Let us work while it is called to-day, for the night cometh, when no man can work, Whatever our hands find to do, "let us do it with all our might; for there is no knowledge, or wisdom, or device, in the grave, to which we hasten."

J. WALLIS.

THE GLORIOUS CONSUMMATION OF THE CHRISTIAN CHURCH.

AMID all the error abroad, the authority by which it is upheld, and the instrumentality so actively employed for its propagation, how inspiring is the thought that truth will eventually prevail. The auspicious era is coming when the thick darkness in which error lies concealed will be dissipated; when the mighty fortifications by which it is defended will be overthrown; and when divine light will permeate and fill the world.

Than this nothing is more certain. It is a fact sustained by evidence the most ample and irresistible. Whether we refer to the estimable nature of religion, nothing less than pure, simple, indestructible truth—to the will of the Great Supreme, so clearly revealed in his holy Word—to the glowing language of prophecy, or to the advanced state of religion in the world,—we are alike assured that christianity must and will complete its purpose, and achieve its illustrious destiny. Religion not only exists, but advances in the world. Its progress may be slow to our impatience, in consequence of the hinderances to which it is exposed, and of the opposition by which it is assailed; but it manifestly advances. Constitutionally aggressive, and accompanied with divine power, it is constantly multiplying its votaries, and adding new territories to its domain. The empire of satan has received a shock, and, like an ancient building whose supports are decayed, and whose foundations are undermined, is waiting but for the mighty blow of christian devotedness, to crumble into ruins; but the kingdom of Christ, redolent with life, extending its triumphs, and gathering up its costly trophies in every land, gives promise of universal conquest. Now there are manifestaions of more than hope; already it is like a mountain scene, where cliff catches after cliff, according to their prominence, the dawning light, while all below is darkness. The night disappeareth,—the morning cometh,—the day hath broken.

And, oh! how supernal will be its full consummation. The completion of Judaism was found in the magnificence of its temple, in the splendour of its retinue, in the ubiquity of its rites, and in the incarnation of the Messiah; while its members, lost to the true spirit of religion, were sunk into carnal security, and thick darkness hung over the surrounding nations; but the completion of christianity will be wound with a scene of unbroken splendour.

In order to take a somewhat clearer and fuller view of this glorious consummation, let us contemplate,

I. The instrumentality employed. If any sympathy subsists between cause and effect, the instrumentality put forth will reflect a halo of glory on the final triumph of christianity.

How estimable the *nature* of this instrumentality. It breathes not the spirit of intolerance, is unversed in the maxims of intimidation, and disdains

holding any sympathy or alliance with angry contentions, wars, and massacres. Confiscations and prisons, faggots and torches, swords and gibbets, have no place in the arsenal of the truth, and can in no degree promote the observance of its high behests. Alas! that these instruments of torture were ever pressed into the service of religion by the mistaken zeal or selfish designs of its professed advocates and friends. The crusades carried on in the middle ages with a zeal worthy of a better cause, which robbed England of the flower of its youth, and exhausted its coffers of gold, are an indelible disgrace to the pages of ecclesiastical history. Of all the great and impassioned deeds which have dazzled and astounded the world in behalf of the cross, none could blend with its working and aid in its accomplishments but what was suffused and sanctified with believing prayer. This is all that lives to reach the skies, all that heaven receives from earth. This alone moves the hand of Omnipotence, and to this nothing is denied. It seeks the All-sufficiency; it is his acknowledgement; it renders appropriate homage to his greatness, lays hold of his strength, and may be presented by the poorest and most unknown of the Church. How truly estimable, then, is the instrumentality appointed for the subjugation of the world to the foot of the cross, compared with that employed by the furious and haughty pontiff, in compelling nations to subscribe to his presumptuous dogmas for the aggrandizement of personal interest.

And how stupendous the *amount* of this instrumentality. An eminent statesman once observed, "A great nation cannot have a little war." And the Church of Christ, considering the object of its contest, the character of its resources, the divinity of its Head, and the grandeur of its destiny, cannot be satisfied with a little war. Its greatness demands a mighty effort; and this demand is being acknowledged and met. The means now employed are vast and unprecedented in the history of the past. There are our Home, Town, City, and Foreign Missions; Christian Instruction, Tract, and Bible Societies. Our various congregations are becoming centres of light and activity in their respective neighbourhoods. Sabbath-schools are taking charge of the rising generation, are scattering every where the seeds and fertility of a new creation, and are pouring forth most copiously the streams of the water of life. Six hundred missionary stations are spread over the heathen world, resembling so many waving harvests amid a circuit of arid wastes. Not less than a thousand ordained missionaries are abroad in the field, aided by about eight hundred native preachers. The Bible is being translated into every language, and circulated by millions. Besides all this, what prayer is offered, what money is expended, what danger is encountered, what life is sacrificed, and what examples of christian heroism are presented! Ours, by way of pre-eminence, is called an age of exertion; and, compared with preceding ages, certainly it is worthy of this distinguished appellation. But this effort, however seemingly great, will be vastly augmented before the cross achieves its latest triumph. Alive to its dignity, and faithful to its responsibility, the Church, in its universal capacity, will step on the arena of conflict. No section will be neutral. Every department will be at its post. All will dwell in a higher region of spirituality. There will be deeper piety, greater liberality, stronger faith, warmer love, and zeal more ardent and sustained. The Shibboleth of party will be annihilated. The cross will be the magnet-centre of unity. The grand contest will be with the common foe. As the ecliptic girdles the globe, so the Church will

encircle the world with one combined and noble effort to induce its hostile subjects to bow to the Saviour's sceptre, and to walk in his ways. Still higher and greater yet is the instrumentality brought to bear in favour of this commanding object. For this Christ intercedes, the Spirit strives, and angels wait to hold a joyous festival, and to sound the loud acclaim. Heaven and earth are in perfect sympathy and unison with the cross; their combined resources are laid under full requisition for the completion of its glories.

Therefore, if any connection obtain between means and end, the completion of christianity will be consummately glorious from the nature and magnitude of the instrumentality employed. This consummation appears equally glorious, too, when we survey,

II. The conquest achieved. Accustomed from our earliest recollection to hear of martial exploits and sanguinary wars, the revolting themes with which the history of the world abounds, it is readily admitted, there is nothing, on first thought, very enchanting in the subject of conquest. But the conquest in question differs very widely from that emblazoned on the page of profane history. This is a conquest fraught with character and issues the most inspiring and momentous.

The great enemy will be vanquished. The devil is the most inveterate enemy that ever entered the lists of conflict. He is satan, standing in a never-reposing attitude of hostility. He is Apolyon, the proclaimed destroyer. He is Belial, working all evil and ruin by concupiscence. He commenced the rebellion in heaven, and sowed the seeds of revolt on earth. Having renounced his allegiance to God, he took possession of our world as his fortress. He laid the foundations of his kingdom deep in the recesses of human depravity, and, accessory to his nefarious purpose, gave the specious appearance of truth to falsehood, of good to evil, and of light to darkness. Speedily he proclaimed himself the God of this world; people after people flocked to his standard, and soon he boasted of his temples, and altars, and worshippers. In him the great and gracious scheme of human redemption met with the greatest opposition. He instigated his deluded vassals to persecute the prophets who foretold it, to murder the Son of God who came to execute it, and to martyr the disciples who undertook to announce its blissful tidings. Taxing himself to the utmost, he not only corrupted the men who professed faith in Christ, but also the very faith which animated their bosom. Onward, ever since, he has been persisting in his career of seduction and opposition. Still he is the prince of this world, holding state, and levying tribute. Millions of millions of beings—conscious, intelligent, immortal beings—throng his ranks. They burst upon our view like the waves of the sea, crowded, successive, and continuous. "The world in misery is a moving spectacle;" says an eminent writer, "but a world in rebellion is an appalling one." What a mighty and formidable enemy is satan! But happily he is not invincible. His power is not omnipotent; his reign is not eternal; his strength will be shorn; his glory will depart. He will be captured and bound on his throne. His temples will be vacated; his kingdom will be deserted.

———"domos Ditis vacuas, et inania regna."*

Christ is the conqueror. This is his victory. It will be won when the purposes of his grace are accomplished. Then it is that the great enemy

* *Æneid* vi. 269.

will be entirely vanquished. This is amongst the earliest and most unflinching assurances of revelation. And the thought is most rejoicing, that Christ is equal to the gigantic undertaking. Nothing is too great for him to perform. His is the chieftainship and absolute supremacy over the universe. "In all things he has the pre-eminence. He is the Head of all principality and power. He is the Head over all things to the Church, which is his body, the fulness of him that filleth all in all."

And this victory will be irreversible. "Ah that it would continue!" exclaimed an illustrious hero, when surrounded by the splendour of triumph which Rome had awarded him. Fear of subsequent defeat always moderates the joy of the victorious warrior. But the signal victory Christ will achieve, will be final and decisive. When once dethroned and trodden under-foot by the Son of God, satan will never rise again, to renew his infernal conflict. For ever his power will be denuded. With him all evil will cease to exist. Idolatry will flee abashed from the light of day, and hide its hideous head in perpetual darkness. Slavery will find an everlasting grave. "Nation shall not lift up sword against nation, neither shall they learn war any more." And the blessings accompanying this brilliant conquest will be unfading and undying. An infinite field, and an everlasting day will be provided and unfolded, for the matured and perfect manifestation of all the graces and virtues of christianity.

What an inconceivable achievement. The great dragon overcome and his sting extracted. The contagion of sin subdued, and iniquity brought to a perpetual end. With what supernal glory does this conquest invest and adorn the completion of the christian Church. Well did Isaiah ascend the mount of vision with the torch of prophecy throwing its beams onward to the consummation of all things, and bidding the scenes of the latter day arise, while he portrayed them on his scroll with such beauty, distinctness, and power. "They shall not hurt nor destroy in all my holy mountain. They shall sit every man under his own vine and fig tree, and none shall make them afraid. Israel shall dwell safely."

And this termination will appear transcendently glorious when we call to mind,

III. The interests secured. On entering upon this part of the subject, one involuntarily feels that its chief difficulty is, that it so greatly outstrips our conception. Imagination fails to conceive the variety, richness, and exuberance of those blessings which the truth will scatter abroad at the period of its final triumphs. Yet though the subject transcends our comprehension, it may be apprehended with some degree of clearness by the light of Scripture, and by the aid of prayer. Without entertaining the question, ever and anon proposed in relation to this subject, "Will the Jews be re-established in their own land?" "Will the bodies of the saints, or any class of the saints, be raised before the general resurrection?" "Is there any ground to expect the personal reign of Christ on the earth?" "Will any revolution be effected in the physical condition of this planet, or of man?" It will be remarked:—

Divine knowledge will extensively prevail; truth will have dived into the deep recesses of heathenism, and fully explored their darkness and barbarity; error, the basis of all superstition, will be entirely eradicated, and leave the whole stately, towering structure, baseless and unsupported, to rock and fall into one huge mass of ruin; the Church, the almoner of God to the world,

possessed with the light of life, will have illuminated the whole earth; the tidings of redeeming love will have been conveyed to the remotest inhabitant, and every mind will pulse and sparkle with the water of life. Where now the lewd war song resounds, and the barbaric yell echoes, there will swell the enlightened hymn, and ascend the strain of christian praise. What a period of light and knowledge! The empire of grace everywhere triumphant. The mountains will echo it to the valleys, and the valleys will echo it back again to the mountains, that "the Lord God Omnipotent reigneth;" yea one continent will proclaim to another, and the ocean waft it to the main, that "the kingdoms of *this world* have become the kingdoms of our Lord and his Christ." "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And they shall not teach every man his neighbour, and every man his brother, saying, 'Know the Lord,' for all shall know me from the least to the greatest. All thy children shall be taught of the Lord."

And human happiness will be perfected. Then man will have found his only proper place, the feet of God. He will breathe the atmosphere of devotion, and be ever coveting and craving the gifts and graces of the spirit. Every habitation will be a house of prayer, and every occupation a holy exercise. Having found his own proper place, his ultimate end, there will be peace. And what peace will accrue to his soul. Every sorrow soothed, every murmur hushed into silence. No change will ever threaten his everlasting repose. "Peace within, without, above, around. Every aspect peace; every voice peace; the very air peace; a world of peace, boundless, unbroken, like the ocean, when it reposes beneath the peaceful majesty of the complacent heavens."

How precious and invaluable the interests secured to the world when christianity shall have vindicated her character and completed her benignant purpose. No longer will prevail the midnight gloom of ignorance, and the desolation attendant on sin; and life will be one happy day, cloudless, serene, and abiding. With infinite grace the Psalmist called upon inanimate nature to celebrate this illustrious period, and to partake of the general joy. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the fields be joyful, and all that is therein. Then shall the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth."

The instrumentality employed, the conquest achieved, and the interests secured, will invest the consummation of the christian Church with an orb of splendour, far transcending in brilliance, that which encircled the consummation of the Hebrew Church. It will be wound up with a scene of unbroken glory.

Having endeavoured in this short series* to point out the superiority of the christian to the Hebrew Church, which was merely introductory in its character and design, by noticing the aggressive character, the essential unity, the extensive obligations, and the glorious consummation of the christian Church, in dismissing the subject it is worthy of remark,

That we should warmly anticipate this glorious consummation. At what precise period it will be fully realized cannot be stated, but its dawning is

* See No. XXXVI. page 353; also No. XLIII. page 206; ditto No. XLIX. page 5.

begun. Already we are walking in the shadows it is creating. The scene is changing around us. The landscape is assuming a lovelier aspect, and is suffused with a more heavenly light. Formidable obstacles are being removed. Providence is supplying innumerable facilities, and intimations are crowding upon us not to be mistaken. While there is so much to awaken expectation and sustain hope, let us cherish the warmest anticipations. The grand result will be realized, and realized quickly.

And diligently seek its accomplishment. Because the finger of prophecy is indicating the night to be far spent, and the day to be at hand, and because we are positively assured of the Divine sanction, let not the use of means be marked by incaution, and pursued with carelessness. Rather let these hopeful indications, and gracious assurances, combined with the tender and melting considerations of the Saviour's love, constrain us to throw ourselves more boldly on the mighty issue. Oh, let us give ourselves wholly to it, by earnest prayer, vigorous faith, and entire devotedness, ever remembering, that he will lift up his head most joyfully amid the splendours of that supernal day, who has done the most to accelerate its approach. Him the blessed Redeemer will esteem deserving, to share in his glory, to occupy his throne and to reign in his kingdom, his ineffable, interminable and everlasting kingdom. "For the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

Measham.

G. S.

THE APPROACHING CRISIS.

Every reflecting mind must perceive that we are approaching a crisis in the history of the human race, for it is evident that in a moral point of view, England is the centre and pivot on which all its destinies turn: the fulcrum of the lever which is to lift the world. O that we may be found faithful, and true to the trust reposed in us! What times are these we live in! What changes have taken place! What changes are in silent progress! What a marvellous combination of objects is presented to our view! How rapidly have events crowded upon us! The Church of Scotland just fallen! The Church of England rocking to and fro like a mountain pine in a tempest; while, in the sobs and pauses of the storm, we hear the snapping of its roots fibre by fibre! The boiling and yesty elements of the political world in that state of fermentation which denotes the working out of some important change! The moral world heaving with the throbs and pangs of that second birth, which shall introduce a renovated order of society! The spreading light of the kingdom of Christ silently streaking the darkness of distant pagan regions; the first faint blushing and dawn of the period so gloriously described in the page of prophecy! The bottomless pit sending up a denser column of smoke, and more numerous swarms of locusts! A great resolution manifested to turn the tide of opinion, and stop the progress of truth! The war with religious liberty threatened to be carried into the individual families and homes of the people! Tahiti, the garden of the missionary field, seized by one Roman Catholic power; and now (it is said) Fernando Po, the key to central Africa, taken by another! The flag of antichrist elevated close to the

towers of Zion! The gaunt wolf, persecution, tracking the missionary's footsteps, and at length confronting him at the door of his solitary tent! All these things seem to predict the approach of the great battle of Armageddon, foretold in Scripture, when the powers of evil and the armies of the living God will be marshalled against each other; when Michael and his angels, and the dragon and his angels, shall join battle; and the dragon and his angels shall be defeated and cast out of heaven; lightnings and wrath, and the Almighty thunderbolt, pursuing them to the deep. How awful, how portentous, how pregnant of good or evil, are the times in which we live! Let us remember the Church is now more than ever called to sustain its militant character. Let us gird on the armour of righteousness, the weapons of our spiritual warfare, believing that they will prove mighty through God to the pulling down of strong holds. Let us recollect the success which attended them in the days of the apostles. Remember the sword of the Spirit, which is the word of God, has not lost the keenness of its edge. It is this which smote Rahab, and wounded the dragon; and that, wielded by the arm of faith, and impelled by the power of the Spirit, will still be quick and powerful, riving like lightning helmet and hanberk, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. Let us be found true to the cause in which we are engaged, and the Lord whom we serve. Let us be faithful unto death, that we may receive a crown of righteousness.—*Rev. J. Simmons, M. A., Olney. Letter to the Baptist Churches.*

CORRESPONDENCE.

ON THE CONFESSION OF SIN.

To the Editor of the General Baptist Repository.

DEAR SIR,—In compliance with the request of an entirely unknown, but intelligent correspondent, I send you the following piece, which if you please to publish in your next number of the Repository, you will oblige,

Yours truly,
J. JONES.

The existence of sin amongst mankind is universal. "There is no man that sinneth not." This fact we may rest on the positive testimony of Scripture, but it is illustrated and confirmed by daily observation and experience. The prevalence of sin diminishes not its extreme evil, nor should it divert our minds from its painful consequences. It is the transgression of the holy and just law of God our Creator and rightful Governor. It is an indication of revolt from allegiance to his government, and rebellion against his authority. To maintain his sovereignty in undiminished pre-eminence, sin must necessarily be punished by the manifestation of his fixed opposition. Public justice requires that sin be exhibited to the universe as that abominable thing which the Lord hates. If this manifestation of divine anger against sin

be made in the sinner's own person, it would involve his "everlasting destruction from the presence of the Lord, and from the glory of his power." But, in the gracious plan of human redemption, the law of God is magnified and made honourable, and a way opened for the return of the penitent sinner to the favour and love God. On the ground of this revelation of divine grace, the whole constitution of the Gospel, as well as many express declarations, in effect proclaims, "*He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*" Proverbs xxviii. 13.

In these words we may consider, as stated, the general doctrine of the Gospel as to the different effects of sin covered, or confessed. Let us a little consider the statement with a view to the illustration of the doctrine.

"He that covereth his sins shall not prosper." Covereth them from whom? *From himself.* It is true, he cannot entirely hide them from himself. The existence of sin and its impropriety must be perceived by the sinner. But, by various modes of false reasoning he may extenuate his guilt, and even from himself, in a great measure conceal its enormity. This is one evidence of the great deceitfulness of

sin. It hides its odious head behind many plausible excuses and different forms of extenuation.

From the public. However he may endeavour to practise deception on himself, and to lull his conscience by false reasoning, the sinner knows that sin is in reality so hateful and shameful that he wishes to hide it from the gaze of the world. They that do evil love darkness rather than light because their deeds are evil. "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. For the morning is to them even as the shadow of death; if one know them, they are in the terrors of the shadow of death." Job xxiv. 13-17.

From God. Yes, so blinding and deceitful is sin that it would lead to the supposition, or at least to the vague hope, that it may be concealed from the particular notice of omniscience. It would impose on the sinner that perhaps this may be possible. Hence, "he hath said in his heart God hath forgotten: he hideth his face; he will never see it." "They say, The Lord shall not see, neither shall the God of Jacob regard it." Ps. x. 11, xciv. 7.

But who thus acts shall not prosper. He shall not succeed in his endeavours thus to cover his sins from himself. Conscience may for a time slumber, but sooner or later it will awake to the full conviction and terror of the offender. If he continue in sin, the great probability is that he will be exposed to public view. But assuredly he will not prosper in his hope to cover his sins from God who, to such self-deceiver, says, "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set them in order before thine eyes." So vain and unwise is a course of sin in the hope of effectual concealment. But whoso confesseth and forsaketh his sin shall have mercy.

Confesseth them, to whom? To the Lord. All sin is mainly in opposition to the Most High. He is the fountain of all holiness and authority, he therefore is to be principally considered as struck at by sin. Hence when David had sinned against a fellow creature in a manner and to an extent that could not be exceeded, his perception of its being incomparably great in reference to the Lord induced him to say,

"Against thee, thee only have I sinned, and done this evil in thy sight." Confession therefore should be made to the Lord.

It is often proper also to make confession to men. If a person knows that he has committed an offence against a fellow-creature and that there is in the offence moral impropriety or sin, reason would show that acknowledgment and confession and, in case of injustice, restitution are due to the offended party, and true christian humility can scarcely consist with an unwillingness to make such confession "Confess your faults one to another, and pray one for another, that ye may be healed." James v. 16. Especially is this proper when two or more persons have been associated in sin. When sensible of their sin, if they be Christians, they ought to confess to each other and pray one for another, that they to may be forgiven and healed of the Lord.

This affords no countenance to the popish dogma of auricular confession. That, instead of being a privilege, as a christian ordinance, is a human invention to aggrandize the priesthood and to facilitate a tyrannical domination over a blinded people. It has often been the source of inconvenience and unjust humiliation when confession has been made in the ear of a priest, probably far more wicked than the confessing penitent.

Nor does it appear necessary that, in order to forgiveness, christians should confess to the Church either their own sins or those of other persons. Cases may possibly occur in which it would be proper to do this, but, as a general rule, it would be improper and injurious. If divine Providence do not bring to light the hidden things of darkness, an officious exposure of them before the time would do more harm than good. In some instances indeed more sin would be committed by the exposure than by the sin confessed, in the gratification of a spirit of revenge. Secret sin should in general be confessed only to him who seeth in secret and to whom all things are naked and opened. Let the sincere penitent, then, imitate the example of David who says, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. xxxii. 5.

Connected with confession, is a forsaking of sin. Without a sincere intention and firm purpose by divine grace to forsake sin and to live in evangelical holiness, confession would be only self-deception and an awful mockery of that glorious Being who searches the hearts of men. So frail are we, that sin may return again and again,

but if there is any secret purpose to indulge its return and not to strive against it, confession must be insincere and the conscience in a course of fearful hardening.

Whoso confesseth and forsaketh his sins shall find mercy. This is the promise of God that cannot lie. Let not the penitent then be driven into despair. Satan may endeavour to urge you to extreme measures. "Beware of desperate steps." You are yet in the land of hope. Flee, O flee for refuge to the hope set before you in the Gospel. Thousands have found this the most secure hiding place from strong convictions of conscience, urged and reiterated by the malignant accuser of the brethren. Here the penitent need not seek to evade his sins, as if he dare not meet them, but he may deliberately place them in black array before him, and invite satan to exhibit them in their most appalling form, and then, by sincere contrition and humble faith in the Lamb of God that taketh away the sin of the world, he may lift up his tearful eyes and see Justice with Mercy smiling over the enormous mass.

I've found a ransom saith the Lord,
No humble penitent shall die;
Lord, I would now believe thy word,
And thy unbounded mercy.

Let not the penitent mistake the foundation of hope, and imagine that mercy and forgiveness will be the reward of confession and reformation. This would be to build without a foundation. By his obedience unto death, our blessed Lord magnified the divine law and made it honourable, vindicated and satisfied its righteous claims, in opposition to the indignities cast upon it by the disobedience of men and thus laid a solid foundation for the hope of the penitent. "If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 7-9. The sacrifice of atonement, presented by the Saviour when he offered up himself, is infinite in value and made for the whole world; but the pardon is suspended on the faith and confession of the sinner. "*With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*"

REPLY TO A QUERY.

A Correspondent in your last number requests "a plain scriptural explanation of *Matt. xviii. 15-17.*" To furnish this would perhaps be very difficult. It would not be difficult to write a great deal about

it, but then probably the text in its native simplicity would be much plainer than the comment. The understanding of this invaluable directory of our Lord's, like many other portions of scripture, requires a willing mind to submit to it rather than an acute and a cultivated understanding.

It evidently refers to a private offence between two professing christians. One has been so unhappy as by some means to offend the other. He may have done it unintentionally: he may not even know of it. It is the duty of the offended person to go to the offender and talk the matter over between themselves alone, with coolness and with a mutual desire of reconciliation. To write, is not the direction; nor is it so likely to answer the purpose, when there is a desire for reconciliation. This mode is sometimes resorted to, perhaps as appearing less humiliating. But this is carnal wisdom, which should be crucified, and not the divine direction.

If the personal and entirely private interview fail to remove all unfriendly feeling and the offender will not hear so as to be brought to reason and friendship, the offended must then take one or two more persons with him, and in their presence reason with the offender. It would not be improper for this accompanying friend or two, to join their mediation to restore christian friendship and affection, but they go especially as witnesses to prepare for the final determination.

If the offender set at nought these means and neglect to hear this personal, and this united expostulation, then tell it to the Church. The proper and orderly method of doing this will be not for an offended brother to state the matter at once to the Church at a Church meeting, but to inform the pastor or minister, as the president and official organ of the Church, that he may in a proper manner and at the best time bring it under the notice of the brethren. If the offender at this last stage be brought to reason and propriety, let him be cordially forgiven, and sincere friendship restored. But if he remain obstinate and perverse; if the Church concur to admonish and counsel, and he neglect to hear the brethren and will not be advised by them, let him be to thee as a heathen man and a publican. Treat him with civility, as this is due to all men, but hold no christian communion or familiar intercourse with him. Let him be excluded from Church fellowship and as far as you are concerned, put back into the world, awaiting either his true repentance and restoration to Church fellowship, or the final judgment of the Lord. J. J.

REPLY TO QUERY ON
MATT. xviii. 15—17.

SIR,—A correspondent requests “a plain, scriptural explanation of Matt xviii. 15, 16, 17;” perhaps the following will do.—“Moreover if thy brother (thy christian brother) trespass, sin by injustice, personal injury, or calumny,” [Boothroyd] “tell him his fault, expostulate with him;” [Campbell] “endeavour to convince him of his fault” [Bloomfield] “between thee and him alone; forbear to expose him till you have argued with him. ‘If he shall heed thee, thou hast gained thy brother.’ If he is convinced and repents, thou hast restored thy brother; ‘but if he will not heed thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.’ If he will not hear thee, he may probably be convinced by one or two more. Take them, that in their mouths every word may be confirmed. And if he neglect to hear them, tell it unto the Church, congregation, or society of christian brethren; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Let him be put out of the Church, and his company avoided, as the Jews avoid that of a heathen

and a Roman tax gatherer.”—*Bp. Mann.*

This portion of sacred writ seems prominently to stand forth for our instruction with regard to Church fellowship, differences between christian brethren. The injured party is to first seek to convince his brother of his injustice, and, if possible, to restore him; failing in this means of obtaining satisfaction, he is to take one or two more, that they may confirm his testimony; that by the confirmation he may yet be restored; this not succeeding, we have the last attempt; tell it to the Church, bring it before a Church meeting, and if he will not hearken unto them, he is to be excluded from holding communion with its members. Instead of going to law before unbelievers, they should seek to settle the matter amicably between themselves, one or two more, or the Church. That every member of Christ's kingdom may possess this spirit, is my earnest prayer.
E. F.

QUERY.

WHAT are the duties of the Superintendent of a Sunday-school, and to whom is he responsible—to the Church, or its officers? Are the arrangements of the school for anniversaries, or catechetical lectures, under his jurisdiction?
JUNIAS.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference assembles at Melbourne, on the last Tuesday in September. The attention of the Churches in this District is solicited to the following Circular, which the Secretary has been requested to address to them for the purpose of promoting increased attendance and greater interest in the progress of the cause of Christ.

To the General Baptist Churches connected with the Midland Conference.

Dear Brethren in Christ,—As the Secretary of this Conference, I have been requested to address to you this brief Circular, relative to the propriety and importance of appointing Representatives to its meetings, or at least of sending a *written report* of the state of religion in your respective spheres of action. The value of our district quarterly Conferences for the extension of the Denomination, and the promotion of the peace of our Churches, the union of its efforts, and the brotherly love of its members and ministers, is self-evident. Dear Brethren, let the trifling expense (trifling if borne by the whole Church) of sending one Representative or more to the Conference be cheerfully paid; and let your brethren return with good tidings of the progress of the cause at home and abroad,

and thus “stir up your pure minds by way of remembrance.” When it is inconvenient to send a Representative, you may send a Letter addressed to the minister of the town where the Conference is held, the perusal of which may be very interesting to your brethren and sisters, and the congregation generally. The perusal of twenty or thirty letters on such occasions would make a Conference resemble an annual Association, so great would be the interest and edification. As the Apostle said, “I speak to wise men; judge ye what I say.” Peace be with you.

Your servant for Jesus' sake,
JAMES PEGGS, Sec.

Ilkeston, Aug. 10, 1843.

DERBYSIRE CONFERENCE. — This Conference assembled at Crich on Monday, Aug. 7th 1843. The chair was taken by Mr. Garrat the minister. The reports from the Churches were favourable; thirty-one having been baptized, and sixteen candidates for that sacred ordinance, or for the fellowship of the Church.

Chesterfield.—Messrs. Smith and Bumbruff reported favourably respecting this Home Mission station. Supplies were arranged till the next Conference. Those

Churches connected with the Conference which had not done any thing for our Home Missionary operations, were requested to do so by the next meeting.

Ashford. A committee, consisting of brethren Peggs, Kenny, and Burrows, were appointed to attend to the concerns of this place.

Bradwell. The names of six additional Trustees to those who had accepted the nomination for the Deeds of this chapel, were appointed. Mr. Burrows gave a very interesting report of his recent visit to this place. The chapel is called "Pickering chapel." The whole case was referred to the above committee.

Query about the Theatre. To the inquiry "Is it consistent for a professor of religion to exhibit Playbills in their public windows and attend the Theatre?" a very decided *negative* was given.

The next Conference is to be at Belper on Christmas day.

The chapel was nearly filled with friends at the tea meeting. A very interesting open service was held on the Green, one of the brethren preaching from John xii. 32, on the attraction of the cross. The Testament of the preacher was offered for sale at *eightpence*, and was bought by a respectably dressed widow in the audience. A revival meeting was held in the chapel, which was addressed by Messrs. Garrat, Simons, Ward, Barton, Argyle, Kenney, and Peggs. J. PEGGS, *Sec.*

BAPTISMS.

RUSSELL.—Aug. 13th, 1843. We have this day had another addition to our Church, one female, advanced in years, under rather peculiar, but pleasing circumstances. We have had in our parish, for some time past, a Puseyite clergyman, and he has been very assiduous in circulating and enforcing his principles on the minds of the people. This woman, being more thoughtful than many others, could not swallow the poison. She began more constantly to attend chapel services, and what she heard sank deep into her heart. She compared it with the Word of God, and found it was much more consistent with it than baptismal regeneration. In attending our Church meeting to offer herself a candidate to join the Church, she stated what had passed and repassed in her mind on the subject, and, though she had previously felt intimidated at the thought of leaving the establishment, now she was come to a full determination to cast in her lot with the despised followers of Christ, being convinced that believer's baptism is consistent with the word of God; and she was determined to follow it, whatever may

be the consequence. She was baptized in the presence of a vast multitude, in the afternoon received into the Church according to the usual custom, in the presence of a crowded congregation, and admitted to the Lord's supper. We have three or four more hopeful inquirers; our congregations are of an encouraging nature. Let but the votaries of baptismal regeneration openly asseverate their principles; the cause of truth will suffer nothing therefrom. W.

LEICESTER, Archdeacon Lane.—On Lord's day Aug. 6th we had the unspeakable pleasure of adding ten persons to our numbers. In the morning our beloved pastor preached an argumentative sermon, from the important inquiry of the apostle Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?" He confined his discourse to two important inquiries, namely—What is baptism, and what are the necessary qualifications for baptism? In the afternoon our esteemed pastor delivered an appropriate address to the newly-baptized, from the words, "See that ye walk circumspectly;" after which, in the name of the Church, he gave to each the right hand of fellowship. J. C.

On the same day eleven were baptized at Friar Lane, four at Dover Street, and two at Carley Street, Leicester.

LONGFORD, Union Place.—Lord's-day Aug. 6th, we had a day of rejoicing and gladness; our esteemed minister preached an appropriate sermon from Acts xxii. 16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" after which he baptized ten persons, five males and five females. One of these had previously been a member of the Primitive Methodists, two are scholars, and three are teachers in our Sunday-school. In the afternoon they were publicly received as members of the Church, in the usual way, in the presence of the congregation; after which they partook of the sacred emblems of the Saviour's dying love. It is pleasing also to add, that the divine blessing continues to attend the Word preached by brother Shaw. S. C.

LOUTH.—We had a very interesting service on Thursday evening, July 27th. The Rev. F. Cameron preached from Acts x. 46—48. These Scriptures emphatically show that an inspired apostle, who had received his commission from the lips of our risen Lord, did not deem of little or no importance this much and sinfully neglected ordinance; but asks with respect to some

Gentile believers, of whom it is testified that they have been made partakers of the miraculous and renewing influence of the Holy Ghost, "Can any man forbid water?" "and he commanded them to be baptized in the name of the Lord." After the sermon the Rev. James Kiddall gave a short address, and administered the ordinance to six persons.

AUSTREY.—On Lord's-day Aug. 6th 1843, the ordinance of believer's baptism was administered to three persons, one male and two females; on this occasion Mr. Shore preached from Acts xviii. 8; in the afternoon brother Shore again preached to a very crowded and attentive congregation, from, Num. x. 29, when the newly-baptized were received into the Church, and the Lord's-supper administered.

On the following Tuesday afternoon, we had a public tea meeting in the open air, on No-man's Heath, which was very numerously attended; after which a Revival meeting was held, when addresses were delivered by the Revds. Barnes, Shore, Webb, Collier, Orton, and Staples: this was a good meeting and will we trust be long remembered.

FRATER.

COVENTRY.—On Lord's-day morning Aug. 6th, two young friends, on a profession of their faith in the Lord Jesus Christ, were publicly baptized in the General Baptist chapel in this city, after an appropriate discourse by Mr. Keighley, from Matt. xxviii. 19. In the afternoon of the same day, a somewhat larger number than usual assembled to commemorate the Saviour's dying love, when the newly baptized, after being affectionately addressed by our beloved minister, were publicly received into communion with us.

J. D.

LEEDS.—Lord's-day, August 6th, six persons were baptized in the Stone Chapel, Leeds; two of whom were from pædobaptist Churches, but saw it their duty to follow their Lord by attending to the ordinances of his appointment; the other four are the fruit of our worthy minister's labours. In the evening we had the ordinance of the Lord's-supper, when the newly-baptized were received into Church fellowship. It was a high day to our souls, and our prayer is, that many more may soon come out of the world, and declare themselves on the Lord's side.

S. T.

CLAYTON.—On June 20th ten persons were baptized by J. Tunncliffe, three males and seven females. Previous to the baptism brother J. Tunncliffe gave a very luminous and convincing address, and brother R. Ingham prayed. After the ordinance,

R. Ingham prayed, and J. Tunncliffe spoke again to a very large concourse of people. Next morning we had another good meeting. The visits of our brethren have, through God's blessing, been made very useful to this Church. Many who were careless have begun to be very active in the cause of Christ.

JOHN TAYLOR.

ÆNON CHAPEL MARY-LE-BONE.—On Lord's-day evening, June 25th, the ordinance of believers' baptism was administered to eight persons by our esteemed pastor, J. Burns, after an appropriate sermon by our brother Mathews, of Boston. The crowded auditory evinced great order and attention.

J. G.

CONGLETON.—Some small additions have been made to the infant Church at this place. On Lord's-day June 25th, one person was baptized at Brookhouse Green; on Friday evening July 14th, one candidate was baptized at Congleton; and on Lord's-day August 13th, two persons were baptized at Brookhouse Green. E. S. C.

MISCELLANEOUS.

KENSINGTON, in the Parish of Ilkerton.—On Lord's-day afternoon, July 23rd, a chapel was opened by the General Baptists, at Kensington, on the eastern side of the town, by the Rev. J. P. Edwards, of Nottingham, who preached an excellent sermon from 2 Cor. ii. 1, 2. It is intended to establish a Sabbath school, and to have preaching on a Sabbath afternoon. The place is hired at a very reasonable rent. There are some hundreds of souls within a short distance of it, and we hope that some good will be done in the name of the Lord Jesus. No collection was made, as we had not been at any expense about it. In the evening, the same minister preached in our own chapel, for the Academy, and a collection was made amounting to £2. 10s.

A FRIEND.

LEEDS. Purchase of a Chapel.—It was arranged at a committee meeting connected with the Castle Donington and Derby district, held at Derby, Aug. 22nd, to purchase Byron Street, Leeds, for the use of our denomination. Mr. Tunncliffe is expected soon in this neighbourhood to receive contributions towards this very desirable object, and it is hoped that the Churches will kindly and liberally entertain the case. Leeds is a most important station, and the cause there at present wears an encouraging aspect, six persons more having been baptized there a few weeks since.

J. J. OWEN, Sec.

MINISTERS NOT STATIONED.—We beg leave most respectfully to inform destitute Churches, that our esteemed brethren, Mr. Michael Shore, late of Hinckley, and Mr.

R. W. Elsley, late of Stamford, are now without engagements, and are therefore open to any sphere where Providence may direct. The latter brother is residing at Nottingham, and the former one at Sheephead, near Loughborough, Leicestershire.

WHITTLESEA BAZAAR.—At one of our Church meetings, I was appointed to request the favor of inserting in your periodical the determination of the Church to produce a bazaar of fancy and useful articles, about the latter end of September, for the purpose of assisting in the removal of the remaining debt, consequent on the building of our new vestry and school-room. As our capabilities are incompetent to the accomplishment of this object without the aid of the friends of religion in other parts, we earnestly solicit their assistance in our undertaking. Any articles forwarded to Mrs. Halford March, or Mrs. Allsop, of Whittlesea, will be thankfully received.

H. B. H.

ÆNON CHAPEL, MARYLEBONE.—On Lord's-day, July 9th, the annual sermons were preached by our pastor, J. Burns, on behalf of the Sabbath schools connected with the chapel. The afternoon was set apart for a catechetical exercise on the life of Christ, when appropriate and edifying questions were proposed to the children by their affectionate minister, which received a ready and able response. The congregations throughout the day were excellent, and the collections surpassed those on any former occasion. We trust the anniversary services will greatly tend to stimulate both the teachers and children, and that they will prayerfully and diligently "go forward" in the great work in which they are engaged.

J. G.

FLECKNEY.—On Lord's day, June 25th, 1843, the annual Sabbath school sermons were preached in the General Baptist chapel, Fleckney, by the Rev. Thomas Stevenson, of Leicester; in the afternoon from 2 Kings v. 2, 3; and in the evening from Isa. xxxv. 8—10. The congregations were good, in the evening crowded; and the collections amounted to about £2 10s. And on the following Monday July 17th, the children were treated with tea and cake, after which about sixty of the teachers and other friends sat down to tea in the chapel. In the evening a revival meeting was held, which was well attended. Mr. Tebbutt, of Leicester, presided, and several very interesting and appropriate addresses were delivered by Messrs. C. Springthorpe, T. Stanion, W. Deacon, and J. Lewitt, of Leicester; and we trust that this very happy and interesting meeting will be long remembered by all who were present.

GEORGE COLTMAN.

REVIVAL SERVICES AT CLAYTON.—Brother J. Tunncliffe commenced a series of revival services at this place, May 8th, when a goodly number assembled, and a good impression was made. The following morning was spent in holding prayer meetings, and at mid-day Mr. T. preached an impressive sermon in a barn, to a great multitude, from, "The harvest is past, the summer is ended, and we are not saved." In the evening of the same day addresses were delivered by Messrs. Ingham and Tunncliffe; hundreds were assembled, and many professed anxiety for their soul's salvation. On the evening of May 15th these brethren gave each a lecture to a crowded congregation. Many remained at the subsequent inquirers' meeting. Early the next morning there was a good meeting for prayer; and again, in the open air, brother R. Ingham prayed, and brother J. Tunncliffe delivered a powerful discourse from, "Fools make a mock at sin." During the day these brethren went to many houses and administered the word of instruction, or the balm of consolation, to many families; and in the evening they gave two appropriate and impressive lectures, urging persons to be decided in religion. Several, we trust, were brought to yield their hearts to God. Early next morning we assembled for prayer, when many thanked God for the precious opportunities they had enjoyed, and for the advice they had received.—J.T.

MIDLAND HOME MISSIONARY STATIONS. *Extracted from the Report presented to the Association.*—The Committee of the Midland Home Mission have to rejoice that during the past year their labours have not been in vain in the Lord,

At *Sheffield* brother Hudson has devoted himself with exemplary diligence to his important work, and his efforts have been crowned with pleasing success. In September last our friends opened their new place of worship in this town. The collections on the occasion amounted to £32.

At *Coventry* the work of the Lord is progressing. The congregations have considerably improved through the exertions of Mr. Keighley, the present minister. The aspect of the cause is more encouraging than it has been for some time. We earnestly commend our young brother to the fraternal regards of the Churches, and hope that he will be encouraged in his arduous duties.

At *Leeds* a decided improvement has taken place in the state of things. The Committee of the Derby and Castle Donington district have procured for this town the labours of Mr. Tunncliffe, late of Longford. A Sabbath school has been commenced; a

society for the distribution of tracts has been established; several have been received into the Church by baptism; the congregations are increasing; and there can be no doubt that, if vigorous efforts are made for this infant cause, it will ultimately succeed. It yields us pleasure to state that our Missionary at this station has been made useful to several of the Yorkshire Churches. Let the brethren in this locality bestir themselves, the whole kingdom does not present a more interesting and important station.

The cause at *Northampton* is still in existence; but we fear that much progress has not been made.

The interest at *Stoke-on-Trent* seems in a flourishing state. Did the funds permit, the Committee would be happy to send a minister to this place; the labours of an active, pious man, are greatly needed.

Since our last report a new interest has been commenced at *Chesterfield*, several Baptists having been led by divine providence to this town, as it may be supposed, felt anxious for the establishment of a cause, in accordance with their own principles. After the lapse of some little time, means were concerted for accomplishing this desirable object. In August last our friends

were visited by our estimable, now sainted brother, R. Ingham, of Belper, and in November a place of worship was opened by Mr. Kenny, of Wirksworth. A Sabbath-school has been commenced. This is an important station, as *Chesterfield* contains 6,500 inhabitants, and the immediate neighbourhood, including the town, has a population of 18,000 souls. The receipts of the several districts, are about £220.

YORKSHIRE HOME MISSIONARY STATIONS. *Extracted from Report.—Bradford.*—Our increase of members since the last Association is fifty. During the last year the debt on the chapel has been diminished £55. This is a greater sum than has been raised amongst us, during this year. We had several pounds on hand at the time of our last report, and a small sum has now been advanced, in order to reach as nearly as possible an amount of borrowed money that has been called in. Our increased pecuniary strength is not equal to our increased number, but I hope we shall provoke one another to love, to liberality, and other good works.

Leeds has been mentioned in the Midland report. The disbursements for the year are about £60.

VARIETIES.

ORIGIN AND PROGRESS OF THE RELIGIOUS TRACT SOCIETY—At a meeting of the Tract Society committee, to lay the foundation of new premises, Mr. Jones, the Society's corresponding secretary and superintendent, called the attention of the friends present to the origin and progress of the Institution. In reference to the origin of the Society, he stated that it commenced with the late revered George Burder, the author of *Village Sermons*. The thought first occurred to him when he was travelling in Yorkshire. He regretted how little a traveller could do, as he passed along, for the benefit of the villagers and others. Had he some brief scriptural tracts, he could drop them, like good seed, among the people. This thought he communicated to his attached friend, the Rev. Samuel Greatheed, who entered warmly into the object. Several tracts were prepared, and printed by a bookseller who then lived in Fleet street. He sold the tracts; but becoming bankrupt, the two ministers sustained some loss. His failure, however, was overruled for good, as it led to the formation of this Institution. Mr. Burder felt it was necessary that the object should not be confined to private hands; he, therefore, determined to secure the formation of a society. He came to London

from Coventry to attend the meeting of the London Missionary Society in May, 1799, keeping this in view. Before the service at Surrey chapel, he mentioned his design to the late Rev. Rowland Hill, and requested permission to address the ministers present on the subject. His wishes were kindly met, and, after the sermon, he invited the ministers to join him in the vestry. He told them his plan, and, after a little conversation, it was agreed to meet on the following morning, at seven o'clock, at the St. Paul's Coffee House, St. Paul's Churchyard. The meeting took place. The rules were prepared, and the Society was established. The excellent Joseph Reyner was appointed treasurer, and the Rev. Joseph Hughes the secretary.

At the commencement of the Society, all its plans had to be tried. It was the day of experiment. Hannah More, in England, and John Campbell, in Scotland, had both found the advantages of small tracts, and their examples may have suggested the first thought to the mind of Mr. Burder. It is only necessary to refer to two points connected with the principles of the Society as settled at its formation, to show the love for evangelical truth and christian charity of its founders. The first point was, the determination that the publications should

not be sectarian; and the other, that every tract should contain a clear statement of the way of a sinner's salvation through our Lord Jesus Christ. These two great principles, which are clearly set forth in the tract No. 1, have been the safety and glory of the Institution. They have shown that there is common ground on which all the true followers of the Redeemer can meet, to make known to a perishing world "the glorious Gospel of the blessed God."

The progress of the Society will be seen by a few simple statements. During the first year of the Society's operations, the total circulation of its works amounted only to 200,000, and its receipts, including sales, to £450. During the last year, the circulation amounted to 20,000,000 of books and tracts, and the total receipts to £52,605. In the first year the publications of the Institution made known the Gospel only in the English language, but now the Society could state that in about ninety-four languages and dialects it had proclaimed "the unsearchable riches of Christ." At the time when the venerable man who had led the devotions of the morning first joined the Institution, only 200,000 little tracts had been sent forth, but now the same friend united in the thanksgivings of many that 377,000,000 of tracts and books, in various languages, had been sent forth for the benefit of the world. At the time when the first report was presented, the total annual circulation of the Society was only 200,000 tracts, but now its weekly issues average 384,600, and its daily circulation 64,000. What hath God wrought.

Another view of the progress of the society might be taken. At first the Depository was kept in Stationers'-court, and then at No. 60, Paternoster Row, where one room and a small cellar were sufficient for its business purposes; then a house was taken for a short time in Newgate-street. In 1821 the society obtained No. 56, Paternoster Row; this place soon became too small; No 57. was secured, and warehouses taken in Ivy-lane, then No. 55, Paternoster Row, afterwards No. 54; and now all the Society's premises in Paternoster Row, with four houses in the rear of them in Chapter-house Court,

had been taken down, and substantial warehouses would be erected on the site, to secure increased and permanent accommodation.

In conclusion, Mr. Jones referred to the excellent Leigh Richmond, and other departed supporters of the institution, who, though dead, still speak in the works they have left behind. He also mentioned that he could not allow the opportunity to pass without reminding the friends present, that in the Committee of the Religious Tract Society originated the British and Foreign Bible Society. All the minutes connected with that important institution up to the very day of its formation are contained in the early records of this society. No one, therefore, could hear the statements which had been made, and the results which had followed the carrying out of the thought of a good man, without exclaiming, "Who hath despised the day of small things!"—*Christian Spectator, August, 1843.*

USEFULNESS OF PIKE'S PERSUASIVES.—An elder of a Church in Kentucky, America, on being asked the reason of his deep interest in the volume in circulation, replied, that he was presented with a copy of *Pike's Persuatives to Early Piety* eight years since, by the late Rev. Mr. Rice, the reading of which God blessed to his conversion. He then lent it to a young man, Mr. M—, who told him three months after, on his death-bed, that it had led him to the Saviour, who was now by grace supporting him in his dying moments. The book was again lent to another young man, who was persuaded by it to come to Christ, in the morning of life, and publicly profess him; giving so much promise, by his piety, of eminent usefulness, that an individual proposed giving him a liberal education. The same book was placed in the hands of a fourth individual, who was a school-teacher. After some weeks, the elder, as was his custom, made some inquiries respecting the contents of the book; when the teacher broke out with the exclamation, that he had been at war with the book, but that he had now submitted his heart to the Saviour, and desired to connect himself with the people of God.—*Extracted from the Report of the Religious Tract Society for 1843.*

POETRY.

JACOB'S LADDER.

As Jacob on travel was wearied by day,
At night on a stone for a pillow he lay;
A vision appear'd—a ladder so high,
With its foot on the earth, and its top in the sky.

CHORUS.

Hallelujah to Jesus who died on the tree,
To raise up this ladder of mercy for me.

The sight was so pleasing; the angelic throng
 With delight were ascending, descending thereon;
 And God, rich in mercy, who stands at the top,
 T' embrace all the ransom'd, who safely get up.
 CHORUS—Hallelujah, &c.

This ladder is long, it is strong, and well made,
 It's stood thousands of years, and is not yet decayed;
 It's so free of access, all the world may get up,
 And angels will guard them from bottom to top.
 CHORUS—Hallelujah, &c.

This ladder is Jesus; the glorious God-man,
 Whose blood richly streaming, from calvary ran;
 On his perfect atonement to heaven we rise,
 And sing in the mansions prepared in the skies.
 CHORUS—Hallelujah, &c.

Come let us ascend, be bold, never fear,
 It has stood every tempest, and always will bear;
 For millions have tried it and reached Zion's hill,
 And thousands *by faith are climbing it still.*
 CHORUS—Hallelujah, &c.

Our fathers upon it have mounted to God,
 Have finish'd their labours and reach'd their abode,
 And we're climbing after, and soon shall be there,
 To join in the rapture; their happiness share.
 CHORUS—Hallelujah, &c.

Derbyshire.

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSION.

Reception of another candidate for Missionary labour. At a committee meeting held at Broad-street, Nottingham, on Wednesday Aug. 9, it was resolved to accept Mr. Smith as a candidate for missionary labour. It was determined that he go out next May. In the mean time, he and Mrs. Smith will be receiving preparatory instructions at Derby, for their great work.

Native Ministers. It was also resolved as much as may be, to seek to elevate, and place in circumstances of ministerial responsibility, the native preachers; the society being anxious in the highest possible degree to render them available to the evangelization of Orissa.

EXTRACTS FROM A LETTER OF MR. BROOKS,

To the Committee of the General Baptist Missionary Society, England, giving some account of his sphere of labour.

"In submitting to you the *first* report of the proceeding and labours connected with the infant mission with which I have been for twelve months associated, so many painful circumstances and disappointments crowd in upon my mind, that I find it a most difficult task to write. It is, however, necessary

I should do so. Brother Sutton's return to Cuttack was a source of great grief to me, as I was thus in a great measure deprived of his counsel and co-operation, and left alone in a field of labour hitherto unnoticed, and one which at first sight was most unpromising. Almost every one with whom I conversed on the subject of the Calcutta Oroya Mission spoke discouragingly. There are from twenty-five to thirty thousand of Oreyas in and near Calcutta, and an attempt to provide religious instruction for so vast a number deserves not to be regarded as absurd or chimerical; and the

hope of being the means of conveying the blessings of the Gospel of peace to some, at least, of these spiritually destitute numbers of people, bore me up above all that was dark and foreboding in appearance.

"Among the numerous trials we have been visited with since our removal to Calcutta, I may here mention the loss of our youngest boy. Though born in India, where children are generally pale and sickly in appearance, he was one of the most blooming and lovely children I have ever seen until we came to Calcutta. He immediately began to decline and pine away, week after week, until nothing was left of him but the skeleton of what he once was. I watched over him many hours with an aching heart, fondly hoping he would recover; but God was pleased to take him from us on the 12th of April, 1842. He was born Nov. 24th, 1841. While he was ailing my dear wife was twice attacked with that dreadful scourge, cholera. The first time not very severely; the second I had not the least hope of her recovery. Blessed be God, she was calm, and I could hear her whispering to me hope and consolation, weak and pained as she was. I shall never forget the anguish of the moment when I put to her the last question I then was persuaded I should ever ask her! Towards morning she was easier, but the effects of opium taken in very large quantities were very sad. The companion of many trials, however, is yet spared to me, for which I bless the Father of all mercies.

Within a few days of each other brother Sutton lost four of the people who accompanied him, by cholera. A native preacher with me died, as well as two servants; all within a very short time. It appeared as though Calcutta was one vast congregation moving to the grave. Frequently as many as a hundred died in one day. Among Europeans in one evening, and at one grave-yard, there were seven funerals. On the whole I have had pretty good health; one interruption only since I came to Calcutta of fever, which lasted about a month.

"Thus you will see, dear brethren, that we have stood much in need of your prayers and warmest sympathies. 'Hitherto the Lord hath helped us, blessed be his name.'

"Active labour was commenced as soon as matters could be got into training for that purpose. Congregations were at first very uncertain. On one occasion we were pelted with cocoa nuts. One was sent with force sufficient to have knocked any one down; but it missed, and the fellow who threw it hid himself, or he would have been paid for his pains. The Oreyas generally

are less, much less violent, in their opposition to christianity than Bongalees are. They hear with decency, and frequently express approbation of what they have heard; but comparatively few of them can read. They who can are willing to receive books. Congregations average from twenty to fifty persons, and we find that this number is much better than a large crowd, as they are not so likely to enter into long disputes. I never yet heard of a single instance of good resulting from disputing with idolaters. It is the practice of the most experienced preachers to natives I have met with, never to dispute in the midst of service, but persevere in their address until it is finished, and then occasionally give opportunity for asking questions. Some of the questions asked at such meetings are filthy, not fit to be replied to; others absurd in the extreme.

"In the month of April, though my dear boy was then very ill, and I feared I should not find him alive on my return, I went to a festival, chiefly celebrated by Oreyalis at that place, viz. Trebeni. It is about twenty-five or thirty miles up the Ganges. As far as I could judge there were 3,000 Oreyas present. The opportunity for preaching and distributing tracts and Scriptures did not last more than about three hours. The people heard attentively while they remained, and on their return I saw boat after boat pass with parties reading the books they had that morning received. This was a pleasing sight! Men returning from an idolatrous ceremony reading the 'word of life.' The ceremony of bathing was as rich a piece of amusement, if separated from the idolatrous act it contained, as I ever saw. Men and women all plunging and splashing about in the water like so many fishes. The parties appeared so lively that I suspect amusement more than anything else induced them to go so far. At least such would have been my impression, had I witnessed such a scene any where but in an idolatrous country like this, where a man cannot look, or rise from the ground, or even sneeze, without invoking some god or other. On this occasion I had several opportunities of speaking with the boatmen as they remained to cut their food at their usual station, and felt encouraged to hope that good had been done. They were greatly astonished at what I said regarding the prevailing sins among men, and the necessity of repentance, and the manner in which I gently reproved them when they said or did anything which I thought was wrong. They told me that no one of the many gentlemen they had taken from place to place, no christian, had ever before spoken a word to them about their soul's salvation;

and, to show their gratitude, several of them volunteered to carry large parcels of books for distribution, and gave away with their own hands a great many of them, generally ascertaining before one was given whether the party could read or not. The Ruth Jatra I could not attend, Mrs. Brooks being taken very poorly the morning I intended to have left home. It was, however, very well I did not go, as there was no opportunity for preaching on account of the very heavy and frequent showers of rain that fell during several days. The two native brethren went, but could not do much. Great inconvenience is felt here in the hot and rainy seasons on account of there being no sheds in which to preach. Last hot season went to the bazaar until the weather was so excessively hot I was obliged to return and go to bed. This inconvenience is much greater in Calcutta than it is in the country, owing to the numbers of white buildings in all directions. The rains this season were long and very heavy. This, however, afforded opportunities for visiting the Oreahs in their own dwellings, and thus occasions for spreading divine knowledge have been found, and opportunities of preaching the Gospel given to persons who would not have stood in the street to listen to the blessed word.

"In January I went to the celebrated Saugar, of infanticidal memory. We left home on Saturday evening, about nine o'clock, and went as far that night as Gloster Mills, about sixteen miles from Calcutta. Here I purposed spending the Lord's-day. Among a great number of Oreahs employed in these mills in spinning cotton, upwards of 2,000 are said to reside here, some for two, others for five years, and other families altogether. I do not know when I spent a happier day. The people were so glad to see us, and to hear their own language spoken so far from their homes. I remained in their village a long time, making inquiries as to their spiritual wants. Several wished a school to be established among them for the Oreah boys. The native preachers remained nearly the whole of the day, and, when they came away, were followed by a large crowd of people, many of whom remained until it was nearly dark. I gave away about 300 books, as many as I could spare. Was pleased to find the books given away at Trebeni taken care of by these people who received them there. The places are distant from each other about fifty miles. I intend sending one of the brethren to this place frequently, and to go occasionally there myself. We left this in the night, and reached Saugar on Tuesday afternoon, when much bustle was making, shops being raised for the sale of rice, dall, spices, boxes, and

in fact everything almost contained in a Bengalee shop. These temporary sheds were continued in two parallel lines for more than a quarter of a mile. There is not a single inhabitant in this part of the island except tigers, &c, whose large foot prints I saw several times. The ceremony commenced (of bathing) on Thursday morning. After distributing a number of Bengalee and Oreah books, we returned, persuaded that this place is losing its importance, or sacredness, in the eyes of the people. On our way home we went on shore to a large village about three miles distant from the boat, where there was a large market, and were permitted to speak in the name of Christ of the things contained in the Bible. This place's name is Culpee. Reached home on Sunday afternoon well, and found all well during my absence, for which I felt truly grateful to God, whose good hand had been upon me, and upon those very dear to me, during my separation from them.

I have established a school for Oreah boys in Calcutta. It is conducted in a chapel belonging to the Particular Baptist Mission. In the same place, in the evening, I have commenced a reading class for adults, both male and female, (Oreahs) at their own request; from which good will, I trust, result. There are three females, and about a dozen men. On the Lord's day afternoon I have worship in our house, and a pretty good attendance. Four persons have requested to be baptized; one an encouraging young man, doctor by profession, or rather caste. A few weeks ago Dammoda was very ill, and this man, whom I had not seen before, came to administer medicines to him. Find him not much better, after some time he, (the doctor,) recommended Dammoda to make an offering or sacrifice to Mahadeb. This is only a few weeks since. He says now that he has forsaken all these false gods, and believes only on the Lord Jesus Christ for salvation. He comes to worship on the Lord's-day, joins in the reading of Scripture, singing of hymns, and in prayer gives his hearty Amen. The others are very steady, and I hope soon to receive them into the fellowship of the Church of Christ. I of course cannot tell what may be the intention of the committee at home relative to Calcutta. One thing is certain, I require help, nor can I possibly do what is necessary to be done alone. There is not, I think, a more encouraging field of present labour in the province of Orissa than the one in which I am employed; but visiting hospitals, the sick, preaching at the seaman's chapel, and numerous other duties, all of great importance, require more time than I have to

give to them, with the duties of the bazaar, looking after many matters essentially belonging to a missionary's work. Is there no one young man who loves the Saviour's cause enough to induce him to leave his home and embark his all in the salvation of India, or a portion of it? Come over, dear christian brother, and help us. Let the command of an ascending Saviour receive from you a suitable response, 'Go into all the world and preach the Gospel to every creature.'"

LAST JOURNAL OF THE LATE
MR. GRANT.

(TRANSCRIBED BY MRS. GRANT.)

(Continued from page 218.)

Dec. 28th.—Left home for Ganjam a little before sunrise this morning; and after walking four miles, overtook Pooroosootum, Seboo, and Balaji. After the two former had ridden about three miles each by turns on my pony, I mounted and rode into Ganjam, and had the pleasure to find brother and sister Wilkinson, &c., all well and happy.

29th.—Sent our tents on last evening and left Ganjam ourselves this morning, and after travelling about ten miles we at length came to a large place erected for the convenience of Pilgrims to and from Pooree. The plain upon which our tents are pitched is very extensive, and close to the sea. We are surrounded on every hand by flocks of deer, and great numbers of ducks and geese, and fowls of almost every description, but without any means of procuring any, though they are all free to those who can catch them. All felt too tired this evening on account of walking some time in the heat of the sun that we have not been out.

30th. This morning visited two villages, at the first but few heard attentively; at the second, Nundūlū, a large village, we took our stand upon an eminence, raised for the purpose of planting upon it the tulsa tree, by the Hindoos esteemed sacred. About forty people assembled. Pooroosootum first addressed them—he said, "This day the holy book containing the news of salvation is come to your village, you may never have an opportunity of hearing this good news again. Now is the time for you to arise from your sins, this is the day for you to seek your everlasting welfare." Here a number of objections were started, and the subject turned upon their books, and they became very noisy.

This evening the blessed Gospel has been preached in three villages; first Bheepore, meaning an "awful place," or the town of Bheem, who was one of the

five Panchuna princes. In the centre of this village was a stone, upon which the figure of a woman was carved. Brother Wilkinson said what is this, they replied, "the village god." He then showed them they might as well perform worship to his walking stick; but no, they would not believe that. At this village brother Wilkinson, Seboo, and Bilaji, preached the Gospel of the blessed God, which was heard pretty well.

At Lackhūnūpore. This village takes its name from a man who it is supposed first lived at the village, his name was Lackhūnū. Bilaji gave a brief history of the life, death, and resurrection of Christ, and the purpose for which he has suffered &c., and we passed on to Dooboorakoode, where a few people heard attentively.

31st. Visited this morning the residence of a Roga (King). The town where he lives though it appears to be but one, yet it is divided into three, and called by three names viz, Patna, Bramham, and Gurda, meaning the city, priest, and fort. On the south-west of this place there is a range of high hills towering far above the huts temples, and fort, and on the opposite side is a dense jungle, so that no European passing by would have any idea that there were any inhabitants, much less that there resided a King. We were directed to the town by the smoke arising from the huts, the tops of the temples and the house of the Roga. In the yard in front of the fort was standing an Elephant, apparently dying for want; against the wall was standing the jaw-bone of a Whale. As we approached the entrance we were met by the king's attendants, saying he was ill and could not be seen. Brother Wilkinson sent our salam to the Roga, saying, we were not Government servants, but that we had to speak with the king about the true God, &c., and that we wished to see him. After keeping us waiting some time, we were told we might enter the fort, and the king would speak with us through the venetians. We entered and after waiting for some time, we started to come away—were told he was coming, we returned; he came and sat against the venetians. There was between us and the king a wall, the lower part of which was made of stone, the upper, of sticks plastered with mud. Brother Wilkinson made known to him the object of our visit but he made many objections. Bilaji and Seboo spoke to him but he replied austere, and treated what was said in a light and scornful manner, as being far beneath him. We presented him with two books, one "Selections from the Bible," the other, some part of the

books of Moses. He refused to take them from our hands, we laid them on the venetians, and he ordered a servant to take them in, and we returned to our tents.

Brother Wilkinson left us this afternoon for Ganjam, where he goes to spend the Sabbath, he expects to join us again on Monday morning. Pooroosootum is ill and not able to go out. Went this evening to a village—Bhramakboje. It appears that this village took its name from the simple circumstance, that the man who founded it wandered about searching for a proper place, as Bhrama means "a walking, or wandering about," and Bhoje, "search," and with the addition of har, "searching." At this place commenced singing a little of the tract, "An epitome of true religion." Seboo then enquired what was sin, and then enumerated various kinds of sin, told them of Jesus Christ and that he is the only Saviour, and the only atonement for sin, and then he besought them to believe in him. Bilaji said, "Very good men and children, what do you think we are come to your village for? We are not come for your rupees, your clothes, or your rice. We are come to tell you some news." He then gave an account of the life, death, &c., of Christ. He further said, "What do you think the true God sent us all into this world for? He has given you stones, wood, &c., to build you houses, and not to make gods—materials to make cooking vessels, rice, a mouth to eat, ears to hear, eyes to see, feet to walk, hands to handle; and what do you think he gave you a mind for but to think of him, love him, &c. Put all these in their proper use, and it will be well; but if you make gods of them, you will go to hell." He then spoke of the torments of hell. Again he said, "Suppose any one of you to have a son, and that son should leave you and go to another village, and you were to go after him, and he were to say, 'Go alone; you are not my father; this man here is my father;' should not you think him very unkind?" "Yes." "Should you not be angry?" "Yes." "Why, don't you know that you do just the same. There is one God, and he is the Father of us all; but you have forsaken him, and gone after others; and when he comes to remind you of your conduct, and invite you to return, to point to wood and stone, and say, 'Begone; these are our gods.' O, what is this conduct like? Do you not think he is angry?" "Yes." O forsake these idols, and turn to him, believe in Jesus Christ. "Judge now, delay no longer." The people heard well, and, after distributing a few tracts, we went to Kuturubach, where Bilaji preached the

Gospel in Telegoo, and Seboo in Oriya.

Jan. 1st.—Went this morning to Ramalonga, where Bilaji and Sebo preached to 200 people, including children. Sebo gave them a good account of Jesus Christ, and what he had done and suffered for man. Bilaji, in his address, showed principally the absurdity of their shastras. It was really wonderful how they went from one of their idols to another; as Bilaji exposed one, they turned to another, &c. Very few out of the number could read. In the evening went to a village near our tents (Piaya). There was a good deal of argument. After Seboo had spoken a little, they said, "Why should we regard this? What shall we get by it?" He replied, "Why do you regard what the Raga says? Do you not find pleasure or trouble? If you were not to obey the Rajah's orders—trouble; so it will be with regard to the Gospel; if you regard it, and believe in Christ, you will obtain everlasting pleasure; but if you disregard it, you must go to hell, where you will be miserable for ever. On its being said that their gods were wood and stone, they replied, "Very good. If our gods are wood and stone, still they are gods." "Well," said Seboo, "call to this stone, and we will hear whether it answers you." Here they were much ashamed. Tracts were distributed, and the people were so anxious from that, in crushing up for them we were afraid two or three children would have been killed, and were obliged to desist while they were taken out of the crowd. Pooroosootum is better. He walked with us to the village this evening. This is the first day of a new year. Felt much pleasure this morning, about four or five, in the thought that many were meeting in the house of God in England to implore the blessing of God upon themselves and others. I felt that I should not be forgotten, though distant in a land of darkness and sin. O that I may be more devoted to Him who gave his life for me this year than ever I have been.

2nd.—Left Piaya early this morning for Bagaracote, to which place sent our tent yesterday. All the way was over a sandy desert coast, and, after walking and riding by turns, we at length arrived at the spot, where we pitched our tent, not a little fatigued. Went out this afternoon, and, after going some distance, began to fear we should not find the village we intended to visit. We at length espied a hovel, towards which we directed our steps. As we drew near, we perceived there would be some difficulty to find the way. In a little time, however, we succeeded. One poor old woman made her appearance. She was very much afraid, and seemed anxious

to dispatch us by directing us to a village she said was near. Balaji offered her a tract. She said neither she nor her children could read. He spoke to her of Christ. She said, "Who knows!" and wished us to go to another village. The name of this place was Oodagere. After wandering a little more we found Banabla. This consisted only of one house. A little about the Saviour was said to two men, and two tracts left. We still continued to search for the village. We left the tent, intending to see, and at length found Nooga. (New Village) Here, while Seboo was preaching to the people, brother Wilkinson came up, just arrived. A few heard well. Only two or three in the whole village could read.

3rd.—Went this morning to Tulatata, where Pooroosootum said to a respectable congregation about as follows:—"O brethren, hear, and I will give you a parable. Suppose a man were to fall into a deep well of water, and upon the well top there is some grass and stones; the drowning man eagerly lays hold of the grass, but it breaks or comes up; he lays hold again; it does so again. He then takes hold of the stones, they fall into the well, and he finds it impossible to get out. Just as he is about to die a kind good man comes up and puts down to him a rope, and tells him to take hold of it; he does, and the good man pulls him up, and he is saved. Now all men, both Hindoos, Mussalmen, and Sahibs, were in the well of sin. Your fastings, repeating the names of your gods, the worship of idols, and all your ceremonies, are like the grass and stone upon the top of the well. You take hold upon them, but they give way, and you are still in the well of sin, and there you must be and drown for ever, and all your idolatry cannot save you. Now the true God in his mercy sent his beloved Son into this world as a rope to rescue us all from the well of sin, and he invites us to take hold, that we may be saved. Do, brethren, take hold of Christ, the rope of salvation, and he will draw you up out of the well of sin, and raise you to heaven.

26th.—Pooroosootum and myself left home this morning on our way to Petula, where there is a large festival. As I have been ill with fever, and am but middling now, so can only travel a short distance at a time, as I am afraid if I expose myself to the sun, or get much fatigued, I shall have a return of fever. We are staying now at Lucuachanda, about seventeen miles from Berhampore. Moved on this morning about seventeen miles to a dawk bunga, situated between two high rocks.

27th.—Left Chotoo a little before sunrise, and arrived at Petula at half past seven.

Petula is a large village, situated on the Aska road, about eighteen miles from Berhampore. ELIZA GRANT.

JOURNAL OF REV. C. LACEY.

Tuesday 5th Dec. 1842.—I left Cuttack this morning to commence a missionary tour to the north, and intended to extend my journey for about a hundred miles, that is, as far as the central district of Cuttack extends. I hope to visit many markets on each side the road, and put many tracts into circulation. The people will be too much engaged in their harvest to be found in their villages. I shall have my family with me, in two small tents, which will be alternately pitched in convenient places. I left home this morning early. The weather was cold and pleasant. I arrived at Man-gee by 10 o'clock A.M. Being without spoons, knives and forks, I was necessitated to get breakfast of rice and dried fish with my fingers, but a ride and walk of twelve miles had given me appetite and I enjoyed my meal. Doitaree, Bamadabe, and Somnatb, had already commenced their labours in the market. I joined them as soon as I could, and the people heard the Gospel from one or other of us for about three hours, and afterwards received a number of tracts. This is Gungadhore's birth place; the people are very well informed on the subject of christianity. They however behaved very well, and appeared much impressed while Bamadabe spoke to them. He addressed them with great feeling and power. He trembled from head to foot with excitement.

6th.—Early this morning we moved on to Chutea. It is a small village at the foot of a high mountain filled with jungles. There is a bazaar here which formerly belonged to G. Becher, Esq., and which he gave to our orphan school when he went away. I suppose it brings in about fifty rupees per year. The people would not supply us at first, but as soon as they knew us they came in and made their apologies, bringing milk, &c. for our use. At ten o'clock we set out for Chonshapoor market, a distance of a mile and half. About 600 people were collected under some shady trees. We preached among them the truths of the everlasting gospel for about two hours; speaking by turns, in the same place. The people heard with much attention and apparent conviction. We left about 150 tracts among them. From this market two of our number went to Gotamoo market, and spent amongst the people there an hour and a half, and distributed tracts.

7th.—We came on to Borochona this afternoon, and arrived about six o'clock in

the evening. It is merely a bazaar, and no people to be met with.

8th.—This morning we set out for Etwapoor market, distance from tent about four miles, while our tents moved on to the banks of the Arahamunde river.

10th.—To day our native people visited Santara market, a distance of eight miles. I am disabled by a swollen foot, which will make it necessary to avoid much walking for a day or two. At Santara the native brethren met a large assembly of people, and they returned, pleased with the manner in which they had been listened to.

11th, *Lord's-day*.—Khunditta. Preached in the afternoon and evening to my little flock here. Our opportunities were profitable to me, and I hope they were so to the rest. Hurripoor market was visited in the forenoon, when many people heard the word of God with attention. The people here have usually behaved very rudely, but appear to have improved. The abominable gowrang poojah prevails here.

16th.—We removed from Khunditta this morning. The whole of this week we have been engaged at various markets in the neighbourhood, and one excursion has been made in the villages. We arrived at Jagipoor this day about noon, after great difficulty in crossing the river Kursua. When we arrived, our native brethren had gone to Munglapoor market, and when they came back they reported their message as very unfavourably received. This is a high place of hindooism, and is therefore more especially vile. A brahmin told the native preachers to-day that adultery or incest to any extent was not sinful at all. That such conduct only resembled the union of the Supreme spirit with matter; a brahmin being a part of the Supreme spirit. This is perfect and high church hindooism, and wherever hindooism prevails in the greatest perfection, as at Benares, Poore, Bhooboneswar and Jajipoor, there will there be found the grossest exhibitions of sin and abomination of every imaginable description.

17th.—We all set out for Bahegahi market at ten a.m., and got there by eleven. The native preachers first addressed the people, but held them together with difficulty. A few heard pretty well, and much good information was imparted. I commenced my address by a quotation from one of their books; the best I have met with. It is to the following effect:—

“Should all the gods unite, can they create

One man with vital spirit animate!”

I read this over to them and explained it till all understood and confessed its import. I then proceeded to ask them who was their creator, since their gods were not. Here

they stood confounded and speechless, aware of the difficulty they were in. I proceeded to notice at large the criminality of not knowing and not worshipping the God that made them, appealing to the regards they demanded from their own children. I pointed them next to the manner and way God was to be worshipped; exhorted them to read and study the books which we were ready to give them. After an hour's address I ceased, and books were put in circulation. We spent about two and a half hours in the market and then retired. The people were very quiet and orderly, and some appeared impressed.

18th.—Attended a large market, three miles off, called Bahalab market. We got on the ground by eleven o'clock, and remained till past two. Under a shady banyan we collected a number of hearers, and commenced our work. With few exceptions the people heard with attention, and received information; and the observation passed about throughout the market, ‘We must worship Jesus Christ now.’ The fatal distressing levity of mind is an awful and discouraging obstacle to the instruction and conversion of this people. O that they were serious, that they would consider! We distributed about one hundred tracts, and closed. When we were about retiring however, a number of persons again surrounded us to propose questions; this led on to another effort, and the best effort too. They listened, and were instructed, and apparently impressed.

19th.—We visited Munglapoor market to-day. The market was not large, but a good number of people assembled to hear, and we were fully engaged for two and a half hours among them, preaching and distributing books. The people readily understood what was said, and require only a serious disposition to consider of its truth and importance. Too many, alas, hear only to ridicule and laugh, or at best, to ascertain what these babblers will say. The native preachers felt disposed to visit the Boro bazar of Jajipoor this evening, but returned presently, having been abused by the puadabs.

21st.—Attended Suninda market to day, distant five miles. We were all laboriously engaged for three hours. During the former part of the time the brahmins mustered strong in numbers and opposition. They clamoured like a hundred cockle diggers, but appeared after all dissatisfied with their success. The common people stood crowding around to witness the contest. When the brahmins fled or yielded, the people heard in silence. Numbers heard the word of God, and appeared to feel its importance.

Some, after hearing the public addresses, requested us to sit down and open to them the contents of the books we had given them, which we immediately did. Passed a boa-constrictor, and killed another large venomous serpent; both in our path.

23rd.—To-day we moved from Jajipoor to Barriapoor, and pitched our tent at the end of the bazar, near the Bungalow. About nine o'clock a storm of wind and rain came on and obliged us to take refuge in the staging bungalow. The distance of Barriapoor to Jajipoor is fifteen miles.

25th.—To-day we started to Bolaswer market. It is so called from its vicinity to a new temple of mahadabe. The idol's name is Bolaswer, from Bol, strength, and Eswar, god,—the god of honour. We mistook the time, and got to the place two hours before the people came together, but we were joined by a number of the brahmins and other inhabitants of the village, to whom we made known the truths of the everlasting gospel. The brahmins objected and argued, but made little out to their own satisfaction. These brahmins have not been in the habit of having their religious doctrines tested. The people have been accustomed to pay them the deference of obedience and worship without inquiry; consequently they were soon confounded and very angry. To-day some of them felt more than they dare express, lest they should prove to others that they can be angry, like ordinary men and vile sinners. About three p.m. more than a thousand people came together, and a large number crowded around us under a tree to hear what we had to say. For two hours we preached without interruption, taking turns in the same place. After we had done, and had distributed books, some came to us to have them explained, and others proposed that we should sit down and read or chant the books and show their meaning: we consequently remained some time among them. The suggestion to read the books over and explain them, as the people read the bhagbot, was a useful hint, and we shall sometimes act upon it. More than 150 books were distributed, and many more might have been given away.

27th.—Set out for Johalmadhab market, eight miles distance, but owing to the difficulty we had in making out the road, did not reach the place till noon. It was an afternoon market, and we, after resting half an hour, set out for Sarchokrapoor, the village of Prosuram, one of the native converts, and a native preacher belonging to Balasore. After a two miles walk we found Prosuram, who was exceedingly delighted to see us, and wept and embraced us with

great affection. He was reading the New Testament; his mind appears in a very desirable state. How interesting an incident this proved to us. We sat in Prosuram's poor miserable hut, the mere corner of his former respectable residence, and had some conversation with him. He is much known and much respected by the people in general; and everybody could tell us about the residence, profession, and character of Prosuram. About two p.m. we all set off for the market, and found it containing 2500 people. A large congregation soon collected around us, and listened to our message with silent and anxious attention, till a wicked and debauched young fellow, the son of some neighbouring zemindar came up, and raised the cry of "hurree bol." The people joined him, and it was long before attention could be again obtained. We removed to several other places, and again preached and argued, and closed at dusk in the evening by distributing books. We reached my tent tired and bewildered by the length and intricacy of the way. Doitaree and Somnath remained at a large market held near to Bhadrack; their report I have not yet heard. To-morrow we turn our faces towards Cuttack. The journey will take us six or eight days, making good haste, visiting two or three markets, and spending the first Lord's day at Khunditta, with the little band of christians there. C. LACEY.

DEFENCE OF JAMAICA BAPTIST CHURCHES.

At a meeting of the Jamaica Baptist Western Union, held at Lucea, on the 8th July, 1843, the ministers present having referred to the charges preferred against their churches by the Jamaica Presbytery, and the refusal of the accusers to give them any information on the subject,

It was resolved,—

I. That having made the most rigid inquiry in our power into the charges preferred against the Churches under our pastoral care, and found them to be in most cases mere fabrications, we consider the refusal of our accusers to furnish us with the data on which they have made their accusations, as an admission of their incapacity to substantiate the charges they have so wickedly made, and as a flagrant violation of christian principle.

II. That while we are earnestly desirous to correct any evil that may exist, we can never submit to the degradation of appearing before any court of examination, by whomsoever convened, or of whomsoever composed, being fully assured, that the members of the Church where such evils are

said to exist, form the only tribunal to which, by the laws of Christ, the delinquents can be summoned, or by which the evils complained of can be removed.

III. That the shameful charges preferred against ourselves of being governed in our efforts for the conversion of sinners by a love of money, we repudiate with indignant scorn, while we feel that our char-

acters are a sufficient reply to all insinuations thus brought against us.

(Signed,)

William Knibb,	J. E. Henderson,
Walter Denby,	P. H. Cornford,
Benjamin B. Dexter,	John May,
John Clark,	Edward Woolley,
E. J. Francis,	William Hume,
Thomas B. Picton,	Edward Hewett.

LONDON MISSIONARY SOCIETY.

RAROTONGA.—ADVANTAGES OF EDUCATION TO THE YOUNG.

The following pleasing intelligence has been communicated in a letter from Mrs. Gill, under date, Arorangi, Sep. 5, 1842:—

The good work is still going on amongst us, and a steady increase to the number of the faithful proves, I trust, that our labours are not in vain in the Lord. Our schools are also well attended, and the desire of the children for instruction is very pleasing. Some time ago I selected from the upper classes a few girls whom I taught to write on paper. I have sent home some of their copy-books, that you may see their first attempt—the paper is bad, but we had not any other at the time. I hope their second books will be better done. They are also making progress in arithmetic and geography, having committed nearly the whole of the latter to memory. If some kind friends in England would send us an entire set of “Pinnock’s Catechisms,” they would be acceptable. We could make selections, and have them translated for the use of our schools.

Last May we held our annual meeting with the children of this station, and those of Avarua. Early on the morning of Wednesday, May 17th, they all assembled in the chapel; when, after singing and prayer, Mr. Gill addressed them from John, “Will ye also become his disciples?” When the service closed, the children partook of refreshments prepared for the occasion. After singing a hymn, they were formed into ranks; and, with their native banners, painted all colours, and decorated with leaves and feathers, they marched in procession from one end of the settlement to the other. On their return we again met in the chapel, where several addresses were given by the teachers and others, expressive of their joy on the occasion.

One of the deacons who attended the meeting—an old man, once a heathen—engaged the attention of the children by reciting, in a vehement manner, an ancient invocation to Tangaroo, their idol; he then said, “Children and youths, listen to me—

these were our words, and this was our manner, in the days of your fathers, who are dead; yes, they are dead. Oh, if they had lived! if they had lived! how happy would they be to see what I see! I greatly compassionate you, my dear children, and greatly desire that you should know the great deliverance you enjoy. Often you have heard me tell of the dark deeds practised formerly, before the great love of God reached our land. I will not say much to-day; but listen to me a little while, and I will just tell you of one little child whose fate I knew when I was young.

“We were often at war, one chief with another. At a certain season, some time before the great word of God shined on us, we were at war—the people of Avarua with us of Arorangi. No one was safe at that time: if a man, woman, or child, went out in the morning, perhaps they would be killed before night. During this war, of which I speak, a father and mother left their house in yonder mountain, and went somewhere to the sea-side towards Avarua. They took their little child with them, and being weary they sat down under a tree to rest; when all of a sudden they saw two men of your station not far from them. Ye children of Avarua listen to me! What to do they did not know: in a moment, however, they resolved to put the child up in the tree, and run themselves to the bush, and thus escape their enemies, and in the evening return for their child; but alas! the little child was seen in the tree by the men. Was it compassionate? Was it saved? No, the two Avaruans took it, and with wild shouting brought it, and dashed it down on a heap of stones, when in an instant, its bowels gushed out. But this did not satisfy their rage. They took up stones and crushed it to powder. Alas! alas! that child, that child! if the good word of God had come just before his time, he would have lived, and would, perhaps, now have been in our midst—my heart weeps. You, little children, and you, older youths, weep for that child and for the dark deeds of your fathers! Blessed are your eyes, for you see this season—here you are, the

children of Avarua, and the children of Arorangi, united in love! Be diligent, be attentive, be followers of God as dear children!" The old man then sat down, but the impression his speech produced was not soon forgotten.

How true, my dear friend, is prophetic testimony concerning the heathen, "Their habitation is full of cruelty, and their feet are swift to shed innocent blood." Oh cease not to pray for the heathen!—there are yet hundreds of islands in this vast ocean, whose wretched inhabitants are still living, as these once were, unblest by the light of divine truth; but who, through the increased efforts and prayers of the churches at home, soon might, like these, enjoy all the blessings of our common salvation.

MISSIONARY LIBERALITY IN THE HERVEY ISLANDS.

The letter from the Directors to our churches, inviting them to assist by all possible means, in the great work of making known the gospel to the heathen beyond them, was fully appreciated both by ourselves and the people of our charge. It is, however, but little that the poor natives of Rarotonga can do towards filling the treasury. A goodly number of those who have tasted that the Lord is gracious, are not only willing, but anxiously desirous, to give *themselves* to you and to the work of the Lord. These and many others assist you by their constant supplications to the throne of Him who values obedience more than sacrifice, and whose ear is ever open to the cry of his people; but of this world's good they have not much. Those of the natives, united in classes for instruction, have been diligent during the past year in planting and weeding their patches of arrow-root for the benefit of the society.

On the 15th of June last, we held the Annual Auxiliary Missionary Meeting, at Avarua—the station of Mr. Buzacott. At an early hour of the morning most of the people at this station assembled in the chapel. After singing and prayer, Mathea Davida was re-appointed as Treasurer. Several speeches were delivered by natives, testifying their gratitude to the churches at home, and their love to the Saviour for the blessing of grace so richly enjoyed by them. The captains of two American whaling vessels lying off the island attended the meeting, and gave some account of the revivals in America, together with the growing interest in missions there; exhorting the people by every practicable means to seek the extension of the blessings of the gospel to the heathen beyond them.

Rio, one of the first native teachers to

the Island, gave an address which was listened to with great interest. He said, "Blessed are our eyes that we see these rays of light. Our fathers were born in darkness, and in darkness their years fell behind them. The various generations of chiefs have died without seeing those days; but we are now rejoicing continually in the light from heaven." Addressing the young, he said, "You ought indeed to exalt your voices high in praise to Jehovah. He has saved you from the pit of heathenism. We, your fathers, know the character of that pit. Some of you were born there; but now you resemble stones dug out of darkness and filth, and built up, by the love of Jesus, into a house of light and glory. You do not know what we know. The reign of satan is a dark reign—a reign of death. We, your fathers, have lived under his dominion. The place in which we are now met was once a fearful place—a place of murder. We lived in the mountains, and hid ourselves in the holes of the rocks and in the caves of the earth. Our spear was our companion—our stones of murder our choicest property. *Ane! Ane! Ane!* (Alas! alas! alas!) we ate flesh—human flesh—and *drank blood*: but now we are saved. Great is the love of God. Let our hearts be glad—let our voices be exalted—and let us do what we can to send the word of God to those who *are* as we *were*. The Churches of Britain are doing much now; and they call on us to help them: we have no real property; but we all have land, and we all know how to plant. Let us plant—continue to plant—arrow-root, to assist in this great work; and what we do with our hands, let us see that our hearts be there also: that will be well pleasing to God."

After the meeting, the arrow-root prepared by the classes was weighed—it amounted to 1,400 lbs. (two years' subscription.) The people of this station, "Avarua," were prevented from preparing their arrow-root last year, owing to their building a new school-house; their old one, together with their chapel, being blown down by a fearful hurricane, in March, 1841.

A few days after the above meeting, one of a similar kind was held at our station, "Arorangi," at the close of which, 900 lbs. of arrow-root were subscribed, together with three dollars, and twenty-four bundles of dried banana. The people of the station, with the children of our school, have planted for the ensuing year, and by their cheerfulness in the work, give proof of their desire to aid, as far as in them lies, the holy cause to which they owe so much.—*From Rev. W. Gill, Rarotonga, August, 27, 1842.*

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[NEW SERIES.

THE ORDERLY SUCCESSION OF THE SEASONS.

It is one of the attributes of an enlightened and devout mind, to contemplate with attentive admiration, the whole of the works and ways of God, so far as they may be known. The revelations of his mercy, and the methods of his grace, awaken the profoundest interest and delight. He views with humble adoration the mysterious and glorious plan of human redemption; its adaptation to the exigencies of an apostate and ruined race, fills him with gratitude, and the all-powerful influence it exerts on those who submit to its instructions, leads him to glorify God. His thoughts, guided by the oracles of God, pierce the veil which divides the present from the future, the visible from the invisible, and cause him, in anticipation of the consummation of the work, and the accomplishment of the purposes of the Divine Redeemer, to rejoice with "joy unspeakable and full of glory." He realizes a vision of the transcendent glory of the Son of God, surrounded by countless myriads of the redeemed, who owe their salvation, their perfection, their happiness to his humiliation and intercession, celebrating his lofty praises, and filling all heaven with joy. Jesus will then "see of the travail of his soul and be satisfied." He will be "glorified in his saints and admired in all them that believe;" and the believer anticipates the sublime pleasure that he shall enjoy in uniting with the throng of those around the throne, and mingling his songs with the hallelujahs of heaven.

His interest in redeeming grace, and his ardent admiration of its surpassing glories, do not induce the enlightened christian to pass by the hourly mercies, which he and others receive from the all-bountiful providence of the great Supreme. On the contrary, taught by the light of revelation to refer all things to God, and to recognize every exertion of his power, and every arrangement of his providence, as an indication of his character, and a means of becoming more acquainted with his name, he meditates on them with pleasure, and deduces from them lessons of confidence, thankfulness, and love. The orderly succession of the seasons, as appointed by the great governor of the universe, will not fail to attract his attention; and after a season like the present, when the earth has "yielded her increase," and the abundance of the harvest has been gathered in, under a most auspicious sky, his devout recognition of the unfailing beneficence of Providence will assuredly be secured; especially as many have been the forebodings of a late and miserable season, and an injured and deficient supply.

Notwithstanding the groundless fears of many, and the wild and superstitious notions of others, the seasons continue in their orderly revolution, and "the earth yields her increase." The law by which these are appointed, is recorded in the pages of holy writ. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This is a law the influence of which extends to the end of time. There will be no serious interruption of it while the earth remaineth. It is a law which affects all climates, whether in the temperate or torrid zone. The regular and orderly succession of the seasons shall be continued. There may be, as there is in different climates, a diversity of the seasons, or a difference in their arrangement. As in Palestine and Arabia, the order and division mentioned in the sacred text obtains, while in Europe we have our four seasons, and in parts of the torrid and frigid zone, other variations obtain; but the law teaches us, that in every climate there shall be an orderly and regular succession of seasons from year to year. A law like this could be made and carried out only by him who made the world. He who created all things, who fixed and balanced the system of universal nature, who, "hung the earth upon nothing," who created the heavens, "who bringeth out their host by number, and calleth them all by names by the greatness of his might, who is strong in power;" he only could give effect to this expression of his will. All the material universe, the hosts of heaven, passively obey the volitions of his infinite and unerring mind, and receive the impulse of such laws as he communicates unto them. He ordained the orderly revolutions of his glorious works, established the course of the seasons, and causes them, with their respective signs, in all their beautiful variety and order, to maintain a regular and perpetual succession.

He also appointed the lights in heaven to be "for signs and for seasons, and for days, and for years. If with unlearned gaze we contemplate these his glorious works, we receive, through the magnificence of the creation, sublime conceptions of the power and majesty of the Supreme; but when we survey them through the medium of the discoveries of science, and behold whole systems of ponderous worlds, and our minds sink into the remote depths of boundless space, amid innumerable suns and systems, we are lost in the immensity and grandeur of the visible universe, and instinctively shrink into insignificance before him who made them by his word, who "spoke, and it was done—who commanded, and it stood fast."

When considering the appointed succession of the seasons, there can be no impropriety in availing ourselves of the instructions of science, as well as revelation, as they tend to assist us, in beholding with intelligent admiration the wisdom and power of the architect and ruler of universal nature. Elementary instructions in the noble science of astronomy* teach that the earth has been discovered to be a globe or sphere, about eight thousand miles in

* What is called astrology, is denominated by its votaries a "divine" science. The writer believes it is no science at all. The Scriptures of truth speak with contempt of "astrologers and star-gazers," and those who profess to predict future events by the position of the heavenly bodies, and class them with soothsayers, necromancers, and jugglers. Nothing surely can be more pitiable than their pretensions, except it be the miserable discrepancy which exists between their predictions and the events. That such follies should revive in an age like this, when many old and exploded superstitions find new abettors, perhaps is not wonderful, but that any person professing a devout and saving acquaintance with divine truth, should patronize them, is a marvel.

diameter, and twenty-four thousand miles in circumference—that it revolves on its own axis once in twenty-four hours, and thus by turning every side successively to the sun, produces the constant interchange of day and night—that it also has an annual motion, moving at an immense distance round the sun as its centre, accomplishing this circuit in 365 days and about six hours, which is a proper solar year—that the axis of the earth, or the imaginary line round which the earth revolves from day to day, is not vertical or upright, considered as to the plane or level of its annual orbit, but that it inclines from the perpendicular about twenty-three and a half degrees, and that it is to this simple and interesting arrangement of the all-powerful architect, we are indebted for the variation of the seasons. At one period of its annual revolution therefore the northern hemisphere is turned towards the sun to the extent of this inclination of its axis, so that the days are longer in the northern climates, and the nights shorter—it is then our summer: and, at the opposite part of its orbit, the southern hemisphere is equally turned towards the great luminary, when the longest days are enjoyed in the southern latitudes, and we have our winter. Thus, while the revolution of the earth on its own axis produces our day and night, its annual revolution round the sun, occasions, by the inclination of its axis, the constant and orderly succession of the seasons. Who can contemplate these facts, and results, without admiring the skill and power of the eternal Creator, and saying, in the appropriate language of holy writ, “This cometh of the Lord of hosts, who is wonderful in counsel and excellent in working.”

By this arrangement, the almighty architect, has established, as it were, by a fixed law, the course of changes through which the earth passes from year to year. The exact length of each successive day from January to December may be calculated for every clime with precision, and therefore the orderly progress of the seasons may be regarded as certain, so long as the earth remaineth. We shall however wander both from right reason and from the scriptures of truth, if we do not recognize the constant superintending care of divine providence in the peculiarities of each season. The idea that God created the world, and set it on its course, and then left it to itself, and has now no care for it, nor exercises any directing influence and control over its affairs, is unscriptural and heathenish. He is every where present. All things are in his hand, and the innumerable changes that occur, and the variations in the seasons themselves, with every thing which affects them, are under his control. “He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.” “Fire and hail; snow and vapours; stormy wind fulfil his word.” He “covereth the heaven with clouds, and prepareth rain for the earth; he maketh grass to grow upon the mountains.” “He giveth snow like wool; and scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and waters flow.” “The Lord our God giveth rain, both the former and the latter in his season; he reserveth unto us the appointed weeks of harvest.” His own providence gives the season, and its abundance; and when the hopes of man are destroyed, and the seasons are unpropitious, it is to correct the sins of men, and to lead them to feel and acknowledge their dependence on their Creator and their God, and to humble themselves

before him. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

God has "made every thing beautiful in his season," and this constant and orderly succession furnishes happy illustrations of Solomon's observation. In the interchange of day and night, what a delightful alternation is there of beauty and glory. By day the light of heaven shines on our path. The glorious sun, rising in his beauty, gives a loveliness to the aspect of this fair creation which he discloses to our view; at noon he pours on our head the full tide of his light and heat, the source of a thousand benefits; and in the evening, setting in the midst of his own radiant effulgence, presents, at times, a spectacle so beautiful and magnificent, as resistlessly to attract the attention, and secure the admiration of every person. When he retires, the brilliancy of a thousand stars bursts on our astonished vision. Our conceptions of the magnitude, beauty, and glory of the works of God are immensely expanded. We see, as it were, innumerable worlds, created probably to be peopled by intelligent and happy beings, and are bewildered in the profusion of grandeur manifest in the works of God. "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."

Who has not been sensible too of a beauty and interest attaching to the successive seasons. All men, poets, philosophers, the learned, the rude; persons of all ages, and of every rank, delight to contemplate the beauties of Spring. Its warmer suns; its balmy gales; its fertilizing showers; the delightful aspect of nature awaking into new life, putting forth her mighty energies, and clothing the earth, and the vegetable kingdom, with loveliness and with bloom: these awaken the sensibilities of all, and lead the devout to exclaim with joy, "Thou," O God, "renewest the face of the earth."

Summer has innumerable charms. Its clear blue sky; the voice of the songsters of the grove, sporting in rich and abundant foliage; the cattle on the hills and meads, luxuriating in the bounties of Providence; the varied and beautiful flowers which diffuse their odours around, and the various fruits which are now in our gardens, regale all our senses and fill us with delight. The intense heat, and copious rains of summer, are interesting in their season.

In a fine Autumn every charm seems to be combined. The trees whose bloom was so lovely in spring, now bend under the weight of beautiful and delicious fruit. The fields, which we saw with delight covered in spring with the green and tender blade, are now waving with a golden crop, inviting the sickle; or filled with joyous swains collecting their fruits, under a sky having a serenity and beauty in this season peculiarly its own.

Nor is Winter, with all its cold, and storms and terror, without its beauty. In the repose of vegetation; in the thick and gently-falling flakes of woolly snow; in the hills and wide spread landscape, clad in snow as its appropriate garment; in the trees covered with spangles of hoar frost, we have occasionally scenes as beautiful and enchanting as can possibly be conceived. Every season has its own beauty and sources of interest and delight.

The order of the seasons has its utility as well as its charms. The

alternation of day and night, gives to every part of the earth its due share of solar influence; discloses to us the wonders of Jehovah, and affords time for labour and for repose. The continual presence or absence of the sun would be unsupportable. Had the days and nights continued equal through every part of the year, the north and south extremities of the globe would have been petrified by continual frost. Through a large portion of the temperate zones there would not have been sufficient solar warmth to ripen and mature the fruits of the earth, while the regions under the equator would have been dried up by the burning heat of a vertical sun. But by the wise arrangements of the Creator, there is a succession of seasons. No part of the torrid zone has a vertical sun except once in six months; the temperate zones enjoy alternately the sun nearly in their zenith, while the remote north and south are favoured with extended periods of light and heat. In every climate, this constant variation affords opportunity for seed time and harvest; for the repose and activity of the process of vegetation; and for the happiness and well-being of man. It is the succession of the seasons that renders the earth habitable. "Thus saith the Lord, that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

The faithfulness and benevolence of the creator as well as his wisdom and power, are clearly suggested to us in connection with the orderly and important changes of the seasons. When the magnitude of the earth, and the wide sweep of its annual revolutions is considered, a circle of at least three hundred millions of miles, how astounding is the fact, that for six thousand years the time of its revolutions has not varied a single minute! He who set the whole in motion, keeps it in its proper course. What exactness and fidelity is this! "He appointed the moon for seasons; the sun knoweth his going down." And as all the beauties of creation, all the fruits of the earth, and all the conveniences of it for the habitation of man, spring from the goodness of the Creator; how great is that goodness! But man has been unthankful and evil. *Here* he has denied God; *there* he has set up gods many and lords many, and worshiped the work of his own hands: in one region, all evil is perpetrated in the name of false gods; in another, the religion of God himself is caricatured and corrupted so as to resemble the idolatries of the heathen: by multitudes his name is profaned, and his mercies abused: from every place innumerable crimes and sins have called for the vengeance of the living God:—but the seasons continue, the bounties of Divine Providence flow: "his mercies are new every morning," are borne on every gale, and twinkle in every star. "He maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." "He has not left himself without witness," in any age or clime as to his power and goodness; "in that he did good, and gave us rain from heaven, filling our hearts with food and gladness."

"He that can shake the worlds he made,
Or with his word or with his nod;
His goodness how amazing great,
And what a condescending God!

The harmony which subsists between the works of the Lord as the God

of nature and the God of grace, when duly considered, has a happy tendency to inspire our love to, and strengthen our confidence in, his glorious name. In his works of creation and providence all is sublime, and perfect, and gives, the more extensively and accurately they are known, indications of infinite majesty and skill. His works of grace display him as "glorious in holiness," fearful in praises, doing wonders."

In the providence of God we have proofs of divine beneficence, but in his grace we discover his infinite love. "God so loved the world that he gave his only begotten Son." No mind can conceive, no language adequately describe "his great love wherewith he hath loved us." By the fidelity of God in the return of the seasons, we are encouraged to rely on all the promises of his grace. These promises of the coming and work of Christ have been in due time fulfilled; and all those on which we now rely, whether of pardon to the penitent, grace to help the believer, the preservation and extension of the Church on earth, or the glory of his saints in heaven, are, by exactitude of the works of God, commended to our confidence. "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—"Thus saith the Lord: if my covenant be not with the day and the night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of David my servant."

" His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises."

Let us then adore the infinite majesty, the boundless beneficence of Jehovah, and ever rely on his inflexible fidelity and truth. Let us in the present season cherish sentiments of gratitude for his goodness, and ever rejoice in the blessings of his grace. What reason is there to deplore the propensity to complain, rather than to give thanks, so common to fallen man! May we make use of every providential blessing we receive, and of every season that passes over us, as a means of improving our character, increasing our gratitude to God, our confidence in his word, and consecration to his ways!

" Seasons, and months, and weeks, and days,
Demand successive songs of praise;
Still be the cheerful homage paid,
With opening light and evening shade."

September, 1843.

J. G. L.

CÆSAR'S CLAIMS, AND THE PEOPLES' DUTY.*

It is a fact which will be conceded by all serious and considerate persons, that they who are indeed the people of God are good subjects of the realm in which they live. This trait of character, in those who exemplify it, is one of the *effects* produced by true religion; and it is one of the *evi-*

* With inexpressible pleasure your correspondent read, several months ago, the reply of Mr. Alexander, (now Doctor,) Carson, to Dr. Brown, on paying tribute. The reader of this paper will do well to avail himself of that very masterly work.

dences, as a legitimate consequence, that such persons are really under the influences of divine grace. "Honor the king," is a requirement of God's word, and the declaration of the glorious Son of God is, "If a man love me, he will keep my words." Where is the vital godliness then, of that professor who is not, when properly instructed upon this point, scripturally obedient in all things, to those civil powers that be; which powers, the apostle Paul says, "are ordained of God." But, while we have occasion to admire the effects of grace as seen in those who are under its influence, and as exhibited, amongst other developments, in their cheerful submission (guided by Holy writ) to civil authorities; we at the same time fear, that many who are allied to King Jesus, are not, through inadvertency, disposed, in some of his demands, to render unto Cæsar the things that are Cæsar's." To make this plain, and to preserve our friends from the sin and the stigma, connected with a refusal to pay Cæsar's demands, by an endeavour to induce obedience to what the Scriptures require in this case, are the objects contemplated by the writer. "*Render to Cæsar the things that are Cæsar's*, (Mark. xii. 17.) is the peremptory and unqualified command of the ever-blessed Son of God; and, inspired by the Holy Spirit, Paul, in his letter to the Romans, chap. xiii., enlarges upon that very important topic: "render (he says) therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." All this the Apostle evidently considers as a debt, hence he adds, "Owe to no man anything;" i. e. render to each what belongs to him; to Cæsar the things that are Cæsar's. In these respects, as well as in every other, the subjects of Christ's kingdom are to take an advanced position, and should make it quite obvious to all around them, that they are truly patriotic. The peculiarity of the times in which *we* live makes this of vast importance. We, dissenters, are watched, and especially by members of national establishments, with an eagle's eye; and be it remembered also, that the eye of God is upon us. Let it be ours, then, to "walk circumspectly."

I. *Cæsar*, as our readers are aware, was the title of all the emperors, from the time of Julius Cæsar to the destruction of the Roman empire, and in the New Testament the reigning emperor is often so called, without any other distinguishing name. *Nero* is referred to as Cæsar by Paul in Acts xxv. 10. Therefore, we understand "Cæsar" in the scriptures, to denote the present, and all subsequent civil governors, in every part of the world, whether Emperor, King, Queen, or Prince; and also all governments, whether monarchical or republican. The apostle Paul in the xiii. of Romans very clearly shews the correctness of this position. He says, "Let every soul be subject unto the higher powers." Observe, that not only is the word "powers," as here employed, without any limitation, but the duty of subjection is enforced upon the attention of "*every soul*." Not the "higher powers" only that are by *designation* the Cæsars, but the powers that are *officially* the Cæsars, demand that subjection from all their people to which the inspired apostle here refers.

II.—With respect to these dignities it is added "There is no power but of God; the powers that be are ordained of God. Romans xiii. 1. There is in this scripture, as to the great and blessed God, something more than mere permission. The powers are "*of God*"; and are "*ordained*" of Him. The proper meaning of the word rendered ordained is easily ascertained. It will be seen at once that to ordain signifies to appoint.—

“ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.”* “ There it shall be told thee of all things which are *appointed* for thee to do.”† “ And when they had *appointed* him a day, there came many to him, into his lodgings.”‡ In these passages the original word is translated appointed. Every child will see, that this rendering exactly suits the design of the inspired writers of the scriptures. It is God, then, who appoints our civil rulers. What! appoint an iron-hearted Pharaoh! a cruel Nero.—*God!* appoint such monsters as these to rule, and to claim subjection—the subjection of saints, as well as sinners? Yes, just as much as he appointed good David to govern Israel, and our amiable Victoria to rule over Britain. “ There is no power but of God, the powers that be (*even now Nero is upon the Throne*) are ordained of God.” May not the blessed God give us a Nero, a Mary, an Elizabeth, or the Charleses, to try the saints and scourge the nation, as well as a good Josiah, and Hezekiah, to bless those over whom they sway the sceptre? *God appoints them all.*

III.—To these higher, and heavenly ordained powers, certain property belongs, which property is holden by their subjects. The requirement of our Lord shews this:—“ Render unto Cæsar *the things that are Cæsar's*”; and, inspired by the Holy Spirit, Paul requires the payment of tribute to whom tribute is due. A question, and a most important question it is, immediately arises. *What things are Cæsar's?* In other words, what is that, which subjects hold, that can be demanded as their own, by the higher powers (the government) under which we live? In answering this question, it is needful again to refer to our Lord's own requirement, “ render to Cæsar the things that are Cæsar's,” and (it is added) “ to God the things that are God's.” In a strict and proper sense all things belong to God; but it is apparent from the passage just cited, that God, as the moral governor, and great proprietor of all, has transferred certain property, vested in the hands of his subjects, to Cæsar, and which, in subjection to his call, they are to render unto Cæsar. “ Is it lawful to give tribute to Cæsar, or not?” asked some Pharisees and Herodians of our Lord, in order that they might “ catch him in his words.” Jesus replied, “ bring me a penny that I may see it.” Having looked at the money, he enquired “ whose is this image and superscription? and they said unto him, Cæsar's, and “ Jesus answering said unto them, render to Cæsar,” &c. Is it not by this seen at once, that God has given all worldly possessions to Cæsar; and that he has retained for Himself the things that belong to conscience? No man has one inch of land, or one piece of money, or house, or barn, that he does not hold, by virtue of his country's laws; consequently the higher powers could frame enactments, by which, to take, by tax or tribute, penalty or confiscation, all, or any part of the property, that any person may possess. There is nothing said in God's word as to the *proportion* of property which Cæsar may claim; therefore, on the principle that he can demand a part, so he can take the whole that any individual has. Might not many instances be cited, in which even the greater of these demands have been made; and in reference to the other, are not occurrences of it, almost countless?

IV.—It is no less evident that civil governments are not limited by God, as to the proportion of tax or tribute they may demand, than it is *that they*

* Matt. xxviii. 15.

† Acts xxii. 10.

‡ Acts xxviii. 23.

shall claim it for what purpose they please. The property is theirs, and most triumphantly do they ask, "Is it not lawful for us to do what we will with our own? Whether the demands made upon us by government are for civil or for ecclesiastical purposes, it matters not, so far as the circumstance of paying is concerned. If the demand has the sanction of the laws, and if it be legally made, it is, according to the plainest directions of God's word, our business to pay—to pay "tribute to whom tribute is due." This applies as much to Church rates, *after having been legally laid*, and to Easter offerings, (justly obnoxious as these taxes are,) as it does to assessed taxes and poor rates. If God make no exception, who art thou, O man, that will venture to do so? Were Cæsar in the slightest degree to interfere with *our faith, or modes of worship*, we should, if faithful to Jesus, Zion's King, immediately let Cæsar know, that he is now beyond his province; and that we shall offer him, in these matters, no subjection whatever. Our property is his, but our consciences are God's, and rather than sacrifice their rights, we should be willing to suffer the loss, not only of earthly treasures, but even of life itself. "We ought to obey God rather than men."

V.—And, let it be observed that it is not only the *right*, but it is the *duty* of every man, to use all constitutional means for the purpose of obtaining the abrogation of unjust and oppressive laws; and so that new enactments, sustaining these attributes of character, may not be forced upon the nation. By the use of constitutional means we *have* effected much that is important, and, in humble dependence upon God's blessing, we may expect, by a steady adherence to His word, to go on and prosper! For our encouragement, we select from a number of other noble and constitutionally obtained achievements, the repeal of the test and corporation acts, the obtaining of the marriage bill, and the defeat of Sir James Graham, in his mischievous attempt to fasten upon us and upon our children, a burden the most oppressive. We look forward with intense anxiety for the day, and with perfect confidence that it will dawn, when that unnatural and unholy alliance between church and state shall be separated. Then, every thing else, with reference to Christ's kingdom, and in accordance with it, shall take effect, and flourish abundantly! And we would cherish a recollection of the facts, that while God will deal with oppressors, whatever their station in life, in a way accordant with the awful denunciations and threatenings of His own word, and with His own infinite perfections, He will be to his people "a sun and a shield;" to them "the Lord will give grace and glory."

Sept. 4, 1843.

J. KIDDALL.

[We have inserted the above article at the request of its esteemed author; but we beg to demur as to the correctness of the principles and expositions which it contains. If the expressions, "the powers that be are ordained of God," "the things that are Cæsar's," &c. are rightly expounded in this article, then surely, all patriots of all ages, who have struggled against despotism have been wrong, while the wild absolutists of degenerate Spain only, in modern times, have been right. God himself has been, on this principle, the author of every atrocious tyranny which has enslaved and desolated the earth.—Civil government is a divine institution, considered in the abstract, and exists and should be obeyed, and supported for the general good. But we have yet to learn that God has sanctioned a despotism any more than a limited monarchy, an oligarchy or a republic.—ED.]

THE GIVING OF THE LAW.

AFTER the striking interposition of divine power on behalf of the children of Israel at the red sea, they were conducted to the wilderness of Shur, where they appear to have greatly suffered from a privation of water. When they arrived at Marah they could not drink of the waters, because they were bitter, and they murmured against Moses ! In this emergency this eminent saint had recourse to a throne of grace. How consolatory it is that the God of heaven has faithfully engaged to hear the petitions and supply the wants of his servants !

From Marah the Israelites proceeded to Elim, and from there to the wilderness of Sin, where again they murmured against Moses. There is a constant tendency in our hearts to distrust the providence of God : and this has been not unfrequently the case, even after we have witnessed the most gracious displays of infinite power and goodness.

In the third month after the exodus from the land of bondage, the whole camp arrived in the desert of Sinai. It is computed that the law was given just fifty days after the emancipation from captivity, in remembrance of which the feast of Pentecost was observed the fiftieth day after the passover, and in harmony with which the spirit was poured on the apostles at the feast of Pentecost fifty days after the death of Christ. In this article it is our design to approach the mount that might be touched, that burned with fire and was enveloped in blackness and darkness, and whence issued the sound of a trumpet and the voice of words. It is said that God descended on Sinai. When, however, we speak of the descent of Deity, we speak after the manner of men. Heaven is his throne, the earth his footstool. On the occasion to which we refer, it is to be understood that extraordinary and unequivocal demonstrations of his greatness and majesty were caused to be visible on the summit of the mountain, For this great solemnity Moses was commanded " to sanctify the people ;" that is, they were to give up all worldly avocations—to engage in religious exercises, such as meditation and prayer, that they might receive the law from the mouth of God with becoming reverence. And it is of the highest importance when we wait on the supreme intelligence, that we should sanctify ourselves ; wandering thoughts should be gathered in, impure affections abandoned, disquieting passions suppressed, and all cares about secular pursuits dismissed. Moses was enjoined to set bounds about the mountain. This evidently is designed to teach that humble, awful reverence, ought to possess the minds of all those that worship God in sincerity and truth. We are the creatures of a day, crushed before the moth, and we have all, like lost sheep, gone astray from the fountain of living waters. The circumstance further forcibly reminds us of the distance at which worshippers were kept under the ancient dispensation. *We have boldness* to enter into the holiest by the blood of Jesus.

Sinai on which God descended, is a range of lofty and craggy mountains in Arabia ; many of the most remarkable events recorded in sacred scripture are associated with mountains as the places of their occurrence. We are not aware that any positive reason can be assigned for this, but there can be no doubt that these elevations furnished appropriate scenes for transactions of grandeur and sublimity, designed to secure the attention of men, governed by the mode as well as by the nature of the events they witnessed.

The *opening* of the magnificent scene which was presented on the summit of Sinai was inexpressibly solemn. Early on the third day, there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. Nothing could be more calculated to excite attention and inspire awe. All the people in the camp trembled, and in this state of trepidation were conducted nearer, that they might the more easily be spectators of this extraordinary developement of infinite majesty and glory. The whole mountain was enveloped in smoke, as the smoke of a furnace, and it quaked exceedingly. Now in a peculiar manner did the Holy One shine forth with ten thousand of his saints. Moses received a command to ascend in order to enter into communion with Deity ; he had not however proceeded far before he had to descend again to forbid the nearer approach of the children of Israel. Even the priests were not permitted to break through to gaze ! enough was exhibited to awaken their consciences, but they were not allowed to gratify vain curiosity. It is a lesson which all ought to learn, that in divine things we should never covet to know more than God would have us know. A desire of forbidden knowledge ruined our first parents.

The extraordinary terror and darkness which accompanied the giving of the law are fraught with instructive lessons. We are thus furnished with a sensible manifestation of the unspeakable majesty of God, to call our faith into lively operation, that being persuaded of the terrors of the Lord, we may be led reverentially to adore his high and holy name.

This memorable scene is also an indication of the awful nature of those convictions which the law awakens in the conscience to prepare the soul for the sublime consolation of the gospel. Thus was the law given by Moses in such a way as might startle and humble men that the grace and truth introduced by Jesus Christ might be the more welcome. Where, too, can we have a more lively specimen of the terrors of the general judgment, when sinners will be called to an account for the violation of God's righteous law ? The archangel's trumpet will then sound an alarm to announce the approach of the judge ; " a fire shall devour before him, and it will be very tempestuous round about him."

The nature of the law delivered amid such scenes of awful grandeur well deserves our devoutest attention. Being the source of existence, and consequently of all power, wisdom, justice, truth and goodness, Jehovah is the standard of excellence and beauty, the grand fountain whence issues all created loveliness. It is his right alone to occupy the throne ; he only is qualified to be the universal lawgiver and judge.

Every one who examines the law which God has announced must perceive that it is the result of infinite wisdom and benevolence. It contains all those attributes which render it a perfect directory in every department of our moral conduct, and is eminently adapted to our state and capacity as rational beings. Its precepts are so plain as to be easily understood, and readily applied, and yet they are so comprehensive as to reach to every possible moral action : the highest angel is not raised above their control, nor can any part of his conduct exceed the limits which they prescribe. This law demands the best possible moral character, and proposes the accomplishment of the best possible end. Requiring us to love the Lord our God with all our heart, and our neighbour as ourselves, it lays down the elements of all that is lovely. To whatever position we may arise in the progress of ages,

this precept involves all the good we can ever achieve, and all the honor we can ever render to the supreme intelligence. Happiness is inseparably connected with conformity to the divine mind, so therefore obedience to his commands must ever tend to brighten our present and future prospects.

This law cannot be repealed. God must cease to reign, before he can cease to demand the love and homage of his creatures. How powerfully does this subject remind us of the evil of sin! sin is a transgression of the law—it is directly opposed to infinite wisdom, justice, and benevolence, and aims at the subversion of all order in the universe; witness its deplorable effects in the miseries to which human nature is exposed even on earth; now however we see through a glass darkly; what must be its terrible results in the worm that never dies, and the fire that is never quenched!

It is pleasing in connection with this theme to meditate on the great economy of redemption. The law, though wise and just, and tending to promote the happiness of intelligent beings, denounces vengeance against the sinner:—

“ Only the gospel can express
Forgiving love and cleansing grace.”

“ He that believeth in the Son hath everlasting life.” In this view what a delightful contrast there is between Sinai and Calvary. We can, it is true, trace the operations of the same perfections in the transactions by which they both were distinguished, but whilst in the one Jehovah only appears as a legislator, in the other we behold him a just God and a Saviour. On Sinai the Supreme Being is seated on his throne clothed with awful majesty, demanding the obedience of his creatures. On Calvary Jesus ascends the altar, magnifies the law and makes it honourable, so that pardon may be obtained by all that rely on his atonement. Sinai denounces vengeance against the transgressors—Calvary, in sweetest strains, proclaims life and immortality. We tremble beneath the frowning summits of Sinai; but oh! my heart is subdued and melted as I gaze and meditate on the wonders of Calvary. Sinner! you must escape to the sanctuary of the Cross, or endure the curse of a violated law. “ He that believeth not the Son is condemned already—the wrath of God abideth on him.”

J. J. OWEN.

ON ATONEMENT AND SACRIFICE.

(*Extract from Magee.*)

It is clear from the words of scripture, that both Cain and Abel made oblations to the Lord. It is equally clear, that Abel's was an animal sacrifice. It is no less clear, that Abel's was accepted, whilst that of Cain was rejected. Now, what could have occasioned the distinction? The acknowledgment of the Supreme Being, and of his universal dominion, was no less strong in the offering of the fruits of the earth by Cain, than in that of the firstling of the flock by Abel; the intrinsic efficacy of the gift must have been the same in each—each giving of the best which he possessed; the expression of gratitude is equally significant and forcible in both. How then is the difference to be explained? If we look to the writer of the Hebrews, he informs us, that the ground on which Abel's oblation was preferred to that of Cain, was, that Abel offered his in *faith*; and the criterion of this *faith* appears also to have been, in the opinion of

this writer, the *animal* sacrifice. The words are remarkable, see Heb. xi. 4. The words here translated *a more excellent sacrifice*, are in an early version rendered *a much more sacrifice*, which phrase, though uncouth in form, adequately conveys the original. The meaning then is, that by faith Abel offered that which was much more of the true nature of sacrifice, than what had been offered by Cain. Abel consequently was directed by faith, and this faith was manifested in the nature of his offering. What then are we to infer? Without some revelation granted, some assurance held out as the object of faith, Abel could not have exercised this virtue: and without some peculiar mode of sacrifice enjoined, he could not have exemplified his faith by an appropriate offering. The offering made, we have already seen, was that of an animal. Let us consider whether this could have any connection with any divine assurance, given at that early day.

It is obvious, that the promise made to our first parents, conveyed an intimation of some future Deliverer, who should overcome the tempter; that had drawn man from his innocence, and remove those evils which had been occasioned by the fall. This assurance, without which, or some other ground of hope, it seems difficult to perceive how the principle could have had place among men, became to our first parents the grand object of faith. To perpetuate this fundamental article of religious belief among the descendants of Adam, some striking memorial of the fall of man, and of the promised deliverance, would naturally be appointed. And if we admit that the scheme of redemption by the death of the only begotten Son of God, was determined from the beginning—that is, if we admit that when God had ordained the redemption of man, he had ordained the means; if we admit that Christ was the Lamb slain from the foundation of the world, what memorial could be devised more apposite than that of animal sacrifice? exemplifying by the slaying of the victim, the death which had been denounced against man's transgressions;—thus exhibiting the awful lesson of that death which was the wages of sin, and at the same time representing that death which was actually to be undergone by the Redeemer of mankind;—and hereby connecting in one view, the two great cardinal events in the history of man, the *fall*, and the *recovery*; the death denounced against sin, and the death appointed for that Holy One, who was to lay down his life to deliver man from the consequences of sin. If this view of the matter be just, there is nothing improbable even in the supposition that that part of the signification of the rite, which related to the sacrifice of Christ, might have been in some degree made known from the beginning. But not to contend for this, room for the exercise of faith is equally preserved, on the idea that animal sacrifice was enjoined in the general, as to the religious sign of faith in the promise of redemption, without any intimation of the way in which it became a sign. Agreeably to these principles, we shall find but little difficulty in determining on what ground it was, that Abel's offering was accepted, while that of Cain was rejected. Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurance that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted

himself of his duty, in acknowledging the general superintendence of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good things, which he thereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first fruits of his parents disobedience, in the arrogance and self-sufficiency of rejecting the aids of revelation, because it fell not within his apprehension of right. He takes the first place in the annals of *Deism*, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit which in later days, has actuated his enlightened followers, in rejecting the sacrifice of Christ.

This view of the subject receives strength, from the terms of expostulation in which God addresses Cain, on his expressing resentment at the rejection of *his* offering, and the acceptance of Abel's. The words in the present version (Genesis iv, 6, 7,) as they stand connected in the context, supply no very satisfactory meaning, and have long served to exercise the ingenuity of commentators to but little purpose. But if the word which is here translated *sin*, be rendered, as we find it in a great variety of passages in the Old Testament, a *sin offering*, the reading of the passage then becomes, "If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin offering lieth even at the door." The connection is thus rendered evident. God rebukes Cain, for not conforming to that species of sacrifice which had been offered by Abel. He refers to it, as a matter of known injunction; and hereby points out the ground of distinction in his treatment of him and his brother; and thus, in direct terms, enjoins the observance of animal sacrifice. * * * What then is the result of the foregoing reflections?—the sacrifice of Abel was an animal sacrifice. This sacrifice was accepted. The ground of this acceptance was the faith in which it was offered. Scripture assigns no other object of this faith, but the promise of a Redeemer: and of this faith, the offering of an animal sacrifice appears to have been the legitimate, and consequently the instituted expression. The institution of animal sacrifices, then, was coeval with the fall, and had a reference to the sacrifice of our redemption. But, as it had also an immediate and most appropriate application to that important event in the condition of man, which, as being the occasion of, was essentially connected with, the work of redemption; *that*, likewise, we have reason to think, was included in its signification; and thus upon the whole, sacrifice appears to have been ordained as a *standing memorial* of the death introduced by sin, and of that death which was to be suffered by the Redeemer."

B.

CORRESPONDENCE.

THE ORDER OF APOSTOLIC CHURCHES.

To the Editor of the General Baptist Repository.

Dear Sir,—A friend has directed my attention to a series of Queries in page 49 of the Repository for 1842, which, so far as I remember, remain unanswered. At his request, I beg to send you my opinion, which, though sincere and formed on some consideration of the subjects, I have no intention to defend by controversy.

Yours truly,
J. J., M.

QUERIES.

1. 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.
2. 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?

3. 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.

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

ANSWER 1.—So far as we can learn, the state and constitution of the Church at Jerusalem from Acts ii, or as far as the inspired history extends, it was evidently in extraordinary circumstances, which places it too high to be an exact model for all christian Churches at all times. It appears to have been the habitual residence of the Apostles, (Acts viii. 1, xv. 2,) who have left no successors. It will be allowed that they were officers extraordinary, and that, in these officers at least, all other churches must be inferior to that at Jerusalem. Its final constitution, for a short period before the destruction of the city, and the dispersion of the christian Church together with, or more probably, previously to, the dispersion of its unbelieving inhabitants, was that of elders and deacons, like that of other Churches, Phil. i. 1. Its ordinances, worship, and discipline, so far as we know, except for a short time after the extraordinary effusion of the Holy Spirit at Pentecost, was, in no material respect different from what now prevails in Baptist Churches in this country. The respect referred to in which it was different was the very natural one, under their peculiar circumstances, of assembling *daily* for public and social worship. That the community of goods in this Church was not even then obligatory on any one, and had extraordinary and temporary inducements, not applying to all churches, appears from Acts v. 4; and from the consideration that, believing as they did, the Saviour's predictions of approaching destruction, they knew that property would shortly be of no value in that country, they that had land therefore the more readily disposed of it, to gratify their own affectionate and christian disposition to relieve their more needy brethren.

2.—That there was a plurality of elders or bishops, as well as of deacons, in the Church at Jerusalem and some other Apostolic Churches, is certain; and that this was a general case is very probable, and though I do not think this essential to the being and comfort of a Church, yet, it is a happy and therefore desirable circumstance when a Church is so endowed with a plentiful effusion of the Holy Spirit as to have

members suitable and disposed to co-operate in the discharge of these offices.

It is also very probable that it was usual in the Apostolic Churches to have the Lord's supper every Lord's day; and probably, in some instances, more frequently; yet, this, it is apprehended, was regulated rather by the desires of the people, from the fervour of holy love and devotion than from any imperative rule of christian worship. It is very conceivable that a Church now may be favoured with so lively and abundant an effusion of the spirit as even daily properly to meet for worship and the celebration of the eucharist. But, if a Church were to resolve to do this, or to have it every Sabbath, is there not reason to fear that, without some especial season of refreshing from the spirit, it will sink into cold formality? If this, or any other part of divine worship can be maintained in holy christian vigour, the oftener it can be attended to the better, providing it do not interfere with other necessary duties more appropriate to the time. I apprehend the frequency of celebrating the communion is left by the Saviour open, as a voluntary expression of humility and love by the churches, and that it cannot be shown that weekly communion is *binding* on us. To my apprehension there is something peculiarly incongruous with this sacred feast of love in the idea of compulsion.

3.—I am not aware that we have any scriptural reply to the third query. Money collections are seldom pleasant things, and the apostle Paul seemed desirous to avoid them. For this purpose he directs the Church at Corinth, "Upon the first day of the week, (not make a collection, but,) let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 1, 2, 2. Cor. ix. 5. If this plan were generally acted upon now, the burden probably would often seem less, and the effect be greater and better.

4.—As to the word *koinōnia*, which in Acts xi. 42, is rendered *fellowship*, it should be remembered that the translators were very learned and honest men, and that therefore, the great probability is that they have given the correct meaning of the word in this place. "To *partake* and to *communi- cate* are words of different signification, and it is evident that the original word generally signifies the former, rather than the latter." See Dr. Doddridge, on Phil. i. 5; also Dr. Whitby, on the same text. Let it also be observed that the original word in 1. Cor. xvi. 1, 2, where it is evidently correctly rendered *collection*, and

gatherings or collections, is not *koinōnia* but *logiai*, from *legō*, to collect. I feel no hesitation then to say, that the word in Acts ii. 42 is correctly and properly rendered *fellowship*, as relating not to money transactions, but to christian friendship and communion.

I have thus replied to the request of my friend in as few words as convenient. No doubt some may think differently respecting some, or all of the subjects. They are perfectly welcome, but these are like many other subjects, sometimes of angry controversy, things on which it becomes every one to be fully persuaded in his own mind, and to act under the general rules of decency, order, and charity.

REPLY TO A QUERY.

To the Editor of the General Baptist Repository.

SIR,—Your querist of the last Repository inquires "what are the duties of the superintendent of a Sabbath-school." In reply I would suggest that at the present day, when these seminaries for youth have had so long an existence, the simple duties of such an officer ought not to require explanation.

But for the information of Junius—having been some years engaged as a teacher (although I never had the honour of being superintendent)—from observations I have made in the school with which I am connected, as well as with numerous others with which I have had occasional intercourse,—I remark that those have succeeded the best where that functionary has confined his attention to the general *order* and *management* of the department over which he is placed, and at the same time courted the advice and assistance of his fellow-labourers. It always appeared to me that this was the legitimate object of such an election, and that there is no difference in point of *power* between such an officer and the teacher at the head of his class: "All ye are brethren" and should be "fellow helpers together." They should work together, and there should not be any assumption of undue authority in consequence of such temporary elevation, if such it may be called. Still I am of opinion that such a person may do much if he be endued with that wisdom which is profitable to direct, by drawing out and encouraging a latent talent for usefulness amongst his juniors,—and this I apprehend he would find a pleasing duty to do; considering *whose* the work is, and to that no man ought to live to himself, but endeavour to prepare others for these important duties, so that there would be no lack, should death or other circumstances re-

move such and officer. By pursuing such a course, more would be gained by the respect of his coadjutors, than *could* be lost by ceding the exercise of an authority which is but delegated.

For duly carrying out such an object it is desirable as occasion may offer to induct new officers, and this would apply not only to superintendents but also in other departments of the school; for if the school be large, the assumption of many duties by one individual naturally leads to the neglect of some.

Then as to the responsibility either to the Church or to its officers, I would submit that it is better that *neither* should interfere, unless some very improper persons, actuated by anti-christian principles shall have found a place amongst them. As it will generally be found that those persons practically acquainted with the workings of such an institution, are the best qualified to direct its operations. I do not mean by this that it is improper for ministers or any other judicious friend to *advise*, but I certainly do think it unwise for such to interfere authoritatively, and have seen some unhappy consequences result therefrom.

Your querist further asks if the superintendents have the arrangement of anniversaries, lectures, &c.? One would scarcely think any one would have the temerity to take such an onus upon him. It is laid down as an axiom in the best of books, that in counsel there is safety, how much better is it then that the teachers as a body, or, if they be numerous, by a committee out of their number, should confer on all such matters and act on the concurrent opinion.

I would also suggest that it is desirable that every school should have written rules in which the teachers should concur, and to these they could at all times refer in cases of difference of opinion, and so prevent any unpleasant reflections which might otherwise accrue, and tend much to the orderly management of all its concerns.

Nottingham.

W. B.

DR. CARSON'S WORK ON BAPTISM.

By January next, Dr. Carson's work on Baptism will be ready. Subscribers should send their post-office orders (payable at the General Post Office, St. Martin's le Grand,) for the copies they have taken, to Mr. Spencer Murch, Stepney College, London, during the months of October and November, with their addresses and the most direct mode of forwarding the books, *clearly and fully written*, that the books may be sent to their respective destinations.

Arrangements are in progress for the dis-

charge of all accounts on the publication of the work, so that strict attention to the regulations is desirable. As many ministers and others have changed their residences, an early compliance with the above will oblige.

No copy of the work can be forwarded till the order on the Post Office, or some London House, is received.

N.B. Any one desirous of procuring

this work at subscribers' price, must forward the order to Mr. Spencer March, Stepney College, London, before the month of November.

After that period their enrolment cannot be secured.

This work is very suitable as a New Year's Gift to Ministers, Students, and others.

REVIEW.

A CRY FROM THE GANGES. *The present state of the exposure of the sick on the banks of the Ganges; a Letter to the Right Honourable the Earl of Ripon, president of the Board of Control.* BY J. PEGGS, author of "India's Cries," &c. John Snow, London.

OUR respected and indefatigable friend, whose cries have been heard through England, and resounded through the plains of Hindostan, has not laboured in vain. Perhaps he has done more than any living man to call attention to and put down the cruel abominations which have obtained in Hindostan. In this well-written pamphlet he gives a general view of the revolting custom of exposing the sick and dying on the banks of the sacred rivers—the extent of its prevalence—and the importance of its abolition.

It is a startling fact, that innumerable murders are thus committed—that those who have been left to die, and have strength to recover, are ever after regarded as outcasts. The examples that are given are horrifying. No defence can be set up for the toleration of these murders. We do hope that ere long Britain will wipe her hands of these deeds of blood. We trust the noble lord will carefully read and ponder the appalling facts thus presented to his view.

A SURVEY OF THE HOLY LAND: Its Geography, History, &c., &c. Parts II. and III. *Simpkin & Marshall.* BY J. T. BANNISTER.

In a work like this little that is original can be expected. Its chief excellence consists in a careful and extensive collation of authorities, a lucid arrangement of topics, and a judicious selection of quotations. These are the attributes of this work. Each number is embellished with an engraving.

THE INFLUENCE OF RESPECT FOR OUTWARD THINGS: in two dialogues. *Dialogue I., on respect for outward things in relation to virtue and happiness.* Di-

II., on respect for outward things in relation to religious profession. Fox, London. 18 mo. pp. 130.

This is a little book which, to be understood, requires to be read with great care. Whether it be that the subjects are in themselves too subtle for the apprehension of ordinary men, or whether the author's style and mode of thinking is essentially obscure—or whether he has intentionally invested his theme with an air of abstruseness, it is not necessary to decide; but we warn every reader that though the important topics of the book are professedly treated in a "colloquial and brief manner," he is not to expect light reading in this book. Many very serious errors, both in our ordinary conceptions of men and worth, and outward appearances and circumstances, are very boldly exposed, though in some instances we have thought the writer hypercritical, and more inclined to censure than approve. We doubt, if he understands and enjoys the religion of the New Testament, and this circumstance has, in our opinion, injured his otherwise useful work. We wish the subjects had been treated in a different form. The dialogue is hardly suited to a grave treatise on morals. It prevents system and order, and gives a loose and desultory aspect to the thoughts which are advanced.

DECAPOLIS: or the individual obligation of christians to save souls from death. *An essay by DAVID EVERARD FORD. Author of "Chorazin."* *Simpkin & Co.*

This is the eleventh thousand of Decapolis. The worthy author has wisely submitted it to revision, and has issued a new and improved edition. We wish it a most extensive circulation.

A PRESENT FOR SERVANTS: Tract Soc.

This very pretty small book, pocket size, contains twelve interesting and useful narrations of young women, 'the evil and the good;' and is highly suitable as a present to maid servants. Judicious advice is

also added to servants out of place; and concluding remarks suitable for all seasons.

RUDIMENTS OF MUSIC. *By* DAVID E. FORD. *Simpkin & Marshall.*

Here is an exposition of the rudiments of music contained in a little book, which is accompanied with a sheet, containing examples, &c. by which the learner may be exercised and examined. If all singers in our congregations knew only as much of the science of music as is contained in these rudiments, we should be saved occasional pain and interruption in the most pleasing part of divine worship.

THE CHURCH MEMBERS' MONITOR. *By* the REV. C. MOASE.

LETTER *addressed to an approving but undecided hearer.* *London; James Dinnis.*

The first of these little books should be in the hands of every member of our churches. It is one of the most valuable and comprehensive manuals we have seen. Happy would it be for our churches, if the instructions and suggestions it contains were regarded, and practised. The letter of

Mr. Innes is excellent, close, and persuasive. A small sum would enable every minister to put one of these useful books in the hands of every hearer and member.

ERRORS OF THE TIMES. *Tractarian statements compared with the Word of God.* **DITTO.** *Tradition would set aside the Bible.* *p. 24. Tract Society.*

The first of these tracts, has the chief tractarian statements on one page; and the scripture text and doctrine on the other. It is dreadful to see how these daring men deny the perfection and truths of Scripture.

The second contains much important historical information, as to the antipathy of the traditionists to the bible, and those who read and follow it. They are an invaluable series of publications.

VILLAGE DIALOGUES; *by Rowland Hill the younger. Part II.* *Simpkin & Marshall.*

The spirit and point of the dialogue is well sustained in the second part. Miss Emily is quite equal to the part assigned her. We wish these amusing and instructive tracts a wide circulation.

OBITUARY.

SARAH, the beloved daughter of our revered friend, the Rev. Thos. Orton, of Hugglescote, died July 21, 1843, at the early age of 17. This to her fond parents and a numerous circle of acquaintances, cannot but be regarded as a very painful providence. It is however alleviating to remember, that when the virtuous and hopeful fall, they are taken from the evil to come.

It was the peculiar happiness of our young friend to enjoy the advantages of a strictly religious training. While quite a child she discovered a great fondness for books, and gave evidence of possessing a very strong and retentive memory, so much so, that before she could speak plainly, she would recite as many verses of hymns and poems as would occupy an hour. Her affectionate sister, who about four months previous to her own decease, was called to her heavenly rest, was her principal guide and assistant in these exercises. Her natural disposition was open, free, and generous—her sympathies were easily and strongly excited—she felt deeply the privations and sufferings of the aged poor, indeed with distress in any form; and the greatest indulgence she could have was to be allowed to administer relief. She was successively a scholar and teacher in the Sabbath school. In both these capacities she

was laudably attentive and very much beloved. Her parents bear the strongest testimony to the warmth and constancy of her filial affection, and also to the kind interest she felt in all the members of the family.—Our young friend possessed those qualities of mind and heart that commended her to the esteem of many of the more intelligent and respectable people in the neighbourhood, by whom her company and friendship were much sought. She was naturally fond of dress, but it affords us great satisfaction in being able to state that, previously to her illness, this passion was very much weakened, and in proportion as she yielded to religious influences, she became so entirely careless about matters of ornament in dress, that she determined to lay aside everything that wore the appearance of gaiety. Her father, wishing her to enjoy the advantages of a sound and liberal education, placed her in the family of Mrs. Ervin, of Loughborough. Mrs. E. bears the most unqualified testimony to the urbane, affectionate, and agreeable manner of her behaviour while under her care. Miss Orton was much pleased with the school, and made very respectable proficiency while there.—During her continuance at Loughborough, she attended with the above-named family, regularly upon the ministry of Mr. E. Ste-

venson, which, according to her subsequent acknowledgment, was greatly blessed to her soul. Her affliction was comparatively short; during its continuance she made a very sweet and unostentatious exhibition of the fruits of the Spirit; she was patient under suffering, resigned to the will of God, and exceedingly thankful for every attention that was paid her. Her views of the way of salvation were clear and scriptural; her concern not to deceive herself or make too favourable an impression upon the minds of her friends in reference to her own state, was very great. She prayed and strived much before she realised that satisfaction she sought; but when she had found him whom her soul with so much desire had waited for, it was delightful to observe how entire and affectionate was her confidence. She would frequently repeat and sing when her strength would allow her, parts of those beautiful hymns commencing, "Jesus, I love thy charming name," "Jesus lover of my soul," &c. It was also pleasing and edifying to perceive how completely her soul was subdued to the obedience of the faith. She had not, previously to her illness, made a public profession of religion: this was a matter of regret to herself, and she would have been thankful, had it been thought prudent, even in her affliction, to have been baptized. She expressed it as the matter for which she more desired to recover than any other, that she "might be buried with her Lord." In agreement with her own request, in which she was joined by her deeply sorrowing parents, Mr. E. Stevenson officiated at her interment, and on the same occasion preached a funeral sermon. O, that our young people were wise, that they would consider this, and think upon their latter end.

MISS ELIZABETH BARKER died May 30, 1843, in the thirty-first year of her age. She was baptized and received into the Church at Kegworth, in 1833, having been for a considerable time previous the subject of religious impressions. Her connection with her early friends subsisted several years; subsequently, however, removing to Smalley, Derbyshire, she was dismissed to the Church at that place, and here she continued a member till removed to the Church above.

Her character as a christian was exemplary, and it may be safely said that her blameless conduct, combined with her affectionate disposition and readiness to do good, secured the esteem of all who knew her. It was natural therefore, for her friends to hope that her life would long be spared.—Providence however determined otherwise.

At the beginning of the present year symptoms of consumption appeared, and though she returned to her native place, where all that kindness or medical skill could suggest, was done for her—it was in vain.

During her affliction, though at times greatly depressed under a sense of her unworthiness, her confidence in her God and Saviour was, in the main, unshaken. She was enabled without regret, to bid farewell to this world, believing that in heaven she had an enduring possession, and that to be with Christ would be far better. Her remains were interred at Kegworth, and her former pastor, Mr. W. Wilders, improved her death to a large and deeply affected assembly. W. S.

ANN ROBINSON, of Sibley, Leicestershire, died March 21st, 1843, aged fifty-four. In the former part of her life she was fond of the vain amusements of the world, such as dancing and playing at cards. But when the General Baptists introduced preaching at Sibley, her attention to them was excited—and she seeing the evil of her ways, forsook them, and turned to the Lord—discovering that she was a sinner, and in danger of eternal misery, and that she could establish no righteousness of her own to justify her in the sight of God—and knowing what Jesus had done and suffered in her behalf, she fled for refuge to him, and laid hold of the hope set before her in the Gospel; and feeling peace and joy through believing she loved Christ, because he gave himself for her, and this love constrained her to obey him, and do what she could for his glory. She was baptized and joined the G. B. Church at Rothley, in 1816, and continued an honourable member of it as long as she lived—she was many years a teacher in the sabbath school, and scarcely ever absent when able to attend; but she had, through much of the time, an affliction which, though it did not totally prevent her attendance, yet did in part—this affliction could not be removed by the skilfulness of physicians, nor the power of medicine—but kept increasing until it terminated in death.

A few days before her departure she requested her brother to read to her and pray for her, which he did, and afterwards enquired about the state of her mind—and he found she was not afraid of death. She said, I know I am a sinner, but my trust is in Jesus, who died for sinners; on him I depend for salvation, and through him I shall be saved; he will never leave me nor forsake me. I have confided in him for many years, and I shall hold fast my confidence to the end—and be more than a conqueror through him that loved me.

On the evening before her death a few friends came to see her: they sang a hymn and engaged in prayer; she seemed very cheerful, but in a few hours after she altered, her speech failed, and she fell asleep in Jesus.

She was the oldest member of the Church at Sibley, the oldest teacher in the school, and had acted a consistent and honourable part for twenty-six years. Her loss is deplored, and signs of attachment and grief were seen at her funeral. She was interred in the burying ground at Sibley on the following sabbath, when the congregation were addressed from the 19th chap. of Job, 25, 26, and 27th verses.

JOSEPH WRIGHT, Beeston, was one of the first members who constituted the Baptist Church, under the pastoral care of Mr. T. Rogers; he was baptized in 1804, and was received into the Church with his wife and nine other friends. The circumstances which led to the conversion of this our aged and departed friend shall be given in his own words. "I had not," he stated, with tears, "so much as heard of the name of Jesus and salvation; I had not heard the Gospel in all my life; I could not read, nor had I a desire to learn; thus I was in total darkness, violating the laws of God, and profaning the sacred Sabbath. I returned home one Sabbath-day, after a course of profligacy and sin, and my wife, tired of such a life, began to read the word of God, though she understood it not. The chapter she was reading was the 23rd of Luke's Gospel, and when she came to that text, "There they crucified him," I began to weep, and stated I never heard of so much cruelty in all my life. I asked my wife who it was, but she could not tell me; and we both wept. She said Mr. Rogers would preach on Tuesday night, in the barn; and we both went. We soon found he was talking about the same person, and O how anxious was I to know who he was. He soon told us it was Jesus Christ, who died

for sinners, and that he was able and willing to save all that come unto him." From the midst of so much darkness and sin our departed brother obtained mercy. In 1810, our friend was called to the office of deacon, but he declined to accept it. Some little time after he was chosen a second time, and then he accepted that office, which he continued to discharge to the end of his life. He was an upright christian, and an unflinching advocate for a *thus saith the Lord* in all the order of the Christian Church. His advice and counsel were judicious. Those friends who knew him the best, and had traveled with him in the christian life for near forty years, found him uniform and consistent. So he lived, and so he died; and when it was apparent to him and his friends that nature was fast decaying, he stated he had no pain either of body or mind, and expressed his confidence in Christ. I know, said he, that my Redeemer liveth. Thus, resting his hopes of heaven on the atoning sacrifice of Christ, our departed brother calmly fell asleep in the arms of Jesus, October 15, 1842, in the seventy-third year of his age. He was buried in the chapel ground, there to wait for the resurrection of the just. The event was improved by brother Holmes, to a crowded congregation. "And Joseph said unto his brethren, I die, and God will surely visit you." Gen. 1. 24.

Beeston.

J. F.

MARY CLAYTON, died on the third day of February 1843, aged forty-three years. She was an honourable and much respected member of the General Baptist Church at Warsop. She was remarkably liberal in her support of the cause of Christ, and her end was peace. May the Lord raise up others in his Church that his kingdom may extend throughout the whole earth. Her funeral sermon was delivered by Mr. S. Fox, from Numb. xxiii. 10, "Let me die the death of the righteous, and let my last end be like his." W. FREEMAN.

INTELLIGENCE.

LONDON CONFERENCE.—The half-yearly Conference of the London district assembled in Boro' Road vestry, Sept. 12th, 1843, at two o'clock p.m.

Brother Burns opened the meeting with prayer, and brother Stevenson presided. The following is a condensed report of the state of the Churches:—*Berkhampstead*—baptized seven since the last conference; three candidates, and several inquirers. Sabbath morning congregations improved. Week night lecture and prayer meetings

better attended than formerly. The school contains 247 scholars, four of whom have been received into the Church during the past year. *Chesham*—baptized five; have four candidates, and some inquirers. Congregations good, and the school increased greatly. *Colwell, Freshwater*, (Isle of Wight,)—baptized eleven on Whit Sunday; several inquirers; the Church united and peaceful, and the chapel often crowded. *Isleham*—congregations, except on Sabbath mornings, generally good. Several candi-

dates and inquirers. Making efforts to remove the chapel debt, amounting to about £70. *London, Boro' Road*—the state of the Church, by the stricter administration of discipline, improved within the last two months. The congregations have increased, and fifteen have been added to the Church by baptism. *Commercial Road*,—"The resignation of our pastor has not been followed by the bad consequences we feared, our congregations having rather increased than otherwise. We enjoy peace, and a good degree of unanimity prevails among us. Have two approved candidates." *New Church Street*—baptized thirty two, and have a number of interesting candidates and inquirers. Are now erecting an additional school-room over the vestry and chapel yard. *Praed Street*—baptized thirteen; have four candidates; the public services, and the prayer-meetings, all well attended. The Sabbath school about the same in number; the annual collections in its support, lately made, amounted to £23. *Sevenoaks*—baptized one; have some inquirers. The new chapel well attended—often full. *Tring*—the state and prospects about the same as at the time of the last conference. *Wendover*—baptized one; good congregations. Brother Talbot has been laid aside from his ministerial work for several weeks by severe illness. *Portsea*.—baptized fifteen. *Rushall*.—five. The Puseyite clergyman has injured our Sabbath-school, but benefited the congregation. *Smarden*.—Apparently stationary. *Lyndhurst*, accedes to the request of the last Conference to unite with us.

Downton.—A letter, signed by the Trustee and four others, was received from this place, reporting that their state is now "very encouraging." Since the commencement of Mr. Clifton's labours in April last, three have been added to the Church, and a vestry has been built and nearly paid for. The Conference, after much deliberation, agreed to request a ministerial brother to visit Downton. They also appointed brethren Bissill, of Praed Street; Dunch, of Commercial Road; and Gover and Kent, of Boro' Road, a committee to prosecute and complete an investigation respecting the endowment, which was commenced some time ago.

The Secretary was desired to write to the minister of a General Baptist Church, at Ramsgate, on the propriety of its union with our body.

The next Conference to be held at Commercial Road, on Easter Tuesday, 1844, at two o'clock, p.m.; and the succeeding one at Smarden, in September. Brother Felkin closed the Conference with prayer. There

was no evening service; the friends therefore separated after taking tea.

Signed, W. UNDERWOOD, Sec.

THE WARWICKSHIRE CONFERENCE met by appointment at Austrey, on the first of August, when in the afternoon, the following resolutions were adopted:—

1.—That the secretary supply himself with a book, in which to record the transactions of the conference, and report the cost to the next meeting.

2.—That each Church in the conference be requested to send a delegate or delegates to each meeting; and where this is found impossible, to send to the secretary a written report of its state and prospects.

3.—That those who have cases for the consideration of the conference, be desired to present them to the secretary previously to the meeting.

4.—That the next conference be held at Birmingham on the first Tuesday in December, and that Mr. Dunkley be appointed to preach.

5.—That the subject for discussion at the next conference be "the best means for promoting the usefulness of sabbath-schools."

The attendance of the meetings of this day was unusually large. In the morning Mr. Collyer read the hymns, Mr. Staples read the scriptures and prayed, and Mr. Shore preached from the petition, "Thy kingdom come."

In the evening Mr. Dunkley opened the services with reading the scriptures and prayer. After the singing of a hymn, Mr. Derry offered a special dedicatory prayer in behalf of four members of the Austrey Church who had previously been elected by that body to serve as deacons: after which Mr. Cheatle delivered to the elected deacons and to the Church, a very appropriate charge; and Mr. Chapman closed the services of the day with a general prayer.—Messrs. Shore and Shaw read hymns during the day.

The services of this day were good, and will undoubtedly be remembered by many with pleasure. The reports from some of the Churches were of a very cheering description; and during the whole of the meeting a pleasing measure of harmony and brotherly kindness very evidently prevailed.

THE LINCOLNSHIRE CONFERENCE was held at Gosberton, Sept. 7th, 1843. Brother Mathews preached in the morning, on Temper, from Luke ix. 55. "Ye know not what manner of spirit ye are of." A Home Missionary meeting was held in the evening.

The committee appointed to take measures for the liquidation of the Home Mission

debt, reported that they had drawn up a circular on the subject which had been sent to the influential members and friends of our Churches in the district. Various sums had been received, but they regretted that at present they could not announce the complete success of their exertions.

The following amounts were received and forwarded to the Treasurer:—

	£.	s.	d.
Boston, Mr. Wake, - -	0	10	0
Coningsby, col. by Mr. Judd, 1	0	0	0
Fleet subscriptions - -	2	12	0
Gosberton, Mr. Everard, -	0	2	6
— Richardson, - -	0	2	6
Louth subscriptions - -	5	2	0
March, ditto - - -	2	10	0
Peterborough, Mr. Whitwell,	0	10	0
Subscriptions - - -	0	4	0
Stamford, col. by Miss Fuller,	0	10	0
St. James' subscriptions - -	1	0	0
Terrington, Mr. Kerkham -	0	5	0
Wisbech subscriptions - -	2	17	0

Total, - - - £17 5 0

Leaving a deficiency yet of nearly £10. It was hoped that other sums would be forthcoming.

The committee appointed to provide a minister for Stamford reported, that immediately after the last conference they succeeded in securing the services of Mr. Pentney for three months, and were gratified to state that his labours had been both acceptable and useful; but that the sum voted by the conference to this station was totally inadequate for the support of the minister and his family.

The desire for Mr. Pentney to remain was so unanimous, and the disposition to aid by extra private subscriptions so general, that the committee, brother R. Wherry, of Wisbech, being added to the number, engaged to raise what might be requisite.

The question of a Branch Conference in Norfolk was considered, and deferred until some brother from that county can attend the conference, and state the case more fully.

The next conference to be at Wisbech, Dec. 7th. Brother T. Burditt, of Long-Sutton to preach in the morning.

J. C. PIRE, *Secretary*.

ANNIVERSARIES.

BEESTON, Nether Street.—The anniversary services were held at this chapel on Lord's day, August 20, 1843. Brother Fogg of Retford, preached two interesting sermons; the congregations were good and encouraging. On Monday August 21, we had a social tea-party; about 190 sat down. Tea was provided gratuitously by the friends;

some beautiful pieces were sung, and suitable and interesting speeches were delivered by Messrs. Pole, Ruff, Fogg, and others. It was a happy season. The collection on Sabbath day and Monday evening amounted to £16. 12s. 9d

CRICH.—The fourth anniversary of the opening of the chapel took place on Lord's-day Aug. 27th, Mr. Peggs of Ilkeston, addressed the teachers and scholars in the morning from, "Now Samuel did not yet know the Lord," and in the afternoon the text was, Matt. xx. 7, and in the evening, Heb. vi. 18. It was very unfavourable that several public services occurred in the neighbourhood on the same day. Collections, £2 7s.

SMEETON.—On Lord's-day Sep. 3rd, two excellent and appropriate sermons were delivered in the General Baptist chapel Smeeton, by Mr. J. Lewitt, student, in behalf of the Sabbath-school connected with that place of worship. On the following evening, Sep. 4th, a public tea meeting was held in the chapel, which was neatly and tastefully decorated for the occasion. The Rev. T. Stevenson presided, and addresses were delivered by brethren J. Riley, C. Springthorpe, T. Sutton, T. Stanion, and W. Deacon. The meeting was well attended, and all present seemed to be highly gratified with the animated and useful observations made by the different speakers.

A. FRIEND.

BAPTISMS.

BOSTON.—On the last Lord's day in August, the ordinance of baptism was administered to three persons, one male and two females, by brother King, (one of the deacons) Brother Matthews preached on the occasion, to a large and attentive congregation.

J. PHILLIPS.

KIRTON, Notts.—On Lord's-day Sep. 10th, the ordinance of believers' baptism was administered to two persons. Our beloved minister, Mr. Stubbings, delivered two very appropriate and impressive sermons from John xiv. 15, and 1 Kings xx. 11. After the afternoon service, the candidates were received into fellowship, and the Lord's-supper administered. May these discourses, which were delivered with much plainness and affection, be as good seed cast into good ground, and be productive of much fruit to the glory of God. One of the candidates is eighty-eight years old, and is a tract distributor. The chapel was crowded to excess throughout the day. Several respectable Particular Baptists from a distance again showed their anxiety for the establishment of the General Baptist Church at

Kirton, by their presence, and uniting with us at the Lord's supper.

STAMFORD.—Four very interesting young persons were baptized at Morcott, Sep. 11th, and admitted into the Church at Stamford by W. Pentney, after an appropriate address by Mr. Lee. W. P.

BEESTON.—On Sunday Sep. 3rd, five candidates, two young men and three females, were baptized by brother Plowright; the services were solemn and interesting. Brother P. preached two pleasing and appropriate sermons; to more than a crowded congregation in the afternoon, and a good one in the evening. The newly-baptized candidates were received by the right hand of fellowship, accompanied by a suitable and solemn address; afterwards the Lord's supper was administered to the Church. It was truly a day we long to remember; we pray the Great Head of the Church will continue to bless us. J. F.

CLAYTON.—We have been favoured at Clayton with several visits of Mr. Tunnicliffe from Leeds. On the 20th and 21st of May he visited us, and baptized 10 persons, 3 males and 7 females. On the 14th, 15th, and 16th of August he visited us again.—On the Monday he preached in the open air at 2 o'clock; and in the chapel at 6 o'clock; prayer meetings filled up the intervening spaces. On Tuesday, at 11 p. m. Mr. Ingham of Bradford addressed a numerous company on baptism; and Mr. Tunnicliffe baptized fourteen individuals, 5 males and 9 females; and at 6 a. m. received them into the Church.

On Wednesday we had our annual tea-party, when a numerous company of scholars, teachers and friends, partook of the refreshments provided. Afterwards a meet-

ing was held in the chapel, when Messrs. Ingham and Shackleton, of Allerton; Taylor, of Clayton; Ingham, of Bradford; and Tunnicliffe, of Leeds, addressed the congregation assembled; and an interesting prayer meeting closed this delightful opportunity. Many shed tears of joy.

H. HOLDSWORTH.

MISCELLANEOUS.

ILKESTON SCHOOL UNION.—The ninth report of the Ilkeston Sunday School Union is just published. The Union contains twenty nine schools—the exact number of scholars cannot be obtained, as all the schools did not send a report. Five schools in Ilkeston report 705 scholars. One of the schools states, "Many of the elder boys and girls have united themselves to the society, and give evident signs of a real change of heart and life." Another school speaks of "fifteen scholars having joined the society." The system of visiting the schools by a numerous and active committee appears highly adapted to do good, and worthy of general adoption.

Recent Deaths.

Died, at Wolvey, April 26th 1843, in his sixty-ninth year, Mr. James Collins, the beloved and revered father of the late Mrs. Charlotte Sutton and sisters. He survived his honoured partner not quite six months; the loss of her valued society was too deeply felt; he never recovered his wonted cheerfulness, but without a repining word he sank into the grave, his final resting place from many sorrows. He was a man greatly beloved for his many amiable qualities; as a parent, friend, and neighbour, he had few equals. He exemplified many of the divine precepts of the Gospel in the most beautiful manner. All who knew him would testify to his loving kindness. He rests in peace.

S. E. S.

VARIETIES.

A USEFUL EFFORT.—At a late execution in Derby, it was suggested that something should be done for the spiritual welfare of the immense crowd. A tract of four pages was speedily prepared, and 3000 copies printed, the whole of which were put in circulation. "A wise man discerneth time and judgment." J. P.

PRETTY WELL KNOWN.—A letter has been sent from Siam with the direction "For the General Baptist Missionary Society, London, Great Britain." Some hand put "Derby" upon it, and it found its destination. This reminds one of the

Emperor of China sending a letter with the address, "Dr. Boerhave, Physician, Europe." It found its way to the proper person. A FRIEND.

VALUE OF A BIBLE.—"I would give a million pounds sterling, if I had it, to see a Bengalee Bible! O most merciful God, what an inestimable blessing will it be to those millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a Bible entering such a company as this. O Lord send forth thy light and thy truth."

DR. THOMAS.

MISSIONARY OBSERVER.

IMPORTANT REGULATIONS IN REFERENCE TO INDIA.

We have the pleasure, this month, at the request of a correspondent, to place upon record in the *Observer*, two very important regulations adopted by the legislative council of India, the influence of which upon the interests of humanity and of our common christianity in the East, it is impossible fully to appreciate. We refer to the measures for the abolition of the Pilgrim Tax and of Slavery in India. Of the latter it has been remarked—"In the grandeur of its conception it rivals those great measures of justice and benevolence—the Act for the Abolition of the African Slave Trade, and the Law for the extinction of Slavery in the British Colonies; so in the magnitude of its blessed results will it eclipse them both. Its effects on all Asia will be immense! The States bordering on the British dominions in India must follow the example of emancipation, or their slaves will seek liberty in flight, and find it under the protection of our laws. The spirit of freedom is diffusive; like the light of heaven, it will find its way to the dark places of the earth, which are full of the habitations of cruelty." The first in the order of time is

THE ACT,

For the Abolition of certain Pilgrim Taxes.

(Passed by the Governor General,
April, 10, 1840.)

I. WHEREAS it is considered proper to abolish the exaction of all taxes or fees upon pilgrims resorting to Allahabad, Gya, and Juggernaut, and to transfer the charge of the affairs of the Juggernaut temple exclusively to a competent Hindoo superintendent, under a full responsibility to the established courts of justice for the redress of any violence or wrong upon the application of any party interested; it is hereby enacted, That so much of Section 31, Regulation XII. of 1805, as provides for the continuance of the duties levied on pilgrims at Juggernaut; so much of Section 4, Regulation XXVII. of 1793, as provides for the continuance of the duties levied from pilgrims at Gya and other places of pilgrimage; Reg. IV. of 1806; Reg. V. of 1806; Sec. 9, Reg. VI. of 1868; Reg. IV. of 1809; Sec. 4, Reg. IV. of 1810; Reg. XI. of 1810; and Reg. XVIII. of 1810, are repealed.

II. And it is hereby enacted, That the superintendent of the temple of Juggernaut and its interior economy, the conduct and management of its affairs, and the control

over the priests, officers and servants, attached to the temple, shall continue vested in the rajah of Khoorda for the time being: provided always, that the said rajah, and all persons connected with the said temple, shall on all occasions be guided by the recorded rules and institutions of the temple, or by ancient and established usage, so far as the same may be consistent with the provisions of this Act.

III. And it is hereby enacted, That the said rajah of Khoorda shall not receive or allow to be received, by any person connected with the said temple, any payment, other than such voluntary donations as may be freely offered, from any person resorting to the said temple for the performance of religious ceremonies.

IV. And it is hereby declared and enacted, That the said rajah, and all priests, officers and servants, attached to the said temple, are and shall be liable to be sued or prosecuted by any party interested, in any civil or criminal court of competent jurisdiction, for any breach of trust or official misfeasance committed in the conduct of their duties, or for any extortion or illegal violence exercised upon pilgrims or others, under colour of the authority conveyed by this Act.

Act for the Abolition of Slavery.

Act No. 5, of 1843, passed by the honourable the President of the Council, on April 7, 1843, with the assent of the Right Hon. the Governor General of India. An Act for Declaring and amending the Law regarding Slavery, within the territories of the East India Company.

I. It is hereby enacted and declared, that no public officer shall, in execution of any decree or order of court, or for the enforcement of any demand of rent or revenue, sell, or cause to be sold, any person, or the right of the compulsory labour or services of any person, on the ground that such a person is in a state of slavery.

II. And it is hereby declared and enacted, that no rights arising out of an alleged property, in the person and services of another as a slave, shall be enforced by any civil or criminal court, or magistrate, within the territories of the East India Company.

III. And it is hereby declared and enacted, That no person who may have acquired property by his own industry, or by the exercise of any art, calling, or profession, or by inheritance, assignment, gift,

or bequest, shall be dispossessed of such property or prevented from taking possession thereof, on the ground that such person from whom the property may have been derived, was a slave.

IV. And it is hereby enacted, That any act which would be a penal offence if done to a free man, shall be equally an offence if done to any person on the pretext of his being in a condition of slavery."

EXTRACTS OF A LETTER FROM
MR. JOHN BROOKS.

Calcutta, Feb. 7, 1843.

My much loved and honoured parents,— On Lord's day evening, after communing at the Lord's table, with the Circular Road Baptist Brethren, I received a short letter from brother William, in which was one enclosed from you. I fear from the account of dear brother George, that he is no more. Should that be the case, O that to him to die may have been gain. Hope whispers he still lives.* Whether living or dying may he be the Lord's; and may you, my dear parents, rest, as upon an immovable rock, on the declaration, "All things work together for good to them that love God."

I am now well; but have been laid aside for more than a month with fever, since our removal to Calcutta. I often feel the effects of this weakening climate—but have better health on the whole, than many missionaries in India enjoy. Brother William and sister Eliza are frequently writing us, and it is a great pleasure to correspond with one so dear as a brother in this country, and so near to us. I fear I shall not be able to visit them for some time, but believe they are very comfortable in their work. Brother and sister Sutton live near them, and are very kind to them.

Since we came to Calcutta we have had our trials by affliction, and the death of another of our dear children, William Pearce Brooks, only a few months old. A short time before he died, there was a festival about twenty miles from Calcutta, and as I was very anxious to go to it, Selina almost promised that if I would go and leave her and dear Willy in the hands of a kind Providence, all would be well. I went, but on my return found him much worse, and in a few days he expired. But a few hours before he died, so strong was his love for me, that although a perfect skeleton, and manifested no concern for any one else, he held up his little arms for me to take him from his bed. We have now two dear children whose dust is reposing in this land of death; but whose spirits are full of life and

vigour, and happiness in the presence of their God and Saviour. Our other three children are well; George goes to school, and Charlotte is learning to speak English.

Brother Sutton was obliged to return to Cuttack, after a few weeks residence in Calcutta. He lost four of his party by cholera. I lost a native preacher and two servants all by cholera, and fully expected I should have lost my dear wife too, as she was brought to that state of prostration by it, that I was obliged to put my ear close to her lips to hear her speak. Cramp, the most fatal symptom of cholera, seized her several times. Never shall I forget that night when I thought I should lose her.— There was a dreadful tempest in the elements, lightnings, thunder, torrents of rain; but my mourning was turned into joy. "Bless the Lord, O my soul, and all that is within me bless his holy name, and forget not all his benefits." These afflictions, connected with five month's almost incessant rain, with having to remove three times to other dwellings, have much interrupted my labours. (I refer you for particulars to the Journal sent to Mr. Pike.) After all, I consider my sphere of labour the most encouraging one, connected with the Orissa mission. The Ooriyas in Calcutta are pleased to find some one man who cares for them, and the attendance sometimes in the streets of the city is very encouraging. I have been to two festivals since I came here, once to Tribini, and once to Gunga Sunga; the latter the celebrated place where infants were wont to be sacrificed. On both occasions the religious ceremony performed was bathing men and women, all splashing in the water together, and presenting an appearance of a frolic rather than a religious ceremony. There was more of decorum at Sunga than at Tribini. The former place, as you will see on a map of the Bay of Bengal, is the first land that is seen on approaching Calcutta. It is intersected with many rivers, and is almost covered with jungles. It is celebrated for Tigers. The tide washes the shore, and the people who go to bathe stand in the surf, and allow it to wash over them. While bathing, they present offerings of flowers, and cocoa nuts, and make most ridiculous movements with their bodies and hands. Some I saw dancing as though they were frantic, clapping their hands, and shouting Gunga ma, (mother Gunga.) This is a good time for religious beggars and dancers, and all kinds of devotees. While going to distribute tracts, I saw strewed on the ground pieces of calico about half a yard square, for upwards of a quarter of a mile long. Each person on returning from bathing, was ex-

* He died January, 1842.

pected to give a little rice or a courie, a small shell of very small value. Some gave a pin or two, value about a farthing; and every five minutes the beggar to whom the pieces of cloth belonged gathered up what was presented, and spread the cloth for more.

I remained there three days, and distributed a number of tracts. There were, however, very few Ooriya's present, and but few of any class compared with past years. A favourable sign this that the place is losing its sanctity in the estimation of the people.

Infanticide is quite abolished—the Suttee is no more. The Pilgrim Tax the Government have nothing to do with—scriptures are being circulated, and light and knowledge I trust are clearing away darkness and ignorance. In Calcutta and its neighbourhood I trust there are pleasing indications of the truth of God having taken effect. I have service in our house in Ooriyah on the Lord's day afternoon. There are four persons who wish to be baptized, and who worship with us on the Lord's day. One of them I trust will be a useful man—he is a doctor. Some time ago, one of the native preachers with me was suffering very greatly from an attack of rheumatic pains all over his system, from head to foot. This man whom I had never seen before was called in to see him, and prescribe for the dear young man. There was not, however, for many days, much sign of amendment, and the doctor proposed to the christian to make an offering to Maha Deva, a heathen Deity.

Is it not pleasing to see that very man bending low before the throne of grace, to hear him sing (as he now does) the praises of Jesus, and to see him accompany the native brethren in their labours to the bazaar. There are several others who I trust are sincerely enquiring after truth. So that I hope soon there may be a Church formed here from among those people. I have a school of twelve Ooriyah children, and I hope in a short time to report more. You would smile to see me attempting a little singing. A few days ago I was going to Bazar preaching, and met the native preachers bringing a poor Ooriyah (Palanquin bearer) to be cured. The poor fellow had a few minutes before been run over by a heavy carriage, the wheel having passed over his heel and nearly cut it off. I was alarmed at the wound, and proposed sending the man to the hospital. But he declared he would not go, for if he did he should be sure to die. (Natives have a great horror of hospitals.) Well, I bound up the poor man's leg as well as I could,

and posted off to the dispensary for some sticking plaster. This I have used with effect, and the man is doing well. He comes every other day to be dressed. I may as well say that since I have been in Calcutta, I have frequently visited the General European Hospital, and have felt very great pleasure in that work of mercy. Within the last twelve months, four or five patients have given the most satisfactory proofs of a change of heart during their stay there.—I have given away many Bibles—obtained a supply of the London Tract Society's publications for the use of the hospital patients. I have prayed with many others I have seen die, whose friends would be glad to learn under what circumstance their children or friends left this world, did I know where to write to them. There is abundance of work here for those who are willing to do it. And I feel greatly privileged in being able to take a share. I have frequently to preach at the Seaman's Chapel, as well as to supply occasionally both places of worship. I have scarcely been unemployed a single Lord's day since I came to Calcutta, and I am thinking of establishing another preaching place among the very poorest of the inhabitants, hundreds of whom professing Christianity never enter a place of worship. The native preachers with me are Bicharree, and Damooda. With them I have read through the New Testament very carefully, and critically, taking one or two chapters a day. The time set apart for this exercise was from six a. m. to eight, or breakfast time.—Having three compositors correcting it, and forming a scripture harmony which will fill two or three hundred pages, both in the Bengallee and Ooriyah languages, have taken up a great deal of my time during the day and in the evening. These are some of my engagements.

And now I must bid you adieu, sending my affectionate and christian regards to you all, and to all friends in England; and if we should not meet again on earth, may we have the happiness to meet in heaven at last, is the prayer of

Your affectionate son,

JOHN BROOKS

P. S.—My dear wife unites with me in her kind love to all.

EXTRACTS OF A LETTER FROM MR. W. BROOKS TO HIS PARENTS,

Dated, Cuttack, March 18th, 1843.

After referring to the illness and expected death of a brother in England he says:—
“My health is still continued, and I feel not much the same as when in England, but not so strong. The hot season is coming

on apace and we feel the heat very much. My dear wife was very poorly a week or two ago but is now pretty well. If you could see our little daughter you would think she was well too; she has excellent health, and has rosy cheeks—is now eight months old, and is beginning to play little tricks, such as making salaams, and clapping her hands, &c. The Judge's lady frequently stops and takes her into her carriage, and the Europeans take a great deal of notice of her.

We have now very unusual weather for the time of the year, viz., a good deal of rain, owing perhaps to the large comet. I have not seen its nucleus, though others say they have. Its appearance is more that of a long streak of light, or the aurora borealis (stationary) than a comet. It extends almost half across the heavens. If the rain is coming now instead of at the usual time it is feared the country must suffer. The last harvest was a plentiful one, and rice is very cheap—more than 120lbs. for a rupee, in the husk.

Our prospects in the mission are but gloomy; only three missionaries in the province after a lapse of twenty years. Mr. and Mrs. Stubbins are leaving in a week or two, and brother Wilkinson's health is very indifferent. We are rather expecting Miss Derry to come to Cuttack. There have been upwards of 150 children rescued from the Khunds out of only one or two districts, and it is not unlikely that fifty girls will be placed in the asylum. But you will see an account from brother Sutton in the Repository. I am in the office every day from seven until five, and am scarcely ever out of our compound except in the morning and evening for a little air. One of our native christians was married on Tuesday. It is customary for the bride to ride in a palankeen, and the bridegroom on horseback, to be married. It is customary among the natives at a feast for the greatest or richest men to serve, so Gunga and the bridegroom took round the baskets and served the children, after which they helped themselves. After singing and prayer on the house top, the moon shining almost like day, the party broke up.

A great part of India is like the minds of the people, covered with an almost impenetrable jungle, in which tigers, leopards, &c., abound. The rivers, of which there are vast numbers, literally swarm with alligators, some of which are exceedingly large. The last cold season brother Sutton and I, with the boys of the asylum, had a couple of days on the Mahanaddi river, and we saw scores of them basking on the rivers' banks.

You have heard a great deal about caste, but not more than was true. A Hindoo will not touch a bit of bread, and the higher caste will not take any thing from the hands of the lower caste.

With our united love to yourselves and all our friends, and wishing you every thing that heaven can bestow upon you now you are in the decline of life, and an entrance into heaven at last.

Believe me to be.

Your affectionate son,

W. BROOKS.

A DEVOTED NATIVE TEACHER.

THE following account has so much interest, that we insert it entire, from the Missionary Magazine. With such native preachers, there is hope for India. It was sent to the Directors of the London Missionary Society, by the Rev. J. Russel, of Nagercoil, dated May 4th, 1843.

"I have the pleasure to forward, for the information of the friend who supports the reader, called Robert Chamberlain, the translation of a letter, containing an account of himself and his labours, which he wrote at my request. He is one of the oldest readers in my division, and a Pariah. His congregation, consisting of 308 souls, are chiefly of the same degraded caste; he is a truly pious man—unwearied in his efforts to do good not only among the people of his charge, but among all with whom he comes into contact. He is not destitute of talent, but his advantages have been limited. The most striking features of his character, however, are his piety, unswerving integrity, and unremitting effort. On the Lord's-day he has no fewer than five services; his congregation being in two different villages, about a couple of miles from each other; and besides these he holds a bible-class containing upwards of forty pupils.

To the most kind and honoured Benefactors, and Directors, of the London Missionary society.

Brethren in Christ,—I stated in my letter of December, 1831, that I had been appointed a reader by the Rev. C. Mead, in 1822, and that I had been engaged in preaching the Gospel to the people connected with this mission. Since the time I last wrote, I have been stationed at Mylandy, and employed in preaching the gospel to people of various castes and religions. And, because in many cases I am not allowed to enter their houses nor places of assembly, I have embraced every opportunity of reading and speaking to them in the markets and high ways. I praise God with a joyful mind for choosing me from a most humble family, and appointing me to such

an important work. My continual prayer to him is, that by his grace my poor labours may be blessed.

I will now speak of the evil disposition shown by the heathen towards the gospel and towards christians. Some time ago, the higher castes manifested the spirit of the ravening lion, oppressing the poor christians, making every effort that there should be no such persons, and that the religion which we had embraced, the worship we observed, and our places of worship, should all cease to exist. On one occasion, the heathen people in Mylandy, lodged a complaint against me in the Court, stating that, although his highness the Rajah, had given orders to allow the chapel to be erected, I had caused it to be erected close to their village; that the christians were accustomed to go through the public streets on marriage and funeral occasions; and that I was the cause of their doing so: that I had built a dwelling-house of the same kind as the higher castes, contrary to custom; and that the christians and myself were very bad people, because we put on clean and decent clothes like other persons.

In this way they caused me and some other poor christians to wander about, and to suffer much, for about five years, pulling down our houses, and making us pay heavy fines. Notwithstanding all these things, God, who is rich in mercy, frustrated their designs, neither allowing our chapel to be destroyed, nor our worship to be hindered; but put it into the mind of the Rajah to issue a proclamation authorising every one to embrace that religion which was most agreeable to his own mind. And I praise God for this his goodness, by means of which those who were shaken in their mind obtained courage and steadfastness; and for the favours which he has continued to us to this time. Formerly we were esteemed as very degraded, ignorant, and barbarous; but now, there is reason to believe that some among us are intelligent, trustworthy, and truly anxious to obtain the salvation of their souls.

A Christian man named Kuramoodian, from Wiravilly, although a slave, was known to be a pious man, by his good conduct in keeping the Sabbath, listening to the word of God with attention, and greatly trembling when he became conscious of the great sins which he had committed against God. His master tried every method to make him work on the sabbath day, but he would not on any account comply. He could not read, but by great diligence he learned in a very short time, a great many questions from the catechisms, and some portions of the scriptures; and was very

diligent in communicating the little knowledge he had to his neighbours, with an humble, patient, and affectionate mind. By his diligence during the six days of the week, he strove to make up for the time lost to his master on the sabbath. He and his family were very regular in attending the place of worship, and paid great attention to the preaching of the word; and, by his good example, some of his neighbours were led to renounce their former sinful ways and become followers of Christ.

At length he was suddenly attacked with cholera, when he was indeed found to have set his heart not upon this world, but upon the world to come. For although I happened to go to him at a time when he was scarcely able to speak, I found in him all the appearances of a happy death.

In the congregation under my care, there are some who not only receive the word of God with joy; but, being convinced of the enormity of their sins, have deep sorrow for them, hate them, and strive to escape from them and from their consequent punishment; being thoroughly persuaded that without an interest in the merits of Jesus Christ they cannot be saved. Of such I can now state only one instance. A man named Yesudian, although unable to read, has learned a great many questions from the catechism; and being very desirous to lead his wife and children in the way to heaven as revealed in the Bible, he is much engaged in prayer for them. Having renounced all the evil practices of the heathen, he makes every effort to bring all his relations to embrace the religion of Christ. When any of them abandon heathenism, he breaks down their idols of earth, wood, or stone, which they had formerly worshiped. One of these—a large image of stone—he has broken in pieces, and made it into steps for his house, and it is now trodden by the feet of men. His constant prayer is, That all the images may be utterly destroyed?

In these and other ways, some manifest that they have experienced a change of heart, while others, as weeds among the wheat, are found to continue hard-hearted. My constant prayer is, that God may give them a good heart by sending his Holy Spirit on them; for this I am waiting with patience and great desire, as one who having sowed seed, waits for the rain. That you and the other good people in England, who do so much for the salvation of the poor heathen, will not cease to pray to God for the outpouring of his Holy Spirit upon us, that the number of true Christians may be greatly increased, is the earnest request of your poor humble servant in Jesus Christ,

ROBERT CHAMBERLAIN.

CEYLON.—DEVIL WORSHIP.

Devil-worship still maintains its hold of the people. Not long since I was present at a devil-ceremony; though I do not frequently attend on such occasions, as I find the people are so excited and carried away at the time, that they pay no serious attention to anything that is said. This ceremony, however, was performed for one of my servants; and I therefore went to expostulate with his friends and the Priest upon what they were about to do. The Priest was quite ready to confess that what he was doing was foolish and wrong; but he said it was his business: he had sold himself to the devil, and must therefore do the devil's work, even though he knew he was destroying his soul thereby. My servant was insensible and helpless; and therefore had no power, if he had the inclination, to prevent his friends from doing these wicked things for him. His case being considered desperate, a peculiar ceremony was performed for his recovery, the abominable characteristics of which I will briefly relate to you.

First, the Priest pretended to discover, by means of a piece of thread tied round the patient's arm, what devil was afflicting him; and a fowl, and other articles of food, were then ordered by the priest to be procured. At night, incantations, as are usual in such cases, were made. After a certain time, the priest went to an old grave, which he had before marked, and took out some human bones, together with a human skull. He then proceeded to a newly-made grave, and over it cooked the food which had been prepared, using the skull for a vessel, and the bones as part of the fuel. The food was then taken back to the house, and dedicated to the devil, with various incantations and ceremonies; and was raised by a pole into the air, for the devil to feed upon. The priest, after other incantations, &c., returned to the newly-made grave, alone, in the middle of the night, and lying upon it, professed to sleep for half an hour. At the conclusion of that time, he rushed back to the company, seized two flaming torches, and danced round like a madman, professing to have been possessed by the Devil while sleeping on the grave, and telling those present what was the disease of the patient, what medicines should be used for him, &c., which he said the Devil had, during his phrensy, communicated to him. Whether those possessions are real or not it is impossible to say; but the natives generally believe that they are, and I cannot but confess that I think so too. Thus are these poor creatures *led captive by Satan* at

his will. Their minds are, as might be expected, most degenerate and puerile. They are the slaves of ignorance, fear, and superstition; and, what is infinitely worse, they reject the only remedy which can avail for their recovery, peace and salvation.—*Church Missionary Record.*

INTERESTING WESLEYAN CIRCUIT IN NEW-ZEALAND.

[From the *Wesleyan Missionary Notices*, we extract the following. If this presents a proper specimen of the Wesleyan circuits in New-Zealand, and their activity, what reason there is for christians to rejoice!]

Extract of a Letter from the Rev. Samuel Ironside, dated Pisgah-Vale, Cloudy-Bay, January 7th, 1843.

As I have now been two years in this circuit, it may, perhaps be advisable to lay before you a statement of the numbers of chapels, members of society, and hearers composing it; especially as I believe no regular account of these chapels, &c., has ever reached you.

1. *Pisgah-Vale.*—Here we have a noble chapel, built during the past year, capable of accommodating eight hundred persons with ease. All the work, except doors, windows, pulpit, &c.,—by natives. Forty pounds will cover all the expenses of its erection; and were not carpenters' work very dear, this would have been much less. There are about one hundred and twenty members in the society here.

2. *Wekenui.*—A village in what is called Tory Channel, that is, the south entrance of Queen Charlotte's Sound. Here we have a substantial chapel, about thirty-five feet by twenty-five; opened last August by our friend Mr. Aldred, of Port Nicholson, when here on his return from the Chatham Islands. This building has cost the Society nothing but a pair or two of hinges, and a few nails. There are here about fifty members.

3. *Wariunqa.*—The next village up the Sound from Wekenui. Here is a very good place of worship, forty feet by thirty; built last year entirely by natives, has cost nothing at all to the Society. Members in society about thirty.

4. *Te Tio and Puke.*—Two small villages farther up the south entrance of the Sound. At each place is a small chapel, built last year free of expence to the Society. Number of members about thirty.

5. Passing through the channel which separates the north and south entrance of the Sound, the next village at which there are Wesleyans in *Wakakaramea.*—Here is an excellent place of worship,

built a year and a half ago, thirty feet square. The Society supplied nails, hinges, and a lock for the door; every thing else was done by the natives. We have here some very zealous members, who endeavour, as far as in them lies, to get and do good. They number about forty.

Pakaramu and Pudarere—Two small villages, higher up the north entrance, at each of which there are chapels, and about twenty members in the society.

7. *Te Waiopiopi*—Another village in the Sound, where a chapel has been lately built, free of expense, and about thirty members in the society.

8. *Mangareporopo*.—A good chapel; thirty members in the society.

9. *Mokopeke*.—A substantial building lately opened, and a very lively society of members, in number fifty.

10. *Oramu*.—Here a large chapel is in course of erection; I expect soon to be sent for to open it. The society numbers about thirty. This I consider a very fair circuit for one missionary; and if he do his duty among them, he will not eat the bread of idleness. But there are other places at a still greater distance which must be attended to; and, knowing your embarrassed circumstances, I have not dared to ask for help for them, though I am sure the want is urgent; for the distance, the dangerous travelling, (by boat out at sea,) and the numerous engagements nearer home, render my visits to those places like the visits of angels. There are—

Te Honere, that is, "Pelom's River." At Punekerua, the principal village here, they have built a very good chapel, which I had the pleasure of opening last October. It is, perhaps, forty feet by twenty five. There are here upwards of sixty members: but pastoral oversight is much needed. I have lately sent David Beecham and his wife Priscilla to reside among them; but the people are very urgent for a Missionary. Many Heathens reside in the neighbourhood, and they remain deaf to our call to them to put away their false gods and believe in the "only true God, and Jesus Christ whom he hath sent." They say that when they have a preacher for themselves they will then consider the matter.

Rangitoto, or D'Urville's Island, still farther. At Te Hoorā, one of the villages of the Island, they have a neat place of worship, about forty feet by twenty-five.—There are more than forty baptized members living here, without pastoral oversight, except what I, at a distance of seventy or eighty miles, can render them. If a Missionary were to be sent to them, to take charge of this place and Pelom's-River, he would

find plenty of work among them, and would be a great blessing.

At the *Motucka*, in Bind Bay, or Tasman's Gulf, twenty-five miles from Nelson, the Company's second settlement, there are seventy baptized members of society, and more than twenty on trial. This place is one hundred and fifty miles from Cloudy Bay, and all by sea; for there is no way of getting overland by the coast. I have been able to make only one visit to this place, and two to Nelson; but you will agree with me, that the place should be occupied. I am glad to hear that the district has determined to send thither the first spare man. At Nelson there are at least twenty Wesleyans, with notes of removal from the Superintendents of the Circuit whence they came; but unless a Missionary get among them soon, they will lose their religion, it is to be feared, and backslide from the ways of God. At a late visit which I made, the members were quite in pain because I could not say positively that a Missionary would be sent to reside among them. They say that they should not have left their homes in England had they known that there was no Wesleyan Mission within a hundred miles of the settlement to which they were coming.

In this Circuit, then, as it at present stands, there are sixteen chapels at least.—The whole of them have not cost the Society £60.; and the subscriptions of the natives for the Testaments they have received have amounted to £30. There are thirty Local Preachers and Leaders; more than six hundred members, including those on trial; and perhaps fifteen hundred hearers.—When I came among them, two years since, there were not thirty members; and, among other vices, thieving was very common; the natives would pilfer any thing and every thing upon which they could lay their hands. Ships were often robbed; but now Captains never miss any thing; they have left property exposed purposely, but the natives have become too honest to meddle with it. My sole object in recording these things is to afford additional testimony to the energy of the "Gospel of the grace of God"

On referring to the Register I find that I have married on this Station, during the last two years, one hundred and seventy-one couples; baptized six hundred and thirteen adults, and one hundred and fifty-five infants.

LINDOE INSTITUTION, MACARTHY'S ISLAND.

[From the *Wesleyan Missionary Papers* we extract the following:—]

The Lindoe Institution, on Macarthy's Island, River Gambia, Western Africa, is

a superior educational establishment for the instruction of the sons of native kings and chiefs, and of native traders. Its plan was determined on in 1838, from the conviction that every work of mercy towards the African race should be conducted, as far as practicable, through the instrumentality of suitable agents from her own children, leaving the direction and superintendence in the hands of Europeans. Dr. Lindoe, the Patron of this Institution, with his wonted liberality, contributed *One Thousand Pounds* towards its erection, with an additional sum of *One Hundred Pounds* for furnishing it with globes, maps, and other useful apparatus.

The building, of stone, is at once substantial and commodious. It is sixty feet long, by forty feet wide. The lower story, thirteen feet high, is wainscoted to the ceiling. The upper story contains apartments for the students. Behind the building is a good garden.

The Institution has been completed by great labour and attention on the part of the missionaries, and has now been happily at work for more than twelve months. Among the pupils in the higher department are two sons of the king of Kattaba, one son of the king of Doubakunda, and one son of the chief of Nyabantang. The chiefs of Bondou, Barra, Woolli, Kombo, Dunkasin, Bodori, and other places, have also been visited by the missionaries, and informed of the commencement of the Institution; and there is reason to hope, that native prejudices are partially removed, and that they will allow some of their children to have the advantage of christian education.

Connected with the Institution are school-rooms adapted for the reception of one hundred and fifty children of the poorer natives. Two hundred and fifty native Africans are united in christian society under the care of the missionary, exhibiting the order and discipline of a Church of Christ; while the Lindoe-Morgan village affords the natives a model of cottage-building, and of successful garden cultivation. On the whole, we regard the Institution as a most valuable auxiliary to the mission, and as likely to be of great benefit to the natives, from the christian and philanthropic establishment with which it is connected.

CONVERSION OF A MAHOMEDAN.

(*Letter from the Rev. Samuel Symons, Macarthy's Island.*)

My last communication to you was dated March 6th. I left St. Mary's on the 10th ultimo, in company with Mr. Swallow, and

arrived here on the 14th; and Mr. Swallow left again on the 1st instant.

I am happy in being able to inform you, that the hopes expressed in my last letter respecting the Institution are more than realized; there was one youth, a son of the King of Doubakunda, here when we arrived. Mr. Swallow and I visited the King of Nyabantang, who after much equivocation, promised to send one of his sons in a few days, which he did; we also visited the king Kataba, to try to get the two youths who were here last year. We were successful; they returned with us. I have now four who are sons of Kings, and two youths who have lived a considerable time in the Mission families. I have, as a servant, a son of the late Mr. William Juff. I allow him the advantages of tuition with the others. I devote about four hours each day to teaching them. Most of them are making commendable progress. I expect the number will soon be increased.

A very encouraging circumstance took place here a short time since. I went into the Assistant, Pierre Sallah's house, where was a man named Ditchey Jei. I had known him for some time as a serious and strict Mahometan, and had had some conversation with him. At the time I entered, Pierre had Sale's Al-koran in his hand, and had been conversing with the man. I entered into conversation, and soon observed that the fabric of falsehood was tottering under the force of truth; and not only was his mind convinced of the error of the one system, but also of the divinity of the other. As I spoke of the blessedness of vital godliness, the word reached his heart, and tears streamed down his face. I asked him if he was willing to renounce Mahomedanism and embrace christianity. He said, "Yes." I told him, the first thing necessary to be done was to put aside his *greegrees* (or charms). He immediately complied; for he tore one from his neck, which he gave me, and promised to present me with all that he had, which he did shortly after: they had cost him twenty eight dollars. I explained to him the nature of christianity, its duties, the sacrifices which he might be called to make, and the persecutions he might have to endure. We knelt down to pray; and a blessed season we had. He attended the prayer meeting that evening for the first time, and also the services on the following Sabbath. Whenever I saw him, he repeatedly expressed his gratitude to God for showing him his error, and said, "Nothing trouble my heart now." He left here to go up the river on the following day, being a Captain of a vessel. He is a man of superior mind; he has been for eight years

with different priests to learn the Mahomedan religion; can read Arabic, and can speak English. From these considerations Mr. Swallow and I thought that he is a suitable person to take under our care, with the view to instruct him for future usefulness. This was proposed to him: he expressed great thankfulness, and said that all that he now wants is to learn more of God. He is waiting to hear from his employer, to be relieved from his present engagements.

When Mr. Swallow and I were at Nyabantang, Santigebe, the King, expressed a strong desire to have a schoolmaster sent there, and to have a house built there after the European style, that there may be accommodation for any Europeans who may visit him. This King is very much in advance of any that I have seen: he is anxious to adopt European modes of living; he wished us to send some men to build a house, and engaged to feed and pay them, or rather to remunerate them with cattle, for he has no money. The matter has been taken into consideration, and determined upon; the vessel which will take this to St. Mary's (I expect to-morrow) will convey Pierre Sallah and a party of workmen to Yannamaroo, on their way thither; there will be immediately a class formed of seven persons, which I hope and pray will be a nucleus of a church in the wilderness, where myriads shall be born for glory. I think you will perceive that this is a *providential* opening; and as we hope the expense will be but little, you will not blame us. The engaging in this undertaking is a privation to M'Carthy's Island, as the services of Pierre are more needed at this time than ever they were; but I am willing to spend and be spent, so that the Gospel may be carried to the regions beyond.

As the Conference will be drawing near by the time this communication reaches England, I would beg to draw your attention more particularly to this subject: What is to be done for this station? The machinery of the Institution is now in motion, much of its success depends upon the continuation of the impetus given. I think your mind will at once receive the conviction that one individual must be unable to instruct the pupils, take the oversight of them throughout the day, and superintend household affairs, beside the care of the infant Church of two hundred and fifty members, preaching, prayer meetings, leading classes, visiting, to say nothing of endeavours to enlighten the surrounding tribes. Are your missionaries to move in an orbit of three miles in this (comparatively speaking)

boundless waste of spiritual gloom? Two missionaries will be absolutely necessary to meet the urgent claims of this station.—*Wesleyan Missionary Papers.*

BAPTISMS IN INDIA.

(*Baptist Missionary Society.*)

In a letter from Calcutta, June 7, 1843, Mr. Thomas furnishes a brief view of the present circumstances of the country stations, which will be perused with pleasure.

At Delhi, our dear brother Thompson baptized *two* persons in December last; one of them his own daughter, the other a native, the wife of Muniram, a brahmin whom he baptized about a year and a half or two years ago, and who is now employed as a native preacher, in which capacity he affords our brother very great satisfaction. In February he had the pleasure of baptizing *three* more persons, of whom *two* were Europeans and *one* a native.

At Patna a most delightful work of grace appears to have taken place within the last three or four months, as the result of which six persons were baptized in April, and eight during the last month; several more stand as candidates, or afford reason to hope that they are under serious impressions.

At Monghyr, also, our esteemed brethren have been cheered by an addition of four natives by baptism: this pleasing event took place early in March.

Brother Parry a short time ago mentioned the baptism of two native converts at his station, Jessore. Others are believed to be under divine teaching.

At Barisal, brother Bareiro baptized two converts a few weeks ago; he also speaks of encouraging openings, but like every other labourer in the mission field, laments frequent disappointments.

At Chittagong, brother Fink baptized a Mug convert a few weeks ago, and last month brother Johannes reported the baptism of five natives from a village of weavers, which he and brother Fink have often referred to in their letters. I may observe that a violent persecution which broke out at the village, appeared to have suddenly almost extinguished the hopes of our brethren, but God mercifully interposed, and strengthened one of the converts to bear up against the storm; the others shortly after joined him, and all have now put on the Lord Jesus Christ by baptism. May they stand fast to the end!

At Intali, brother Pearce has had two baptisms during the last two months, two candidates each time. At Bow Bazar similar scenes have been witnessed, and brother Evans says he has several candidates.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 59.]

NOVEMBER, 1843.

[NEW SERIES.

ABRAHAM OFFERING UP ISAAC.

THE inspired page contains many striking instances of faith and obedience. These are recorded in order to stimulate us to the constant exercise of this christian grace, and the sincere discharge of our sacred duties. The eleventh chapter of the Epistle to the Hebrews, furnishes an interesting catalogue of the triumphs of faith. Faith is the substance or confident expectation of things hoped for, and the powerful conviction of invisible realities, but of whose certainty and importance there is such a full persuasion that they act upon the mind to a great extent, as if they were present. By faith Abel offered to God a greater and more acceptable sacrifice than Cain, by means of which he obtained a testimony that he was righteous, God by evident tokens of his favor, bearing witness to the gifts which he presented on the altar, and by it he being dead yet speaketh, and recommends to men in all ages that regard to the great atonement, which he expressed, by bringing an animal sacrifice, while Cain contented himself with the vegetable products of the ground. By faith, the celebrated Patriarch Enoch, was miraculously translated from among men, so that he should not see death, and he was not found any longer among the inhabitants of this lower world, because God had translated him to the celestial regions, in a manner altogether before unexampled, nor ever since equalled among mortals but in the single instance of Elijah.

The Supreme intelligence has thus greatly honoured human nature in raising up such illustrious persons. Should we not emulate their virtues? But no action whatever, with the exception of those performed by our Lord, surpassed or equalled those recorded in reference to Abraham. They justly obtained for the Patriarch the honourable title of the father of the faithful and the friend of God, and are prominently introduced in that beautiful catalogue to which we have just adverted. "By faith, Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten Son. Of whom it was said, that in Isaac shall thy seed be called. Accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." The latter part of this verse shews in a striking manner; the strength of Abraham's faith, there had not been so far as we can learn, in or before his days, a single instance of a resurrection from the dead. Yet his faith achieved a triumphant victory.

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He reposed his trust in omnipotent power, and seems to have exemplified in his conduct, the spirit which those beautiful words breathe,—

“ Though dark be my way, since he is my guide,
 'Tis mine to obey, 'tis his to provide;
 Though cisterns be broken, and creatures all fail,
 The words he has spoken will surely prevail.”

To the transactions connected with this event, we would solicit the reader's attention in this article. How cheering the truth that God dwells with man upon earth. He reveals himself in a peculiar manner to his people. During the ancient dispensation, he frequently by visible representations displayed his majesty, power, and glory. He spake unto the fathers in divers ways. Abraham had often enjoyed intimate and immediate communion with him; he had experienced heartfelt pleasure in doing his will; but now he heard a command of a most singular and afflictive nature. It came with the most convincing proof that it was an express injunction of the high and lofty one who inhabits eternity. He was left in no suspense; the evidence could not be contradicted. He must take his only son, his beloved son Isaac, and offer him up as a burnt-offering in a place that should afterwards be pointed out. How strange the command! How difficult to be complied with! Let parents imagine themselves similarly circumstanced; would not the mind be filled with agitation and grief? The Patriarch might well have said, “ Would God I might die for thee my son.” He however, conferred not with flesh and blood, but instantly and without reluctance, arose to execute the will of God. Many specious objections might have been advanced. Such a transaction might prejudice the surrounding nations against him, and the religion which he professed; it apparently contradicted and defeated all the promises which had been made and which were to be accomplished solely in and through Isaac; it might have clashed with his family and social comforts. All this and much more might have been adduced in extenuation of non-compliance, if he had been backward to obey the divine mandate. But faith overcame, *every* objection was overruled, his tumultuous feelings were calmed, and the whole soul became submissive to the dictate of heaven. He rose early in the morning, and having prepared the wood, proceeded instantly with Isaac and his servants towards the place which God had pointed out. It is probable that he intimated nothing of his intentions to Sarah, lest she should labour to dissuade him from his purpose. Though, however, his mind was calm, entirely subordinate to the will of his heavenly Father, yet, as he proceeded and looked upon Isaac, nature must have often struggled with a sense of duty. Never for one moment did he relax his determination.

It is probable that Abraham was directed to the place appointed for the sacrifice, by a visible sign, perhaps some manifestation of the divine glory. Having come in sight of the mountain, he ordered his servants to remain behind, lest they should officiously interfere to prevent the intended offering. It is our wisdom and duty when we are going to worship God, to lay aside all thoughts and cares which may divert us from the service; we should leave them at the base of the hill that we may attend on the Lord without distraction. Then the Patriarch put the wood on his son, and carried the fire and the knife in his own hands. Affecting as these preparations must have been to a father's heart, how much must their poignancy have been heightened by that pertinent and important question which was

put to him by his son. "My father, said Isaac, Behold the fire and the wood, but where is the lamb for a burnt offering?" His answer, like many other prophetic expressions, conveyed more than he probably was aware of at the moment. Without giving a premature disclosure of his intention, he declares the advent of Jesus that Lamb of God, who in due time should come to take away the sin of the world. Thus, for three successive days, did he maintain his resolution firm and unshaken. His confidence was in the living God. He reposed his trust in His promises, though clouds and darkness were round about him.

Having arrived at the spot determined by God, Abraham with much firmness and composure proceeded to execute his purpose. He built the altar and laid the wood upon it in due order. Then we may suppose that with inexpressible tenderness he announced to Isaac the divine command. Doubtless he would remind his Son of his preternatural birth, and declare to him Jehovah's right to take away, in any manner he pleased, the gift he had bestowed. He would exhort him to confide in God as a faithful and unchangeable God, and to rest assured that he should in some way or other be restored after he was reduced to ashes, and have every promise fulfilled to him. Isaac, for aught that appears, is as willing as Abraham; we do not find that he advanced any objection, that he attempted to escape, much less that he struggled with his aged father, or made any resistance. It is probable that divine power sustained his mind, and rendered him calm and composed in the prospect of death. Certain it is that God has declared that he will never leave nor forsake his children, and that he will grant them strength according to their day. Now the awful crisis is arrived. The father binds his son, hand and foot, and lays him on the altar, and with a confidence unshaken, and obedience unparalleled, holds up the knife to slay the victim. Be astonished, O heavens, at this, and wonder O earth. Here is an act of faith and obedience which will be had in everlasting remembrance. Which shall we most admire—the resolution of the father, or the submission of the son? O that there were in all of us a similar determination to sacrifice our dearest interests for God, and a similar readiness to yield up our very lives in obedience to his will!

Nothing but the interposition of Deity prevented the completion of this extraordinary sacrifice. Hitherto the narration has been exceedingly gloomy; the whole appeared to be hastening to a most tragical period; but here the sky suddenly clears up, the sun bursts through a dark cloud, a bright and delightful scene opens to view, the shadows roll away, and, after a dark night, a serene morning dawns. The same hand that had wounded and cast down, here heals and lifts up, for though he causes grief, he will have compassion. Abraham's hand was lifted up to give the fatal blow; but lo a voice issues from heaven, "Abraham, Abraham, lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." The command given to offer up Isaac was for the express purpose of trying the faith of the patriarch. Now it was evident that he possessed sincere and ardent love to God, and that he could trust him in the darkest hour.

We should recollect that our comforts are most likely to be continued when, with holy faith and filial love, we are most willing to resign them to the will God. He is faithful to his promises. "The mountains may depart, the hills may be removed; but his lovingkindness shall not depart

from us, neither shall the covenant of his peace be broken." His promise is for ever sure, his counsel shall stand, and he will do all his pleasure. "He will restore what we resign, or grant us blessings more divine." It is also evident that his time to support and relieve his people is when they are brought to the greatest extremity. When human aid fails, when providence wears a gloomy aspect, when the christian is on the borders of despair, heaven opens and smiles, and a voice falls sweetly on his ear, "Fear not, for I am with thee. I will deliver thee in six troubles, yea, in seven there shall no evil touch thee."

"Just in the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

Another sacrifice was provided instead of Isaac, and God renewed to Abraham, with an oath, his former promises, "By myself have I sworn, saith the Lord, for, because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." The patriarch was rendered a pattern to all succeeding generations, and at this moment in the celestial paradise, clothed in garments of immortality, he is receiving a weight of glory proportioned to his exalted piety. His faith, whilst it brings glory to the God of all grace, produces a sacred influence in the Church, and embalms his character in the memory of every true believer. But the event to which we have referred was eminently typical. Waiving many less important points, we may observe, that Isaac was a type of the mysterious transactions of the cross.

I. In his appointment to be a sacrifice. Isaac was a child of promise, born in a preternatural way, of a disposition eminently pious; yet him did God require for a burnt offering. It must not be Abraham's flock, or his son Ishmael, but his beloved Isaac. Before we proceed, we would just observe, that we are not at liberty to consider every common similitude or circumstance as a type, or to launch into the boundless ocean of conjecture. Great mischief has been done in this way. We have no authority to consider anything typical but what is recognized as such in the New Testament. Isaac is recognized as such. Christ was the Father's beloved Son, in whom he was well pleased; yet him did God appoint to be a sacrifice; a body was given him for this very purpose. Writing to the Hebrews, the apostle says, "For it is not possible that the blood of bulls and of goats should take away sin; wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." He was ordained from eternity to be a propitiation for sin. "Whom God," saith the apostle, "hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Four thousand years rolled away after the first promise was given, but the Father did not recede from his purpose. Having set apart his Son for this end, he changed not, and our Lord, at the appointed time, became obedient unto death, even the death of the cross. "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was

made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Isaac was further typical,

II. In the manner of being offered. Isaac bore the wood on which he was afterwards to be placed, and voluntarily yielded up his body to be bound, and his life to be sacrificed in God's appointed way. Thus did our exalted Saviour bear his cross to the place of his crucifixion. He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. It is supposed that the Saviour was offered in sacrifice to God on the very spot where Isaac was laid upon the altar. However, it is an incontrovertible fact, that Mount Calvary was one of the mountains in that small tract of country called the land of Moriah; and, from Gen. xxii. 2, it can scarcely be doubted but that it was the very spot pointed out by God to Abraham. It could not possibly be far from the spot, and, therefore, when the place for the sacrifice of Isaac was so accurately marked, it can scarcely be thought to be any other than the very place where Jesus was offered two thousand years afterwards. Besides, by whose hand was Isaac to bleed? Was it not by the hand of his father? By whom, too, did Jesus suffer, but by Jehovah's sword? "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered." "It pleased the Lord to bruise Him; he hath put him to grief." "He spared not his Son, but delivered him up for us all." It was not man who made him so to agonize in the garden, nor was it man that caused that bitter complaint upon the cross, "Eloi, Eloi. My God, my God, why hast thou forsaken me?" When the Saviour suffered, the extremity of his sufferings arose from the hidings of his father's face. God removed the light of his countenance, so that the Sun of righteousness sank in a sea of horror and of blood. Nevertheless it was with the perfect concurrence of his own will that he died upon the cross. He gave himself an offering and a sacrifice to God of a sweet smelling savour. There is one point however wherein the resemblance does not appear. For Isaac was found a substitute, for Jesus none. Neither the cattle on a thousand hills, nor all the angels in heaven, could have stood in his place. None but Jesus could have made a full atonement for our sins. He therefore saved not himself, because he was determined to save us. Let us then contemplate for a moment this scene of love. "For the transgression of my people was he stricken." Not for fallen angels, not for demons in the blackness and darkness of despair, but for our transgressions. Behold him in the garden, in dreadful anticipation of the conflict, he cries, O my father, if it be possible let this cup pass from me; and when, being in an agony, he sweat as it were great drops of blood, falling to the ground. Behold him as he stands enduring the mockery of the judgment hall, despised, and spitten upon, and scourged. Follow him to Golgotha, there the atonement is consummated—there the cross is planted—the body is nailed to it—shades of darkness overspread the scene. In the extreme anguish of his soul, and amidst the terrors of the curse, he cries, "My God, my God, why hast thou forsaken me?" Struggle succeeds struggle, and at length another cry is heard—It is finished; then he bows his head, and gives up the ghost. Heaven was honored, and a way opened for the salvation of men; the types and shadows have disappeared—we need them no longer. The Redeemer hath put away sin by the sacri-

fice of himself. He was made sin for us who knew no sin that we might be made the righteousness of God in him. These truths are the foundation of our hope. The atonement of Christ is the great wonder of the universe. Remove it and we are at once exposed to all the wrath of divine vengeance. O tear us not from the rock to which we cling; remove it not, lest you plunge us into the mighty waters! It is our sun, extinguish it, and you leave us in the midnight darkness of despair. It is our portion, deprive us of it, and you beggar us for ever and ever! No, no, it is ours, we know that the word of the Lord is tried, we know that the foundation of God standeth sure. Every christian must delight to meditate on these sublime verities. He cannot but rejoice to sit under the droppings of the Saviour's love, and break forth in the language of holy exultation,

"Truly blessed is this station, low before his cross to lie;
While I see divine compassion, floating in his languid eye:
Here it is I find my heaven, while upon the Lamb I gaze,
Love I much? I've much forgiven—I'm a miracle of grace."

How marvellous is the love of God to man! We admire the obedience of Abraham, but God had a right to demand it, and the patriarch knew that he was about to give his son to his best and dearest friend. But what claim had we on God? Yet did he give up his son for us, for us sinners, rebels, enemies, not merely to a common death, but to the agonies of crucifixion, and to endure the wrath due to our iniquities; what stupendous love! The ocean of divine love was stirred to its utmost depths. The entire Godhead was—if with profound reverence it may be said—put into activity. The three glorious subsistences in the divine essence moved towards our earth. Every attribute and distinction of the divine nature was displayed. The Father, the Son, and the Holy Spirit, embarked their infinite treasures in the cause of human happiness, "God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish but have everlasting life." Herein is love! love defying all computation. Shall any soul be affected with the pathetic details we have given in reference to Isaac, and remain insensible of the love of God. Let every heart praise him, trust him, serve him, and rest assured that he is willing to communicate all spiritual blessings through Jesus Christ. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." God is now reconciling the world unto himself. Fellow sinner you are encouraged to come to him;—"Ask, and ye shall receive; seek, and ye shall find." The blood of Jesus Christ his son cleanseth from all sin.

"Welcome to the cleansing fount,
Springing from the sacred mount;
Welcome to the feast divine,
Bread of life and living wine."

What an admirable grace is faith! The faith of Abraham certainly had respect to Christ the promised seed. And behold how it operated! So will it operate in all who have it. It will keep us from staggering at any promise, however dark or improbable, and will lead us to obey every precept, however difficult or self-denying. Let us seek his faith, and while we are justified by it from the guilt of sin, let us manifest its excellence by a life of holiness.

J. J. OWEN.

REPLY TO "CÆSARS CLAIMS," &c.

MR. EDITOR,—I have read with astonishment a paper in your last Repository, entitled "Cæsar's claims and the people's duty," and as the sentiments it contains appear to be utterly inconsistent with the principles of the New Testament, and the civil rights of Britons, I have ventured to send you a few thoughts on the article above mentioned; which, if you deem worthy a place in your periodical, you are at liberty to insert.

Had the article originated with an individual professing undeviating attachment to a despotic government, and maintaining the infallibility of kings, it would not have excited so much surprise; but, coming as it does from one who professes the principles of dissent, we are astonished not only at the inconsistency of the writer, but at his rashness on obtruding on the public, notions which would not have been tolerated in the dark ages.

I readily concede to our brother that "they who are indeed the people of God, are good subjects of the realms in which they live:" and I would add, the best subjects too; as the principles they have espoused are not factious, but give countenance and support to every constitution which is based on right and justice. I believe your correspondent to be prompted by good motives, in his attempt to enlighten the christian world upon the subject on which he writes; and I concur with him, that the times call upon christians to take an advanced position in exemplifying that precept "owe no man any thing;" and I also believe "that we dissenters are watched by the members of the National Establishment with an eagle's eye." But have not recent events convinced us that this eye is watching for an opportunity to pounce upon and deprive us of our dear-bought privileges? And further, I accord with him when he says that "the eye of God is upon us;" but it is to watch our movements, lest we flinch one iota from maintaining that high ground of principle upon which the Gospel has placed us.

The design of our brother is, to define and enforce the duty of subjects to their civil rulers; and for this purpose he has chosen as his motto "Render unto Cæsar," &c. He assumes that we are acquainted with the title "Cæsar," as denoting "the present and all subsequent civil rulers, in every part of the world; whether monarchical or republican;" and he quotes the first verse of the thirteenth chapter of Romans to support the truth of his assertion. He also defines the higher powers as being "not only those who are by designation Cæsars, but those who are officially Cæsars."

He then tells us with respect to these dignities, that "they are ordained of God," and quotes several passages to prove that the word "ordained," means properly "to appoint," as Matt. xxviii. 15, Acts xxii. 1, and xxviii. 23. But here is the root of his error: he understands the word "ordained," to mean "absolute appointment," apart from the concurrence of individuals. Hence he adds, "God appoints our civil rulers. What! appoint an ironhearted Pharoah, &c. God appoints them all." Now here it will be sufficient to say that the Greek word *tasso*, which in the places above mentioned is rendered "appointed," and "ordained," does not mean absolute decree, or arbitrary appointment, so as to compel an individual to pursue a course of action irrespective of his own views and feelings. Such appointments destroy free agency, and consequently responsibility. But the word means "to dispose of," or "to arrange, as a general does his

forces ;"—of course it does not destroy a man's free will : and it appears strange that our brother should have overlooked the fact, that the individuals mentioned in Acts xxviii. 23, could not appoint a day without the consent of the apostle.

Your Correspondent seems to rest his argument on Rom. xiii. 1, "the powers that be are ordained of God ;" and as he has before said that the "Cæsars are the powers that rule, whatever may be the form of government ;" it follows that God is the author of limited monarchy in England ; despotism in Turkey ; and democracy in America ; and consequently, whatever may be the natural tendencies of any of these forms of government is to be charged upon God.

Now we think that it will not be questioned, that the natural tendency of despotism is, to produce consequences of the most fearful kind. What murders were perpetrated under the brief but despotic rule of James the Second ! Look at the present state of the countries where despotism prevails :—behold Russia, Turkey, and many of the states of Asia. Has not despotism desolated the fair plains of Poland, and doomed her brave sons to the dreary mines of Siberia ? Did not the Greeks for 400 years prior to that noble struggle a few years ago which won their independence, suffer oppression in all its cruel forms under the despotic sway of the Grand Seignior of Turkey ? Undoubtedly : but yet this is justice under another name, according to brother Kiddall ; for "God has ordained the powers that be." The same observation will apply to every barbarous action which despotism has committed in every age of the world.

And Sir, are we now to be told that our forefathers committed sin in struggling so gloriously for our freedom and independence ? and that they violated the laws of God in resisting the iniquitous attempts to extinguish the very notion of liberty and to reduce us to the vilest slavery ? Did Sidney and Hampden bleed in a wrong cause ? No ! may their mantle fall on us ! But according to brother K., our ancestors did wrong in opposing the powers that were ordained of God ; and as they wrenched from a tyrant's grasp that to which he was justly entitled, we ought in strict justice, to hail with applause every attempt which may be made to impose again that yoke upon the British nation which she wore in the days of the Stuarts.

We all acknowledge that Civil Government is necessary to keep society together ; the Bible recognizes this sentiment in its instructions to obedience ; but the New Testament, which is the rule of our faith and conduct, does not so much as hint at any form of government ; and our Saviour abstained from interfering with all civil affairs ; and if God had constituted all human governments, surely he would have given us some pattern on which they might be framed. And it is evident from the account of the institution of monarchy under the old dispensation, recorded in the eighth chapter of 1 Samuel, that God was displeased at the conduct of the Israelites in asking a king ; and gave them one as a curse rather than a blessing. And as brother K. insists so strongly on Rom. xiii., we think that a moment's thought as to the situation of the christians at Rome will shew the importance of the advice of the apostle ; for having been brought out of barbarism to enjoy the glorious liberty of the sons of God, it is not unreasonable to suppose, that they would feel themselves somewhat elated in the possession of such exalted privileges ; and hence they would be apt to look with contempt on those who were not so highly privileged as themselves ; and they

would be easily tempted to imagine that they, as freedmen of Jesus, ought not to be obedient to idolatrous rulers; but, though they were enjoined to obey, yet, as the celebrated Robert Hall accurately observes, “The limits of every duty must be determined by its *reasons*; and the only ones assigned by Paul in this chapter, or that can be assigned for submission to civil authority, are its tendency to good. Wherever, therefore, this shall cease to be the case, submission becomes absurd, having no longer any rational view. But at what time this evil shall be judged to have arrived, or what remedy it may be proper to apply, christianity does not decide, but leaves to be determined by an appeal to natural reason and right. By one of the strongest misconceptions in the world, when we are taught that christianity does not bestow upon us any *new* rights, it has been thought to strip us of the *old*; which is just the same as it would be to conclude, because it did not first furnish us with hands, or feet, it obliges us to cut them off.”

Having passed from the appointment of civil rulers, brother K. then proceeds to say, “That to these higher and heavenly ordained powers certain property belongs, which property is holden by their subjects;” and adds, “that the requirement of the Lord sheweth this, “Render,” &c. He here says that subjects hold property belonging to their rulers. Who tells him so? Does the Bible? Then where is the chapter and verse? Do the laws of nations acknowledge this principle? Then where is the section and statute? Where in our statute book? Surely our government ought to be much obliged to brother K. for this information, for he seems to be aware of the existence of laws of which no one besides himself has heard.

But, in support of his position, our brother says, that our Lord’s requirement, “Render,” &c., proves the point he is labouring to establish; and here he says the question occurs, “What things are Cæsars? In other words, what is that which subjects hold, that can be demanded as their own by the higher powers (the government) under which we live?” And, to solve this question, he refers to the conduct of Jesus when the question was asked him, “Is it lawful to give tribute to Cæsar?” and, as Jesus said, “Render,” &c., brother K. affirms that this proves that God has given all worldly possessions to Cæsar, and that he has retained for himself only the things belonging to our conscience. But does this appear from the text? Jesus did say, “Render,” &c.; but he did not say what:—and who shall affirm that we are to render to Cæsar all our property? Brother K’s rendering is as strange as it is new; for he says, that because some things are Cæsars, therefore *all are*. This is like saying, that, as a garden contains one flower, therefore it contains every flower that is known in the botanical world. Really, sir, “every child will see” that this is bad logic; but yet on this ground brother K. takes his stand, and affirms that no one has one inch of land, or one piece of money, or a house, or a barn, of which the higher powers cannot, by act of parliament, by tax or tribute, penalty or confiscation, deprive him. The idea is ineffably absurd. It appears from the narrative, that the Pharisees and Herodians attempted to ensnare Jesus by propounding the question, “Is it lawful to give tribute to Cæsar?” and, as he knew that the former were great advocates for the liberty of the Jews, and the latter for the Roman power, he shrewdly referred them to their own current coin, on which was impressed the image of Cæsar; and, having drawn from them the confession that the image and superscription were Cæsars, he then said, “Render,” &c.; but he does not say how much, nor

even hint that all a subject possesses is Cæsars; and how brother K. can infer this from the passage, I am at a loss to conceive. And, sir, as to the soundness of brother K's. statement, "that because the Bible does not say what *proportion* of a subject's property Cæsar may claim, therefore he may take the whole," I leave to be determined by the common sense of your readers.

But, Mr. Editor, if all brother K. possesses is her Majesty's, he ought not to complain if she send an officer to take away his property, and that of his congregation; and if it should follow that the cause be broken up, brother K. has only to thank himself for it; and, as he has confessed that all he has is Queen Victoria's, then, as a good subject, he ought not to give a farthing to the support of any benevolent institution, or even to the cause of Christ without her consent. If he neglect this, he is liable to punishment.

Your correspondent having risen in the quality of his thoughts in the preceding paragraphs, now says, "It is no less evident that civil governments are not limited by God as to the proportion of tax they may demand, than it is that they may claim it for what purpose they please. The property is theirs, and most triumphantly do they ask, "Is it not lawful for us to do what we will with our own?" And he also affirms that we ought to pay every demand which may be made upon us by the government, whether for civil or ecclesiastical affairs. "If that demand" he adds, "has the sanction of the law, and be legally made, it is our buisness to pay." This principle he applies to the payment of Church Rates and Easter Offerings, which are legally laid.

Now Mr. Editor, this is saying that every government may levy taxes for whatever purpose it pleases; and that whatever law may be passed we are bound to obey. On this principle the government may pass a law to transport all the poor of this country, and brother K. will not complain if it be the law. Cæsar may wage sanguinary wars with every nation under heaven; and when he demands a tax to replenish his coffers, if that demand be legally made, our brother would give Cæsar all he possessed without uttering a single murmur. And if the government want to build a 1000 popish churches, and support them at the public expence, the people must not complain, for all they have is Cæsar's. Sir! are we sold and bought with the soil, that such monstrous principles should be propounded? Do we live in the days of Feudalism? or are we free-born Englishmen of the nineteenth century? Our cheek is crimsoned for the man who can utter such sentiments; and we sigh that in these days of freedom an individual should exist, who is so opposed to all that is noble in human nature; and mistakes so grossly the genius of christian patriotism.

Brother K. considers it is perfectly right to pay Church Rates when legally laid; but yet he says that when Cæsar interferes with his conscience he will offer him no subjection. But if he be taxed to support that which is essentially popish, is not his conscience interfered with? Where his consistency is, I leave your readers to judge.

Brother K. arrives "at the height of this great argument" by saying, "that it is not only the right, but the duty of every man, to use all constitutional means for obtaining the abrogation of unjust and oppressive laws, and to prevent similar acts being imposed upon us." Here we agree. But who would suppose that your correspondent believed his own words, after reading what he has before written? If he will tamely submit to any

encroachment on his liberties which a law might make, why will he not always be content to be treated like a slave? for where will he find a text of Scripture to sanction any opposition which he might make, seeing that he that resisteth the power, resisteth the ordinance of God? and if he have one spark of generous freedom in his bosom, which prompts him to oppose "the powers that be," let him remember that rulers will be a terror to him, for "they will not bear the sword in vain."

I fear, sir, that I have trespassed too much upon your attention, and conclude with observing, that brother K's. sentiments will not suit the times; nor are they consistent with the Bible, nor with those ideas of freedom which God has planted in the human heart. These are the days for us to cling to our liberties, and to resist every attempt to enslave us; and, as christians, let us endeavour to accelerate the period when oppression and tyranny shall be destroyed, and when the flag of liberty shall wave over all the nations of the world.

I remain, Mr. Editor,

Yours respectfully,

JAS. LEWITT.

THE INFLUENCE OF A PRAYING MOTHER.

From the New York "Evangelist" for July.

THE Bible begins the story of the Redeemer's mercy; but it is only a beginning. The whole history of redemption can never be said to be published, till every name on the pages of the book of life has been read, and the leadings of God's mysterious providence, in regard to each one, have been unfolded in eternity.

A few years since I was called from my study to see a stranger. He brought a letter from a friend in Ohio, which stated that he was "a man of the right stamp." His name was Joseph W. Barr, then a student at the Theological Seminary at Andover. He was out of health; had walked nearly thirty miles; and there was nothing very prepossessing in his first appearance. But a few hours' acquaintance only was necessary to discover that he was a man of a strong, well-balanced mind, of deep piety, and of a breast full of benevolence. One great object of his visit was to restore his health, which had become impaired by study. But instead of lying upon the couch, taking gentle exercise, and "light medicines," he hired himself out, for the vacation, as a carpenter; and a better, or more diligent and faithful workman, seldom entered the shop. He received high wages, and the family in which he resided can hardly speak of him, to this day, without tears. On leaving us, he carried away a good stock of health; and more of the heart and good wishes, and pure substantial tokens of confidence from his Christian friends, than if he had spent his time in any other way. While in my study, one evening, I requested him to relate to me his Christian experience, and the dealings of God in regard to his soul. He began at once, and did it with such simplicity and humility, that I was compelled more than once to turn away my head to conceal my tears. I wrote down the account just as he had related it, as soon as he had left me. It is not merely a true account of his conversion, but, as nearly as possible, in his own words:—

Among my first recollections is the image of my sainted mother. We lived at the West, in what was then a howling wilderness, but is now the flourishing state of Ohio. My father was a minister and a missionary, and

my mother was every way qualified to be his helper. My father was gone much from home in searching for the scattered sheep of Christ's fold, and could not do much towards forming my character. But my mother ! she was an angel to me. We lived in a loghouse, and had but one large room ; of course she had no closet there. But there was a beautiful grove a little behind the house, and there, as early as I can remember anything, I can remember that she took me by the hand and caused me to kneel by her side, while she prayed aloud for my absent father and for me. At first I hardly understood it ; but soon learned that God, who dwelt far, far above those high trees, could hear her prayer, and was hearkening to her sweet voice. She used stately to lead me there, and always laid her right hand on my head while she prayed ; and feelings of deep awe always came over me. She never omitted this practice whilst she lived ; and I there had distinct and correct impressions made as to my character, as well as to the character of God.

She died when I was nine years old, and was buried near by. During the most giddy and wicked period of my life, I could never forget these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the surrounding ground, I have stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears ; and I have paused there in tears, chained by a remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately left upon canvass, than they are upon my memory.

Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little that could or did check me, except my early education. My mother had died when I was a mere child, and my father was too far off to reach me otherwise than by his prayers. I well remember many seasons of deep conviction of sin, but which my stubborn heart resisted or stifled. One night at a ball, whither I went, as I should then have said, for rational and innocent amusement, my conscience was suddenly startled.

I was introduced to a young lady for my partner, who came from a distant section of the country. After the dance, in which we were partners, I entered into conversation with her respecting the place from which she came. She gave me many interesting particulars of that then newly-settled place, and, among other things, mentioned the late sickness of her father, and the many continued kindnesses and attentions of a Mr. Barr, a missionary ; stating that Mr. Barr, had been to see her father very frequently, and that she felt much attached to him. She knew not my name. I replied, "That Mr. Barr, the missionary, is my father." She started, as from an adder. "Your father ! *he* your father ! *what would he say, if he knew you were here ?*" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening for me. It ruined my peace ; and, though I know not that it can be said to have been the means of my awakening from the sleep of sin, yet I am confident it planted a thorn in my conscience, which was not taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the

employment of that evening, if allowed to speak out without restraint.

A few days after the ball I was present at a communion. At the table many of my near friends were found. The scene before me, and the thoughts of a future, eternal separation, affected me greatly. The sermon, too, reached my conscience; and I might, at the close of the services, be said to have been under strong convictions for sin. The same day a very devoted Christian was accidentally thrown in my way. He began to address me on the subject of my salvation, without knowing any thing of my previous history, or the state of my feelings at the time. Then my heart began to rise with a strength of bitterness which I never knew before. I reproached him, pointing to the inconsistencies in the church; raved like a madman; and, while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it all with meekness, perfectly unmoved, and, by his gentleness, held up a shield which caused every dart I threw to recoil upon myself. His Christian meekness was too much for me; I rose up in wrath and left him. Had he given only one retort—shown one angry feeling, it would have relieved me; but no, I could find no handle. I went out into the woods, smarting under the wounds which I had been giving myself; and when I could stand under it no longer, I returned—told my Christian friend my situation and feelings, asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says “And this also I learned, *that the power of gentleness is irresistible.*”

I had now been under deep and pungent convictions for sin for more than three weeks. I could not pray. I could not feel sorry for sin, nor hate it, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel regret or humbled. Every feeling of my soul was deep, awakened enmity to the character and government of God.

At length, after struggling with the terrified conscience, and the stirrings of the Spirit of God, I *determined to take my own life*. It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who dares throw himself upon the thick bosses of the Almighty's buckler.

After coming to this determination, I selected my time and place. Not far from me was a considerable waterfall; thither I went, one beautiful morning, fully resolved to return no more. The waters, dark and deep, gathered themselves together in a narrow channel, and after whirling themselves around several times, as if recoiling from the plunge, they rushed headlong over a time-worn rock, and fell forty feet or more into a large bason beneath. On that rock I placed myself, prepared to do the deed. I looked down into the great basin, forty feet below me, and there the falling waters were boiling and foaming up, as if indignant at being thus cast down—fit emblem, I thought, of the helpless raging of the wicked in the world of despair. But I will now know the worst which God can inflict upon me. I will plunge in, and in five minutes I shall *know* what hell is, and what is to be my situation for eternity!

I drew myself back to take the plunge. There was no faltering—no shaking of a single muscle—no sensation of fear. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid suddenly upon

me. Every nerve seemed to be paralyzed, and every bodily function to fall. A cold shivering came over me, and I had not the strength of a child.

I turned my face away; the beautiful sun was shining, and, for the *first* time, a voice, like that of my departed mother's, seemed to say, "*Perhaps there may yet be mercy for you.*" "Yes," I replied, "*I will seek it till God takes my life!*" And there, and on the very spot where I was about to consign soul and body over to endless misery, there the mercy of God found me, and there the first ray of hope visited me. Oh! I can never think of this temptation without feeling that I have been near the pit; and that man, if left by God, will quickly destroy both soul and body.

Before closing this narrative I will add, that this interesting young man lived the life of devoted, consistent, ardent piety. He completed his education, and devoted himself as a missionary to Africa. He was all ready to depart—had taken farewell of his friends, and was, as I believe, on his way to the ship which was to convey him to Africa. He arrived at Richmond, Va., on Saturday night, and was to have preached the next day; but about midnight he was seized with the cholera, (of which he was the first and only victim in that city,) and, after twelve hours passed in indescribable pain, he calmly and sweetly fell into the arms of God's messenger, and was carried to that glorious assembly where the praying mother, we doubt not, welcomed to her everlasting embrace the child of so many prayers.

How mysterious are the ways of God! He raises up pious friends, and leads them to labour, and pray, and go down to the grave, without seeing any good fruit from the plants which they nourish and water with prayers and tears. But, long after they are gone, their prayers are answered, and their labours blessed. Let no praying mother doubt that her prayers will finally be answered. He is mysterious, too, in that he raises up instruments apparently fitted for great usefulness, and then cuts them off just when they promise to be most useful. But his own glorious plans will go on, and he will raise up others to take the places of those who are dead. All shall be for the glory of God! O the blessedness of belonging to a kingdom which cannot be injured by any changes among such beings as we are! Reader, if you belong to this kingdom, be up, be doing, be vigilant, be faithful. Your crown is near, it is sure. If you do not belong to this kingdom, come at once and give yourself to the work of serving God. Repent of all sin, forsake all sin, and that same Redeemer who saved the dear youth of whom I have been speaking, shall be yours.

THE TRUE FRIEND.

HIS affections are both united and divided; united to him he loveth—divided betwixt another and himself; and his own heart is so parted, that, while he himself hath some, his friend hath all. His choice is led by virtue, or by the best of virtues—religion; not by gain, nor by pleasure; yet not without respect of equality of condition, and of similarity of disposition; which choice, once made, admits of no change, except he whom he loveth be changed quite from himself; nor that suddenly, but after long expectation. Adversity doth but fasten him; while he, like a well-wrought vault, lies the stronger, the more weight he bears. When necessity calls him to it, he can be a servant to his equal, with the same will wherewith he can command his inferior; and, though he rise to honour, forgets not his familiarity, nor suffers inequality of state to work strangeness of

countenance. On the other hand, he lifts up his friend to advancement with a willing hand, without envy, without dissimulation. When his mate is dead he counts himself but half alive; then his love, not dissolved by death, directs itself to those orphans which never knew the value of their father. They become heirs of his affections, and the burthen of his cares. He embraces a free community of all things, save those which either honesty or nature reserves as proper, and hates to enjoy that which would do his friend more good. His charity serves to cover infirmities; not by untruth, not by flattery, but by discreet secrecy. Neither is he more favourable in concealment than round in his private reprehensions; and when another's fidelity shows itself in his reproof, he loves his monitor so much the more, the more he smarteth. His bosom is his friend's closet, in which he may lay up his complaints, his doubts, his cares; and as he leaves, so he finds them, save for some additional reasonable counsel for redress. If some unhappy suggestion should either disjoint his affection, or break it, it soon knits again, and grows the stronger by that stress. He is so sensible of another's injuries, that, when his friend is stricken, he cries out, and equally smarteth, untouched, as one affected, not with sympathy, but with a real feeling of pain. He interposeth his aid to prevent mischief, and offers to redeem his friend with himself. No hour can be unseasonable, no business difficult, no pain grievous, when in the service of his friend; and what he either does or suffers, he neither cares nor desires to have known, lest he should seem to look for thanks. If he can, therefore, steal the performance of a good office unseen, the consciousness of his faithfulness herein is so much sweeter as it is more secret. In favours done his memory is frail; in benefits received, eternal. He scorneth either to regard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the joy of life, the treasure of earth, and no other than *a good angel clothed in flesh*.

ON CLOSET DEVOTION.

THE greatest difficulty will be to maintain the daily performance of closet duties. On your maintaining that part, the fate of the whole battle depends. Your adversary knows that if he can beat you out of the closet he shall have you in his power. You will be in the situation of an army cut off from all supplies and reinforcements, and must either capitulate or surrender at discretion. He will therefore leave no means untried to drive or draw you from the closet. And it will be hard work to maintain that post against him and your own heart. Sometimes he will probably assail you with more violence when you attempt to read, or pray, than at another time; and then try to persuade you that prayer is rather injurious than beneficial. At other times he will seem to withdraw from the contest and lie quiet, lest if he should distress you by too much temptation, you might be driven to a throne of grace for help. If he can prevail upon us to be careless and supine, he will rarely distress us;—every day you are preserved from going back, the enemy sustains a defeat. It is a great mercy to be preserved from open sin and from complete apostacy. Then in this spiritual conflict let us dispute every inch of ground with christian courage and constancy—being armed with the shield of faith, and the sword of the spirit, and wielding them by an imparted Omnipotent power, we shall not faint as do others, but rise by a gradual process till our graces are perfected and consummated in eternal bliss.

REVIEW.

A PLEA FOR THE LIBERTY OF EDUCATION. *A second letter to the Right Hon. Sir James Graham, Bart., one of her Majesty's principal secretaries of state, on the educational clauses of the Factories' Bill.* By JOHN HOWARD HINTON, M. A., one of the secretaries of the Baptist Union of Great Britain and Ireland. Houlston and Stoneman. pp. 52.

THIS is a very excellent and well-written pamphlet. The question of the interference of government with the education of the people is discussed in a calm, dignified, and impartial manner. The withdrawal of the educational clauses of Sir James Graham's Bill, does not render the argument of this pamphlet of no service, as it is not directed against the peculiarities of that bill so much as against the general principle. We wish all our readers who have any doubt on this subject to procure and peruse this masterly production. It sets the whole question before them in its various aspects, and we doubt not it will convince them that the proper province of government does not include the education of the people. Mr. Hinton shews that penalties to enforce the attendance of scholars, and that inspection to secure the competency of the teachers, are unavoidably tyrannical and oppressive. He examines the reasons frequently urged why government should enforce the education of the operative classes at large. These he states fairly, and refutes effectually. He enters on the question of parliamentary grants, and concludes by invoking the energies of the people themselves. We have not room for extracts, but earnestly recommend the pamphlet to the patient perusal of our readers.

RACHAEL OF PADANABAM, *Type of the Church. A sacred history from the Mosaic record.* By WILLIAM ARCHER. Simpkin and Marshall. 12mo., pp. 187.

THIS will be to some a very fascinating volume. It is written in poetic prose, and is full of touching and tender allusions. The idea entertained by some of the early fathers, that Rachael was a type of the Church, is adopted with good effect by the writer. Some of the poetic effusions with which the book is embellished are pleasing. There is, however, too much of invention and fiction, poetically introduced, no doubt, to render the volume more palatable to matter-of-fact men. We were frequently reminded of "The Messiah" and "The Death of Abel," while perusing it. It is by no means a publication void of merit.

SACRED POEMS. By I. M. THORNTON. Hamilton and Co., London; Brooks, Leicester. 8vo., p.p. 104.

THIS is a small volume of poems, chiefly on Scripture subjects, commenced, its author informs us, in his twelfth year, and now published by the advice of friends. Juvenile productions are often attractive as indicative of singular precocity of talent; but they do not always demand attention on other grounds. We had perused several of these poems, and marked a number of false or defective rhymes and feeble thoughts for criticism; but, when we cast our eye on the extreme juvenility of their author, our resolution failed, and we determined to insert a poem as a fair specimen. We refer our readers to it, in our poetic corner, that they may judge for themselves.

THE MIRACLES OF CHRIST, *with explanatory observations and illustrations from modern Travels.* Tract Society. 18mo., pp. 216.

THIS is a beautiful little volume. It contains a large amount of valuable information in reference to the miracles of Christ, and is adapted to lead the young reader to peruse with greater interest the evangelical narrative. It is also embellished with a number of beautiful engravings. It is a suitable reward book.

UNCLE BARNABY; *or recollections of his character and opinions.* Tract Society. 18mo., pp. 360.

UNCLE Barnaby seems to be own cousin to "Old Humphrey," another celebrated and shrewd character brought into public notice by the Tract Society. Perhaps the former is more philosophical than the latter, but he is very humorous and instructive. The practical wisdom contained in the various articles in this volume is of great importance. "If I were you," "I don't care," "It's of no use to try," are clever things; but they are only a small section of the twenty subjects which he brings before us.

A SELECTION OF HYMNS, *designed as a supplement, &c.* By J. JARROD.

A SMALL SELECTION OF HYMNS, *especially adapted for meetings for prayer, and the revival of religion.* Sherwood and Co., London; Brooks, Leicester.

OF these hymn books we need say but little in commendation. They are already in the possession of many of our readers. It would be a pleasing addition to

our stock of hymns if both these supplements, a new edition of which is now published at reduced prices, were in use in all our Churches.

THE YOUTHFUL DISCIPLE; An Account of one who was early called from grace to glory. *Tract Society.* 18mo., pp. 36.

THIS is an interesting narrative of a

minister's child, who gave bright evidence of very early piety, and was early called to glory.

MISSIONARY GLEANINGS. *Tract Society.* 32mo., pp. 128.

A beautiful little book, full of interesting facts relative to missionary labours and successes, adapted to interest the young, and to imbue their minds with a missionary spirit.

OBITUARY.

THE important changes which frequently take place in ourselves, in our circumstances, in the family and social circles, remind us that this is not our rest; and every one who has stood by the couch of a dying, patriarchal father, and who has there received his last, his parting blessing; who has there remembered what the departing saint was to himself, to the family, to the Church, and to the world; who has followed the endeared form of an aged, pious parent to the grave, will sympathize with those who are anxious to place upon record those facts that may continue to aid the memory and influence the life. The rapid and restless flight of time, which is carrying us forward upon its swift but noiseless pinions, has already landed, we hope, many of our friends on that peaceful shore

“Where tempests never beat, nor billows roar.”

If we look at the family of which we form a part, and if we extend our notice so as to include our friends in general, we shall speedily feel sensible of the many breaches which death has made amongst us. There are now many of those little ones who were wont

———“to lip their sire's return,
Or climb his knees the envied kiss to share.”

Oh! there are many that can tell of tender buds that have been nipt, and of opening blossoms that have been blighted by death. When we cast our eye over some small families with which we are acquainted, how mournful are our feelings! How altered, how changed is the scene! ah! these children have no mother, and the father of those is dead! We knew them once, but they are gone, and we know them no more. And, not further to indulge in these reflections, it may be remarked that if we have pursued life's journey for a considerable number of years, we shall find, in looking back upon the past, that we have lost many of our earliest—our best friends. We sorrow for them, but we would not do so as those that have no hope. We shall meet again; and till then we would hoard their memory, treasure up their counsels, and follow them so far as they followed Christ.

VOL. 5.—N. S.

JOSHUA ROBERTSHAW, the subject of this notice, was born at Queenshead, March 6th, 1767, and departed this life June 29th, 1843. The villagers of Queenshead up to the year 1773, in which the old General Baptist chapel was built, were destitute of a sanctuary; and to a still later date they had not a properly organized Lord's day school. Under such circumstances therefore, it may be supposed that few parents felt the importance of that injunction which says, “train up a child in the way he should go,” and in consequence few children were lead to “remember their Creator in the days of their youth.” The mother of Joshua died when he was young, and as his father was not a religious man, it is believed that little care was taken of his moral and religious training. And when the mind of youth is not stored with divine knowledge; when the beauty of religion is not exhibited by example, we cannot reasonably expect to see tender branches bearing the fruits of righteousness, but we may expect to see them laden with the fruits of sin. For many years sin had dominion over our departed brother, and he obeyed it in the lusts thereof. About the year 1793 he entered the first West York Militia, and he did not obtain his final dismissal till the year 1802. In the capacity of a soldier he visited most parts of his native country and some parts of Ireland, and he obtained some knowledge of most of the great men who figured either in the senate or in the field. The information collected during this period of his life was retained, and sometimes used for the instruction and entertainment of his family and friends. When upon duty he was allowed to devote a considerable portion of his time to his own calling, but the money so obtained seems to have been injurious rather than otherwise, as it enabled him to indulge to a greater extent in the habits of intemperance. But while he was thus the servant, the slave of sin, he sometimes felt his degraded condition and the burden of a guilty conscience; but he knew not the truth which was destined to make him free.

2 V

About the year 1800 he returned to his wife and family, and having, as he hoped, done with the Militia, he began to attend the ministry of the word, and to feel deeply concerned for the safety of his soul. While in this state of mind, he was unexpectedly called upon once more to join his companions in arms and in sin. He very reluctantly obeyed the summons, resolving however not to return to his former practices, he had lost his relish for them; old things had passed away. The peace of 1802 relieved him from his perilous situation, brought him once more into the bosom of his family, and gave him a better opportunity of pursuing his religious inquiries, which issued—after many struggles and conflicts, chiefly arising from the humbling view which he had of himself, as the chief of sinners—in his believing on the Lord Jesus Christ, and in his giving himself to the General Baptist Church, Queenshead; then under the pastoral care of the late venerable John Taylor, May 20th, 1803. The membership of our late brother was not nominal. He did not consider that his work was done, either personally or relatively, when a union was consummated with the people of God; nor was he satisfied with filling up his place once on the Lord's day, nor did he think that he should keep at a respectful distance from the active, working part of the church, but the weight of his example, his prayers, his advice, and his pecuniary aid, was brought to bear on its prosperity. He, like Paul, had been amongst the foremost in the ranks of sinners, and like him too in his measure, he occupied a similar position in the Church of Christ after his conversion. As a proof of the high estimation in which he was held by his christian friends, it may be observed that he was elected about the year 1813 to fill the office of deacon, the duties of which he continued to discharge with satisfaction to his friends till removed to the Church above.

He was deeply rooted, grounded, built up, and established in those doctrines which distinguish our denomination, and which it is humbly conceived distinguish the Scriptures; and he held them with an unyielding grasp. His views of the independency, government and discipline of a christian Church, were allowed to be extensive and scriptural; and the energy with which he enforced them contributed not a little to maintain the purity, order, and prosperity of the Church with which he was associated. In matters of faith and practice Christ was his master, his teacher; and he would listen to no proposal which he considered unscriptural in itself and injurious in its effects in order to accommodate religion in

any of its parts to the ever changing tastes of the world. For this reason he was sometimes considered *stiff* if not *stupid*, but he made his appeal to the Word, and would sometimes ironically remark, "It is a pity Jesus Christ was not wise enough to know what kind of book to give us." From the brief sketch already given it will appear that our deceased friend was not one of those restless, discontented, aspiring individuals who are impatient of control and who pant for stations, the duties of which they are not qualified to discharge, and that it was by his regularity in attending the public means of grace—by the active part which he took in conducting those of a more private nature—by his presence and valuable advice at Church, and deacon's meetings, that he came to be considered one of the most stable, useful, and ornamental pillars of the Church. It may be further stated that Joshua, believing his views to be scriptural, felt deeply interested in the prosperity of the Connexion at large, and therefore in its institutions and agencies. Many of the fathers of the Connexion he had seen and heard, and with the other ministers he became acquainted through the medium of the Minutes and Repository, publications which he began to read at an early period, and in which he felt a deep interest to the last. And if it would not appear too much like presumption, the writer would heartily recommend young men joining our body, and all who wish to cultivate an acquaintance with our principles, our ministers, and our operations, to go and do likewise. The biographer has no wish to convey the idea of perfection in anything he has written or may write, but, without wishing to reflect upon others, he cannot refrain from asking if all had been as careful for the last forty years, in leading their children and their household to the house of God; if all had been as diligent and regular in attending the means of grace; if all had been as consistent in deportment, and as active in the cause of Christ; and if all had been as hearty, according to their means in supporting our institutions, what would now have been the numerical strength of our body at home, and what would have been the influence which we should have excited over far distant India? May we be more steadfast in time to come. The affliction of our lamented friend, for the last few years, was so complicated that he could neither pursue his worldly calling nor the interests of Zion with his usual energy. He felt the painful nature of his situation, and regarded it as an indication of his approaching end. He frequently concluded

remarks relating to the Church or the world by saying, "my time is short. I shall soon have done." At the experience meetings held at his house he often said, that he was well pleased with religion but that he was not satisfied with himself, and that when he began in religion he made a covenant with the Lord to serve him to the end of life, and that he hoped to remain faithful. Towards the end of last March he received a severe shock by the death of his granddaughter, Elizabeth Balmforth, Queenshead, who died suddenly of apoplexy, aged thirty-five years. She was a member of the General Baptist Church Queenshead, and much respected in the neighbourhood. But though the above painful event might hasten his departure it was not the primary cause of it. It was evident that he was gradually sinking, but as he was usually better during the summer, his friends were willing to hope that he might be spared to them a little longer, but in this they were disappointed. He attended public worship twice on Lord's-day, June 25; but early on Monday morning he was seized with what proved to be an inflammation of the bowels. The usual means were employed, but without effect, so that after enduring extreme pain for a few days, during which his mind was quite happy in respect to religion, he fell asleep in Jesus, June 29th. His funeral, on the following Monday, was attended by several ministers, and a great number of friends and neighbours. Mr. J. Ingham, Allerton, gave out the hymns, and Mr. R. Ingham, Bradford, and Mr. R. Hardy, Queenshead, conducted the other parts of the service, and the latter afterwards improved the event from Is. lx. 20. The writer believes that the general impression was that *old Joshua* was a good man, at the same time it may not be improper for him to state that in the opinion of some he at times manifested undue warmth of temper, and as his judgement was not infallible, when he adopted a false proposition the consequences were more serious on account of his known firmness. Joshua was twice married—by his former wife he had fourteen children, seven of whom are still living, and likewise his latter wife.

May all his children know the God of their father, and serve him with a perfect heart and with a willing mind, that so an entrance may be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Queenshead.

Q. Y.

THOMAS ORGILL.—One of the severest trials felt by aged parents is the loss of their children, particularly their youngest son.

While in the kind providence of God, all their children are dear to their hearts, the youngest, like Joseph, commonly shares in their warmest affections and engages their most anxious solicitude. His death seems at once to sever the dearest ties of earth, and to make a breach in the domestic circle of all, the most painful and irreparable.

Such a trial is now felt by the aged parents of the late Mr. Thomas Orgill, and it is with a view to soothe their sorrows, to hush their disquietudes, and to inspire them with holy submission to the will of Almighty God, that this small tribute of respect is paid to his memory.

The subject of this brief record was born at Measham, in the county of Derby, on the 4th of August, 1813. Blest with godly parents, he enjoyed the advantages of a religious training, highly fitted to enlist his interest, at early life, in favour of the truth. It may be remarked, perhaps without any breach of delicacy, that but few have met his venerable father, without recognizing in him, some of the best features of patriarchal nonconformity, displayed in a strong attachment to the religious views he has espoused and in an anxious desire to implant those views in the minds of his children. As might have been anticipated, the deceased from his earliest recollections was regularly conducted to the sanctuary on the Sabbath, where, under the strictly evangelical and truly faithful ministry of the late Rev. J. Goadby, he was awakened to a consciousness of eternal things, and directed to the Saviour as the only refuge from the wrath to come.

In his 14th year, generally an anxious period for youth, while selecting some secular pursuit for life, Mr. Orgill preferred the occupation of a shoe-maker, and with this object in view, he left the parental roof and entered on his apprenticeship at Greasley, in 1827. Having passed the term of his apprenticeship in a manner which won him the esteem and confidence of his master, he returned to his father's house at Measham, where he continued to reside till he expired.

In 1833 he made a public profession of his faith in Christ by submitting to the ordinance of baptism, and was received into the fellowship of the General Baptist church, then assembling at Ashby, Packington, and Measham, where his usefulness was seen and felt in various departments of Christian duty, more particularly in the Sabbath school, the choir, and the social prayer meeting. He always took a lively interest in the welfare of the Sunday school, of which he was successively, a scholar, a teacher, and a superintendent.

But alas! his sedentary occupation not suiting his constitution, gradually impaired his health, and at length he sunk into a state of nervous fever, and expired on the 26th of July, 1843, deeply lamented by his numerous circle of friends, especially by his aged parents, to whom he was endeared by the tenderest ties, being the youngest son in a family of nine children, and naturally possessing a free, generous, and affectionate disposition. His interment took place on the following Saturday evening, at the grave yard adjoining the sanctuary where he had often heard the words of eternal life; and presented a scene of undissembled grief on the part of his surviving friends. On Lord's-day, August 11th, the funeral discourse was preached to a numerous assembly, from Psalm xxxix. 4, "Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am."

During the last stages of his illness our departed friend repeatedly expressed the very humble and unworthy views he entertained of himself, and his entire dependence on the cross for acceptance with God. The cross was his only refuge and hope. This he saw alone possessed efficacy to atone for the evil of the past, and to brighten the future with the hope of a blissful immortality. The triumphs of the cross are ever worthy of being recorded; but it is presumed it may be affirmed without exaggeration, that such records derive to themselves unusual interest and importance from the times in which we live, and from the circumstances by which we are surrounded. In our own laud Catholicism is now rising again from the dust, and is assuming a most formidable attitude under the garb of Puseyism, one of whose well known and deeply deplored dogmas is *reserve on the atonement*. How uncongenial such a dogma with the general tenor of the New Testament, over every page of which the atonement sheds a heavenly lustre! Was the great apostle reserved

on the atonement? Did he observe the glory of Christ by giving prominence to forms, and penances, and costly offerings? No! The cross was the only motto inscribed on his banner. Though surrounded by sinners of almost every cast and dye, he propounded but one method of salvation. Whether confronted by the Pharisee, with all his hauteur and ceremony; or encountered by the Greek, with all his scholastic pride and invective, scornfully inquiring, "What will this babbler say?" whether arraigned before the courtly Festus Agrippa, and Bernice; or encompassed with the rude barbarians of Malta, men very unlike in character and pursuit,—the great apostle had but one subject, pursued but one theme, and that theme was Christ. "We preach not ourselves, but Christ Jesus the Lord. I determined not to know anything among you save Jesus Christ, and him crucified. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus the Lord." Amid all the error and heresy abroad, may we ever cleave to the doctrine of the cross, magnify its glory, and speak of its riches. It is an all-sufficient panacea, a sovereign remedy for the malignant disease of the soul. This alone can extract the sting of death, and light up the archway to the tomb with a prospect of a brighter and better world. The cross was inestimably dear to our departed friend in his last moments. It was his sweetest solace, and the only centre of his expectation beyond the grave. May his bereaved parents and friends be sustained in the hour of their deep sorrow, may they be preserved in the hope of the Gospel, and eventually may they meet their departed friend above, and unite with him in singing; "Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and priests unto God and his father; to him be glory and dominion for ever and ever. Amen."

Measham.

G. S.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Melbourne, on Tuesday Sep. 26, 1843. Brother Stanion, the minister of the place, presided, and brother Staddon, of Burton, implored the divine blessing.

The states of the Churches were reported, from which it appeared that, since the last Conference, one hundred and eighty three had been baptized, and one hundred and thirty were waiting for that ordinance. It was remarked, with some regret, that from some of our leading Churches there were no

representatives, and from others there was no report. This is the more to be lamented as the postage of a letter, if no brother is able to attend, is a mere trifle.

It was reported at this Conference, that since our last meeting new chapels had been opened at Sawley, by the Church at Donington and Sawley; at Kensington, by the Church at Ilkeston; at Whetstone, by the Church in Dover Street, Leicester; and at Thrusington. New school rooms are erecting at Dover Street, Leicester; and those at

Broad Street, Nottingham, have been enlarged. It was also reported, that Byron Street chapel, Leeds, had been purchased by the brethren of the Derby and Castle Donington, and Yorkshire districts; and that it was expected to be opened for worship on Thursday, October 19th, and on Lord's-day, October 22nd, by brethren Butler, Owen, Wallis, &c. A letter from Rev. I. Stubbins, announcing his arrival on the coast of Great Britain, was read by Mr. Pike. The letter contained some interesting particulars respecting his voyage. Prayer and thanksgiving were then offered by the Conference on behalf of our beloved brother and family.

At this Conference, it was resolved:—

1. That the Secretary be requested to address a circular to the Churches, urging them to send a written report to each Conference, where no representatives may attend.

2. "That this Conference, regarding odd fellowship as a great temptation to a worldly spirit and conduct, cautions the members of our Churches against joining societies belonging to that order.

3. The committee appointed by the last Conference to attend to the case of Ashford chapel, requested direction as to their future proceedings. It was agreed, that they be recommended to let it to the Independents, on a lease of not less than twenty years.

4. The chapel occupied by our friends at Earl Shilton being in a dilapidated state, the Church requested the advice of Conference as to the course they should pursue. It was replied, "That, as it appears to be necessary, on account of the state of the building, that a new chapel should be erected, we recommend our brethren there to make every possible effort amongst themselves, and to proceed with caution in the steps they take in this business."

5. *Sheffield Case.*—As it appears the income of the Home Mission for the Nottingham district is inadequate to the support of brother Hudson at Sheffield, the Conference earnestly exhorts those Churches in the Nottingham and Loughborough districts, that have hitherto not contributed to their Home Mission funds, to exert themselves in the performance of this labour of love; and those who have assisted are urged to increase, as much as possible, their subscriptions. The station has been prospered of the Lord, and it will be a decided calamity, if it be not sustained.

6. The Home Missionary Committee of the Derby and Castle Donington districts solicited the sanction of the Conference to their purchase of Byron Street chapel, Leeds. This sanction was cordially granted.

At this Conference Mr. Buckley, of Market Harborough, prayed, and Mr. Kenney, of Wirksworth, preached from Phil. iii. 16. In the evening brother Owen, of Donington, prayed, and brother Pike, of Derby, preached from Gal. i. 8, "Though we, or an angel, &c."

The next Conference is to be at Leicester, Friar Lane, on Tuesday, Dec. 26th; brother Ferneyhough, of Nottingham, to preach in the morning, and the Church to appoint a preacher for the evening.

JOS. GOADBY, *Secretary, pro tem.*

ANNIVERSARIES.

BABBINGTON, near Ilkeston.—On Friday afternoon, Sep. 29th, the foundation of a New Baptist chapel was laid at this colliery, which is about to be built by the proprietor, Thomas North, Esq., of Nottingham. Mr. Peggs commenced the interesting service by giving out a hymn and prayer; Mr. Hunter delivered an appropriate address, and laid the foundation stone; and Mr. Hodges, one of the Nottingham town missionaries, closed with prayer. Several ladies and gentlemen were present from Nottingham, a number of the Sabbath school children, and numerous friends of religion from the vicinity. The dimensions of the intended building are thirty-six feet by eighteen feet, and the estimated expence £226. This is exclusive of the internal fittings of the chapel, which are to be defrayed by subscriptions and collections at the opening. We should be happy to see many such examples of one of old, of whom the elders of Israel declared, "He is worthy; for he loveth our nation, and hath built us a synagogue."

ILKESTON.—The first anniversary of the re-opening of this chapel took place on Lord's-day, Oct 8th. Mr. Peggs preached in the morning at Kensington chapel, from 1 Sam. xx. 3. In the afternoon our venerated friend and father in Christ once more visited the early scene of his labours, and preached from James i. 22, and in the evening from Jer. v. 31. Mr. Pickering commenced his labours at Ilkeston, in July, 1800, having previously exercised his ministry at Ashford, in this county, for twelve years; so that our venerable brother has been fifty-five years in the ministry. It was stated to the congregations, that the whole expence of the improvement of the chapel was £175 14s. 9d., towards which there had been realized from various sources £152 7s. 2d. The collections amounted to £7 3s. 4d. On Monday evening a very interesting tea-meeting was held, which was addressed by Messrs. Davis, Dyson, Crooks,

Ross, Shaw, Hardstaff, Cresswell, and Peggs. The proceeds of the tea, through subscriptions for the trays, is expected to be about £5. Much mercy crowned this anniversary. The Lord say of his people, "From this day I will bless you."

PRÆD STREET, PADDINGTON.—Our friends worshipping in the Tabernacle, held their second anniversary on Lord's day and on Monday evening, Oct. 15 and 16. Mr. Underwood, the pastor of the Church, preached on the Lord's-day, and on Monday evening a tea meeting was held in the school rooms; after which, the friends entered the chapel, where statements and addresses were delivered by brethren Underwood, Wileman, Goadby, of Leicester, and Bissil. Brother Patey implored the Divine blessing. The debt remaining on the galleries was about £120. The collections after the sermons on Lord's day and the profits of the tea amounted to £20. 5s. 6d., and the amount raised by collecting cards was £116. 0s. 6d., making a total of £136. 6s.; so that, though some fears had been entertained of the successful issue of this effort, it amounted to sixteen pounds more than the sum required. A generous friend promised £60 for the coming year towards the liquidation of the original debt on the chapel, of £1340, providing another £60 be raised by the Church toward the same object. It was then moved by one of our friends, and seconded by a gentleman a member of the Paddington chapel, (Independent,) that the challenge of our liberal brother be accepted. Brother U. then announced that he should prepare collecting cards for this object, which would be distributed among the friends at the earliest opportunity.

To shew that the brethren here have not been wholly absorbed with their own affairs, we subjoin a statement of what they have raised during the two years, or from March 14, 1841, to October, 1843, for all purposes.

	£.	s.	d.
Galleries,	620	0	0
Sunday School	65	0	0
Foreign Mission ..	65	0	0
Academy	13	0	0
Support of the Cause	762	18	1½

Making a total of 1525 18 1½

MACCLESFIELD.—On Lord's day, May 13th, 1843, the anniversary sermons were preached in behalf of the Sabbath school, Macclesfield; in the morning and afternoon by brother R. Kenney, of Wirksworth; and in the evening by friend J. Lindley. Collections £20. M. L.

BAPTISMS.

KIRKBY.—The ordinance of believers' baptism was administered to fifteen persons, eight males, and seven females, on the 17th of Sep. Mr. Wood from Mansfield, kindly assisted us on the occasion. The day was fine. The assembly at the water side was numerous, and good order prevailed. In the afternoon the newly baptized were received into the Church in the usual way. Most of the candidates are young, eight of the number are teachers in our Sabbath-schools, and three are scholars. We hope the addresses delivered to them on that occasion will not be forgotten, but may the Lord smile on us and bless us, and may we soon have the happiness to see more of our young friends give themselves to the Lord and then to his people. T. E.

STALYBRIDGE.—On Lord's-day, August 19th, seven persons were baptized by Mr. Smith, in the presence of a large and an attentive audience, and on the following Sabbath, he received them into the Church by giving them the right-hand of fellowship. May-they, together with their brethren and sisters, fight the good fight of faith to the end, that they may finally receive crowns of life. T. S.

AUSTREY.—On Lord's-day October 1st, we were again favoured with the services of our esteemed and highly respected brother Shore, who preached two most excellent and impressive sermons in behalf of our chapel debt. The congregations and collections were exceeding good, larger than they have been on former occasions. On the following Wednesday evening we had a public tea meeting at Warton, which was well attended, after which a revival meeting was held, when very spirited addresses were delivered by brethren Shore, Barnes, and Collier. This was a season of great spiritual enjoyment to christians, and the unconverted seemed deeply affected, and some since have determined to live more unto God than what they have previously done. We cannot but express the feelings of gratitude that pervade our hearts to our beloved brother Shore, who, being on his way to Cradely for the following Sabbath, spent the week amongst us. For five successive evenings we have had the pleasure of his zealous and arduous labours, which have excited considerable interest in the neighbourhood, and we cannot but anticipate that great good will be the result.

CRADLEY HEATH.—We rejoice that the work of the Lord is reviving amongst us.

On Lord's day, Oct. 1st, the ordinance of baptism was administered to four persons. On the following Sabbath we were favoured with the services of brother Shore, when collections were made towards the liquidation of the debt on our meeting-house. They amounted to 7*£*. This, considering the circumstances of the neighbourhood, was more than we expected. We would embrace the present opportunity of expressing our gratitude to those Churches who have assisted us, and also affectionately remind those which have not replied to our circular, that, without assistance, it will be impossible for us to overcome our difficulties. All we ask is one penny for each member.

H.

LOUGHBOROUGH.—On Lord's day, Sep. 2nd, eleven persons were added to us by baptism. On Lord's day, Oct. 1st, the same number submitted to the sacred rite.

ISLEHAM.—Five persons were baptized in a river adjoining this village, on Thursday, Sep. 28th, in the presence of a large concourse of spectators.

T. L.

MACCLESFIELD.—Oct. 1st, 1843, the ordinance of believers' baptism was administered to two persons.

M. G.

NEW CHURCH STREET, LONDON.—Since our last communication to the Repository we have had two administrations of the ordinance of baptism, and a consequent accession of twenty-four members. On Lord's day, August 27th, eleven (six males and five females) and on the fifth Sabbath from that date, viz, October 1st, thirteen approved candidates submitted to this most significant and impressive rite, having been convinced of its importance as a test of obedience to the divine and only Lawgiver of the Church. Suitable addresses were delivered on both occasions by our esteemed pastor, Rev. J. Burns, to crowded and attentive auditories; in one of which discourses, immersion, as the mode, was treated at some length, and insisted upon as absolutely indispensable to the completeness of the ordinance. One of the candidates was the son of a Baptist minister, who, after passing the meridian of life, and mingling as a hearer of the Word with other christian communities, has now, at length, and according to his own statement, much too tardily, given his decided testimony to the purity of his father's faith, and was accordingly immersed, together with his wife and daughter. On this occasion, also, the interesting circumstance, certainly of somewhat rare occurrence, of four married couples having observed this ordinance together, is not perhaps unworthy of

note. The right hand of fellowship was given to the newly-baptized on the Sabbath-immediately following each baptism, when the very numerous attendance both communicants and spectators presented a most animating and encouraging scene. G. E.

MISCELLANEOUS.

FLECKNEY.—On Lord's day, Sep. 24th, 1843, special revival services were conducted by the General Baptists at Fleckney, being preceded by a special prayer meeting on Saturday evening. The services commenced at ten o'clock in the morning with a special prayer meeting, after which brother T. Stanion, of Leicester, opened the public worship with reading the scriptures and prayer, and brother T. Cook, of Leicester, preached from Numb. xi. 29, "Would God that all the Lord's people were prophets," &c. At two o'clock in the afternoon, service was conducted in the open air, when brother Cook prayed, and brother Stanion preached from Isa. lii. 7, "How beautiful upon the mountains," &c.; the congregation then retired to the chapel, where service was opened by brother W. D. Smith, of Leicester, after which brother S. Ashby, of Leicester, preached from Ps. cxviii. 25. "O Lord, I beseech thee," &c. At five o'clock we again went out into the lanes of the village, where brother Stanion prayed, and brother Cook addressed the people from Matt. xxii. 5, "They made light of it." In the evening we met again in the chapel, when brother Ashby read and prayed, and brother Smith concluded the services of the day with a discourse from 2 Cor. vi. 2, Behold now is the accepted time." The congregations during the day were exceedingly good. We trust that for days and years yet to come we shall, when we look back, exclaim with pleasure and delight, "That Sabbath day was an high day," and the beginning of better days with us. GEORGE COLTMAN.

BOURNE.—On Tuesday, Sep. 19th, Rev. C. Mills, late of Upwell, was ordained to the pastoral office over the Church at Bourne. Rev. T. Yates, of Fleet, delivered the introductory discourse; Rev. J. Jones, of March, proposed the usual questions, and offered the ordination prayer; Rev. W. H. Murch, D. D., theological tutor of Stepney College, gave the charge; and in the evening Rev. W. Butler, of Heptonstall Slack, preached to the Church. The services were interesting, and productive, we trust, of permanent good.

WHITTLESEA BAZAAR.—As the notice

of our bazaar was so long delayed, and our friends in neighbouring Churches having complained of the shortness of it, the Church have determined upon postponing the bazaar until the third week in December, that those who may feel kindly disposed to assist us, may be accommodated with time for preparing articles, and our object promoted by their kind contributions. We are greatly in need of help, since in addition to the object stated in the September number of the Repository, which will require £80, we have our debt of £300 on the chapel, which we have an order to pay "in five months."

H. B. H.

SMARDEN, *Zion Chapel*.—The anniversary services of this chapel were held on Monday Sep. 9th. The Rev. J. Stevenson, of London, and the Rev. Mortlock Daniel, were engaged for the occasion. Brother Stevenson fulfilled his engagement, and preached a very excellent and profitable sermon from Psalm c. 4. Mr. Daniel could not be with us on account of ill-health, but kindly promised one guinea towards the collection. The Rev. H. Pauling, of Lenham, very obligingly consented to take the evening, and delivered a good discourse from Isaiah lxii. 1. The services were well attended, and the collections amounted to £75 clear of all expenses. The collections were greatly promoted by the Misses Thorpe, of Sevenoaks, who generously promised to give £10 each if the congregations would raise £30 more, that the debt might be lowered £50. And our senior deacon also kindly engaged to add one pound to every four raised in other ways, for the anniversary. Our debt is now, we are happy to say, reduced to £225. The Revds. Jenkyn, (Independent) Grigsby, of Staplehurst, (Independent) Sycklemore, Smarden, (Particular Baptist) assisted in the devotional exercises, and brother Felkin gave out the hymns. Tea was provided in the chapel, of which many partook; and much sociality was evinced. Great praise is due to the friends who undertook to provide and officiate in this part of the business of the day. T. ROFE.

WHETSTONE, near Leicester.—A neat and commodious chapel was opened for divine worship in this village, on Tuesday, Sep. 19, and on Lord's-day, Sep. 24, 1843, in connection with the G. B. Church, Dover Street, Leicester. The preachers were, on Tuesday, Rev. T. Gough, of Clipstone, and Rev. J. Wallis, of Leicester; and on the Lord's-day, the Revds. S. Wigg, T. Stevenson, and J. Goadby, of Leicester. The attendance was overflowing, especially on the Lord's-day. Collections upwards of £35.

BURNLEY.—We are happy to hear that the G. B. chapel here has lately undergone considerable enlargement, at an expense of £500; the full half of which sum has been already collected.

POETRY.

THE QUESTION OF THE ELDER.

"And one of the elders said unto me, what are these arrayed in white robes, and whence came they? and I said unto him, Sir, thou knowest."—REV.

THESE came out of tribulation

Wash'd their robes in Jesu's blood;
Gain'd, by faith, a great salvation,
Through the merits of their God.

These are they, who once believing,
Sinners might approach the throne;
Found the promise not deceiving,
Truth invested in the Son.

These are they who viewed the pleasures
Of this transitory state;

And, contrasting, chose those treasures,
Mortals cannot half relate.

Died to sin, in hope of glory,
Buried in the cleansing flood;
Rose—to sing the blissful story,
And adore their Father, God.

Angels! ye who sang the story,
When redemption was the theme;
Ye, who taste unsullied glory,
Pure without a veil between—

Praise that God who plann'd redemption,
To the Son who death hath borne,
To the Spirit, by whose teachings
We aspire to Canaan's shore.

From Sacred Poems,
by L. M. Thornton.

MISSIONARY OBSERVER.

ARRIVAL OF REV. ISAAC STUBBINS.

OUR beloved brother Stubbins, who was obliged to leave India on account of his health, has at length arrived in his native land. We trust he will be, as he deserves to be, well received by the Churches; and that his temporary residence in his native country, will have the effect of restoring him to vigorous health, and that his visits to the Churches will be the means of reviving and advancing the Missionary spirit.

A letter was received from brother Stubbins, by the Secretary, in the latter end of September, which we give below. It will be perused with great interest. Our brother with his family landed at Portsmouth, on Friday, Sep. 22nd, and he preached once for Mr. Burton, on Lord's-day Sep. 24th. He left Portsea for London, on Monday, Sep. 25; and Mrs. Stubbins, with her little ones, proceeded to Leicestershire to her friends in the course of the week; but Mr. Stubbins tarried in London, to clear his luggage from the ship, &c., until Wednesday, Oct. 3, when he arrived at Barlestone. Mr. S. preached at Praed Street, on Lord's day, Oct. 1, and gave a brief address at the same place on Monday evening, Oct. 2.

MR. STUBBINS' LETTER.

MY Dear Brother Pike,—With peculiarly mingled feelings of pleasure and pain I approach the shores of my loved native land. I cannot, of course, but rejoice at the thought of again seeing my dear friends and relatives; but the remembrance of those wretched millions in Orissa, whom I have been obliged to leave, makes me sometimes feel almost indescribably dejected, and ardently do I wish I was now as near to India, on my return, as to England. But such is not the will of him that has called us, and I can only hope he has something of importance for us to do at home. At present, however, I fear I shall not be able to do much, for though I am much better and stronger than when I left India, I do not feel adequate to anything like study. About a month ago I had a severe return of my complaint, which reduced me considerably, but I hope if I can be allowed to enjoy a little quiet at home, I shall be more able to attend to anything.

I doubt not our being in a lower cabin has considerably affected my health, for we have generally been obliged to have it closed, which rendered it almost intolerable in the hot weather, of which we have had a good deal. Still I feel indeed thankful that we have enjoyed so many mercies. Mrs. Stubbins' health has been invariably good. She presented me with a darling little boy, whom we call William Carey, on the second of July, and met with every possible kindness and attention from the ladies on board, especially from Mrs. Bellew and Mrs. Cooke. The Lord reward them for all their kindness! Mamma and baby have hitherto done exceedingly well, and the little fellow begins to look very interesting. Oh! that he may be as great and good in the cause of Christ in India as that once venerable but now exalted saint in glory by whose name he is called! I ask for him no greater good than this. The Lord grant it to him!

We had a very long and tedious passage to the Isle of France, where we arrived, I think, on the 12th June. We remained there a week; spent a few days on shore, and very much enjoyed the society of Mr. and Mrs. Baker, who were formerly in the Madagascar Mission. We also spent a

little time with Mr. Le Brun. We visited dear Harriet Newell's grave. I was delighted to find Mrs. Dr. White there; she was one of the Miss Campbell's, who went to India with us in the Broxbournebury, and sister to dear Patricia. It was quite a treat to meet an old fellow passenger, and one too in whom I could not but feel a deep interest. She and Dr. White shewed us every possible kindness. I saw but little to interest me in Port Louis. It seems filled with popery, and every French abomination. Mr. Le Brun has a nice little Church there of, I think, about eighty or ninety members. There ought to be several Missionaries in the island, and I think the London Missionary Society ought not to rest till they have supplied it. The slaves were liberated and no means of spiritual instruction provided, consequently, from all I could learn, they are exceedingly abandoned, drunken, and profligate, and such they must remain till a better way is shewn them. From what I could learn respecting the Coolies from India, I should conclude they are not hardly dealt with. But the present watchfulness must not be allowed to decline, or it is doubtful if things would not assume quite a different character there. Coolies invariably learn the language of the liberated slaves, consequently, Missionaries there would also be Missionaries to India, and the Coolies would be more likely to receive instruction there than in India, being removed from the terrors of friends, caste, priest, &c.

But it is time I told you how anxiously we are looking for news from dear Orissa. I feel almost afraid to turn my thoughts to our feeble band there; and while I long so ardently to hear from them, I feel afraid to receive a letter lest it should contain tidings of the sickness or death of any of them. God knows how ill any of them could be spared! I am sorry to find I must hastily conclude, as a boat is now going on shore at Plymouth.

When we shall reach London I know not; we have now an easterly wind, which may perhaps detain us in the channel for several days. We shall most likely stop with Mr. Wileman, if we stay in London, but shall first go to Mr. Burns. I shall be delighted to hear from you there, if you can write a few lines.

Mrs. Stubbins unites with me in sincerest regards for yourself, Mrs. Pike, and family, and all friends. In haste.

Yours very affectionately,

Ship Peking, 19th Sep., 1843.

I. STUBBINS.

FOREIGN MISSIONARY COMMITTEE MEETING.

Rev. I. Stubbins—Offer of Rev. J. Buckley, of Market Harborough, for Missionary labour, &c.

The following notes of the proceedings of a Committee Meeting held at Leicester,* in Dover Street vestry, on Tuesday, October 24th, will be interesting to our friends:—

A favourable report was given by the Secretary concerning Mr. Smith, the accepted candidate for missionary labour. Mr. and Mrs. Smith are expected to proceed to India in spring.

Rev. Isaac Stubbins' return.—Several medical testimonies were read, urging the return of Mr. S. to this country as essential to the restoration of his health, and the securing of his future usefulness. A letter from the Missionaries, to the same effect, was also read. It was therefore resolved unanimously, "That we approve of the return of our brother, and regard it

as rendered indispensable on account of his ill health; that we gladly welcome him and Mrs. S. to their native land, and hope that they will ere long return to their sphere of useful labours in Orissa, according to their own desire repeatedly expressed."

The usual provision was made for the support of Mr. Stubbins and family while in England, and he was left to choose his own locality for residence. Mr. S. will be at the service of the Society while in this country.

Rev. John Buckley, of Market Harborough, offered his services to the Mission, at this meeting; he attended, and briefly stated the exercises of his mind in reference to the steps he had now taken. After some consideration, it was resolved unanimously, "That we are pleased with Mr. Buckley's application to be engaged as a Missionary, and cheerfully accept his offer, providing medical opinion be favourable as to his health in an oriental climate."

After Mr. B. was called in, and had heard this resolution, it was also agreed, "That, if medical opinions be favourable,* the Church at Harborough be requested to liberate their pastor as soon as possible, and that he immediately commence the study of Orah under brother Stubbins.

An appeal to the Churches was agreed on in order to the reinforcement of the Orissa Mission with five additional Missionaries. The cry for help is pressing. May all the Churches respond to the call.

MISSIONARY ANNIVERSARIES.

HEPTONSTALL SLACK.—On Lord's day, Sep. 17th, we were favoured with the labours of our friend, Mr. Peggs, who, after an interval of nearly twelve years, visited the Churches in this district on behalf of the mission in India. Last year our dear brother Ingham was appointed to this service, but was not permitted to deliver a single discourse. He came to die amongst his kindred and early friends, and his remains repose amongst them till the resurrection of the just. What a call! "That which thou doest, do quickly." Mr. Peggs preached in the morning, from Isa. xliii. 10, "Ye are my witnesses, saith the Lord;" and in the evening from Zeph. ii. 11, "He will famish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen." Arrangements not having been made in the district to occupy the week, Mr. Peggs delivered two lectures on India, and the rise and progress of christian Missions in the East, at Slack on Tuesday evening, and at Broadstone on Thursday evening. Much interest was manifest by numerous audiences, and collections made at the close. Public collections, £8 17s.

BIRCHIFFE.—Mr. Peggs delivered a missionary discourse in this chapel on Lord's day afternoon, from Matt. iv. 16. The congregation was considerable; collection, £2 5s. 6d.

SHORE.—Mr. Crabtree, of Lineholm, preached at Shore for the mission, on the Lord's day, and collected. The sum obtained is not known to the writer.

CLAYTON.—On Lord's day morning, Sep. 24th, Mr. Peggs preached a missionary discourse from Isa. xxvii. 13, when a collection was made on behalf of the mission. On Monday evening another meeting was held, which was opened by Mr. Ingham, of Bradford, and Mr. Peggs took as the motto of his various statements about India, Isa. ix. 2. At the prayer meeting after the public service about one hundred persons stopped. We trust the Lord has "returned to Jerusalem with mercies." Collection £2 1s. 4d.

ALLERTON.—This place was not brought into the arrangement of the meetings, but Mr. Ingham, who was at Clayton, gave £1 on behalf of Allerton.

QUEENSHHEAD.—Mr. Peggs preached at this place on Lord's day afternoon, from Isa. xxv. 6, 7. The congregation was very good, and regret was expressed by the preacher that a missionary meeting was not about to be held, when the claims of the millions of India might be fully laid before so numerous an audience. Collections, with the proceeds of two missionary boxes, £2 17s. 3d.

BRADFORD.—On Lord's day afternoon,

* These are decidedly favourable.—ED.

Mr. Ackworth, president of Horton College, preached in the General Baptist chapel in this town, from Eph. ii. 4, "Rich in mercy;" and in the evening Mr. Peggs preached from John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me." In the evening the chapel was well filled. Collections and subscriptions, £10 15s. 6d.

HALIFAX.—Mr. Peggs preached at Halifax, on Wednesday, Sep. 20th, from Isa. xi. 9. On the following Lord's day evening Mr. Smith, of Beeston, near Nottingham, preached for the mission, from Isa. lx. 1, 2. On Tuesday evening a missionary meeting was held, at which Mr. Smith, who was supplying the pulpit, took the chair, and the meeting, which was numerously attended, was addressed by Messrs. Smith, Taylor, Hardy, Ewing, Shimwell, Tunncliffe, Peggs, Ingham, and Gladin. Collections, £3 10s. Much interest was awakened at the last four meetings by the presence of a Mousalman, a native of Chitpore, in the suburbs of Calcutta, whom Mr. Peggs met with in the street at Bradford. May the missionary spirit pervade all our Churches and congregations, and may the whole Church of God "give Him no rest until he establish and make Jerusalem a praise in the earth."

A FRIEND OF THE MISSION.

NARRATIVE OF PRASURAM,

An Oreak convert, connected with the American Frewill Baptist Foreign Missionary Society.

When your estimable missionary, Mr. Sutton, visited America, he was instrumental in forming a missionary Society there, which has sent missionaries to that part of India in which your brethren labour. You will doubtless be gratified to learn, that among those, whom these fellow-labourers have gathered into the Saviour's fold, has been Prasuram, an interesting Oorea convert.

"Prasuram was born at Sahara, a town about forty miles from Balasore, on the road to Cuttack. He was of the caste that is composed of landholders, soldiers, and from which rajahs are taken. His father was a man of rank, being brother to a rich landholder, whose annual revenue was four thousand and fifty-six rupees. As this brother had no children he adopted his nephew Prasuram, with the promise that he should be heir to his estate, but after the death of his adopted father, another laid claim to the property and by some means took possession of it. Prasuram still believes that the property is morally and lawfully his, and in all proba-

bility it may be, though it is very difficult to understand the peculiarities of Hindoo law by which such cases are decided. He now owns a small farm at Budruck, the produce of which is about enough for the support of a family. Here we leave his worldly concerns at present to notice that which is infinitely more interesting and in which he now rejoices more than in all the wealth and honour of this world. About a year ago he came to Balasore to plead for a man who had a case in court, which profession he has frequently followed. It was at that time I first saw him, and he heard me preach the Gospel; but, as he has since told me, he was too much taken up with worldly concerns to consider what I said. I saw no more of him till about a month ago, when he came to Balasore to plead in another case, and I fell in with him before the door of an idol temple. I immediately recognized him, and began to inquire what were his hopes of salvation. He replied, that he worshiped all the Hindoo gods, especially Mahadabe; that he had been taught from his youth to read the Bhagabut, the Ramagua, the Mahatharat, the Geta Govinda, and many other Hindoo shastres, and, to the best of his knowledge, he regarded their precepts. I inquired if he was satisfied with his religion, to which he replied, shaking his head, "If I am not, I know of no better." This furnished Bicaree, the native preacher, and myself, with the opportunity of preaching the holy religion of Christ. He listened with attention, though he raised objections to almost every thing we said, determined to believe nothing till clearly proved. When we left he promised to visit me, which he did a few days after. When he entered the house we were engaged in teaching our boarding children to read "Little Henry and his Bearer," to which he listened with much interest, and appeared much affected. After this the native preacher and myself spent about three hours in answering his numerous objections and impressing on his mind the importance of believing on the Lord Jesus Christ who alone could save him from his sins. He acknowledged that he was a great sinner, and that he had found no sinless Saviour in the Hindu sacred books, but still he feared that the news of Christ's giving his life for sinners was too good to be true. Said he with astonishment, "Has this holy and complete system of salvation been revealed in this world for so long a time, and I am forty years old, and have never known any thing about it before!" We closed our conversation by prayer, and he left, promising that he would come again the next day. He was as good as his word, and we enjoy-

ed another opportunity of explaining the way of salvation through Christ. He appeared more interested than he did the day before, through he was no less inclined to raise objections. The evening previous, he had read some parts of the gospel with which he was highly pleased, and only thought that he needed more evidence that the facts there related were true.—Here, thought I, is work for the Holy Spirit. We can preach the gospel, but we are quite unable to make the heathen who are entirely unacquainted with history or science, understand the evidence usually given to infidels, in favor of revelation. There must be an internal operation of the Holy Spirit, before a heathen can believe the gospel. Of this doctrine the missionary has abundant proof. He declared that he was ready to embrace the truth whenever he could find it. We had exhausted our arguments, and felt that we could only fall upon our knees and beseech the assistance of that Spirit that God has promised to give to all who ask him; and I verily believe we were not denied the blessing, for, before we arose, he followed us in prayer, that God would teach him whether this was the true religion or not. After this he said “I feel that this is the right way.” “I have been wandering all my days amidst briars and thorns in the dense jungle, but now I think I see the way in which I should go; but alas! I can do nothing unless God gives me strength. I have been a great sinner and he must do his pleasure whether I am saved or not.” We exhorted him to read the Bible and pray to God in the name of Christ, which he promised to do. In this manner he continued to visit me, becoming more and more interested in his soul’s salvation, till Sabbath before last, when, for the first time, he attended chapel. It happened that my subject concerned the baptism and the temptation of Christ, to which he listened with great attention, and as soon as I descended from the pulpit said, “Now my mind is steady, and I wish to be baptized now.” I advised him to remain with me a few days and when I became convinced that he really believed in heart I would baptize him. The next day he told his friends with whom he was residing that he had found the way of salvation, and that he was determined to come to the Padre sahib and be baptized.—They tried hard to dissuade him, telling him that by reading those books he had become bewildered; but he replied, “You need not say a word; I have considered the subject, and I am convinced that unless I profess Christ, I never can be saved.” So saying, he started off in opposition to the entreaties of his neighbours, who had come with him from

Budruck. Some followed him even to my gate, pulling and tearing his clothes; yet he pressed through all opposition and entered my house. Seeing him enter my house, his pursuers left him, uttering the most bitter curses. He had neither eaten or drank any thing for the day and he said that he intended to fast till he had been baptized in the name of the Father, the Son, and the Holy Ghost. The ensuing evening, Bhecaree and myself spent till nearly midnight in conversation and prayer with him. He professed to place no confidence in the Hindoo religion, and was even willing to renounce caste that very evening. Raising his eyes towards heaven he exclaimed, “O Lord, from this time I am thine! from henceforth Christ is my Saviour,” and at the same time broke his necklace, the badge of his idolatry, and put it into my hand. “Now,” said he, “it is all over; and I am no more a servant of the devil, but a follower of the Lord Jesus Christ, the holy incarnation.” Then I asked him if he was not hungry, as he had been fasting all day, and it was then near midnight. He replied, “O I have forgotten to be hungry,—the name of Christ is food enough for me.” I must say that I never saw a convert more happy nor one who better understood the mysteries of redeeming grace.—He continued to rejoice in God and it was with much difficulty that I could persuade him to take a little refreshment before retiring. The next day, he arose with the sun, and said: “This is a new day to me—I feel happy in God and in Christ. O blessed be his name! that I once heard of this good news.” I enquired what it was, amidst all that we had said, that had proved the means of turning his mind. Bursting into tears, he replied, “O, it was, that Jesus Christ suffered much pain for me! O blessed Saviour! how must he have felt, to have been crucified by the sinners that he came to save. Ah! was it for me, a poor sinner! I never can forget him! O may I be allowed to enter his feet.” I never shall forget my feelings when he raised his eyes, and with the solemnity of eternity written upon every feature, and tears rolling upon his beard that hung down upon his breast, he again dedicated soul and body to that Lamb of God who loved him and gave himself for him. Thus he continued, reading, praying and singing hymns, till Friday night, giving clear evidence that the gospel is the power of God unto salvation to every one that believeth. We found that the reformation spirit might be felt by the poor Hindoo as well as by the American. Friday night we met in Church meeting and agreed that he and Dabakee, the wife of Bhecaree should be baptized the following Sabbath.

Thus he continued in a state of rejoicing, till the happy day arrived. It was indeed a happy day to us all. Service commenced at eight in the morning, when I preached a discourse to more than 100 natives, who listened with the most profound attention. The meeting was also attended by several English friends who participated in our joy. After sermon, I ask'd the two candidates the following questions, and as near as I can recollect received the following answers: Do you believe in one only true and living God? 'Yes.' Do you believe that the spirit of Christ was God? 'Yes, he was manifest in the flesh.' Do you believe that the Holy Spirit that reproves sinners and comforts saints is God? 'I do.' Do you renounce all the Hindu gods and goddesses, as being false? 'Yes.' Do you renounce all the vain customs of this world? 'God giving strength, I will.' Do you believe that the Bible is the word of God? 'Yes.' What do you think of the Hindu Shasters? 'They are false, but if true they reveal no way of salvation.' How do you expect to be saved? 'Only by trusting in the Lord Jesus Christ.' What becomes of such as disbelieve him? 'If they will not believe the Gospel they must suffer eternal pain.' What do you expect to find by believing on his name? 'The salvation of my soul.' Do you think your sins have been forgiven? 'Yes.' What did Christ do for sinners? 'He gave his life for them.' Do you wish to be baptized? 'Yes.' Why? 'Because it is the command of Christ.' If not a christian in heart, will it do you any good to be baptized? 'No.' How do you wish to spend the remainder of your days? 'In praising God and keeping his commandments? Can you keep God's commandments? 'If he gives me ability.' Do you wish to enter the Church and take the Bible as your rule of life? 'I do.' I proposed the same questions with a little alteration, (as she was brought up by Christian parents) to Babakee and received about the same answers. I think every Christian present was fully persuaded that both were fit subjects for the holy ordinance, and the countenances of the heathen appeared to say, 'this is the work of the Lord.' We then repaired to the water side, a beautiful little pond in the chapel enclosure, when we addressed the spectators and Dr. Phillips prayed. The native Christians then sang the first verse of a baptismal hymn.

The Lord Jesus' command,
Obey all ye his servants:
First, in love being baptized,
Then be baptized in water.

Chorus—Hallelujah in Jesus' Name.

'hou led my beloved brother down into the

water, and baptized him in the name of the sacred Trinity, he of his own accord repeating the ceremony after me, and applying it to himself. As he arose from the water the christians went on with the second verse of the hymn:

Baptized being in pain,
Jesus prepared salvation,
That sinners might be baptized in pleasure,
In enjoying the heavenly place.

As they closed this verse, I led the young woman down into the water, and baptized her, and when coming out of the water they sang the third and last verse of the hymn:

O Lord, as many as have baptized been,
Preserve them all, O Lord,
That they may daily walk in the way of
holiness,
And take hold of the heavenly way!
Hallelujah in Jesus' Name.

Since the above was written, Prasarum has been to Budruck, accompanied by two native christians, Bhecaree and Chuckradhur, and brought his wife and family. They went the following Monday after his baptism, and returned last Saturday. His family, consisting of a wife, one girl of eleven, and a boy of nine, and twins of nine months, one a boy, and the other a girl, are very quiet and interesting. His neighbours gave him much abusive language, and his wife and the two oldest children cried bitterly; but, after residing in our compound a few days, they became quite domesticated, and appear very happy. He is now engaged in teaching the boarding school, for which he is well qualified. I am not without hope that God may call him to preach the Gospel, for he appears to be much inclined to tell all what the Lord has done for his soul, and to exhort them to seek the same. Thus the conversion of this man has brought five souls besides himself under Gospel influence."

GUINEA, WESTERN AFRICA.

A lengthened journal of the visit of Rev. Thos. B. Freeman, Wesleyan missionary, to Badagry, Yariba, and Dahomy, appears in the Wesleyan Missionary notices, from which it appears that the opening prospects of christian exertion are really inviting. Happy will be the change which christianity will produce on this region, when its real influence is felt.

The editor remarks:—

"When it was first made known that the Committee had resolved to attempt the formation of a Mission at Badagry, some of

the friends of Africa, best acquainted with the arduous nature of such an undertaking, declared that, should the attempt be attended with success, they should regard that success as furnishing *proof* that there is nothing too difficult for missionary enterprise to achieve. But the formidable task has already been accomplished; and Badagry, only known previously as the seat of the most sanguinary superstition, and the scene of the worst atrocities and cruelties of the slave trade,—where, such was the jealousy with which Europeans were regarded, that our countryman, Lander, was compelled to drink the poisonous Fetich draught,—has welcomed back the emigrants from Sierra-Leone, who have returned to the shores from whence they had been forcibly dragged, with no other protection or recommendation than the christianity which, during their absence, they had received by means of British liberality; and christian missionaries have been hailed there as friends and benefactors, and have made an encouraging commencement of their work.

“The formation of this Mission has been attended with other important results.

“1. It has opened the way into the Aku, or Yariba country. On his arrival at Badagry, Mr. Freeman found that the greater number of the emigrants, for whose benefit the Mission was primarily intended, had proceeded into the interior, and had settled at a town, called in the Aku language, *Abokuta*, from *aba*, “under,” and *okuta*, “a stone,” which was represented as the chief town of the Eba tribe. To this place, as soon as he had made the necessary arrangements for settling Mr. and Mrs. De Graft, he determined to repair; and was surprised to find, at a distance of about ninety geographical miles, N. N. E., or N. E. by N. from Badagry, a large town, covering twice as much ground as the capital of Ashanti, and containing, according to his calculation, from forty thousand to fifty thousand inhabitants. At this place, of which Clapperton makes no mention whatever, and which does not appear to have been previously visited by any European, he met with many emigrants who were united with our Mission at Sierra Leone, as well as some others who had been attached to the Church Missionary Society, whose christian conduct had produced such a favourable impression upon *Sodaka*, the king, that he granted them the peculiar privilege of entering his presence without prostrating themselves upon the ground; encouraged them to cultivate the civilized habits which they had acquired; and was prepared, by the good impression which they had made upon his mind, to receive Mr. Freeman as a christian teacher with the greatest cordiality.

“The importance of this opening for missionary and philanthropic effort can scarcely be overrated. Already commercial intercourse with the Coast is established, as the emigrants come regularly down to the markets at Badagry; and, on the other hand, amicable intercourse is maintained between Abokuta, or Understone, and Hausa, the southern boundary of which is distant only about seven days' journey, and to whose king Mr. Freeman had the opportunity of sending a friendly message by an embassy, which arrived at Understone while he was there.

“2. The commencement of the Mission at Badagry has led to friendly intercourse with Dahomi, and has afforded the opportunity for introducing the Gospel into that kingdom. Knowing the character of its sovereign, and apprehensive that our proceedings at Badagry might probably be interrupted by his interference, Mr. Freeman determined, if possible, to see him, and endeavour to secure his acquiescence in our plans. He accordingly, on his return from Abokuta, proceeded, by way of *Whydah*, to the royal residence at *Kama*, where he contradicted the report which had been circulated, that the Missionary was building a fort at Badagry, and explained to the king the true nature and objects of the missionary undertaking. A very favourable impression was evidently made upon the mind of this influential monarch; for he intrusted to Mr. Freeman's care, for education, four children, selected from the royal household; and requested that *Whydah*, as well as Badagry, might also be favoured with a Missionary, who should go up once a year to visit the capital.”

The approach to Abokuta, or Understone, and the first religious service, is thus described:—

Understone, the metropolis, appeared in the distance, stretching over hill and dale, the houses mingled with immense blocks of stone, which, under the powerful rays of the sun, looked as white as snow. Its fine hills covered with huge blocks of granite, reminded me very forcibly of Free Town, Sierra Leone, when approaching it from the sea. We started from Owayadi about three, p. m.; and at five, p. m., we reached Okwaru, a small village only a short distance from Understone. Here we halted, and sent our guide forward to inform the king that we had reached Okwaru, instructing him to try to make arrangements for our entry this evening, if possible, on account of the approaching Sabbath. Night soon closed in, and I saw it would be impossible to make our entry this evening. We therefore pitched our tent, and prepared to settle

ourselves for the night. Presently our guide returned with a kind and complimentary message from Sodaka, and stated that he (Sodaka, the king) would send people for us very early in the morning.

11th, Sunday.—At six, a. m., some horse-men arrived to conduct us to the capital, and about seven, a. m., we resumed our journey. In half an hour we reached the outskirts of the town, after crossing the Ogu, a considerable river, about seventy yards wide, running S. S. W., and falling into the sea at Lagos, about thirty miles below Badagry. The river is very low, as it is now the height of the dry season; but, during the rainy season, I should think it would have from fifteen to twenty five feet of water in the deepest part. This morning we crossed it very easily on horseback. As we entered the town, I found it to be a much larger place than I had expected, though I was prepared to see something extensive. The streets were lined with natives, who had collected together in great numbers to witness the extraordinary scene of an English Missionary visiting Understone. Their excitement was very great, and they testified the pleasure and satisfaction which they felt by the constant cry on every hand of, *Aku!* "Welcome!" We passed through several streets, very narrow and confined; and at length reached the king's residence, nearly in the centre of the town. We rode on horseback into a large court-yard, surrounded with houses having clay walls from six to ten feet high, with sloping thatched roofs extending from six to ten or twelve feet over the walls, and reaching to within three feet of the ground, forming a kind of verandah; with an earthen floor raised from six to eighteen inches above the level of the ground. Under a large verandah of the above-mentioned description, Sodaka was seated, surrounded by many of his people. We alighted from our horses, and paid our respects to him. He bade us welcome to Understone, and expressed his great satisfaction at my paying him a visit. He was seated on the floor, on a large native mat, supporting himself against a beautiful leather-covered cushion of native manufacture. He wore a handsome damask cloth thrown lightly over his shoulder, and a scarlet cloth cap with a large blue tassel on the crown of it. Before him stood a large glass bowl of European manufacture, well supplied with gora nuts. Seats were placed for us in the yard, close to the verandah; and we rested ourselves for a short time, and then repaired to our own quarters. The scenes which I have witnessed this morning will never be erased from my memory. Among the horse-men who came to Okwaru to conduct us to

Understone, were several of the christian emigrants from Sierra Leone. After a long absence from their father-land, they had returned, bringing the grace of God in their hearts; and had for some time been anxiously looking for a visit from a christian Missionary. I shall never forget the joy which beamed in their countenances as they seized me by the hand, and bade me welcome. "Ah!" said they in the course of our conversation, "we told our king that the English people loved us, and that Missionaries would be sure to follow us to Understone; but he could hardly believe that any one would come so very far away to do us good. Now," said they, "what we told our king is really come to pass! O master! you are welcome, welcome, welcome!"

"Sodaka seemed quite overjoyed, and, as we were walking across the court-yard to our own quarters, he clasped me in his arms before all the people, and thus testified his extreme satisfaction. Shortly afterwards he came to our quarters, and talked with me for some time in a very free and familiar manner. "My people," said he, "told me they were sure their friends in England would not neglect them; but I feared you would not venture to come so far. Now I see you, and my heart rejoices; and as you have now come to visit us, I hope the English will never leave us." Thus did this noble-spirited chieftain pour out the warm effusions of his heart. My feelings were of the most intense character. I saw in Sodaka's open and manly countenance something which gave the seal of truth to all that he said. His remarks were not vain, empty compliments; but, I believe, they came from his heart, and were spoken in sincerity and truth."

"In the afternoon, after we had refreshed ourselves with food and rest, we held a public prayer-meeting in the court-yard. We placed our little travelling table opposite the king's verandah, as a kind of desk on which to place our books; and, to my astonishment, Sodaka came out, and seated himself by me at the table. Nearly all the Christian emigrants were present, dressed in European clothes; and we had an interesting service. I gave a brief address, which was explained to the king in the vernacular tongue; and every thing passed off very much to my satisfaction. The child like simplicity of Sodaka, a powerful king reigning over a numerous people, is truly astonishing. To view him as a party in the scene already described, and then to remember that this scene took place in the midst of his capital, were he surrounded by at least fifty thousand of his people, one cannot cease to admire his truly noble spirit."

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[NEW SERIES.

DANIEL'S DEVOTION.

IN the midst of judgment the people of God have ever to sing of mercy.— To subdue and punish the idolatry of the Hebrews, God permitted the heaviest calamities to fall upon them; their city was destroyed, their land made a desolation, and themselves carried captives to Babylon; but he was not unmindful of their welfare. Among the princes and chief of the people who were taken to Babylon with Jehoiakim, about nineteen years before the entire overthrow of the kingdom of Judah, were Daniel and his companions, who, by their wisdom, prudence, and good conduct, were received into the especial favour and confidence of the king of Babylon, and thus were placed in circumstances which constituted them powerful protectors of their captive brethren. As the elevation of Daniel was of great moment, it was providentially continued through succeeding reigns, and, indeed, when the Babylonish dynasty fell before the Medo-persian, such was his fame and excellence, that he was placed in the highest position of trust and authority.

In how many ways would the dignity and power of Daniel be a blessing to the Jews! He would protect them from a thousand insults; he would secure them from innumerable wrongs. His very name and rank would be a defence to his captive people. His presence and example would encourage their piety, and induce them to be steadfast in their adherence to the God of their fathers. It is impossible to consider the influence which the elevation of Daniel would exert in behalf of his own people, without acknowledging the hand of God in it, and admiring the manifestation of his kindness and love.

The superior office filled by Daniel in the government of Darius was doubtless the subject of great delight and gratitude to the Jewish people; but it was in the highest degree offensive to the persons of rank and distinction among the Medes and Persians. They hated to have a captive Jew placed above them, and “consulted to cast him down from his excellency.” They sought with assiduity to find some occasion of accusation against him in the discharge of his duties; but they sought in vain. So just, so impartial, so wise, so attentive was he in the performance of his responsible services to his royal master, that even the shadow of a charge could not be brought against him. Instead of bowing, as it behoved them,

in the presence of superior excellence, they indulged the more in their malignant dispositions, and displayed the power of

"Pale envy, writhing at another's worth,
Which hates the excellence it cannot reach."

Knowing the daily devotions of this great and good man, they determined to make his piety his snare and ruin. By flattery they obtained from the king a royal decree, that no one, for thirty days, on pain of being cast into the den of lions, should prefer any petition to any God or man except to the king. Now the net was spread in which they felt secure Daniel would be caught, and their hearts doubtless rejoiced with a joy similar to that experienced by satan himself when he succeeds in his infernal schemes.

Our solicitudes are naturally awakened towards Daniel, and we might wonder what course he would adopt. With admirable simplicity the inspired narrative informs us, that "when Daniel knew the writing was signed, he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

How long Daniel had indulged in these habits of devotion is not any where stated in the inspired record. It is probable that he had been given to prayer from his early youth. In early life he had cultivated habits of piety, and these had grown and become confirmed through each succeeding year. The various changes through which he passed, the trials he had to experience, the increasing knowledge he acquired of the mercy and faithfulness of God, combined with the serene tranquility which he experienced by waiting upon God, endeared to him the exercises of prayer and praise. He knew that it was "good for him to draw near to God." It filled him with the divine presence; it sustained the spirit of obedience and submission; it was the source of every virtue that adorned his character; it was the great means, both of his extraordinary elevation, and of his security. Hence, in all circumstances, he prayed. If in adversity, he prayed; if in prosperity, he sought the Lord. If rank and honour were conferred upon him, his devotions were continued; nor did he suffer them to be interrupted by the cares and duties of the most exalted office which it was in the power of the most potent monarch on earth to confer upon him.

In the devotions of this good man closet worship seems to have occupied a prominent place. We are not to suppose that he neglected public or social worship when suitable opportunities presented themselves; but his chamber was his Bethel. His habits were undisguised, but not ostentatious. In the privacy of the closet he would, in the most unrestrained manner, pour out his heart to God. How many are the benefits of private worship! There the good man may lay open before God all his sins, his errors, his fears, his individual concerns. Every thing which disturbs him, every enemy or false friend who assails him, every anxiety which rests on his mind, may be spread open before the Lord. God, who sees in secret, looks upon the humble, and hears their cry. Our Lord inculcates secret worship, and he himself, in spending whole nights in prayer to God, has presented us with a beautiful example of its use. It may be safely averred, that every one who has attained to eminence in the ways of religion, has obtained his strength and consolation, his joy and hope, mainly through the medium of closet devotion. Here it was that Daniel found "grace to help in time of need."

Whether there be any fixed rule which is binding upon good men, as to the frequency of their private devotions, may perhaps be questioned; but, where there is opportunity, there are many considerations which may be advanced in favour of the practice of Daniel. In the morning, prayer may be offered for guidance through the day, with thanksgivings for the care of Him who is the guardian of our sleeping hours; at noon, the varied business of life, the prosperity of the Church, may be laid before God; and at even, thanks may be offered for the blessings of the past day, and mercy implored to cover every error and defect of which we may have been the subjects. The pious Jews seem to have had their seasons for prayer. Thus David says, "Evening, morning, and at noon, I will pray and cry aloud." At the hour of evening prayer Peter and John went up to the temple. The time of the morning sacrifice was also a time of prayer; and it is recorded of Peter, that he went up to the house top to pray at noon, or at the sixth hour. (Acts x. 9) If pious Jews and apostles thus were attentive to prayer, should not we, who have the benefit of their example? This was Daniel's daily practice; and in the attitude he assumed there is something worthy of our attention. "He kneeled upon his knees." Prayer does not depend on posture. It may be offered mentally, as we pursue our ordinary avocations; it may be offered as we lie on a sick bed; it may be presented standing:—but kneeling, especially in private devotion, seems the most suitable and becoming posture. It comports with the state of mind which should be cherished by unworthy and dependant creatures. It is appropriate to the character of humble suppliants for mercy before the throne of the Infinite Supreme. When we consider how insignificant we are, how undeserving of regard from Jehovah, how we have merited the deepest hell for our sins, the most lowly posture we can assume is that which most commends itself to our conscience and our heart.

Daniel's prayers were offered through the medium of atonement. He did not venture before God in his own name, nor on the ground of his own righteousness. His "windows were opened toward Jerusalem." Most instructive and significant circumstance! There, in Jerusalem, had stood the temple, and there had been offered the sacrifices, type of the great atonement. In that sacred edifice, the high priest had gone into "the holiest of all," before the shekinah, with the blood of sacrifices, himself a type of the great High Priest, who "by his own blood" has "entered into heaven itself, now to appear in the presence of God for us." True, the temple was destroyed; its offices were performed no more; but *the idea* of them was present to the mind of Daniel, as, with his windows opened toward Jerusalem, he approached the footstool of his God. Thus, as far as he was able to discern the mediatorial scheme from the solemn and imposing rites and offices of the Levitical institute, Daniel availed himself of them in his devotions, though Jerusalem was destroyed, and himself a captive in a strange and distant land.

Did not this circumstance indicate his deep anxiety for the restoration and prosperity of the Church of God? It has ever been a characteristic of profound and ardent piety, that there has been cherished a strong solicitude for the welfare of the Church, the extension of true piety, and the salvation of men. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest," says the prophet, "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." So

Daniel resolved, and prayed for Jerusalem. It was now in ruins; but he knew it would be built again. Its people were now scattered, and in adversity; but he looked forward with prayerful anxiety for the time when they would be gathered and prosperous. Such were the devotional habits of this great and good man!

But now came a time of severe trial. The decree was signed, which he knew was intended by its projectors to ensnare and ruin him. He well knew that there would be no mitigation of its tremendous penalty, and that the king, according to the vain and ambitious principle of "the laws of the Medes and Persians," could not safely alter it. What, then, could he do? To continue his course of quiet, unostentatious devotion, would be impossible without detection; and to discontinue it would be to dishonour God, and to manifest a want of confidence in him. It would admit the principle, one which to him appeared to be treason against the King of kings, that earthly monarchs had the right to contravene or suspend the allegiance and service due to God alone. He did not hesitate. He did not, like the miserable idolaters around him, suspend his devotions. The den of lions was before him on the one hand, and disrespect to God on the other. He chose the path of duty, and, regardless of all consequences, committed himself into the hands of the Most High. How firm was his faith! How strong his resolution! How entire his consecration to God! "Yes," it is as if his conduct said, "let the worst come that can come on me, I will submit rather than dishonour God. Come, my malignant foes; come, the charge of rebellion; come, the roaring lions; come, the most horrid and undeserved death upon me, rather than that I should dishonour the name of God, or relinquish the performance of that homage, which has been at once my duty, my support, and my delight." He does not appear to have suspended his devotions for a single hour, or to have omitted one single visit to his chamber.

Nor is it less remarkable that in these peculiar circumstances he did not in any way alter his former method of worship. Timid policy would have suggested to him, so to change his times, or places, or manner of worship as to evade detection. But this did not commend itself to the judgment and conscience of this magnanimous servant of the living God. He acted in all respects "as he had done aforetime." He might have resorted to another and more secret apartment for his devotions, and thus have been concealed from his foes; but he resorted to the same place as before. He might have altered his posture, and his mode of worship so that, even if his enemies came upon him, they could not have been able to prove that he was in the act of worship. But in no respect did he alter his method, or deviate from the course pursued aforetime. He resorted to his chamber, he resorted thither three times a day; he had been accustomed to kneel, he knelt still; his windows had formerly been opened, he had them opened still; he had been accustomed to pray in an audible voice, and this practice he continued. In all these circumstances we discover the dignity and the pure devotion of Daniel. Any deviation from his former practice might have appeared like timidity, or a want of adherence to principle. Those, therefore, who watched for his halting, were disappointed; and those who thirsted for his life, found him on his knees before God. The wonder is, that his enemies did not relent in the presence of so much piety and magnanimity.

The view given of Daniel's devotional exercises is completed by the fact,

that, in the midst of these perils, he "gave thanks" to God as he had done aforesaid. While it may be said, that true devotion ever involves a thankful heart, and that daily mercies demand daily thanks, it is remarkable that this branch of worship was not omitted by this good man in his severe trials. If ever there were circumstances where the pressure of care warranted an omission of praise, they were those in which he was placed; but he gave thanks as aforesaid. He remembered how God had saved him, and gave thanks; what blessings he had poured on him through every period of his singular career, and praised him; and the promises God had made to his people, and the proofs he had afforded him of his almighty protection, filled him with tranquility and joy. Moreover, it might even be a source of gratitude to him, that, being a mark for wicked men, and the object of their combined assault and hate, because of his devotion to God, the Lord enabled him to "abide faithful," and not to fear any consequences God should permit to follow their malignant counsels. What a beautiful illustration of the text, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." In his deepest distress the servant of God should remember, that he has access to God, and that there are occasions for thanksgiving and praise.

Need we relate the sequel? When the king found that his faithful servant was the victim that his fawning flatterers had ensnared, that their vile artifice had for its object his ruin, and that his integrity and piety were the means of bringing him into their net, his sorrow was excessive. But he could not deliver him. "Thy God," he said to Daniel, "whom thou servest continually, he will deliver thee." God honoured his servant, shut the lions' mouths, and he was brought up out of the den unhurt. But the foes of Daniel fell into their own snare, and were destroyed; and the God of Daniel was proclaimed, by a royal decree, as "the living God," to the ends of the earth.

Let us cultivate that spirit of devotion which was so happily exemplified in Daniel. Never be ashamed or afraid of the name and service of the living God. In all our trials let us trust in him, and he will be our defence. "No weapon that is formed against thee shall prosper, and every tongue that riseth 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.

November 7, 1843.

J. G., L.

STRICTURES

On Mr. James Lewitt's Reply to a paper entitled, "Cæsar's Claims and the People's Duty."

(See G. B. Repository for October, p. 294, and for November, p. 327.)

WHEN I wrote my paper entitled, "Cæsar's Claims and the People's Duty," which paper is inserted in the G. B. R. for October, I entertained the hope that a friendly discussion, for the purpose of eliciting truth, would be the result. I was quite prepared for a reply, and for animadversion, and also for an attempt to refute the principles and doctrines contained in it; but I was *not* prepared for a strain of observation, remarkable for over-

sight and perversion. What a pity, that a matter pertaining to God's inspired word, cannot be discussed without bitterness of spirit ! Let there be freedom of remark, let error in all its deformities be exposed, let truth be boldly asserted ; but let us be careful not to charge upon any one, and especially upon one whom we esteem a brother, that of which he is not guilty ; and let us not attribute sentiments to him which he does not hold. Your correspondent, Mr. James Lewitt, calls me indeed "brother," but against me *he bears false witness*, and also, ascribes to me "inconsistency," "bad logic," and that which is "ineffably absurd." I have only to remark here, that scurrility of style is a very easy, yet by no means an enviable, attainment. But none of these things move me, nor will anything do this, except a "thus saith the Lord of Hosts." Come with this weapon, and I surrender at once. Need I wonder, however, that your correspondent is so very ready unjustly to reproach me, a poor worm of the earth, while he does not write with reverence even of the glorious Son of God ? He presumes to say : "Jesus shrewdly referred them (the Pharisees and Herodians) to their own current coin." Surely the blessed Redeemer's conduct rose infinitely higher than shrewdness ! His conduct and his words, like himself, were glorious and divine. My friend writes about Russia and Turkey, Sydney and Hampden, the days of the Stuarts, &c. ; in reference to which, I beg to state, that the history of some, and the conduct of others, are not authorities in matters of faith and practice. The Bible, and the Bible only, is the true standard of appeal. To its directions and decisions, may we all through grace, learn to submit. The passages in the New Testament, from which the views I have advanced are derived, are chiefly, Titus, iii. 1, 1 Peter, ii. 13—17, and Romans, xiii. 1—7. In the *first* of these, it is enforced upon Titus, that as a part of his ministerial work, he must remind his christian friends of the duty of being subject, not only to those who were set in supreme authority over them, but also to obey subordinate governors and magistrates. There is no limitation in the command, even as to Pagan magistrates. In the *second* of these passages, civil government is spoken of as the ordinance of man ; yet, not in contradiction to another aspect, in which it is presented to us as the ordinance of God, but in entire harmony with it. Christianity does not prescribe the *mode* of civil administration, but leaves nations to be governed in their own way ; and *in this view*, government is a human constitution ; it is, as the Holy Spirit by Peter styles it, "the ordinance of man ;" but the same New Testament also informs us, that, "the powers that be, are ordained of God." In the *third* passage of scripture above mentioned, Paul informs us that civil government is the "ordinance of God"—that the powers that be are "rulers ;" and that each is "the minister of God."

With this notice, Mr. Editor, of your correspondent's strictures, I proceed to shew from the word of inspired truth, that my views of "Cæsar's claims and the people's duty" are correct ; and notwithstanding J. L.'s cheek being crimsoned, as he tells us it was, on my account, because of the sentiments, which on this subject I hold, and have published ; I hold them still, and must continue to do so, unless it can be shewn, by the scriptures, that notwithstanding what the Apostle says, God does *not* ordain the powers that be. Give me scriptural evidence that I am wrong, and I submit with all the docility of a little child ; but in the absence of this, whatever great names may be marshalled against me, I hope ever to evince all that chris-

tian boldness in the maintenance of what I believe is truth, which a practical regard to the scriptures, never fails to inspire.

1. With my Bible before me, I again boldly affirm, then, That our Cæsars, i.e., our civil governments, whatever their character, and whatever their peculiar attributes, are ordained or appointed of God. I am surprised that Mr. Lewitt, referring to what I have before written, says, "He then tells us with respect to these dignities, that they are ordained of God." I tell you this! The Apostle, inspired by the Holy Spirit of God, states it in language the most unequivocal; I only *quote*, what inspiration records, and I now repeat it: "There is no power but of God; the powers that be, are ordained of God." (See Rom. xiii. 1.) In the *first* clause of this verse, our inspired author's mode of expression admits of no limitation; it applies to every civil ruler or government under heaven; and in the *last*, as if to guard against misconception, he teaches the christians at Rome, when he says, "the powers that be are ordained of God," that the despot Nero, who is now their emperor, is set over them by the blessed God. J. L. tells his readers, that I understand the word *ordained*, to mean "absolute appointment;" and he adds, "here is the root of his error." Is it by design, or is it by oversight, that my opponent misquotes me? The word "absolute," is not found in my paper; but the word "ordain, signifies to appoint." I think it is now my turn to blush for my brother. Mr. L. is filled with the idea of "absolute appointment," and this leads him astray, both from New Testament instructions, and my arguments. But, what *does* the word in question mean? I allow, with J. L., that according to the testimony of lexicographers, one import of the word rendered ordain, is to arrange; but, we believe, that in its *primary* sense it signifies to appoint, or set over. Here I defer, and think it my honor to do so, to one of the best of Greek scholars, Dr. Carson. He says,—

"It signifies as originally applied to external things, to *place* or *fix* in a place, and from this, as applied to objects of mind, to *appoint*, *fix*, *ordain*, &c. It was, indeed, the usual word applied to the arrangement, or drawing up of an army in battle array; but even in this application, *fixing* or *placing* was all that was literally expressed. *Arrangement*, or relative fixing of parts was a secondary idea, not originally in the word, but obtained by its application to an army. From this, many of its derivatives have the idea of *order*, which most literally is not in it. It was from its native meaning, applied to military *placing*, and from this, the secondary idea of arrangement has been obtained."

One passage cited in my former article will illustrate Dr. Carson's criticism, and will shew that *there*, not arrange, but appoint, is the proper import of the word. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had arranged them," (nonsense!) "appointed them." That the word *ordained* in the first verse of the thirteenth of Romans is to be understood in its primary sense, is certain from the concurrent testimony, when relating to the same subject, of the inspired volume. The following texts *prove* that God does actually (in perfect harmony with this text) appoint all civil governments:—

"By me kings reign. By me princes rule." Prov. viii. 15, 16. "God is the judge: he putteth down one, and setteth up another." Psalm lxxv. 7. "And he changeth the times and the seasons: he removeth kings and setteth up kings." Daniel ii. 21. "The God of heaven hath given thee a kingdom." Daniel ii. 37. "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Daniel xviii. 17.

And it is worthy of remark, that while in his reply, J. L. seems to be shocked at the idea of God's appointing a "limited monarchy in England,

despotism in Turkey, &c.," yet, he does admit the fact, and reminds us of it, "That God was displeased at the conduct of the Israelites in asking a king; and gave them one as a *curse* rather than a blessing." As to the way in which kings are appointed, I would quote, as expressive of my own views, from a sermon by the late Rev. A. M'Lean:—

"When magistrates are called the ordinance of God, it does not mean that he immediately appoints them as he did Saul, David, &c., whom he singled out to sit on his throne over Israel, or that he hath given any positive directions in his word to the nations of this world about the choice of their rulers, or the particular form of their government, but only that the civil powers are the appointment of his providence who 'doth according to his will among the inhabitants of the earth, ruling in the kingdoms of men, and appointing over them whomsoever he will.' Christians therefore have nothing to do with the way and manner in which kings have obtained the crown, whether by conquest, usurpation, inheritance, or election; nor have they anything to do with the destination of a king *in fact*, and a king *by right*. If they are kings in fact, they are the powers that be, to whom we are bound to be subject as God's ordinance, and we have no other solution in the New Testament upon the point of their right or title."

My friend, is evidently afraid of consequences—he fears, "for free agency, and consequently responsibility;" and he says, "it appears strange that our brother should have overlooked the fact, that the individuals mentioned in Acts xxviii. 23, could not appoint a day without the consent of the people." I have overlooked no fact, I have not stated what the persons alluded to by Paul could do, or could not do; I have simply quoted this passage to shew that the word "appointed," is applied to the fixing or appointing of a day of meeting. That branch of our theology, be it observed, is not worth retaining, nay, it ought to be renounced, if an adherence to it requires, on the ground of consistency, the rejection of any part of the will of God. Let us be careful to receive the whole counsel of God. But we affirm, that while we most cordially believe in God's thus providentially appointing our civil governments, we can, in perfect harmony with this, hold our divinely taught, and distinguishing views, as GENERAL baptists; and we would never lose sight of the awful truth, that all men are accountable to God, "because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained."

2. Mr. Lewitt is no less disconcerted with my views of *Cæsar's rights* than he is of Cæsar's appointment. He asks me for chapter and verse to show that, as stated in my October paper, "To these higher and heavenly ordained powers certain property belongs, which property is holden by their subjects." While I regret that my friend *needs* this information, I have great pleasure in supplying him with it. Let him turn to Jer. xxvii. 5—8:—

"I have made the earth, the men and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar, the King of Babylon, my servant; and the beasts of the field have I given him also, to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."

And it is equally clear *that God gave the world to the four beasts of Daniel*. (See Dan. ii. 37, 38, and v. 18, 19) The despot at Rome had the same gifts conferred upon him by the blessed God. Hence Paul says in Rom. xiii. 5, 7; "Ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's

ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute," &c. Here the Holy Spirit, by Paul, reiterates the requirement of our Lord, as found in Mark xii. 17. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Our civil governments, then, do not ask taxes of us as gratuities, but they demand them of us as debts; and, on this principle, that God has given to them so much of that property which we hold as they are pleased to claim; even the whole, if they resolve to have it. The great fact is this,—we are to render all to Cæsar, if he claim it, except what belongs to God. Look at the law of God as cited above. If Cæsar command what God forbids, or forbid what God commands, the christian must obey God rather than men. It is sophistry on the part of your correspondent, when he endeavours to show, that, if God has given the civil powers the property of this world, we who hold various proportions of it "ought not to give a farthing to the support of any benevolent institution, or even to the cause of Christ, without the consent of those powers. Property is ours by virtue of the civil law; but the law which thus makes it the subjects', can, by virtue of its own powers, claim as its own the whole, or any part of what we possess. If the law said, "You shall not give without government consent," that consent we must either obtain or else not give; but, happily, this is not the law of Britain. God requires us to contribute to the support of his cause according to our *ability*. Of this ability Cæsar may impiously deprive us. In the reply to my paper there is obviously indescribable confusion. Gold, silver, and precious stones, with wood, hay, and stubble, (using this metaphor in a different sense, probably, to that in which Paul employed it) form an heterogeneous heap. It must be sifted. It is stated, "that civil government is necessary to keep society together," that "the Bible recognizes this sentiment in its instructions to obedience." I believe this with all my heart, and would endeavour unreservedly to regard the inspired apostle when he says, "Rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." With respect to that obedience which is due to civil governments by subjects, my friend quotes from "the celebrated Robert Hall," who says, "The limits of every duty must be determined by its *reasons*; and the only one assigned by Paul in this chapter, or that can be assigned, for submission to civil authority, is its tendency to good. Wherever, therefore, this shall cease to be the case, submission becomes absurd, having no longer any rational view." No more of the passage needs be quoted here, because, if I can show the fallacy of this, the remainder falls. If I understand Mr. Hall, this is *his* doctrine:—we must ascertain what are Cæsar's reasons for making his demands, in order that we may see how far we are to obey him; and that, if he require what has not a tendency to good, our obedience, if yielded, would be absurd! Mr. Hall may be eloquent, but here he is not accurate. He opposes the word of inspired truth. The limits of no duty towards civil governments are to be determined by the evidence which they supply that they are good, but by God's word, which, without any stipulation, requires us to render to Cæsar the things that are Cæsar's; and this Paul, inspired of God, teaches

in the scripture before us; for our subjection to the powers that be is demanded, not on the ground that their enactments have a "tendency to do good," but because they are the powers which "are ordained of God." I can easily conceive that the views entertained by Mr. Hall, and apparently embraced by your correspondent, may take their rise in a misconception of the following declarations on the part of the apostle:—"Rulers are not a terror to good works, but to the evil." "Do that which is good, and thou shalt have praise of the same." "He is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The good which our Cæsars, in their official capacity, commend, are not those works which belong exclusively to christians; because for these works, alas! our Cæsars, both of ancient and modern times, have very severely punished the best of men. Apostles, Lollards, Puritans, and Nonconformists, of whom the world was not worthy, supply, in their persecuted lives, and in many instances, in their martyred deaths, painful proof. And, that these powers are not, as magistrates, (neither ought they to be,) a terror to christians when they walk not worthily, is self-evident. What lukewarm, what unholy, what inconsistent member of a christian Church, had ever occasion to fear, for any of these reasons, the civil government? Not one. But civil powers are, and this is evidently the apostle's meaning, a terror to those who violate their country's laws, and a praise to those who obey them.

Mr. L. refers to despotism, and instances some of its sad effects, and then adds, "But yet this is justice under another name, according to brother Kiddall; for God has ordained the powers that be." In another part of this essay, our author remarks, "If all brother K. possesses is her majesty's, he ought not to complain if she send an officer to take away his property, and that of his congregation; and if it should follow that the cause be broken up, brother K. has only to thank himself for it." Let me tell Mr. L. that I have no where written what he here ascribes to me. I have not said, nor intimated, that the cruel deeds of despots are just; nor that, under them, the oppressed should not complain! It would much better become Mr. L. to show, if he can, that what I have written is at variance with the New Testament, than to indulge in misrepresentation.

3.—Mr. Lewitt stands almost aghast at what he *infers* from that which I have previously written as to taxes; and yet I admit that his inference, with a qualifying word, is perfectly correct. He says, "Now, Mr. Editor, this is saying that every government may levy taxes for what purpose it pleases; and that, whatever law may be passed, we are bound to obey." Yes, I repeat it. Civil governments are not limited by God as to the proportion of tax they may demand, nor yet as to the purpose to which they shall appropriate their revenues. Rulers may tax the country, if the please, to carry on the most sanguinary war, to build popish churches, and even to support idolatry in its worst forms, and we must pay. The purpose to which a tax is applied may be sinful, while its payment is lawful. The guilt of a sinful appropriation of a tax rests upon those by whom it is determined, and not upon those who pay it. They who pay are free from any inquiry relating to the tax, except as to the authority by which it is levied. And I go farther than even all this. If civil governments were to pass a law to the effect, which my brother contemplates, viz., to "transport all the poor of this

country ;" aye, and the rich also, they must submit ! The glorious army of martyrs, the nonconformists, &c., knew this ; hence their noble, and, to civil powers, their submissive course, as to fines, imprisonments, and death ! The only temporal provision made in the New Testament for persecuted christians, is, " When they persecute you in this city, flee ye into another." Matt. x. 23. This our persecuted forefathers both understood and regarded.

A very singular feature in the argument of my friend remains to be noticed. He says, " Brother K. arrives at the height of this great argument by saying, that it is not only the right, but the duty, of every man to use all constitutional means for obtaining the abrogation of unjust and oppressive laws, and to prevent similar acts being imposed upon us." Here we agree. Agree ! (to say nothing of the way in which I am misquoted) then why " this strife of words ?" We do *not* agree, because it is evident, that if Mr. L. *would* use constitutional means, he would also, rather than " tamely submit," use those which are of a contrary character ; he would resist the law. This is going beyond what is constitutional. I argue against resistance, but would urge to a united, vigorous, and zealous use of all lawful means to preserve our rights, and obtain the removal of our wrongs.

Mr. Lewitt expresses his astonishment at the contents of my former paper, and states that its sentiments appear to be utterly inconsistent with the principles of the New Testament, and the rights of Britons. The discerning reader will perceive that it is with the *first* of these considerations only that my arguments, in both that paper and in this, are concerned. If these are utterly inconsistent with the principles of the New Testament, I will readily, when this is proved, acknowledge myself in error ; but, whatever may be the imaginary or the actual rights of Britons, my doctrine, and the argument by which it is sustained, are unaffected by them. Let us be truly thankful, that over our consciences Cæsar has no dominion. We would treat him as a tyrant, and would resist him even unto death, through the power of grace, rather than submit to him in the least degree as to what we shall believe, and what, as to ordinances and Church government, we shall practice. Here we have no master, lord, or king, but Christ.

Nov. 10, 1843.

J. KIDDALL.

[We have given insertion to Mr. Kiddall's reply to Mr. Lewitt's strictures, though we are by no means convinced of the correctness of the interpretations of scripture, contended for with so much earnestness by brother K. To bring this controversy to a termination in the present volume, and to give a more moderate and probable explication of the scripture doctrine on this subject, we insert the following extract from " Paley's Moral and Political Philosophy," forwarded by another correspondent, who will excuse our not inserting his prefatory observations.—Ed.]

"DUTY OF CIVIL OBEDIENCE, AS STATED IN THE CHRISTIAN SCRIPTURES.

" As regards the extent of our civil rights and obligations, christianity leaves man where it found him ; and the only passages of the New Testament connected with this subject are in the epistles of St. Paul and St. Peter. (See Rom. xii. 1—7 : 1 Peter ii. 13—18, quoted at length by Paley.) These passages have been usually adduced as proofs of the language of Scripture in favour of unlimited passive obedience ; but, before such an interpretation

can be admitted, it is necessary to examine the subject more at length, and to show, first, that, as the circumstances which probably gave rise to such language were of a temporary nature, the doctrine there inculcated is not to be considered of universal application; and, second, granting the supposed circumstances to have had no influence on the doctrine, that the words in question only enjoin the religious duty of obedience, but do not define, politically speaking, the extent of it.

“ 1. The first christians, it is said, privately cherished an opinion that their conversion to christianity entitled them to an exemption from the civil authority of the Roman power. To refute this error, St. Paul teaches the christian converts to obey the magistrate ‘for the Lord’s sake,’—‘not only for wrath, but for conscience sake,’—‘that there is no power but of God,’—that the powers in possession of the actual and necessary authority of civil government, ‘are ordained of God,’ and, consequently entitled to receive obedience from those who profess themselves the peculiar servants of God. St. Peter, likewise briefly describing the office of ‘civil governors, the punishment of evil doers, and the praise of them that do well,’ justly infers, from the use of government, the duty of subjection; which, extensive as the reason on which it is founded, belongs to christians, no less than to the heathen members of the community. If, then, the two Apostles wrote with a view to this particular question, their words cannot fairly be transferred to a question totally different; nor can the arguments used in teaching a primitive convert, who disputed the jurisdiction of the Roman government over a disciple of christianity, be applied to him, who, acknowledging the general authority of the state over all its subjects, doubts whether that authority be not, in some important branch of it, so ill constituted or abused as to warrant the endeavours of the people to bring about a reformation by force. It is true, that neither the Scriptures, nor any history of the early ages of the Church, furnish direct proof of the existence of such disaffected sentiments amongst the primitive converts. They, however, supply some circumstances which render probable the opinion, that extravagant notions of the political rights of christians were entertained by many early proselytes to the religion. From the question proposed to Christ, “Is it lawful to give tribute to Cæsar?” it may be presumed, that doubts had been started by the Jews concerning the lawfulness of submission to the Roman yoke; and the accounts delivered by Josephus of various insurrections of the Jews, excited on this pretence, confirm this presumption. Now, as the christians were at first chiefly taken from the Jews, it is not to be wondered at, that a tenet, so flattering to the self-importance of those who embraced it, should have been communicated to the new institution. Again, the teachers of christianity, amongst the privileges which their religion conferred on its professors, were wont to extol ‘the liberty in which Christ had made them free.’ This liberty, by which was merely intended a deliverance from the dominion of sinful passions, the superstition of the Gentile idolatry, and the encumbered ritual of the Jewish dispensation, might by some be interpreted to signify an emancipation from all restraint imposed by human authority merely. At least they might be represented by their enemies as maintaining notions of this dangerous tendency. To some error or calumny of this kind the words of St. Peter seem to allude, ‘For so is the will of God, that with well doing ye may put to silence the

ignorance of foolish men : as free, and not using your liberty for a cloak of maliciousness, (that is, sedition) but as the servants of God.'

" 2. But should this interpretation appear to be too feebly supported by the testimony of facts, still the words themselves will be found to inculcate rather the duty of obedience than to describe the extent of it, for while they enforce the obligation by the proper sanctions of christianity, they neither enlarge nor contract the limits by which it is bounded. In like manner, the same Apostles enjoin servants to be subject to their masters, children to obey their parents in all things, and wives to submit themselves unto their husbands ; yet, no one doubts that the commands of masters, parents, and husbands are often so immoderate, unjust, and inconsistent with other obligations that they both may and ought to be resisted.* Hence, we are at liberty to infer, that if unlimited passive obedience leads, as it could not fail to do, to the imposition of commands equally immoderate and inconsistent with other obligations, a similar resistance would be justifiable on the part of a people exposed to such commands.

After so full an account of what seems to be the general design and doctrine of these much agitated passages, little need be added in explanation of particular clauses. St. Paul has said, ' Whosoever resisteth the power, resisteth the ordinance of God.' This has been considered as an authority for the most superstitious views of the regal character. But surely truth has been sacrificed to adulation ; for, 1st, the expression is just as applicable to the elective magistrates of a pure republic, as to an absolute hereditary monarch ; and, 2nd, it is not the supreme magistrate individually, but the officer, be he high or low, to whom obedience is due. The divine right of kings is, like the divine right of constables, a right ratified by the Divine approbation, so long as obedience to their authority appears to be conducive to the common welfare. Princes are ordained of God only so far as his will sanctions every law of society which promotes the happiness of man ; and thus, without any repugnancy to the words of St. Paul, they are by St. Peter, denominated ' the ordinance of man.' "

Louth.

W. B.

CORRESPONDENCE.

ON THE EMPLOYMENT OF AN EVANGELIST OR REVIVALIST.

THE latter word is added, because the work contemplated by the writer is that of building up Churches already existing, rather than of establishing new ones.

It has long been thought by the writer, that " a man full of faith and of the Holy Ghost," resembling Stephen, Philip, &c., might, with unspeakable advantage to our Churches, and to perishing sinners, be employed by our Connexion, or rather by a few Churches, or even individuals, in visiting the Churches that would accept his labours, and stirring up their pure minds by way of remembrance, or arousing them

from lethargy, or saving them from death.

We that are employed in watching for souls, being men of like passions with others, would be much benefited by the occasional visit of one of more eminent piety than ourselves. Our " helpers in Christ Jesus" would be quickened, and rendered more efficient, and more beloved. In most Churches there are some whose activity and spiritual health the pastor has long laboured in vain to promote. In most congregations there are some who have steadily resisted all endeavours to secure their practical regard to the one thing needful, on whom appeals from another tongue, the exhibition of the truth with some variation of form, might, through God's blessing,

* How strikingly does Mr. Kiddall's principle of passively giving Cæsar all, militate against the injunction to provide for his household, on pain of being branded an infidel by the God of heaven.—W. B.

be availing. Is there any probability that these will be saved without the adoption of some extraordinary measure? If, by any lawful means their ruin can be prevented, who is unwilling to assist? 1 Cor. ix. 22. The visit of such a brother would bring many careless youths, and many halting between two opinions, to the Lord's side; whilst He that died for sinners would be magnified in their present obedience and future glorification.

Who can examine the reports and statistics of our Churches as they appear in the Minutes of our Associations without intense anxiety? The employment of a suitable Evangelist would increase the number of conversions in our more prosperous Churches, would preserve some of our Churches from extinction, and others, degraded, miserable, and useless, would be elevated, made happy and efficient. The result of brother Pulsford's labours among the Particular baptists might be adduced in support of preceding assertions, and with equal force, the labours of brother Tunnicliffe amongst some of our Yorkshire Churches. The disadvantages attendant in some places on brother P.'s labours on account of differing Calvinistic sentiments, do not exist amongst us.

If Churches do not take up this plan, let eight or ten persons, more or fewer, regarding this as an excellent way of coming to the help of the Lord, and possessing the means of supporting an evangelist, seek out their agent, make themselves, or a part of their number, the managing committee, and commence a correspondence with some of the pastors of our Churches, and with some Churches that are without pastors. Let the evangelist be publicly and solemnly set apart to this work. Let the consent of the Churches, and of the pastors when they exist, be invariably given previous to his visit.

The present, on many accounts, are stirring times. Error, yea, damnable heresy, is most zealously propagated. An excitement, an extraordinary and extensive excitement, on behalf of the truth as it is in Jesus, is a special desideratum. Let us not sleep, but arise, and shine. "Whatsoever our hands find to do, let us do it with our might," I remain, yours,

OBLIGATUS ET BENEVOLENS.

ON MARRYING A DECEASED WIFE'S SISTER.

(An Extract from Rev. Thos. Scott's Letters and Papers.)

"I think that our law on this subject coincides with the divine law to Israel. If,

notwithstanding the exception of marrying the widow of a deceased brother, who died childless, the prohibition of marrying a brother's widow be absolute, (Lev. xviii. 16) I see not on what ground it can be otherwise than absolute, that a woman should not marry the husband of her deceased sister. The case seems perfectly parallel, the reasons entirely the same. In the case of a man not being allowed to marry his aunt; whence our laws conclude, that a woman ought not to marry her uncle, some difference may be marked; a reversal in the superiority of relation takes place in the one instance, and not in the other. But even this cannot be urged in the case in point.

That these laws cannot be in all possible cases of moral obligation, must be admitted. It might be possible for a man and woman to be placed in the same situation as Adam and Eve in such matters; yet still, in all ordinary cases, some laws of this kind are needful, and highly beneficial; and I apprehend, in all countries professing christianity, more strict rules have been adopted, not only by legislators, but by missionaries and casuists, than were adopted by the heathen; yet St. Paul's language concerning him who had his father's wife implies, that the regulations of the more enlightened Gentiles on this subject were right. The only fault in nominal christians has been, extending the restrictions beyond those in the divine law. But, if we reject the laws in Leviticus, we have no law of God on the subject; no, not against marrying sisters and brothers, or any relation. Now, can we think that God intended to set aside these laws in Leviticus, and give no other in their stead? Can we suppose that he meant to leave the christian Church without law? The laws in Leviticus are in full force, in all general cases; and therefore, as a casuist, I must consider the intended marriage as contrary to the law of God. The regulations and permissions of the *judicial* law, about divorces and polygamy, being unsuitable to the more enlarged dispensation of the gospel, are particularly regulated by our Lord and his apostles; when therefore, as in the present case, no regulation is made, no intimation of change is given, it must be supposed that the law continues in force—whatever these laws are, they are not rituals, ceremonies, shadows of good things to come: so they do not pass away of course as the ceremonial law did.

The principle of our laws appears to be this; that in the Levitical law "all the degrees by name are not expressly set down; for the Holy Ghost there did only declare

*That is, the law of the land among the Jews, as contradistinguished to the moral law of universal obligation.

plainly and clearly such degrees, from whence the rest may evidently be deduced.

As for example, where it is prohibited that the son shall not marry his mother, it followeth also that the daughter shall not marry her father. And by this parity of reason the case before us is determined Lev. xviii. 16. and xx. 21. forbid a man to marry his brother's wife (i. e. widow): therefore, it is inferred, a woman is not to marry her (late) sister's husband; for a woman stands in precisely the same relation to her sister's husband, that a man does to his brother's wife. The words of Bishop Jewel, in his printed letter upon this point, are as follows; "Albeit I be not forbidden by plain words to marry my wife's sister, yet I am forbidden to do so by other words, which by exposition are plain enough. For, when God commands me that I shall not marry my brother's wife, it follows directly by the same, that he forbids me to marry my wife's sister, for between one man and two sisters, and one woman and two brothers, is like analogy and proportion."

The case of a man's marrying his brother's wife, (i. e. widow) was the famous one of Henry VIII. The opinion of Luther, Melancthon, and their friends among others, was sought upon it, they thought such a marriage ought not to be contracted, but that, when contracted, it ought not to be dissolved.—*Seckendorf Hist. Luth.* iii p. 112.

J. R.

REPLY TO A QUERY.

To the Editor of the General Baptist Repository.

SIR,—Your Correspondent "Viduus" has requested an answer to the question, "Is there any impropriety in marrying the sister of a deceased wife." If you think it well to insert the following brief reply you will oblige,

Your brother in Christ,
OMICRON.

The question does not refer to the lawfulness of such a marriage in a scriptural point of view, but is simply a question of propriety; with that part of the subject we have therefore nothing to do on the present occasion. It may, or may not be opposed to the requirements of the Word of God.

By some it is contended that the interdicted marriage in Leviticus xviii. 16, is equally applicable to a marriage with the sister's husband; while on the other hand their opponents object that the precept contained in Leviticus xviii. 18, appears to sanction such a marriage, or at least presents no hindrance.

It may therefore, perhaps, not be opposed to the "law and testimony" to form such

a connection but it is positively opposed to the common law of England.

By an Act passed about eight years back, it was enacted, that such a marriage if solemnized should be, not simply voidable, but, null and void.

"All things," writes the apostle, "are lawful to me, but all things are not expedient;" may I then take my stand here, and say that it is "not expedient" to form such a connection for the following reasons:

First. That the wife will not be looked upon in society with the same complacency, as if no legal interdict rested on the marriage: and that this will be cause of great disquietude of mind to a sensitive female.

Secondly. That the issue of such a marriage will be decidedly illegitimate in the eye of the law, and therefore it will "mar their inheritance." They will have no right or title to the name or inheritance of their parents.

Lastly. That, in the event of the husband's death, without having set his house in order by will, the widow and children will be shut out from the enjoyment of every farthing of the deceased's property.

It will be well to ponder these things in the mind; and I submit that they are sufficiently weighty reasons why such a marriage would be inconsistent with propriety.

PENNY POSTAGE.

To the Editor of the General Baptist Repository.

SIR,—I feel disposed, if you will allow me, through this medium, to say a word or two respecting our penny postage. So cheap and easy a mode of conveying letters is certainly a very great advantage and accommodation to all classes. I accidentally made these remarks to one of our ministers, a short time ago, when he replied, that he thought it cost him as much, or even more, now than formerly; for, when letters were seven-pence or eight-pence each, his friends, knowing he could not very well afford to pay for them, used to send them postpaid, and request him to reply without paying; but now, as the postage is so trifling, they do not think of making this request; and he has frequently to pay from one shilling to two shillings a week in replying to letters relative to the Saviour's cause. I know it is the practice of some friends, when writing to a minister requiring a reply, to enclose stamps; and, if all would adopt this plan, the evil would be at once remedied; and, when this is not done, I would recommend all ministers to send them replies without prepaying. "But a word to the wise is sufficient."

Yours affectionately,

A LAYMAN.

QUERIES.

If a General Baptist Church, was situated in a densely populated neighbourhood, where a very large Sunday School might be filled, where it is almost impossible to obtain a suitable place, and where the chapel is very substantial, but very low—could the Church or Trustees, or both united, build or cause to be built, a School Room over the Chapel, or on any other part of the premises not interfering with the accommodation for public worship, without violating the Trust Deeds,

or rendering themselves liable to litigation.
A FRIEND OF THE YOUNG.

Has Matt. v. 23, 24, any relation to the Christian Church, and if so, how is it to be applied.
S. T.

What am I to understand by the sanctification of spirit, soul, and body, as mentioned by the Apostle, in 1 Thess. v. 23. S. T.

Is it right for Members of Christian Churches to send their dinners to the Public Bakehouse on a Sabbath-day?
CONSISTENCY.

REVIEW.

SCRIPTURE NATURAL HISTORY; containing a description of quadrupeds, birds, reptiles, amphibia, fishes, molluscous animals, corals, plants, trees, precious stones, and metals, mentioned in the Holy Scriptures. Illustrated by engravings. Tract Society. 12mo., pp. 276.

THE title of this work sufficiently describes it. It is replete with useful and well-digested information, and will be of great service to such as are anxious to understand the Holy Scriptures, and have not access to larger and more costly works.

LEARNING TO THINK. Tract Society. 18mo., pp. 180.

"EDUCATING a boy without teaching him to think, is like dragging him through thorns and brambles: by teaching him to

think you clear the brambles and thorns out of his way." This little book is well adapted to its purpose. By instructive and amusing examples the little scholar is led to think on and comprehend something of the philosophy of common things.

THE CHRISTIAN ALMANACK FOR THE YEAR 1844.

THE TRACT SOCIETY'S PENNY ALMANAC FOR 1844.

THE SHEET DITTO.

THESE almanacs are equal to similar publications of former years. The former one contains a considerable amount of scientific information, besides selections, hints for the garden, farm, notices of laws, taxes, lists of London bankers, members of parliament, peers, &c.

OBITUARY.

MRS. ELIZABETH ADCOCK, of Melbourne, departed this life on Saturday, Nov. 4th, 1843, aged seventy-three. The subject of the following short memoir was born at Breedon, April 4th, 1770, and was the only surviving daughter of William and Elizabeth Haimes; the former of whom died Dec. 4th, 1794, aged fifty-two; the latter, Oct. 19th, 1832, aged eighty-eight. These friends were members of the General Baptist Church at Melbourne in its early history, namely, when it was a branch of that at Barton-in-the-Beans.

Mrs. Adcock experienced good impressions at an early age; no doubt, mainly through the pious example and instructions of her parents. At the age of twenty-one she became a christian, and was received by baptism into Church fellowship with the General Baptists at Kegworth, Mr. Tarrat being pastor. An essential fruit of real conversion is a deep solicitude for the spiritual welfare of "the ignorant, and them that are out of the way."

If such characters are among our near relatives, it is natural that their salvation should command our first anxiety. This feeling was apparent in our departed sister immediately after she had professed to have been born again. She had a husband, for whose salvation she was anxiously concerned. To use his own language, "She gave him no rest until he became a disciple of Christ."

These friends having a large family to provide for by their own industry, it may be supposed that many cares and weighty duties would rest upon the maternal parent. Under these, however, she seems to have made religion her principal thing. It seems to have diffused its hallowed influence through her spirit and conduct in all the relations of life. As a wife, she was prudent and affectionate; as a mother, tender and indulgent, yet judicious, and very anxious for the everlasting welfare of her children; as a mistress, affable and kind; as a tradeswoman, her Lord's precept, "As ye would

that men should do to you, do ye even so to them," seems to have been the constant rule of her conduct.

In relation to her christian brethren she showed the same consistency. She loved both the Saviour's followers and his cause. This was apparent, especially in her earlier years, in great hospitality and beneficence towards them. When in the vigour of life, and able to pay them the attentions she wished, it was her delight, on public occasions, to entertain ministers and strangers, and to have her house filled with pious guests. She wept with them that wept, expressing her sympathy in "deed and in truth." While she "did good unto the household of faith," as far as able she did so "to all men." The poor and needy in general were objects of her benevolence.

Mrs. A's demeanour and manners were characterized by great sobriety, gravity, and frankness. Having a sound and well-informed understanding, and grace in her heart, she was superior to every kind of ostentation and duplicity. Indeed, flippancy and flattery seemed contrary to her mental temperament. A stranger's first interview might induce him to think that she was wanting in courtesy. An intimate friend, however, would know that she was kindness and sincerity clothed in a homely garb, which, the more it was examined, the more the character beneath it was admired.

Having read much, especially the Holy Scriptures, her views of religious truth were clear and accurate. Hence she was grounded and settled, and, although severely tried, was "never moved from the hope of the Gospel." Her conversation on experimental religion was always very simple, and, when relating to herself, would run in an humble strain. Doubtless she had her failings, which she was ever ready to confess and lament. Christ was the ground of all her hope and joy. She lived by faith on the Son of God.

For several years sister A. had been subject to asthma. In process of time other complaints, with the infirmities of age, came upon her. Under these she was patient. About three months since her complicated disease assumed a dangerous appearance. Death threatened her, but produced neither terror nor fear. The sting of death had been taken away. After she had been confined to her room about a month, hopes of her recovery were entertained. This circumstance was to herself a disappointment. To use her own language, she had expected soon to have been with Christ. While she was expecting her speedy departure, she pointed to the 307th hymn in Smith's Supplement, as expressive of her state of mind. The following are the first lines:—

"To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh bear me, ye cherubims, up,
And waft me away to his throne."

Again she began to sink under her complaints, which received an accession of strength by jaundice. She continued perfectly calm, resigned, and expressing her trust in Christ, and hope of heaven. A few days before her death, the writer asked her if any change had taken place in the views which she had for so many years professed to entertain on religious truth. Very promptly, and in her own homely style, she responded, "I am a real old General Baptist." This sentiment is consoling to those with whom she was immediately connected by christian bonds, coming from a person of her judgment and experience. These sentiments, fully understood and carried out, will bear the ordeal of death. On Saturday, Nov. 4th, her happy spirit left its mortal tenement to be with Christ. Mrs. Adcock has left behind a husband, four sons, a daughter, and an only brother. May they all follow her, who, through faith and patience, has now inherited the promises. Amen.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Lineholm Sep. 28, 1843. Mr. G. Hardy from Queenshead opened the public worship of God in the morning at half past ten, and Mr. W. Butler preached from Rom. xii. 2.

1. The Church at Bradford, through the medium of its pastor, presented grateful acknowledgments for favors received from the conference by the payment of interest on the debt of Prospect Place Chapel for many years. The Church requests the continuance of the same generous act for the ensuing year, and engages to collect, in various ways, about

ten pounds for the Home Mission. The debt on the chapel has been reduced the last year, fifty-five pounds; and the Church is desirous of devoting its entire energies to this special object in future.

2. The following Churches have agreed to collect one shilling per annum per member in future for the Home Mission, viz, Hoptonstall Slack, Halifax, Clayton, Bradford, Leeds, Burnley, and there is encouragement to hope that Shore and Allerton will conform to the same regulation.

3. The church at Leeds, in a long letter,

acknowledged most gratefully, the kindness of their Yorkshire friends, and likewise the very generous assistance received from the committee for the Derby and Castle Donington district, in money and ministerial contributions. They likewise acknowledge their entire dependence on these sources for their future existence and prosperity, and humbly beg that they may be continued.

4. Mr. R. Ingham informed the meeting that he had preached and baptized three persons at Denholm, the new missionary station connected with the Church at Queenshead.

5. On the application of those who have left the Church at Hailey Hill, Halifax, it was agreed that the conference cannot admit the case for want of information.

6. The statistics of the Churches are as follows. At Burnley the aspect of the cause is encouraging. They have baptized thirty-eight since last conference—their chapel to be opened next Lord's day. At Shore about the same as when they reported before—they have baptized four at Lineholm since the last meeting. At Heptonstall Slack they have baptized twenty-nine. No material change at Birchescliff. A little improvement has taken place at Halifax: they have baptized one, and invited Mr. Smith of Beeston to become their minister. At Queenshead they have baptized three, and three at Denholm. At Clayton they have baptized twenty-four, and have many inquirers. At Allerton they are in an improving state, they have baptized eleven, and have many hopeful inquirers. At Bradford they have baptized eight, and the congregations are increased. At Leeds they have baptized four, and they expect some hopeful individuals will soon unite with them.

7. Next conference to be held at Heptonstall Slack on Monday, Dec. 25, Mr. Thos. Gill to preach.

LEICESTER. *Re-opening of the General Baptist chapel, Carley Street.*—This chapel, situated in the midst of a dense population, and but ill provided with accommodation for a Sunday school, has been considerably enlarged, and provision made for more than two hundred scholars. It was re-opened for divine worship on Tuesday, Nov. 7th, and on the following Lord's day. The preachers on Tuesday were the Rev. I. Stubbins, missionary from Orissa, and the Rev. J. G. Pike of Derby; and on the Lord's day Revs. J. Goadby and S. Wigg, of Leicester. The congregations at all the services were good. The collections amounted to £33. 3s.

BYRON STREET, LEEDS.—This place of worship, purchased by the Derby and Don-

ington, and Yorkshire district was opened for Divine worship in October last. Brethren Butler, and Pike; and Messrs. Giles, and Scales, of Leeds, were engaged. The attendance was cheering, and the collections encouraging.

INVITATIONS.

REV. F. SMITH.—The General Baptist Church, Halifax, has invited Mr. F. Smith, of Beeston, to be their minister, which he has accepted. Mr. Smith entered upon his labours at Halifax on Lord's day Nov. 5th 1843. May the Great Head of the Church bless his labours abundantly. D. W.

BAPTISMS.

QUENIBOROUGH.—On Sunday Aug. 5, 1843, we baptized one of our candidates at Archdeacon-laue chapel, Leicester.

On Sabbath-day, Oct. 1, three more were baptized at Syston, when brother Jones preached, and brother Taylor baptized. Thus seventeen have been added to the Church in fourteen months. We are greatly indebted to the friends at Leicester for their unwearied labours amongst us.

BRADFORD.—We added eight to our Church by baptism on Oct. 1st.

DERBY, SACHEVEREL-STREET.—On Lord's day Oct. 29, 1843, nine were added to our number by baptism. In the morning Mr. Smith preached and baptized, and in the evening the Rev. W. F. Poil, P. B., Agard-street, received the candidates into the Church and administered the Lord's supper. On both occasions the chapel was full.

MELBOURNE.—On Lord's day, Nov. 5th, three females were baptized by Mr. Stanion.

CASTLE DONINGTON.—On Lord's day Nov. 6, eight persons were baptized and added to the Church.

LONFORD, UNION-PLACE.—On Lord's day Nov. 5, 1843, six persons were publicly baptized, two males, and four females; on which occasion Mr. Shaw preached from Acts xvi. 13—15. In the afternoon our esteemed minister delivered a very suitable address to the members of the Church, and to the newly-baptized, after which the candidates were received into the Church, and the Lord's supper was administered.

FLECKNEY.—On Lord's day Nov. 5, 1843, the ordinance of believers' baptism, was administered to two young persons, one male, and one female, at the General Baptist Chapel, Fleckney, by brother W. D. Smith, of Leicester, after which brother J. Hawley, of Leicester, preached from Acts x. 47; in the afternoon brother J. Riley, read the

scriptures and prayed, and brother T. Sutton, of Leicester, preached from Gal. i, 18, latter part. At the close of the service, the newly baptized were received into the church in the usual way, and the ordinance of the Lord's-supper, administered by brother Hawley. It was good to be there. In the evening brother Smith read, and prayed, and brother Hawley preached a most solemn and alarming sermon, to a large and attentive auditory, from Luke xvi, 25; thus ended "a day of feasting and of good things." We are thankful to the Great Head of the Church, that our prospects are brightening; we have "peace within our walls, and some degree of prosperity within our palaces." Our Sabbath-school, too, is in a flourishing state, and we rejoice that our school rooms (for want of which we have long suffered much inconvenience) are now in the course of erection, and we expect will be completed before the close of the present year.

G. COLTMAN.

ST. MARY'S GATE, DERBY.—On Lord's-day, Sep. 3, the ordinance of baptism was administered to thirteen persons, and on Nov. 5, to eleven persons, one of whom was deaf and dumb. Being unable to speak, she wrote answers to various questions, which gave pleasing evidence of her having passed from death unto life. Great interest was manifested when the right hand of fellowship was given to her, it being the custom of our esteemed pastor, on such occasions, to inquire of the newly-baptized whether they will be faithful members of the Church until Christ shall call them to the Church above? Our friend being unable verbally to reply to such a question, signified her determination by assenting to the words of Christ, which she traced with her finger in the New Testament "Ye are my friends, if ye do whatsoever I command you;" and also to the declaration of the apostle, "I count not my life dear unto myself, so that I may finish my course with joy." Our friend, having been convinced of the propriety of baptism entirely from perusing the Word of God, confirms us in the belief that the baptism we practice is indeed the "one baptism."

W. W.

MISCELLANEOUS.

CHESTERFIELD.—On Lord's-day Oct. 15th, two sermons were preached in this town by Mr. S. Taylor, of Duffield, on the occasion of the School-room, occupied as a Home Mission chapel, being engaged by the General Baptist Home Mission Committee, after considerable improvement. The Wirksworth friends have supplied a very neat pulpit and forms, for about £10, which the committee have engaged; and

the place is now very comfortably fitted up for the worship of God. Mr. Taylor preached in the morning from, "The little one shall become a thousand;" and in the evening from, "It doth not yet appear what we shall be," &c. The collection was £2 12s. Since the formation of the Church, two have been baptized and two received. The prospects are encouraging. J. P.

BANQUET AT THE MANSION HOUSE.—On Tuesday Nov. 7, the Lord Mayor of London, gave a splendid entertainment to upwards of fifty Dissenting Ministers,

The Lord Mayor gave, "Civil and Religious Liberty."

Mr. Burnet, in an eloquent and energetic speech, responded to the toast. He said, time was when the individuals then seated at his Lordship's table were forbidden by law to come within five miles of the city. The Mansion-House as was well known, had been built with fines levied upon Dissenters on account of their conscientious scruples in refusing to take the tests which were at the time the pre-requisites for corporate offices.

They now lived in better times. The principles of religious liberty were now as well understood as they were ardently cherished. The right of every man to worship God according to the dictates of his own conscience was the principle upon which they rested the cause of dissent—a cause which could be only subdued by a conquest over the independence of the human mind. Religious liberty was valuable in the same proportion that hypocrisy was detestable, and it was most gratifying to observe the rapid progress the great cause of liberty was making in the public mind. In common with his brethren he felt the greatest gratitude to the Lord Mayor, not alone for the present mark of his favour, but for the manner in which he had exerted himself, to frustrate the education bill, by which it had been proposed to place the education of the poor under the dominion and control, of one of the exclusive classes in the state. Mr. Burnet concluded by proposing the health of the Lord Mayor, which was received with rapturous applause.

The Lord Mayor said, his opposition to the measure of Sir James Graham was founded upon the conviction that it was most improper and unjust to give to any one party the right to educate the children of others. He tried the rights of the poor by the test of his own feelings. He could no more sanction the principles sanctioned in that bill, than he could sanction any power in the state pretending to determine what sort of education his eight sons should receive, or what were to be the principles

inculcated upon their minds, upon which would depend their happiness in this life, and their salvation in the world to come. The Lord Mayor then gave "The health of Dr. Bunting, and general education."

Dr. Bunting, among other things, said, however much the body to which he belonged might have been doubted on former occasions, the conduct of the Wesleyans in the late great struggle for educational freedom, had placed them in the eyes of their dissenting brethren, above suspicion. He considered it was the right of any man to worship God according to the dictates of his conscience, and that it was his privilege to endeavour to prevail upon others to join him in that worship; and if he were exposed to proscription or persecution on that account, it would be at the expense of those principles of religious liberty for which they had a right to contend. In the prosecution of those endeavours, on the part of various denominations of professing christians, to educate the youth of their own community, they ought to extend to each other mutual assistance and co-operation. The time might perhaps arrive in which they might be drawn together by still closer bonds; but in the mean time it was their duty to do as much good as they could by the means they had already at their command.

The Lord Mayor gave, "The freedom of the press."

Mr. Conder, among other observations in reply, said, it was impossible to over-value the importance of the press. It was

not for the liberty of the press merely, but for its existence we were called upon to be grateful. Had the press existed in the days of Wickliffe, the incipient Reformation of the fourteenth century would not have been arrested and turned back. It was the press that gave permanence to the Reformation of the 16th century. The value of the press must depend upon that degree to which it was at once sustained, upheld, and controlled by that portion of the public who appreciated and were attached to the cause of Scriptural truth, and civil and religious freedom.

Recent Deaths.

Mr. Wherry, sen., of Bourne, departed this life on Lord's-day, Oct. 29th. The deceased had been for many years an honourable and worthy member of the General Baptist Church in that place. His end was peace.

Died, at Wendover, Bucks, Sep. 29th, after a few months illness, Rev. C. B. Talbot. His disease was consumption, but his death was hastened by the repeated rupture of a blood vessel. "He was a just man, and feared God above many." He finished his course with joy and triumph. His remains were interred in the chapel, on Thursday, Oct. 5th. He was followed to the tomb by his distressed widow, and a long train of members and others, who showed their esteem for departed worth by sighs and tears. There were six ministers as pall bearers. The Rev. S. Ayrton, of Chesham, conducted the solemn and afflictive funeral services. The same brother improved the mournful event in the evening of the following Sabbath. Owing to the Independent chapel, and *even* the Church, being closed, out of respect to the memory of so good a man and minister, there were hundreds who went away unable to gain admittance.

VARIETIES.

TRIFLING ERRORS IN DISTINGUISHED WRITERS.

Dear Sir,—Will you allow an old man to trifle, for a few minutes, for the amusement of your juvenile readers? The great Dr. Watts, whose various and diversified labours, have all been duly appreciated; and whose hymns, and spiritual songs, will continue to be sung, in public and family worship, perhaps, to the end of the world; has, in one instance, made the most extravagant use of the figure called the hyperbole, to be met with in the whole compass of English poetry. It will be found in the Elegy on the death of his friend, Thos. Gunston, Esq., and is as follows:—

"Come hither, all ye tenderest souls, that know
The heights of fondness, and the depths of woe;
Young mothers, who your darling babes have
found

Untimely murder'd with a ghastly wound;
Ye frighted nymphs, who on the bridal bed,
Clasp'd in your arms your lovers cold and dead,
Come; in the pomp of all your wild despair,

With flowing eye-lids, and disorder'd hair,
Death in your looks; come mingle grief with me,
And drown your little streams in my unbounded
sea!"

The very celebrated living poet, the author of the Pleasures of Hope, makes the following beautiful simile, "Like angels visits, few, and far between," which all general readers must have seen quoted fifty times, but without any observation upon it. Now, it appears to me, that "few, and far between," is a tautology. It is surprizing that a great genius, like him, who has no occasion to steal, having such abundant resources of his own, should have taken the liberty to transfer it from that charming, and truly original poem, "The Grave," without acknowledgment, where it reads properly;—"like angels visits, *short*, and far between." Another great poet, I mean Dr. Parnell, has committed a little blunder, but being an Irishman, is, perhaps, the more excusable, where he says, in his delightful poem, called "The Hermit,"—

"To clear this doubt, to know the world by
slight,
To find if books, or swains, report it right;
(For yet, by swains alone the world he knew,
Whose feet came wand'ring o'er the nightly
dew.)
He quits his cell," &c.

Alexander Pope, Esq., for we will not
meddle with *little* men, expresses himself
thus:—

"Immodest words admit of no defence,
For want of decency is want of sense."

Dr. Franklin, I think, makes the following
judicious emendation, "Immodest words
admit *but one* defence," &c. Sir Walter
Scott made a *slight* slip, when he thus
wrote:—

"I deem these nooks the finest *shade*
The sun, in all his rounds, surveyed."

David Hume, the historian, in a letter to
to Dr. Blair, thus writes:—"If these
poems," meaning Ossian's, "*continue to*
stand on their present foundation, they
must eventually *fall* to the ground."

The notorious judge Page, who hanged
everybody, that was ever tried before him,
except Savage the poet, once said, in his
charge to the grand jury of Middlesex,—
"I dare venture to affirm, gentleman of the
jury, on my own knowledge, that England
was never so happy, both at *home*, and
abroad, as she now is."

I fear, sir, that you will think this old
ruffian degrades the list I have sent you;
if so, you can discard him if you please.

What crowns the whole is the following
couplet, which I once met with, I think,
in Boswell's life of Dr. Johnson:—

"A painted vest prince Vortigern had on,
Which from a *naked Pict* his grandsire won."

It is much to be regretted, sir, that people
in our agricultural districts, are not gene-
rally so fond of reading as they are in your
great manufacturing towns. They are fond
of any pursuits but the pursuits of litera-
ture. Amusement, even in your periodical,
should be blended with instruction: but
your pages are too few: shame on the Ge-
neral Baptists, to cramp the Editor's praise-
worthy exertions by confining him to a
fourpenny Repository; whilst the Particular
Baptist, the Wesleyans, the Independents,
can all support a sixpenny magazine, and
even a newspaper. I shall be very happy,
sir, if I live, to see your little work prosper.
That it is improved under your editorial
management I am sure; and, as far as my
little influence goes, I have extended, and
will continue to extend the sale of it.

I remain, dear sir,

Your occasional correspondent.

Lincolnshire.

W.

POETRY.

"HE MUST REIGN."—1 Cor. xv. 26.

O'ER this fair and wide creation,
See the work that sin hath done;
Very few of any nation
Have God's praises yet begun.
Jesus, break sin's heavy chain,
Jesus, quickly come to reign.

See on Afric's sultry shore,
How her sable children lie!
'Neath oppression sad and sore,
Hear their groanings—hear their sigh!
Do not let them cry in vain,
Jesus, quickly come to reign.

Yet on India's fertile soil,
'Mid her treasures vast and old;
Do her sons in error toil
Worse than slaves, for lucre sold.
Love to them do not restrain,
Until Jesus come to reign.

On the Ocean's azure brow,
Glitter islands from afar;
Where no knees to Jesus bow,
Where they hail no morning star.

There they lie, by satan slain,
Until Jesus come to reign.

Look we to the northern waste,
Where the sullen bleak winds roar;
Minds we see as desolate
As the cheerless, barren shore.
Them will Jesus not disdain,
When he quickly comes to reign.

Yet we thank thee, God of might,
For the wouders thou hast done,
Where has dawned the blessed light,
Of thy dear and only Son.
May he soon assert his claim,
And with power come to reign.

Christian let thy duty rouse thee,
Do not weary or delay,
You in prospect now may see,
The breaking of a glorious day,
When every land shall join the strain,
Jesus comes—he comes to reign.

Birmingham.

W. B.

MISSIONARY OBSERVER.

REV. I. STUBBINS.

It is with great pleasure we announce to the friends of the Mission the improving state of Mr. Stubbins's health. Mrs. Stubbins also is decidedly improved since she has had the benefit of her native climate. They are purposing to reside at Ibstock, Leicestershire, during their stay in this country; and Rev. J. Buckley, who has been accepted as a Missionary to Orissa, it is expected, will dwell in the same house with them, for the purpose of immediately commencing the study of Oreeah.

GREAT ACTIVITY OF ROMISH MISSIONS.

During the last few years the communications received from Protestant Missionaries, in many parts of the world, have shown that one of their chief difficulties in the prosecution of their work has arisen from the increased activity of popery, availing itself, in some instances, of political influence, to carry forward its designs. In Abyssinia the efforts of the missionaries have been more than once almost wholly defeated by this cause; and in most of the other Missions of the Church Missionary Society numerous proofs have been afforded of the large scale on which the Church of Rome is extending its foreign operations. For instance, the Rev. J. Tucker, writing from Madras in February, 1839, says,—

"I cannot close this letter without adverting to the large arrival of Romish priests, with their Suffragan bishop, from Ireland, who are beginning to put forth all their energies in preaching, opening a seminary," &c.

About the same time the missionaries in Ceylon spoke of the arrival of a vicar-apostolic from the see of Rome, accompanied by a body of priests, in that island.

In December, 1837, a Roman Catholic bishop and two priests landed in New Zealand. In August, 1839, the Rev. W. Williams wrote—

"The papists are on the alert. Their establishment now is, one bishop, eight priests, and two catechists; and a French ship of war is expected to bring, it is said, ten more."

And in July, 1840, the Rev. H. Williams remarked,—

"We hear of thirty being at hand; ten of whom are said to be French, and the remainder English and Irish."

In December, 1838, ten or eleven Roman Catholic priests landed in British Guiana.

In the preceding July the Rev. D. T. Jones noticed the arrival of three popish priests at the Red River; two of whom were on their way to Colombo, on the Pacific Ocean, to establish a Mission there.

Some recent announcements have shown

that these operations are proceeding on a still more extended scale. There are four Romish bishops, and more than sixty missionaries, in the South Sea Islands.

A vicar-apostolic and twelve priests have sailed for the coast of Guinea, in Western Africa.

There are five distinct Missions from the Church of Rome in full operation in China—two French, one Spanish, one Italian, one Portuguese; and it is said that sixty-two priests lately reached Singapore in one vessel.

This increased activity has been, in a great measure, the result of the labours of a society established about twenty years ago in France, called "The Institution for the Propagation of the Faith."

Plenary indulgences are granted to the subscribers to this society on certain days!

Such is the system of motives and action by which a fallen and corrupt church labours to extend its influence, and to oppose the progress of Scriptural truth.

From the report of the institution for the year 1842 the following particulars of its financial position have been collected:—

The receipts for the year were £127,553; being an increase of £17,458 over those of the preceding year. Of this sum France contributed £65,895, England 1,490, and Ireland £7,289.

In the distribution of this fund the sum of £2,934 was appropriated to the extension of popery in Scotland; £209 to Wales; £2,886 to North India; £625 to Bombay; £4,539 to South India; £2,799 to West Africa; and £19,967 to Australia, New Zealand, and the other South Sea Islands.

The report also states that 150,000 copies of the "Annals" are now printed; viz., 77,000 French; 21,000 German; 15,000 English; 2,000 Spanish; 3,500 Flemish; 28,000 Italian; 2,000 Portuguese; and 1,500 Dutch.

It is well that the enlightened friends of Missions should know these things, that they may be led to consider the signs of the times, and be stirred up to increased watchfulness, exertion, and prayer.—*From the Church Missionary Gleaner.*

BAPTIST MISSIONARY SOCIETY

KINGSTON, JAMAICA.—Under date of Sep. 7, Mr. Wood writes:—We have been visited by one of the most fearful calamities which has befallen Kingston for many years. On Saturday week last a dreadful fire broke out, which laid nearly four hundred houses in ruins, and which for a considerable time threatened destruction to the whole city. The fire originated at the foundry towards the east end of the city, and was first discovered about ten o'clock A.M. Just as it commenced the sea-breeze sprang up, which carried the sparks all over the south-eastern part of the city. The city was almost parched for want of rain, and as the houses are all covered, and numbers of them entirely built of wood, the flames spread with amazing rapidity, so that in about two hours after it first commenced, the fire had extended to the Roman Catholic chapel beyond the parade,—more than half a mile. Here its progress was staid, as the wind abated. Here, however, the work of destruction did not cease. About five or six o'clock the land-breeze set in, and as it blew from the north, it carried back the fire in a line almost parallel to the one it had taken in the morning, but a little to the eastward of it; so that a great number of houses that had met with a narrow escape in the morning, were now involved in the common ruin. You will perceive from the papers which you will receive, and which contain a sketch of the city, that the mission premises in Hanover-street were in imminent peril. We have, I assure you, had a narrow escape. Our premises, as well as the two Wesleyan chapels, seem to have been almost miraculously preserved. I saw that danger was to be apprehended as soon as the fire commenced, and I made what haste I could to convey Mrs. Wood, who was in a very precarious state of health at the time, to a place of safety. I had no sooner taken her to the mission house in East Queen-street, and hastened as fast as possible back to the chapel, than it was on fire in several places. We had a plentiful supply of water in the yard, and some of our friends got on the roof, and with blankets, &c., extinguished the fire. Had they not used the most strenuous exertions, the chapel would have been one of the first buildings to be burnt to the ground. If it had been destroyed, the consequences to the neighbourhood would have been much more tremendous. About nine o'clock we were again in jeopardy. By the change of the wind every house in Hanover-street opposite the chapel, for considerable distance, was con-

sumed; and directly opposite the new house, which has just been erected there, was an extensive coach manufactory, which as soon as the fire reached it, presented a most terrific appearance. All hope of the mission property was now over; the doors of the chapel were burst open, and in an incredibly short time the mob succeeded in gutting the chapel, leaving only one or two pews in the gallery, and the pulpit which they began to knock to pieces. Some of my library and furniture had been removed in the early part of the day; the remainder was now thrown into the yard, and some of it preserved, the remainder lost, knocked to pieces, or burnt. The men on the roof were commanded to abandon the chapel, but they refused to do so, and one of them nearly lost his life for his temerity: he was severely scorched on one side by the flame. About ten o'clock the wind changed, and placed us out of danger. The fire continued to burn most fearfully until two o'clock, when it began to abate, and when almost every house in its line to the sea was destroyed.

CEYLON, KANDY.—Mr. Dawson writes from Kandy, under date of March 20th, as follows:—I am happy to say the mission here is reviving. Our sabbath evening congregation has increased fourfold. Many English residents, and more burghers than formerly, regularly attend, and the services are evidently productive of good. I had the pleasure of baptizing a corporal of the ninety-fifth regiment on the 16th ult. He is a zealous young man, and bids fair to be very useful among his comrades. Many of them he has induced to attend public worship on the Lord's day, and our week evening meetings; and several of them are manifesting a concern for the salvation of their souls. We have preaching in Kandy four times on the sabbath (in Portuguese, Tamul, Singhalese, and English), besides several services during the week. Two active members from Colombo principally conduct the Tamul and Portuguese preaching. I have, however, more than I can properly attend to, as the plantations and village stations require frequent visitation, and the printing office, in which are six workmen, constant supervision. We expect Mr. Birt in May. I need not say, however, that more assistance is still much needed, as dear brother Daniel's precarious state of health renders it uncertain how soon he may be obliged to return to his native land.

CALCUTTA.—Mr. Leslie formerly of Monghyr, having returned to India, has accepted an invitation to become the pastor of the Baptist Church Circular Road, Cal-

cutta. Besides his pastoral labours he says, I have often preached twice, and sometimes thrice a week, in Hindoosthane, to the natives by the road side. I hope that the committee will still consider me as one of their missionaries. For the heathen I left England; and were the pastorate at Circular Road to prevent my preaching to them, I should certainly deem it my duty to give up the former and confine myself to the latter. I shall not now, however, be able to perambulate the country as I did formerly, and this I assure you is to me a piece of self-denial. I will, however, try to get away in the cold season for a week or two, that I may have a little taste of my old employment.

LONDON MISSIONARY SOCIETY.

NINGPO. *Commencement of a Mission.*
—Rev. W. C. Milne has proceeded to commence a Mission at Ningpo. He states, under date of January 22nd, "I landed, and proceeded at once with my teacher and boy to the house of a surgeon, whose acquaintance I had made at Chusan, and whose frequent invitations encouraged me to place myself under his family-roof for a few days, until I should be able to procure suitable lodgings. He received me with a hearty welcome, and has acted with uniform kindness.

"To the people of the city it was not a novel thing to see an Englishman, for a steamer had only left Ningpo the same morning with several British officers, who had been on a visit; but the sudden appearance, in the dusk of the evening, of a solitary individual, dressed in a habit different from the uniform of the United Service, to which the inhabitants had become accustomed, excited a little stir; and presently messengers appeared from the public offices to inquire into my name, my rank, and my objects. Late in the evening I had a card sent me from the Chi-fu of the department of Ningpo, by whose marks of attention I had previously been honoured in Chusan. It was my intention from the first to make my early respects to some of the principal authorities, and the next morning I called upon Shu Kungshau, the officer mentioned above. He received me with great politeness, and entertained me kindly. There were one or two other civil officers present. From his worship Shu I have, since that visit, received marks of friendship and real kindness. A day or two after my call, he returned it in person, and has again and again sent me his card, occasionally adding a present. It was also through his influence that I got into comfortable lodgings; and afterwards, when I was obliged to seek

other quarters, it was one of his private secretaries who arranged for the rooms I now occupy.

"The other officers of the place also have been courteous, and nothing has been done, said, or hinted, indicative of a desire on their part that I should leave the place; but, on the contrary, strong wishes have been expressed that I should remain. This I have taken as a token for good. I would not, however, have it to be inferred from what I have just written, that they are in any degree favourable to the christian religion, for they yet scarcely understand my objects. From what I have heard, they anticipate that my acquirements in the language will be called into exercise on the opening of the trade at this port, when they seem to suppose I shall be employed in an official capacity as a medium of intercourse between the subjects of the two nations.

"As for the people, a change has come over them as great as over their officers. By many of the respectable and influential citizens I have been visited: from some of them I have received the most flattering assurances of their good will, and from others sensible expressions of it, such as sometimes test one's modesty and patience. The late war has left an indelible impression on this part of the country; and the awful dread of the British soldiery and arms, in which all alike share—high and low, rich and poor, man and woman, young and old—is, I think, almost a sufficient guarantee that the peace will keep until the benefits reaped from commercial and friendly intercourse shall have strengthened the alliance against further violation.

"Since the 7th of December, with the exception of the opening week of this year, which I spent at Chusau, I have remained here a solitary Englishman amid a bustling population of Chinamen, and under the paternal government and protection of the Emperor of China—none daring to make me afraid. I have been now nearly six weeks a resident in this city, and, during that time, have associated constantly and almost solely with the natives.

"In the opportunities of friendly intercourse, I have been favoured with, during this stay, I trust I have not entirely forgotten my vocation: it has been my endeavour to teach my visitors that "this is life eternal, that they might know the only true God, and Jesus Christ whom he has sent." In this conversational mode of communicating scriptural truths, I find myself daily gaining utterance; and it only needs that I should be faithful to my calling, and energetic in wielding the sword of the Spirit, to improve the acquirement."—*Evun. Mag.*

MINUTES

OF THE

GENERAL BAPTIST ASSOCIATION.

THE Seventy-fourth Annual Association of the GENERAL BAPTIST CHURCHES OF THE NEW CONNEXION, was held at the BAXTER GATE CHAPEL, LOUGHBOROUGH, LEICESTERSHIRE, on Tuesday, June 27th, 1843, and the three following days.

The Rev. Jabez Burns, of Paddington, opened the meeting with prayer, and the Rev. E. Stevenson, of Loughborough, presided till the close of the morning sitting, when it was agreed, that the rule which postpones the election of Officers till Wednesday morning, being rendered inconvenient through the sittings commencing earlier in the day than formerly, the Officers of the Association shall, in future, be chosen at three o'clock in the afternoon of Tuesday. In accordance with this regulation, the following brethren were appointed :—

THE REV. JOS. WALLIS, of London, *Chairman*.

REV. W. BUTLER, of Heptonstall Slack, }
REV. JABEZ BURNS, of London, } *Moderators.*

REV. THOS. STEVENSON, of Leicester, *Secretary*.

Immediately after the Officers were appointed, the Rev. Samuel Wigg, of Leicester, in accordance with the vote of the Academy Committee, introduced a communication from them, requesting that a Committee of that Society be appointed at the earliest possible convenience, to prepare the business for the Association. This Committee was appointed for Wednesday evening, to be held in the Sparrow Hill Chapel.

To give delegates every opportunity of being present when the business was transacted, it was agreed to confine the reading of the States, as much as possible, to the meetings before breakfast. In the course of the day the Revs. Butler, Hoe, Ewen, and Kenney, engaged in prayer.

On Wednesday morning, at half-past ten, a large congregation assembled for public worship. The Rev. W. Butler opened the service, and the Rev. Jos. Wallis preached from Jude, 3rd verse, "That ye should earnestly contend for the faith which was once delivered unto the saints."

In the afternoon the Annual Missionary Meeting was held. Jas. Hodgson, Esq., of Hebden Bridge, took the chair. On this occasion the spacious chapel was crowded. The report was highly encouraging. The Revs. J. Goadby, J. J. Owen, W. Butler, W. Underwood, J. Burns, and J. Peggs, addressed the meeting. The collection amounted to upwards of £26.

In the evening, those brethren who were not engaged in the Committees assembled with a numerous congregation, in the chapel, to hold a Home Missionary Meeting. The chair was taken by Mr. Butters, of Spalding, and the meeting was addressed by Redvs. J. Peggs, J. Green, (P. B., Leicester) J. F. Winks, T. Hudson, and W. Fogg.

The sittings of Thursday closed at five o'clock. The Revs. J. Buckley, W. Underwood, J. Peggs, and S. Wright, and brethren J. Tyers, and S. Hull, opened or closed the meetings of this day with prayer. Public worship in the evening was opened by the Rev. J. Peggs; and the Rev. S. Ayrton, of Chesham, preached from Acts ix. 31, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

On Friday morning Rev. G. Cheate, of Birmingham, prayed. The business of the Association was concluded at one o'clock.

The weather was fine, and all the services were numerously attended.

The Missionary Bazaar was well furnished and ably conducted, and we are gratified to learn that the diligence and taste of our friends were rewarded by enabling them to forward to the Treasurer of the Society the sum of £80 as the proceeds.

REPRESENTATIVES.

- Alfreton & Ripley.* J Burrows, — Ward.
Ashby & Packington. C. Evans, J. F. Winks,
 T. Thirby, J. Salisbury, R. Orchard.
Barton. J. Derry, G. Norton, W. Hackett,
 C. Haywood, W. Poyser, J. Deacon, T.
 Turner, R. Hackett.
Becson, (1st Church.) G. Frettingham.
Belper. J. Turner, W. Simms, R. Cotton.
Berhampstead, Chesham, and Tring. J.
 Heathcote, S. Ayrton, W. Sexton.
Birmingham. G. Cheate.
Boston. T. W. Mathews, G. Wake, J. Noble,
 W. Rogers.
Bourne. C. Mills, W. Wherry, E. Wherry.
Bradford. R. Ingham.
Broughton & Hose. R. Stocks, H. Mantle,
 T. Burnett, W. Peet, J. Burnett.
Burton-upon-Trent. J. Staddon, T. Norton,
Castle Donington. J. Owen, J. Doughty,
 T. Soar, T. Oldershaw, J. W. Keightley,
 W. Allen, G. Wright, G. Moore.
Cauldwell. W. Norton.
Corningsby. G. Judd, J. Starbuck.
Covertry. C. E. Keighley, J. Donnicliffe.
Cradeley Heath. F. Chamberlain.
Derby, Sacheverell Street. A. Smith, R.
 Potts, J. Smith, T. Bacon.
 — *St. Mary's Gate.* J. G. Pike, G. Stev-
 enson, Josiah Pike, E. Foreman, W.
 Wilkins, R. Pegg, H. Winterton, G.
 Wild, W. Gregory.
Duffield. S. Taylor.
Epworth, Crowle, &c. D. Billings.
Fenstanton. G. White.
Fleet. T. Yates.
Ford. R. Saunders, J. Saunders, W. Hood.
Gamston & Retford. W. Fogg, S. Skidmore.
Gosberton. T. Scargall.
Heptonstall Slack. W. Butler, J. Hodgson.
Hugglescote, J. Dean, T. Saville, J. Brewin,
 J. Newbold, R. Wilkinson, J. Green, W.
 Green.
Ilkeston. J. Peggs, W. Hardstaff, S. Bott.
Isleham. J. Cotton.
Kegworth, &c. W. Wilders.
Kirton in-Lindsay. W. Goodliffe.
Knipton. W. Hatton.
Leake & Wimeswould. E. Bott, G. Thirby,
 C. Charles, J. Holworthy, T. Osborne,
 W. Neale, W. Bennett.
Leicester, Archdeacon lane. T. Stevenson,
 S. Hull, W. Stevenson, T. Sibson, J.
 Holmes, W. Gray, J. Cowper, J. Noble.
 — *Carley street.* S. Brown.
 — *Dover street.* J. Goadby, S. Groo-
 cock, J. Yates, J. Harvey, J. Tyers, W.
 Scott, T. P. Hull.
Leicester, Friar-lane. S. Wigg, S. Wright,
 W. Preston, A. Tebbutt, T. Richardson,
 S. H. Wigg, J. Lewitt.
Lincoln. S. Wright, J. Ward.
London, Boro' Road. J. Stevenson, R. Parr.
 — *Commercial Road.* J. Wallis.
 — *New Church St.* J. Burns, J. Batey.
 — *Præd Street.* W. Underwood.
Longford. G. Smith, W. Shepherd, J. Smith,
 W. Chapman, J. Wright, E. Smith.
 — *Union Place.* J. Shaw, W. Court.
Long Sutton. T. Burdett, C. Anderson, T.
 Abbott.
Loughborough. R. Ball, T. Chapman, J.
 Bennett, C. Stevenson, J. Trueman, J.
 Wallis, J. Chapman, F. Stevenson, Sta-
 pleton, E. Stevenson.
Louth. A. Simons.
Macclesfield. John Lindley.
Magdalen. T. Ewen.
Manchester. J. Bembridge, S. Hague.
Mansfield. J. Pickering.
Market Harboro'. J. Buckley, T. Bennett.
Measham and Netherseal. G. Staples, S.
 Shakespear, W. Boss, T. Hastelow, H.
 Dennis, J. Barnes.
Melbourne & Ticknall. R. Stanion, J. Earp,
 — Scott, J. Brooks, W. Pegg, J. H. Wood.
Morcott and Barrowden. D. Goodliffe.
Nottingham, Broad-street. J. Smith, T.
 Hill, — Hurst, — Mallett, — Baldwin,
 — Walker, R. Pole.
 — *Stoney-street.* W. Pickering, H.
 Hunter, W. Stevenson, T. Roberts, sen.
 J. Hilton, J. Pole, C. Pegg, B. Wood,
 S. Palethorpe, J. Hutchinson, C. Lind-
 ley, J. Cooper, S. Gresswell, W. Winter,
 J. Atherly, E. Chapman, G. Kenny.
Quorn and Woodhouse. A. Smith, T. Chap-
 man, F. Deacon, W. Rennocks, J. Balm.
Sheffield. Thos. Hudson.
Smalley. J. Wilders, G. Knighton.
Spalding. Thos. Hoe, J. Butters, — New-
 ling, and T. Sharman.
Stayley Bridge. Thos. Smith.
Stamford. — Elsey.
Sutterton. J. Goldsworthy.
Sutton Bonnington. John Hemstock, John
 Pepper.
Thurlaston. J. Bailey.
Tiverton. D. Gathorpe.
Tidd St. Giles. J. Taylor.
Wirksworth. R. Kenny.
Wisbeck. R. Wherry, C. Pike, R. Clarke,
 W. Batterbee, G. Reed.
Wolvey. J. Knight, and W. Crofts.

A LIST OF THE CHURCHES.		County	Names of stated Ministers.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Sabbath Scholars	Teachers.
Alfreton and Ripley	Derby.	J. Burrows	55	5	—	—	—	—	2	—	3	2	1	63	12
Allerton	Yorks.	J. Ingham	54	6	1	—	—	—	—	1	—	—	4	80	40
Ashby and Packington	Leicest.	C. Evans	167	9	1	—	1	—	—	2	—	—	2	154	40
Austrey, &c.	Warw.	J. Barnes	172	48	11	—	1	1	—	—	—	3	4	100	14
Barton, &c.	Leicest.	J. Derry	387	10	—	1	7	4	4	6	7	6	3	300	35
Beeston	Notts.	—	109	19	5	1	—	—	2	2	—	2	1	97	31
Beeston, 2nd Church	—	F. Smith	47	—	2	—	—	—	—	2	6	—	1	40	12
Belper	Derby.	—	107	4	1	1	5	—	1	—	—	3	1	230	28
Berhampore	India	—	20	2	—	—	—	—	—	—	—	—	—	—	—
Berkhampstead,	Herts.	J. Heathcote	510	34	2	2	2	2	2	—	—	8	3	620	90
Chesham, and	Bucks.	S. Ayrton													
Tring	—	J. Sexton													
Billesdon	Leicest.	W. Willey	50	3	1	2	4	—	—	—	—	—	2	40	6
Birchcliffe	Yorks.	H. Hollinrake	314	17	—	—	—	—	—	3	—	12	1	364	120
Birmingham	Warw.	G. Cheatle	275	39	5	1	—	—	8	6	—	6	2	460	65
Boston	Lincol.	T. W. Mathews	180	19	—	1	—	—	3	—	—	1	5	395	31
Boughton	Notts.	—	45	4	—	—	—	—	—	—	—	2	1	—	—
Bourne	Lincol.	J. C. Mills	100	—	—	—	2	2	4	1	1	6	1	215	28
Bradford	Yorks.	R. Ingham	219	70	5	—	1	4	5	—	—	1	1	450	70
Broughton and Hose	Notts.	B. Stocks	167	22	3	1	—	—	4	—	—	1	3	95	20
Burnley	Lanca.	T. Gill	171	48	6	2	2	2	5	—	—	1	1	240	44
Burton-upon-Trent	Staff.	J. Staddon	100	9	3	2	—	1	1	6	2	2	1	113	19
Calcutta	India	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Castle Acre	Norf.	W. Dennis	68	9	3	—	—	—	—	1	—	—	4	144	17
Castle Donington	Leicest.	J. J. Owen	332	13	6	5	1	5	—	—	—	7	3	360	75
Cauldwell	Derby.	W. Norton	66	6	—	—	—	—	1	—	—	1	2	56	10
Chatteris	Camb.	J. Lyon	53	8	3	1	—	—	—	—	1	3	1	72	15
Chesterfield	Derby.	—	13	—	—	—	—	—	—	—	—	—	—	—	—
Clayton	Yorks.	J. Taylor	87	10	—	3	1	1	—	—	—	3	1	120	43
Colwell	Isle Wt.	W. Rogers	19	11	—	—	—	—	—	—	—	1	—	—	—
Congleton	Chesh.	E. Stenson	13	4	—	—	—	—	—	—	—	—	2	86	10
Coningsby	Lincol.	G. Judd	60	1	4	—	—	—	1	1	—	3	1	77	12
Coventry	Warw.	C. E. Keighly	62	4	4	—	—	—	—	2	—	1	1	106	20
Cradely Heath	Staff.	F. Chamberlain	56	—	1	—	1	1	—	—	—	—	1	150	26
Crich	Derby.	J. Garratt	50	18	—	1	—	—	3	—	4	1	1	65	13
Cuttack and Choga	India	—	137	15	—	—	—	—	—	—	—	—	—	—	—
Derby, Sacheverel Street	—	A. Smith	230	42	5	3	1	4	2	6	—	3	3	318	32
—St. Mary's Gate	—	J. G. Pike	480	51	11	9	5	4	—	—	—	7	3	602	69
Duffield	Derby.	S. Taylor	98	9	1	2	3	—	4	—	5	1	1	110	22
Earl Shilton	Leicest.	R. Verow	66	1	2	—	—	2	—	—	—	—	1	120	20
Epworth, Crowle, &c.	Lincol.	D. Billings	40	—	—	—	—	—	—	—	—	—	3	40	5
Fenstanton	Hunts.	G. White	12	1	2	—	—	—	—	3	—	—	1	40	12
Fleckney and Smeeton	Leicest.	J. Hawley	33	8	—	—	—	—	—	2	—	2	2	64	16
Fleet	Lincol.	T. Yates	186	6	3	2	3	3	2	—	—	3	2	120	22
Ford	Bucks.	W. Hood	23	6	—	—	—	—	—	—	2	—	1	40	17
Fornsett	—	J. King	54	—	—	—	—	—	—	—	—	—	—	—	—
Gamston and Retford	Notts.	W. Fogg	210	10	1	2	—	—	3	—	—	2	2	175	28
Ganjam	India	—	23	3	—	—	—	—	—	—	—	—	—	—	—
Gedney Hill	Lincol.	G. Maddeys	64	12	—	—	—	—	—	—	—	—	2	105	16
Gosberton	Lincol.	H. Everard	40	—	—	—	2	1	3	—	—	—	1	70	8
Halifax	Yorks.	—	128	14	1	1	6	3	40	6	2	1	2	228	44
Heptonstall Slack	—	W. Butler	480	78	—	3	5	2	—	—	—	7	4	539	152
Hinckley	Leicest.	—	226	14	1	—	1	2	—	—	—	5	3	380	60
Hugglescote	—	T. Orton	248	37	—	1	—	—	1	2	—	6	5	416	67
Ikeston	Derby.	J. Peggs	123	12	3	5	3	5	—	—	—	2	2	180	31
Isleham	Camb.	T. Lee	113	—	—	—	—	—	—	—	—	—	—	134	17
Kegworth & Diseworth	Leicest.	W. Wilders	117	13	—	—	1	—	—	—	—	3	—	170	30
Killingholm	Lincol.	—	24	—	—	—	—	—	—	—	—	—	—	—	—
Kirkby Woodhouse	Notts.	—	57	10	1	1	—	—	3	—	—	3	2	144	37
Kirton	Notts.	J. Stubbins	16	—	—	—	—	—	—	—	—	—	1	—	—
Kirton in Lindsey	Lincol.	W. Goodliffe	36	4	—	—	2	1	5	1	2	1	1	40	10
Knipton	Leicest.	W. Hatton	10	—	—	—	—	—	—	—	—	—	—	—	—
Leake and Wimeswold	Notts. & Leicest.	E. Bott	280	10	3	2	6	1	4	—	6	7	250	50	
Leeds	Yorks.	J. Tunncliffe	19	10	—	—	—	—	—	—	—	—	—	—	—
Leicester, Archdeacon-lu.	—	T. Stevenson	403	30	3	4	16	3	4	7	4	2	630	75	
—Curley-street	—	J. F. Winks	33	—	—	2	—	—	—	—	—	—	1	76	8

A LIST OF THE CHURCHES.		County	Names of stated Ministers.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Sabbath Scholars.	Teachers.
Leicester, <i>Dover-street</i>			J. Goadby	282	23	4	1	2	4	6	...	4	2	360	45
— <i>Friar Lane</i>			S. Wigg	425	20	2	2	2	6	5	43	15	1	410	41
Lincoln			S. Wright	40	...	2	...	3	...	6	1	2	1	30	6
Lineholm		Yorks.	W. Crabtree	126	13	...	...	...	7	...	...	3	1	236	90
London, <i>Borough road</i>		Surrey	J. Stevenson	387	36	9	...	4	10	...	21	3	1	300	22
— <i>Commercial rd.</i>		Midds.	J. Wallis	185	7	2	...	5	...	12	...	1	1	230	37
— <i>New Church-st.</i>			J. Burns	323	42	4	...	4	1	...	5	5	1	192	23
— <i>Praed Street</i>			W. Underwood	165	20	18	...	1	3	2	9	2	1	273	30
Longford		Warw.	W. Chapman	266	5	...	4	...	5	3	...	3	2	400	48
— <i>Union-place</i>			J. Shaw	106	12	6	1	2	3	...	...	3	1	160	23
Long Sutton		Lincol.	F. Burditt	98	17	2	...	4	...	...	...	...	2	70	12
Long Whatton		Leicest.		63	1	1	...	...	...	1	5	...	2	90	12
Loughborough			E. Stevenson	585	106	5	4	19	4	3	...	7	2	719	83
Louth		Lincol.	F. Cameron	160	9	6	1	5	...	1	10	1	1	150	
Lyndhurst		Hants.	R. Compton	52	...	...	...	...	...	...	...	...	...
Macclesfield		Chesh.	J. Lindley	150	21	5	5	1	8	...	...	5	1	350	25
Magdalen & Stowbridge		Norf.	C. Smith	62	8	...	...	...	...	...	...	1	2	110	12
Maltby and Alford		Lincol.		50	1	...	...	...	...	...	...	1	2	50	7
Manchester		Lanca.		147	18	7	6	3	6	11	3	4	1	120	16
Mansfield		Notts.	J. Wood	82	21	...	1	...	1	1	...	1	1	305	26
March		Camb.	J. Jones	84	2	1	1	1	1	1	3	2	1	120	22
Market Harborough		Leicest.	J. Buckley	78	3	...	...	4	1	...	...	1	1	50	10
Measham and Netherseal			G. Staples	223	19	2	...	8	3	...	8	7	2	180	40
Melbourne and Ticknall		Derby.	R. Stanion	286	10	3	...	6	1	5	4	5	3	280	42
Midnapore		India													
Morcott and Barrowden		Rutla.		41	5	...	...	...	7	...	...	1	2	70	12
Netherton		Worces.	J. G. Greenway	45	16	...	...	...	...	...	...	1	1	70	7
Northampton			T. White	29	...	4	2	...	...	3	...	...	1	30	5
Norwich		Norf.	T. Scott	98	2	1	1	...	2	...	...	4	2	90	14
Nottingham, <i>Broad-st.</i>			J. Ferneyhough	318	16	5	...	2	1	2	...	3	2	420	50
— <i>Stoney-st.</i>			W. Pickering & H. Hunter	955	53	14	...	12	5	4	...	8	10	1549	247
Perth		Scotl.		64											
Peterborough		North.	S. Wright	6											
Portsea		Hants.	E. H. Burton	215	15	2	1	3	2	1	14	6	1	300	28
Queniborough, &c.		Leicest.		32	14	...	...	...	...	...	...	...	2	95	18
Queenshead		Yorks.	R. Hardy	154	8	...	1	2	...	1	6	1	1	253	50
Quorn & Woodhouse		Leicest.	A. Smith	282	18	1	2	4	3	2	...	6	4	450	80
Rocester		Staff.	J. Sutcliffe	23	...	1	...	...	...	...	...	...	1		
Rothley and Sileby		Leicest.		96	...	...	...	...	1	...	...	3	2	151	36
Rushall		Wills.	W. White	17	...	...	...	...	...	...	...	...	...	50	7
Sevenoaks		Kent	J. Felkin	85	1	...	...	1	...	...	...	2	1	62	12
Sheffield		Yorks.	T. H. Hudson	105	38	20	...	4	...	2	...	1	1	100	25
Shore			J. Midgley	166	5	...	2	...	3	...	...	1	1	170	49
Smalley		Derby.	J. Wilders	137	3	2	2	1	2	...	...	3	3	230	28
Smarden		Kent	T. Roffe	59	4	3	1	...	...	...	...	3	1	110	24
Spalding		Lincol.	T. Hoe	207	4	3	...	2	...	...	...	3	2	350	40
Staley Bridge		Lanca.	T. Smith	91	7	1	...	2	...	1	1	1	1	150	32
Stamford		Lincol.		18	1	2	...	5	2	...	...	1		40	9
Stockport		Lanca.		40	2	3	...	...	2	2	...	...	
Stoke-upon-Trent		Staff.	J. Petney	21	3	2	...	...	...	...	...	...	...	30	6
Suterton		Lincol.	J. Goldsworthy	77	4	...	3	2	...	2	2	1	1	60	12
Sutton-in-Ashfield		Notts.	— Fox	67	6	...	2	1	...	2	3	1	1	157	34
Sutton Bonnington		Leicest.		67	...	1	1	7	1	3	...	3	2	110	18
Tarporley, &c.		Chesh.		21	...	1	...	12	...	...	1	3	1	41	8
Thurlaston		Leicest.		126	...	3	1	1	...	...	2	...	...	86	17
Tiverton		Chesh.	D. Gathorp	8											
Tyd St. Giles, &c.		Camb.	J. Taylor	87	5	...	2	1	...	...	1	2	1	142	27
Warsop		Notts.		36	...	...	...	...	...	...	...	1	1	73	10
Wendover		Bucks.	C. Talbot	91	3	...	...	1	...	1	...	1	...	72	14
Whitleasea		Camb.	H. Rose	74	4	...	...	1	4	...	...	1	1	125	20
Wirksworth		Derby.	R. Kenney	205	15	...	2	2	6	1	...	3	4	336	52
Wisbech		Camb.	J. C. Pike	193	12	4	...	2	1	3	...	5	1	301	31
Wolvey		Warw.	J. Knight	98	4	...	...	...	...	...	5	...	...	98	18
Yarmouth		Norf.	W. Goss	50	1	1	1	...	...	2	3	1	1	60	12

TOTAL Number of Members, 17,076; Baptized, 1531; Received, 314; Restored, 106; Dismissed, 194; Excluded, 207; Withdrawn, 210; Removed, 188; Dead, 290; Chapels, 200; Sunday Scholars, 21,898; Teachers, 3518.

STATES OF THE CHURCHES.

ALFRETON AND RIPLEY.—By the return of another annual Association we are reminded that we are another year nearer our great account. May the solemnities of that period be so kept in view by us, that they may have a salutary effect upon our hearts and conduct. In one branch of our Church we give too much evidence that we have left our first love, and live too much in the indulgence of unchristian feelings, and in the neglect of christian duties. May we be led to mourn over our past errors, and walk in the path of obedience in future. At Ripley the attendance upon the means of grace is cheering; but we lament that the work of conversion does not progress as we could wish, and that our improvement is not answerable to our privileges and mercies. We are thankful, however, that we are favoured with peace and harmony, and that we have reason to hope some good is doing amongst us. Brethren, pray for us.

ALLERTON.—Our religious prospects have brightened a little since our last report. We have added a few by baptism, and expect, in a short time, to add a few more, principally young persons connected with our Sabbath-school. Our state is more of a peaceful than a prosperous character. Our financial difficulties, arising from a heavy debt, perplex us, and impede our usefulness. Some of our friends give us pain through their frequent absence from the public worship of God, Church meetings, and the Lord's-supper. Others give us pleasure. We are ready to acknowledge our defects, but not sufficiently firm in our resolutions of amendment. Though our progress is slow, yet our congregations do not decline. On the whole, we have reason to thank God, and take courage.

AUSTREY.—We desire to be thankful to the Head of the Church that it has pleased him to crown our labours this year in giving an increase to our number. Our prayer is, that those who have been added to us may remain steadfast, and prove a blessing to his cause. As a Church we enjoy a tolerable degree of peace and unity, yet we fear that we are much below what we might be in spirituality. We should be glad to see more exertion in carrying out the voluntary principle in the support of the Redeemer's kingdom. We have still to struggle with pecuniary difficulties, which, at times, cause us to be in heaviness. We have preaching at five places on the Sabbath-day, and some of our congregations are improving, and, on the whole, encouraging. We have eight candidates for baptism.

BARTON.—In presenting our annual report we have not much that is very pleasing to communicate. In some of our members we fear there is a declension in vital godliness, and, as a Church, we wish we enjoyed more friendly and christian intercourse, and more love to Christ and his cause, that our unity of effort might tend more effectually to its promotion. Much of the good seed of the kingdom continues to be sown amongst us, and, relying upon His promise who has said, "My word shall not return unto me void," we hope it will, ere long, spring forth, and bear fruit to his honour and glory. About November we were deprived, through severe affliction, of the labours of one who had for many years usefully employed his gifts amongst us as an occasional preacher, as well as very honourably sustained the office of deacon. We have this year realized what some of us had long anticipated, a day school, which we hope will prove a blessing both

to the Church and neighbourhood, and would earnestly request the opinion of our associated brethren, as to whether it is not desirable, at the present crisis, to attach day schools to all our chapels, wherever it is practicable.*

BEESTON.—We have much reason to be thankful to the Head of the Church for the peace and prosperity which has attended us another year. We are thankful to say, that our Sunday morning and Monday evening prayer-meetings are well attended, and our congregation on the Lord's-day is increasing. We desire to express our gratitude to those friends from different Churches who have so faithfully broken the bread of life amongst us, and we pray for a continuation of their valuable labours. We are happy to state, that many of our friends are lively and active in the best of causes, while we have to weep over some that walk disorderly. During the last year we have had to mourn the loss of one of our aged and valuable deacons; but we have made choice of another, who, we hope, through divine grace, will be a blessing. Our Sunday-school is making some progress, and the teachers are attentive.

BEESTON, 2nd Church.—We, as a Church, enjoy peace. Our respected pastor continues to fulfil his ministerial duties with satisfaction to the brethren; yet we have to lament that so little conversion is apparent amongst us. We are sorry, from the great depression of trade, that we cannot make our respected minister so comfortable as we could wish; and, under such circumstances, cannot expect, nor reasonably desire, to be long favoured with the continuance of his labours.

BELPER.—It is with mingled feelings we present to you our annual report, having to speak both of judgment and mercy. The Head of the Church has seen it right to deprive us of our beloved pastor, in calling him to himself; and, while we would bow with submission to the Divine will, we have to mourn under the loss, for he truly watched for souls as one that must give an account. Signs appear among us that the watchman has left the wall, and that he who cared for Zion is gone, in the neglect of the means of grace, in inconsistency of conduct, and in the want of that charity which is not easily provoked, which beareth all things, believeth all things, hopeth all things. Still we are thankful that the Great Shepherd has vouchsafed to us his word. "Lo I am with you always." We continue to have the Gospel preached unto us, our school is in a prosperous state, and a few are alive to the interests of truth. Brethren, consider, we are as sheep having no shepherd!

BERKHAMPSTEAD, CHESHAM, AND TRING.—During the past year at Berkhamstead we have been favoured with an encouraging degree of prosperity. Several have been added by baptism. We have a few inquirers, of whom we think favourably. Our congregations continue to improve, and our Sabbath-school is very prosperous. Yet, while these circumstances cause us to rejoice, there are others that cause us to mourn. We fear there are many connected with us who are not sufficiently alive to their own interests, or the prosperity of Zion.

At Chesham we have great reason for gratitude to the Head of the Church for having, for a long series of years, favoured us with a succession of pious and faithful pastors, and for having continued unto us the enjoy-

* The Secretary regrets that this suggestion was not brought before the Association in due form, and hopes that the Church will present it for discussion at the next annual meeting.

ment of peace, and a considerable degree of prosperity. On the 23rd of May our respected brother, Samuel Ayrton, was publicly recognized as our pastor, whose labours have been very acceptable and useful. Our congregations here, and in the adjacent villages and hamlets, are very good, and gradually on the increase.

The friends at Tring would record their grateful sense of the goodness of God in his continued blessing on the labours of their minister, through whose instrumentality, chiefly, the cause here has assumed its present pleasing aspect. Though we have had to mourn over the coldness and inconstancy of some, we are happy to say we are united and peaceful, and we humbly hope the Head of the Church is prospering our work. Our congregations are very encouraging. During the past year we have baptized seven. Our Sabbath-school is in a prosperous state.

BILLESDON.—We have cause for thankfulness to Almighty God for the continuance of his favours towards us. Our congregations are still good, an addition has been made to the Church by baptism, and we have reason to believe that others are inquiring the way to Zion.

BIRCHCLIFF.—We desire to be thankful to the Head of the Church for the blessings we have received another year. We acknowledge that our growth in grace is not equal to our privileges; yet we hope we can say, that not a few of us are alive to God; but there are others of whom we stand in doubt. There are many prayers presented to God, through Christ, that the word preached may prove the power of God unto salvation to precious and immortal souls; and we believe our prayers are not in vain. Our monthly revival meetings are well attended, and, we believe, do much good. Death has called many of our dear friends to their long home, and, we hope, to heaven. Our Sunday-school is prosperous, and several of the senior scholars are under serious impressions.

BIRMINGHAM.—We have reason to be thankful that we are at peace among ourselves, and, though we cannot say that all are active, and that none are at ease in Zion, yet, on the whole, we trust we are advancing in the divine life, and ardently desire the continued and increased prosperity of the Saviour's cause. Our additions have been more considerable than in any former year. The faithful ministry of the word, joined with the earnest prayers and persevering efforts of the people, have led to this pleasing result.

BOSTON.—We are thankful for the existence of peace and harmony, and a desire in the hearts of many of our brethren and sisters to promote the spiritual welfare of each other, and of those around us. Our Sunday-schools are well attended, and are doing good. Our preaching stations are regularly supplied, and pleasing evidences of a blessing crowning the labours of our brethren are not withheld. One new station has recently been opened. We feel a deep interest in the prosperity of the Academy, and sympathize with our dear brother, John Stevenson, on his recent affliction; praying the Head of the Church that it may be removed, and that he may be enabled to resume his duties as tutor; it being our firm conviction, that the location chosen by the last Association is the most advantageous for the Institution.

BOUGHTON.—As a Church we have reason to praise God for his goodness to us through another year. The labours of our esteemed ministers have not been in vain in the Lord. We believe that the cause of

Christ is more rapidly advancing amongst us, as our congregations have improved. We are blest with the enjoyment of peace. Brethren, pray for us.

BOURN.—In the congregation and the Church we see improvement. The work, during the past year, has been gradual and in the advance, still disappointing much of our hope, and falling short of our wish. During the last eight months, Mr. Mills has laboured stately among us; also we have employed a second minister for the villages, and the Sabbath afternoons at home, and in many respects, we trust, with advantage. May the Head of the Church increasingly bless us with usefulness, unanimity, and joy.

BRADFORD.—This has been a year of trials and mercies, of mourning and gladness. A difference of opinion on the best or most spiritual manner of conducting one part of public worship has caused much anxiety; but it has not hindered the zealous exertions of some, nor intercepted “showers of blessing” from Him with whom is “the residue of the Spirit.” Looking at the youth of most who have been added to us, and contemplating the temptations to which they are exposed, we “rejoice with trembling.” Yet the language of our hearts is, “The Lord hath done great things for us, whereof we are glad.” Not unto us, but unto His name be the glory.

BROUGHTON, HOSE, &c.—We would with unfeigned gratitude record the goodness and lovingkindness of the Lord, manifested towards us as a Church, in blessing us with that degree of peace, unanimity, and prosperity with which we have been, and still are favoured, in continuing to us a faithful Gospel Ministry, in conferring upon us those numerous religious privileges which we enjoy, and for that progress which the work of the Lord has made in this part of his vineyard. At Broughton, a pleasing revival has taken place; several have been added to us from thence, and others are coming forward on the Lord’s side. At Hose, we are well attended with hearers, and we cannot but hope that some serious impressions are made; yet we are sorry to see that so few of late have become decided in religion, and that some circumstances have occurred of a painful kind, which have required discipline. At Widmerpool, congregations are tolerably good. At Clawson and Willoughby, the Lord has not left himself without witness, as several have united themselves to us from these places. We have preaching also at Saxleby and Stanton. These seven places are supplied on a regular plan by our highly esteemed minister and nine of our brethren who cheerfully unite with him in the labour. We would also gratefully acknowledge that the commencement of experience meetings in the different branches of the church has been productive of good.

BURNLEY.—In reviewing the past year, we are reminded of some things that deeply humble, and of others that greatly encourage us. We have removed from our list of members a number who for a considerable time had exhibited no signs of spiritual life. A pleasing degree of peace and harmony has characterized us as a Church. In the latter part of the year especially, “the Lord hath done great things for us, whereof we are glad.” In the Church, congregations, and Sabbath Schools, we think we can see a decided improvement. An unusually large number have owned the Saviour in the solemn ordinance of immersion, about twenty-four of whom are, or have been scholars in our Sabbath school, and over them we “rejoice with trembling.” We are increasing and improving our chapel accommodations, and have recently purchased eligible property adjoining

the chapel which we intend to convert into School-rooms. A religious Tract Society, and a Sabbath School and Congregational Library, have been commenced amongst us since the last Association. We have called out another brother to preach the Gospel, who is likely to be useful. May the "Eternal Spirit," whose influence has caused us to "sing for joy," dispose us to husband well our increasing facilities for usefulness.

BURTON-UPON-TRENT.—As a Church we desire to feel thankful to Almighty God that during the past year some have been brought out of darkness into marvellous light and brought to enjoy the fellowship of saints, while we have to lament over the coldness and indifference of others. We still feel the want of a better chapel, but have not been able to secure a suitable situation without an outlay which we have thought would involve us in great difficulties; but we yet hope that some favourable situation will soon offer.

CASTLEACRE, DUNHAM, &c.—The past year has been one of labour and trial, calling for the exercise of patience and faith in the Divine promises. It has been *seed-time* rather than *harvest*; and we hope that the good seed, having already taken root, is springing up, and watered with heavenly dews gives promise ere long of a glorious harvest. Amidst many discouragements the Word has been preached regularly in the different stations, except Wendling, which has been given up, our brother Dennis only occasionally visiting the few friends there on a week evening. We have improving congregations, especially at Castleacre and Dunham. In the latter place a pleasing revival has taken place. The congregation had very much declined and for a long time things wore a gloomy aspect. Lately an active female friend commenced circulating tracts, which has had a most happy effect in improving the congregation, and several appear attentive to the Word. They have also commenced a Sabbath-school. The school at Castleacre is very flourishing. Hale, much as last year.

Since the last Association efforts have been made to establish an interest at Barney, a village adjoining Swanton Novers, where our brother Wherry resides. A chapel has been engaged, which is about to be enlarged to nearly double its present size. Some few friends residing in the neighbourhood, with three candidates baptized at Castleacre March 9th, were formed into a branch Church, and they have requested brother Wherry to be ordained over them. May the Lord watch over this small interest, and abundantly succeed the efforts of his servants! We have several candidates for baptism, and many inquirers.

As a Church we enjoy peace, and we hope a good degree of piety and holy zeal. There are however a few of whom we stand in doubt. Our scattered position renders it difficult to exercise that constant watchfulness over each other, and manifest that tender sympathy so important to the union and prosperity of the Church. In closing, we wish to express our sincere gratitude for the kind manner in which the last Association took up our Castleacre chapel case, and whilst we tender our sincere thanks to those Churches and individuals who have responded to the recommendation of the Association, we would affectionately remind those who have not assisted us of the *Circular* sent to the different Churches, and hope a little help will not impoverish them, whilst it will render important service to us, by lessening our yet heavy debt.

CASTLE DONINGTON.—Through the kindness of our heavenly

Father, we have to record with gratitude that we have been preserved in peace during another year. Whilst the Church of Christ in all ages has had to pass through a variety of trials and weep over the inconsistencies of nominal professors, it is a source of unmingled delight to every sincere follower of the Redeemer, that all events are over-ruled by infinite wisdom for the ultimate welfare of Zion. In common with every branch of the universal Church in this changing world, we have to mourn over the indifference of some of our members to the great concerns of eternity, but we are happy to state that others exhibit in their conduct the sacred influence of vital piety. Although the accession to our number has not been equal to the previous year, still we have manifest evidence that the truth which has been proclaimed with fidelity and affection amongst us has been accompanied with the Divine blessing; several backsliders have been re-admitted into the fellowship of the Church. Our congregations have been good, and have worn the general aspect of stability. At Sawley we are enlarging our place of worship, and the friends there have manifested considerable energy and zeal in their arduous undertaking. Many of the leading families in the neighbourhood have rendered valuable service, especially our esteemed friend W. Parkinson Esq., who, besides a handsome contribution, has given ground for the erection of School-rooms. It affords us pleasure to state that the cause in this locality is making evident progress; the friends are harmonious and active. O for more devotedness and ardour in our great and responsible duties! We feel that the vows we have made call for greater zeal in our Saviour's cause, and would wish to act as under his immediate inspection.

CAULDWELL.—As a Church we have 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 added to us by baptism. We had our place of worship at Cauldwell repaired, and on the eighteenth of this month (June) reopened for worship; on Monday, 19th, we had a public Tea meeting. A great number of friends united with us on that occasion, and the liberal sum of £10 14s. was collected towards defraying the expense. Our congregations are good at Cauldwell, and at Overseal we are favoured with a good degree of brotherly love. Our prayer is, that the Lord will now send prosperity.

CHATTERIS.—As a Church we have many things to mourn over, and much to humble us before Him who is of purer eyes than to behold iniquity. In zeal for God and love to each other, we are far below the primitive standard, yet in taking an impartial review of the past, we think we behold with pleasing emotion of gratitude to Him who has heard and answered prayer, some indications of improvement. Preaching and prayer-meetings are pretty well attended, and in several instances during the past year we have had encouraging proofs that we do not labour in vain, and spend our little strength for nought. Two of our young friends, with considerable acceptance, have lately assisted in preaching at home and in an out station, where encouraging indications of usefulness present themselves. Some, at least, amongst us, are alive to the importance of educating the young, and our schools continue much the same as on former reviews.

CLAYTON.—The past year presents in the retrospect, events of a varied character; some of a pleasing, and others of an unpleasant nature. Whilst we have heard of the revivals that have been taking place in our sister Churches and around us on every hand, we were led to wish and pray that

the Lord would graciously visit us; and we have now the pleasure to state, that this object has been in a measure realized. The former part of May we were favoured with the visits and labours of Mr. Tunnicliffe, and Mr. Ingham, of Bradford, who, by public preaching and private visits, produced a very general good impression in the village, the effects of which are seen in the improvement of our congregation, in many beginning to inquire after salvation, and in an increase of fraternal affection in the Church. Blessed be the Lord! we are now in a more hopeful condition than we have been for a length of time.

COLWELL.—We have added several by baptism during the past year, and the cause is in a promising state.

CONGLETON.—At Congleton a commodious Chapel, School Rooms, and House adjoining, have been purchased, and vested in the hands of trustees, for the use of the New Connexion of General Baptists. At Brookhouse Green a neat Chapel and dwelling house have been erected. Mr. E. Stenson has been labouring at this station for the last nine months. On Lord's-day, March 26th, 1843, seven persons were formed into a Church, and the number has increased to thirteen.

CONINGSBY.—The Word has been regularly and faithfully preached among us through another year, not entirely without effect. We have a few seeking, who, we trust, will soon fully give themselves to the Lord, and then to his people. Our prospects are somewhat more pleasing. Our Sunday and Day Schools are well attended and supported. We have received from other Churches those who, we hope, will be useful with us. We are making alterations in our Chapel and premises, which, we trust, will improve our congregations. Our meetings for prayer have been more frequent, and better attended. We believe there is a greater concern for the revival of true religion among us than formerly. Now may the Lord send prosperity.

COVENTRY.—In reviewing our course through the year that has now arrived at its termination, we can perceive many reasons for encouragement as well as discouragement, for gratulation as well as contrition and self-abasement. There is obviously an increase of vital godliness and enlightened zeal amongst many of the members. Several, who had apparently fallen from their first love, have been restored. Some, who had (though they retained the christian name) become practically neglectful with regard to the institutes and injunctions of christianity, have been aroused to a sense of their responsibility, and a renewal of their obedience. Our congregations on the Sabbath, and especially on the week day evenings, have considerably increased. We know that much good has been done through the Divine blessing on our various exertions, from a considerable part of which, however, as yet, we have reaped no direct and permanent advantages. Arrangements had been made for receiving an accession to our number prior to the annual meeting of the Churches, but, owing to the sudden physical indisposition of two of the candidates, its postponement was rendered necessary. Increased accommodation has been obtained for the Sabbath-school, for want of which, it was inefficiently and unsuccessfully conducted. We now indulge the hope that this department of our labours will be prosecuted with untiring assiduity, and crowned with success; that it will be conducive to the multiplying of our number, and the promotion of the Saviour's glory. Considering what we have now stated, in connection with the numerous disadvantageous circumstances in which we are fixed, and our extremely limited resources, we

cannot consistently refrain from gratulation. But there is too much cause for discouragement and deep humiliation. We should much like to see among ourselves more spiritual prosperity, more of the temper that was evinced by the Lord Jesus, and more self-denying labour for the salvation of sinners, and the extension of the Redeemer's empire. If the blessings we have received had been more appreciated, if the privileges which have been vouchsafed unto us had been more adequately improved, there would not now be so much ground for regret and lamentation.

CRADELY HEATH.—The past has been to us a year of severe trial. At its commencement our prospects were very cheering, and our anticipations of success, great; but by the falling in of the ceiling of our meeting-house in July, all our hopes were blighted. On our congregations that event had a very injurious effect. For a considerable time afterwards people were afraid to attend. This, in connection with the extreme depression of trade in the neighbourhood, very much disheartened our friends, the greater part of whom have not been able, during the past year, to obtain the necessaries of life. In consequence of their want of employment and the expense (nearly £30) of putting up the ceiling of our chapel, our pecuniary difficulties have been so much increased, that, without speedy help, we must sink under them. At the present time our prospects in spiritual things are encouraging. We have several hopeful inquirers. Our congregations on the Lord's-day are improving, and our prayer-meetings are well attended. We are at peace among ourselves, and, although we have cause to mourn over the lukewarmness of some, yet we rejoice that others are zealously labouring in conjunction with our beloved pastor, to extend the borders of Zion. Brethren, we would solicit an interest in your prayers, and also *request you to help us*; and to our brethren at Leicester, and Melbourne, and Birmingham, and Barton, who have assisted us, and also to a friend, a General Baptist, we would tender our thanks.

CRICH.—In making our annual report, we may say, as it regards the spiritual aspect of the cause with us, that we have great reason to thank God, and take courage. A goodly number have been added to us this year by baptism, and many more appear to be the subjects of serious impressions. We have commenced preaching at a small hamlet, about two miles from Crich, under very encouraging prospects of success. There is also a decided improvement in our Sabbath-schools; but we are sorry to say, that our financial matters are in a bad state. May the Head of the Church lead us on, and grant us large success.

DERBY, *Sacheverel-Street*. The past year has been to us a very eventful one. In it we have been called to indulge feelings of mingled sorrow and joy. We sorrow over the removal of our late esteemed pastor Mr. Ayrton, who has been with us almost ever since the formation of the Church in 1831. At the time he left us, many of us entertained serious fears respecting the cause of Christ in this place, but we met together to pray that the Head of the Church would maintain his cause and direct us to another minister under whose pastoral care his Church might be built up, and we have every reason to believe that our prayers have been answered. The cloud has broken in blessings on our head, and we desire to thank God and take courage. Directly after Mr. Ayrton's removal, we invited Mr. Amos Smith, a student, to supply us one month in his Midsummer vacation; he did so, and his labours proved very acceptable. We then gave him a unanimous call to serve us for a year, which he accepted; he has been with us now about

nine months, and hitherto his labours have been crowned with signal success. Our congregations have greatly increased, a spirit of holy zeal has been enkindled among us, and the faithful ministry of the Word has not been in vain. Our hearts have to rejoice over many pleasing additions made to our number; for since Mr. Smith came thirty-four have been added by baptism. May peace still be within our walls and prosperity within our palaces.

DERBY, *St. Mary's Gate.*—We regard it as a matter calling for devout gratitude, that we have, for a long series of years, enjoyed a large degree of prosperity; and that the past year, the first of the occupancy of our new chapel, has not been less prosperous than any preceding one. Our congregations are exceedingly good. The additions to the Church have been considerable. At the present time there are many attending with us who are evidently inquiring the “way to Zion, with their faces thitherward.” Our Sabbath-schools are in a flourishing condition, and many of our friends manifest a pleasing degree of solicitude to aid in the furtherance of the gospel, in various ways—such as instructing the young, distributing tracts, holding prayer meetings, visiting the sick, and keeping a watchful eye upon, and encouraging, persons who repeatedly worship with us. We would gratefully adopt the words of the Psalmist, “Not unto us, O Lord, not unto us, but unto thy name give glory.” We have preaching, with encouraging success, at Normanton, Willington, and Darley. Our chapel debt is very large, and any friends would render us very acceptable service who would kindly help to lessen it.

DUFFIELD.—The past year has been to us one of trial, both to the Church and minister. While some of our leading members have manifested a mournful indifference in the way of Zion, and at the end of the past year our finances were a little embarrassed, which, with other circumstances, appeared like a heavy storm coming upon us; but, thanks be to our Heavenly Father, things wear rather a brighter appearance. Our minister has had to undergo a very severe surgical operation, which he bore with christian resignation, and, under the blessing of God, he is restored, to the astonishment of all around. We have added a few by baptism, and our cause at Windley is in a prosperous state; but at Duffield and Milford rather cold and indifferent. May the Lord strengthen the things which remain that are ready to die.

EARL SHILTON.—We are much the same as last year; we have had the painful task to disown some, and we fear others have only a name amongst us, whilst a few are anxious to promote the cause. The great depression of the trade is still felt amongst us. Our afternoon and evening services are tolerably well attended.

EPWORTH, CROWLE, &c.—We regret to state, that we have had no additions by baptism this year, nor is our general prosperity equal to our wishes; this we believe is attributed to the circumstance of our pastors' Sabbath labours being so divided between the three stations of Crowle, Epworth, and Butterwick, so that none of them are well supplied with preaching; hence no material increase, either in the Church or congregation, can be expected while we labour under so great a disadvantage. Yet have we cause for gratitude inasmuch as, upon the whole, we believe that a greater degree of peace and harmony prevail amongst us than has been experienced for some time past. At Epworth several are about to give themselves to the Church “by the will of God;” and the friends there are

establishing a Sabbath-school. We feel much the want of another minister to co-operate with our pastor; but through the pressure of a heavy debt of £300, and the poverty of the Church, we are unable, at present, to support one.

FENSTANTON.—We regret to state that our expectations of success have not been realized. Our attendance is fluctuating, and our zeal for the cause, manifestly deficient. But we trust there are a few who desire and seek the welfare of Zion; may the Lord increase their number, and succeed their endeavours.

FLECKNEY & SMEETON.—The past year has been a season of great trial, by reason of men whose high doctrines have turned away some of our members from the truth as it is in Jesus, and caused the seeds of discord to produce their natural fruit: setting at naught order and discipline. At present we are peaceful; our congregations are improving; we have had some increase, and hope the work of grace is reviving among us. We are grateful to our brethren in Leicester for their unwearied services in the midst of our trials and poverty.

FLEET AND HOLBEACH, &c.—The congregations at all our five stations, during the past year, have been good. Our chapel at Fleet has been enlarged by the erection of side galleries, and the expense of the enlargement has been entirely defrayed. The additions to our Church by baptism have been but few and small, as compared with those of the two or three years immediately preceding. "Spiritual Church Meetings" have been recently established among us. They are held once a month, after the Sabbath evening service, and they have been found both pleasing and profitable. We have had no assistant minister for a considerable time. Mr. Dunicliff left us soon after the last Association, from an impression on his own mind that he was not qualified for the office. May we "love as brethren," and "strive together for the faith of the Gospel."

FORD.—In taking a retrospect of the past year we see cause for gratitude and sorrow; gratitude for the peace and unity and the degree of prosperity we have enjoyed; sorrow that we have not been more active, and that so many in our congregation, of whom we hope well, remain undecided for God, notwithstanding the appeals which, Sabbath after Sabbath, are made to them. Though our village, or rather hamlet, is so small, our congregations are excellent, being composed chiefly of persons from neighbouring villages or hamlets, and lone houses. Our prayer-meetings are also well attended. We have several hopeful inquirers, and one accepted candidate.

GAMSTON AND RETFORD.—In presenting our annual report we do it with mingled feelings. Many of our members manifest a great indifference to the public means of grace, and the ordinances of religion. At Gamston our congregations are good, but we cannot say this of Retford. Our prayer-meetings by some are very much neglected, and there are several whose sinful and disorderly conduct gives us pain; yet we have reason to be thankful for Gospel privileges, and the small addition that has been made to our number. As a Church we have cause to be humble. Our preaching places as last year. The number of children in our Sabbath-school has declined on account of other schools being established in the town by the Church party, and children being compelled to attend them.

GEDNEY HILL.—In reviewing the Divine dealings with us as a

Church through another year, we see much which demands our warmest gratitude to the God of our mercies. Since our highly esteemed brother Maddeys has ministered unto us in holy things, christian unity has greatly increased, and we have still pleasing symptoms of prosperity in our borders. Our fellowship and prayer-meetings are generally well attended. We are expecting another baptism soon.

GOSBERTON.—In reviewing the state of our Church during the past year we find cause for deep humiliation on our part, and for thankfulness to God for his continued goodness. As a Church we have to lament that we are not in a prosperous state. We are wanting of that brotherly love which ought ever to characterize the people of God. We have to mourn over some who do not evince that charity which suffereth long, and is kind, seeketh not her own, is not easily provoked, and thinketh no evil. We much need the quickening and sanctifying influences of the Holy Spirit. While we regret the deficiency of our love to Christ, and each other, we have reason to be thankful for a good attendance of hearers on the Lord's-day, both afternoon and evening; and, during the last winter, our week-night meetings have been better attended. Our Sunday-school is prosperous, the teachers are united, and we hope that good is doing. We continue to distribute tracts on the loan system, which are well received; and we have a circulating library, containing about 150 volumes, to which the children connected with the Sunday-school have free access. Brethren, pray for us, that the spirit of revival may be awakened in our hearts, and that the Word of the Lord may have free course, and be glorified.

HALIFAX.—Since our last report, two years ago, we have experienced severe trials. The pleasing prospects which we then had, soon changed. Some, who were then zealously labouring for the prosperity of Zion, have withdrawn from our fellowship in consequence of their having embraced views on baptism and Church order, different from the General Baptists. Soon after, the cause received another severe shock, from which arose protracted and unpleasant debates—a division appeared inevitable. Some, adopted the language of the patriarch Abraham, and said, "Let there be no strife, I pray thee, between thee and me. If thou wilt take the left hand, then I will go to the right," &c. At this crisis the path of duty unexpectedly became plain, which proves that man's extremity is God's opportunity. Parties understood each other better, and a good degree of union was restored. A few, who were dissatisfied, have since left us, and have taken a room for themselves. From these, and other circumstances, many of us are discouraged. At present we are tolerably united, but are sorry to say, that the standard of christian experience is low. We much need the labours of a faithful minister. We hope that many of us are yet willing to labour in rebuilding the walls of Zion; and, "through the good hand of our God upon us," we do not despair of seeing the Redeemer's cause among us again rise to prosperity.

HEPTONSTALL SLACK.—In reporting to you the state of our Church for the last year, we have to inform you that death has removed, and in some instances very suddenly, several of our christian friends, who are, we believe, in higher society than ours. Our poor members have suffered seriously from the depression of trade; many of them have been compelled to seek employment in distant neighbourhoods; but we have not been at any former period more peaceable and united. Our pastor, the occasional

preachers, and most of the conductors of our private and public meetings, have evinced a uniform zeal for the conversion of sinners, and their labours have not been in vain in the Lord. We have had a large accession of numerical strength. In our prosperity, however, we rejoice with trembling, and pray that the good work may progress till our supine members, and all our neighbours, be unreservedly devoted to God.

HINCKLEY.—The past year has been one of uncommon interest and difficulty. In the former part, many of our friends were out of work, and, since work became more plentiful, wages have been reduced nearly one-third. The Church and congregation, on this account, have suffered severely; the attendance on public worship has declined, and our finances have been contracted. What is not the least important event, our pastor has just left us. The circumstances of the town, and certain family arrangements which he felt it necessary to make, have led to his removal.

HUGGLESCOTE.—As a Church we are peaceful, and, during the past year, our number of members has been greatly increased; but we fear that, notwithstanding our increase in numbers, we have rather declined from the path of holiness and christian love. Our congregations on the Lord's-day are in general, good at Hugglescote, and also at the several different branches of the Church; but our week-day lectures, and our meetings for prayer, are but thinly attended. The labours of our assisting preachers are, in general, acceptable and useful, for which we are truly thankful to Christ, who giveth gifts to men according to his own will; and we earnestly pray that he would continue to own and bless their labours; not forgetting our aged pastor during his few remaining days, that he may finish his course with joy, and the ministry which he hath received.

ILKESTON.—In reviewing the past year we have cause for gratitude as well as humility. In our last report we stated our intention to improve and enlarge our chapel and school-room, which we have done, at an expense of about £170, which has been defrayed to within a little more than £20. For this we are thankful. We have also to report, that the ministry of the Gospel has been blessed in a measure, as we have had several additions by baptism. Some of our members, we trust, are alive to the interests of Christ's kingdom, and desire and pray for its prosperity; while in others there is a want of spiritual-mindedness and activity in the cause of the Redeemer. We enjoy peace, but want more union of heart and effort. We have preaching at Newthorpe, Babbington, Little Hallam, and Kinsington. Several members at Newthorpe have been cut off from the fellowship of the Church for their unstable and inconsistent conduct. Our Sabbath-schools, we trust, are in an improving state. May the Lord "revive his work in the midst of the years."

ISLEHAM.—We are united, peaceful, and prosperous.

KEGWORTH AND DISEWORTH.—We trust and hope that, on the whole, our cause is advancing, though not rapidly. Since our last report we have baptized thirteen, and have now six candidates waiting for baptism, and some inquirer's after the way to Zion. Our public opportunities are moderately well attended, and prayer-meetings also, which affords encouragement. If there were more unanimity, and greater exertions of a spiritual nature, we have reason to believe there would be a greater blessing bestowed on us, and we should be led to say with one of old, "What hath God wrought!" On the whole we desire to take courage and persevere.

KIRKBY WOODHOUSE.—We have cause for humility and thankfulness to the Head of the Church, that the Gospel has been faithfully preached amongst us through another year, not without indications of promising success. We desire to present our thanks to our Nottingham friends, and others, for that assistance they have afforded us, and humbly solicit a continuance of their labours. Our congregations are good, and several, we hope, are inquiring the way to Zion. We have others who stand as candidates, who we trust have given themselves to the Lord, and who will be pillars in his house, never more to go out. Our meetings for prayer are not so well attended as they might be; but still we have great cause to thank God, and take courage. In our Sabbath-schools, both at Kirkby and Woodhouse, are prospects of an encouraging nature. Several have been added to us, and more are deciding to be on the Lord's side. Since our last report it has pleased God to remove from us, after a protracted illness, our respected pastor, by death, who, we hope, has left the Church militant to join the Church triumphant.

KIRTON IN LINDSEY.—In surveying the year since we presented you with our last report in connection with the cause of Christ amongst us, we may justly feel ourselves called upon for abasement before God, on account of our numerous defects, and a painful absence of that zeal and mind that were so conspicuous in our redeeming Lord. Nor can we say that we feel our poverty in christian virtues so deeply as we desire. Our congregations are fluctuating, often small; week-night opportunities less sought after than usual; while formality and apathy are grievously manifest. In the midst of discouragement, however, we have cause for gratitude to our Divine Head for some tokens of his presence and blessing. A few have been gathered into the Saviour's fold, and others give hope of entering or returning to the Church of the Lord Jesus. Several have withdrawn from our fellowship because their unreasonable wishes could not be gratified. We are now at peace, and cease not to pray that prosperity may attend us.

KNIPTON.—We made no report last year, and have nothing worth reporting this year. We had hope some months ago of a little addition, but that hope has evaporated as the "morning cloud and early dew." Around us Puseyism appears more esteemed than the Gospel of Jesus Christ.

LEAKE AND WIMESWOLD.—The greater part of the past year has been a season of spiritual dearth among us. Though the attendance at our places of worship has been uniformly good, and the ordinances of Christ have been regularly administered, we saw the ungodly coming and returning, manifestly the same; not one instance of conversion came to our knowledge for successive months. This became the source of deep concern and heartfelt grief to many of us. The subject was brought before the Church at several of our monthly meetings, means were devised and adopted to promote an improvement in the Church, many of the members began to evince a more lively interest in Zion's prosperity, prayer became more fervent and importunate, and God is now deigning to bless our efforts and to prove himself the God that heareth prayer. Within the last three months we have baptized ten, have now nine approved candidates, and others appear to be not far from the kingdom of God.

LEICESTER, Archdeacon Lane. Our congregations continue good, and we have reason for thankfulness in the peace and harmony of the

Church. Upwards of sixty of our members are engaged every Lord's-day in the distribution of tracts, and the Sabbath-schools are conducted with a good measure of vigour and success. By the blessing of God on these means, and the ministry of the Word, the Church and congregation maintain their numbers. At Belgrave we have an interesting and promising field of labour, and have gathered some fruit during the past year. At present, the friends in this place are not so united and cordial as we could desire. About two months ago our young friends were invited to commence preaching at Ansty, a village about three miles N. W. of Leicester. The house which has been opened for this purpose continues to be well attended.

LEICESTER, *Carley Street*. Our congregations are improved, and we have hope of some who worship with us. But the want of the necessities of life among some of our members, and the age or infirmities of others, together with the debt of £200 still remaining on our place of worship have a tendency to retard our progress. Brother Winks has recently been invited to become our minister, and has accepted the invitation.

LEICESTER, *Dover Street*. During the past year we have enjoyed internal harmony combined with a good measure of brotherly affection. We have felt in various ways, in common with others, the unfriendly influence of commercial depression. Our congregations at Leicester on the Lord's-day are encouraging, but our prayer meetings, week night lectures, and Church meetings, have not been so well attended as could be desired. Were we more solicitous to attend the means of grace, and earnest in our supplications for the outpouring of the Holy Spirit, we doubt not that God would favour us with more manifest tokens of his presence and grace. We fear that our remissness has grieved his Holy Spirit, and retarded in some degree, the progress of his cause. At Whetstone, the good work has considerably improved. The Lord has evidently blessed our labours there. The prayer meetings, and public services, have been well attended; and a large proportion of those added to us have been from Whetstone. We have purchased an eligible piece of ground in this village, and are about commencing the erection of a chapel capable of accommodating two hundred and fifty hearers. We have been at considerable expense this year in cleaning and improving our chapel in Leicester.

LEICESTER, *Friar Lane*. The past year has been one of unprecedented affliction and severe bereavements. We have lost fifteen members by death, two out of the number being the wife and son of our esteemed pastor—and we fear that with these triumphs of death amongst us many of our members are justly chargeable with too much lukewarmness, and do not exhibit that concern for their own souls, and the prosperity of the Redeemer's cause which they ought. Our congregations are large, and the attendance of children at our Sabbath-school extremely good. The fervent prayer of many among us is, that we may soon be favoured with a refreshing season from the presence of the Lord.

LINCOLN.—In again presenting our annual statement, we lament that, in point of number, we have made no progress. We have baptized none; and in accordance with the usual practice in the Churches, we have considered several, who had for a long time absented themselves, as withdrawn. We have, however, been cheered by the presence of a few

from other churches, who have intimated their desire to unite with us. An increase at prayer meetings, and a commendable observance of the Lord's-supper, are encouraging circumstances. We have some hopeful enquirers, and one approved candidate for baptism. The language of Paul appears to be, in some degree, applicable to us, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed."

LINEHOLME.—The past has been to us a year of great trial; for though we have been favoured with internal peace, yet we have had to perform the painful duty of excluding an unusual number (of whom we had hoped well) for their sinful conduct. Others, that remain among us, have manifested a spirit of religious indifference that has been painful to those among us that strive for the prosperity of Zion. The spirit of infidelity and licentiousness in the neighbourhood, not having been sufficiently checked by those who profess christianity, has been bold in propagating its sentiments; whilst many in the Church and congregation, by the distress of the times, have felt their hearts discouraged because of the way. Notwithstanding these things, we have, however, cause to thank God and take courage. The Lord has not forsaken us. The means of grace are richly enjoyed by many. Our congregations are good, a few are asking what they must do to be saved, and our Sabbath-school prospers. Brethren pray for us.

LONDON, *Boro' Road.* The circumstances through which we have been led during the past year have been varied and peculiar. We have been brought to sustain some severe trials, but these have not been unmingled with mercies. One of our senior deacons has been removed to his heavenly rest, and another dear and active brother in that office, though now in some good measure restored, has been for several months confined to his house by affliction, and still another we have seen it our painful duty to separate from us. We have thus felt ourselves called upon to make a farther election of deacons, and we hope and believe that this measure will be greatly conducive to the order and interests of the Church. Our pastor's health and strength have recently failed under the heavy and responsible engagements which have devolved upon him. His lack of service in the pulpit however we are glad to be able to say, has been acceptably supplied by the esteemed young brethren who have been preparing for the ministry under his care; and we are thankful for the ground we have to hope that, by the blessing of God upon the comparative relief and rest he has felt it his duty to seek, we shall shortly again enjoy the full benefit of his wonted attention and labours amongst us. We have been drawn to pay a much stricter regard to the administration of christian discipline in the Church, and in consequence of this our deductions are this year very unusually large, though we hope that our zeal and strength is not diminished. We gratefully acknowledge the *merciful Providence* which (chiefly by the generous kindness of a revered and beloved brother) has delivered us from all that was oppressive in the late debt on our chapel. We have been permitted to make some hopeful additions, and trust that a spirit of cordiality and brotherly love is now happily prevailing amongst us.

LONDON, *Commercial Road.* We lament to state that during the past year we have had much that has been discouraging. But few have been added to us by baptism, and a large number have been withdrawn from by us, five of whom subjected themselves to discipline by their continued neg-

lect of attending to the ordinance of the Lord's-supper, through difference of opinion respecting the wine. Our congregations have somewhat declined, and our prayer meetings are but thinly attended. We hope that a few feel interested in the cause of Christ, and labour and pray for better times. We also desire to acknowledge the goodness of God in continuing to us our privileges.

LONDON, *New Church Street*.—We have much reason to bless God for his goodness to us as a Church during the past year. There has been a very pleasing spirit of hearing evinced, a regular attendance upon the public means maintained, and an increasing spirit of liberality manifested in the support of our various institutions and societies. Our Sabbath-school continues a source of joy and much hope to the Church. We have had some cases of discipline, which have caused us much solicitude and grief; and more changes this year than formerly, both by death and removals of residence. We hope these things will deeply impress our minds with the urgent necessity of seeking for a permanent residence in the heavenly and better country.

LONDON, *Prace Street*.—We have much cause for thankfulness that peace and harmony still continue to reign amongst us. Our Lord's-day services in the morning and evening are well attended. On some occasions our place of worship is nearly full. Although we have to lament the supineness of some of our members, yet we have occasion to rejoice over many who, sensible of their privileges, manifest by their regular attendance on the means of grace, a just estimate of their value, and take a lively interest in the prosperity of Zion. We are happy to say we can speak favourably of the numbers attending the week-night lecture and the prayer-meetings. Our Sunday-school continues in an efficient and prosperous state, the teachers are assiduous in the performance of their duties, and we entertain the prospect of great benefit resulting from their disinterested labours. We are now making efforts to discharge a debt of £120, the remainder of the expence of erecting the galleries, and other necessary repairs, which we hope, by next October, to be able to accomplish. When this object shall be attained, we purpose to turn our most anxious attention to the liquidation of the original debt on the chapel, amounting to rather more than £1300, and we are not without hope that the whole of this remaining incumbrance will in a few years be wholly removed.

LONGFORD.—In taking a retrospective view of our Church during the year that has passed, we fear we have too much cause to mourn over the lukewarmness of some of whom we had hoped better things; yet we trust we are truly thankful to the Father of all our mercies that, notwithstanding brother Tunncliffe has resigned the pastoral office among us, the Great Shepherd of Israel, whose eye never slumbers nor sleeps, has preserved us in peace, and favoured us with considerable unanimity of christian feeling. During the absence of a settled pastor we have been highly blessed with the important services of accredited ministers, both of our own and of other denominations; so that the ordinances of the Lord's house have been duly administered, and our congregations have, on the whole, been well sustained. Our out-stations have been regularly supplied by our own friends, and there are some indications that good has been done. We have given a unanimous invitation to Mr. W. Chapman, of Camberwell College, to become our future minister, and he enters on his stated labours on the first Sabbath in July.

LONGFORD, *Union Place*. It affords us sincere pleasure that we are able to present you with a report more favourable than that which we presented to the last annual Association. Until the end of last December being without a minister stationed amongst us, our trials were very severe, and our prospects as a Church were dark and very discouraging, but since Mr. Shaw became our minister, appearances are pleasing and afford encouragement. Twelve persons have been added to the Church by baptism, six have been received, and one restored; we have also several candidates and inquirers. Our prayer meetings are well attended, and the congregations have much improved.

LONG SUTTON.—During the past year we have been called to pass through a severe and humbling experience, which we earnestly pray may be overruled to our spiritual profit. We have been under the painful necessity of cutting off from our fellowship some who have grievously departed from the way of holiness, and others who for a considerable period have neglected to attend the means of grace amongst us. We are not without tokens of the divine blessing; the peace of the Church remains unimpaired; we trust that fervent prayer goes forth from many amongst us for enlarged success; the self-denying exertions made by some for the reduction of our chapel debt afford pleasing proof of their love to the cause of Christ; and the actual ingathering of hopeful young converts into the fold, gives us reason to believe that the presence of the God of all grace is not withdrawn from us.

LONG WHATTON.—We are at peace amongst ourselves. Our congregations are by no means discouraging; we have a few candidates for baptism. “Brethren, pray for us.”

LOUGHBOROUGH.—In reviewing another year we feel thankful to record the continued presence and goodness of our heavenly Father. The ravages of death have been permitted to visit us this year with unusual severity; and to a still greater number of our beloved brethren and sisters we have been obliged to bid farewell, owing to their removal to other places of residence. Still, however, the God of all grace has not deserted us. His blessing has followed the ministry of the Word and the labours and prayers of his people, and many have been added to us, such as, we trust, will be saved in the day of the Lord Jesus. The means of grace amongst us continue to be frequented by large and attentive audiences; our social meetings for prayer are well attended and sustained; and general peace and harmony prevail among the brethren. We are thankful to say the labours of our brother Stapleton at Sheepshead have been greatly blessed.

LOUTH.—We rejoice that, amidst our numerous calls for deep humiliation before the Head of the Church, we have occasion for adoring thankfulness for the tokens of his presence with which we are indulged. We trust the Word preached is in some small measure blessed to the profit of those who hear it. Some of our members evince a commendable concern for the prosperity of the Redeemer’s kingdom, and others, we fear, seek their own things, not the things of Jesus Christ. Over a few we lament, because they appear to be trees twice dead, fit to be plucked up by the roots.

MACCLESFIELD.—The past year has been one of some trials and many mercies since the last Association. We have, in answer to prayers obtained a minister, the Rev. John Lindley, late of Loughbro’, whose labors at present are acceptable and useful. We gave him a unanimous call to the office of pastor, which he accepted, and was publicly recognised on the

26th March. We hope the cause, in a spiritual point of view, is in an encouraging state. During the past year we have had three additions by baptism. We have now a few candidates. We find our debt to be an insupportable burden; and earnestly request those Churches which have not as yet responded to our appeal, to render us the help we so much need, and express our gratitude to those that have contributed to our necessities.

MAGDALEN AND STOWBRIDGE.—As it gives us pleasure, at least once a year, to hear of the goodness of the Lord manifested to the Churches with whom we are connected in the bonds of love, and the Gospel of our dear Redeemer, so we would willingly contribute our mite to increase the general joy. With pleasure we inform you that the Lord our God continues to favour us with the labours of our aged brother, or rather father, once a fortnight, as heretofore; and of our young minister, J. C. Smith, whose labours are very acceptable. We have not had so many added to us this year as the last, but we bless God that our public services and prayer-meetings are pretty well attended, especially at Stowbridge.

MALTBY AND ALFORD.—We have greater occasion to lament, than to exult. It is true however, that we desire properly to appreciate the worth of this, that our congregations are not smaller than in years that are past; but additions to the Church, are events of only rare occurrence. At Maltby, on the first Monday of the present year, we opened a free day school for a limited number (about fifteen) of boys and girls; and we indulge the hope, that through the kindness of friends around us, and by our own efforts, we shall be enabled, to continue this very important, and much needed institution. Although, the children taught in this school are allowed to attend what place of worship their parents please; and notwithstanding, no sectarian book is used in it, the asperity of a few, is excited against our school, its friends, and supporters; but we deem this a very unimportant circumstance to notice; except as it illustrates the fact, that christian effort, in all its various developments, has "*many adversaries.*" The Church at Louth, with its usual liberality, has materially aided us, as to our school. At Alford, we have a small, but we hope, useful Sunday-school.

MANCHESTER.—In our last report we informed you of the privations we experienced in the removal from amongst us of our late highly esteemed and beloved pastor, but shortly after that report was presented, we were more mournfully affected, by receiving intelligence of his decease. This event occurred on Saturday morning the 25th June, on board the Henry Bliss, on her passage from England to New York, and within three days of the arrival of the vessel at her destination. In the Autumn of last year too, our minds were much pained by the disorderly conduct of some amongst us, ten of whom withdrew from our fellowship; but taking a review of the whole year, we have great cause for encouragement, and gratitude. Our pulpits have been acceptably supplied, principally by our own brethren, with the occasional assistance of our esteemed brethren Smith of Staley Bridge, and Harrison of Stockport; to whom we desire to express our obligations for their efficient and gratuitous services. Our Sunday-school and Tract Societies, and Home Missionary efforts are very encouraging, and amongst us generally there is enjoyed, though with much room for increase, a good degree of brotherly regard, and christian zeal. Our efforts are however much impeded by pecuniary burdens which press heavily upon us, particularly arising from the great debt upon our chapel. We shall feel

gratified for the sympathies and aid of our christian brethren, or Churches.

MANSFIELD.—In again presenting our annual report, it is pleasing to be able to say, we are still in the enjoyment of perfect peace and unanimity, and have during the year been favoured with a share of prosperity. The hope expressed in our last letter of the work of grace being begun in the hearts of some our hearers, and especially amongst the young, has in a good measure been realized in the decision of a number, who have been baptized and added to the Church. Many of these being young, we are anticipating will, under the influence of grace, by their zeal, activity, and consistency of life and conduct, be made a blessing to the Church and the circle in which they move. This is our hope and prayer on their behalf. Our congregations, and meetings for prayer, are good as heretofore; and we believe the word of truth, affectionately delivered, is finding its way to the consciences of others who worship with us. The greater part of those who have this year been united with us, have been connected as teachers or scholars with our Sabbath-school; and we have reason to conclude a good work is still going on amongst the rising generation.

MARCH.—Our state at present is not particularly encouraging. Death and other causes have diminished our number more than additions have counterbalanced. Among the dead we have to lament the loss of our friend, Mr. Thos. Cole, who, by pecuniary contributions, was a considerable help to the Church, and a benefactor to our general institutions; but we trust he has entered into his gracious reward. Amidst these causes of depression, to which might be added a degree of lukewarmness and want of zeal, there are some things to encourage. Our public services are as well attended as ever; peace, and a good degree of union, prevail amongst us; and some, we trust, are seriously seeking the enjoyment of salvation.

MARKET HARBOROUGH —The past has been to us a year of severe trial. Often have we hung our harps upon the willows, and wept when we remembered Zion. But few appear to have been converted. Some that once excited pleasing expectation have returned to the world; others, in whose zeal and love we rejoiced, have removed from us, and, owing to recent calamities in the town, we expect that more will be compelled to do so. We fear, too, that our trials have not sufficiently humbled and purified us. Still, though discouraged, we do not despair: with the apostle we would say, "Cast down, but not destroyed." In common with the friends of religious freedom throughout the land, we were greatly alarmed at the introduction of the Factories' Education Bill, and have participated in the general joy which the overthrow of this intolerant and insulting measure has occasioned. Increased attention has been happily excited amongst us by means of this obnoxious Bill to the master grievance, the existence of a dominant establishment; and we do fervently anticipate the day when the unhallowed and God-dishonouring alliance between the Church and the state shall for ever cease, and when the Church of God, freed from her shackles, shall travel in the greatness of her strength.

MEASHAM AND NETHERSEAL.—Amid all our ingratitude for mercies received, and want of more sustained and vigorous effort for the spread of the truth, we are happy to record that the hand of the Lord is still with us. Death has robbed us of some of our aged and valued friends; but we have every reason to hope and believe that they have left this scene of trial for the haven of rest. The attendance at our public and social meetings is

encouraging; a happy degree of harmony, we trust, prevails; and some have been brought into the enjoyment of religion. While death, and circumstances over which we have no control, are taking our friends from our side, may we stand admonished, and may the Lord more abundantly smile upon us, that our christian society, with its Sabbath-schools, library, and tract society, may become the centre of greater light and usefulness in this dark and benighted neighbourhood.

MELBOURNE AND TICKNALL.—The state of our Church, we regret to say, is not so prosperous as we could desire. We have not been without some evidence of the Divine blessing, and a few have been added to us by baptism. The fluctuations of trade, &c., have caused an unusual number of removals. Our earnest desire is for the welfare of Zion. May the Lord send us prosperity.

MORCOTT AND BARROWDEN.—We desire to be thankful to the Head of the Church for the peace and union we have enjoyed during the past year. We are thankful that our prospects are more encouraging than they have been for some time past. We have had an addition of five by baptism this year, and have several hopeful inquirers. It has however been our painful duty to sever from us seven whose non-attendance at the means of grace for a long time past evinced an indifference to the cause, and a decay of personal religion. We hope we shall not forget to pray that they may be again restored to Christ's flock. Our dear friend, Mr. Lea, of Oakham, has been labouring amongst us during the last eighteen months, and we believe with success. We have invited him to continue his labours for a time.

NETHERTON.—On a review of the past year we feel called upon to express our gratitude to the King of Zion for his goodness towards us. We have been blessed with peace, and we hope that vital godliness has made some progress amongst us. Our congregations on the Lord's-day continue to increase, and our more private means of grace are tolerably well attended. The Word preached has been attended with success; several have been added to us by baptism, and we have now a few candidates. Yet, with these encouragements to labour in the vineyard of the Lord, there are some amongst us who are indifferent to the interests of Zion. In consequence of the improved state of our congregations, we have been under the necessity of enlarging our meeting-house, the expence of which is £150. Towards the payment of that amount we shall, on account of our deep poverty, be thankful to receive assistance from any of our brethren who are able to help us. For the acceptable and useful labours of Mr. Chamberlain, who preaches to us twice a week, we would express our gratitude, and also pray that his labours may still be blessed to our edification, and to the conversion of sinners.

NORTHAMPTON.—Through the good hand of God upon us we continue to this day. We are a small, but a sustained band, and God has blessed us. There are some hopeful prospects presenting themselves. There is an increase, steady and permanent, in the congregation; a few additional seats are let, and attention and interest is taken in our services. We have two candidates for Church fellowship, two restored to the Church, and four added by dismissal from other Churches. The Church continues knit together in love, and the bond of peace makes our prayers as the prayer of one man. Three of our members have withdrawn, having entertained sentiments that we could not tolerate.

NORWICH.—During the past year our congregations on the morning of the Lord's-day have been sadly small; the afternoon and evening services have been, on the whole, tolerable. Prayer meetings and week-night lectures have latterly been better attended. Our Sunday-school has been gradually improving. The apathy and instability of some of our members occasion deep sorrow. Still we hope a goodly number feel alive in the service of God, and are willing to labour for the extension of our Redeemer's kingdom. Since the last Association, the meeting-house at Smallborough has been repaired and comfortably fitted up. Brother Pentney began to labour there, and was very acceptable, but at the request of the Conference he is gone to Stamford; we shall, therefore, have to supply it from Norwich as well as we can. Hitherto the attendance has been very good. Dear brethren pray for us, that we may see good according to the years in which we have seen evil.

NOTTINGHAM, *Broad Street*.—It is a pleasant thing when brethren dwell together in friendship and unity. Not anything has arisen in the past year to disturb our peace. In our last statement we mentioned the frequent interruptions of our respected pastor's labours on account of affliction. We are grieved to say, from the same cause he has not been able to preach regularly for many weeks. In all our meetings, whether public or private, where prayer is wont to be made, our friends always remember him at the throne of grace. We cannot say our hearers have increased, yet our congregations are encouraging. Our Sunday-school is prosperous, and the teachers are enlarging the school-rooms. Our cause at New Basford is progressing, and their Sunday-school goes on very well. Our prayer meetings are thinly attended. Our Dorcas, Tract, and Prayer and Alms Societies, are in useful operation.

NOTTINGHAM, *Stoney Street*.—As a Church we are not aware of any very material change since our last annual report. We apprehend the state of the times and the continued depression of trade have been detrimental to our pecuniary resources; yet we do not know that there is any falling off in our congregations. We have reason to lament the irregularity of some of our members as it regards their attendance upon the means of grace. We should be glad to discover and adopt a plan which would secure the regular attendance of our members, and embrace the pastoral inspection of the whole Church. Nor can we think we are in the right way until we have realized this most desirable object. Our prayer meetings are pretty well attended, and, although we have not baptized so many as in some previous years, we hope the Lord is with us still. Our Sabbath-schools are well supported, successful, and flourishing. The preaching of the gospel in the villages is maintained with vigour, and several have been baptized and united to the Church during the past year, as the fruit of our village labours. Death has thinned our ranks by removing some of our dear friends from the Church below to increase the number of the glorified spirits above. May the good Lord quicken us, and enable us to trim our lamps, to gird up our loins, and to work while it is day. We have reason to grieve that we are too lukewarm, and too much conformed to this world. We trust, as trade revives, that our dear friends will take an increasing interest in the prosperity of all our public institutions, and that they will be more than ever disposed to consecrate their property and influence to the glory of the Redeemer. We are in a state of peace. For this we bless God. We are thankful that we are not infected by any of those

doctrinal errors by which so many are carried away from the simplicity of the cross of Christ. Our Tract Society is in a state of prosperous operation. Thirteen hundred and fifty families are visited every Sabbath by the the agents of this institution. Our Benevolent Society continues to bless great numbers of the sick, the poor, and the wretched. We hope that a spirit of prayer will be poured out upon us, that our liberties be not curtailed, but that we and our posterity may inherit our rights, both civil and religious, down to the end of time.

PORTSEA.—In presenting our annual report to the Association we can state with perfect truth and propriety, that we are “at peace among ourselves.” For many years there has been no interruption of our harmony as a Christian Church. We have also to be thankful that our congregations are fully as numerous and respectable as at any period of our history, perhaps more so; and that most of our local and congregational institutions appear to be in a healthy and flourishing condition. During the past year a spacious school-room has been erected at the back of our chapel, and we shall be very glad when *both* erections are paid for.

QUEENSHEAD.—In looking at our operations as a Church for the past year, we have reason to be pleased with the steady perseverance and continued activity of some of our friends in the cause of Christ, and to mourn over the apathy and indifference of others. We have lost a number of our friends by death, and some have been added by baptism; but we have reason to believe that our success would have been greater, had our activity been that of the whole Church instead of some of its members. Our minister continues to labour amongst us acceptably, and we have given him a call to the pastoral office.

QUENIBOROUGH AND THRUSINGTON.—We have abundant reason to be thankful to the Giver of all good, for the peace we enjoy among ourselves, and for the prosperity that has attended the preaching of the gospel amongst us during the last year. We have added fourteen by baptism; we have now five candidates, whom we expect to join the Church in a short time; we have also eight or nine inquiring the way to Zion. Six of those baptized were teachers and scholars belonging to the Sabbath-school. We have two prayer meetings on the Sabbath, and two on the week-day, which are well attended. A friend is building a chapel for us at Thrusington, which we are to occupy at a moderate rent. As the fitting up will devolve on ourselves, we shall be glad of pecuniary assistance.

QUORNDON AND WOODHOUSE.—We are happy to state that the health of our beloved Pastor has so far improved as to enable him partially to resume the duties of his office. For ten months he has regularly preached to us twice a week, and we indulge the hope that the time is not far distant when he will be strong to labour in the vineyard of the Lord. As a Church, while we deplore the apathy of some of our members, and the want of consistency in the conduct of others, we have reason to be devoutly thankful for the manifestations we enjoy of the divine favour and blessing. We have been preserved in peace during the past year; several have been added to us by baptism; the congregations at Quorndon and Mountsorrel have increased; our Sabbath schools are prosperous and useful; and the aspect of the cause is on the whole encouraging. We wish to tender our sincere thanks to those brethren who have occasionally supplied our pulpit during the illness of our Pastor.

ROCESTER.—We have nothing favourable to report. Our Sunday school is almost broken up, and we have much to do to maintain our standing against the influence of those in power. Some of our friends are not so zealous and diligent as they ought to be; others appear anxious to turn to the best advantage their opportunities, and we are at peace among ourselves.

ROTHLEY AND SILEBY.—In reviewing the mercies we have received through another year, we are conscious that shame and confusion of face belong to us. It is because the tender compassions of our God fail not, that we still have hope. We should feel happy to see the Redeemer's cause more prosperous amongst us.

RUSHALL.—Our state is much the same as last year. We have some candidates for baptism. The Puseyite clergymen have very industriously endeavoured to injure our School; but by stirring us up to the defence of the faith, and the exposure of the monstrous doctrine of baptismal regeneration, we trust that this interruption and opposition will lead to the furtherance of the Gospel.

SEVENOAKS.—We have to record with humble gratitude the gracious dealings of our heavenly Father in enabling us to complete our new place of worship, where we find him manifesting himself unto us as he doth not unto the world, and making it indeed a Bethel to our souls. This has been to us a great undertaking, especially to our beloved Pastor, whose indefatigable labours we cannot forget to mention. Our increase to the Church has been small, but we have pleasing evidences that many are added to the number who are enquiring the way to Zion with their faces thitherward. Our congregations are good, and often overflowing; and while some are indifferent as to the progress of the cause, there are many who are continually labouring and praying for the peace, purity, and prosperity of Zion. Satan has been stirring up his emissaries to disturb our peace; but the great Shepherd, who is ever watchful over his flock, has lifted up a standard against him. We have an interesting Sabbath school, which we trust will be a nursery to the Church. Our prospects, on the whole, were never so encouraging.

SHEFFIELD.—Last year, "we rejoiced in the prospect of speedily having a chapel of our own in which to worship God." Since then our anticipations have been realized, and we now enjoy the privileges without being interrupted by the "vanities of the trifling and the follies of the worldly minded" in the Assembly Rooms. The Nottingham friends have assisted us with great generosity, which we feel it our duty gratefully to acknowledge. "The Lord has done great things for us, whereof we are glad." Many have been united to us, who have not previously been in the habit of attending any place of worship, and who have reason to bless God that a house for his praise has been erected in this populous neighbourhood. Our means of improvement and usefulness, and the prospects of success, have considerably increased; and we desire to give ourselves to the service of God and the good of souls with greater energy and zeal. Many of our friends have been active, and we have not laboured in vain. The congregation and school have both increased. We have one hundred scholars, and twenty-five teachers, twenty-four of whom are members of the Church, nine having been united to us during the past year. We have twenty Tract districts, supplied regularly with upwards of 1000 tracts, furnished principally and gratuitously by the Book Depository at Leicester. The Church

has been divided into seven district meetings with superintendents, which are calculated to be of considerable advantage. We have baptized thirty-eight. Twelve from other Churches having come to reside in Sheffield, have united with us, and increased our strength. Eight persons, baptized while connected with brother Shaw, have, since his removal to Longford, been unanimously received by us. Four have been dismissed to sister Churches, and two have gone to America. Some of our friends do not attend the Lord's-day morning services, and the more private means of grace so regularly as is desirable. We have peace among ourselves, and desire to grow in piety, union, and love. We are painfully exercised with the prospect of losing our minister, whose zealous, and persevering exertions have been so great a blessing to us, yet we hope the Head of the Church will direct our future proceedings, and bless this little hill of Zion. The state of trade has been exceedingly distressing and has prevented our friends from aiding the cause in pecuniary matters, to the extent of their wishes. We have entered into a subscription to raise £100 towards the debt, and have already obtained £20. Brethren, pray for us.

SHORE.—Our report this year is not so favourable as we could wish. A want of harmony and brotherly love has tended to depress our hearts, prevent our improvement, and to retard the work of conversion among us. The distress of the present time presses hard upon us; it has occasioned the removal of some to find employment elsewhere. This, with the apostacy of a few, has discouraged us; yet our congregation and Lord's-day school are not much diminished. Some among us seem to feel a sense of their obligations to the Lord of life, for his benefits, and manifest it by actively striving to be useful in winning souls to Christ, and in promoting the interests of Zion.

SMALLEY.—During the past year we have suffered from the hostile influence of Puseyism, especially in our school at Smalley; and, as followers of Christ, we are far from being so united and zealous as we ought to be. Death also has deprived us of the presence and counsel of some valuable friends; yet we are not altogether without encouragement: we have added a few, and there are several others in our congregations who appear deeply concerned for their immortal interests.

SMARDEN.—Our congregation is in general good, and very attentive; and yet but little lasting impression seems to be made, and but few inquire the way to Zion. It is feared spirituality is in a low state in the Church, and union not equal to former years. We are seeking, longing, and praying for better days. In a temporal point of view, we have been greatly favored during the past year, and desire to record our grateful acknowledgments.

SPALDING.—In reviewing the dealings of the Lord with us during the past year we see much that calls for gratitude to the Father of mercies. The stated ministry of the word is listened to by large and apparently serious congregations on the Sabbath, and the impressive discourses from our beloved Pastor have proved available, through the gracious influences of the Holy Spirit, in stirring up some to flee from the wrath to come, and in building up others on our most holy faith. The increase of the congregation in connection with the increase of the school, rendered it expedient for us last year considerably to enlarge our place of worship. Amid these encouraging circumstances we experience the mingling of some painful and humbling occurrences which cause grief to the friends of our Zion. Several of whom we had hoped better things have not been sufficiently watchful and

circumspect in their conduct; and though our place of worship is well attended, we have had a less clear increase of members considerably than for several previous years. We have however, at present, several approved candidates, and some hopeful enquirers. The long and very heavy domestic affliction our beloved Pastor is called to endure is a source of painful sympathetic grief. May the Head of the Church, with whom is the residue of the Spirit, enable us all to strive after obtaining a greater conformity to our adorable Saviour, and a sanctified use of our earthly trials in making us meet to be partakers of the inheritance of the saints in light.

STALY BRIDGE.—The cause of Christ has not progressed so rapidly amongst us during the past year as could have been desired. Still we have greater reason to be thankful than ungrateful, and rather to rejoice than to lament, especially on account of that improved state of unanimous feeling and christian affection which at present abound in the Church. We have recently been encouraged by a number of young people coming forward and uniting with us. May the Head of the Church stir us up more diligently to improve those means of grace with which we are so highly favoured.

STAMFORD.—The events of the past year are reviewed by us with mingled feelings of gratitude and humiliation. Our brother Elsey commenced his labours amongst us on the 25th of last June; since that time our congregations have increased, and we have reason to believe that good has been done, but not to so great an extent as might have been, had we been united in our love towards each other and a desire for the prosperity of the cause. It has been our painful duty to exclude five from our number since last Association, and two others have withdrawn from us. Considerable change in our state, as a Church, has been effected. We are now at peace among ourselves, and believe that our Zion is in a more hopeful state than it has been for some time past. The school is more orderly and encouraging. Several persons who attend our services are anxiously inquiring for the good old way, that they may walk therein. We part from our dear brother Elsey with feelings of sincere regret, believing that he has taken more interest in our little cause than has been manifested by any other for some time, and our prayer is that the Lord may abundantly bless him, and make him a blessing.

STOCKPORT.—In casting a short glance upon the changes of the past year, we have reason to be thankful to Almighty God that he has blest us with the enjoyment of our religious privileges. But, while we have to rejoice in the goodness of God manifested around us, we have reason also to lament the coolness of some, and irregular attendance of others at the means of grace. Although this has a tendency to create in us a feeling of sympathy and sorrow, we can look with pleasure upon those whose works of faith and love evince that they have been with Jesus, and have learned of him. O may their number abundantly increase, to the glory of Him who has called us out of darkness into his marvellous light.

STOKE-UPON-TRENT.—In presenting our report we have to acknowledge the goodness of God in having in some humble measure, blessed our endeavours in trying to establish a General Baptist cause in this neighbourhood; which we have no doubt would succeed had we a suitable place of worship, and a suitable minister to take the oversight of the infant cause, and to advise with the members composing our little Church. We sometimes depend upon persons holding different sentiments to ourselves to supply for us; nevertheless we feel thankful to them for their kindness.

As a Church we are united and peaceful; for which we desire to be very thankful, especially when we reflect on dangers to which we have been exposed. Our place of worship we find too small.

SUTTERTON.—In taking a survey of the past year, we desire to be humbled on account of the unprogressive state of the cause of Christ among us. We have had to encounter painful trials, and also to sustain the loss of several by removal and death, which has tended considerably to enfeeble our energies, so far as human agency is concerned,—the venerable father of our cause, the Rev. J. Bissill, having withdrawn from us in consequence of his connection with another Church. We would record our grateful remembrance of his past successful labours and sacrifices amongst us, and wherever the Providence of God shall direct his future usefulness, our prayer is, that his end may be peace, and that his rest may be glorious. Our public services on the Lord's-day are well attended, and there is a good degree of harmony and brotherly love among the members, and many of them are praying for the prosperity of Zion. We think, that on the whole there is cause to hope the Lord will revive his work among us.

SUTTON-IN-ASHFIELD.—Since we made our last report we fear the cause of the Redeemer has not improved amongst us. Our congregations have somewhat declined, and there is too much of a Laodicean spirit manifest in the Church. Our prayer meetings, Church meetings, and the Lord's-table, are too much neglected if not disesteemed; brother Fox, our minister, still labours amongst us though under every disadvantage, through his straitened circumstances. Notwithstanding our low state, we hope the cloud is passing by. "O Lord revive us again, that thy people may rejoice in thee." Our Sabbath-school is encouraging, the unanimity of feeling and effort among the teachers, causes us to hope for the return of better days.

SUTTON BONNIGTON.—The past year has been one of severe trial through the disorderly walk and conduct of some of our members, so that religion is at a very low ebb amongst us. Although we have enjoyed the preaching of the Word of God faithfully and effectually from our minister, we are now deprived of his regular labours, and are supplied by him and other kind friends around us. As a Church and congregation we are poor. Some of our members have been removed by death, and others we have been compelled to disown. Our congregations are not so good as formerly; we should do well to be more alive to prayer meetings, and the public means of grace.

TARPORLEY.—We have but little to report of an encouraging nature. Since the last year there has been a division in the Church: the minister, together with a number of the members, left us. Since then we have been supplied from sister Churches. Our congregations, and our meetings for prayer, are quite as well attended. We want more of the spirit of our divine Saviour. Brethren pray for us.

THURLASTON.—During the past year we have had many difficulties arising from the separation which has taken place between us and our late minister. Still as a Church we feel thankful to God for that peace and prosperity which now attend us. Last Christmas we engaged Messrs. Hawley, Reeve, Bowman, and Smith, of Leicester, to supply our pulpit for the present year; and are happy to say that our congregations are good. We have baptised four, have four approved candidates, and several hopeful inquirers.

TIVERTON.—Our harps are still upon the willows, but our eyes and our hearts are towards the temple of our God. We often pray for the dawn of a more happy day. Our pastor's health and sight still improve, and we hope the Lord will restore him and make him more useful. We are at peace, and our state, as to numbers, &c. the same as last year,

TYDD ST. GILES AND SUTTON ST. JAMES.—Since our last annual report our prospects as a Church have considerably brightened. Both our places of worship are again well attended. We are thankful for the ministry of the Word, and trust the Lord will still own and bless the valuable labours of our esteemed pastor. While we rejoice over some who are active and prayerful, we have cause to mourn over others who are lukewarm and formal. May the Lord revive his work amongst us.

WARSOP.—Through the good hand of our God upon us, we have been favoured with the privileges of a preached Gospel; through this year also, we have not however, been without our trials, arising from the want of brotherly love and christian union among our members.

WENDOVER.—In reporting our state as a Church, we are thankful that we have not to lament over any sensible decline in the cause amongst us, yet we cannot find much reason to rejoice on account of any particular signs of prosperity. We hope that in some minds the truth is operating like the leaven in the meal, and that its effects will become more visible and satisfactory. We are thankful for the peace we enjoy, and for the encouragement afforded by the numbers who attend the house of God.

WHITTLESEA.—In presenting to you our annual report we must remark, that the ways in which we have been led through another year have been truly multifarious, producing on the one hand pain and sorrow, while on the other we have had pleasure and comfort. With the Connexion generally we have been called to lament over departed worth, in the death of our beloved and faithful friend Jarrom. Several also amongst us have been visited with heavy personal and domestic affliction, while we have been grievously disappointed in the conduct of others (once hopeful) which has brought upon themselves censure and discipline leading even to the exclusion of one from our number. But we are thankful to say there are some in our communion of whom we hope well, and trust they are growing in steadfastness and usefulness. Our young minister labours amongst us with acceptance. Congregations generally good; prayer and Church meetings well attended. Our Sabbath school, we hope, is a blessing, under the care of its devoted superintendent and the united persevering exertions of the worthy teachers. We desire an interest in your prayers.

WIRKSWORTH, &c.—In again presenting our annual report, we have nothing very remarkable to record. We have, however, pleasure in being able to say that the efforts of our esteemed Pastor, and of the brethren who assist him in the ministry, have not been without success during the past year. We have added several by baptism and restoration, and hope that others will ere long imitate their example. Nevertheless, we have reason to lament our deficiency in zeal and love. But while we confess that our progress in divine things is not at all proportionable to our means and opportunities of improvement, we would fervently pray, "God be merciful unto us and bless us."

WISBECH.—In presenting our annual report to the Association, we cannot but refer to that dispensation of our heavenly Father by which he

has seen right during the past year to remove from us our late highly esteemed and much-loved Pastor, Mr. Jarrom. Although our loss was his gain, yet we could not but mourn over the departure of one who had been so long an able, enlightened, and faithful minister of the New Testament; and whose consistent and holy conduct gained him esteem and veneration, not only in the town and neighbourhood in which he so long resided, but also through the whole of that Connexion in which he shone as a wise counsellor, and which shared in his most anxious sollicitudes. We desire to acknowledge the hand of God in the loss which we have thus sustained, knowing that what He does is right, is best. At the same time we cannot but remember that other Churches have also been deprived by death of their able and laborious Pastors; and that the Fathers of the connexion are thus rapidly disappearing. Under these awakening circumstances, we look at our Academy, and we ask brethren with deep concern, what may we expect from it in future? Surely something will be done to give it a local habitation, as well as a name. We feel that unless it is permanently fixed, and the Tutors are taken to it, and not the institution taken to them, it will not prove to be so efficient as it ought. May you be guided in your decisions on this most important subject by wisdom from above. We are thankful to be able to state that our congregations are as large as they were last year. We have preaching in four country places, viz.: Walton, Leverington, Elm, and Friday Bridge. Our Sabbath school increases both in numbers and efficiency. We have schools also at Walton and Leverington. Our exertions this year have been much the same for the Foreign and Home Missionary Societies, and also for the Academy. With respect to the internal state of the Church, although we are encouraged by additions one time after another, yet we fear there is in many of us a great deficiency of christian zeal and love, and it is well if a spirit, cold and lukewarm, has not crept in amongst us. We pray that the Lord would revive his work in all our hearts, that we may more profitably improve the great advantages we now possess in the abundance of the means of grace, and in the faithful, affectionate, and efficient ministry of our present friend and Pastor.

WOLVEY.—In making our annual report of the cause of Christ amongst us, we inform you that our times of preaching, and places where we minister the word, are the same as last year, viz.: Wolvey and Burton Hastings. We trust the Saviour's cause is making some little progress among us, but we have to lament that several of our members are remiss and unconcerned in attending prayer-meetings, Church-meetings, and the Lord's-table. We have realized some fruit from Burton, for which we desire to bless God. Two of those whom we have baptized this year are from that place.

GREAT YARMOUTH.—We have cause for thankfulness that the Gospel has been continued, and faithfully preached amongst us. Although there has been but one added during the year, we have reason to hope that serious impressions have been made on the minds of others. Peace, and a good degree of brotherly love prevail in the Church, and some are manifesting an earnest desire for the prosperity of Zion, while others are lukewarm and negligent in their attendance on the means of grace. Our congregation continues as last reported, sometimes highly encouraging; and our Sabbath school, and juvenile class, about the same.

With but two or three exceptions the call of the Association for a written Report has been responded to by all the Churches. The clear increase of members this year is 839.

CASES.

CHURCHES REQUESTING TO BE ADMITTED INTO THE CONNEXION.

I. *Eden street, London.*—This small Church was entered on the list last year, but the place of worship having been disposed of, and most of the members now assembling in *Euston-square*, they request the minute of the last Association, with the alteration of their place of meeting, may be confirmed; Resolved, that the Church at *Euston-square* be not received into the connexion until recommended by the London Conference.

II. *Colwell, Isle of Wight.*—That the Church at this place be received, and entered on the regular list.

III. *Hathorn, Leicestershire.*—Considering the comparative weakness of the cause at *Hathorn*, we recommend that they offer themselves to the Church at *Loughborough* for the present, as a means of strengthening them and preparing them to become a separate Church.

IV. *Lyndhurst.*—An application was received from the old General Baptist Church at this place to be received into the New Connexion, It was unanimously agreed to comply with their request.

V. *Congleton.*—That this Church be received and entered in the Minutes.

VI. *Chesterfield.*—The cause has been introduced into *Chesterfield* under the direction of the *Derbyshire Conference*, and the small Church that has been formed requests to be recognized by the body. Received, and entered on the list.

VII. *Leicester, Burgess-street.*—This was an application from persons, most of whom had been in connection with the Churches at *Archdeacon-lane* or *Carley-street*. Agreed—That we cannot receive them until we know whether the Churches in *Leicester* are cordial for their reception.

VIII. *Jersey-street, Manchester.*—Agreed that this case be deferred until another Association.

CASES FROM THE LAST ASSOCIATION.

I. *Smallborough Case.*—The Association regrets that the New Trust Deed for the Chapel at *Smallborough* is not yet executed, and requests the Secretary to write to Mr. Staff, the Solicitor, respecting the delay.

II. *Downton.*—The Rev. F. Gunning, the late minister of this place, having died, and an application being made to the Association respecting a successor, Agreed that the London Conference be requested to acquire all the information respecting the state of the cause at *Downton*, which will qualify them to give advice on this subject to the next Association.

III. *Chapel at Ashford.*—Application for advice as to whether the Church should sell or lease their place of worship to the Independents. Reply—That a new Trust Deed be prepared and executed, and in the mean time the friends are recommended to supply the place themselves on the Lord's-day, not allowing any other denomination to occupy it until it is regularly conveyed to fresh Trustees.

THE ACADEMY.

I. Resolved, That the Report of the Committee be received and printed in the Minutes.

II. The Treasurer's account was presented. Messrs. Hill and Mallett, of Nottingham, were appointed Auditors for the present year.

III. The following Propositions were presented from the Annual Committee Meeting, held the previous evening.

1. *That the Committee be empowered to take the necessary measures for promptly paying the bills of the Tutor, quarterly.*
2. *That this meeting, feeling the importance of continuing brother Stevenson's services as Tutor of the Academy, affectionately request him to withdraw his resignation for the present.*
3. *Brother S. having testified his willingness to do so, the Committee recommends the Association to allow brother S. £50 per annum for Classical and Philosophical assistance.*

IV. The first recommendation of the Committee adopted—That the Committee be empowered to take the necessary measures for promptly paying the bills of the Tutor, quarterly.

V. To the 2nd recommendation of the Committee an amendment was proposed, and carried by a considerable majority, "That the location of the Academy shall be in the Midland District.

VI. That Mr. Stevenson be affectionately requested not to resign his office as Tutor.

VII. A note having been received from Mr. Stevenson, stating that from the views he entertained and has repeatedly expressed, both as regards London as a locality, and his own pastoral relations, there was not any probability of his removal into the Midland District—it was agreed, That Mr. Stevenson's resignation be accepted.

VIII. That the subject be discussed in the following order:—

1. In what Town shall the Institution be placed?
2. Shall the Tutor be allowed to take the charge of any Church?
3. Who shall be the Tutor?

It was agreed, That Leicester be the place; that the Tutor be not allowed to take the charge of any Church; and that the Rev. Jos. Wallis, Commercial Road, London, be requested to accept the office of Tutor.

IX. The resignation of Mr. Thos. Roberts, the Treasurer, respectfully accepted, and the thanks of the Association presented for his past services.

X. Jas. Hodgson, Esq., Hebden Bridge, is requested to fill the office of Treasurer for the present year.

XI. The following letter was received from Mr. Wallis, announcing his acceptance of the office of Tutor:—

"To the General Baptist Association assembling at Loughborough, June 29, 1843.

Dear Brethren,—I beg to acknowledge with sentiments of great esteem the high honour which you have conferred upon me in electing me to fill the responsible office of Tutor of the Academy. The duties of this situation will, I know, be both numerous and very important; and I am deeply sensible that there is ample reason for me to exclaim with the Apostle, "Who is sufficient for these things?" But considering that the invitation of so large a meeting was so nearly unanimous, I cannot but regard it as pointing me to the sphere in which my heavenly Father would have me to move. I therefore respectfully accept of your invitation: and in humble dependence on divine assistance, I intend to devote all my energies to the effective discharge of the task you have assigned me. Praying that an ample "portion of the Spirit," so liberally vouchsafed to my learned, amiable, and devoted predecessor, may rest upon me,

I am, dear Brethren,

Yours, very respectfully,
JOSEPH WALLIS."

It was resolved that we receive brother Wallis's answer with great satisfaction, and affectionately commend him to the sympathies, support, and prayers of the churches.

The Association then considered and confirmed the subjoined recommendations of the Academy Committee in reference to proposals to Mr. Wallis, and the plan on which the Institution should be conducted for the future.

That in the domestic arrangements of the Academy, trial be made of the plan pursued by several kindred institutions, viz., Stepney, Bristol, Bradford, and the New College at Manchester, &c. That the Committee engage premises; furnish them so far as may be required for the students; and defray all the household expenses. That the Tutor and his family dine with the students; and have house-rent, coals, and candles, free. That a distinct salary be assigned to the Tutor; and another to some qualified female who shall act as Matron and manage the household affairs.

That the salary of the Tutor shall be £100., and that of the Matron £20. per annum.

That the Committee endeavour to make the requisite arrangements for conducting the Institution in Leicester, by about the usual time for commencing the session.

That brethren Noble of Boston, Winks, and Hodgson, be appointed a Sub-Committee to treat with brother J. Stevenson, in reference to the moveable articles of the Academy furniture.

That brethren R. Pegg, J. Harvey, and J. Noble, Belgrave, be re-elected on the Committee, and brother T. Hill of Nottingham, chosen in the place of brother Hodgson, who has accepted the office of Treasurer.

Brother S. Wigg, having signified by letter his wish to resign his office as Secretary, agreed that brother Wigg's resignation be accepted, and that the thanks of the Association be presented to him for his past services.

That brother J. Goadby be chosen one of the Secretaries in the place of brother Wigg.

That the members of the Committee in Leicester, with the Leicester Secretary, be appointed a Sub-Committee to obtain suitable premises for the Academy.

That in sending out notices of Committee meetings, the Secretaries inform all qualified members of them, who may reside in the town where such meetings are to be held.

XII. The Furniture that has been provided by Mr. Stevenson for the Students, to be taken by the Academy Committee at the cost price.

XIII. Brother Hodgson is requested to memorialize the Churches on the subject of supporting the Academy.

XIV. Some observations being made on the responsibilities incurred by Mr. Stevenson, and on losses he might probably sustain in the premises he occupied for the Academy, Resolved, That this business be again referred to the Committee, who are empowered to treat liberally with him on the subject.

REPORT OF THE ACADEMY COMMITTEE.

To the Annual Association of the New Connexion of General Baptists, assembled at Baxter Gate Chapel, Loughborough.

Dear Brethren,—The last Association having fixed the Academy in London, under the care of the Rev. John Stevenson, M. A., our brother immediately removed to a larger residence at Camberwell and at considerable expense provided separate studies, and made other necessary arrangements for the domestic comfort of the students.

Your Committee met at Nottingham on the 26th of July, when five young men who applied for the benefit of this Institution, and who were strongly recommended by the Churches to which they belonged, were admitted on probation. Mr. Elsey was advised not to return but to remain at Stamford where he was then supplying.

Messrs. Smith and Lee who had been on the funds two years and a half were allowed the privilege of continuing for the entire year, but the former having received an invitation to settle over the Church in Sacheverel-St. Derby, acting on the advice of several friends, accepted this call and commenced his labours forthwith. The latter pursued his studies at Camberwell for a few months and then accepted a call to the Church at Isleham. Both these young brethren have had cheering tokens of the divine blessing on their ministry. Mr. Chapman who has been persuing his studies not quite three years, has been invited to the Church at Longford, and has been advised to comply with that request. He is now about to enter on his work at that place. The five brethren received on probation last Midsummer were, Messrs. T. Horsfield, Lineholme; J. Jones, March; R. Horsfield, London; R. J. Pike, Derby; and W. R. Stevenson, Nottingham. At a sub-committee meeting held in the Borough Road vestry in December, these were all fully accepted. Your Committee judged it advisable to determine at their first meeting that there should be no Christmas vacation, and that no student should be admitted except at the beginning of the session. To this resolution they have adhered although two applications have been made during the year to supply the vacancies occasioned by the removal of Messrs. Smith and Lee.

In the early part of May, the Rev. J. Stevenson finding the duties of his office to be incompatible with the preservation of his health, and with his general comfort, signified his determination to resign the Institution at the present Association. A letter to that effect having been forwarded to the Secretaries, your Committee were convened on the 23rd of May, at Friar Lane vestry, Leicester, to deliberate on the course which should be pursued under existing circumstances, when it was resolved, that should the Association accept the Tutor's resignation, it be recommended to fix the Academy at some place in the Midland District. With respect to a future Tutor or Tutors your Committee were unable to agree to any recommendation. In accordance with the decision of the first Committee meeting, an examination of the students was held on Tuesday and Wednesday, the 20th

and 21st of June, at which in addition to the appointed examiners several friends and brethren were present, and rendered their assistance.

In behalf of the Committee,

S. WIGG,
J. C. PIKE.
W. UNDERWOOD.

} Secretaries.

REPORT OF THE EXAMINING COMMITTEE.

WE have great pleasure in expressing our honest conviction that the students generally have made fair and creditable progress in their studies during the past session. We are glad to observe that in some departments higher ground has been taken, and a wider range of subjects has been introduced. It is our decided opinion, not only that more has been attempted, but that more has been actually accomplished than usual. In addition to the languages, the classes have attended a series of interesting and instructive lectures upon Mechanical Philosophy, Chemistry, and Physiology. The subjects read are as follows. The first, or junior class—Latin Delectus; first book of Æneid; fifth book of Cæsar's Commentaries de Bello Gallico; Greek, first five chapters of John. The second class—Latin, first and second books of Æneid; first book of Cicero de officiis. Greek, Gospel of John, Acts of the Apostles; first book of the Iliad. Hebrew, ten chapters in Genesis and ten Psalms. The third, or senior class—Latin, Cicero's Oration for Milo; Horace's Art of Poetry. Greek, third and sixth books of the Iliad; first book of Xenophon's Memorabilia; Hecuba of Euripides. Hebrew, portions of the Psalms and Isaiah.

JOSEPH WALLIS,
FREDERIC EWIN.

In addition to the Lectures on Theology given by the Tutor, nine Lectures have been attended at the Southwark Literary Institution, on the following subjects. Animal Mechanics. The Eloquence of the Bar and Senate. On Egyptian Antiquities, and on Astronomy. Each of the Students read a sermon and part of an essay. These productions were various in their degrees of excellence, and gave promise of future usefulness. If any thing exceptionable were named, it would be with respect to their style, which in a few instances was too florid and inflated.

W. UNDERWOOD,
J. BURNS,
J. WALLIS.

THE TREASURER'S ACCOUNT for the Year not having come to hand, we are under the necessity of referring our readers to the balance sheet of the forth-coming Academy Report.

THE HOME MISSION.

I. *Yorkshire District.*—At Bradford, the principal station where our respected brother Ingham labours, several members have been added during the year, and the most gratifying prospects present themselves. The cause at Leeds has been revived under the care of brother Tunncliffe, late of Longford. The Church now consists of nineteen persons, most of whom have been connected since Mr. Tunncliffe exercised his ministry at this station.

II. *Lincolnshire District.*—During the past year your Society has afforded aid to Castle Acre, Magdalen, Stowbridge, and Stamford.

At Castle Acre, the congregations are very encouraging. At Dunham there has been a pleasing revival, and that principally through the circulation of Tracts, which has drawn many to the chapel.

At Hale, things are much as last reported.

At Barney, our devoted friend Mr. J. Wherry has commenced preaching in a little chapel. The congregations are crowded, and we have four candidates.

At Magdalen and Stowbridge eight persons have been baptized during the year.

At Stamford the cause is much the same as in the former report.

III. *Midland District.*—At Sheffield, brother Hudson has devoted himself with exemplary diligence to his important work, and his efforts have been crowned with pleasing success. In September last our friends opened their new place of worship; the collections amounted to £30.

At Coventry, the work of the Lord is progressing. The congregations have considerably improved through the exertions of Mr. Keighley, the present minister.

Part of our funds are devoted to Leeds, where brother Tunncliffe is stationed, with encouraging evidence of the Divine blessing.

At Northampton, Rev. W. White has been engaged during the past year, and though there is not a great alteration in the state of the cause, we trust it is improving.

The interest at Stoke-on-Trent seems in a flourishing state.

At Chesterfield, a small Church has been formed, and a Sabbath-school has been established.

Lancashire and Cheshire District.—No report.

FOREIGN MISSION.

The following brethren were put on the Committee, in the places of those who go off by rotation—J. Earp, Melbourne; F. Stevenson, Loughborough; and G. Trueman, 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.

<i>Dr.</i>	£. s. d.	<i>Cr.</i>	£. s. d.
To Cash paid to the Association Fund as per vote of the last Association.....	15 0 0	By balance in favor of the publication as published in the Minutes, 1842.....	23 17 2
To Cash paid for Printing, Editorship, collecting and keeping accounts, carriages, &c.....	245 1 1	By amount of Sales.....	270 12 2½
To bad debts and returns.....	8 13 6		
To balance in favor of the publication.....	25 14 9½		
	£294 9 4½		£294 9 4½

Audited by John Harvey and John Noble.

II. That £15 be paid to the Association Fund as the profits of the past year.

III. That Messrs. W. Stevenson and Saml. Hull be the Auditors for the next year.

ASSOCIATION LETTER.

I. That the thanks of the Meeting be presented to brother J. Wallis for his Letter, and that it be printed in the Minutes.

II. That the subject of the next Letter be "Brotherly Love."

III. That brother Hunter of Nottingham be the writer.

THE NEXT ASSOCIATION.

I. That the next Association be held at Wisbech.

II. That brother Butler of Heptonstall Slack, and Stevenson of Leicester, be the preachers.

III. In case of failure, brethren Cameron of Louth, and Underwood of Paddington.

COMMITTEE OF INQUIRY RESPECTING MINISTERS COMING INTO THE CONNEXION.

I. The following report presented by the Committee.—"The Committee appointed to inquire into the testimonials and credentials of Ministers wishing to come into the connection, have to report that they have made what inquiry they thought necessary into the character and qualifications of brethren White of Northampton, Shaw of Longford, and Pentney of Stamford, and have felt that they could recommend them to the Churches.

EDWARD STEVENSON, Secretary."

II. The following brethren to be the Committee for the next year: brethren Jones of March; Pike, Wisbech; Burdett of Sutton; W. Wherry of Bourne; R. Wherry, Wisbech; and J. Smith of March.

CASH ACCOUNT OF THE TREASURER OF THE ASSOCIATION.

<i>Dr.</i>	£.	s.	d.	<i>Cr.</i>	£.	s.	d.
Jan. 3, 1843. To Cash per Rev. E. Stevenson, for calling and attending a Committee, and postage	0	5	0	July 25, 1842. By balance.....	41	19	5½
Feb. 4. To Cash per Rev. T. Scott of Norwich, per repairs, &c. of Smallborough chapel, to be repaid in three years.....	10	0	0	June 27, 1843. By interest....	0	16	8½
June 28. To Cash per Rev. J. Goadby, for postage.....	0	1	6	By Donation of the Repository as rated last Association.....	15	0	0
June 29. To Rev. T. Stevenson, printing account of two years Schedules for the Churches, and postage	0	19	0	29. By Cash per Mr. Brooks in part of Mr. Burton's printing account.....	4	0	0
To Mr. W. H. Burton, for printing 250 Circulars, per Smeeton case	0	9	6				
Ditto, 5000 copies of Association Letters.....	8	10	0				
Ditto, 120 Circulars.....	0	2	6				
To balance in hand.	41	8	8				
	£61	16	2		£61	16	2

CASES APPLYING FOR PECUNIARY HELP.

I. *Burton upon Trent*.—The advice of the last Conference in the Midland district confirmed:—That the brethren be encouraged to purchase the eligible property to which their attention has been directed, and with zeal and prudence to prosecute the erection of their new chapel.

II. *Cradeley*.—Application for pecuniary assistance. We regard it as our duty to entertain this case. We sympathise with our friends at Cradeley under their peculiar trials, and advise them to make application to such churches as they think will be able to give them help.

III. *Epworth, Crowle, and Butterwick*.—An application for assistance in liquidating the debt on Crowle Meeting-house. We recommend our brethren to make the most strenuous efforts among themselves to reduce their debt, and to report progress to the next Association.

IV. *Sheffield*.—This Association most cordially recommends the case of the Sheffield Chapel to the sympathy and assistance of the Churches, and as the case is a peculiar one and very important, they hope each Church will make arrangements to render assistance.

V. *Smeeton*.—The case of Smeeton, Leicestershire, is again recommended to the attention and liberality of the Churches that have not yet rendered their aid.

VI. *Stoke, Staffordshire*.—We are pleased with the account given of the zeal and efforts of the brethren at Stoke, and if they see their way clear to attempt the erection of a place of worship, we would give them every encouragement and recommendation to the christian public.

MISCELLANEOUS CASES.

I. A suggestion from the brethren at Rushall recommending the formation of an additional Conference. This proposition referred to the London Conference.

II. A question proposed by the Church at Yarmouth respecting the wine to be used at the Lord's Table. Agreed that this question be not entertained.

III. The following report received from the brethren appointed to examine the MS. of statistics prepared by brother James Taylor:—

STATISTICS OF THE NEW CONNEXION OF GENERAL BAPTIST CHURCHES.

The undersigned members of the Committee appointed last year to inspect the MSS. of brother James Taylor of Hinckley, having been favored with the examination of them by their venerable compiler, beg leave very strongly to recommend the Association to sanction and encourage their publication. They will make a volume that may be sold for 2s. or 2s. 6d. This volume will contain a mass of condensed and useful information, which will be deeply interesting to the zealous members of our Churches. It is divided into nine parts: 1st, The minutes of a few of the first Associations. 2nd, A tabular list of the

first fifteen years of the New Connexion. 3rd, A list of the Churches from 1785 to 1840, in periods of five years, with the names of the ministers of each Church. 4th, A list of those Churches added to the body since 1817, (the close of the General Baptist History by A. Taylor.) 5th, A lamentable catalogue of such Churches as have become extinct, or left the Connexion since its formation. 6th, The statistics of the New Connexion; or a list of all the Associations held from 1770 to 1840, with the places, representatives, &c. 7th, A list of all the ministers who have died in the Connexion, with some reference to their biography. 8th, A list of those ministers who have left the Connexion. 9th, A list of living ministers.

The above abstract of contents is sufficient to shew the plan of the work. It is moreover enriched with occasional original and useful observations, and will form a volume we should desire to see published.

We beg leave to suggest that the statistics should be brought down to the present year, and, if the Association decide on the publication of this work, we are willing to assist brother Taylor in any way we are able in conducting it through the press.

Leicester, June 14, 1843.

JOSEPH GOADBY,
SAMUEL WIGG.

Agreed, that the Publishing Committee take possession of the manuscripts prepared by brother Taylor, and that they obtain subscribers by announcing the work on the covers of the Repository, and if a sufficient number is obtained, it be published forthwith at the lowest possible price, in octavo size.

IV. That brother Wallis be requested to forward the substance of his sermon delivered on Wednesday morning, for insertion in the Repository, and if Mr. W. can see his way clear, the Association will be gratified by its being published in a cheap form.

V. *American Slavery.* That this Association has learned with great satisfaction the high testimony borne at the Anti-Slavery Association held in London, June, 1843, to the Free-Will Baptists of America, as to their purity on the Slave Question, and therefore send their congratulations to their American brethren, and encourage them still to bear their christian testimony against that enormous crime against both God and man.

That this resolution be advertised in the Nonconformist and the Patriot.

VI. *Addition to the Minutes.*—That a column be added to the Statistical Circular sent to the Churches, in which the number of *Preaching places* shall be registered, independent of the regular Meeting Houses.

VII. *Rules and Regulations of the Association.*—That the various rules and regulations of the Association be collected and printed for sale, at a small charge, for the convenience of the Representatives attending the Association. Brother Goadby is requested to prepare them.

VIII. *Union of Church and State.*—That believing the Lord Jesus Christ to be the sole Head of the christian Church, we express our belief that the Union of Church and State is an unscriptural, and mischievous union; that we regard the recent attacks on our religious liberties as springing from that union, and we recommend our friends carefully to watch that their liberties may not be abridged by other attacks springing in reality from the same source.

IX. *Dissenters Rights.*—That a permanent Committee be formed to watch over our rights as Dissenters.

That the following be the Committee for the present year;—brethren T. Stevenson, S. Wigg, J. Goadby, J. Wallis, J. Harvey, J. Noble, J. F. Winks, of Leicester: and H. Hunter, Nottingham.

X. *Decease of Ministers.*—The Association would not separate without reference to some recent painful dispensations of the Most High to the Connexion. He who holds the keys of Death and the unseen world in his hands, has this year called to their eternal abode our esteemed brethren in the ministry, J. Jarrom, R. Ingham, G. Hardstaff, and F. Beardsall. All of them had faithfully laboured a longer or shorter period in preaching the unsearchable riches of Christ, and it is trusted now rest in his presence. In remembrance of them who now, through faith and patience inherit the promises, whom in past years we have gladly met but whom we shall meet on earth no more, we thus record their names in our Annual Statement.

The Secretary is requested to send a copy of this minute to each of their widows.

XI. *Biographical Notices.*—The Secretary is requested to insert in the minutes a short biographical notice of every regular minister in our denomination that has died in the course of the year.

XII.—That the thanks of the Association be presented to our brethren at Loughborough for the kindness they have manifested in accommodating the friends at this Association.

XIII.—That the thanks of this meeting be also presented to the Chairman for the able manner in which he has discharged his duties.

Concerning those of our ministerial brethren that have died in the course of the year, we have collected the following intelligence :—

FRANCIS BEARDSALL, was born of respectable parents in Yorkshire, and was apprenticed to an ironmonger in the town of Hull. In his 20th year he was converted under the ministry of the Wesleyans, and shortly after began to labour in the surrounding villages as a local preacher. Very soon he was convinced of the scriptural authority of believers' baptism, and being prompt and persevering in following out all his convictions, he instantly complied with his sense of its obligation. This led to his leaving the Wesleyans, and his applying for the benefits of the Midland Education Society. He was greatly respected and useful whilst a student—was minister for a short time at Market Harborough, and for the last nine years of his life at Oak-street, Manchester.

Through the extreme depression of trade and some other discouragements, Mr. B. conceived himself called upon to leave his charge in Manchester, and he embarked for America; but he died on his passage, June 24, 1842, and was buried in the evening of the same day "in the deep dark waters."

Mr. Beardsall was a zealous and most indefatigable advocate of the Temperance cause.

THOMAS GUNNING, pastor of the church at Downton Wills, had occupied this sphere of labour but a short period. A violent cough, whilst preaching on the 19th of February, 1843, ruptured a blood vessel, and he died on the 3rd of March.

GEORGE HARDSTAFF was born in 1771, and made his first attempt at preaching in the neighbourhood in which he was born and died, at the age of 16. He continued to preach occasionally in many villages in Nottinghamshire, until 1789: the ancient church at Kirkby Woodhouse being destitute, he became its stated minister. In 1799 he was ordained to the pastoral office. In 1818 he promoted the erection of a new Chapel at Kirkby village, besides enlarging the one at Kirkby Woodhouse in which the Rev. Abraham Booth preached before his change of sentiment and removal to Sutton Ashfield. In 1839, he was laid aside by an affliction which seriously affected his mental powers. He died Nov. 10, 1842, aged 71.

RICHARD INGHAM was a native of Heptonstall Slack, in Yorkshire, and became a member of the Church there while young. He studied for the ministry under the late Rev. D. Taylor of London, and entered on his first sphere of labour, Duffield, in 1812. There he continued ten years, and established a branch cause at Belper. In March, 1822, he removed to Heptonstall Slack, where he ministered with much acceptance and usefulness till 1834. At this period he complied with an invitation from the church, at Broad-street, Nottingham, where he remained for four years. After this, he again took charge of the drooping interest at Belper. The cause greatly revived, and he continued to labour amongst them till the close of his career. In September he complied with a request to visit the Yorkshire Churches in behalf of the Foreign Missionary Society. On his arrival at Bradford he was taken ill of a pleurisy; after about a fortnight's confinement to his room, and when he appeared to be so far revived that the day for his return was fixed upon, the disorder changed to water in the chest, and on the 6th of October, he calmly breathed his last. He was buried at Slack, and was followed to the grave by several hundreds of the Church and congregation. Our brother was a man of extensive learning, of amiable disposition, and a sound good preacher.

JOSEPH JARROM, for many years the revered Tutor of our Academy has received his summons and entered on his rest.

Mr. Jarrom was born at Diseworth, Leicestershire, in 1774, and in his twenty-first year became a member of the Church under the pastoral care of Mr. Tarratt. His education for the ministry was conducted by the Rev. Dan Taylor. Before the close of his term he had engaged to supply the Church at Louth for twelve months, and on his way called and preached at Wisbech. At this time he formed the acquaintance with the Church at Wisbech, which led to his settlement amongst them as their minister and pastor. On the resignation of Mr. Taylor, in 1813, Mr. Jarrom was invited to succeed him as Tutor of the Academy, and continued to discharge the duties of this office till 1838. when a long and distressing affliction obliged him to resign both the Tutorship and the Pastorate. Entire freedom from care, and the assiduous attention of his relatives, were a means of somewhat improving the state of his health; and though cut off from all public exertions, he could still enjoy and impart the pleasures of social intercourse. The immediate cause of his death was, a severe attack of diarrhoea. This event took place on Sep. 5th, 1842, in the sixty-eighth year of his age. His remains were interred in the Wisbech General Cemetery, with every expression of general and profound respect to his memory. We insert the following just critique on our beloved brother:—"Mr. Jarrom's preaching was eminently instructive, and happily equi-distant 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."

LETTER TO THE CHURCHES.

THE JUSTICE AND HOLINESS OF GOD, IN UNION WITH HIS LOVE, AS MANIFESTED
IN THE PROVISION MADE FOR THE SALVATION OF SINNERS BY
THE ATONING SACRIFICE OF CHRIST.

DEARLY BELOVED BRETHREN,

Another of the revolutions of time has brought round the period, when, according to custom, it becomes our duty to address to you a circular letter. Since we last assembled, death has made great inroads on the denomination. Very valuable characters, both in the ministry and out of it, have been removed from their spheres of labour. Standard bearers have fallen in the field; and as their departure increases the responsibility it ought to quicken the diligence of survivors, and induce them to pray earnestly for the down pouring of the Holy Spirit, that many more faithful champions may be raised up in the Church, and that the triumphs of the cross may still be continued.

As the subject of our present epistle appears to us to be the substance of evangelical truth, the essence of christian doctrine, we treat you to read our remarks with serious and prayerful attention. We propose to address you on "The justice and holiness of God, in union with his love, as manifested in the provision made for the salvation of sinners by the atoning sacrifice of Christ."

The doctrine of atonement rests on the assumption that sin is an evil of so great magnitude in the sight of a holy God as to require the intervention of some deed fully expressive of the divine hatred of it, previous either to the offer or bestowment of salvation from its guilt and power: and if it be asked what that deed was, the Scriptural reply is, that it was the voluntary humiliation unto death of the Son of God. The atonement was effected by the willing endurance, in a person of infinite worth, of an awful amount of suffering, on account of our sins, and with a view to the establishment of a dispensation of mercy. When moral evil had entered our world, and rendered man obnoxious to eternal death, the Word who was in the beginning with God, and was God, assumed our nature, that by a sacrifice for sin, he might "condemn sin in the flesh," and might, in consistency with justice, found a restorative economy adapted to the state of man as a miserable, guilty, and fallen creature.

The common way of stigmatizing sin and upholding the majesty of law, is to punish the sinner. But the atonement was a merciful and gracious expedient for attaining those ends, by the sufferings of one who "knew no sin," and at the same time giving to the sinner the opportunity, the means, and the grace, necessary to enable him to escape from deserved wrath, and ascend to an eternal heaven. In short, the humiliation and death of Christ were designed to magnify the justice and holiness of God in the offer of a free and glorious salvation to the whole human race, and the gratuitous bestowment of it on every penitent believer.

According to these views the atonement is the effect, and not the cause of divine benevolence. It was the fruit of boundless compassion to a world of sinners, and adapted both to touch the heart with a sense of the end of sin which rendered so great a propitiation necessary, and to encourage the hope of the penitent, when reflecting on his own unworthiness, on his desert of punishment, and on the freeness of the promises through Jesus. To assert that Christ died in order to render God benignant is to speak either as the mistaken friend, or the bitter enemy of evangelical truth. We make no such assertion. We merely maintain that as the Supreme Legislator has annexed just penalties to his laws he does not so dispense pardon as to bring those penalties into contempt; and that the penal sufferings of Jesus were designed to harmonize the varied exercises of divine mercy with the character in which God has been pleased to reveal himself as a righteous governor. We rejoice to know that the Scriptures frequently and copiously insist on the propensions of divine love as antecedent to the advent of Jesus. "Herein," say the inspired writers, "is love; not that we have loved God, but that he has loved us and sent his Son to be the propitiation for our sins. God commendeth his love towards us, in that while we were yet sinners, Christ died for us." We desire to honour God by affirming that his love acts in harmony with his other perfections; we would exalt the idea of his government by insisting that all its measures are based on a regard to justice and holiness; but recollecting that we are fallen creatures, we feel the necessity of a well-grounded hope of acceptance; and we desire to be thankful for the discovery of a sacrifice for sin through which mercy acts freely, and in perfect consistency with every other divine attribute, when it offers salvation to the vilest of our race, and bestows it on all who put their trust in the Redeemer.

We trust, dear brethren, you understand the account we have given of the atonement. It was not, you perceive, an endurance of the literal penalty threatened against transgression. It did not consist of a certain amount of suffering proportioned exactly to the number of sins for which atonement had to be made. Such an unscriptural mode of stating the doctrine leaves no room for forgiveness. If the very punishment due to my sins has been borne, my exemption from it cannot be the effect of pardon. It is due to me as a matter of justice. But it is clear from the whole tenor of Scripture that the true doctrine of the cross is consistent with statements of the absolute necessity of seeking the pardon which delivers from deserved wrath, and with the exceeding grace of God in bestowing it. The atonement, therefore, could only be as we have stated it, the condemnation of sin by substitutionary sufferings, and consequently the means of giving an honourable vent to glorious and boundless mercy.

But to prevent the possibility of mistake we observe once more that as the atonement originated in love so the effect of it is the actual removal of every impediment to the free exercise of love, and the establishment of a dispensation of which the ultimate issue will be the introduction of innumerable millions into a world of glory. Great ends have been already answered by this wondrous deed, and means put into operation for the accomplishment of further, and still more glorious ends; and if these truths be not taken into consideration, if the efficiency of Christ's death in these aspects of it, be not admitted, our views even of the cross itself will engender bondage. When we observe the only begotten Son, the brightness of infinite perfection expiring amid thick darkness, and uttering doleful cries as one forsaken of God, merely because he existed in close conjunction with our apostate race, and had consented to mediate our cause, we see an affecting exhibition of the justice before which devils tremble; and of the holiness which abashes even the lofty seraphim: but this, though a just and a solemn, is no more than a one-sided view of the scenes of calvary. It should be remembered that hatred to sin having thus been expressed, and the law of justice honoured, a dispensation of mercy has been established in which the blessings of eternal life are presented through Christ as a feast provided for all men; and that each individual is invited, and encouraged to come to them, and realize the enjoyment of them by faith. Much has been already done by the dying Lamb; ample ground has been laid for the consistent increase of mercy. The throne of grace has been erected, and the Spirit promised in answer to prayer. As the reward of his obedience unto death, Jesus has received gifts for men, and shed them forth, giving "some apostles, some prophets, some pastors, and teachers, for the work of the ministry, and the edifying of the body of Christ." A Church has been established, ordinances appointed, and the Holy Spirit sent forth to convince the world of sin, of righteousness, and judgment; and if the sinner, when in these favourable circumstances he hears the gospel, is not saved by it, the fault is exclusively his own.

It is not the object of this letter to prove the atonement: otherwise it would be easy to show that all the accounts given in Scripture accord with the delightful representation we have advanced. We might quote those passages which assert the necessity of Christ's death for the remission of sins. That necessity arose from the infinite perfection of God, which determined him to employ such a mode of saving souls as should prove to all intelligences throughout the universe his utter abhorrence of moral evil, and his infinite regard to propriety and consistency in his dealings with transgressors. Heb. ii. 10, ix. 22; Eph. i. 7; Matt. xxvi. 28. We might advert to those parts of Scripture which set forth the great love of God in the sufferings of the Redeemer; for what could be a greater evidence of tender love towards a world of sinners than the appearance of God in Christ to open a way by the effusion of atoning blood for our deliverance from the guilt and power of sin, and our introduction into a world of eternal blessedness. John iii. 14—17; Rom. viii. 32; 1 John iv. 10. We might cite the passages in which terms of emancipation, purchase, and ablution, are employed to describe the design of Christ's death; and might observe, that on the supposition that mercy acts from a regard to atoning blood in giving deliverance to the captive, in cleansing away the pollutions of sin, and in giving life to those who deserve eternal death, the meaning of such portions of Holy Writ is intelligible and impressive to the last degree; but that they appear utterly inexplicable on any hypothesis which excludes the atonement. Matt. xx. 28; Acts xx. 28; Cor. vi. 20; 1 Peter i. 18—19. We might argue much from the striking fact that such terms are not used in reference to the death of any other individual besides our blessed Saviour. We might especially notice the application of sacrificial language to the sufferings of Jesus. The recognition of the principle of atonement in the divinely instituted sacrifices of the antediluvian and patriarchal ages, the still clearer recognition of it in the Mosaic economy, the express and repeated assertions of it by the ancient prophets, the implication of it in those numerous passages which "testified beforehand the sufferings of Christ and the glory that should follow, the accounts which Immanuel himself gave of the design of his death, and the constant application to his decease of the very language used in rela-

tion to the Jewish sacrifices, furnish an amount of proof in support of this wonderful manifestation of divine love, sufficient, if fairly laid down, to fill a volume; and sufficient, one would certainly think, to produce conviction in every one who regards the Scriptures as the standard and the test of truth.

Having stated what we mean by an atoning sacrifice, and hinted at the scriptural proof of it, we shall proceed to illustrate the justice and holiness of God in some of those gracious acts which, according to Scripture, are consequent upon it. We shall then notice the extent of the provision, and conclude with a few practical remarks.

1. One of the acts which the Word of God refers to the atonement, is the issuing of a proclamation of mercy. "All things are of God, who hath reconciled all things to himself by Jesus Christ, and hath committed unto us the word of reconciliation." It is absurd to suppose that the blessed Creator would have any objections to his own works, except on the ground of sin; and when it is said that "he has reconciled all things to himself," the meaning must be, that he has provided against sin itself; so that even this, the worst of evils, the accursed cause of universal death, shall not prevent the emanations of his goodness and grace from flowing in a just and prescribed way; and it is the glory of the Gospel that it makes known this way. Had no atonement been made, or proposed, the only message that could have reached us from the eternal world, would have been a sentence of condemnation. The holiness and justice of God would have engaged him to declare his abhorrence of sin, and his determination to punish it; and the fact that the communication from heaven is an announcement of free grace, a word of peace and salvation, is every where in Scripture traced to the sufferings of Jesus. Even the Saviour, after having expounded to his disciples "in all the Scriptures the things concerning himself, concluded by saying, 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.'" We are here taught, not only that remission of sins follows repentance, but that the declaration of mercy to penitents of every age and nation, is made in consequence of Christ's death, and by his authority. The same ideas are expressed in the following words of the apostle Paul. Speaking of Jesus, he says, that "having reconciled both Jews and Gentiles unto God in one body by the cross, he came and preached peace to you which were afar off, and to them that were nigh." Who does not perceive from this passage that Immanuel first presented the oblation which suspends the awful thunders of Almighty justice, and then came forth in the view of angels, men, and devils, to proclaim the way of peace to a fallen and guilty world. The language of the Gospel is, "Be it known unto you that through this man is preached unto you the forgiveness of sins:" but it is not intended to assert that all are actually forgiven to whom this Gospel is preached. The meaning is, that as through Jesus the way has been opened for the full and honourable development of the riches of forgiving love, and that as God in him waits to make them known to all who consign themselves to his care, it is the delightful office of a minister to come to men as the herald of good tidings, the bearer of a message of pardon to condemned malefactors, and not as an executioner to conduct them from the gloom and misery of their present condition to the horrors of eternal death. That the word of reconciliation is sent in consequence of the work of reconciliation, and the proclamation of deliverance to the captives in consequence of the paid ransom, are almost self-evident propositions. But, that there may be no mistake on this important subject, the apostle Paul was directed by the Holy Spirit to record an actual form of the declaration he was accustomed to make, of the entreaty which he founded upon it, and of the mode in which he connected his entreaty with the oblation of Christ. This was his declaration, "To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." This was his sweet entreaty, "We pray you in Christ's stead, be ye reconciled to God." And this was the way in which he represented the blessings of reconciliation as having been rendered attainable. "For he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Look at the Gospel, dear brethren, and you will perceive it to be a statute of immeasurable love; consider the ground on which it was established, and you will perceive how the establishment of it was consistent with holiness and justice. Its declarations are the suspension of judgment, the reign of mercy, divine compassion for the most wretched and guilty, the willingness of Christ to pardon them, and prepare them for eternal glory; its one direction is, believe on the Lord Jesus; and its exceeding great and precious promises are pardon, peace, and eternal life. Love shines in every part of it. But on what ground was this statute made? Are we to imagine that God has by a mere act of sovereignty dispensed with the vindicatory part of his holy law, and poured contempt on its penalties? No, indeed. You are well aware, dear brethren, that the offer, as well as the bestowment of salvation, is founded on an ample and all-sufficient atonement; and that it is on this account the Gospel of free grace exhibits the various perfections of Deity as

blending their several glories to effect the restoration of fallen man. But these truths will be more obvious as we proceed to mention,

2. The justification of the believer as another act performed in consequence of the atonement. The term justification is used by the Apostle in the extensive sense of treating an individual as though he was righteous. It denotes not merely an exemption from the charges of guilt, but an introduction into favour, acceptance, and an interest in all the promises. Pardon, and adoption are consociate effects of justifying grace. It would be easy to prove these positions from scripture; but our present business is to remind you of the method of justification. We are not to imagine that man is justified in defiance of the justice and holiness which God has expressed in the laws of his government, and the penalties which he has annexed to transgression. We are not to conceive of the Supreme Governor as publishing a moral code which is the transcript of his character, and which consists of directions dictated by infinite wisdom, holiness, and love; and then without any demonstration of his hatred of sin, or any attempt to uphold the majesty of government, acquitting from guilt, and introducing to favour the very persons who have violated every one of his laws. This is not the manner of God's procedure. A regard to what is right and just is the fundamental principle of his government; and it would be impiety to assert that grace reigns in contempt of righteousness. Unchanging rectitude is now and ever will be the chief rule in the moral administration of God? How then shall man who deserves to die be justified? The answer is given in scripture terms. "Him hath God set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins which are past, through the forbearance of God; to declare I say at this time his righteousness that he might be just and yet the justifier of him that believeth in Jesus." The compassing of ends so opposite as that of displaying immutable justice in conjunction with the justification of the ungodly required the exercise of infinite wisdom, and could not as far as we can see, be affected in any other way than that of honouring justice by an atoning sacrifice, and showing mercy to those who seek it in the way prescribed by the supreme authority of the universe. By assuming our nature and obeying the law, the blessed Saviour has magnified it and made it honourable; nor is it too much to assert that the solitary obedience of Immanuel rendered more homage to the law of rectitude than could have been rendered by the obedience of all created intelligences. It should also be observed that by pouring out the blood of his assumed nature as a propitiation for sin, he has evinced the solemn regard of God to the penalties by which the law is guarded from infraction: and whoever, reflecting on these facts, considers that the proclamation of mercy is founded on them, and that it directs the sinner to go unto God by Christ, to confess his sins, and supplicate acceptance as an effect of grace through the atonement, will see and feel that God does not despise justice or holiness in the admission of sinners to his favour. Far from lowering our conception of the infinite perfection of God, the doctrine of the cross gives us the most exalted idea of it, and of the beautiful propriety of the divine procedure in the mode of recovering sinners to holiness and happiness. What can be more fitted to raise our conceptions of his character than the observation of this truth, that though he is in possession of almighty power, and occupies the station of universal authority, he has chosen to manifest himself in the flesh, and offer up his own Son in sacrifice, rather than let down the rule of right, or reduce to insignificance the sanctions by which it is guarded from infraction.

It is thus, dear brethren, that holiness and justice act in union with love, in your justification; and we trust that you will always remember, that as the Gospel is a system of grace, so justification is an act of grace, and not for one moment imagine, that by anything you can do you can establish a legal claim to divine favour. Men have rights in civil society; and all just legislation is founded on the recognition of them: but they have no rights before God, whose laws they have broken, and whose indignation they deserve. They are shut up to the necessity of trusting to mercy through the atonement. The honours of eternal justice are shown in the blood of Christ; the riches of divine grace in the justification of those who believe in Him, and submit to his authority. We do not "frustrate the grace of God; for, if justification come by the law, then Christ is dead in vain." But it does not come in this way. It is entirely a gratuity, vouchsafed through "the redemption which is in Christ Jesus."

In pointing out the operations of divine love through the atonement we have, you perceive, like the Apostle Paul, made frequent use of the term justification: but, though this is a very important, and significant word, we would remind you that the mercy of God through Jesus displays itself in innumerable forms of beauty and glory, and that there are many scripture terms for describing them. Is man as a sinner in danger of falling, like the first born of Egypt, beneath the stroke of justice? Christ is our pass-over who was sacrificed for us. In Him mercy appears with all its majesty to defend us from the destroying angel, and conduct us forth to holy liberty. Is the sinner a captive,

the slave of his own lusts, the victim of death and hell? Have all the blessings of existence been forfeited by transgression, and passed into the hands of justice? The death of Christ in conformity with this aspect of his condition, is a ransom, a price of redemption. It is that on account of which mercy acts freely and honourably in applying to him the means of moral emancipation. Is man as a sinner far from God the fountain of life and blessedness? The death of Christ was the means of moral attraction. He was lifted up on the cross that he might "draw all men unto him." Other correspondencies might be mentioned; but we shall leave them for your own delightful contemplation while perusing the sacred volume.

You have observed, dear brethren, the terms "provision for the salvation of sinners" in the statement of the subject of this letter. We have kept this phrase in view while reminding you of the Gospel, as a revelation of the way of salvation, and of the virtue of atoning blood, as the ground on which the believer is pardoned and accepted; and we might now proceed to mention the ordinances of Christ, the ministry, the Sabbaths, and various other appointments as constituting in one view, provisions for human salvation: but though the limits of this address will not admit of an extended notice of each of these particulars, it would be highly improper not to advert to the operations of the Holy Spirit.

The effect of sin has been to blight the moral faculties, to darken the understanding, to disorder the passions, to produce an aversion to holy and spiritual objects, and a disinclination for the performance of spiritual duties. The consequence is that a divine influence is necessary. It is not only a reality, and of vast importance, but absolutely needful to animate the entire apparatus of means for the diffusion of truth; to give power to our thoughts upon it; to convert our speculations into vital principles; and to guide us to a saving acquaintance with the Lord Jesus Christ. Understand us, dear brethren; it is a moral, suasive, and an enlightening influence: it is not an abstract power which makes christians of sinners, as the carpenter makes a table from a block of wood, without reflection, prayer, or concurring agency on their parts; but still, it is as needful in salvation as the action of the dew, the rain, and the solar light are in quickening the seed sown, and diffusing a beauty over creation. It is necessary also through the whole of the christian life, in every act, and every state: nor can any language be too strong to express the importance of habitual prayer for the constant communication of this unspeakable blessing. But the immediate object of this letter is to advert to the justice and holiness of God in its bestowment.

Now permit us, dear brethren, to observe, that it would be the height of arrogance and presumption to imagine that we, guilty and polluted as we certainly are, can have the least claim on the justice of God for the impartation to us of any portion of his fullness. The idea is utterly inconsistent with piety. The influence of the Holy Spirit is the rich gift of eternal love, and is imparted through Jesus, just as are the word of truth and the privilege of justification. Were justice and holiness to operate without regard to the atonement, they would remove us from the divine presence as polluted and guilty characters; and when, therefore, donations of regenerating and sanctifying influence are imparted, the reason, according to Scripture, is always to be sought in the mediator of Jesus, who "hath ascended on high, and received gifts for men, even for the rebellious, that the Lord God might dwell among them." See Rom. vii. 24, viiii. 4; 1 Cor. vi. 11; Gal. iii. 14; Titus iii. 4, 5, *et passim*. The influence of the Holy Spirit is an essential part of the restorative dispensation of mercy. It is indeed, as we have observed, a moral influence, and consistent with justice and holiness. There is no ground in Scripture for referring it to a sovereignty which is distinct from the universal love displayed on Calvary, and which is not regulated by divine views of what is equal, just, and good; but yet, be it recollected, that it is an exercise of tender, unspeakable grace, absolutely necessary both to produce efficacious principles of obedience, and to sustain the mind in the manifestation of them. John xv. 5., Gal. v. 17.

Such, dear brethren, are the provisions for human salvation. Their adequacy, their fitness to encourage faith, has often been felt by the penitent while trying through grace to apply to his own case the various doctrines and promises of the Gospel. "Is it a fact," he has said to himself, "that Jesus Christ has borne my sins in his own body on the tree, and that I live under a dispensation of mercy, in which, if I cease from my own works, and trust to free grace through the atonement, I shall find pardon and acceptance? Will this very trust be accounted unto me for righteousness, and give me an interest in exceeding great and precious promises? Does God reveal himself in Christ as a refuge from the storm of deserved wrath, and the fountain of spiritual good? What encouragements are these to fly to him with all my guilt and unworthiness, and to cast myself into the arms of his covenant mercy? Is it a fact that the Holy Spirit is willing, through Christ, to cause the rays of truth to irradiate a soul so benighted as mine; to restore moral sensibility to my hard heart; to make my character shine with the beauties of

holiness; and of such worthless materials as my nature supplies to rear up a temple for his own habitation? My immortal mind rejoices at the thought, and I fall into the arms of Immanuel, that I may experience the full power of this internal agency; and that He may wash me from my sins in his own blood, and make me a king and a priest unto God." Does the Gospel come to me and reveal this character of God, and these principles of his saving agency? Surely then it is a voice from heaven, a word of peace and salvation, a lamp suspended from above to guide my feet through the dark shades of affliction and sorrow to the blessed realms of eternal day. Amidst flaming worlds, in the very crisis of the universe, in the presence of the Eternal Judge, and within hearing of the cries and groans of the lost, I shall, if I do not put away from me the free offers of this glorious Gospel, be safe under the protection of Omnipotence, and happy in the sense of divine love. How ample the provision for everlasting life! How complete and satisfactory! And remember, dear brethren, as Jesus died for all, so the overtures of grace are made to all; and that though many, alas! perish under the preaching of the Gospel, the reason is, they hate to hear when God calls them to his bosom and his heart, and refuse to be at peace, even when the Almighty stretches out his hand.

The statement that Jesus Christ "died for the sins of his people possesses an exclusiveness, a limitation, a partiality, utterly at variance with the noble and philanthropic declarations of the New Testament, that 'he tasted death for every man,' and is 'a propitiation for the sins of the whole world.'" It cannot be too often repeated that God our Saviour is good to all, both in disposition and action, and that he not only conducts the affairs of the world and the movements of his Church, with a view to promote the spread of godliness, but waits to be still more gracious, and to vouchsafe to inquiring and praying souls the selectest influences of his Holy Spirit.

We hope, dear brethren, you will never depart from the principle of the universality of divine love. The doctrine of limited atonement, and of limited grace in consequence of it, implies a favoritism, which as it would be intolerable in domestic rule, and in civil government, can never be supposed to characterize the government of the infinitely wise and holy Sovereign of the universe. What should we think of a parent, who, having six children, should select three of them to be objects of special favour, provide for them a deliverer from evil, and give them through this deliverer special marks of love, which would inevitably place them in a very advantageous position; and who at the same time should pass by the other three, leaving them to follow the impulse of inward depravity, and to perish in consequence of sin? Would not every one stand ready to condemn the partiality and favoritism of such a procedure? The feeling of disapprobation would not be suppressed and destroyed by harsh observations about the sovereignty of parental authority, and the right of a father to do what he chooses with his own. The inequality, the partiality, the favoritism would still remain as matters of contemplation, and as excitements of the feeling of strong disapprobation. The sense of disapproval would be the same, were we to regard any civil government as providing by a sort of class legislation, for the improvement and happiness of one part of the community, and leaving the other to perish through its own sinfulness. Nor can we suppose that the provisions of divine grace are based on any such exclusive principle? Can we imagine that they are so framed as that our moral sense, in its most regenerate state, must disapprove of them? Assuredly not. The principle is as unscriptural as it is unreasonable. It seems to us impossible to read the New Testament without perceiving that Jesus Christ came to open a way for the universal exercise of divine mercy. There is not a single passage which even hints at a limitation in the atoning design of Christ's death; there are several which plainly assert the universal extent of it; and when to these truths it is added that there is not one verse of holy writ which even intimates that he meant by his death to benefit one unbeliever more than another, the obvious inference is, that he died for all alike, and with the same benevolent design. It is no part of our duty to find out the precise relation of Christ's mediation to those who never heard his name. "Secret things belong unto the Lord," who will certainly do right. The position we are now asserting is, the attainableness of salvation by all those to whom the Gospel comes. We believe that if these men are not saved, the reason is not because they are excluded from the circle of divine compassion, or passed by in any eternal decree, or not comprehended in the one design of Christ's death; that it is not because they are destitute of the means of salvation, or because the throne of grace is not accessible to them, or because the Spirit does not strive with them: but it is because "they will not come unto Christ that they may have life."

Such, dear brethren, is the illustration we lay before you of the justice and holiness of God, in union with his love, as displayed in the provision made for the salvation of sinners by the atoning sacrifice of Christ. But we have not thought it necessary in addressing believers to notice the infidel objection against the idea of the innocent suffering for the guilty. Sitting as you do under an evangelical ministry, you know that the answer to this cavil, supplied by the voluntariness of Christ's sufferings, and by the

reward set before him, is decisive and ample. A joy was set before him, for which he cheerfully endured the cross, despising the shame. Consult such passages as John x. 17, 18, Matt. xxvi. 53, John xviii. 5—11, Heb. x. 7; and you will see that Jesus made himself a willing victim in the cause of humanity; and if you compare them with such texts as Isaiah liii. 11, Zech. vi. 13, Heb. ii. 9, you will see there is not the least shadow of a ground for the base insinuation of injustice. It might not be expedient that the principle of even permitting the innocent to die for the guilty should be frequently acted upon: but the Scriptures set forth the substitutionary death of Jesus, as an event of unparalleled dignity and glory, which is never to be repeated; as the "one offering for sin;" as the only one that could either give peace to the conscience, or avail in the court of heaven; and as a standing testimonial for God, that in providing for the restoration of fallen man, he has "abounded towards us in all wisdom and prudence," and honoured the law of justice while he has "opened the door of the kingdom of heaven to all believers."

And now, brethren, suffer us to conclude with a word of exhortation. Our object has been to encourage your faith in God as a just God and a Saviour; as the almighty opponent of sin; the compassionate friend of sinners, and the protector and helper of those who are obedient to his will. We earnestly exhort you to exercise this faith. In every hour when humiliating sentiments enter your mind, and you are oppressed with a sense of your own unworthiness, confide in the death of Jesus as the propitiation for sin, and in his power and grace, as "able to save you unto the uttermost." When the conflict between the flesh and the spirit is strong, when the active power of internal evil threatens to bear away every dictate of reason and conscience, look up to Him, as the source of that light and influence by which the spiritual principle gains the victory. In those mournful times when you feel your strength unequal to your duties, or to the patient endurance of the numerous, often unexpected, and very sore trials which press upon you, address yourself to Him, your sympathizing friend, who "knows how to succour," "is afflicted in your afflictions," "makes his strength perfect in the weakness of his people," and even enables them "to glory in the things which concern their infirmities." When times grow dark, and coming events cast their gloomy shadows over the bright prospects of the church, think of Him who walks amidst the golden candlesticks, and who is able by his Spirit to teach his followers to get good out of evil, and render adverse events the means of enlarging his spiritual empire. We have endeavoured to shew you in this letter that the humble believer is, through the atonement, in a secure and hopeful condition; but still we would affectionately urge you to remember that the justice and holiness of God are in constant operation, chastising saints for their infirmities and sins, and giving severe retributions to individuals and nations who set themselves in array against his church; and we would exhort you to meditate much on these truths, and on the evidence of them in actual occurrences, that you may gather motives from them for "walking in the fear of the Lord, and in the comfort of the Holy Ghost." We do not persuade you to trust that God will save you in your sins, but that he will deliver you from them; and keep you by "his power through faith unto eternal salvation." We want you to have that confidence which will purify your hearts, produce a dread of sinning, and induce you to hope that by perpetual influences from above, you shall be kept in a spiritual state, rise above the world, and be enabled to convert the trials and adversities of life into means of advancing your eternal welfare.

We, therefore, exhort you, secondly,—Not to be satisfied without the enjoyment of salvation itself. We have endeavoured to explain the *provision* made for it; but there is an obvious distinction between this and actual participation. "Many are called, but few chosen;" and some even sit down at the sacred feast, who are not arrayed with the wedding garment. "He that believeth hath the witness within himself;" and it is this inward witness, this experience of the power of the Gospel, which is to preserve you from the errors of the times, and the seductive force of temptation. Attempts are made in our day to decry the great doctrine of atonement, and to represent the religion of the Bible as consisting in the silly observances and mummeries of the dark ages; but we trust that you, dear brethren, will always consider that doctrine as the substance of the Gospel (1 Cor. xv. 3); and that you will regard purity of heart and life as the essential part of personal godliness. We trust you never will be tempted to exchange the light and glory of revealed truth for those vain notions, derived, it is said, from the fathers, which, like smoke from the bottomless pit, are darkening the heavens, and obscuring every part of evangelical truth.

The supreme importance of vital religion, and its connection with the doctrine of this letter, is beautifully set forth in these lines of Young:—

"Religion! Thou the soul of happiness,
And, groaning calvary, of Thee! There
Shine the noblest truths; there strongest motives sting:

There sacred violence assaults the soul ;
There nothing but compulsion is foreborne."

The same distinguished poet exclaims with his usual sublimity,
"Talk they of morals? O thou bleeding Love!
Thou maker of new morals to mankind!
The grand morality is love of Thee."

That this love is an essential part of the christian character is clear from the Apostle's prayer for grace to descend on "all who love Jesus with sincerity," and from his anathema on those who do not love him. Nor is it to be considered as identical with mere veneration for an ancient sage, or an extraordinary martyr. It is the highest homage of the mind. It is the love of the infinite perfections of God, as exhibited in its most attractive form, and gratitude for the most endearing manifestations and operations of infinite goodness. If it be not identical with the sentiment usually expressed by the terms, "love of God," it is only distinguished from it by superior intensity, by the effect of new and powerful principles of thought, by zeal for the universal Church of which Christ alone is the Head, and by a tender feeling of regard for every one of its members. In the first christians it was a constraining, all-absorbing principle, which produced an unconquerable determination to encounter any difficulty or bear any privation for the sake of honouring the Redeemer, and extending his cause.—See Acts ii. 41, xxi. 13; 2 Cor. v. 14; Phil. i. 20; &c. Be it your ambition to develop by the aid of the spirit a similar excellence in your own characters. Live in the enjoyment of salvation. Keep up a lively remembrance of the beauty and glory of Christ's character, and of your obligations to him for pardon, for deliverance from the wrath to come, for a title to heaven, for the influences of the Spirit, and for the innumerable offices which he constantly performs for you. It is thus that love to Him will grow as a responsive affection, and will sweetly move you "to walk in love as Christ has loved you, and given himself for you an offering and a sacrifice to God for a sweet smelling savour."

Lastly: we exhort you to reflect frequently and earnestly on the ultimate result of the provision made for human salvation. Realize the idea of eternity every day. Look at the things which are unseen. That the designs of divine benevolence will be frustrated by multitudes who live and die in impenitence, is a solemn and a mournful truth; but as you, dear brethren, have accepted the proffered mercy, it is your privilege to hope that the purposes of grace concerning you will be fulfilled in your exaltation to perfect and eternal holiness, blessedness, and glory. Meditate much on the amplitude of heaven, on its splendour and durability. It is "a kingdom which cannot be removed." Let your thoughts dwell on the number, the felicity, and the employments of its inhabitants. The multitude of the saved was more than man could enumerate eighteen hundred years ago. To what dimensions has the mighty host now extended! What will be the glory of its appearance far and wide through the heavenly world when the splendid prophecies of Scripture have been fulfilled with regard to the ultimate triumphs of the Gospel. Read Isaiah liii. 11, Psalm cx. 1, 2, Matt. viii. 2, Rev. xxi. 26; and you will see reason to conclude that the final results of the love of God in Christ Jesus our Lord, will as much transcend the present effects both in heaven and on earth as the feeble twilight is transcended by the glories of noon-day. Meditate on these prospects. As you are passing through the wilderness, forget not your pilgrim character, or the rest which has been prepared for you. We began this letter by reminding you of the departure of valued brethren during the past year; and we would conclude it by encouraging the anticipation of a re-union with them in our Father's house above. There, we may humbly hope, the joys and the advantages of friendship with them will be recommenced; and there, if we are faithful unto death, we shall again unite with them in the blessed and delightful work of praising the Redeemer. In that world the union of kindred minds will be immortalised. There the individual offering of gratitude, praise, and adoration, will be free from darkness, distraction, error, and sin; and there the glorious exercises of social worship will produce a tide of harmony enrapturing to every individual employed, and acceptable to the gracious and infinite Majesty who sits upon the throne. The sight of God will be enjoyed in those scenes; and in them his glory will be revealed. In everlasting union with him you will be at the source of the comforts which now soothe your wounded hearts, and at the centre of your supreme joys. To use the language of St. Paul, you will have the "salvation which is in Jesus Christ with eternal glory." You will behold the face of the Redeemer, contemplate his beauty, and share in his triumphs. That you and we, dear brethren, may be cheered and supported by the prospect of this blessedness amid all the sorrows of this mortal state, and that we may be excited by it to more diligence in cultivating a higher degree of that personal holiness which alone can fit us for the rich enjoyment of it, and to evince more diligence in every department of christian duty, is the sincere prayer of your associated brethren.

Signed on behalf of the Association,

J. WALLIS.