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THE
GENERAL BAPTIST
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. VI,—NEW SERIES.

1844.

LONDON:

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PATERNOSTER ROW.

W. H. BURTON, PRINTER,
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P R E F A C E.

THE termination of another volume of this periodical, affords us an opportunity of congratulating its friends and supporters on its success during the past year. Its circulation has not only been sustained, but has decidedly increased; and we trust, if suitable efforts are made, that the number of its subscribers will be multiplied in future years. As this miscellany is the accredited organ of our body, it is exceedingly desirable that every member of our Churches, who is really zealous for our unity and progress, should feel an interest in its prosperity, and be ready to use every laudable means to improve its character and extend its sale.

We are thankful to receive, from various quarters, expressions of approbation and assurances of support. We are happy if any efforts of ours have deserved commendation, and shall be exceedingly grateful to enjoy, in every way, continued assistance. May we be permitted respectfully to remind our friends, that the commencement of a volume presents the most suitable period for the obtaining of new subscribers? Let us try, at least, if the circulation of the Repository cannot be doubled for the coming year; and let us aim at securing for our own periodical that place in the affection and regard of our people, that it is most desirable it should maintain.

To the esteemed ministers, and others, who have favored us with their contributions; to our agents and friends, who have forwarded to us intelligence of the movements and proceedings of the Churches—their pleasing additions, their zealous efforts, their interesting seasons; or who have transmitted to us memorials of their worthy dead, or in any way encouraged and aided us in our labors, we tender our heartfelt acknowledgements; being assured that while their communications have adorned our pages, they have instructed, edified, and cheered our readers.

We would also respectfully request active members in all our Churches, and those especially who may be united with Churches that are small, and have been declining, or are located in isolated and remote parts of the empire, to give prompt information of their public operations. It will be delightful to hear of their success. The Repository will thus be the means of diffusing vigor, and of promoting sympathy, through every extremity of the Connexion.

Several of our ministers and friends whose desire it is that our periodical should be fully adequate to meet the tastes and intellectual wants of the more intelligent members of the Connexion, and who are equal to the task of composing both elegant and instructive essays, &c., have but sparingly accorded the help of their pen; to them, to our promising young ministers and students, and to all who are able to assist us, we earnestly appeal for occasional contributions, that the Connexion may be improved by their attainments, and our humble and unpretending periodical may be enriched from their stores. Variety of style, and taste, and authorship, constitutes one great charm of a periodical.

We have a few esteemed correspondents of the fair sex, to whom our best thanks are due: and, as we entertain a high opinion of the talents and influence of our female friends generally, we most affectionately solicit their generous and valuable assistance. Their countenance will cheer us, their advocacy will greatly promote our circulation, and their contributions will ever be most welcome.

We have only to add, that, encouraged as we have been during the past year, there shall not be wanting on our part any effort to improve the work, oblige our correspondents, and benefit our readers.

Leicester, Dec., 1844.

THE EDITOR.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 61]

JANUARY, 1844.

[NEW SERIES.

THE POSITION AND PROSPECTS OF OUR CONNEXION.

THE history of the Christian Church is fraught with peculiar interest to the statesman, the philosopher, and the divine. Viewed in its connection with the operations of God's moral government, it involves a fuller and sublimer discovery of his perfections, than the vastest objects in the material universe. "Herein He has abounded towards us, in all wisdom and prudence." Notwithstanding the combined opposition of earthly, and infernal powers, divine truth has in every age been gradually, yet effectually, working out the renovation of the human family, and hastening the accomplishment of ancient prophecy, when the world shall bow to the supremacy of the King of kings, and Lord of lords. Victories more brilliant, and more pregnant with benevolent results, might doubtless have been achieved had the disciples of Jesus been faithful to their trust. It is, however, impossible not to admire, how in the darkest eras, the wisdom of Heaven has been developed in raising up men of ardent piety and high mental endowments, to maintain the purity of the faith, and protest against the encroachment of error and superstition. We love to call to mind their intrepid zeal and holy magnanimity. To them under God we owe our dearest privileges,

Vol. 6.—N. S.

and their names will ever be embalmed in our affections.

Wicliffe, the morning star of the reformation, diffused light and life through our country, during a period of extreme ignorance and apathy. The Reformers of the 15th and 16th centuries, curtailing the dominant power of papal Rome, still further prepared the way for the dissemination of truth, and the ultimate ascendancy of protestant influence. The Puritan and nonconforming fathers introduced an epoch into the religious history of our land. Refuting the dogmas which had for ages blinded the nation, and crippled its moral and spiritual energies, they unfolded the rich treasures of infinite mercy, and in the face of the most malignant hostility, labored with unquenchable ardour for the eternal welfare of men, enduring hardship as good soldiers of Jesus Christ. It would have been well for England, if what these holy men commenced, had been vigorously prosecuted, but for some time after their day, religion was suffered to languish, and vast portions of the empire were involved in the profoundest darkness. The previous gloom had been so dense, that the efforts of the Nonconformists, exposed as they were to constant fines and imprisonment, had but very partially dispelled it; and their

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successors, not inheriting, with but few exceptions, their dauntless courage, their varied learning, and untiring zeal, the nation, as may be supposed, relapsed into a state of awful ignorance and impiety. Pulpits from which had issued the sublimest truths, delivered with impassioned earnestness, became occupied by men denying the fundamental verities of the Gospel. The Established Clergy were given up to almost every species of vice, and infidelity, and irreligion, were patronised by persons possessing from their position in society, great influence and authority. Those who were endowed with distinguished powers, felt no compassion for this wretched condition of the country, but looked upon the great bulk of the community, as a coarse mass of living material, the mere earthly substratum of humanity, unworthy of their notice, and "not to be accounted of in any comparison, or even relation to what man is in his higher style."

A brighter day was now, however, at hand. Men, eminently qualified for the posts of difficulty, and of honor they were to occupy, were raised up in different parts of the kingdom; men, whose hearts were touched with the most poignant grief, in the contemplation of the spiritual destitution of our population. Whitfield and Wesley, by the fervor of their zeal, the pointed and pungent character of their addresses, were instrumental in exciting a deep concern for eternal things, and arousing the British Churches from their sinful slumbers. All evangelical denominations shaking themselves from the dust, and mourning over past negligence, began to move on to possess the land.

It has ever struck us that heaven in carrying on its vast and glorious purpose, as if to humble the pride of man, has generally selected instruments unknown to fame, men dwelling in some obscure nooks, working their way upward through a host of

difficulties. There are few events, perhaps, of modern times which more strikingly illustrate this remark, than those associated with the history of the Baptist denomination for the last century. At the period to which we have referred, when the Wesleys were attacking the strongholds of the enemy throughout the nation, the Particular Baptists were fast declining under the withering influence of Antinomianism, and those who went under the designation of General Baptists, were approaching the verge of death. They had forsaken the Lord Jesus, and he had given them up to strong delusions to believe a lie, and Ichabod was written on their sanctuaries. The former section of the denomination was reclaimed through the powerful labors of Andrew Fuller, originally the pastor of a small and poor church in Cambridgeshire, but a man of strong intellect, and unconquerable energy. Suspecting that there was something wrong in the narrow and exclusive sentiments entertained by a great number of Churches, and feeling himself fettered in the discharge of the functions of his office, Mr. Fuller entered into a thorough investigation of the subject. With the word of God in his hand, he read, and thought, and prayed, and however we may differ from him on some points, we believe that he admirably succeeded in removing the vast rubbish which had been introduced into the theological creed of his body, and in exhibiting the great truths of Christianity, in their beautiful proportions, and benevolent bearing on a world lying in wickedness. Nor was it long before the influence of these efforts was widely felt. Churches were brought to weep over their supineness, christian charity began looking over the blue waves of the ocean, towards distant and heathen lands, and to yearn over the miseries of dying men.

Though instruments were raised up whose energies were brought to bear

on the old connexion of General Baptists, yet their labors were not equally successful with those of Mr. Fuller's among his friends. The evil against which they had to contend, was of greater magnitude, and exerted a more fearful sway. A few churches, it is true, were reclaimed, but these had never been thoroughly corrupted. This failure led in the wise providence of God, to the happiest result—the formation of the New Connexion of General Baptists, in the year 1770. The leading churches which united at this period, were principally in the Midland Counties, and had been originated under circumstances the most peculiar; circumstances which strikingly illustrate the truth, that events the most momentous frequently spring from causes, which, according to human calculation, appear of no great importance. In the building up of the great spiritual temple, the excellency of the power must ever be of God, and not of man. A pious servant of the late Lady Huntingdon, feels that a necessity is laid upon him to warn his fellow-men to flee from the wrath to come. He visits the small village of Ratby, in the County of Leicester; an inhabitant of the name of Samuel Deacon, hears him proclaim the unsearchable riches of Christ, and experiences the power of the grace of God. The truth becomes victorious over the hearts of others. Barton, a village in the same county is visited, and notwithstanding the most violent opposition, a christian Church is ultimately formed. This Church after passing through a variety of changes, influenced by no party, but yielding to the authority of divine revelation, gives up the dogma of infant sprinkling, and imbibes the principles of immersionists. From Barton, the glad tidings of salvation are conveyed to Melbourne, Loughborough, Kegworth, Castle Donington, and several other neighbouring towns and villages. About the same period, similar events transpired in

Yorkshire, through the ministration of Mr. Dan Taylor. He had commenced his religious career among the Methodists, but experienced the same change in relation to the ordinance of baptism, as the Church at Barton. Becoming acquainted with several Churches in the old Connexion of General Baptists, he most laudably endeavoured to arouse them from their slumbers, and bring them to a sense of their awful defection. These attempts, however, failed. Hearing of the Churches in the County of Leicester, which now had become numerous and respectable, it was not long before Mr. Taylor commenced a fraternal correspondence with them, which issued in the event to which reference has been made—the formation of our Connexion. The men who were engaged in the transactions of those days, were comparatively few in number and despised by the world; the majority of them too, were plain, unlettered persons, but they knew and loved the truth, and felt an ardent desire to make it known to others. The most prominent, and certainly the most intellectual among them, was Dan Taylor. Considering the disadvantages under which he labored in his earlier years, it cannot but be matter of wonder, that he acquired such varied information and became so well versed in theological science. Not many years elapsed before other men of no mean mental stature, appeared in the Connexion. That they were not more generally known, was simply owing to the comparative smallness and obscurity of the body to which they consecrated their labors. It is sufficient to mention John Taylor, William Felkin, Robert Smith, Joseph Freestone, and Thomas Pickering. In addition to these, several who for a considerable period were their contemporaries, some of whom have but recently left the Church on earth—whilst others still remain—may be noticed. We would wish it, however, to be understood that we

have no desire to offend the delicacy of the living. Joseph Jarrom, Thos. Stevenson, Joseph Goadby, Thomas Rogers, and Richard Ingham, will ever be held in high esteem in the Connexion as faithful ministers of Jesus Christ. They were men differing widely from each other, but yet all of them were men of varied excellencies, and would have been ornaments to any denomination of christians. Belonging to the same distinguished class, though still left among us, may be mentioned the indefatigable Secretary of the Foreign Mission, and the venerable William Pickering, of Nottingham. This is not the time to pronounce their eulogium, or it might be easily done. Suffice it to say, that few men have been so deservedly esteemed, few men have been so eminently successful in the Lord's vineyard.

For a considerable period after the Connexion was commenced, its progress was far from being rapid. In the year 1800, thirty years after its formation, it contained but 35 churches, 25 pastors, and 3,400 members. In 1810, the number of the associated Churches was 53, containing 5,322 members. In 1820 there were 87 Churches, 7,673 members. Though there was a gradual increase, yet it was but small. It may be difficult to assign the various causes for this want of prosperity. Some of them, however, may be hastily noticed. There was for some time a lurking suspicion in the minds of many, that the new Connexion was not entirely free from the heterodoxy of the old; and the effects of this leaven were so visible throughout the kingdom, amongst several denominations, that not a few systematically kept aloof from a body which still retained the distinctive appellation, of a sect eaten up with Socinianism. It was in vain that our confession of faith asserted the purest principles, it was in vain that our best ministers made the Deity of Christ, and the efficacy of his sacrifice, their

most prominent themes—prejudice is often stronger than ten thousand arguments. Another cause which must have retarded our progress, was a dearth of men qualified for the momentous duties of the ministry. Many pulpits were but occasionally supplied, and in some instances it is questionable whether the supplies obtained did not counteract, by their feebleness and inadequacy to the work, the good their labors were intended to accomplish.

Among many, too, there existed the lowest views of the ministerial office. Churches blessed with wealth, suffered their pastors, during the week, to entangle themselves with the affairs of this life, in order to be able to support their families. We defy any man under such circumstances, successfully to prosecute his labours as a minister of Christ. If congregations are to hear something beyond barren and dry generalities, the preacher must study; his mind and his heart must be filled with divine truth in its harmony, amplitude, and majesty. Though the Bible in one sense is a plain book, yet its doctrines and precepts are so varied, so associated with everything that is mighty in conception, both in relation to human destiny, and the development of the divine perfections, that they require the undivided and concentrated energies of the mind to bring them forth in their native simplicity and grandeur. It may be further observed, that there was certainly a great want of public spirit amongst us, nor are we sure that this evil has been entirely removed. Until recently few attempts were made to introduce the cause into large towns and populous districts. Such appear to us to have been some of the causes of the dwarfish character of our success for a long series of years.

Happily, an improved state of things has been superinduced. The success of the last twenty years has far more than equalled the success of the preceding fifty years. The minutes of the last Association report 17,076

members, nearly 22,000 children are regularly taught in our Sabbath Schools, and 3,518 teachers are engaged in this momentous work. Nor ought it to be concealed, for it is a fact of vital importance, that the general character of our ministry, has been considerably raised, not a few sustaining the sacred office, are men of varied information, and well-disciplined minds. The unanimity of sentiment also predominating among the pastors of our Churches is highly pleasing. There may be shades of difference in relation to some mysterious points, which elude the grasp of the mightiest intellect: but all agree, that God is in Christ, reconciling the world unto himself, and all can, unfettered by metaphysical and speculative distinctions, proclaim the atonement of our great Redeemer, as the foundation of human hope, and invite perishing sinners to the Lamb of God. As the success of the cause must materially depend on our ministry, it is earnestly hoped the Churches will pay peculiar attention to the training of those who are looking forward to this important office. The first qualification is, doubtless, the possession of vital piety, but narrow and crude must be the notions of the man, who supposes that biblical knowledge can be acquired without study, and that a person is qualified, in this enlightened age, to sustain the heavy responsibilities of the Gospel ministry, without previous preparation. The Apostles were taught at the feet of Jesus; and who teacheth like him? It has been the fashion in some places to imagine that any one who can talk, however rude and ignorant, may safely ascend a pulpit. It is impossible to say what mischief has been occasioned to religion by such persons. Let it not be thought from these remarks, that we are opposed to what is sometimes designated the preaching of lay brethren. Churches may contain men who have devoted so much of their time to the study of the word of God, and whose minds

may be well stored with general information, that they may be advantageously employed in teaching men the way to heaven. There are spheres in which all may move, and promote the interest of Zion, but there have been painful instances in which this important truth has been forgotten, and the consequences have been disappointment and heart-burning.

Our Academical Institution has been removed to the Midland Counties, and established, it is hoped, on a permanent basis. Having chosen a tutor eminently adapted for his office, and who can devote the whole of his time to its duties, there can be no doubt that the studies of our young brethren will embrace a wider range than they have heretofore done. Indeed, we have been credibly informed that the plan pursued is every way excellent and effective. Will the churches now exert themselves? The future welfare of the Connexion demands their united efforts. Amongst other sections of the Christian Church the importance of an educated ministry is more and more felt, and the most powerful efforts are made. Shall we *ever* be in the rear of the army of the Lord as it marches onward to the conquest of the world?

Another subject which calls for our prayerful attention is the Foreign Mission. According to the exertions we have made, no mission has been more abundantly blessed. But we want more Missionaries, and more money to support them. Are there no young men in our Churches, in our academy, that will consecrate themselves to this department of the Lord's service? Oh it is a glorious service! the brightest spirits with which the Church has ever been blessed have been engaged in it. Dastardly must be the soul which trembles in the prospect of a few difficulties. Is there not a crown at the end of our toils—a crown which never fades.

Greater efforts must also be made at home. Satan maintains an undisturbed dominion over a fearful portion

of the inhabitants of our land. Disciples of Jesus! will you not endeavour to rescue them from his iron grasp? Wealthy members of our Churches! are you aware of your solemn responsibility? It will soon be said to you, "give an account of your stewardship."

On the whole, our prospect is cheering. Does it not demand our unfeigned gratitude, that during the last twenty years our body has more than doubled. The largest Baptist Churches in the Midland Counties, belong to our section of the denomination, and the largest Baptist Church in the kingdom is united with us.* We merely

* Stoney Street, Nottingham, which contains 955 members.

mention this as matter of thankfulness that the blessing of heaven has so largely attended the labors of our brethren. We would not boast, for we know full well, that it is not by might, nor by power, but by the spirit of the living God. Though we may have our denominational preferences, we most heartily wish success to all who love our Lord Jesus Christ in sincerity. Let the blessings which the Father of Mercies, has showered upon us, stimulate us to greater exertions. Let our motto be ONWARD! The wails of a world in the pangs of death, call for our aid. All creation sighs to be delivered from the burden of sin.

Castle Donington.

J. J. OWEN.

HEBREW HISTORY.

FROM THE CALL, TO THE DEATH OF ABRAHAM, B. C., 1996 TO 1821.†

THE history of the Israelites, as recorded in the Holy Scriptures, is the most ancient, the most authentic, and important, with which we are acquainted. It begins, properly, with the foundation of the world; it was written by the pen of inspiration, for the instruction and admonition of mankind; it records the dispensations, purposes, laws, and promises, of God; and the conduct and chastisements of his people; and it especially sets before us the early and continued intimations of "the one that should come". It marks, with divine accuracy, the line through which, according to the flesh, "Christ came, who is over all, God blessed for ever."

The chief purpose of the historical parts of the Holy Scriptures, is to give a true and instructive record of the chosen race, through whom the Messiah should come; hence, we have not a complete account of the inhabitants of the world, either before or after the flood, but only a glance, as it were, at the various and multitudinous tribes of men

that possessed the land; while the genealogy of this family, and especially of that branch of it which led to Christ, is marked with careful exactness. Thus, before the flood, though the earth was peopled, and its inhabitants became so corrupt that God destroyed it for their sakes, we have only the generations of Noah; and also, after that great calamity, the descent of the Abrahamic family, only, is properly set forth; though the posterity of Japhet and Ham, as well as that of Shem, are alluded to, and an intimation is given of the parts of the earth to which they wandered at the dispersion from Babel. Of the posterity of Japhet it is said, "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations." (Gen. x. 5.) This is universally and properly understood to refer to Europe and the lesser Asia. The children of Ham are represented as peopling Arabia, Egypt, Africa, and Canaan; and the descendants of Shem, as filling Syria, Persia, and Asia

† The Chronology adopted in these papers is Ushers, or that which is generally followed. It is admitted to be subject to many difficulties, especially in regard to the earlier ages of the world, but these in no way affect the

great facts of the historical narrative. A perfect system of Chronology, or one free from great difficulties, is not likely ever to be obtained.

generally. As it was God who conferred the languages of men at the building of Babel, so it was his providence, doubtless, that led their families and tribes to their destination. In contemplating their dispersion over the earth, therefore, we are led to recognize the sentiment of the apostle, in his address to the Athenians: God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.)

Abram, whose descent from Shem is given in Gen. xi., was born, according to the common chronology, in the year of the world 2008, 1996 years before Christ. The world by this time had again become corrupted. With a few splendid exceptions, almost the whole family of man was sunk into idolatry, that true religion, and the knowledge of God, was in danger of being banished from the earth. Even Terah, the father of Abram, and Abram himself, it should seem, sunk into the same all-prevailing sin and snare. (Josh. xxiv. 2.) In order, therefore, to preserve a knowledge of himself, and to transmit it to posterity, God called Abram, then about seventy years of age, and directed him to separate himself from his family and people, and go to a land that should be shown to him. Abram, understanding this call as coming from the living and true God, and being taught to worship him alone, immediately obeyed the divine command, and went with his father and Lot from Ur, in Chaldea, to Haran, in Mesopotamia, a distance of at least 300 miles. There Terah died, and afterwards Abram, with Lot, and their substance, removed into Canaan, to Sichem, as much farther; and there the Lord appeared unto him, and renewed his promise. Abram journeyed thence to a mountain, twenty-five miles north of Jerusalem, near to Bethel, and there he builded an altar unto the Lord, and called on the name of the Lord.

Before we proceed further with the narrative, we may pause to notice the promise made to Abram in connection with his call, and the spirit and character of his obedience to the divine command. As to the promise, it is full and comprehensive, that he should be a great nation. "And I will bless thee, and make thy name great, and thou

shalt be a blessing,—And in thee shall all the families of the earth be blessed." And when God appeared to him in Canaan, he said, "Unto thy seed will I give this land." In this promise there was a reference, not only to the natural posterity of Abram, but to his spiritual—to the Messiah, whose coming Abram anticipated with delight; and, while he he was taught that the land of Canaan was to be the lot of his posterity, he also regarded it as a type of heaven itself; "for he looked for a city that hath foundations, whose builder and maker is God;" (Gen. xii. 1, iii. 7.) "He sought a better country, that is a heavenly." (Heb. xi.)

In his obedience to the command of God, we discover the confidence which he reposed in the Divine veracity. "He knew not whither he went," but trusted to the guidance of Jehovah. He obeyed the command, though, from the time he did so, he became in a sense a wanderer and pilgrim, dwelling in tents, and doubtless had to make great sacrifices for this purpose. (See Heb. xi. 8.)

Abram's future course was one of frequent change, and, though it contains evidence of his being the subject of human frailties, yet it tends to present him to our view as the father of the faithful and the friend of God. We shall content ourselves with a rapid glance at the leading incidents of his life. A famine in the land of Canaan led him to go down into Egypt, a land at that time in the advance of others as to civilization, and ever remarkable for its fertility, where his substance was greatly increased; but he was betrayed into the snare of equivocation, calling his wife his sister, being afraid lest her beauty should expose him to danger from the king of Egypt. He returned thence to Canaan, where, for their mutual convenience, he and his nephew Lot, separated, their possessions and flocks having become exceedingly multiplied. Lot went to the plains of Jordan, and dwelt near Sodom, then an important and wealthy place, and Abram went to the place where he had previously sojourned. There again God appeared to him, and renewed his promise. (Gen. xiii. 14) Abram soon removed again, and came to the plains of Mamre, which is Hebron, thirty miles south of Jerusalem, and there builded an altar to the Lord. Thus taking his piety with him wherever he went.

The kindness of Abram to Lot appeared in the manner in which they separated; but shortly afterwards he displayed his regard in a different manner. Lot was carried captive by some warlike chiefs who had been fighting the inhabitants of the plain, and as soon as Abram heard of it, he armed his own servants, 318, which indicates that his whole establishment must have been large, and, with one or two bands of confederate neighbours, pursued the victorious party to a great distance, and, smiting and routing them, delivered Lot, and all those who had been carried away, with their goods, and restored them to their own land. In his return he was met by Melchizedec, king of Salem, (afterwards Jerusalem) and a priest of the most high God, in both respects a type of Christ, from whom he received a blessing, and to whom, as an offering to God, he gave a tenth of the spoils. (Gen. xiv.)

Again, God appeared to Abram, and comforted him; and, while he assured him of a lineal descendant, in whom his seed should be multiplied, he taught him in a vision what would befall his posterity, "that his seed should be a stranger in a land not theirs, and be afflicted 400 years." (Gen. xv.) But after this, when Sarah, Abram's wife, considered herself as not likely to have any issue, probably with a view to fulfil the promise of God, she caused Abram to take a second wife, or concubine, from which union, Ishmael, the father of the present Arabians, sprung. But men always err when they put their own plans in place of the appointments of God. Thirteen years after this, when both Abram and Sarah looked upon the literal accomplishment of God's promise in themselves as impossible, the Lord appeared again, the promise was renewed, Abram's name was changed into Abraham, that is, "the father of a great multitude," alluding to his spiritual as well as his natural descendants; Sarah's name was also changed, and the rite of circumcision was instituted, to be the means of making a distinction between the posterity of Abraham and the other nations of the earth; and also as a seal of the covenant God had made with him. (Gen. xvi. and xvii.) Abraham heard the promise, wondered and believed; but when it was afterwards made to Sarah, she was for a time incredulous. However, God, who rebuked her, and said,

"Is anything too hard for the Lord?" visited her, and in her old age she bore the child of promise. His name was called Isaac, according to the command of God. Thus, when Abraham was 100 years old, Isaac was born to him.

But while the good man was rejoicing in the prospect of the literal accomplishment of the divine promise, a strange and awful visitation was determined of God, as to Sodom and Gomorrah, and the cities of the plain of Jordan, because of their awful abominations. And never does Abraham appear to more advantage, than in connection with this event. Three persons in the garb of strangers came to his tent, and Abraham not knowing their high character, invited them to partake of his hospitality; these were soon discovered to be more than men, one was "the Angel of the covenant," and after renewing the promise to Sarah, as to Isaac, when two of them were turned towards Sodom, the third it should seem in a more particular manner, revealed his glory to Abraham, and was acknowledged by him as the Lord himself. Then was recognised the excellence of Abraham's character, and then he displayed the tenderness of his spirit. The Lord said, "Shall I hide from Abraham that thing I do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him! For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Such is the testimony of God, such is the honor attached to real domestic practical religion. But how excellent his spirit appears! When he was given to understand that the destruction of Sodom was determined on, with what humility, with what earnestness, with what tenderness and ingenuity did he intercede for the devoted city! Read, and admire the account; (Gen. xviii.) and learn from Abraham, what compassion you should feel for sinners, and with what importunity you should plead for them. Though ten righteous persons were not found in the city, the angels of the Lord delivered Lot, so that he was not consumed with the ungodly. Abraham arose "early in the morning, and went to the place where he stood before the Lord, and looked towards Sodom and Gomorrah, and towards

all the land of the plain, perhaps about thirty miles distant, and lo, the smoke of the country, went up as the smoke of a furnace," (Gen. xix. 27, 28) and thus, that valley which was full of inhabitants, and fruitful as "the garden of the Lord," was destroyed, and has been known from that period as the dead sea. So terrible are the judgments of God on the ungodly!

Immediately after the destruction of Sodom, and before the birth of Isaac, Abraham removed towards the South, and dwelt in Gerar, now called *Gerara*, about 60 miles south west of Hebron, and at the extremity of the Holy land. There, the same year, Isaac was born and circumcised, and at his weaning, we are told, Abraham made a great feast. (Genesis, xxi, 8.) In process of time, he found it necessary to dismiss Hagar and Ishmael, in order to preserve the peace of Sarah, and the security of Isaac. Abimelech, the King of the Philistines, discovering the power of Abraham, who was thus sojourning in his vicinity, entered into a covenant with him; and the place where the covenant was ratified, was called "Beer-sheba, or the well of the oath." By the manner in which this covenant was ratified, it should seem that Abimelech was not without some knowledge of the true God, and that he regarded Abraham as a person favoured and distinguished of heaven. There, after the ratification of this covenant, Abraham resided for several years. (Gen. xxi, 34.) He attended openly to the duties of Religion, "for he planted a grove and called on the name of the Lord, the everlasting God," thus bearing his testimony to idolaters all around, that the Lord Jehovah is God alone.

New trials, however, awaited this devoted patriarch. When his son Isaac was about twenty-five years of age, God purposely put the faith of the patriarch to the test. He directed him to go to Mount Moriah, the hill on which Solomon's temple was afterwards built, (a place seventy miles at least from Gerar,) and there to offer up Isaac his son for a burnt offering unto God. This command seemed harder than all that had gone before. Isaac was his only son—his beloved son—the child of promise. In him, too, the promises of a future posterity, and of the great deliverer, were centred: and shall he be offered up?

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What a shock was this likely to be to Abraham's faith, how blighting to his hopes! But God had promised that "in Isaac his seed should be called," and therefore, Abraham relied on the promise and yet determined to obey the command, assuring himself that he who gave life had a right to take it away, and that he could if he chose also restore life again. He went therefore with Isaac and two young men, and having prepared the wood for a burnt offering, set out on his journey. On the third day of their travel, Abraham saw in the distance, the mountain to which he was directed. He then left the young men with the ass, and laid the wood on the shoulder of Isaac, and they two ascended up the hill, for the purpose of sacrifice—Abraham carrying the fire and the knife, and Isaac the wood. How strong his faith! How devoted his obedience! How great the agony of his spirit, in thus being called to offer up his only and well-beloved son! But Isaac was ignorant of the fate which awaited him! "He was led as a lamb to the slaughter," innocent and unconscious of his lot. As they were travelling onward, (Gen. xxii., 15.) Isaac said, "My Father," and Abraham said, "Here am I my son;" and he said, "behold the fire and the wood: but where is the lamb for a burnt offering?" How would this inquiry cut him to the heart! It was more than nature could bear. But Abraham's faith conquered his feelings, and he said "God will provide a lamb for a burnt offering."

When they arrived at the top of the hill, Abraham built an altar there, and laid the wood in order, and then announced to Isaac, that he was to be the victim. Isaac being about twenty-five years of age, must be consulted in this matter; but he, understanding it was the Lord's appointment, and knowing the faith and affection of his father, submitted himself to be bound, was laid on the wood, and the fatal knife was already outstretched by the obedient patriarch, to be sheathed in Isaac's heart, when the Angel of the Lord stayed him; and God by him renewed his promise, in the most full and solemn manner. (Gen. xxii., 15—18.) A ram caught in the thicket by the horns, was now seen by Abraham, and he took the ram and offered him up for a burnt-offering instead of his son. (Gen. xxii. 13.)

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While we admire the conduct of Abraham, do we not also see in Isaac that which leads us to recognise an equal submission to the divine will! And does he not appear to us, a remarkable type of Christ himself, the glorious promised seed? Was not Christ the child of promise? Was not he, as Isaac, meek and lowly in heart? Did not he bear his cross up to Calvary, a hill near to Moriah itself? And did not he yield himself up patiently and submissively to death for us? One might think that the prayer in Gethsemane, expressed also the desire of Isaac—"O my father if it be possible let this cup pass from me, yet not as I will, but as thou wilt." And while Christ rose from the dead—so "in a figure" Abraham received his son Isaac from death. With what joy would Abraham return! How would the mind of Isaac, given to meditation, ponder over the meaning and purpose of these strange trials!

About twelve years after this triumph and display of faith and obedience, Abraham was called to mourn over the death of Sarah his beloved wife, and the mother of Isaac. She had been his companion for nearly ninety years. Death at length dissolves the strongest and tenderest ties. She died at Kirjath-arba, which is Hebron, whither it is probable Abraham had removed again. There he mourned over her, and there acknowledging himself a "stranger and sojourner" in the land, he purchased of the sons of Heth, the inhabitants of the place, a field for a burying place for himself and family. He did so that he might endear the land of Canaan to his posterity, and that they might have an acknowledged right to a burial place there, until the time when God should accomplish what he had promised.

Deeply solicitous for the welfare of his son Isaac, and for his prudent marriage, Abraham, who had heard of the prosperity and increase of that part of his father's family who had since settled in Haran, where Terah died, directed his servant or steward, and in the most solemn manner enjoined him, to take a wife for Isaac from his family, that he might not form alliances with the corrupt inhabitants of Canaan. The interesting account of the journey and success of the steward is recorded in the 24th Chapter of Genesis, and suggests to parents the importance of encouraging

those connections in their families, which are adapted to promote their spiritual welfare.

After the marriage of Isaac, Abraham lived thirty-five years; and, though he again married, and had a numerous issue, yet he gave portions to the children of Keturah, and sent them away, "eastward to the east country," while Isaac was the heir both of his riches and of the promise. He died when he had attained to his 175th year, and his sons, Isaac and Ishmael, (who do not seem to have met since the latter, with his mother, were sent away from Abraham's house,) united in paying due respect to the funeral of their common parent, a man whose name, whose faith, and virtues, will be celebrated as long as the world shall continue. His body was deposited by the side of Sarah, his beloved wife, and his spirit entered the realms of unclouded light and glory above.

Let us conclude this exercise by indulging in a few reflections arising out of the events to which our attention has been briefly directed.

1. *How strong is the evidence which it presents to us of the deep depravity of the human heart.* Though Adam lived, according to the common chronology, until Lamech, the father of Noah, was fifty-six years of age, and was able to give his descendants the best admonition and instruction; and though there were before them the examples of good men, yet how corrupt did the world become. Not the warnings of Enoch, nor the preaching of Noah, served to reclaim them; but the judgments of God came upon them, and swept them away: and even after the flood, not the recollection of its terror, which Noah, who lived until near the birth of Abraham, and Shem, and Ham, and Japhet, could tell their descendants, could avail to keep them in the knowledge of God, or restrain them from sin. The traces of true religion gradually disappeared, and sensual indulgence, a religion which sanctioned crime, and a pursuit of worldly greatness and distinction, seem to have been the prevailing characteristics of mankind. Truly is it said, "The imagination of the heart of man is evil from his youth." Some, as Sodom and Gomorrah, were viler than others, but all, by their forsaking God, and sinking into idolatry, convince us that no mere terror, or admonition, or human power, or ex-

ternal circumstances, are equal to renew in man a right spirit. What is sometimes called the golden age, the age of innocence and virtue, never had a being on earth, since our first parents became corrupted and fell. Even the best of their descendants have evidence of innate depravity which at times fills their hearts with terror and dismay.

2. *How wise and merciful was the Almighty in calling Abraham, that he might be a signal means of preserving true religion!* He was thus separated from the world, and, though promised the land of Canaan, and that the Messiah should be of his seed, yet he wandered from place to place, every where bearing a testimony for God. Without this, it seems probable that the true knowledge of God would have been banished from the world, and men would entirely have "forgotten God their maker." While he lived, he maintained religion in his house, and among his dependants; and, when he died, the same knowledge was transmitted to his posterity.

3. *How worthy of our imitation does the character of Abraham appear.* Mark his *faith*. He believed God, and it was counted to him for righteousness. He relied on his promise, and "against hope believed in hope." He took God at his word, though present appearances seemed to be against it. So let us in all our trials and service. Consider his *obedience*. Faith with him was an active principle. It displayed itself by obedience. It led him into an unknown land; it induced him to live as a pilgrim on earth; it prompted him to offer up Isaac at the word of God. Observe his *consistency*. Excepting his equivocation about his wife, which cannot be defended, how steadfast and consistent was his whole course! Wherever he went

he took with him the honor of God and his worship. Whether in the north of Canaan, at Bethel, or in the south, at Gerar, or at Hebron, his altar to Jehovah was erected, his God was worshiped, and his name openly revered. It has often been remarked, that a roving life is unfriendly to piety, and many have been the examples, especially of young persons, who, while remaining in the place where they made their first profession, have appeared to be consistent and becoming, but whose religion would not bear the test of new circumstances and new acquaintances. Alas for them, if it is so! But this was not the case with Abraham, nor need it be with any, if, "in all their ways, they would acknowledge God," and seek direction and help from above.

4. How beautiful and impressive is the illustration here presented of the *love of God*.

Who that sees Abraham going to offer up Isaac, does not feel for the father, and discover in him a wonderful principle of love to God, which would induce him to give up even his only son, in obedience to him. Nor is the love and devotion of Isaac less illustrious. Contemplate through this medium, the sublime love of God, who "so loved a guilty world as to give his only begotten Son to die, that they might live through him;" and while your thoughts rest on Isaac's devotion, meditate on the love of Christ for us, which has breadths, and lengths, and depths, and heights, which pass all knowledge; that inspired by this exalted theme, which gives to Abraham his glory, and to his life its importance; which has filled heaven with rapture, and will yet fill the earth with hosannas, you yourselves "may be filled with all the fulness of God."

CONNEXIONAL UNITY.

MUCH has been recently written on the subject of christian unity. It is truly desirable that all the friends of the Saviour should love as brethren; and we trust the time is approaching when the captious sneers of infidelity at the strifes of professed christians shall be practically confuted by their

unfeigned love towards one another.

All who hold the Head, despite of minor differences of sentiment, should be cordially compacted as one body, and every one "members one of another." Those persons must be strangers to the genuine spirit of christianity who do not devoutly pray

that grace and peace may be multiplied to all those who love the Saviour in sincerity and in truth. Happy will be the day when all the soldiers of the Saviour's hallowed cross shall only fight against the common enemy, and strive in holy unison to hasten the universal triumphs and reign of the anointed Messiah. It is a demonstrative truth, that there must be unanimity among the disciples of Jesus before the world will believe that the Saviour has been sent of the Father. I doubt not that these truths will meet with a cordial response from all the spiritually-minded members of our associated body.

But, in order to the growth and true prosperity of this heaven-born and heaven-elevating principle, is it not much to be desired that this spirit should be more manifest among ourselves, and in our connexional intercourse with one another? I know that I tread on delicate ground when I ask the question, Are we distinguished for love and unanimity among ourselves? For I hold that the unity of christian truth and love must be fully and freely cherished at home before it can exert a healthy and happy influence abroad. I care not for the profession of universal good will, if it is not exemplified in the immediate sphere where we move.

As a Connexion we have many common grounds for ardent love and unity among ourselves. Believers in the same great cardinal truths, we have emphatically one faith—exhibiting the same mode of worship, we walk by the same rule—adopting the same initiatory ordinance, we have one baptism; and in our associated character we bear one distinctive appellation. The brethren of all true christians, we are the more especially brethren of one another. Happy would it be for us if the spirit of the elder Brother dwelt more copiously in our hearts, and was more constantly evidenced in our intercourse with one another.

All minor bodies of christians are

particularly exposed to the influence of jealousies and surmisings, feelings which emphatically belong to all little things and smaller confederacies, and which, I fear, are too prevalent in our own body. I have grieved to see these exerting a very pestiferous influence amongst us, and, though it may be considered a small thing, or a mere peccadillo, yet it is fearfully withering in its effects, and the holy graces of the Spirit cannot flourish in such an atmosphere. Pride and self-elation, also, tend to prevent connexional unity. Brethren ought not to assume a mastery over each other, being in direct contradiction to the spirit the Saviour has authoritatively inculcated, as well as at variance with the independency of principle which we aver. How much better for ourselves, and for all our Churches, that we should seek rather to excel in the mind and temper of our one Master, even Christ. If the Church at large cannot afford to be disunited, very much less can we, as a small fractional part of the whole.

But, you inquire, wherefore these remarks, these discursive truisms? I reply, it is that we may feel the great importance of uniting most heartily in affection and vigorous effort to give efficiency and extension to our institutions, that great and permanent connexional prosperity may be the result. I regret that these institutions are not more cordially supported. It does not augur a very healthy state of things, that our *one academy* only receives, at present, assistance from about forty, out of one hundred and twenty Churches. Need I say, that, in these days of educational excitement, an excitement in which all the friends of knowledge will rejoice, that an illiterate ministry cannot hope to maintain a respectable standing among the various denominations of the day; and, without such an institution, how can the Connexion have an intellectual and efficient ministry provided?

I perceive, also, that there are forty

Churches in the Connexion who render no assistance to that grand and holy enterprize, our *Foreign Mission*, for seeding the word of life to the superstitious, perishing inhabitants of Orissa; a Mission which has been so signally honoured in the conversion of heathen souls to Christ. Our Orissa stations, Churches, and schools, present a scene which ought to affect and interest every member of our denomination. An annual gift of one shilling to the academy from fifteen thousand members would be seven hundred and fifty pounds per annum, which would free the institution from all pecuniary difficulties; and two shillings and sixpence per year, or little more than a half-penny per week, from the same number of members, would consecrate to our missionary cause eighteen hundred and seventy pounds per annum. A shilling per member more, making, in the whole, four and sixpence a year, or little more than one penny a week to the whole, would yield for poor Churches and burdened chapels at home a sum equal to that devoted to the academy.

Now I fear that the moderate support given to our institutions arises very much from the want of connexional unity. A greater degree of this celestial principle would cause us both to feel and act more in harmony with our christian profession. It ought not to be enough to have a denominational name; but let us seek to make the name honourable among the religious distinctions of the day. It is not enough that we have one common faith, but let it be a vital working faith, that is ever productive of genial heat and energy. It is not

enough that we meet in conferential sittings and associated annual assemblies, unless we meet there in that true nobleness of mind which should ever distinguish a Spiritual Brotherhood.

Let all envyings and surmisings, and all puerile party imaginings be put aside, and every man do his best, by God's help, to forward the true prosperity of the Connexion to which he is allied by choice, and ought to be devoted by affection.

To promote greater unity let the value of this spirit be duly considered, let the evils of discord be weighed in the balances of Scripture and experience, let the subject be borne into our closets, and there let the frigidities of heartlessness be melted down by the fire of hallowed devotion. Let there be as much ministerial kindly interchange as is compatible with the convenience of our Churches. Let the peace and prosperity of our Zion be the subject of fervent prayer in our social meeting. Let every one labour to subdue in himself what may be opposed to this healthy and happy feeling. As ministers especially, we should be ensamples of peace and kindness to our flocks, and sure I am if this spirit is exemplified by us, then harmony will be within our walls and prosperity within our palaces; and as a great and blessed result, I doubt not, we shall see what must be pleasing to all—Connexional peace and advancement. I trust our accredited periodical, during the year on which we have entered, will do noble service, in this, as well as in other departments of useful labour.

London.

J. BURNS.

CORRESPONDENCE.

OBEDIENCE TO CIVIL RULERS.

FAR from wishing to prolong mere dispute, may I be permitted to offer a few words on obedience to civil rulers?

The New Testament says but little on civil government—nothing as to the particular form of it; but it enjoins on christians, order and obedience to the laws. It is probable that some, in the

first Churches, thought themselves in some degree released from this obedience, by their subjection to the Lord; but, no, his inspired servants confirm their obligations, and, on this subject, leave them in their former position. This, they render easy to the conscientious mind, by the statement that there is no power but of God. By this statement, is surely not meant the particular form of governments, or the person exercising the supreme magistracy, any further than that these, as well as everything else, are under the control and regulation of divine providence, but that power or civil authority, is God's ordinance, while the form of its exercise, and the offices that constitute the executive department, are the creatures of men, under the general guidance of his providence. Order cannot be maintained without government; and rule, in any form, is better than anarchy; to prevent this, government is a divine ordinance.

This being appointed, obedience to it, according to law, is reasonable, and christian. But here, Mr. K. seemed bent on provoking his adversary, or was mystified by eagerness of dispute, or something else, or he would not, perhaps, have said, "our civil governments, then, do not ask taxes as gratuities of us, but they demand them of us as debts; and, on this principle that God has given them so much of that property which we hold, as they are pleased to claim; even the whole, if they resolve to have it." Who can believe this proposition, naked and bare as thus stated? Where is Mr. K's, "thus saith the Lord," for this? Does not reason, speaking in every person, say, if our civil rulers should come to any subject, and claim what indefinite amount of property they please, it would be detestable tyranny, and that, they ought constitutionally to be resisted? But, it is said, "God has given to them as much as they please to claim." Where is this grant? Answer. "Render to all their dues, tribute to whom tribute," &c. How comes it to be their due? Is it because God has made due to them whatever they may please to demand? I trow not; but it is their due, for the purposes of just and lawful government, after, *having asked for it*, the community according to constituted order, has granted it. The authority at which the mind of every patriot revolts,

and I think he may be a Christian too, that should demand in the form of taxes, ship-money, or anything else, any sum not granted by law, but from mere pleasure, deserves no better name than tyranny. And, after all the contest and cry of confusion, sophistry, &c., and not without reason, there is probably a near agreement in principle, though not in statement. For Mr. K. says, "property is ours by virtue of the civil law." Pray what is this, and whence came it? In the rather confused statement before me, it seems at one time some mighty personage in opposition to civil governments, and restraining them; and, at another time, working with them to claim, as its own, the whole or any part of what we possess. Woe, to the unhappy subjects, ground between two such millstones. But still, civil law is our friend, for it makes property *ours*; one would think, then, there must be some mistake when it is asserted that, God has given to our rulers, if they please to take it, *all we possess*. Let us burst through this mist, and look on the fair creation around us. Has not every man originally an equal right in the world, and, prior to the establishment of personal distinctions of property, an equal claim to what the bounties of providence has scattered around him? See Gen. xiii., 5—13. When population increased, and the rights of property became established, for the sake of order, and mutual security, definite agreements became mutually necessary, to respect mutual rights. Hence, sprang our friend civil law. But this would be inefficient and powerless without executors, and hence sprang magistrates, supreme and subordinate; not a distinct race of beings dropt from the clouds, to do as they please among the people, like Æsop's stork among the frogs, but chosen by the people from among themselves, to govern them by the execution of the laws to which they have mutually agreed. As this is their department, by the desire of the people, for the good of the whole, "they are God's ministers attending continually upon this very thing;" and they must be supported personally, and in their official character, by the contributions of the community, in the form of taxes or tributes. Hence, when these are legally established, or, established according to the constitution mutually agreed upon, they are due to govern-

ment, and ought to be paid, and not evaded by smuggling or other clandestine means. When they are not honorably regarded, the civil law, or, in other words, the whole community rises by its appointed executors, in opposition to the delinquent; but Christians should be "subject, not only for wrath, but also for conscience sake." And, while the law, with a strong and just hand, demands what is agreed upon, it is equally strong and impartial to protect from infringement, what it leaves of individual property. Taxes are indeed a part agreed to be paid to protect the rest.

In discussing this subject, not uninteresting or unimportant to the christian citizen, it would be easy to enlarge on the implied rights and obligations of every new member coming into the community, and on the legitimate remedies of oppression, &c.; but this is not necessary. My object is to perceive, if I can, the line of christian duty, and point it out to your readers, amidst much that they have lately had to confuse and confound them. If I have contributed to this, without offending your former correspondents, for whom I entertain great respect, I am satisfied. CIVIS.

ON EMPLOYING AN EVANGELIST.

SIR,—I felt much interested in reading the remarks in your December No. "on the employment of an Evangelist" in our Denomination, and if any nine individuals or Churches would join with me in carrying out the suggestions of the writer I should be happy to unite with them. Of the utility of such an agency, I may refer to the good that has already attended the efforts of one of our own body in holding protracted revival services in various places in Yorkshire, viz., at Bradford, Clayton, Burnley, &c. During the past year, at Bradford, there have been added to the Church seventy; at Burnley forty-eight; and at Clayton (a Church previously almost dead) I believe more than thirty. All these accessions, and others, are to me indubitable evidences that

the approval and blessing of the Great Head of the Church attend these means, when properly and prudently employed, and I should much rejoice to see the time when we have a man of prudent piety and zeal fully engaged in this work. Hoping the subject will not be lost sight of,

I remain,
Yours, &c.,
E. J.

QUERY.

How long may a member of a General Baptist Church be allowed to be absent from the ordinance of the Lord's supper before it becomes necessary to take up his case in way of discipline?
J. O.

REVIEW.

JAMAICA. *Its past and present state.* By JAMES PHILLIPPO, of Spanish Town, Jamaica; twenty years a Baptist Missionary in that island. Second thousand. Post, 8vo., pp. 487. John Snow, Paternoster Row.

THE history of Jamaica is a record of the cupidity and depravity of man, combined with the revolting horrors and blighting curse of slavery; and also of the triumphs of the Gospel, in illuminating, sanctifying, and redeeming the ignorant, debased, and lost. In years, not long since gone by, the philanthropist pointed to this, and other seats of colonial slavery, as presenting to the mind all that was depressing and hopeless; and now, with holy gratitude, the christian missionary brings it to our

view as exhibiting most refreshing illustrations of the power and benign influence of the Gospel of peace.

Jamaica, when discovered by Columbus, in May, 1494, was densely populated by a race of men, "benevolent and mild in their dispositions, of great simplicity of manners, and by no means unskilled in some of the arts of civilized life." Of this, and the other islands of the west, Columbus said, in his report to the Spanish sovereigns, "These countries as far exceed all others in beauty and conveniency as the sun surpasses the moon in brightness and splendour;" a description, according to Mr. Phillippo, not too glowing. In the course of a few years the Spaniards established themselves on the island, reduced the inhabitants to abject slavery; and so terrible was the

toil exacted from them, and so severe their sufferings, that in 1558 the aboriginal inhabitants were entirely exterminated. To supply the deficiency of labourers occasioned by this destruction of the natives, the Spaniards imported slaves from the African continent. This was done under the sanction of Ferdinand V., of Spain, in 1551, and an authentic record is extant of a patent given by the emperor Charles V., in 1517, to the Genoese, for the annual supply of 4000 slaves to his West Indian possessions. The island was attacked and plundered by the British in 1596 and 1635; and, finally, as a consequence of European quarrels, fell under the power of England, during the protectorate of Cromwell, in May, 1655. The excesses committed by the English, and their vile negro hunting by bloodhounds, while the island remained under military government, may be passed over. A civil administration was formed in 1661, after which, until the peace between this country and Spain, in 1670, the island was the resort of pirates, adventurers, and "the dregs of the three kingdoms." Port Royal, the first capital, notorious for its wealth and wickedness, was swallowed up by an earthquake, at mid-day, June 7, 1692.

"The governor and council were met in session. As on that day that Noah entered into the ark, the inhabitants were immersed in their various schemes of business and pleasure; the wharves were laden with riches and merchandise; the markets and stores displayed the splendid treasures of Mexico and Peru; and the streets were crowded with people. On a sudden a roar was heard in the distant mountains, which reverberated through the valleys to the beach. The sea immediately rose, and in three minutes stood five fathoms over the houses of the devoted town."

Of the inhabitants 3000 perished, and almost the whole town was destroyed.

The English carried on the slave trade, and in 1740 there were 100,000 slaves in this island. The annual importation to Jamaica alone, about the year 1763, was 16,000, and the total number at that period was upwards of 200,000. From the conquest of the island by the English until the abolition of the slave trade, in 1807, 850,000 slaves were imported into this island; and, as the compensation in 1835 was paid for 311,692, we may form some estimate of the destructive nature of slavery!

It is a common-place remark, that slavery is as debasing and demoralizing to its abettors and perpetrators, as to its victims. The truth of this is most fully demonstrated in the character and habits of the planters of Jamaica. Pride, haughtiness, and most savage-like cruelty; drunkenness, gambling, debauchery and profanity most extreme, were the prevailing characteristics of the white population. The better sort of the slaves, heartily despising them, "perceiving little or no difference from themselves, except in skin and blacker depravity." "The name of a family man," says the favourite historian* of the colonies, "was formerly held in the greatest derision." Except a few of the magnates, none of the whites attended worship. The stores were open, and the Sabbaths were spent in riot and debauchery. "There seemed something in the very atmosphere of Jamaica unfavourable to religion in a white man, for scarcely did he touch her shores than its most important truths were forgotten, and its most sacred obligations violated." The inhabitants of Sodom could not have surpassed those of Jamaica in their ferocious and profane treatment of those who first went to preach the Gospel there. The free blacks were a proscribed, insulted, and oppressed people; they had no political privileges until 1823; and they were generally submersed in the awful laxity of morals that prevailed.

"Such was the debasement of moral feeling, that the most infamous excesses were perpetrated without a blush of shame, and among this class, also, there was one universal riot in the vicious indulgencies of an indiscriminate sensuality."

The condition of the slave population was debased in the extreme. Politically, the slave was a nonentity; he was the property of his master, branded with the initials of his owner, like a brute, driven to excessive toil by the whip, miserably fed and sheltered, without protection from the most licentious outrage, and subject to every imaginable torture both of body and mind. Intellectually, though giving evidence of power equal to other races, whenever opportunity for the cultivation or development of their powers had been offered, the slaves were kept in the most extreme ignorance, and

* Long.

insulted as the descendants of the ouranoutang, and represented as "utterly incapable of the higher attainments of the mind." Socially, devoid in a great measure of the ordinary decencies of life, and without legitimate marriage. "Every estate in the island—every negro hut was a common brothel; every female a prostitute, and every man a libertine." Without honourable stimulus to labour, multitudes were most incorrigibly indolent, and with many, the vilest creatures, "cane rats, putrid fish, and even reptiles, were articles of common food." Morally, they seemed to exhibit the destruction of every right principle. Their nightly and licentious dances, their vile funeral customs, their heathenish superstitions, imported from Africa, as *obeism*, a kind of witchcraft by "cats' teeth, toads' feet, lizards' tails, &c.;" and *Myalism* and *Fetishism*, by which the initiated professed to have a kind of demoniacal power; their drunkenness, and their systematic lying, indicated the deepest degradation. Religiously, their condition was as low as it could be. For upwards of a hundred years after the island was subject to the English, scarcely an effort was made for the instruction of the slaves, and in 1790, in answer to inquiries made by parliament, it was stated, that "in general there is no attention paid to religious instruction." Ignorant, neglected, and debased, there obtained among them every low form of error and idolatry, and it became the fixed opinion of clergymen and others, that their conversion to christianity could never be hoped for. Surely the testimony given with tears by a professional gentleman, was correct, "Jamaica is a hell upon earth."

We shall not have space to describe the whole process of that happy change that has passed over this once ill-fated island. The established church is entitled to little honor in this matter. One or two Moravians had laboured on some properties, previous to the Wesleyans, who commenced a station in Kingston, in 1789. The Baptist Missionary Society commenced operations in 1813. Great opposition was offered by the authorities to the labours of the sectarians. Persecuting enactments often suspended their labours, and dispersed their flocks; but the king in council repeatedly disallowed their laws; so that, as open hostility was abated, and the attention of

societies at home was called to the religious necessities of the negroes, more labourers were sent into the field. The Lord prospered their efforts, and multitudes heard and received the word. "The tide of knowledge and religion had begun to flow, and utterly in vain was every attempt to impede its onward progress. A new era had dawned upon Jamaica, and a change was gradually taking place, which, in the short space of twenty years, has produced results probably unprecedented in any age or country."

Not stopping even to glance at the succession of atrocities committed by the planters, and the destruction of chapels, &c., in 1832, which led an indignant British public to declare, that slavery should no longer exist; or to touch on the wrongs endured under the apprenticeship system, which was another form of slavery; we proceed to notice some of the blessed fruits of Gospel light and liberty in that now comparatively happy land.

There are now, in this island, sixty Baptist chapels, some of them very large, containing from 2000 to 3000 hearers, besides many subordinate stations; upwards of fifty Wesleyan chapels; fifty or sixty churches and chapels of ease, belonging to the Church of England; and many others, connected with the London, Scotch, and Moravian societies; making a total of from two to three hundred regular places of worship. Of members and communicants, exclusive of those under the care of evangelical clergymen, there are now 80,000, and of enquirers and probationers, giving pleasing evidences of piety, there are near 50,000 more. There were, in 1841, about 190 day schools, 100 Sabbath-schools, besides evening schools, containing from 60,000 to 70,000 scholars. The Sabbath-schools are nurseries for the Churches, and the proficiency of the pupils generally is most gratifying. The evidences of piety, zeal, and devotedness, given by the negro christians, are of such an order as not only to induce European christians to judge favourably of their character, but very frequently to excite their admiration. The negro feels that he owes everything to the Gospel; his liberty, his knowledge, his independence, and his hope; and his zeal and love surpass all that has been exhibited in modern times. He esteems it a privilege

to give and to labour for the cause of God. Most refreshing illustrations of this statement are contained in this volume. From a number, take the following :—

“An aged African female, who obtained her living by the manufacture of a cool and innocent beverage, brought to the author a piece of gold of the value of two dollars, towards the building of a chapel, then in progress. Thinking it more than she could afford, he hesitated to accept it. Tears immediately filling her eyes, she said, “Minister, don't it a privilege to help on God's work; and, because me poor, minister don't want me to help? Me have worked hard for it; rise early, sit up late, hide up one fippenny, then anoder, till me get two dollar; den me bring it to minister; and me must beg minister to take it!”

This is only a fair specimen of negro zeal. By labour, extra toil, a proportion of their small income, altogether unprecedented, is cheerfully devoted to the various objects open for the exercise of christian liberality. Then, as to the care exercised in the examination of candidates, and the reception of members, and the evidence of Scriptural knowledge, and the manifestation of deep piety in the negro christians, they will not suffer in a comparison with the most orderly and exemplary of the Baptist and Independent Churches at home. But, for ample details, we must refer to the volume before us.

In all other respects, the condition of the liberated negroes is surprisingly and delightfully improved. There is an extinction of the old African rites and follies. For the Fetish is substituted the Gospel; for their nightly orgies, the hallowed prayer meeting; for filth and indolence, cleanliness and industry; for the extreme prostration of slavery, all the elements and attributes of freedom and independence. In short, the brute has become a man; the unprotected

slave, a citizen; the prostrate and ignorant negro, an enlightened and devoted christian. Their villages, and there are several in which the negroes are the freeholders, present a scene of morality, beauty, and order, on which the eye of the philanthropist and the christian dwells with extreme interest and delight. Nor are the colored people, who were formerly free, without participation in these happy improvements. In every respect they have advanced, and “the eye of the christian is now delighted, especially on the Sabbath, by the spectacle of multitudes of these classes, with their families, walking to and from the house of God in company.” Even the white population have been influenced by this onward movement. Though there is, in many instances, much to be deplored, there is a perceptible advancement. Many, once enemies to all piety, are now seen at the house of prayer; the family altar is erected; and their sympathies are awakened to objects of a spiritual and benevolent kind.

We must refer our readers to the interesting volume before us, for a full illustration of these, and many other important truths. There are still some serious grounds of complaint for the labouring and productive classes in this island, which we do hope, will, ere long, yield to the spirit of freedom. But, looking at “Jamaica, as it was and as it is,” we cannot but exclaim, with adoring gratitude, “What hath God wrought?” The work of Mr. Philippo has supplied a volume of deep interest and great importance to the christian world. It is the honest testimony of a competent and eye witness; and, while it ranks with the narratives of Williams and Moffat, as to other spheres of interesting missionary labor and success, it deservedly claims the gratitude and approbation of every lover of God, of missions, and of man.

BRIEF NOTICES.

THE GREAT CHANGE: *a treatise on conversion.* By GEORGE REDFORD, D. D., L. L. D. *With an introduction by the author of “The anxious Inquirer,” &c.* 18mo., pp. 162. *Tract Society.*

This is a very sound, serious, and useful publication. It is written in a plain, manly style, and reflects credit on its learned and pious author. The nature, necessity, means,

and evidences of conversion, are set forth in a scriptural and impressive manner, and the possibility of its being immediate is urged with great force. A number of particular cases of those who need conversion, is given; as the unbeliever, the undecided, the mistaken, &c. It is a very suitable present for young persons.

MY SUNDAY SCHOLARS; or a female teacher's recollections of her class. With a few practical hints to teachers. 32 mo. pp. 172. *Tract Society.*

WHAT changes soon pass over Sabbath-scholars! The teacher here gives a brief sketch of her class, and their peculiar circumstances and inclinations. She then, after the lapse of ten years, indulges in a retrospect, and sketches the varied and instructive course pursued by her respective scholars, and finds, in too many instances, her fears realized, and in some, her hopes confirmed. This is a very proper little book to be studied by every teacher, and to be given into the hands of all intelligent scholars.

THE COUNTRY; or old Michael and young Maurice. 18mo., pp. 168. *Tract Society.*

IMAGINE a sensible, pious, and observant old gardener, talking to an inquisitive and intelligent boy about the weather, and the appearance of the fields and skies, and the engagements of the husbandmen, and the customs of people during every month of the year, and you have the idea of this very delightful book. It is embellished with wood engravings.

THE INDIANS OF NORTH AMERICA. 16mo. square, pp. 296. *Tract Society.*

THIS beautiful gilt edged book contains more instruction concerning the history, num-

bers, tribes, vicissitudes, customs and character of the red men of America, than is to be found in any other volume of its size. An intelligent man, the son of an American fur trader, brought up in the wilds of the back settlements, and who had spent many years amongst the Indians, and collected innumerable curiosities, communicates his knowledge to a number of intelligent English boys. The book contains many narratives of the chiefs, of deep interest, and also some account of missionary labours amongst these injured people. It is embellished with very beautiful engravings, representing the grotesque Indian dances, their place for the dead, the mystery lodge, mounted chiefs, buffalo hunt, &c. &c.

ERRORS OF THE TIMES. *The only sacrifice for sin.* *Tract Society.*

THIS is a twenty-four paged tract, learnedly and elaborately written. This is an invaluable series.

THE BAPTIST CHILDREN'S MAGAZINE FOR 1843.

THIS interesting and instructive periodical for children maintains its character, and deserves the support it receives. Its embellishments are not all of a superior order, though some of them are excellent. A few more decidedly religious papers would not diminish the value of this little work.

OBITUARY.

"MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not." "Dust we are, and unto dust we must return." How frequently are Churches called to weep over the graves of departed friends! But though christians die, Jesus lives, and has solemnly engaged to watch over the interests of Zion. Jesus lives, and will ultimately resuscitate the sleeping dust of his followers. "That which has been sown a natural body, shall be raised a spiritual body." "Death shall be swallowed up in victory." May we not even now, begin to learn the song of triumph?

"Hope looks beyond the bounds of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

Whilst Churches are called to experience the ravages of death, it is well to learn lessons of wisdom. Ought we not to work while it is day? Ought we not to be ever preparing for our father's house, by a life of consecration to his service? Ought not our affec-

tions to be daily weaned from the world, and firmly set on our eternal home? The benefit of the living, we conceive, should be our principal object in recording the departure of those with whom we have taken sweet counsel. Whoever then may glance at this article, let them remember their latter end, let it be their constant aim to be followers of those who, through faith and patience, now inherit the promises." Within a little more than twelve months, the Church at Castle Donington has lost several of its members, who, for a long series of years, had maintained the faith. Death has triumphed over that which was mortal, but we believe, they have fallen asleep in Jesus, in anticipation of a glorious resurrection.

MR. THOMAS FIELDING, departed this life, September 22, 1842, in the 78th year of his age. He was a man on whom divine providence had peculiarly smiled, but his worldly prosperity was never suffered unduly to elate him. Everything like ostentation and parade he despised. His general deportment was humble and unoffensive, and he was sincerely attached to the cause of

God. During the last years of his life, it was generally observed that he had become much more heavenly-minded. His attendance on the means of grace was constant, and his anxiety for the welfare and prosperity of Zion, great. His last hours, though occasionally rendered painful to survivors by partial wanderings of mind, were calm and serene. He could say with exulting joy, that he was resting on the rock of ages. We are happy to state that, in this instance, the son has risen up, instead of the father, may he be a man of God, full of faith and of the Holy Ghost.

MR. THOMAS SPENCER, of Sawley, exchanged a world of sorrow and pain, for a region of joy and glory, February, 11th. 1843. Our departed brother was a sincere follower of Jesus Christ. He loved his bible, and lived much in intercourse with heaven. Under the ministry of the Gospel, he experienced much hallowed delight, and was ever glad when it was said to him, let us go into the house of the Lord. For several years, he greatly suffered from asthma, and general debility. His mind, however, was calm and resigned, and in the greatest paroxysms of pain, we are not aware that a murmuring word escaped his lips. When in conversation with him, we have frequently felt convinced that his piety was of an elevated character, death had no terrors to him, and we have often heard him say that he was willing to depart, whenever his heavenly Father called him.

Not long after the decease of this beloved friend, we had to consign to the silent tomb, the remains of

MR. JOHN SHEPHERD, of Sawley, another old disciple. He had been occasionally for years, engaged, in exhorting his fellow-men to flee from the wrath to come. As we never had an opportunity of hearing him, we cannot form an accurate opinion as to the character of his addresses. As he approached the closing scene, he professed an unwavering confidence in our divine Redeemer, and was able to rejoice in the prospect of a blissful immortality.

Another friend whose name we must introduce into the catalogue, is, MRS. ROBOTHAM, of Shardlow. She was born in the house where the Gospel was first proclaimed among the Baptists, at Sawley. Her affliction was great and protracted, and though for some time after its commencement, her mind seemed considerably beclouded, yet she was ultimately delivered out of all her fears; the Lord sanctified her severe trials, and caused his face to shine upon her.

Mrs. PICKERING, the widow of the late Rev. Thomas Pickering, Pastor of the Church, at Castle Donington, departed this life, on Friday, December 6, 1843, in the 73rd year of her age. She was no ordinary

woman. Though left a widow thirty-six years since, with a small family, she was able, through her untiring industry, creditably and respectably to bring up her children. She was an honorable member of the Church for fifty-six years, and it is a source of sincere gratification that all the surviving members of the family have given themselves to the Lord. Our departed sister as she approached the grave, had no rapture, but was blessed with serenity of mind. She could joyfully say that she had kept the faith, and looked forward with an humble hope to the realisation of the Crown.

We believe that no memoir has appeared in the *Repository*, of her late excellent husband. This must be considered a great omission on the part of those who had the requisite information. May the writer be permitted to state, that he was a faithful minister of Jesus Christ. He presided over the Church at Castle Donington, for nearly twenty years, with zeal and ability. The great theme of his ministrations was the love of God, as developed in the economy of human redemption. His labors were abundantly blessed. In the midst of much persecution and many discouragements, he continued visiting the village of Sawley, until he had ultimately the satisfaction of seeing the cause, notwithstanding various attempts to crush it, in a state of pleasing prosperity, and extending its influence through the neighbourhood. Though he had to contend against a feeble constitution, and was employed daily in teaching a school, yet he never neglected the great duties of his office, and his pulpit ministrations were not hasty effusions, but the result of serious and deliberate study.* He consecrated his best energies to the Lord, and labored with holy ardour to extend his cause, not for filthy lucre sake, but from Christian love. Whilst we have then, to dwell on the triumphs of death, it affords us unmingled pleasure that the places of the departed become occupied by others, changed by the grace of God. Though friends die, the cause of the Redeemer must live.

“ ‘Lo, I am with you,’ saith the Lord,
My Church shall safe abide,
For I will ne'er forsake my own
When souls in me confide.”

Castle Donington.

* His sermons have been described by competent judges, as being peculiarly clear, sound, and practical; logical in their arrangement, effective in their delivery; indicating a masculine and well disciplined understanding, and a devout spirit. Mr. P. sometimes composed a hymn, which he would give out after the sermon, in which were embodied the chief topics of his discourse. The late Rev. J. Jarrold was accustomed to speak of this circumstance with peculiar interest, and to refer to Mr. P. as a man of no common order.—Ed.

Mrs. ELIZABETH TAGG.—The maiden name of this truly estimable person, was *Hastelow*. She was born at *Oakthorpe*, in the county of *Derby*, in the year 1766. On losing her parents by death, at an early age, she was committed to the care of *Mr. Ludford*, a generous relative, residing in the village, under whose auspices she continued till the period of her marriage. The first eight years after her marriage, she passed at *Measham*, whence she removed to *Melbourne*. Here she was induced to attend the *General Baptist Chapel*, where, under the ministry of the late *Rev. Mr. Whittaker*, divine light broke in upon her mind, and she was "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Speedily, she submitted to the ordinance of baptism, along with nineteen other persons, and was received into the bosom of the Church. In the year 1815, she returned to *Measham*, and had fellowship with the *General Baptist Church* in that place, till she received her dismissal to the Church triumphant.

As a Christian, the deceased possessed a more than ordinary assurance of an interest in divine favor, and a fearlessness of death, which rendered her rather remarkable. Her attendance on the means of grace was exemplary, and her attachment to the Saviour's cause unwearied, while toward her devoted pastor, the late *Rev. J. Goadby*, she ever

entertained sentiments of esteem and veneration. Like many servants of God, *Mrs. Tagg* experienced severe domestic trials. She witnessed various reverses of fortune, and of the fifteen children given to her, she was called to follow eleven to the grave. Two were snatched away in the bloom of youth, soon after they had entered the Church.* But it pleased God to spare her to see that place filled up by her oldest son and his wife, whose conversion she hailed with the deepest emotion. And before she breathed her last, it was her happiness to behold her husband, the subject of many prayers, after a long course of hardness and opposition, subdued and "in his right mind." "Let the Lord be magnified." Our departed friend died unexpectedly, on the 18th of July, 1843, aged 67, having been a member of the Church about 46 years. Her remains were deposited by the side of her children, in the grave yard adjoining the *Baptist Chapel, Measham*; and her death was improved on the following Sabbath, from *John v., 28—29*. May her mourning husband and children meet her at the right hand of the Saviour.

' "The sweet remembrance of the just,
Shall flourish while they sleep in dust."

* See *G. B., Repository Vol. 5, 381*; also, *Vol. 7, 339.—1826 and 1828.*

INTELLIGENCE.

OPENINGS.

LEEDS—*The Byron Street Chapel*, recently purchased by the *Derbyshire and Yorkshire Home Missionary Committee*, was opened for Divine worship on Lord's day, Oct. 29, and on the following Sabbath, Nov. 5. Brother *Pike of Derby*, and brother *Tunnicliff of Leeds*, preached on the first sabbath; and brother *Ackworth of Bradford College*, and brother *Butler of Heptonstall Slack*, on the second. The sermons delivered were appropriate and impressive. The congregations were good, especially on the first Sabbath of opening. Collections amounted to £18, and a few shillings. On Monday evening Nov. 6, we held a public tea meeting, when several ministers of the town were present—*Messrs. Ely, Giles, and Scales*, with two of our *Town Missionaries* as also brethren *Butler, and Ingham of Bradford*. About 90 persons sat down to tea. At the close of our repast, addresses of a most lively and christian character, were delivered, by the above brethren. As we were about to close the meeting, an occasional hearer among us, proposed that something be done by the present meeting, to reduce the debt upon our

new place of worship, and offered five shillings to begin with. It was thought that as nothing of this kind had been intended at the commencement of the meeting, the proposal would rather do an injury than otherwise, and just as the president of the meeting was about to thank our generous friend for his kind proposal, and dismiss the affair for the present, one of our *Town Missionaries*, a warm-hearted man, seconded the suggestion, and promised to give another five shillings, another voice was heard, I will give twenty shillings; the matter was now fairly taken out of the hands of the chairman by the meeting; one friend, a gentleman from *Lincolnshire*, a *General Baptist*, now residing in *Leeds*, promised £5. Another friend responded to the same amount. Another £2, until the very encouraging sum of £21, was promised by the friends present. Several friends of other denominations kindly gave, or promised some assistance. The whole amount arising from collections in the chapel, proceeds of tea, and pledges at the tea meeting, is about £42. We have now a beautiful chapel, in a good locality—there is but one opinion in this matter; we have also the good wishes of other bodies of christians

in the town. May our chapel soon be filled with sincere worshipers, and with the Redeemer's glory. T. L.

We have obtained from Melbourne £19. 1s.; Derby, £13 0s. 6d.; Castle Donington and Sawley, £17 2s 6d.; and from Longford £2 13s.; The friends in other Churches in the midland counties will, at some future time, have an opportunity of rendering us their kind help in our attempt at Leeds. It may also be stated, that the Yorkshire Churches intend to render us some assistance in lessening the debt. A gentleman from that district, well known for his liberality, has given us £20. as a commencement. The committee wish to raise £200. towards the principal, leaving £800. upon the premises, at four per cent.

REVIVAL AND RE-OPENING AT BURNLEY.—In the month of March in the present year, a pleasing revival commenced among us, which soon after its commencement was promoted by the timely visit, and efficient labours, of brethren R. Ingham, of Bradford and J. Tunnicliffe, of Leeds. The friends at Burnley, will long and gratefully remember the visit of these two ministers, whose self-denying efforts have been a blessing to several of the Yorkshire Churches. The revival and its attendant circumstances, have been beneficial in various ways. The Church and congregation have increased in numbers, and in consequence, it was deemed necessary to increase and improve the chapel, and school accommodations. The chapel has been raised two yards and a half, thoroughly repaired and much improved. A new school room has been provided for girls, and another commodious room, opposite the chapel, fitted up for boys, (we had previously no school room, nor vestry.) A plot of land has been purchased and added to the grave yard; and property adjoining the chapel has been purchased, and converted into a good house for the minister.

On Sunday and Monday, the 1st and 2nd, of Oct. 1843, the reopening services were conducted. On the morning, and evening of the sabbath, the Rev. W. Butler of Heptonstall Slack, preached, and in the afternoon, the Rev. J. Lambert of Burnley, (Wesleyan.) On the Monday afternoon, Mr. Butler kindly consented to preach a third time, in the unavoidable absence of the Rev. J. Tunnicliffe of Leeds, and in the evening, the Rev. T. Greenall of Burnley, (Indep.) occupied the pulpit. Both the expenditure, and the receipts, have exceeded our expectation. The former, will be about £600. the latter, upwards of £260. We have a rather serious debt remaining, but hope by the Lord's continued blessing, to be able gradually to reduce it. A few generous friends in Yorkshire, chiefly about Heptonstall Slack, to

whom our minister made application, have sent us upwards of £23, for which we give them many thanks. Therest has been obtained at Burnley. Our congregations and sabbath school, were never larger than at present, and the general aspect of the cause of God amongst us is encouraging. Believing, on the ground of recent experience, that a high state of religion in the soul, is the best guarantee for spiritual and pecuniary prosperity it is our fervent prayer, that God would soon favour us with another "shower of blessings."

ORDINATION.

CHESHAM.—The Rev. S. Ayrton, late of Derby, was publicly recognised as the co-pastor of the General Baptist Church, assembling at Berkhamstead, and Chesham, in conjunction with the Rev. Joseph Heathcote, on Tuesday, 23rd May, 1843, when the Rev. W. Payne, commenced the service, by reading suitable portions of Scripture, and prayer, after which, Rev. W. A. Salter, of Amersham, delivered the introductory discourse. Rev. W. Butler, of Heptonstall Slack, then proposed the questions to the Church and Minister. Rev. J. G. Pike, of Derby, offered the recognition prayer, and gave the charge founded, on Phil. ii. 16.; and in the evening, Rev. W. Butler preached to the Church from 1 Thes., v. 12—13. The services were numerous attended, and proved very interesting and instructive, and it is our earnest prayer, that this union may, through the Divine Blessing, be productive of lasting benefit to this very ancient and highly-favored Church. Our congregations continue very good, and the Church peaceful and united; several have been lately added to us, by baptism. JOHN GARRETT.

ANNIVERSARIES.

NEW CHURCH STREET ST. MARY-LE-BONE.—The annual sermons were preached on Lord's-day October 24th; in the afternoon, by the Rev. Dr. Bettelheim, a converted Jew; in the morning and evening, by our respected pastor, the Rev. J. Burns. The attendance was good, and the whole of the services full of interest. The social tea meeting held on the Monday evening, proved, notwithstanding the very unfavorable state of the weather, unprecedentedly productive.

A brief review of the progress of the cause during the pastorate of the present minister, a period of eight years, shewed, that the Church had increased from twenty eight to upwards of three hundred members—that the Chapel debt had been reduced by the amount of five hundred pounds—upper galleries built for the children, and an additional Sabbath School erected. In the course of the last year alone, eighty-two

pounds were raised in support of the Orissa Mission, and fifty six pounds in aid of the Society formed in connection with the chapel, for visiting and relieving the poor of the neighbourhood. Upwards of one hundred pounds, were also guaranteed on this occasion, towards removing a debt of £250, incurred by the purchase of premises adjoining the chapel, the erection of a separate School Room for the girls, &c. Deeming these facts sufficiently eloquent, we leave them without comment. G. E.

NETHERSEAL.—On Sunday August 27, two sermons were preached in the General Baptist Chapel, by Mr. Simons of Louth, after which collections were made in behalf of the debt remaining on the chapel. On the following Monday afternoon, about two hundred persons took tea in the chapel, after which addresses were delivered, by Messrs. Staples, Morris, Simons, Norton, and Barnes. Mr. Shakespear opened the meeting with prayer. The collections, and proceeds of the tea, amounted to £16.

HUCKNALL TORKARD.—On Lord's-day, Oct 8th, three sermons were preached in this village, by brother Wallis, of Leicester, and brother Peggs, of Ilkeston, on the occasion of the erection of a gallery, and in other respects improving the chapel. On Monday evening an interesting tea meeting was held, when addresses were delivered by several brethren. The collections, and profit of the tea, realized £10, towards the expense of improving the chapel.

LONG SUTTON.—The second anniversary of the opening of the new Baptist Chapel, in this town, took place on the 10th, and 11th, Dec. The Rev. T. Stevenson, of Leicester, preached two sermons on the Lord's day; and on the following evening, there was a public tea party, after which the meeting was addressed by the Revs. T. Stevenson, H. Edwards, (Indep.) T. Yates, T. Burditt, and Mr. Giscard. The services were well attended, and of an interesting character. Collections, &c. £19. It is a source of pleasure to us to be able to state, that by great and persevering exertions, the proposition made at the previous anniversary has been fully carried out, and that £200. have been subscribed during the past year, towards reducing the debt on the chapel. This sum, added to the proceeds of the present meeting, and the former subscriptions, &c., makes the total amount received upwards of £800. We would here gratefully acknowledge the kindness of friends at Louth, and Wisbech, in aiding us in this last effort. The original cost of the Chapel, which is fifty-four feet by thirty-eight, within, and school room, including extras, was £940., and the debt upon the old Chapel, £190.; the debt now remaining,

will therefore be about £330. Towards lessening or removing this entirely, a proposal has been made upon a sort of sliding scale, which, if acted upon, will raise £100, £200, or £400, according to the efforts made. Several friends have already engaged to collect £3. each, and we hope that the first sum, at least, will be realized, before another annual meeting. We have abundant cause for gratitude, that we have a place of worship so commodious, and elegant, and that so large a portion of the expense has already been discharged. It is our earnest desire, and fervent prayer, that the house of God may be filled with serious, and anxious hearers, and that, through a copious effusion of divine influence accompanying the word preached, many precious souls may be gathered into the Lord's vineyard. C. A.

MACCLESFIELD.—On Lord's-day Dec. 10, 1843, two sermons were preached in the General Baptist chapel in this place, on behalf of the Home Mission, by Mr. Fox, of Oldham; in the morning from Rom. vii. 18; and in the evening from Psalm xxviii. 2. The congregation in the evening was good. M. S. M.

BAPTISMS.

RETFORD.—On Nov. 19th, seven were baptized, and on Dec. 10th, eleven more. These days were seasons of rejoicing. Several of the baptized were from the Sabbath-school, and from the families of our friends.

BROUGHTON.—Two persons were baptized Dec. 3rd. Mr. Fogg, of Retford, preached on the occasion in the open air, to a great crowd of attentive spectators.

BARNEY.—On Lord's-day July 9th, three persons were baptized, two males and one female. Oct. 29th, one more, who had been twenty-five years a local preacher amongst the Wesleyans. He gave his reason for obeying the Saviour's command previously to his going down into the water. He intends keeping with his old friends, that is, if they will keep him.

CASTLEACRE.—On Lord's-day July 16, three persons were baptized.

BURTON ON-TRENT.—On Oct. 6th, four persons were baptized, and on Dec. 8th, three more were added to us.

PRAED-STREET PADDINGTON.—On the 29th of November two persons were baptized.

SHEFFIELD.—On Lord's-day Dec. 3rd, five persons were baptized in the General Baptist chapel, Eyre street, Sheffield; brother Hudson, our beloved pastor, preached from Luke vi. 46, and afterwards baptized the

candidates, one of them a Wesleyan. In the afternoon, they received the right hand of fellowship, and the Lord's supper was administered. On both occasions considerable interest was manifested, and we hope good was done. This interest has not been in existence more than about two years, and now numbers 120 members. W. L.

QUORNDON.—On Nov. 5th, the ordinance of believers' baptism was administered at this place, to five females, four of whom are teachers in the Sabbath-school, whose parents are members; Mr. Smith preached in the morning, from Acts xviii. 8. In the afternoon they were received into the Church in the usual way.

MANSFIELD.—On Lord's day afternoon, Nov. 5th, 1843, after a sermon by the Rev. F. Wood, the minister, three candidates were baptized in the General Baptist chapel, in the presence of a numerous audience of spectators. In the evening the candidates were publicly received into the Church; which was witnessed by a crowded congregation, who were deeply affected. It was a day of good things, and we hope lasting impressions were made. J. P.

NOTTINGHAM, BROAD-STREET.—Sep. 3rd, 1843, five persons were baptized, one male and four females. Dec. 3rd, four persons were baptized, one male and three females.

MISCELLANEOUS.

The Missionary Ship, Camden, having returned from the South Seas for repairs, the London Missionary Society propose to build a larger vessel, at a cost of £4000. *The Dove*, a schooner, for the use of the Baptist missionaries in Africa, was launched at Liverpool, Nov. 11th. It is a beautiful vessel.

The Rev. John Smith, of Madras, and the Rev. R. de Rodt, of Calcutta, both valuable missionaries of the London Missionary Society, rest from their labours. The former was lost in a storm, in the Bay of Bengal; the latter died after a very short illness.

An *Evangelical Society* has been formed in Belgium; it has thirteen stations, and several schools. Its object is to sustain the doctrines of the Reformation against the the inroads of popery. The Reformation Society among the Episcopalians of England seems to be almost swamped by the Puseyism of the establishment.

The late Rev. John Clayton was in his ninetyeth year at his death. He was born in 1754. He was forty nine years minister of the Weigh House chapel.

The Catholic prelates of Ireland have pledged themselves to resist a state provision

for their clergy, "in whatever shape or form it may be offered;" and the Repeal Association has applauded the deed.

The Episcopal Bishop of New York, U. S., states, that last year he travelled on his duties 5000 miles, ordained some thirty clergymen, preached 206 times, administered the Eucharist eighty-two times, attended eighty-five confirmations, and consecrated six Churches; and, what is equally surprising, adds, that his diocese contains 200 clergymen, and there has been no death amongst them during that time.

The Roman Catholics of Dublin have erected a college for the training of priests for missionaries. It will contain 200 students. Near £4000 have been subscribed towards the building.

The Free Church of Scotland are obtaining the chapels of the dissenters of England for collections towards their building fund. They have many claimson our sympathy; but, as they adhere to the establishment principle, and may go back to the practice of it, it is not to be expected that all dissenters will help them.

The Anti-corn Law League are now asking for £100,000, to carry on their objects. Earl Spencer has given in his adhesion to the principle of repeal.

The Congregational Union proposes to have a day school attached to every chapel. Every dissenting Church ought to have one. It might be sustained for about £50 per annum.

The Church in England partizans have raised, for the purpose of building and endowing schools, £130,000.

Dr. Campbell proposes to start his new periodical with a sale of 50,000!

The Church in Wales is described by one of the Episcopalians as "a decayed house," that neither commands the reverence or affection of the people.

Some Puseyites, to obtain vent for their poison, have stitched up their tracts in covers of the Religious Tract Society. This is the "holy guile" of papists.

The "Class System" is recommended to Baptist Churches in their Magazine. It is very similar to the plan long since adopted in some of our Yorkshire Churches.

In Scotland there are only seventy-six Baptist Churches, of all kinds, and about 5000 members; in Wales there are more than 260; in Ireland there are thirty-six; and in England 1314. Of Congregational, or Independent Churches, there are, in England, 1927; in Wales, 479; in Scotland, 112; in Ireland and the Channel Isles, thirty-one; and in North America, 4100. In London and the suburbs there are 121. The Wesleyans have, in the world, 1,479,187 members, and 5,872 preachers.

MISSIONARY OBSERVER.

MEMOIR OF THE LATE REV. T. GRANT.

(Missionary to Orissa, East Indies.)

IN the armies of Immanuel, as well as in those of earthly princes, there are soldiers of various degrees, both as to their rank, their success, and the period of their service. As none who enlist under the banners of the cross, and are laudably ambitious to take the "high places" in the field, can possibly be excluded from public notice, a record of their names, and their spirit, even though they fall in the first onslaught, is due both to them, and the glorious cause to which they were devoted. Of this class, was the subject of this brief memoir. Though he was in the mission field for the short space of twelve months, he fairly entered on his work, and is now to be numbered with the honoured names of those who have borne the Gospel to the benighted inhabitants of Orissa.

Thomas Grant was born at the village of Burbage, near Hinckley, Jan. 25, 1817. His parents were in the humbler walks of life, but his mother, whose maiden name was Clarke, appears to have been respectably educated. At the age of thirteen he was apprenticed in his native village. His master was a Wesleyan, and Thomas was led by him to worship. About the age of sixteen he became united with that body of christians, and began to preach a short time afterwards. A Wesleyan friend has kindly supplied us with some account of our brother, from which we have pleasure in extracting the following:—

"Being brought up in the same village, I had an opportunity of knowing him before he "received the grace of God in truth." He did not, like many, in his youth, run in a

course of immorality, and open rebellion against God, but he was preserved from most, if not all the vices to which the state of youth is incident. As far as I know, he was not guilty of profane language, or of immoral acts. This, no doubt, was owing to the watchful care of his parents over him, and to the restraining grace of God, which, evidently, at a very early period influenced his mind. Though his parents are not decidedly religious, yet they manifested some concern for the present and everlasting interest of their offspring. When he became capable of instruction, they sent him to the Sabbath-school, in connection with the Independent chapel, at the place of his nativity; in the evening of the Lord's-day they took him with them to that place of worship; and on the week-day prevented his association with those youths whose language and morals were bad, and whose example was pernicious.

But while he was quite young, he was also made the happy recipient of the saving grace of God. He was about eighteen when he "received the grace of God in truth."

The instrument the Divine Being was pleased to employ in his conversion, was the Rev. James Laycock, Wesleyan minister. While Mr. Laycock privately reasoned with him "on righteousness, temperance, and judgement to come," like Felix he "trembled;" but he did not, like him, say, "go thy way for this time, when I have a convenient season I will send for thee;" but being convinced, by the Holy Spirit, of his alienation by nature "from the life of God," of the necessity of justification,

adoption, and of the renovation of his heart, he at once exclaimed, "what must I do to be saved;" and being directed to the "Lamb of God, which taketh away the sin of the world," he threw himself at the foot of the cross, as a guilty, condemned sinner, and there lay, until he heard the "still small voice" proclaiming, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," or, until he had received a consciousness of his acceptance with God.

Though his life was moral, yet he was most deeply convinced of sin. "God, who commanded the light to shine out of darkness," shone clearly in his heart, discovering unto him that "inwardly," he was "full of all manner of filthiness and uncleanness," that he had neglected to love God with all his heart, that he was an entire stranger to inward religion, that he was under the condemnation of the divine law, and that, consequently, he was liable to eternal death. His distress of mind, in consequence of these discoveries, was great. "The pains of hell got hold upon him: he found trouble and sorrow;" and literally "roared for the disquietness of his heart." But his groaning was not hid from God; neither was it of long continuance: his sorrow was turned into joy; and a new song was put into his mouth, even of praise and thanksgiving. Having drunk the "wormwood and the gall" for about a fortnight, one evening, when alone, wrestling with God in prayer with all possible importunity, he was enabled to believe in the atonement with his heart unto righteousness; and, in consequence of that act, was immediately "justified from all things, from which he could not be justified by the law of Moses." His distress and sorrow of mind then gave way to peace and joy in the Holy Ghost: his slavish fear to filial love; and his dread of death and hell, to a blessed hope of

the glory of God. I have frequently heard him say that his sense of pardon and adoption was so clear, that he could not doubt for a moment that he had received those blessings; and it was really delightful to hear him quote the following lines, as expressive of his experience:—

"Long my imprison'd spirit lay,
Fast bound in sin and nature's night;
Thine eye diffus'd a quick'ning ray;
I woke: the dungeon flam'd with light!
My chains fell off, my heart was free,
I rose, went forth, and follow'd thee.

No condemnation now I dread,
Jesus, and all in him is mine!
Alive in him, my living head,
And cloth'd in righteousness divine,
Bold I approach the eternal throne; [own..]
And claim the crown, through Christ my

It was also evident to all who heard him make these statements, and who knew his "manner of life," that he was not deceived; for his life, in all respects, corresponded with these professions. His religion consisted not in empty forms, in saying "Lord, Lord," but in sensible communion with God, and in doing the will of his "Father which is in heaven." "The law of the spirit of life in Christ Jesus having made him free from the law of sin and death; the righteousness of the law was fulfilled in him: he walked not after the flesh, but after the spirit;" and, as far as I was capable of judging, he adorned "the doctrine of God his Saviour, in all things."

It also soon became obvious, that he had no desire to share the blessedness of a religious life alone, and that he was likely to be useful in the Church of God. Freely he had received, and he seemed resolved at once freely to give—having received the riches of divine grace himself, to do all he possibly could, instrumentally, to impart them to others. The love of God was shed abroad in his heart; and this constrained him to feel keenly for those who were "in the gall of bitterness, and in the bonds of iniquity;" and I have often

heard him exclaim, with an emphasis of which I can convey no adequate idea,

“O that the world might taste and see
The riches of his grace :
The arms of love that compass me,
Would all mankind embrace.

Happy, if with my latest breath,
I may but gasp his name !
Preach him to all, and cry in death,
Behold ! behold the Lamb.”

I believe, almost immediately after his conversion, he received a powerful impression, that the great head of the Church designed him for the work of the Ministry, and it appeared to me as though he could scarcely have lived did he not preach or promote the salvation of sinners in some way or other; and to the momentous work of saving souls he was soon called, not only by God, but also by his Church. But, before he was formally called to the work by the Church, he did, in a sense, preach the Gospel every day; for he warned all who came in his way, of the folly and danger of sin, and earnestly and affectionately exhorted them to flee to Christ, as their only refuge from eternal death. And such was his zeal, such his solicitude to do good, that in less than twelve months, he was put upon the plan of the Wesleyan preachers in the Hinckley circuit, as a Local Preacher. The first time he went out to preach, I went with him. He commenced the great work in which he expired, on Christmas day, at Sharnford, a village about three miles from Hinckley. His text was “God is love;” and considering it was the first time, he preached with liberty and enlargement. I heard him several times after, and though I did not think he possessed first-rate abilities, I was quite convinced he was calculated to be useful.”

Mr. Grant's views on the subject of baptism, became decidedly opposed to those entertained by the Wesleyan body, and he, with his master, united

themselves to the General Baptist Church at Hinckley, and were baptized Aug. 7, 1836; after this, his venerable pastor states, “He continued to preach, and was well-beloved for his steadiness, as well as his punctual attendance on divine worship. His character was good. He was a pious young man, industrious, and for his opportunity, assiduous in learning.” He soon manifested a desire to become a Missionary, and was received by the Committee in the latter end of 1840. He took for his companion in life, Miss Ross, of his native village, to whom he was married in May, 1841. On the first of June, he was solemnly set apart to his work, at the Stoney Street Chapel, Nottingham; on the 17th of the same month, he bid farewell to his friends in England; and on the 26th of the following November, the “Pekin,” cast anchor, in the Hoogly near Calcutta.

With commendable diligence, and considerable success, Mr. Grant applied himself to the study of Oreh, after his arrival at our Missionary Station at Cuttack. He frequently visited the bazar, with brother Lacey, and in the Autumn of 1842, went a Missionary tour with brother Wilkinson, and two or three native preachers. Before he returned home, Mr. Grant had symptoms of illness. On the 22nd of January, 1843, he was so far recovered as to preside at the Lord's table, and deliver a short address in Oreh. He afterwards visited a Hindoo festival with the native preachers; but, on Thursday, January 30, he was again afflicted. On Tuesday, recourse was had to more decided medical treatment, and he appeared to rally. But on Saturday, February 4th, he was suddenly seized with the pains of death, and in about half-an-hour, his liberated spirit winged its way to the regions of the blessed.

Thus, when he was entering on his sacred work, and the prospect of extensive usefulness was before him,

Mr. Grant was taken from his labors, and another breach was made amongst our already too weakened Missionary band! May the Lord, who does all things well, stimulate our Churches

to increased zeal and devotedness in his cause, and raise up amongst us a succession of devoted Missionaries, who shall be his witnesses to the ends of the earth!

EXTRACT OF A LETTER FROM MRS. LACEY, TO MRS. PEGGS.

Cuttack, June 5, 1842,

MY DEAR SISTER PEGGS—Yours is the only ship letter we have received for years. Shall I say a ship letter* in India is quite a novel arrival. We are always too eager to get English letters to begrudge the fourteen annas we pay for a rupee's weight. And why two such gifted, noted scribes, should think your letters not worth postage, I have yet to learn. We are thankful for all the old feelings of christian affection and friendship, that your letters contain, which I can assure you we highly prize, and consequently every proof you give us of its continuance, must be gratifying to us.

As your letters were six months old, we had heard all the news in various ways. About May 15, we received, through Mr. Marshman of Serampore, the March number of the Repository, containing an account of the committee at Loughborough, in February. So you see all your news flies to us now-a-days—you can scarcely conceive how the distance between us and you is shortened. We see one or two English newspapers every month, and seem to be nearer to you than ever.

I suppose you have heard of the *Aerial Steam Carriage*, which is just about being completed in England. It is to come to India in *three* or *four* days at least, and of course we shall hear of brother Peggs being a passenger in it, deputed from the General Baptist Missionary Society, on a visit of instruction to the Orissa Mission; after it has made two or three successful flights. I shall scarcely expect you with him the first time, as your little *Mercy* could not very well bear the journey, or your absence. I am now writing in what was Alkinson's English Shop. We have been here since the first of March, and hope to leave it next month, for what will be our last residence in Cuttack. We have been strangely tossed about here of late. When Sutton went to Calcutta, we let our own house in Cantonments to live in his, to be nearer the schools. When he returned in four months we hired Beeton's Bungalow, and stayed for three months, then we went back to our own. Then the major of the regiment thought he wanted our residence for two of his officers, because it was nicer than some others that were at liberly, so we

were obliged to give it up and let it to them. I declared that I would not live where we were in danger of being removed at any man's wish; so my husband has been building a house which is nearly finished, and in which we hope to spend the rest of our India life, or perhaps the whole of our life. The spot is about the middle of the plain, between Field's house and the fort, and just opposite a little old temple. Building is troublesome, and Lacey will be glad when he has done with it. He spends a good deal of his time there to get it done speedily. We have a small christian village near it, and the Printing-house. Sutton's and the schools are all between us and the English chapel, besides another christian village not far off. We have three villages rising up at Cuttack, inhabited exclusively by native christians. There are several houses near the English chapel, *Christianpore, Societypore, Lacey noger*. If you could visit Cuttack again you would see great changes amongst us. You would be shocked to hear of the death of poor brother Grant so soon after he came amongst us. We all thought he had a poor constitution, that would not stand India long, but had no thought that he was so soon to bid adieu to earth.

July 5th. This, my dear sister, is the last safe day for the *overland* this month. Lacey will write soon. We had a letter from Mr. J. Marshman yesterday, chiefly about government's yearly grant to Juggernaut. There was a good piece in "*The Friend of India*" a fortnight since. He wants Lacey's opinion about it, and information. He says the subject is much agitated at home, and this is the time to stir here. The rut jattrā took place June 28th. The pilgrims have been returning in droves the last three days. About noon yesterday, a young Bengalee called with a small bundle under his arm and asked me to purchase a tooth-brush, paper, &c., when the following conversation took place in *Hindustane, English, Bengalee, and Orcah*, for we talked all these languages in different sentences. He was about twenty four years of age. You have been to see the *Shree Nook*, (*beautiful face!*!) have you? Yes I arrived here on my horse last night. What are you? A native of Calcutta? Yes. Were you highly gratified with the sight of Juggernaut? Oh yes, very pleased indeed. Did you get inside the temple walls? Yes, and

* That is a letter by way of the *Cape*. The overland mail charging but *one shilling* for a letter.

saw all the gods there. Have you any relations with you? Yes, my mother, my aunts, two servants, and a few of my friends, we formed twelve in our party. Is there much sickness there? A great deal; plenty men die of cholera. How many do you think are dead at Pooree? O, 500, lying every where about the streets; plenty dead. Are there many on the road? Yes, many. How many? I suppose 200. Have any of your party been ill? No, I got medicine. What medicine have you? Brandy, Laudanum, Peppermint, &c. My brother is a doctor at Pooree hospital. Have you a father living? Yes. What trade or caste are you? A brahmin, and live near the Circular Road. Can you read English? A little. Where did you learn? In the Padre's school for a little time. How long did you stay at Pooree? One month. How much did it cost you? One rupee per day for food, ten rupees Boze (offering) to Juggernaut. What did you give the Pundas? Sixteen rupees. What else? I gave 125 rupees to the temple. This will feed one poor beggar there, and I get much merit by it. How long is it to feed one poor man, for your life, or the lives of all your families? Oh! for ever. How do you know the Pundas will use it for such a purpose, if written before you in a book? The rajah will see it is rightly disposed of. The rajah may never hear of it, or if he does they may keep back the 100 rupees and give him the twenty-five. How can you believe these brahmins? Of course they will eat your money themselves? Well, if they do, I have given it with the best intentions, and it is accepted of my god, and if the brahmins throw it into the sea, let them look to that, *I have secured my reward!* Why will you be so deluded and be at so much expense and fatigue to seek salvation? worship the true God. Yes, you sit in your house, and worship your God, I worship the same God; but God tell you to go one road to heaven, and tell me to go that, so I go. My way is the best for me, and yours for you.

There has been a very rich gentleman from Calcutta passing through with all his people, four elephants, and palanquins without number. He gave the Pundas 2000 rupees, and it will cost him 25,000 rupees before he gets home.

Aug. 9th. The last safe day for this month. Gunga Dhor has been sitting by me, having a long chat; I told him I was writing a letter to you. He said, give my *nemuskar* to them. Tell them to send more missionaries out, that the work may not stand still when the two padries here shall have done their work. Tell babe Peggs never to rest while this 46,000 rupees are paid by government to the support of Juggernaut. These are his messages. Four of

the school boys were baptized last Lord's-day. We have a new Oreah convert, who will be baptized soon. He is from beyond Jajpore and has a wife and family. Remember us to your children. Perhaps I shall write to them. Ask them to write to me or my Willey, who is at Serhampore, I hope he will answer their letter. Lacey unites with me in much love. A. LACEY.

EXTRACTS OF A LETTER OF MR. W. BROOKS, TO HIS BROTHER IN LEICESTER.

Dated Cuttack, Aug. 10, 1843.

After describing his journey from Cuttack to Ganjam, where he took Mrs. B. for her health, he adds,—“Brother Wilkinson's house stands open to the sea, being not more than a mile and a half from it, with a splendid sea breeze blowing nearly all day. You will have seen accounts of brother Wilkinson's labours in the Report. I went out with him most evenings into the bazars, where he was generally listened to with a good deal of attention and *apparent* interest. Ganjam has in its day been a very large and important place, as its numerous fast decaying houses plainly testify. It has a modern built forte, with a ditch all round it, and a very large house, &c., going fast to ruin. We spent a week at Berhampore, and were very much pleased with the school, or asylum, there. The girls sing several English tunes very nicely, both in Oreah and English, knit, sew, &c., and I am quite sure that if their benefactors in England could but just see them at their work, singing the while, and think what would have been the state, temporal and spiritual, of all these but for their being placed under religious instruction, they would, from *sight alone* receive an ample reward for their kindness. But many of them are doubtless being trained up as heirs for immortal glory.

We had received the painful intelligence of dear George's death before yours arrived. We should have liked to have been with you to follow him to the house appointed for all living. Blessed be God he has not left us without hope. It is well, infinitely so with him. He is only gone before us.

“For humble faith with steadfast eye,
Points to a brighter world on high;
Where hearts that here at parting sigh,
May meet to part no more.”

Last Sabbath our hearts were cheered by an addition of four to the Church here. They are all boys from the school, and are all engaged in either printing or binding. One of them at least was rescued from the Khunds, another was bought by brother Sutton, for a rupee, in the time of famine. Two other boys are candidates. There is also another candidate, from a distance, of

whom I know but little. But you will most likely see more particular accounts from brother Sutton.

You have heard of men prostrating themselves before Brahmins. I did not witness this before I went to Ganjam; but my not seeing this before may easily be accounted for, as I am seldom out of the compound except about an hour in the evening, for a little fresh air. Brother Wilkinson and I went into a carpenter's shop, where he frequently gets a congregation, and while talking to the workman a Brahmin came in, when one of them cast himself at his feet. I could scarcely refrain from expressing my indignation in English, though I knew they could not understand me.

I think Mr. Pike's opinion respecting a native Preacher being sent to England, will set the matter at rest. Pooroosootum is the

only one who could be sent with any degree of safety but he cannot be spared. There is so much that is amiable and pleasing in him, that no one who has seen him, can help admiring him. I went out with him twice, while at Berhampore. The people were very noisy, but he spoke to them in the most affectionate manner possible.

We have now been to all our mission stations. There are but three effective European laborers; and what are these amongst such an immense population? Brother Sutton's labors are confined entirely to translations and the schools on our own compound, leaving but two, viz., brother Lacey, and Wilkinson, for out-door work. There are the native preachers as well, but they like to have a European with them.

Your affectionate brother,
WILLIAM.

MISSIONARY ANNIVERSARIES.

BARTON, &c.—On Lord's day, Nov. 26th, &c., the friends at Barton, and in the neighbourhood, held their annual services in aid of the Foreign Mission. Sermons were preached on the Sabbath, at Barlestone, Barton, and Market Bosworth; collections at each place, respectively, £1. 17s., £4. 5s. £2. 14s. On Monday afternoon, a public meeting, followed by a tea meeting, was held in the Chapel at Congerstone; the profits of the tea amounting to £3. 7s. 6d., for the Orphan Asylum, at Berhampore. Missionary meetings, of a most interesting and impressive character, were held on the evenings of the 27th, 28th, 29th, and 30th, at Congerstone, Barton, Newbold, and Bagworth. Collections £2., £4., 8s., £1., 16s., 6d., £3.; making a total, in collections and subscriptions, for the year, of about £54., 10s., £15., or nearly so, more than usual. We were favored on the Sabbath, and at all the other meetings, with the presence and help of brother Stubbins. His statements and appeals, were deeply interesting and impressive, and we cannot but feel, that his return to his native land, and his visits to the Churches, will be overruled for great good. The other speakers were, the Revds. J. G. Pike, Buckley, Moody, (Independent,) J. Derry, and J. Cotton.—J. C.

On the Saturday following the delightful and soul-cheering missionary meetings in Barton and the neighbourhood, I set off for SMALLEY where I was appointed to preach on Sunday afternoon; but as brother Wilders was very unwell I engaged to take the night service also. The congregations were good, and the collections amounted to about £2. 16s.

On Tuesday, brother Buckley and myself went forward to Nottingham, to hold meetings in the out-stations of Stoney Street Church.

Meetings were held at Arnold, Carlton, New Lenton, Hucknall, Ruddington, and Bulwell—and sermons were preached on Sunday, 10th, by Mr. Buckley, at Prospect Place, and Hyson Green—and by myself at Old Basford. The whole of the collections amounted to something less than £12. The attendance at the first three meetings was far from being so good as could have been desired, owing chiefly, perhaps, to their not having been sufficiently notified; there was however a very gratifying improvement in all the latter meetings. A very good feeling seemed to prevail in all, and at the close of each, several friends came forward to engage themselves as regular collectors. The Lord bless and encourage them, and as he has inclined some to collect, may he incline many to give, to send the gospel to their perishing brothers and sisters in India! The speakers generally, were brethren Hunter, W. Stevenson, treasurer, B. Wood, Buckley, and myself; and on one occasion, brother Ferneyhough, and on another, brother Peggs. It is but due to the three first dear friends to state, that we received every possible kindness and attention from them, and that their presence, as well as their appropriate and stirring addresses, could not fail to do good. It is equally due to Mr. Palethorpe, to mention his kindness in conveying us, and other friends, from one place to another. Another thing I may mention is, that several of our Nottingham friends have engaged to make up a box of useful articles as presents, especially for our dear native preachers in Orissa.

Now for a bit of news from India. A letter from Agra, of the 25th March last, speaking of the investiture of General Nott, and Mc Caskiell, with the order of the

Bath, observes,—“Not the least interesting object there, was the far-famed Somnath gates, which have been erected at one end of the great hall, under a canopy of red cloth, ornamented with gold trimmings and tassels. You will scarcely be astonished to hear, that these gates have become an object of *worship* now among the Hindus, who have been seen by many here, engaged in acts of adoration before them, and presenting offerings. Yesterday, or the day before, the sum of 3,600 rupees, (£360.) were sent into the treasury, which was stated to be the amount of offerings made to the gates and collected by the escort, during the procession to Agra!”

If this statement be correct, we have surely come now to a climax! Our Governor General, a Metropolitan of all India, thinks the Hindus have not gods enough, or, at least not of the right sort, and therefore very mercifully provides them one of sandal wood, and covers it with a canopy of *red cloth*, ornamented with *gold trimmings and tassels*; and a military escort has turned collectors of wood-offerings and may, perhaps, next be appointed by the *noble-sandal-wood-god-provider*, to the exalted and most sacred office of *Pundas*, or *Pilgrim hunters*!—Was ever adoration like this? I. STUBBINS.

P. S. All Letters, &c. should be directed to me at Ibstock, near Ashby-de-la-Zouch, Leicestershire.

MISSIONARY TEA MEETING AT WIMESWOLD.—On Monday evening, December 4, 1843, a public Tea Meeting, was held in the Infant School room, Wimeswold, kindly lent for the occasion, by the Vicar of the parish. Owing to her Majesty the Queen passing through Nottingham on that day, and the numbers that attended from Wimeswold, and the adjacent villages, to catch a glimpse of Royalty, we were very apprehensive that our meeting would prove a failure, but as the time of the meeting approached our fears began to be dissipated, the neighbourhood of the school room became exceedingly thronged, and by five o'clock, every place was occupied, and the room was soon crowded almost to suffocation. Tea being over, it was found necessary to adjourn to the chapel which was well filled. Mr. Bott presided, who opened the meeting by a short address, and was followed by the Revds. Messrs. Stevenson, Buckley and Stubbins. We were exceedingly delighted to find our dear brother Stubbins enjoying such an improving state of health, and apparently in such excellent spirits. His affecting statements were listened to with great interest, and his eloquent appeals found their way to many a heart. Mr. Buckley, though an entire stranger to the congregation at Wimeswold, succeeded by his most affectionate and

energetic address, in enlisting the sympathies of the crowded audience. Wherever he goes, he will be followed by the prayers of many who were then present. During the meeting, a vote of thanks was passed to the Rev. H. Halford, Vicar of Wimeswold, for his kindness in granting the use of the room. A vote of thanks was likewise passed to the ladies, for their christian liberality in gratuitously providing for the occasion. The proceeds of the tea, were upwards of £10, which will be devoted to the Missionary cause. As an effort is about to be made in the Connexion, to raise a special fund for the sending out of five additional Missionaries, would it not be well to adopt meetings like the above, in most of our Churches, and to appropriate their proceeds, together with the free-will offerings that might be presented, to this particular object? And afterwards for the benefit of the Mission, to hold these meetings annually. The trouble and expense attending them would scarcely be felt, while the results to the Mission would be most advantageous. B.

FLEET COLLECTIONS.

To the Editor of the Missionary Observer.

Derby, Nov. 13, 1143.

DEAR SIR,—May I request the favor of your inserting the following list of contributors for the Foreign Mission, from Fleet Church, which being unfortunately mislaid and overlooked, was not inserted in the Report. Yours, &c.,

J. G. PIKE.

Fleet and Holbeach, Foreign Mission Statement for 1842—3.

	£.	s.	d.
Public collections, at Fleet after			
Sermons by Mr. Hudson ..	4	18	5
" Mr. Pike ..	2	7	10
Profits of Public Tea ..	1	19	6
Missionary Meeting ..	5	3	4
Sermon at Broadgate by Mr. Yates ..	0	10	0½
Missionary Meeting at Holbeach ..	3	1	0½
MISSIONARY BOXES,—Mr. Tennant ..	0	3	1½
" Miss Meatheringham ..	0	7	0
" Mrs. Cook ..	0	4	6
" Miss Wroot ..	0	15	2½
" Mrs. May ..	0	3	8
" Miss Bateman ..	0	4	3½
" Miss Rogers ..	0	2	8
" Heywood Yates ..	0	13	2½
" Richard Wright ..	0	6	4½
Collected by Miss Strangers ..	1	10	0
" Mrs. Redhead ..	2	10	0
" Miss Sanby ..	6	1	0
" Miss Thomasman ..	1	8	2½
" Miss Tennant ..	0	18	0
" Mr. and Miss Benson ..	1	15	0
" Mr. Needham ..	2	15	3
" Mr. Greasley ..	0	6	0
Subscription—A Friend ..	2	10	0
" Mrs. Jarvis ..	0	10	0
" Mr. Greasley ..	1	1	0
Legacy by Mr. Rouse (less expenses)	22	5	0
	£64	9	8½
Less by two years Printing	0	19	6
	£63	10	2½

WESLEYAN MISSIONARY SOCIETY.

NEW ZEALAND. *Description of a Station.* Mr. Turton, of Beecham Dale, Aotea, thus describes his station:—"This, I think, is one of the quietest and most compact Stations in the whole Mission. We are not troubled with the intrusions of dissolute and disorderly Europeans, except as they pass through on their way to Auckland. It comprises eleven different-sized vilages or hamlets, or perhaps more properly, clusters of huts, and sheds, and houses, and which are situated on both sides of the Bay, at convenient distances from each other, and from the Station. The circular part of the Bay is four miles across; but from the heads to the furthest extremity it is about eight or nine miles. Like every other Bay on this coast, it abounds in sand-banks, which are entirely bare at low water. Its sides are skirted with romantically-rising hills of forest-land, except on the side towards Woody-head, which is a large piece of undulating flat, covered with fern, and where most of the natives reside. At the Pa, one hundred yards from the Mission house, about one hundred and fifty natives reside; so that with the people from the nearest vilages and out-sections, we generally have upwards of three hundred at our Sabbath services. My plans, however, are so arranged, that I cannot be at home an entire Sunday more than once in three weeks; for the circuit comprises nearly nine hundred souls, men, women, and children. The native Christians have given me almost unqualified satisfaction, as regards their outward behaviour, during the past

year, by their praiseworthy obedience, and diligent application to their work.

Toils of a Missionary in New Zealand.—The European "carries himself," (and enough, too, in the bush,) and the natives carry his baggage, one man for his bedding, another for his clothing, a third for his tent, and a fourth for his food. Nor are we "gentlemen," for all that, as some may suppose, unless it be genteel to wade through the rivers, or sink into a bog up to the loins, and then travel twenty or thirty miles further in the bush, with dirty, wet clothes on until you come to a village. "And what then?" Why, then your natives sleep, and forget their toils; but as for the Missionary, it is only then that his work begins; and there he is singing, and praying, and preaching, and talking at midnight, when he ought to be in bed; so that, after traveling all day, he has to work all night; and that, too, with a poor frail body made of common flesh and blood. How can we possibly do this, without being emaciated and worn down? And if we leave it undone, then, whilst we are sleeping, the souls of the people are starving and "perishing for lack of knowledge." As for the dangers of traveling by land and water, they must be personally experienced before they can be duly appreciated. What would be noted down as a "hair-breadth escape" in an English journal, would hardly find a place in the journal of a Missionary.

BAPTIST MISSIONARY SOCIETY.

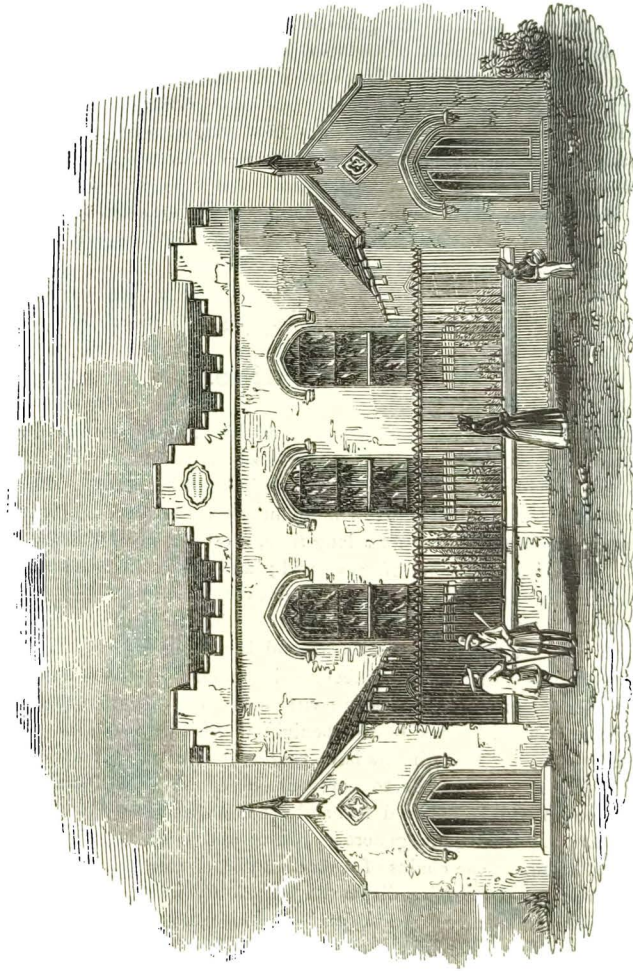
IMPERFECTIONS OF NATIVE CHRISTIANS.—Mr. Wenger, of Calcutta, writes,—“No portion of scripture can give you a better insight into the character, the frailties, and difficulties of our native Churches, than the epistles to the Corinthians. I verily believe it is next to impossible to understand these epistles fully any where else than in the missionary field. Only there it is possible to see how such inconsistent people could, after all, be considered as true believers, and fit (though imperfect) members of a Church of God. My attention has lately been called to this subject by the circumstance that I have begun to expound these epistles in a familiar way, at our Wednesday evening prayer-meeting at Colingah.

FERNANDO PO.—Mr. Sturgeon, of the African Mission, writes,—I recommenced my labours early in June, and from that time I have, by divine assistance, been permitted to

prosecute my work without the least interruption from ill state of health. In consequence of an increased desire to hear the word, and to walk in the ways of God, my engagements have been multiplied; but "the Lord of hosts is with us." On the 9th ult., I baptized five persons, and as one of them is the schoolmaster, and another a female who had acquired a greater notriety as a tattler and a busy body than for consistency, an unusual excitement prevailed in the town. A large number of young persons being present on the occasion, I made an especial appeal to that interesting portion of my hearers; and for the first time, many were seen to weep whilst hearing of the "great salvation." Nor could their parents stifle the penitent sigh, or stop the falling tear. To see both the parent and the child powerfully impressed with divine truth and divine love, surely was a scene upon which angels must have gazed with ineffable delight.

IRISH CHRONICLE.

JANUARY, 1844.



THE BAPTIST CHAPEL, CLONMEL.

CLONMEL.

THE chapel and premises in this town having become considerably out of repair, it became necessary to direct immediate attention to their renovation. In the prospect of these repairs it was also deemed highly desirable to remove a blank wall, which almost entirely hid the place of worship from public view. This has been done at an exceedingly moderate expense, and the present neat and handsome exterior presented, as in the annexed engraving. All the brethren of the Irish Southern Baptist Association united in the recommendation of such a measure, and in aiding to defray the cost. They also resolved to hold their next Association meeting at Clonmel on the completion of the work, which took place on the 17th of October, and two following days, when very interesting and well-attended services were conducted.

Will the readers of the Chronicle unite with their brethren labouring in the south of Ireland in fervent supplication that God may at length accompany the efforts made in this interesting and busy town, to diffuse the blessings of salvation, with manifest indications of his approval and benediction—thus will the heart of our brother Sharman be encouraged and comforted, and his recent assiduous exertions to put the place of worship in a more prominent and suitable condition, be most amply rewarded.

 GOOD WISHES.

When your eye, gentle reader, turns towards this page, the season of universal festivity and congratulation, in this country, will have come. It is a pleasant time. What a vast amount of good feeling is brought into play. What multitudes of faces beam with joy. How many hearts leap with delight. Friends, who have not seen each other for a long time, meet again. On every hand we hear the warmest expressions of good will; and the most ardent wishes for future comfort and success, are breathed from every lip.

Deeply sympathizing with this almost universal joy, though its brightness may be clouded with recollections of sorrows and bereavements, we are anxious to divert a portion of these generous feelings into a channel which has long been open, but which, sometimes, has been nearly dry. We once more put in a plea for Ireland. You wish well to the benighted African and Hindoo—to the savage and the slave. Your hearts have yearned over them. Your wishes have been free—you have been free too, of your efforts and your liberality. There is not less reason why you should feel and act in a similar way towards this unhappy land. An intelligent, generous, brave, and *much injured* people, are fettered and bound in the chains of a dark and cruel corruption of Christianity. Taught to rely on ceremonies dispensed by priestly hands, from whence they derive their efficacy, many of which are both unmeaning and absurd, their confidence is placed on shadowy forms of truth, instead of on "the Rock of ages." Going through observances, and submitting to penances, which have no authority in scripture, they are trusting for salvation in human devices, instead of the all-sufficient atonement. The cross is held up to the eye, but the endless

mummers of the papal system hide it from the mind. There are *seven millions* of your fellow-creatures thus bound and led captive. Remember they are not so far from you, that you cannot help them. No long and perilous voyage must be made to reach them. No pestilential climate threatens you with death, if you approach their shores. They are British subjects; and twenty-four hours travelling will set you down in their midst!

You will tell us,—“Well, we have wished well to Ireland.” We believe you fully. But how easy to be very free with good wishes. Think us not unreasonable, when we tell you we want something more. Good wishes will not feed the hungry, clothe the naked, or give life to the dying! These good wishes must take some form, and put forth activity, to be of much avail. During the past year something has been done to awaken greater sympathy and interest for Ireland. We have been sowing the seed. We have waited with anxiety and hope for the time to reap.

The passing away of one great period of our existence, and the coming of another, is generally a season of solemn reflection, close self-examination, and deep resolve for the future. These eventful times in our short fleeting life, may subserve a grand end. It would be hardly possible for a devout mind to follow out the trains of thought suggested by these times, without some such acknowledgments as these. “Another year is gone, and how little have I done. How slow my progress in the divine life; and how languid my efforts to extend the kingdom of my Lord and Saviour. While I have been basking in the sun-light of gospel privileges, and taking my fill of the streams of life and joy, myriads of my fellow-immortals have perished, and myriads more are perishing, for the want of what I so richly possess. How little have I thought of them, or prayed for those who have carried to them the glad tidings of salvation, or supported those Christian institutions formed for the purpose of evangelizing the world. Alas! I have too often coldly listened to their appeals, when they should have thrilled through me. I will do so no more. This selfish spirit shall die. My privileges were not given to me for my benefit alone. They are a solemn trust. I shall soon be called to an account for it. If that were to take place *now*, it would be rendered up, not with joy, but with grief. I am spared to see another year. *It may be my last*. I will therefore redeem the time; for the days are few and evil.”

Dear reader, have you thus felt and said? Has another year, rich with divine goodness and blessing, awakened these penitential and grateful feelings and resolves? If so, suffer us to ask for a share of this new-born spirit of prayer, liberality, and effort, in behalf of poor Ireland. Do not say we are too urgent. Reject not our petition because we have presented it again and again. Many souls have been saved by your missionaries. The little churches under their care are verdant spots in a wide desert. They are centres of light amidst the surrounding gloom. Do not suffer them to expire. There are openings in the vast system of superstition which overshadows the land. We want to enter them and carry the light of heaven, to show the benighted souls within, “the way, the truth, and the life.” Unless you help us, we cannot do it. Schools languish, for we cannot support them. More are demanded, and we are obliged to say, *Nay*. Agents are wanted, but we cannot employ them. Missionaries are needed, but we cannot say to the rising ministry, many of whom burn with the right spirit, take the field with us; for we have not the means of supporting

them. AND WHY? Our funds are scarcely adequate to sustain our present limited operations. And will you not help us? You will soon have an opportunity of telling us. The appeal will be put to you *personally*. One of our agents is about to be dispatched on this business. Let this be his herald. Receive him kindly. Encourage him. Send him on with substantial tokens of your good will. Convince him and us that your good wishes are sincere and hearty, by those practical proofs, which cannot be mistaken or denied! Then will "the blessing of him that was ready to perish" come upon you.



The correspondence of the last month gives the two following extracts, which will be read with pleasure.

"I have had opportunity of making known the Saviour's name at nine meetings, which were attended by not less than four hundred individuals. I had not been at some of the stations where the greater part of these meetings were held for more than three months, in consequence of my late term of affliction. I have now, however, got all my stations visited this month, and I see many marks of the divine blessing on my former labours. C— station is reviving with greater life and devotedness than I expected. It is a very wicked village, and I trust the divine arm will rescue many from the grasp of Satan. B— is more than coming up to my most sanguine expectations. My last visit, which was on Wednesday the 29th ult., was the most pleasing I have had yet. The congregation is increasing, and the people are progressing rapidly in their scriptural attainments, and in their thirst for spiritual improvement."

"During the last month the Lord favoured me with good health, so that I have not been a single day idle from doing a little in the vineyard of the Lord. And no wonder the

people are destroyed for lack of knowledge, when I tell you that I visited, in the neighbourhood of G—, a place about four miles distant from this town, a protestant man, whom I visited for the first time, who told me he had not a single visit from his minister these seventeen years; he said they might famish, for all their shepherd cared about them; and the man's wife told me that her father's family had not been visited by a minister these thirty years. I just mention this to show in what a deplorable condition the people of this neighbourhood must be, and how needful it is for some of the Lord's people to go among them, to speak to them about the unsearchable riches of Christ. I find this sort of work very general in the country parishes I visit. I shall say no more on this subject at present; but I pray that the Lord of the harvest may send faithful labourers into his vineyard. I have distributed during the last month a hundred and sixty-nine tracts, visited eighty-five families (sixty-seven protestants and eighteen Roman catholics), and preached the word to a hundred and eighty persons (a hundred and thirty-three protestants and forty-seven catholics)."

Contributions have been received from Mr. Bowser—Mr. Herne—A Village Friend, Somersetshire—Mrs. Goodman, Flitwick—Mrs. Burrow, Ramsgate—and other friends, of which the particulars will be given in a future number.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

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[NEW SERIES.

APOSTOLICAL SUCCESSION.

BY J. G. PIKE.

A PRINCIPAL part of the foundation on which the immense edifice of popish superstition rests, is the doctrine of apostolical succession. Romanists maintain that their priests hold office, in a line of direct succession from the Apostles; that, in consequence of being in this line, they possess authority to dispense the most important blessings; and that their administrations have a wonderful virtue, which they could not else possibly possess. They are said to be "a priesthood instituted by the Lord, with power to consecrate and minister his body and blood, and also to remit and retain sins." Of course papists further maintain that none can be christian ministers but those who have the advantage of apostolical succession. This dogma, which flatters the pride of priests, is maintained with some little variations by a popish party in the English Establishment, with as much tenacity as by the avowed votaries of Rome. When examined, however, by reason, or by Scripture, it appears one of the most contemptible pieces of imposition that ever was palmed on the world. It is full of absurdity, and directly opposed to the spirit and letter of the Scriptures.

VOL. 6.—N.S.

A vulgar word describes it more correctly than any other in the language, it is perfect humbug.

According to the notions of those who maintain apostolical succession, none are true ministers of Christ, none can communicate saving benefits by their ministrations, but those who have been ordained by an Episcopalian bishop, who was lawfully ordained by some other bishop, who derived his authority in a direct line of such bishops from one or other of the apostles. This notion, connected with the grossest absurdities, would destroy the validity of the christian ministry altogether, because no person on the earth could be found that could prove himself thus a successor of the apostles. Mr. Burnet remarks, "I defy the most learned man in Christendom to prove, on plain historical evidence, who were the first seven bishops of Rome; and from the bishops of Rome, let it be remembered, apostolical authority is professedly derived. If therefore there are seven uncertainties at the fountain head, what are we to do with the remainder? We begin with seven doubts to come down to a fixed certainty. Nay, more than

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this; ecclesiastical Councils have frequently decreed that certain qualifications are necessary to constitute valid ordination. For instance, several general Councils have declared that if any person, who had been inducted into office, has employed bribes for the purpose of securing his office, his ordination is not valid; that is, he is not in the succession. But bribery and corruption for the offices of popes and bishops, and every other office, were quite common in the dark ages—matters of every day notoriety. The Councils declare that the parties who had used bribes in this way were not ordained. Now if this was the case in the dark ages, will any one say that bribery was not common? And if so, the nullification of ordination was just as common—as common as bribery. What a breach does this make in apostolical succession!"

Archbishop Whateley, in an article inserted in a former number of this periodical, refers to the love of darkness which distinguishes the advocates of apostolical succession, and to the impossibility of their tracing a sure line of descent. This impossibility may be illustrated by a few facts. In 1044 Sylvester, Gregory, and Benedict, "called themselves popes, severally assuming the rights and honours of the see of Rome." "A three headed beast rising from the gates of hell," remarks a Romanist writer. From 1159 to 1181, Alexander III. was pope, and four rivals who successively divided with him the obedience of the Church. From 1378 to 1429, or for fifty-one years, was the great schism in the papacy. Two, and at one time, three popes were reigning at once. Germany, Bohemia, Hungary, and England acknowledged, during part of this time, Urban VI., while Clement VII. was acknowledged by France, Spain, Scotland, &c. Curses in abundance were poured forth by each pope against his rival, and each

annulled the acts of the other. Referring to these facts an able writer asks, "But where was the apostolical succession? Who among these popes and anti-popes were the lawful occupants of the see of Rome? In what line was the holy unction preserved? Fix it where you will, the acts of the other party were null and void from the beginning. The bishops made by a false pope were no bishops. The priests ordained by a false bishop were no priests. The sacraments administered by a false priest were no sacraments. Where will the mischief end? Can any Roman Catholic be assured of the validity of his own baptism? For any thing he can tell, the ordination of the priest who baptized him was conferred by one whose succession is traceable to an anti-pope, and is therefore corrupted at the very source. Here is perpetual cause for doubt and despair. Such questions as these are sorely perplexing to Romish divines. Many artful solutions of the difficulty have been proposed, but it is easier to cut the knot than to untie it; ingenuity and sophistry cannot overturn plain facts." Notwithstanding these and many similar facts, apostolical succession is with many a favourite dogma, nor need this excite surprize, as it is eminently adapted to gratify the self-importance of the proud, and the cupidity of the covetous, by making what is deemed religion, the grand instrument for self-advancement, and the acquisition of filthy lucre. Being zealously advocated, and being mischievously in the extreme, it may receive attention, of which, from its gross absurdity, it is in itself unworthy.

The Lord Jesus having taught that a part of his disciples should be separated from worldly avocations, be wholly devoted to the diffusion of the Gospel, and while thus employed "live of the Gospel," (1 Cor. ix. 14.) ungodly men have abused his wise appointment as a means of advancing

their selfish ends. They have endeavoured too successfully to make the Gospel an instrument for worldly advancement and gain. In the popish church they have succeeded to an immense extent. Among protestants too many have been influenced by the same spirit, and some, that were not themselves bad men, have been deluded to adopt the principles of those that were. A principal obstacle to the success of such men, lies in the zeal and faithfulness of true christian ministers. Hence they have always been exposed to the antipathy of those whose object was gain, or self-exaltation. The doctrine of apostolical succession ministers to both these objects, and hence has been boldly put forth and strenuously maintained. If a man be greedy of gain what a power does he possess of acquiring it, if he can persuade others that he possesses in a line from the apostles, authority to forgive sins, and to communicate salvation, making those he baptizes the children of God and heirs of heaven. If he be not covetous, still the doctrine flatters that pride which exists in every heart, unless subdued by the grace of God. How exalted a being is he who can bestow such benefits! How much superior to his fellow-mortals! Hence the doctrine is not only so profitable, but so flattering to human pride that there is nothing surprising in its prevalence. If a stripling with a smattering of Greek, Latin, and Mathematics, with little knowledge of the Bible, and perhaps no genuine godliness, thinks himself advanced, by ordination into a spiritual instructor, far above all wise and experienced ministers, that have not had the same ordination, the poor fellow is blown up like a bubble though as empty as that. The zeal and faithfulness of true christian ministers have always formed a principal obstacle to the success of worldly-minded priests, and hence the anti-

pathy manifested to them by those whose object is gain or self-exaltation. Under these circumstances without surprise, though with pity we may hear the vaunts of the advocates of apostolical succession that they are the only true christian ministers, and that all besides are unauthorized intruders; men who like Corah, Dathan, and Abiram, tempt the wrath of God by their presumption. Truly many of these gentlemen have much reason for their strong attachment to their favourite dogma, for if they cannot show on the ground of apostolical succession, that they are christian ministers, they have no other claim to present. Their insane ravings may be excused, when it is seen that they have neither knowledge nor piety to qualify them for their office, and that all they can trust to is apostolical succession.

Such vaunting succeeds however, only on subjects connected with religion. If a smatterer of a physician, locating himself in a city, were to publish that all the physicians of long standing there were unauthorized intruders; or a tradesman to denounce all his fellow-tradesmen, and proclaim himself the only one deserving confidence, his motives would at once be obvious, and however such professions might deceive the weak, the boaster's reward for his selfish vauntings would be the contempt of the intelligent. And this is the reward that they deserve, who vaunt their apostolical succession; and were men as clear-sighted on the great subjects of religion, as on those of professions or trade, this is the reward they would more generally obtain.

The Scriptures furnish many conclusive arguments proving the absurdity and wickedness of this popish doctrine.

The dogma of apostolical succession as connected with the notion that saving benefits are received from the official authority of ministers in

that succession, is opposed to the whole tenor of the Scriptures, on the subject of real religion. Religion is there uniformly represented as a personal thing. The person who enjoys its blessings enjoys them in consequence of the grace that has brought him to believe on the Saviour. Having received Christ, he has become a child of God. His enjoyment of this heavenly good is in no way connected with virtue communicated through any other human being. Were there not another christian upon earth, he would be a christian. Had he never seen a christian minister, did not one exist, his state would be unaffected. He is a child of God by faith in Christ Jesus. He is directed to give a reason of the hope that is in him, (1 Peter iii. 15,) and that reason he who is taught of God can readily give. "I know that I have been led to 'repentance toward God, and faith toward our Lord Jesus Christ.'" (Acts xx. 21). "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. i. 12. Here religion is personal: it is connected with individual experience; here is a hope that has a reason, resting upon the truth of God, who promises salvation to all who flee to Christ. How opposite to all this, and how supremely absurd is the hope that rests upon the validity and virtue of apostolical succession. "I hope for heaven because I was made a christian in baptism, by a minister who is a successor of the apostles. He tells me so, and I believe him, though it is true I cannot trace through eighteen hundred years his line of descent in this succession, nor can he himself; and if, from any misfortune or informality he is not truly in the line, he is deceived, and I am too. He is no minister, and I am no christian. My baptism was no baptism; no saving benefits were

communicated to me, and I am without any part in the covenant of grace." This is what apostolical succession brings us to in reference to those who fancy they are benefited by it. How opposite to the whole tenor and spirit of the christian system! Surely we may apply to it the admonitions of the Holy Ghost by the apostle. "Refuse profane and old wives' fables, and exercise thyself rather unto godliness." "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings."

The doctrine that saving benefits accrue to the people, through official authority connected with the ministrations of a particular line of men, said to have descended from the apostles, thus appears unscriptural and absurd. Nor does it appear less unscriptural or absurd, if the inquiry be, who according to the Scriptures are true ministers of Christ?

Christian ministers are uniformly represented in the Scriptures as raised up by God. Jer. iii. 15, most probably refers to Gospel times; if so, this truth is taught there. "*I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*" In the New Testament christian ministers are sometimes represented as raised up by the Father, sometimes by the Son, sometimes by the Holy Ghost, but uniformly by the blessed God. The gift of ministers is ascribed to the Father. "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers." (1 Cor. xii. 28.) "God—hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us." (2 Cor. v. 19, 20.) It is ascribed to the Son. "He that

descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 10—12.) "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." (1 Tim. i. 12.) The same benevolent work is ascribed to the Holy Ghost. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."* (Acts xx. 28.) Thus, according to the Scriptures, ministers are the gift of God; according to the successionists, they may be the gift of a bishop, with which God has nothing to do.

In the next place, the Scriptures teach us, that the evidence of any persons being called of God as christian ministers is furnished in their fruits and qualifications. A man professes to be a minister of Christ. The inquiry is not, Has this man been regularly ordained? but, Do his life and spirit evidence that he has been called of God? This is the test to which the Saviour expressly directed his disciples to bring professed teachers. He hints nothing about inquiries as to succession or ordination, but he directs attention to their fruits. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Where-

fore by their fruits ye shall know them." (Matt. vii. 15—20.) Nothing can be more express or plain than the Lord's directions here, which, though in their principles referrible to the professors of religion generally, have their first and most direct application to the teachers of religion. In conformity with this view are the directions given by the Holy Ghost, respecting the qualifications that christian ministers must possess. "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, a lover of good men, sober, just, holy temperate." (Titus i. 7, 8.) "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1 Tim. iii. 2—7.) Such, according to the word of eternal truth, are christian ministers to be in their character and conduct. Can it, for one moment, be supposed, that, while these qualifications are required in a christian minister, any act of a human being can make a man a christian minister who is a stranger to them all? The Scriptures further teach, that true christian ministers must be sound in doctrine. "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

* In the Greek, bishops.

whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Titus i. 9—11.) "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 6—9.) "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the the world. We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John iv. 1, 6.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed." (2 John 9, 10.) Thus definitely are the qualifications described of true christian ministers. False

teachers and deceivers are also mentioned, and the evidence that they are such is declared to be their ungodly lives, or their erroneous doctrines. These persons christians are taught to shun, after forming a judgment of them, not by their *professions*, but by their *fruits*. The exercise of such judgment is approved and commended by the Lord Jesus, for part of his commendation of the Church at Ephesus was, "Thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars." (Rev. ii. 2.) Here, let it be observed, were men who professed to be apostles, and surely those who profess to be in the line of apostolical succession cannot go beyond these in profession. Their pretensions, however, were brought to the test, and they were found *liars*. By what tests must they have been judged? Obviously by those already mentioned. Doubtless their fruits and their doctrines were tried, and the result was, they were proved, notwithstanding their pretensions, no ministers of Christ. To pursue the same course, and to use the same tests, are duties of christian Churches in the present day; and then what will become of apostolical succession, and of many of its zealous advocates? What will they be proved? successors of the apostles, or liars?

To be concluded next month.

ON AMUSEMENTS.

THE religious formulary of the Established Church is worthy of admiration, as a consistent scheme of christian deportment. It is a wise and pious directory for a becoming conduct in all that are truly regenerate. This indeed is the character that it supposes

all that use it profess and sustain: but it is a truth most evident, that spiritual regeneration does not necessarily accompany infant baptism; and that, therefore, all who use this form are not unquestionably the sincere disciples of Christ. Its first princi-

ple is erroneous, and hence the inconsistency between the profession and the practice in the world. For instance, the profession is to renounce the pomps and vanities of this wicked world; but what are the pomps and vanities of this wicked world that persons using this form are not eagerly following? The inconsistency here implied ceases to excite surprise when it is recollected that the profession is, in many instances, taken up as a matter of course, without personal conviction. When such a professor is in the world, he acts in his real character. If, however, a renunciation of the pomps and vanity of this world is really implied in the voluntary profession of experimental piety, is there not reason for godly sorrow, that professors are found to patronise by their presence exhibitions of mere popular amusement? Persons, whose sense of christian propriety would revolt at a proposal to go to the play, scruple not to attend a fashionable concert, and other genteel exhibitions of very doubtful character. To this inconsistency I would respectfully invite, especially the younger part of your readers; and I hope to be considered, not as hypercritically complaining of their enjoyments, but as mourning that any of them can find enjoyment in amusements inconsistent with piety; for, can it consist with true religion to make a part of a public company to hear the singing of songs, not the songs of Zion, and, if they were, perhaps so much the worse, as desecrated to mere amusement, with various blandishments of theatrical performance; but songs, judging from their titles, calculated to cherish amorous and romantic passions.

Not to approve of such entertainments will perhaps be attributed to a want of taste. Be it so. Though

“Once I admired such trifles too,
But grace has set me free;
Such pleasures now no longer please,
No more content afford;
Far from my heart be joys like these,
Now I have seen the Lord.”

And, on reflection, I cannot but think that this is the more correct taste for a christian to indulge. To this conclusion the following considerations lead:—

1.—*Such amusements are a part of the course of this world, which accords with the mind of Satan.* (See Eph. ii. 2.) If any doubt can be entertained whether they ought to be considered as a part of the course of this world, reflect whether they are generally patronised by the pious servants of God, or the men of the world. Do such amusements harmonise more with the house of God and the solemnities of religion, or with the ball-room, the theatre, or any other fashionable scenes of dissipation and frivolity? Let them be assigned to their own class, and then let the christian professor say whether he should patronise them. Sophists may argue by the hour for them, but the broad principles of the Gospel condemn them.

2.—*They are opposed to that spirituality of mind which true religion requires.* (See Rom. viii. 1—14.) To be spiritually minded is to mind, or relish and enjoy, spiritual things. This is descriptive of a character the opposite to that class of persons who mind or enjoy the things of the flesh; that is, those things that are grateful to the mere animal constitution of man. Now, to which class of objects, carnal or spiritual, heavenly or earthly, are fashionable amusements to be assigned? They cannot rank with both. Either to heaven or hell they tend. It is not said that a spiritually minded person cannot be found in them; but, if he be, he will instinctively perceive that he is out of his element, and will have about as much enjoyment as a fish out of water, or as a holy man of God on satan's territories.

3.—*They are discordant with a christian profession.* What is a christian professor, but a professed follower of the Lord Jesus Christ? One that

professes to regard his precepts, and follow his example. But whoever so mistook the genius of christianity as for a moment to imagine, that he was following Christ or his apostles in going to the play, or the ball-room, or the fashionable concert? If the real christian has ever found himself there, has he not sat on thorns, fearing lest he should be known, or that the angel of death should find him there? Does he feel prepared, in such a position, to receive the summons to enter into the presence of his Judge, that Divine Person whom he professes to follow? Rather is he not conscious that he was out of his place, and does he not fervently pray that God would pardon his servant in this thing?*

If professors see not the inconsistency of this conformity to the world, the world observes and proclaims it.

4.—*Its influence is to sensuality and formalism.* The human mind is so constituted as to receive an impression from the various moral scenes which are the subjects of its observation. Every circumstance produces an effect, more or less perceptible and permanent, in proportion to its impression. If the pious mind witness a scene of amusement without disgust and recoil, the impression will be decidedly inimical to piety, and prepare the mind for a repetition with sensible enjoyment; and thus many a hopeful character has been diverted from serious and devotional habits into the love of pleasure, and has become, if not an avowed enemy to religion, a mere formalist.

To this source is probably to be traced the fact, in many instances, that the families of the more opulent and influential class of dissenters, in a generation or two, degenerate from

the piety of their fathers, and sink back into the arms of the State Church, in which they can repose and appear to be christians while they are manifestly lovers of pleasure more than lovers of God. How many now, from this beginning, have proceeded till they look with scorn on the friends and associates of their pious fathers? As this result should be avoided, let families be allured by seriousness and affection into the ways of piety, and be guarded with solicitous paternal watchfulness from the inroads of a foe that may come with the siren's song to charm and destroy.

Say not, dear reader, "It cannot be proved sinful to enjoy a little amusement." Cannot it? And is this the rule of christian conduct? May we consistently do every thing that cannot be proved to be positively sinful? Is it prudent to venture to the very edge of the line which separates between right and wrong? Far otherwise are the christian precepts. "Be not conformed to this world." "Abstain from all appearance of evil." "Whatsoever is not of faith is sin;" that is, whatever a person does, of which he doubts whether it is morally right. And can a serious christian attend a meeting of fashionable amusement without any question of the propriety of this step? Even if he could, how undesirable, as an example to others; but it is doubtful whether any pious person can attend without sinning against the conviction of his own conscience. And how much more like an angel of mercy appears the christian lady when visiting the sick and relieving the necessitous, distributing tracts and giving Bibles, than when dissipating in personal amusement the money that might give bread to the hungry, and cause the widow's heart to sing for joy!

* See an excellent book by the Rev. J. A. James, called "*The Christian Professor.*"

HEBREW HISTORY.

FROM THE DEATH OF ABRAHAM TO THAT OF JOSEPH, B. C., 1821, TO 1635.

At the burial of Abraham, his sons, Isaac and Ishmael engaged, and, doubtless, mingled their tears over his grave. Ishmael, the father of the tribes of Arabia, has but little notice in the inspired record; but the prediction which was uttered concerning him has been most remarkably fulfilled, even down to the present times. "And he shall be a wild man; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren." (Gen. xvi. 12.)

Our attention is properly directed to the line of promise. Isaac, on whom the promise concerning the Messiah rested, was twenty years with Rebecca before he had a son born to him; and, when twins were born, the prediction given to Rebecca was, that the elder should serve the younger, and, therefore, that the line of promise should be continued in the younger.

These two sons, as they grew to maturity, gave evidence of very different dispositions. Esau, the elder, so called from his red appearance, was a daring, reckless, and irreligious person. He was a man of the field, and set a low value on the promise that had been made to Abraham and Isaac, in relation to the Messiah. He was so regardless of the privilege of the birthright, to which was attached the priesthood of the family, as well as a double portion of goods, that he wantonly bartered his right to it to his brother, for a mess of pottage.

Jacob, on the other hand, was a quiet, plain, and contemplative person, who greatly valued the promises God had made, and desired their accomplishment in himself; so that, probably instructed by Rebecca as to the revelation she had received from God concerning him, he gladly availed himself of the unbelieving profanity of his brother, to possess himself of the birthright to which the priesthood belonged, in the hope that the blessing would descend through his line. Whether the means Jacob used to obtain the birthright were commendable or not, it is clear his motives were good, and that Esau indicated a sinful and unbelieving disregard to its sacred privileges, to barter them away for "one

morsel of meat." At this time Esau was about thirty-two years of age. In the course of a few years, like a profane person, he formed matrimonial alliances with the daughters of the idolaters in the land, and thus gave much "bitterness of spirit" to Isaac and Rebecca. So sometimes it happens with men. There is a time when they deliberately give up piety and the service of God, and, as they forsake him, he forsakes them, and leaves them to pursue their own downward course!

Isaac, who had removed from Lahai-roi, near Kadesh, in the desert, to Gerar, on the border of Philistia, on account of the famine, and thence afterward to Hebron, where God had appeared to Abram before the destruction of Sodom, became afflicted with partial, or total blindness, when he attained his 138th year. He had displayed a weak partiality to Esau, notwithstanding his irreligious character, and was anxious to bestow on him the patriarchal blessing. He therefore called him, and directed him to prepare him a savoury dish, such as was the fruit of his hunting, and intimated that then he would give him his blessing before he died. Rebecca, who had heard the language of Isaac, and was concerned that Jacob, of whom the promise had been given to her, and who had received the birthright, should also receive the blessing which was its token, determined, by artifice, that she would accomplish her purpose. She therefore requested Jacob to personate his brother Esau, and to take food that she had prepared to the aged patriarch, and obtain his benediction. Jacob shuddered at such a proposal, and remarked the difference in their persons, and observed that detection was sure, and that he should receive a curse rather than a blessing; but Rebecca, intent on her object, prevailed with him, and he went in habited as Esau; and Isaac, after some little scruple, but under an inspiring influence, gave him his blessing. Thus was the pre-eminence of Jacob complete; but the means by which he obtained the blessing were exceedingly unworthy. They were also unnecessary; for, as God had designed

the promise to pass in the line of Jacob, his own purpose would have secured that the blessing should have fallen on him, without the use of wicked means. "To do evil that good may come," is a wicked maxim, and there is little doubt that the subsequent trials of Jacob are to be regarded as chastisements for this want of faith and truth. One false step often troubles men throughout after life. Jacob had scarcely accomplished this purpose before Esau came unto Isaac, and asked for his blessing. Isaac was startled and alarmed, "he trembled exceedingly," but recollecting that when he gave his blessing unto Jacob, he was under a consciousness of divine influence, he perceived what was the purpose of God, and he therefore added, "I have blessed him, yea, and he shall be blessed." Esau wept, and was filled with remorse, as many are when it is too late; but he who despised the birthright was deprived of the blessing.

Esau, when removed from the presence of Isaac, meditated vengeance against Jacob, and Rebecca advised Jacob's removal. Isaac therefore called him, and repeated the blessing, and sent him to Padanaram, directing him especially not to intermarry with the daughters of the land, as Esau had done, but to take a wife from their own family in Aram. Thus, through their folly in attempting to forestall the arrangements of heaven, Rebecca and her favourite son were parted, never to meet again; and Jacob, poor and empty handed, under colour of a visit to his distant relatives, for the purpose of marriage, had to escape for his life from the vengeance of his incensed and vindictive brother.

Jacob's journey was long and solitary. From Beersheba to Padanaram was nearly 400 miles. He set out, doubtless, with a heavy heart, and, in the course of his pilgrimage, pondered the paths of his feet; and, when reflecting on the deception and falsehood he had resorted to that he might obtain the blessing, he must be so sensible of his error as to be greatly humbled before God, and, probably, so much so, as even to doubt whether it would be fulfilled in him. He travelled on, perhaps two days, as the distance was sixty miles, and, when he had arrived at a place near to where Abraham builded his first altar, he lay down in the open air and slept. But,

in the visions of the night, he saw, as it were, heaven opened—angels ascending and descending, as on a ladder, between heaven and earth—and God appeared to him, and said, "I am the Lord God of Abraham, thy father, and the God of Isaac;" and renewed the great promise given to them in him, and assured him, also, of his protection, presence, and blessing. (Gen. xxviii.) This was cheering to Jacob's heart. It implied his pardon; it confirmed him in the possession of what he had highly valued and devoutly desired; and he set up a pillar, and poured oil on the top of it, and said, "How dreadful is this place! This is none other but the house of God, and the gate of heaven!" He called the name of the place Bethel, or the house of God, and vowed a vow, and said, "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 put on, so that I come again to my father's house in peace; then shall the Lord be my God." (Gen. xxviii. 20, 21.)

Fully invested with the great promise, we now perceive the servant of God addressing himself to his journey with renewed vigour. He travels on, day after day, until he arrives at a well, near to Padanaram. He ascertains that Rachel, a daughter of Laban, will come in a short season to water her father's flocks; his heart is filled with delight, and when his name and relationship were known at her father's house, the wanderer was received with every demonstration of affection and joy. But he soon found, that to have only the promise of God, (without worldly substance) was a poor recommendation of him to a worldly-minded man like Laban. Laban had cheerfully sent away his sister, Jacob's mother, when Abraham's servant came for a wife for Isaac, because Isaac had the great wealth of his father Abraham; but, as Jacob had left home without a portion, and, from his love to Rachel, had generously proposed to serve Laban seven years for her, he had the meanness to accept his proposal, and the wickedness to deceive him when the years were ended. Jacob, who had once practised deception, now experienced its effects. He, however, availed himself of the custom of the age, and took Rachel, as he had also received Leah, to wife, and served another seven years; though the sequel of his course shows, that

domestic broils and inconvenience were the result. At the expiration of these fourteen years, Jacob had a family of twelve children, and sought to depart from Laban, who, perceiving how his affairs had prospered in the hands of Jacob, determined, if possible, to detain him, and engaged that a certain portion of the cattle should be his. After this, God so ordered affairs, that, while Laban's wealth was much greater than when Jacob came, a very great substance fell into Jacob's hands; so that he became an object of hatred to the sons of Laban, and their capricious father. While he was meditating his departure, the angel of God appeared to him in a dream, and directed his return to the land of Canaan.

Sustained by this command of the God he worshipped, and without consulting Laban at all, Jacob commenced his removal, and that of his family, servants, and cattle, from Mesopotamia; and so excellently were his arrangements made, and so clearly did God superintend and prosper them, that it was not until after three days, that Laban was informed of his departure. Laban set out with an armed force to pursue after Jacob, with the design, apparently, of despoiling him of his substance, if not of injuring his person, but did not overtake him until he had been ten days on his journey. The distance from Aram to Mount Gilead is above 250 miles; so that Jacob and his host travelled twenty-five miles a day, while Laban's party, who pursued him, travelled nearly thirty-seven miles a day for seven days in succession, Laban was prevented from injuring Jacob by a vision of God in his journey. Instead, therefore, of force, Laban merely remonstrated with Jacob for going away secretly, and for stealing his teraphim, or household gods. Jacob, ignorant that Rachel had taken these symbols of incipient idolatry, directed Laban to search; but he did not find them; and then, when both were reconciled, they made a covenant with each other, and appealed for ratification of it to "the God of Abraham, and the fear of Isaac."

Delivered from all apprehensions as to Laban, the patriarch, for he was now ninety-seven years old, pursued his course, and, as he was approaching to the confines of Canaan, remembering the animosity of Esau, was afraid to come near to his father, or to Esau,

without a full understanding with his brother. Accordingly, he sent messengers before him, to Mount Seir, to tell him of his coming, to apprise him that he was rich, and did not wish, though the blessing was his, to take his father's substance, and to intimate that he greatly desired to enjoy a cordial reconciliation. The messengers returned, telling him that Esau was coming to meet him with 400 armed men. The distance was considerable, probably 120 miles, and in the journey Esau would have to pass by the residence of Isaac, where it is probable, if he had meditated any evil, the remonstrance of the aged patriarch would have the effect of restraining him. However that may be, Jacob was in the greatest possible alarm. He had had a vision of angels, which in some measure strengthened him; but the prospect of meeting his angry brother with an army made him exceedingly afraid. His conduct in this emergency is worthy of distinct notice. He made the best prudential arrangements he could, that if a part of his flock and family were smitten, the other might escape. He then betook himself to prayer, and said, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." (Gen. xxxii. 9—12.) How appropriate was this prayer! How humble and dependent! After this he prepared to pass the brook Jabbok. He sent first a magnificent present for Esau, consisting of 500 head of cattle, and directed the servants with each drove to say they were a present to Esau. He then attended to the passing of his family, and people, and substance, over the ford, and himself, when this was done, remained alone, wakeful and watching, during the night. Oh, the deep anxieties of his mind! His prayers,

how fervent! His sighs, how deep! His recollection of his own folly in deceiving Isaac and offending Esau, how painful! But he sought God, and trusted in him, and was delivered. There appeared to him a man, or a divine person in human form, with whom, as with God, he wrestled, and prevailed; by whom his name was changed to Israel, "a prince of God;" from whom he received a blessing, and was greatly encouraged. "He called the name of the place Peniel," or "the face of God;" for he said, "I have seen God, and my life is preserved." Early in the morning, as he proceeded, he perceived Esau coming to him. Jacob approached him with the utmost respect, bowing down to the earth as he advanced, after the manner of the East. Esau, on the other hand, with every appearance of cordial affection, ran to meet his brother, and fell on his neck and kissed him; and they wept together, for affection and joy. How were Jacob's prayers answered! How was Esau's heart softened! So it is, that "when a man's ways please God, he will make his enemies at peace with him!"

After their mutual salutations were over, Esau looked round with astonishment on the immense substance of his brother, his families and his flocks, inquired the meaning of the droves he had met, and when told again, they were for him, he immediately replied, "I have enough!" But, as Jacob urged him, and expressed his delight in the kindness of his brother's manner, and his desire that it might continue, Esau accepted the present, as a pledge of reconciliation. Esau desired his brother to go with him on to Mount Seir, but Jacob excused himself, because of the distance, and the tenderness of his family and of his flocks. Esau wished to leave with him some of his armed servants, probably as a defence; but Jacob, trusting in God, declined also this offer. They therefore parted on the best of terms, and it does not appear that they ever afterwards had any quarrel. Jacob, not deeming it prudent to follow Esau to his land, as proposed, turned aside to Succoth, on the border of Jordan; and, after a little time, crossed over that river, and pitched his tent, and purchased a piece of ground of Hamor, the father of Shechem. There he builded an altar, and called it "El-elohe-Israel," or "God, the God of

Israel." Thus he established amongst his family the worship of the true God, and bore his testimony to all around, that the God of heaven and earth was his God.

The family of Jacob was now large, and approaching to maturity; but it does not appear that he had much comfort in them; for he had not resided at Shalem more than five or six years, before new troubles came upon him. Dinah, his only daughter, a damsel about seventeen years of age, imprudently visited among the daughters of the land, and was polluted by Shechem, the son of Hamor, the prince of the Shechemites. He earnestly sought to form a matrimonial alliance with a person of Jacob's great substance. Her brothers, Simeon and Levi, deeply indignant at the dishonour done to their sister, determined on dreadful vengeance. They concealed their anger, and, by a wicked stratagem, disabled the males of the city, and then each young man took his sword and killed them, and spoiled their city, and took their women and children as slaves, and all their substance for a prey! So fierce was their wrath! So dreadful was their vengeance! Jacob, troubled at this conduct, and alarmed lest the other people of the land should rise against him, rebuked his sons for the evil of their doings; but they, smarting under the dishonour of their sister, justified themselves for their wicked conduct. Guided of God, he therefore determined to remove to Bethel, where he had had a vision of God, when he fled from his father's house. He assembled his family and domestics, now a large company, and directed them to put away all idols, those that had been kept by any of his own family, and those of the strangers with him, that they might all go as the worshipers of God alone. And God went with him, so that, though his journey was one of sixty or seventy miles, through tribes of people who must have heard of the cruelty of his sons, none injured or molested them. At Bethel he built an altar, and God appeared to him, and renewed his promise. Thence, in a short time, he travelled twenty miles on to Ephrath, which was afterwards Bethlehem, where Rachel died, after giving birth to her second son, Benjamin. In this neighbourhood, and at Hebron, near to Isaac, it should seem that Jacob sojourned

during the whole of his future residence in Canaan.

His afflictions were not ended. The habits of some of his sons were irregular, and Joseph, his son by Rachel, and who was deservedly his favourite, complained of their conduct. This excited their indignation, which his own excellent spirit, and his father's partiality, confirmed. The relation of his dreams, which indicated that he was destined to honor in the presence of his brethren, made him an object of their bitter hatred; and, when his unsuspecting father sent him to Shechem, where they were feeding their flocks, that he might inquire after their welfare, they, as soon as they saw him, resolved to destroy him; and profanely said, "We shall see what will become of his dreams." Reuben, however, filled with horror at the crime they intended to perpetrate, advised that they should cast their victim into some pit alive, hoping he might be able to deliver him. They followed his advice; but he had not gone from them long, before a company of Ishmaelites, who were travelling merchants, passed by, when Judah, (ominous name!) suggested that they should sell him unto them. They did so, for twenty pieces of silver; and, to conceal their crime from Jacob, they took Joseph's coat, and dipped it in blood, and told their father, when they returned, that they had found it in that condition! The sight of this coat filled the heart of Jacob with the bitterest grief, and "he mourned for his son many days."

We now digress a moment in relation to Isaac. After losing Rebecca, whose nurse went to Jacob, and died when he was journeying from Shechem, Isaac continued at Mamre, and lived until he was 180 years old. Esau and Israel buried him, and it is probable that Esau took his worldly portion as the first-born, leaving Jacob only the promise and the blessing. It does not appear that there was very great mourning. Isaac was a quiet, good man. He had displayed the same weakness that had characterized Abraham; but he died in faith, in good old age, and "entered into the rest which remaineth for the people of God." This took place about eight years after Joseph had been sold by his brethren.

Let us now follow the course of the captive, for in him we shall see the preservation of the family was secured. The Ishmaelites sold him in Egypt to

Potiphar, the chief captain of Pharaoh, king of Egypt. There "God was with him." He was soon promoted in the house of his new master, and became his chief steward. But a severe trial, arising from the amorous proposals of his mistress, displayed the strength of his virtue and piety, and exposed him to her vilest accusations. These dreadful charges were believed, and he was cast into the king's prison. God and the testimony of a good conscience, were with him there, and the keeper of the prison soon reposed the utmost confidence in him. While he was in prison, two distinguished servants of Pharaoh (a name common to the sovereigns of Egypt, as Cæsar was afterwards to those of Rome,) were cast into prison. Joseph, by divine inspiration, interpreted their dreams, and requested the one whom he foretold would be restored to favour, to think of him, and mention him to Pharaoh, that he might obtain his freedom. He longed for his liberty, and spoke of those who sold him into slavery, and those who bought him, as being robbers, and thus described the true character of this horrid traffic.

Two years rolled over Joseph's head before he was brought out of prison. Pharaoh had dreamed dreams which greatly troubled him, and all the wise men, with which Egypt then abounded, could not give him an interpretation of them: then the chief butler, who had previously ungratefully neglected his friend, related what had taken place in prison, and Pharaoh ordered Joseph into his presence, and propounded to him his dreams; he, confessing that God was the author of his wisdom, told Pharaoh that his dreams indicated that the next seven years would be years of plenty, and the subsequent seven, years of famine; and recommended him to gather up carefully a fifth portion or more of the produce of the first seven years, for the subsistence of his people, during the years of dearth. The proposal pleased Pharaoh, and he invested Joseph with power to carry his plans into effect. He raised him to be the ruler of all the land of Egypt. Joseph became the saviour of the Egyptians, and during the famine, his praises were resounded throughout the land. Yea, people of all lands came down to Egypt to purchase corn, for the scarcity generally prevailed.

Among others that felt the pressure of the famine, were Jacob and his sons. The old man, in the second year of the famine, when Joseph had, in his estimation, been dead for twenty-two years, having heard that there was corn in Egypt, sent his ten sons that they might purchase food for themselves and his people, that they might not die. Possibly, he had some suspicion of their having been the murderers of Joseph, and therefore he did not send Benjamin, his youngest son, and the only surviving child of Rachael, with them, lest evil should befall him. They came,—were introduced into the presence of Joseph, whom they did not know, but he knew them; they prostrated themselves in his presence, and he affected to treat them as spies. He compelled them to give an account of their family, and they told him of one brother who was not, and another, his own brother, the youngest, who was left at home. He kept them as prisoners three days, and proposed that one of them should go and bring the younger brother. He then directed that one should remain a surety, and the rest return and take with them corn, and then bring the youngest. They were obliged to submit. While they were before him, as he spoke to them by an interpreter, and they did not know that he understood them, they began to reflect on their past course; their conduct to Joseph came strongly to mind, and they said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us." Joseph could not endure to hear this; though these signs of penitence pleased him. He retired apart to weep. Again he returned, and having bound Simeon, who had perhaps been his fiercest enemy, he sent the rest away, telling his servants to put the purchase-money in the sacks which they had filled with corn. They returned home, and told Jacob all that had befallen them. His heart was grieved; and he said, "me have ye bereaved of my children: Joseph is not, Simeon is not, and will ye take Benjamin away? All these things are against me."

The famine however pressed on them, and as necessity has no law, Jacob was induced to permit Benjamin to go down to Egypt, but not until Judah became

surety for him. He sent them, commended by his prayers to God, with double money and various gifts. They came; and the affection of Joseph towards Benjamin, whom he had not seen since he was a mere child, so moved him that he sought where to weep. He made them a feast; and as he determined to try their fidelity to Benjamin, their regard to his father, and thus have proof of their penitence, he had the money restored to their sacks, and had his own cup put in the sack of Benjamin. Unconscious of danger, the eleven set out for Canaan. They had scarcely got out of the city, when Joseph sent after them a messenger, accusing them of ingratitude and theft. They, conscious of innocence, said he should die on whom the cup was found. The search was made—and the cup was found in Benjamin's sack! Astounded at the event, yet knowing their innocence of this crime, trembling for Benjamin and their father, they rent their clothes and returned to the city and fell prostrate before Joseph. Judah spoke for the rest, and related his aged father's grief for the loss of one son, and his extreme affection for Benjamin, and the distress his absence would occasion; and, in the excess of concern for his father, offered himself to be a bondsman that Benjamin might go free. His appeal was resistless. It convinced Joseph of the sincerity and affection with which they regarded their father, and he could refrain no longer. He cried, "let all go from my presence;" and his servants and attendants retired. He wept aloud; and he said, "I am Joseph,—doth my father yet live?" The effect was overwhelming: they trembled,—they were entranced,—they answered not a word. "They were troubled at his presence." He spoke kindly—entreated them to regard the Providence that overruled their evil conduct, and had sent him before them to save them alive; and to the delight of Pharaoh and his house, who wished to show their grateful regard to Joseph, he proposed that they should bring Jacob and his family into Egypt!—When they returned, and told Jacob that Joseph was alive, "his heart fainted, for he believed them not." But when he saw the waggons which Joseph had sent to carry them, his spirit revived, and he said "it is enough, Joseph, my son, is yet alive:

I will go and see him before I die." Encouraged at Beersheba by a vision from God, Jacob pursued his journey: Joseph also went forth to meet his father; and after an embracing that no words can describe, Jacob and his family were placed in the land of Goshen. Jacob and five of his sons were also presented to Pharaoh; and there, when enquired of as to his age, the venerable patriarch said, "The days of the years of my pilgrimage are 130 years." He confessed himself a pilgrim,—a traveller to a better land,—and recognized the vanity and misery incident to human life; and when he had blessed Pharaoh, departed out of his presence.

Jacob and his sons, with their flocks, found a secure retreat in the part of Egypt assigned them, and the venerable patriarch lived after he arrived there seventeen years. His last days appear to have been his best. He had a strong sense of the goodness of God; and his mind rested on his promises. The visits of Joseph, whose sons he blessed, cheered him, and the prosperity of his family and the presence of God gave him joy. When his end was near, he called his twelve sons to his dying bed; gave them prophetically his word concerning them; marked, in expressive language, the tribe through which the Messiah should come. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. xlix. 10.) He gave his sons directions as to his body, that it should be taken to Canaan and buried there, and breathed his last. What a solemn scene! Here lies the dying patriarch: around his bed gather his sons, then advancing in years: his blessing tells of the character and possessions of their tribes, and of God's purpose. He dies in peace, exclaiming, "I have waited for thy salvation, O Lord." Surely the "last end of the good man is peace!" He was buried according to his desire; a great mourning was made for him; and after this, Joseph assured his brethren of his regard for them, sustained them to the end of his life, and at his death, which took place fifty-four years after Jacob's, B. C. 1635, he gave commandment that his bones should be taken by his people into

Canaan, when God should visit them and bring them into the promised land. So good men die, but their faith rests on the promises of God, which afford support and serenity at the last hour.

From the numerous reflections which crowd upon us in a review of the various incidents which have just passed before us, let us select a few.

1. How clearly is the descent of Christ, the promised seed, marked out before us. As it came to Isaac and not Ishmael: so we have seen that it was destined to come from Jacob and not Esau. Hence, these patriarchs have distinguished honour. God was afterwards known as the God of Abraham, Isaac, and Israel. And when Jacob died, the line of succession was pointed out in Judah, and a singularly specific prediction was given as to the distinction of the tribe of Judah, and the period of the appearing of Christ. These, the sequel will show, were most exactly accomplished.

2. How remarkably is it displayed, in this narrative, that religion and irreligion, virtue and vice, ultimately meet with their own reward. Esau lost his birthright for his profanity: Isaac was agitated and disturbed because of his disregard to the prophetic voice of God, and his unworthy partiality to Esau: Jacob and Rebecca were greatly afflicted as a consequence of their deceit: Laban, for his perfidious and capricious conduct to Jacob, was made deeply to suffer: Joseph's brethren, when trembling before him, confessed the pains which conscious, though concealed guilt, had brought upon them: while Joseph, whose conduct was in the highest degree virtuous, pious, and exemplary when in Egypt, was ultimately honoured of God, and praised of men. So it frequently is even now; deceivers are detected, and the crafty are caught in their own snare; but "unto the upright there ariseth light in the darkness." "The righteous Lord loveth righteousness, and his countenance doth behold the upright."

3. How prone we are to reason incorrectly as to the events God permits to occur in the course of his providence. So Jacob reasoned when Laban ill-used him: but God overruled it for good. So also he reasoned when his son's coat was brought to him, "Joseph without doubt is torn in pieces." But he

lived, and was preserved for good. So again he argued, when Benjamin was called into Egypt, "All these things are against me." They were all for him. In all our afflictions, let us learn to cast ourselves on God, and to trust his word.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

4. How great is the power of prayer. Jacob prayed, and God heard him. He committed his way to God, and the Lord led him. He wrestled with him in his extremity, and prevailed. Yea, when he could see nothing but darkness, by looking to God, and pleading with him, he found support, and light, and peace. "In all thy ways acknowledge him." Call on him in the day of trouble.

5. How certain is God's word of accomplishment! Jacob found it so at last! He could say, "God, which fed me all my life long to this day, and redeemed me from evil." His sons

found it so in the end. They despised Joseph, determined to kill him, and then they said wickedly, "We shall see what will become of his dreams." They sold him; but the very means they used to crush him were the means of his advancement.

6. What an interesting type of Christ do we discover in Joseph himself. Like the Lord Jesus, he was beloved of his father, hated by his brethren, sold for a few pieces of silver, falsely accused, and suffered greatly and wrongfully. Like him, he suddenly sprung from the gates of death to honor and renown; and, like him, he was the saviour of his people; full of compassion to them that had injured him, so that they were the first recipients of his goodness. To that Saviour, so often promised and prefigured, let us come, that in this land of sorrow we may have consolation; and in this region of death, have life. Joseph lived but for a time, but Christ ever lives, and is the author of eternal salvation to all them that obey him.

ORIGIN OF PUSEYISM.*

In the autumn of 1833 a penny tract was published, entitled, "THOUGHTS ON THE MINISTERIAL COMMISSION, RESPECTFULLY ADDRESSED TO THE CLERGY." This was the first appearance of that bubbling fountain of theology, which has since sent forth its streams so copiously as to overspread the land. There had, however, been some preparation made for this harbinger of the new movement; the cry had been sounded loudly in ecclesiastical ears, "The church is in danger." A few enterprising, energetic, and influential individuals, belonging to the university of Oxford had frequently met, and deliberated, and determined to make an effort to awaken the whole "church as by law established," to a united and mighty effort in resistance of all the innovations which, it was feared, might ultimately divest the church of its few millions of annual income, deprive the successors of the apostles of their peerages and their palaces, abolish all clerical braminism, open the universities to the nation at

large, and place that church on its own resources, like other communities of Christians. Missives were sent throughout the kingdom, meetings of clergy were held, addresses were presented to episcopal authorities to bring them forward as leaders of the host; and it was resolved that so powerful an agent as the press should not be neglected. The first tract was widely distributed; its contents fell like seed into ground prepared for it, and it was soon followed by others, till more than six volumes had been produced, and No. 90 crowned the whole.

Gradually the theological system of the tracts and their authors was unfolded. The bishops were flattered by the extensive powers and the profound obedience which were claimed for them; the clergy could scarcely look with indifference on a system one great object of which was to exalt the priesthood, as the only dispensers of God's grace; all the members of the Church of England were assured that they and they only, as far as these

* From an excellent article in the Baptist Magazine.

realms are concerned, constitute the Church of Christ; sacraments which could be duly administered only in the Church of England, were declared to be the source of all grace; from the neglected folios of patristic lore, authorities were produced for doctrines and practices which had long been rejected as popish, and tradition was placed by the side of scripture as its necessary expositor and a joint rule of faith. And as the developement of the system proceeded, fasts, and penances, and ritual observances, and the honour of saints' days, were strongly urged; the Roman Catholic Church was recognised as a sister or mother, and though blamed for carrying some things too far, was extolled as possessing advantages of which the Reformation had deprived the English church, while protestantism was denounced in unmeasured terms, and fierce anathemas were poured upon it.

In the rubric, the church services, and the catechism, a great many of the elements of this system were found; but other principles were drawn from the Nicene church, and it was an avowed object, not to bring back the English church to the standard of the reformation, but to modify and alter the reformed church till it should resemble the church of the fourth or fifth century.

But all this while the new, or the revived system, was without an appropriate name. It was not high churchism, nor low churchism, nor Erastianism, nor evangelicalism, nor popery. Some called it "church principles;" but this was not sufficiently specific; it was "tractarianism," as being the theology of the Oxford Tracts, but this was rejected by many of its advocates and leaders; it was "Puseyism," and perhaps it has been more generally known by this appellation than any other.

But though Dr. Pusey has appeared prominently among its defenders, he was neither one of the originators of the movement in its favour, nor has he been at any time the master spirit by which it is animated and guided.

But whatever be the name by which this ecclesiastical system is to go down to posterity, its appearance on the great theatre of human affairs, what it has already done, and what it promises yet to accomplish, is an event which may justly be considered among "the signs of the times." Within the course of ten years it has produced a change in the spirit and working of the established church, unequaled in its importance and probable results by any ecclesiastical movement of modern times. Its influence is not confined to England; it extends to our most distant colonies, and in every part of the world where British residents are found or our language is known, its effects are seen and felt. Across the Atlantic, throughout the United States, in Canada, and the islands of the west; beyond the Pacific, in Hindostan, and in the Asiatic isles; in the highest latitude of the north occupied by British colonists, and in the most distant portions of the southern hemisphere to which our population has emigrated, its working is apparent. The attention of all Christendom is excited by it, from the triple-crowned dignitary of Rome to the humblest village pastor. Protestants of all denominations and all countries regard it with amazement as a fearful portent, and Roman Catholics, hailing it as the morning star of a bright and glorious day of papal splendour, in which, as in times of yore, England yet shall shine, take new courage and redouble their efforts and their prayers for the recovery and restoration of this long lost province to the dominion of the pope.

BISHOP McILVANE'S OPINION OF PUSEYISM.

THE following is from a late Charge of this Evangelical Episcopal American Bishop:—

The whole system is one of Church, instead of Christ; priest instead of gospel; concealment of truth, instead of "manifestation of truth;" ignorant

superstition, instead of enlightened faith; bondage, where we are promised liberty—all tending directly to load us with whatever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God.

REVIEW.

A VOICE FROM CEYLON. *The present state of British connexion with Idolatry in the Island of Ceylon: a Letter to the Right Hon. Lord Stanley.* By the REV. JAMES PEGGS. Snow, London, pp. 40.

THE island of Ceylon is but a small section of our Eastern territories. It is, however, a very interesting and beautiful spot. Its population is more than two millions, and its capabilities for sustaining a multiplied number of inhabitants are immense. Its coasts are level and covered with rice fields and forests of cocoa trees. Its interior is hilly, and its rich soil produces nearly every tropical plant and fruit. The mountain torrents bring down the topaz, the ruby, the garnet, and some twenty varieties of precious stones. The mines produce gold, silver, tin, iron, and mercury. It has every convenience of climate and position, and might be as Bishop Heber once said, "one of the happiest, as well as one of the loveliest spots in the universe."

The earliest information Europeans received of this island was from Almeyda, a Portuguese, who, in 1505, entered a port of Ceylon by accident. The Portuguese afterwards established commercial settlements on the island, on account of the great quantity of cinnamon it produced; but their cruelty, avarice, and attempts to convert the natives by violence to their corrupt Christianity, made them so abhorred that the Cingalese joined the Dutch in 1603 in expelling them from their coasts. They soon found the Dutch no more their friends, and after several dreadful conflicts the natives were compelled to seek refuge in the interior of the island, leaving the Dutch in possession of the maritime provinces. The English took the island from the Dutch in 1796; and in 1815, roused by the atrocities committed by the king of Kandy, the British authorities, led by the chiefs of Kandy, took possession of Colombo, and made their king prisoner. From that time this entire island has been under the British power, and its destinies are thrown into our hands. It is a crown colony, and is therefore more directly under the influence of the

British Government than the territory of Continental India.

The obvious design of Providence in permitting Great Britain to extend her territory to the ends of the earth, is the advancement of the great interests of humanity, and the diffusion of that religion which brings "glory to God in the highest, and good will to men." This view of the extending conquests of England, while it lays a heavy responsibility on the pious and devoted Christian Churches in our land, to put forth every possible effort to evangelize the world; also warrants the Christian philanthropist, in watching with vigilance, and in reporting with fidelity, the conduct and proceedings of the English rulers in our colonies, to the British public. We do not believe that it is the province of the English Government, as such, to attempt the conversion of the Hindoos, or Cingalese, to Christianity; and the efforts that have been made of this kind in sending bishops and episcopal clergy, imbued as they are with Puseyism, only obstruct the progress of real Christianity. But we do think it is the duty of a professedly Christian government to keep its hands clean from the pollution of idols, and not to lend its sanction, or give its honour, or use its authority, on any pretence whatever, in behalf of idolatry or sin. If they cannot legitimately as governments promote the Christian religion, they are bound as Christians not to encourage idolatry. But how stands the fact? In Ceylon we are assured that the heathen priests, superior and inferior, are appointed by the right honourable the Governor, and hold their offices, *bene placito*,—that the Government is the trustee for all the endowments of the temples,—that the Government patronizes their festivals, and pays for devil-dancing in the name of *Queen Victoria!*—and that the British soldiers are a constant guard of honour to the chief temple! The vilest heathenism has at this moment an influence in Ceylon, from the patronage of the British Government, which it would not otherwise be able to maintain. We are gratified with every attempt to expose the evils of British connexion with idolatry, and hope that the pamph-

let before us will not be published in vain. The noble lord, the Secretary for the Colonies, to whom it is addressed, is a high-minded and a professedly Christian person, who would scorn to stoop to base means of discharging his office. His lordship has very courteously acknowledged the receipt of the pamphlet, and has transmitted it to the Governor of Ceylon for his consideration.*

The chief facts contained in Mr. Pegg's pamphlet are from a publication by Mr. Hardy, a Wesleyan Missionary, in 1839. It will not be until many efforts have been made by the faithful, that pure religion will be emancipated from the unhallowed touch of governments at home; or that the same governments will be induced to "keep themselves from idols" abroad. Powerless for good, in connexion with religion, they are omnipotent for evil.

AN EXAMINATION OF THE PRINCIPLES AND TENDENCIES OF DR. PUSEY'S SERMON ON THE EUCHARIST. *In a series of Letters to a Friend.* By the REV. B. GODWIN, D.D. *Minister of New Road Chapel, Oxford; Author of Lectures on the Atheistic Controversy, &c.* London: Jackson and Walford. 8vo. pp. 82.

DR. GODWIN has long been known not only as a faithful minister of the New Testament, but as a learned and powerful advocate of the truth. We feel happy that divine providence has fixed his abode in the city of Oxford. There can be no doubt that his eminent abilities will greatly subserve the interests of evangelical religion in that stronghold of high churchism.

The above letters are written with the Doctor's usual acuteness and tact. He has evaded no argument used by his opponent, employed no artifice to

obtain a partial triumph, but has calmly and clearly exposed the errors of Dr. Pusey's doctrine in connection with its evil tendencies. The first position which Dr. Pusey maintains in his sermon, is the real presence of the body of Christ in the elements at the Supper. With the view of substantiating this point he quotes our Lord's words: "This is my body," &c. Dr. Godwin shows from the circumstances under which this language was uttered, that it was impossible for it to be understood in a literal sense, and that its figurative import is in perfect accordance with current phraseology.

"We are constantly in the habit of putting the cause for the effect, the instrument for the agent, the sign for the thing signified, and vice versa. By Ireland we often mean the people of Ireland—by the pulpit what is delivered from it—by the press what is printed by it. When looking in at our print shops, I say, pointing to the sketches in the windows, this is Dr. Pusey, and that is Mr. Newman,"—"and this mode of speaking was especially common, much more so than with us, in the language which our Lord and his disciples used. 'I am the good shepherd; I am the door; I am the vine;' 'The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. When our Lord, therefore, taking up the bread, said 'this is my body,' the meaning, this *represents* my body, was so perfectly natural and accordant with those forms of speaking to which they had always been accustomed, that it was morally impossible that they should understand the words in any other sense. And taken in this manner, all is plain, affecting, and edifying; we then see the Saviour, just before his awful sufferings, appointing a standing memorial of his death, and of its supremely benevolent

* LETTER FROM LORD STANLEY TO THE REV. J. PEGGS.

Downing Street, Jan. 2, 1844.

SIR,—I am directed by Lord Stanley to acknowledge the receipt of your letter of the 20th ultimo, on the subject of the evils resulting from the continuance of Idolatry in Ceylon, and expressing your anxiety at not having received an answer to the communication which on that subject you had addressed to his Lordship on the 27th of Nov.

In reply, I am to express to you Lord

Stanley's regret that you were not apprized that your letter had been received, and that the pamphlet which accompanied it had been transmitted to the Governor of Ceylon for his further considerations in reporting upon the statements submitted by you to Her Majesty's Government in September last, relative to British connexion with Idolatry in Ceylon.

I have the honour to be,

Sir,

Your most obedient humble Servant,

G. W. HOPE.

objects. But take the words of Christ literally and immense difficulties immediately ensue and irreconcilable contradictions follow."

Had we space, many other passages of equal force might be quoted. Dr. Pusey's theory is, that remission of sins is communicated through the Eucharist, — a doctrine so contrary to revealed truth that we wonder how any enlightened mind can for a moment entertain it. The time is come when protestants must be well grounded in the faith. Let them make the word of God their daily study, that they may be able to stand in the evil day. We sincerely thank Dr. Godwin for his able letters, and cordially recommend them to our readers.

A TRACT FOR THE TIMES. *On the Atonement of Christ, considered as to its extent ; comprehending with general remarks, a brief examination of certain statements which appeared in the Evangelical Magazine for May last.* By JOHN PETHERICK, Minister of High Street Chapel, Exeter. 8vo. pp. 31. London: Jackson and Walford.

THE atonement is confessedly a doctrine of high importance, but it has been grievously misrepresented by a great variety of parties. Ingenuity has attempted to explain away those portions of holy writ which unfold this sublime and cheering theme, and exclusiveness has endeavoured to deprive our fallen race (with few favoured exceptions) of its unparalleled benefits. Happily, clearer views of truth are beginning to predominate among all evangelical christians, and it is now generally conceded that

the great sacrifice of the Son of God has opened the way for the redemption of the world, and that if man perishes, he perishes through his own wilful impenitence. As may be supposed, these comprehensive views of the Gospel have excited the ire of the ultra party. Poor men! are they afraid that God should save too many? To us it appears awful that human bigotry and selfishness should set limits to infinite benevolence.

In the Evangelical Magazine for May, 1843, it was stated on good authority, that "the whole of the congregational body in Scotland are one in their belief in the universal extent of the atonement." This statement has brought from his obscurity the author of the above tract. He seems in a perfect fright that so many should take God at his word, "that Christ tasted death for every man," and most solemnly protests against the assumption that such sentiments are generally entertained by the congregationalists of England. Well, whatever Mr. Petherick may think, it is so. "Truth is great and must prevail." The palmy days of hyperism are gone by, and we most heartily rejoice. It is passing strange that any one can take the Bible into his hands without at once perceiving that the gospel of Christ is a universal religion, and that its blessings are offered to all without money and without price. Mr. Petherick, with all his vapouring, understands not the word of God. We would recommend it again for his perusal, wishing him to remember that humility, meditation, and prayer, are essential to its truths being seen in their amplitude and majesty.

BRIEF NOTICES.

THOUGHTS ON SACRAMENTAL OCCASIONS, *extracted from the Diary of the REV. PHILIP DODDRIDGE, D. D.* 16 mo. p.p. 136. Tract Society.

THERE is a sweet and melancholy interest associated with the reading of this book. It brings before the mind the spiritual exercises and meditations of one of the best of men, in connection with the most solemn ordinance of the Christian Religion. The dates and titles are given, as contained in the diary. It will be perused with great pleasure by every devout person, but more especially by ministers. There are fifty-three meditations. The first is headed, "before my fourth sacrament, July 5,

1730," and the last, "Meditations at the Sacrament, June 2, 1751," little more than four months before the excellent doctor died.

FOOT-PRINTS OF POPERY; or places where Martyrs have suffered. 24mo. p.p. 100. Tract Society.

AN old man tells young Robert something about "Foxe's acts and monuments," its pictures, &c., and then describes several of the places where martyrs have suffered. Coventry, Bristol, Salisbury, Canterbury, Oxford, Cambridge, &c., pass under notice with this view. The engravings in this book are numerous and excellent.

LETTERS *between the Baptist and Wesleyan Ministers, Stockport.*

WE have perused these letters, and wish they had not been published. The insulting arrogance of the Wesleyan can neither serve the interests of truth, nor of his party. We

almost hesitate in our judgment as to the propriety of Mr. Baker taking any notice of his Wesleyan assailant. If the Wesleyan's letters are a specimen of the Lectures which are forthcoming, surely the religious public, and especially his own party, will be under no obligation for their publication.

CORRESPONDENCE.

ON EMPLOYING AN EVANGELIST.

Bradford, Dec. 17th, 1843.

DEAR BROTHER,—As you desire to communicate to the Connexion the earliest intelligence of special movements in every part, I embrace the first opportunity of gratifying your wishes; and if you deem my miscellaneous remarks adapted for usefulness, and appropriately following the observations on the employment of an evangelist, you may insert them.

That the Church at Bradford, and some neighbouring Churches, approve of the employment of an evangelist, and deem brother Tunnicliff a very suitable person, is apparent from their anxiety frequently to secure his services during a portion of the week days. Whether they be able and willing to assist efficiently in supporting one is another matter. Brother T. gave addresses at Bradford on the evenings of November 27th and 28th. He preached at Clayton on the 4th and 5th of December, and again at Bradford on the 11th and following evenings of the week, Saturday excepted. The confinement of our people in factories prevents the holding of meetings during the day except by stealing a portion of the hour allotted for dinner. The intention of the speaker has been to instruct Christians as to the nature of their profession and magnitude of their responsibility, and to prove the sinner's obligations to make an immediate choice of God's service. In both these objects, the success, through God's blessing, has been encouraging. The attempt has not been to promote excitement, but to inform the judgment, and draw the affections supremely to God. Could brother T. be released from Leeds, and devoted to this work, we doubt not his very extensive usefulness. And though the writer is deeply solicitous that the Connexion should practically regard the calls and claims of India and of China, he would rejoice to hear that ten persons had resolved to give immortality to a portion of their substance in the support of an evangelist. How much it will enhance our eternal bliss to meet in heaven with a *host* of ransomed souls whom

we have helped to conduct to their blest abode! Let the possessors of property, let those who have a lucrative business, or a fair remuneration for their labour, and all others, regard themselves as God's stewards, and seek to give an account with joy. Esteem that money best expended, excepting only what *present* need requires, by which the glory of Christ in the edification and enlargement of his Church is promoted. To improve the piety of our Churches is to promote their readiness to *every* good word and work, to increase our resources for every God-like object.

In last month's Repository reference was made to the statistics of our connexion. Not being able at the time to lay hold on the minutes for 1843, a comparison was made betwixt those of 1832 and 1842, from which it appeared that in ten years seven Churches had become extinct; that some others, unable to maintain their separate existence, had united with other Churches; that twenty-six Churches had experienced a diminution, nine of them having each more than 100 members, ten others having each more than 50, and the whole containing in 1832 more than 2400 members; that one Church reports an exact equality of number; that ten Churches have not added ten persons each during the ten years; and that the total increase of the Connexion is less than five per cent. per annum for each Church in the Connexion during these ten years. Shall not this be for a lamentation! Could any of our Churches have died if the Spirit of God had been amongst them? If division has crept in amongst these or other Churches, and has been their curse, does it not prove a low degree, or the entire want of pure Christianity? What has been done by these dying Churches, and, alas! by many others, to save a perishing world! During this period, on a very moderate calculation, 200 millions of souls have entered eternity without any hope of salvation through the blood of the Lamb! This is the state of a section of the Christian Church, believing in the universality of the atonement made by Jesus Christ! May not the infidel well say, 'And is this the religion that is shortly

to bear universal sway?' Can nothing be done? Is it attributable to God's mysterious sovereignty? Is it God's delight that the heavens over the General Baptists should be brass? Begone the blasphemous thought. The fault is in us. We are verily and exceedingly guilty. We hear of infidels circulating their tracts of poison and death. We read of Roman Catholics spreading abroad their delusions. We know that other evangelical denominations are increasing their efforts and contributions to the cause of Christ. We can do much more than our efforts and contributions have yet reached. We *must* do more even to maintain our position amongst the Churches of Christ. Let us say, We *will* do more; and He that says 'Prove me now herewith,' will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

In addition to a suitable response to the solemn and piercing appeal of brother Pike on behalf of India, let an evangelist be employed similarly to brother Pulsford. Let ministers co-operate with him,—let special services be held, and all Christians be aroused to the help of the Lord, "to the help of the Lord against the mighty."

J.

P. S.—The writer would not have it understood that by numbers alone the prosperity of a Church must be estimated, nor that the same increase ought to be expected when the population is small as when it is dense. He is aware, too, that the position of some Churches has delightfully altered during the past year; but considering the number of souls that have advanced beyond the reach of Christian effort, and that are still hastening to the bar of a righteous God from all quarters of the globe, he conceives there is reason for humiliation as well as thanksgiving.

THE REV. T. PICKERING.

To the Editor of the General Baptist Repository,

Sir,—I have read in the January number an account of the decease of Mrs. Pickering, who died a few weeks back aged 73, the widow of our late much esteemed pastor, Mr. T. Pickering, who died on Lord's day morning Nov. 15th, 1807, aged about fifty. It is said by the person who wrote the memoir of Mrs. Pickering, that it is believed that no memoir was made of her husband. But if he, or you, or any of your readers, will take the trouble to refer to the second Vol. of the General Baptist Repository, at page 287, they will find a brief memoir. His *last sermon* which was thought peculiarly excellent was delivered from Colossians i. 28. "Whom we preach, warning every man," &c.

It was delivered in the Methodist Chapel, lent to us, as ours at that time was undergoing an enlargement. It was indeed an excellent sermon. I heard it, and have heard many from him, but I never heard an inferior one. He was a man of sound principles. His remains were interred in the meeting house at Donington, and this was the first time it was used after the enlargement. His funeral sermon was preached at the same time by Mr. William Felkin, of Kegworth, from 2 Tim. iv. 7, 8. "I have fought a good fight." &c. I heard this sermon also, and remember several observations Mr. Felkin then made.

He said he was one of the most extraordinary men he ever met with, although naturally unassuming and very diffident, yet when once introduced he was remarkably affable and conversant, and he never seemed at a loss on any subject, or doctrine, that was introduced, for the word he wanted most. He was a good man, and faithful minister of our Lord Jesus Christ. He was willing to spend and be spent in the cause of Jesus Christ. Although not a man that used much action in the pulpit, yet whilst preaching on the love of Christ, previous to administering the Lord's Supper, he broke a blood vessel whilst in the pulpit, and which was a considerable time before it could be stopped; this I also saw. He consequently was laid aside from preaching for a long time, indeed he never recovered, and preached but seldom ever afterwards, and it was this circumstance that cut short his days. At his funeral the enlarged chapel was filled almost to suffocation, and the people seemed very much impressed with what they heard. A more solemn assembly I never expect to see, till the Judge shall be seated, and all nations gathered together before him. May you and I be daily looking for, and be fully prepared for that awful period. I have thought it my duty to my old and much esteemed pastor, to send you these few lines; that you may insert them in your next Repository.

And remain very sincerely,

J. BAKEWELL.

Castle Donington.

EDITOR'S NOTE.—We propose in future to dispose of a number of minor queries, and topics, in a few words. If any of our correspondents, at any time, think some of the topics too important to be so treated, we shall be happy to receive their matured thoughts on such subjects.

The practice of sending dinners to the bakehouse on the Lord's day is in some respects objectionable, but not equally so with that of staying at home to get dinner. One baker may serve fifty families. A

man's conscience is not always a safe rule; many persons have been conscientious persecutors and murderers, see John xvii. 2. . . . The payment of tribute, by our Lord, Matt. xviii. 24, is a fact very much forced if it is made to bear on the payment of Church Rates. . . . It scarcely seems decorous and reverential for Christian professors to take bread at the eucharist with covered hands. . . . Habak. iii. 3, is plainly a quotation from Deut. xxxiii. 2, and refers poetically to the glorious manifestations Jehovah gave of himself in the giving of the Law, and in the desert. Teman; being in mount Seir, and Paran in the South of the Wilderness. The expressions "came from" (or, to), "rose up," being poetic allusions to the manifestations referred to. The double form of speech, or parallelism, is very common to Hebrew poetry. . . . The practise of dissenters going to be married at Church is very delightful to Church people, and bishops. It fosters

the popish notion they wish to propagate, that marriage is a sacrament, which can only be performed by a priest, and that other marriages are unholy and unblest. It sustains the idea that the Episcopal Church is still, and ought to be, supreme; it is homage paid to established abuses, at the expense of consistency. The New Marriage Law is not what it ought to be; but that is no reason Dissenters should despise their own honor. . . . It would be well if all the ministers of our Churches would occasionally attend the Sabbath-schools; to hear a class, and examine the progress of the children, as well as give addresses, would be of service. . . . While we see no impropriety in pious females engaging in social prayer at a private meeting, or one composed of females only, to us there is something which neither comports with true female modesty, or scriptural propriety, for them to lead the devotions of a public assembly.

OBITUARY.

MR. SAMUEL BAILEY, of Thurlaston, received an early religious education. He sat, in the days of his childhood, under the preaching of Mr. Thos. Yates, to whose faithful and instructive ministry he has often borne the most affectionate testimony. He was apprenticed to Mr. Farmer, of Barton. While there he became a scholar, and afterwards a teacher, in the General Baptist Sabbath school. He was baptized and united to the General Baptist Church at Barton, May 10th, 1830. After his union with the Church he was encouraged to take part with others in conducting prayer-meetings, and, though he was very diffident, he was soon encouraged to assist in preaching. Some time after the expiration of his apprenticeship he removed to Markfield, where he married and settled; and opened his house for the public worship of God. Such ministers as he could obtain to preach there, he cheerfully entertained; and when none went, he officiated himself. His trade not succeeding at Markfield, he removed to Thurlaston, his native village, where, in a few years, he ended his earthly career. A little before his departure, he was asked, if he found Christ precious. He replied "Yes, very precious. I disclaim," he observed, "all merit. By the grace of God I am what I am. O the love of Christ; nothing is able to separate me from the love of Christ." On Monday, June 16th, 1843, he died, in the thirty-first year of his age, exclaiming with his dying breath, "Nothing shall separate me from the love of Christ!" On the following Sabbath, his death was improved by Mr. J. Hawley to a crowded and atten-

tive congregation, from Rom. viii. 35—39. Two children with their widowed mother are left to lament his loss. The deceased acted as Treasurer, took the oversight of the Sabbath-school, and earnestly sought its order, comfort, and prosperity. In him the school has lost an invaluable teacher; the Church a zealous, pious, and eminently useful member; and the town a peaceful and useful inhabitant. "The memory of the just is blessed."

Barton.

J. D.

MRS. GRANGER, of Stanton, Derbyshire, departed to her everlasting rest, on Tuesday Dec. 19th, aged eighty-six. She was the daughter of the Rev. Francis Smith, the first pastor of the General Baptist Church, Melbourne, and sister to our aged and esteemed brother Mr. James Smith, of Nottingham. Mrs. G. had been a member of the Melbourne Church upwards of sixty-nine years. Our sister was a modest, but very sensible and consistent disciple of Christ through her long pilgrimage. She was more willing than able to be liberal to the Saviour's cause; and before prevented by the infirmities of age, was very regular and punctual in attending the public means of grace. She interested herself in the salvation of her relatives; and it was the dying assurance of her son in law, "that she had first caused him to think of right and wrong, and to remember his Creator in the days of his youth." Let all professed christian parents imitate her example; then, should they live to old age, their "hoary head will be crown of glory."

INTELLIGENCE.

DERBYSHIRE CONFERENCE.—This Conference assembled at Belper, on Monday afternoon, Dec. 25th, 1843. Brother Garratt opened the meeting with prayer, and brother Kenney, was called to preside. One of the Churches reported eleven baptized, and five candidates for the ordinance, but the baptisms in the other Churches, and the number of candidates were stated to be few. It was suggested that special prayer, should be offered by the Conference, that the work of conversion, may proceed rapidly in our congregations. Brethren Burrus, Peggs, and Richardson, then engaged in prayer. The interesting account was referred to of the conversion of Jabez Carey, in India, in answer to the prayers of a large assembly in London, which paused in the midst of Dr. Ripon's sermon, at the pious suggestions, of the venerable preacher, a beautiful illustrations of the promise, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isa. lxxv. 24.

Chesterfield.—Brother Bumbruff stated, on behalf of Chesterfield, that two had been baptized, and three received, since the last Conference. The treasurer had £10. for the pulpit, forms, &c., for the fitting up of the chapel, after receiving several sums he then laid his account before the meeting, showing that a balance was due to him of £5 4s.; some conversation followed as to the support of the cause. It was considered economical and advisable, that the Chesterfield friends, should procure supplies for their pulpit on the first Lord's day in the month. Brother Kenney was desired to write a letter to the Church, on the best means of advancing the interest of religion, in the town and its vicinity.

Ashford—Mr. Kenney gave a full report of the proceedings, respecting the old chapel in Ashford Lane. It appeared advisable to let the chapel to the Independent Church at Bakewell, for the term of twenty years, upon conditions of its being put into, and kept in excellent repair, a small nominal rent being paid. This step is taken with deep regret, but it appeared requisite, on account of the dilapidated state of the chapel, and the difficulty of supplying it.

Bradwell.—The deeds for the securing of this chapel, prepared by a friend at Derby, were laid before the Conference, and several of the trustees signed their names. The Lord raise up for his people, "The repairer of the breach, the restorer of paths to dwell in."

It was suggested that some observations might be usefully made upon the subject of

Conversion. Brethren Kenney and Peggs delivered brief addresses.

The next Conference is to be at Ilkestone, on Good Friday.

In the evening an interesting revival meeting was held, brother Simmons gave out suitable hymns, brethren Ward, Richardson, Argyle and Simons, prayed; and brethren Wilders, Burrows, Garratt, and Peggs, addressed the audience.

J. PEGGS, Sec.

MIDLAND CONFERENCE.—This Conference which was numerous attended, assembled in Friar Lane, Leicester, on Thursday, Dec. 27th, 1843. Brother Ferneyhough being prevented attending, by an accident which occurred in the street, and by which he was considerably hurt, brother Buckley supplied "his lack of service," and preached from, "The pleasure of the Lord shall prosper in his hands."

In the afternoon, brother Wigg presided. Brother T. Smith, of Hinckley, opened the meeting with prayer. Several letters were received from Churches, in answer to the circular of the Secretary. From the reports of the Churches by their representatives and letters, it appears that 120 have been baptized since the last Conference, and 84 are candidates for baptism and fellowship. The meeting expressed its gratitude by singing, "From all that dwell below the skies," &c.

Smeeton.—It was resolved that the friends in this village, be directed to invite the pastors in Leicester, and those who will be most likely to visit them, to administer the Lord's Supper.

Dissenters Rights in reference to Marriage in their chapels.—The following communication from Spalding, addressed to the permanent committee, to watch over our rights, was laid, by Mr. Winks, the secretary, before the meeting,—“I am directed by Mr. Hoë, and our friends, to request your attention and answer to the question,—Can the registrar, or his deputy, for marriages, &c., demand the key of our chapel, and marry persons without Mr. H., as minister, or even consulting him on the subject?” It was the general impression that it was contrary to the law, and the spirit of the age. It was judged advisable to refer the question to the Committee in London “for the protection of the civil and religious rights of dissenters.”

Melbourne.—Relative to the inquiry from this Church, “Can any thing be done by this Conference to promote the establishment of day schools in connection with our Churches?” After a very interesting discussion it was resolved, “That we recom-

mond our Churches to afford their most cordial and liberal support to the schools of the British and Foreign School Society, and wherever practicable, form schools upon that principle, in connection with their places of worship." A very pleasing account was given of the day schools at Thurlaston, and Barton.

Earl Shilton.—The friends at this place are under the necessity of rebuilding their chapel, at an expense of about £200, and report that they have in hand, and promised, about £60. It was resolved, "That the Conference cordially recommend the case to the liberal support of the Churches."

Wolverhampton.—This case attracted very considerable interest, and awakened much sympathy. Brother Warren gave a very full statement. It was resolved, "That this Conference is very anxious for the establishment of a Church in this town, and requests brother Derry to exert himself to obtain from various friends £40 for the assistance of brother Shore for one year, with the prospect of his permanent settlement." Several sums were immediately promised.

The next Conference is at Burton upon Trent, on Easter Tuesday, April 9th. Brother Cotton, of Barton, to preach in the morning, and a Revival meeting in the evening.

Brother E. Stevenson, of Loughborough, preached in the evening, from Zeph. iii. 16, "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack." J. PEGGS, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Wisbech, Dec. 7th, 1843.

Brother T. Burditt preached in the morning, from Jer. xxxvi. 22—25.

Twenty seven persons were reported as baptized during the quarter, viz, at Barney, four; Bourne, five; Castleacre, three; Gedney Hill, three; Gosberton, two; Magdalen, one; March, one; Stamford, four; Whittlesea, four.

A letter was received from Coningsby, where, according to the regular rotation, the next Conference would be held, pointing out the great difficulty of access to that place; at the same time an urgent request was made that the meeting might be held at Castleacre. After mature deliberation, it was resolved that the Conference in March be holden at Castleacre, and that the Secretary inform the Norfolk Churches of this arrangement, and request them to send representatives to the meeting.

The consideration of a branch Conference for Norfolk was postponed to the next Conference.

The Churches in connection with this Conference were recommended to direct their attention to the subject of providing daily education for the children connected

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with their several Sabbath schools and congregations, and report to a future meeting.

An interesting conversation was held upon the subject of experience, or class meetings, in which several brethren took part; the meeting considered them, when efficiently conducted, calculated for much usefulness, and recommended them to the general adoption of the Churches.

The next Conference to be at Castleacre, on Thursday, March 7th; brother Rose, of Whittlesea, to preach.

J. C. PIKE, *Sec.*

THE WARWICKSHIRE CONFERENCE met by appointment at Birmingham 1843,* when the following resolutions were adopted:—

1. That the Churches in this district be affectionately requested to give the General Baptist Repository their *continued* and *increased* support.

2. In relation to an application from the trustees of the chapel, Sutton Coldfield, resolved, "That this case cannot be entertained till it come through the Lombard-street Church."

3. That the next Conference be held at Union-place, Longford.*

4. That Mr. Cheate be the preacher.

5. That Messrs. Cheate, Chamberlain, Linnet, and Deeley, be a committee to prepare a plan for altering the present order of the Conference.

The number of persons reported to have been baptized is forty-three, and eleven are waiting as candidates for that ordinance.

J. DUNKLEY, *Sec.*

OPENINGS.

DOVER STREET, LEICESTER.—New and spacious school rooms have been erected in connection with the General Baptist chapel in this place, at a cost of upwards of £400. Two excellent sermons were preached on occasion of their opening, by the Rev. T. Toller, of Kettering, on Lord's day, Dec. 27th, when £20 were collected. On Monday, Jan. 1st, a tea-meeting was held, the proceeds of which were devoted to the same object. The amount yielded by the tea-meeting, including several small sums given afterwards, was £25. These sums, added to about £110 previously collected for this object, and the anniversary sermons in August, evince a pleasing degree of zeal in the cause of Sabbath-schools.

WOLVERHAMPTON.—For about two years our chapel has been closed, and the Church dissolved. During that period the members have been scattered abroad, as sheep without a shepherd; but some, feeling unsettled and uncomfortable, determined to re-open the

* No dates are given.—E.

chapel, and again form themselves into a Church. Consequently arrangements were made, and on Tuesday evening, Dec. 19th, 1843, after suitable discourses by brethren Shore and Chamberlain, those who felt disposed to re-unite in the bonds of christian fellowship were formed into a Church. On the following Lord's-day the Lord's-supper was administered by brother Shore, who then gave to each the right hand of fellowship.

JOHN RAYNOR.

ANNIVERSARIES.

ARCHDEACON LANE, LEICESTER.—The seventh anniversary of the rebuilding of this chapel was celebrated in Christmas week. Sermons were preached on Sunday the 24th, by the Revs. Timothy East, of Birmingham, and Henry Toller, of Harborough, after which collections towards liquidating the debt still remaining were made, and amounted to the sum of £31 5s. On Monday evening a tea meeting was held in the same place, at which the above named, and several other ministers attended. More than eight hundred friends of the voluntary principle sat down to tea. During the evening, suitable addresses were delivered by the various ministers; and the Choral Society, who had kindly given their assistance, gratified the audience by the performance of a number of pieces, which were executed in good style. The evening was spent in a very pleasant manner, and the handsome sum of £52 7s. was realised from the proceeds, making, with the collection on the previous day, about £82 to be applied to the reduction of the debt.

BOURN.—The eighth anniversary of the opening of the General Baptist chapel at Bourn, was celebrated on Lord's day Sep. 17th, and the following day. The Rev. W. Butler, of Heptonstall Slack, preached morning and evening on the Sabbath, and the Rev. J. Kiddall, of Louth, delivered a discourse in the afternoon: Mr. Butler preached again on Monday evening.

On Monday evening a large assemblage of friends took tea together in the old chapel, after which addresses were delivered by several friends. The congregations were large, the services interesting, and the collections amounted to the liberal sum of more than £63. That the work of the Lord may appear to his servants in this place, and his glory unto their children; that the beauty of the Lord our God may be upon them, and establish the work of their hands upon them, is the earnest prayer of a

FRIEND.

KIRTON, NOTTINGHAMSHIRE.—On the 25th of December our respected friend, Mr. Wood of Mansfield, visited Kirton, and preached two eloquent and impressive ser-

mons for the General Baptist Home Missionary Society. Collections, £2.

TEA-MEETINGS.

FRIAR LANE, LEICESTER.—On Thursday, Dec. 28th, 1843, a tea-meeting was held to commemorate the twenty-second anniversary of the settlement of the Rev. S. Wigg, as pastor of this Church, when about 300 members of the Church and congregation sat down to tea. As early as possible after the removal of the tea, the friends assembled in the chapel, with an addition of about 200 to their numbers. The services of the evening commenced with singing and prayer, after which an interesting and affectionate address to Mr. Wigg, alluding to his lengthened connection with the Church, its vicissitudes, prosperity, &c,* was read by Mr. Wright, the senior deacon. The address being concluded, Mr. Wigg rose and replied to it in a manner which showed that the touching allusions it contained had found their way to his heart. The deep feeling which pervaded his remarks was caught by the meeting, and a spirit of the most cordial sympathy appeared to possess the assembly. An address from the teachers of the Sabbath-school followed, which likewise breathed the tenderest sentiments toward their pastor, and the lamented dead. When this had been briefly replied to by Mr. Wigg, an invitation was given to any members of the Church who wished to express their feelings on the occasion. Brethren Wright, Harrison, Hawley, Lewitt, and Farrent, successively addressed the meeting, and in the interval between the speeches, the choir belonging to the place sang a variety of sacred pieces prepared for the occasion, which arrangement greatly contributed to the liveliness and interest of the meeting. Such was the gratification afforded to the friends of the cause, that an annual meeting of similar nature is contemplated. We hope they will carry out their design, feeling assured that such meetings greatly promote a spirit of unity and christian affection.

J. F. F.

BRADFORD.—On Jan. 1st an interesting and profitable Church tea-party was held. After tea, were singing, prayer, and appropriate addresses, from the pastor, two of the deacons, and two other members.

Psa. cxxiii.

QUEENSHEAD.—On Christmas day an interesting tea-meeting was held in the General Baptist school room at this place, the special object of which was to raise money to pay for a trust deed for the new burying-ground. The ladies in the neighbourhood generously furnished the trays gratuitously, which enabled us, after deducting necessary expenses, to realize the sum £11.

* This address is omitted for want of room.

BAPTISMS.

HEPTONSTALL SLACK. *Interesting Services.*—On Monday, January 1st, we had an interesting day at this place. We had a meeting for fasting and prayer, a Church-meeting, and a baptism; all of them very numerously attended. We baptized nineteen candidates, two of them were from the Wesleyan Methodists, and two from the Methodist Associationists, one of whom had been a travelling preacher for several years.

On Lord's-day the 7th, a sermon was delivered on the subject of believers' baptism, and in the afternoon, the ordinance of the Lord's-supper was administered to a large assembly of communicants. What added to the interest of this day, was the circumstance of brother Sutcliffe's meeting with us for the last time, prior to his removal to Staley-bridge.

W. BUTLER.

CRADLEY HEATH.—On Lord's-day, Jan. 7th, three young men, the first-fruits of the Sabbath-school, were baptized. The chapel was well attended, the services unusually solemn and interesting. It is spoken of as the happiest of days. The congregations are increasingly good, and the prospects cheering.

YARMOUTH.—Seven persons were baptized here on Lord's day Jan. 7, 1844. Part of them are from the Sabbath-school. It is pleasing to add that the congregation is increasing, and the spirit of pure religion revives.

DERBY, SACHEVEREL STREET.—On Lord's-day, Jan. 7th, 1844, ten were added to our number by baptism. In the morning brother Burrows, of Alfreton, preached, from Psa. lxxii. 16; and Mr. Smith addressed the spectators, and baptized. In the evening Mr. Smith preached, from Acts xi. 23, and Mr. Burrows received the newly-baptized into the Church, and administered to us the Lord's supper. It was a delightful day both to ministers and people; many described it as the happiest Sabbath they ever passed. May the Lord still grant us peace and prosperity.

LEAKE.—On Lord's day, Dec. 17th, five persons were baptized in our chapel at Leake, on a profession of faith in Jesus Christ.

PORTSEA.—On Lord's day, Dec. 31st, nine persons were added to this Church by baptism.

NORWICH.—On Lord's-day Jan. 7. eight persons were received into this Church by baptism. It is pleasing to add the cause of religion is reviving.

LYNDHURST.—We had a baptism of three persons on Lord's-day, Dec. 31, 1843. "And the same was a high day."

ÆNON CHAPEL, ST. MARY LE-BONE.—On Thursday evening, Nov. 30, 1843, five persons were immersed by our respected Pastor, after an appropriate address, delivered by brother Batey. The service was interesting and edifying.

INVITATIONS, REMOVALS, &C.

MR. JOHN SUTCLIFFE, of Heptonstall Slack, has been invited to become the minister at Staley Bridge. His labours commenced on Lord's day, Jan. 14th, 1844.

RESIGNATION OF REV. A. SMITH, OF QUORNDON.—At a special Church-meeting held Dec. 25th 1843, to take into consideration a letter from brother Adam Smith, stating, that on account of his feeble and precarious health, he found it necessary to decline the pastoral office it was resolved unanimously:—"That with submissive resignation to the will of Divine Providence, and with deep regret, we accede to the wish of brother Smith; and whilst we acknowledge with thankfulness the blessed effects resulting from the faithful ministry of our beloved pastor, to the Church and to the neighbourhood, during the last ten years, we offer sincere and fervent prayer for the speedy restoration of his health, that he may be able to resume his valuable ministerial labours.

MARKET HARBOUROUGH.—Mr. Buckley* terminated his ministry at this place on Lord's-day, Dec. 3rd. The morning sermon was from that animating promise recorded Heb. xiii. 5. The Lord's-supper was administered in the afternoon. Tears flowed from the eyes of several while the pastor exhorted those who had been brought to the knowledge of the truth through his instrumentality, to stand fast in the Lord, and assured them, that, next to the success of his labors in India, nothing could give him greater joy than to hear that his children at Harborough walked in the truth. Mr. B. preached his farewell sermon in the evening, to a considerable congregation, from Rev. xxii. 21, "The grace of our Lord Jesus Christ be with you all, Amen." May he "who loved the Church, and gave himself for it," care for this people, and speedily direct them to a pastor after his own heart!

REV. T. H. HUDSON resigned his charge of the infant Church in Sheffield, Jan 7. Further particulars next month.

REVIVAL SERVICES, &C.

CLAYTON.—On Monday and Tuesday, Dec. 4th and 5th, 1843, Mr. Tunnicliffe visited Clayton, and preached in the evening of Monday, from Rev. xiv. 4, a funeral

* Mr. Buckley requests us to inform his friends, that his address is, Ibstock, near Ashby-de-la-Zouch, Leicestershire.

sermon for Sarah Rawnsley and Sarah Wilkinson, two young friends, who had been brought to give themselves to the Lord at one of his former visits, and who had died rejoicing in the Lord. At the close of the service, a numerous attended prayer-meeting was held, when several were apparently brought into the liberty of the Gospel. On Tuesday morning, at seven o'clock, a prayer-meeting was held, and the presence of the Lord was with his people. In the afternoon the Church assembled, and our beloved brother gave us some very serious advice, and encouraged to perseverance in the good work. In the evening of Tuesday, he preached from Luke xvi., part of 26. The congregation was good, and seriousness seemed to pervade every breast. Another prayer-meeting was held in the body of the chapel, which was crowded, and the Lord poured out the spirit of prayer upon his people. On the following morning many tears were shed, when another prayer-meeting was held. May the impressions made upon saints and sinners at this delightful season not soon be forgotten! On Dec. 25th (Christmas day) we had the following profitable opportunities:—In the morning a special prayer-meeting, to return thanks to Almighty God for turning the captivity of his people during the past year; in the afternoon a fellowship meeting for the Church, and the numerous inquirers we have amongst us, was held. This was a delightful and happy meeting. In the evening another special prayer-meeting closed this interesting day, and all departed saying it had been the most delightful Christmas they had spent. D. C. J.

MIDNIGHT SERVICE, *Ænon Chapel.*—

On the night of Lord's day, Dec. 31st, our minister, J. Burns, according to his custom in former years, delivered a sermon at half-past ten o'clock, from the words of Jeremiah:—"The harvest is past," &c. Although that was the fifth service during the day, the chapel was completely filled, and we trust serious impressions were made on the minds of many.

LONGFORD.—*Entire Liquidation of the Debt on the Chapel.*—It had long been matter of deep lamentation, to the members and friends connected with Longford Chapel, that notwithstanding the repeated efforts to remove the incumbrance on our place of worship, it was still burdened with a debt of £140., and that, too, after the usual methods had been put into requisition. Our anniversary collection scarcely covered the interest. Under these circumstances, it became a subject of great anxiety, as to how, and by what means, we might raise the principal. One friend said, that if we would make a spirited effort, and raise the whole,

he would give us £5. to start with. The subject was laid before the Church, and a resolution unanimously passed, to clear away the whole of the debt, if possible, during the current year. A committee was appointed, to carry the resolution into effect. On April, 17, we held our first public tea meeting for the object. Our respected Minister delivered a spirit-stirring address on the occasion, and was followed by other friends in a similar strain. After which, various sums were promised; this, with the proceeds of the tea, amounted to £60. On August 28, we held a second tea meeting, which was most numerous and respectfully attended. The trays were again furnished gratuitously. The proceeds of this meeting, with the £60. previously received, together with what the Committee had obtained since the first meeting, amounted to the splendid sum of £103. This announcement was received with great delight. On Nov. 19, we had our last sermons, for the same object, Mr. E. Stevenson, of Loughborough, preached two appropriate sermons on the occasion. On the following day we had our closing Tea Meeting, which was thronged almost to suffocation. In the evening, Mr. Shaw opened the service with prayer. The Secretary then gave an account of the whole of the amount now received, which was £131., leaving only £9. deficient. The plates were then handed about the Chapel. This was a moment of deep anxiety, and all seemed to feel it as such; at length the proceeds were counted, and there were found 2s. beyond what was required. Appropriate addresses were then delivered, by Messrs. Chapman, G. Betts, S. Bannister, and E. Stevenson. A hymn composed for the occasion was then sung, and with a thanksgiving prayer, we concluded these highly interesting services. Thus, in nine months, besides paying all regular demands, have we raised £140. "The people had a mind to work." To God be all the praise. J. W.

ACADEMY.

STUDENTS.—Of the ten Students now in the Institution, there are two, Messrs. Orton and Lewitt, whose term of preparatory study expires at Midsummer next, unless the Committee prolong their stay in the Institution. There are also two others whose term expires in the course of twelve months.

COLLECTIONS for the Academy have recently been made,—At Archdeacon Lane, £9; at Loughborough, £8. 17s.; at Broad Street, £12; at Derby, £14; at Broughton, &c., £4. 15s.; at Ilkeston, £2. 10s.; at Knipton, £2. 1s.; and at Hugglescote £4. 15s.; Wendover, £3 17s. 2d.; Praed Street, London, £16.

JOS. GOADBY, *Secretary.*

Baptists in Canada.—There are six associations of Baptists in Canada, comprising 106 Churches, 6432 members, of whom 1138 were baptized last year.

The Freewill Baptists in the United States, have 1166 Churches, 61,372 members. 10,684 were added last year.

Secular Education.—The Church of England has raised £150,000 amongst its members for education. The Wesleyans propose to establish 700 schools in seven years, the cost of these will not be less than £200,000. The Independents propose to raise £100,000 in four years, about £20,000 has been already advanced. This is sectarian. Well, better so than not at all. The Baptist Union Committee have issued a circular urging the Churches to promote Education on the British system. The Baptists are most liberal; but may be led in self-defence to establish Baptist congregational schools. Be it so.

The Home Missionary Society (Indep.) has seventy-four missionaries, and employs seventy-four ministers as village preachers. It has 150 stations, and 512 out-stations. It has 247 chapels, and 415 licensed rooms. Its labors are carried on in 499 parishes; it conducts 218 Sunday-schools, and has 13,445 children.

The Evangelical Magazine has passed its jubilee. Its circulation is large. It has paid £12,000 to benevolent objects out of its profits. Its Editor seems alarmed at the *Witness*.

The Newspapers published in the United States amount to the amazing total of 800,000,000 annually: while all in Great Britain and Ireland are 50,500,000. Surely Jonathan is fonder of news than John Bull.

Signs of the Times.—At a recent sale of newspapers in a Midland News Room, the *Morning Chronicle* secured a higher price than the *Times*; and the *Sun* and *Globe* more than the *Post* and *Standard*.

Apostolical Succession.—A Reverend Puseyite divine, finding himself unable to make a village dissenter understand the doctrine of apostolical succession, resorted to the following domestic illustration. Passing to the fire, he pointed to the upper crevice in the pot-hooks, and said, "Do you see this?" "Yes." "This is God Almighty; this next hole is the twelve apostles; and the succeeding one is those whom the apostles ordained; and so on in succession." A humorous friend inquires, what it is which hangs on the hook after all?—Dr. Hook should hear this.

The Undertaker General.—We learn from the "Friend of India" that the car which brought the Somnauth gates to Agra is now employed as the station hearse! Well does the Editor remark, "To what base purposes may we return, Horatio!"

Ecclesiastical Establishments.—A series of Lectures against these antichristian Institutions has been delivered by London ministers, in the General Baptist chapel, Boro' Road. The subjects have been well chosen. They have been reported in the *Patriot*.

Welsh Calvinistic Methodists.—This body of Christians has 730 chapels, 134 ministers, 270 preachers, 1772 deacons, 59,358 members, and 107,152 persons in its schools.

Deaf and Dumb.—A chapel has been opened in London for this interesting class of worshippers. The preaching can be understood by all.

The Free Church of Scotland propose to raise £50,000 for 500 schools. £20,000 have already been raised.

Napoleon's Heart was near to being devoured by a rat; having been taken by that animal from a vessel into which it was put by a British physician. The rat had actually dragged it to its own hole when interrupted!

Switzerland.—Events in all the cantons, both Catholic and Protestant, indicate the speedy emancipation of the people from civil and religious thralldom.

The late Dr. Beckwith, of York, has left £25,000 to religious (1) and charitable uses; viz., £2,000 for bells for York Minister; 3,000 for Chapter house; £10,000 for Museum, &c. N.B. There are more people in York that cannot read now, than in 1826.

The Schools in the United States amount to 47,009; and are attended by 1,845,245 scholars.

The Established Church in the West India.—The free negroes in Demerara, and in Jamaica, &c., are taxed for the support of Episcopal clergyman, whose object is to oppress and uproot the religious freedom of the people. The Jamaica parliament is very violent against the Baptist missionaries. The lovers of tyranny owe the liberators of the negro a grudge.

The Russian Autocrat has ordered the banishment of the Polish Jews situated within fifty wrosts (thirty miles) from the Austrian or Prussian frontiers. This will expel some 500,000 persons from house and home! A paternal government is Russia!!

The Endowment of the Catholic Clergy by the state, is talked of as a probable whim measure. If the tithes remain, why not give them to the popish priesthood? We should then soon have the sons of peers, and our gentry, &c., conscientiously turning papists, and becoming bishops, &c. Two establishments will be dreadful.

Madagascar.—The English have taken possession of a magnificent port in this island. We hope this event will put down the martyrdoms of Christians in the island.

Criminality of Dissenters.—A morning paper having spoken of Dissent as generating bad passions, a dissenter has tested the statement by the criminal convictions. It appears, then, that for 3,474 church people, and 1,146 papists, there were eight Baptists!! Alas for the *Post*!

The Weather.—At the longest day in 1843, the thermometer was lower than on the shortest, by several degrees.

A vast deal of Corn in Bond has been destroyed, having been kept until it was unwholesome. Does the God of heaven approve of such a system?

The Marquis of Westminster, one of the wealthiest of men, has subscribed £500 to the League fund.

Apostates most bitter opponents.—The vicar of Huddersfield has commenced proceedings against some respectable Dissenters for Easter dues!! He charges them as *communicants*, two-pence per head! The Rev. vicar was once a non-conformist!

The Patriot approves of the proposed Conference of Dissenters, against state churches, and some of the Churchmen are alarmed about it, though they say, "Who fears?"

The persecution of the Baptists in Denmark has been renewed with increased vigour. Their adherents increase! State Churches exist only to impede and persecute truth, and perpetuate corruption, worldliness, and formality. An established Church, is not an established blessing in any country.

The Established Religions of the British Government are various, viz., Episcopacy in England; Presbyterianism in Scotland; Popery in Lower Canada; Braminism in Hindostan; Bhudhism in Ceylon, where they are supported by the state. Alas, for state religions!

Fox Hunting Clergyman.—The Rev. W. Peel, brother to the premier, wished his own name to be coupled with "fox hunting," in a toast given at an agricultural dinner. The request was received with tremendous cheers, and "the Rev. William Peel, and fox hunting" was drunk with due honors! So much for Peel.

A barrlegged people are almost the whole of the 45,000,000 Russians, who might wear our stockings if their ports were open.

An Iron Church is about to be erected, in the commune of Horuu, near Brussels.

MISSIONARY OBSERVER

GOVERNMENT GRANT TO JUGGERNAUT DISALLOWED.

A LETTER FROM J. POYNDER, ESQ., TO REV. J. PEGGS.

Bridewell Hospital, Jan. 14, 1844.

MY DEAR FRIEND,—Rejoice with me and praise the Lord. The Bengal Government, in answer to the requisition from the Directors, for which I have now waited *three* courts—reports that THERE IS NO PLEDGE FOR THE ANNUAL MONEY PAYMENT OF £6000 TO JUGGERNAUT. Consequently, Lord Auckland had no pretence for setting up this project, which must of course now come down. This is the certain paralyzing of one, and a principal limb of this Dagon, which may it please God

now fully and speedily to overthrow and lay prostrate before the ark. What hath not God done, and what hath not prayer done! You may rely on the accuracy of this intelligence, though it was not known *officially* at the India House yesterday.

Ever Yours,

J. POYNDER.

P. S. I have no influence with the *Times* since its apostasy to the new Popery of Puseyism.

[This intelligence will be hailed with universal delight.]

MISSIONARY ANNIVERSARIES.

LOUTH, MALTY AND ALFORD, AND ASTERBY.—The Churches in these places have been recently favoured with a visit from our esteemed and beloved brethren, the Revs. I. Stubbins and J. Buckley, in the course of their missionary tour through Lincolnshire. On Lord's-day, Dec. 31st, sermons were preached at Louth, morning and evening, by Mr. Stubbins; and at Maltby and Alford by Mr. Buckley. On new year's day evening a public meeting was holden at Louth. The Rev. F. Cameron was called to the chair, and addresses were given by Isaac Smith, Esq., of London, and the Revs. J. Kiddall, Watson, (Wesleyan) J. Buckley, I. Stubbins and T. Burton. At Alford, on the following Tuesday evening, another public meeting was holden; B. Abbott, Esq., in the chair. The meeting was addressed by the Revs. F. Cameron, Padman, (Wesleyan) Rose, (Independent) I. Stubbins, and J. Buckley; and Titus Bourne, Esq. A third, and concluding meeting, was holden the following evening at Asterby, when the Rev. J. Kiddall occupied the chair, and addresses were delivered by the Revs. I. Stubbins, J. Buckley, and T. Burton. The total amount collected at each

place is as follows:—Louth, £36 14s. 8d.; Maltby and Alford, including £2, weekly subscriptions by Mrs. R. Farrow, £10 11s.; Asterby, £1 17s. 2d. We trust that the visit of our brethren has been the means of producing a spirit of Christian sympathy and thankfulness, which it is our earnest desire may not speedily become languid.

LINCOLN.—On Friday evening, Dec. 29th, a missionary meeting was held in the General Baptist chapel in this ancient city. Brethren Stubbins and Buckley attended in behalf of the society. Mr. Craps, (P. B.) and another minister, whose name the writer has forgotten, expressed their good wishes. Considering how few and feeble our friends are in this city, the attendance was not discouraging, and the collection, amounting, with the proceeds of two or three missionary boxes, to £4 17s., was as large as might have been expected. The statements made respecting the degraded condition of the heathen, and the success with which God has graciously crowned the labours of our brethren, were listened to with great attention.

LETTER FROM MISS DERRY TO MISS TURNER.

Aug. 5th.

MY VERY DEAR FRIEND.—Dear Mrs. Grant frees me entirely from domestic concerns, which enables me to spend and be spent in pursuits agreeable to my inclinations. Our dear children and native converts occupy a large portion of our time. They require line upon line, and precept upon

precept. It is no easy matter to make them feel the value of time, and the sinfulness of not improving it. One of the greatest difficulties we have to contend with is their innate idleness. Their simple mode of living, and entire destitution of all artificial wants, prevents them from being industrious, and makes them happy and contented in

such a state of apparent poverty as would make us sad to witness in England.

A HINDOO COTTAGE.

The schoolmaster has a wife and no family. A mud cottage of one room is quite sufficient for him; and this indeed is a palace compared with many of the heathens' houses. It is also furnished better than most. It has a cot, without a bed or mattress, a plain wooden box, several common earthenware vessels, in which they cook their food and carry water; a few brass dishes, out of which they eat. In one corner of the room is a hole made in the mud floor for a fire-place; near to it stands a night lamp, too simple for me to attempt to describe. The Olrerdahn has complied with my wishes in putting up a shelf for his books; but his wife has forgotten to make it clean with some hot water. This led to a long conversation between the latter and myself as to the duties of the christian wife, and to my showing her how to arrange the books on the shelf so as to leave room for her brass vessels. I helped her fold up her linen. I invited her to come to school and learn to sew, telling her, if she learned to mend her clothes, she would not want so many new ones; and, by doing in this way, she might be able to give more money towards building a new chapel, if we were able to get one. (Several months ago a storm of wind so injured our pretty chapel as to render it unsafe to have public worship in it.) My sable sister fully agreed to all I said. I trust I shall be able to tell you she acted out my advice.

POOROOSOOTUM.

Our dear Pooroosootum's house and appearance is as much superior to others as his mind is superior to any native I have met with. He is a bright example to our dear native Christians.

Pooroosootum is now engaged in translating an excellent tract, written in Telinga,

into Oreah. The title of it is "A Refutation of the Arguments for the Brahminical Institution of Caste." May it be made a blessing to the blind leaders of the blind.

INQUIRERS.

We have seven inquirers, four of our dear adult children, and three adults. One of the females has been with us about three months. Her ornaments, valued at thirty rupees, have been laid aside, and she comes daily to school to learn to read. Already she has made considerable progress in reading, sewing, and spinning, and is anxious to learn to knit. I have never met with a Hindoo female so perseveringly industrious before. She always appears pleased for me to converse with her on religious subjects. Pray that she may be a "plant of the Lord's right hand planting." She is a woman of superior abilities. Thus, my beloved friend, whilst we have much to mourn over, we have also reason to feel encouraged to continue our patient endeavours to instruct those committed to our charge in well doing, believing we shall not labor in vain.

MR. AND MRS. WILKINSON.

Our dear friends, brother and sister Wilkinson, are with us. They have not been quite well, which induced them to spend the rainy season here. They have made arrangements so as to have their boys' school, and some of the native Christians, here, with our two schools, and the adults. Our large room on the Sabbath is nearly filled. To see so many "hearts, with youthful vigour warm," listening to the sound of the Gospel, which is able to make them wise unto salvation, is a cheering sight in this heathen land, and often causes the silent tear of gratitude to fall from my eyes. Indeed it seems to bind my heart more closely than ever to Mission work.

Yours affectionately,

SARAH DERRY.

LETTER FROM MRS. WILKINSON TO MRS. STUBBINS.

Ganjam, May 31st, 1843.

MY DEAR SISTER.—When you left India I promised myself the pleasure of sending you a letter, which would come to hand about the time of your arrival in England. I hope this may do so, and that it may find your dear husband much improved by the voyage. The last cold season was, you know, a time of peculiar trials and afflictions; woe seemed to come upon woe; but I trust our afflictions have been sanctified, that our hearts are less affected by the world and worldly concerns, and are more alive to those things which are not seen, and are eternal, and to the proclaiming of that great salvation which, when experienced, shall introduce even poor debased Hindoos to the elevated enjoyments and employments of the heavenly

state. I trust you will be able to do much at home, though your dear babe will necessarily take up much of your time; still I am sure you will find many opportunities in the social circle, by correspondence, if not more publicly, of giving much important information; and also of exciting the sympathies of our fair sisters for poor Hindoo children and women. Brother and sister Brooks, from Cuttack, with their sweet little Ellen, are now staying with us. Their visit was very unexpected, and I am sorry to say, was on account of sister B's delicate state of health. Our occasional visits to Berhampore have, I am sure, been beneficial to our health, as well as productive of good in other respects, I trust. Our plan is to stay a month each time, and very pleasant such changes have

been. During one visit we had several interviews with a Raunee and her family, consisting of four daughters, (young women) and a son about fifteen. They were from Chickete. A brother of the deceased rajah, (her husband) had, during the time she went to give one of her daughters in marriage to a neighbouring rajah, taken possession of her lands, &c., and, on her return, would not give them up; so she, with her family, came straightway to Berhampore, that they might gain justice at the hands of the collector, through captain Macpherson.

June 4th.—I have felt uncomfortable on account of having met with so many inter-ruptions while I have been attempting this letter. Luke, the boy that sews the bonnets, is a nice lad, and, I trust, pious. The great lad, Juggernaut, has applied for baptism. His advantages, till of late, have been few; but I trust he is sincere. You know, I think, that Parpa and the oferdun's wife were baptized not long since. Mary, the daughter of the latter, has become a very nice child, and is a daily pupil with Moola and Parpa, who knit stockings very nicely. Harriet and Tama are well, and appear very comfortable. You will be pleased to know that Harriet continues to learn lessons as she did at school, and gives them to me weekly; because, before she came, Tama told me he should not like her to come to school daily as the other children did!! I have encouraged her to knit stockings, which she is doing. I hope she will not fall into habits of ease and idleness because she has left school. Miss Derry will doubtless tell you of the children at B. Several appear to be serious. Shante is among them. Major and Mrs. Dickson still continue very kind to our friends, and appear very highly to esteem them. Sister Grant's engagements with the school, and having so cheerful a companion as Miss Derry, have been of unspeakable advantage to her. The person who last year appeared as if such an affliction as has come upon her would have completely overwhelmed her, and she would have been unfitted for every duty, we find not only cheerful, but engaging with interest in any plan for the improvement of the children. I trust her future course, whatever it may be, will be marked by happiness to herself, and usefulness to the cause of Christ.

I forgot to mention a very pleasing circumstance connected with the family of royal birth, which is, that the mother and daughters could read well. I expressed my surprise and delight, and learned from them, that, though "sungsas" women are not taught to read, those of noble birth always are. And I have since witnessed an instance of the kind at Ganjam, when the Murdusura rajah, with his bride, and splendid retinue, passed through this place, or rather, they halted

here for several days. When we visited them, the poor lady I did not see. Her attendants told me she was ill; but among these females, of whom there were twenty-five, were some relatives of the rajah and his wife, and these I found could all read. I had a very pleasant interview with them. They seemed highly delighted with our "Nestor Rutna," a part of which I sung to them. They told me that their favourite book was the "Jeeta Goranda." I gave them several of ours, and sent some, the most attractive in appearance, to the youthful Raunee. I think it would be well to have some of our books in a very smart binding, such as would suit the native taste. My time is gone. This must be sent off to Chatterpore, as we have no tappal here. I hope, my dear sister, I may expect a letter from you. I shall long to know how brother Stubbins is, indeed, how you all are, and what you are enabled to do. I do look forward to a reinforcement coming with you when you return; so let me know whom you have thought of as suitable persons.

Yours affectionately, C. WILKINSON.

RECOVERY OF MR. WILKINSON.

Cuttack, Nov. 17th, 1843.

MY DEAR SIR.—By the overland mail of last month you would hear of my alarming illness; also the opinion of the Doctor as to the necessity of my return to England; but I am now thankful to be able to inform you I am so far recovered as to indulge the hope that there will be no necessity for my removal. My visit to this place has, under God, contributed very much to my recovery. I left Berhampore in so weak a state, that the Doctor advised me on no account to give up the thought of going home, and I had scarcely any hope of being able to remain at my station; but, during the last fifteen days, I have been quite free from any symptoms of the disease, and feel my strength gradually returning, and now indulge the hope of spending many years in the vineyard of the Lord in India.

I only send a short note this month, as I am yet very weak; but I wish to remove any anxiety that may be felt on my account. By next month I hope to be able to write more, and make up the loss of the letters sent by the Memnon. I hope to return to Berhampore next week. Mrs. Grant is expecting to be married in a few days. All are quite well, so far as I have heard, at Berhampore.

Yours sincerely, H. WILKINSON.

MR. J. F. FARRENT, one of the students at our Academy, is a candidate for missionary labor.

MIDNAPORE.—It is probable our station here will be fully occupied by our American Freewill Baptist brethren.

IRISH CHRONICLE.

FEBRUARY, 1844.

HAVE YOU HEARD THE NEWS?

NEWS! Of what? From where? From India? The celestial empire? No; it respects a people much more nearly related to you, part and parcel of yourselves, in whose destiny, whether happy or adverse, that of England is involved; a people equally interesting as those above-mentioned, if not far more so; a people, intellectually and morally, inferior to no other beneath heaven's wide canopy; "a people terrible from their beginning hitherto," yet "a nation meted out and trodden down," "scattered and peeled," eminently the prey of the spoiler, enslaved both in body and soul, soured by disregard, galled by contempt, goaded by tyranny, maddened by a deep sense of wrong; a people of irrepressible energy, of inextinguishable buoyancy of spirit; duped, but never dared; united in the bonds of misfortune, perpetuating an almost miraculous existence amid severe destitution, and clinging with the ever-strengthening hold of almost filial piety to their fatherland, "taking pleasure in its stones, and favouring the very dust thereof;" a people most generously devoted to all who regard them with sympathizing concern, and on this account, alas! too easily won to plans and purposes which have rendered their character infamous in the view of superficial observers; but a people confiding, with mournful recklessness, the interests of their immortal souls in the hands of the artful, devoid of all manly independence of thought, and dragging out a life embittered with the continual fear of threatened damnation, if they doubt the dogmas of their church; a people bound to an hereditary, but fatally erroneous faith, by all the strength of the pains and penalties to which they have been doomed; a faith the more endeared to them the more that the wrench of violence has been felt, that brightened in their view in proportion as the darkness of adversity increased, and in which, according to the earliest and most sacred impressions, they found for ages the only asylum from their woes.

It will be easily perceived, that I refer to the case of the people of Ireland, that nation pre-eminent in wretchedness and spiritual darkness, which has groaned so long under a famine, not so much of bread and water, as of the word of God. Here superstition has stretched from shore to shore its gloomy reign. Here heathenism, in its most revolting features, but under the name and garb of Christianity, maintains absolute sway. "The leaders cause them to err. The prophets prophesy falsely; and the people love to have it so." An iron despotism has long extinguished in every breast each sentiment of spiritual freedom. Excluded from the vision of mercy by those to whom they have entrusted their consciences, they are every where perishing. They are daily destroyed for lack of knowledge. Under a spirit of strong delusion, they believe a lie. They are wholly given to idolatry.

British Christians, are not your hearts stirred within you? Can you unmoved consider these facts? Can you look with indifference upon an entire nation sinking in ignorance under their sins into everlasting fire? A nation but a few hours distant from yourselves, and whose interests are so intimately interwoven with your own. We dare not for a moment entertain the idea. We would not thus insult your feelings. We believe it to be impossible.

Perhaps you ask, "What can we do?" We answer, You can give them the gospel. You can spread the tidings of salvation through atoning blood from one end of the land to the other. To this the love of souls constrains you. To this you are impelled by the desire to possess an approving conscience. To this, in rendering again according to the benefit done you, you are imperatively summoned. To this, in obedience to his command who, "though he was rich, yet for your sakes became poor," you are pledged at the peril of your highest interests.

Yet a fearful apathy has hitherto prevailed among you, in reference to Ireland's wants and woes. You have listened, with all propriety, in the genuine and effective sensibility of British hearts, to the cry of the destitute in distant lands; but you have attended with heart-breaking indifference to the deep, protracted, thrilling wail of a noble people, and your fellow-subjects. To the reiterated entreaty of the Hibernian, "Come over and help us," how few hearts, penetrated with emotion, have exclaimed, as their eye rested on the cross, "We will go; we will send." A number of labourers, in some respect proportioned to the work to be done, has been furnished to some of the distant countries; and the fruits have appeared. A fair trial has never yet been made on Irish ground. Thither a sufficient force has never yet been detached. The harvest is extraordinarily plenteous, but the labourers are discouragingly and—on a grand scale—ineffectively few. We pretend not to divine the reason. You, brethren, perhaps know it; at least it is known to him who will bring every work into judgment.

It is not, however, denied that you have done much. Nor have your benevolent efforts been in vain. Great good has been achieved. Through the instrumentality of your agents, many have been turned from the error of their ways, and from the power of Satan unto God. Districts have been penetrated with the light of life, where, since the ascendancy of the Man of Sin, darkness undisturbed had reigned. Hundreds to whom the touch of the Bible was pollution; who would have carried it from their houses in the tongs, to bury it wherever opportunity might offer; by whom the questioning of whatever the priest happened to say was considered heresy, and who feared their confessor more than they feared their God: hundreds such have been taught to value their Bible as their highest treasure, to dare to be free, to think for themselves, to glory in the cross,

"Eager to tell to sinners round,
The dear, dear Saviour they have found."

The truth is triumphing. Christ's cause is progressing. The numbers of the faithful are increasing. The bonds of spiritual despotism are weakening and snapping. The dead sea of superstitious submission to authority is stirred from its centre to its circumference. The right to think is beginning to be recognized. The power of the priesthood is, in many places, no longer omnipotent. The Bible is a book no longer universally abhorred. The desire to possess it is, in some places, becoming so strong that priests now recommend its perusal. The destined period of Ireland's emancipation is at hand. The mighty image, so long and zealously worshipped, is already smitten and crumbling into ruin. Already are the causes of this mighty consummation at work. The oath and power of God are both pledged to render it effectual. A few more years of combined effort, of an insignificant expenditure, of prayer, and of painful labour, and over all the country shall be heard the rejoicing shout, "Babylon the great is fallen! is fallen!"

"Much, however, remains to be done. There is here and there a green spot in the wilderness, a point of light amid the surrounding darkness, a small community of right-hearted men begirt by millions in open rebellion against God. But our stations, few and far between, are but just visible amid the surrounding masses. We must multiply these stations. A greater efficiency must be given to those already existing. To accomplish these objects, so desirable and absolutely indispensable to permanent and general success, greatly increased means are necessary. You possess these means; will you furnish them? The Lord has given you silver and gold; will you employ it in propagating his cause? To you, as stewards of one portion of his manifold grace, he himself appeals in behalf of his gospel.

"Curse ye, Meroz; curse ye bitterly the inhabitants thereof; for they came not up to the help of the Lord, to the help of the Lord against the mighty!" How awful is this language! It thrills the heart with terror. Yet it was uttered by the angel that was Jehovah, the Messenger of the covenant, the Lord Jesus Christ. As fearful a threatening as the scriptures contain was pronounced by the incarnation of love, for withholding aid in the conflict then decreed. A conflict infinitely more momentous now rages. The mighty, in a vastly higher sense, are now in the field. The Lord, by a single breath, could sweep them all from the face of the earth, and achieve the victory. But this he does not choose to do. He will conquer only through his people. He thus gives them the opportunity of proving their love and loyalty. He condescends to beg their help. Shall he ask in

vain? British Christians! God is conquering Ireland. He has greatly honoured your agents in giving a remarkable stimulus to the public mind. We are plainly on the eve of a mighty crisis. But, to take advantage of this, you must just now furnish much additional assistance. The breach must be entered *in force*, to do it *with effect*. He summons you to "come up," by your prayers and contributions, to his "help." Remember the poor, perishing Irish. Ponder well the awful words above quoted. Our prayer is, that divine grace may so open your hearts and hands, that, instead of a blighting curse, you may inherit a rich and a lasting blessing.

E.

Extracts of a letter to Mr. Green:—

"January 3, 1844.

"After another year of labour, it is pleasant at the commencement of a new one, to know that, at least, we have lost no ground in our attacks upon the kingdom of darkness; and much more pleasant to know that we have made considerable progress, and gained decisive advantages. Let our friends in England not suppose that none are benefited by us but the few whom we report, from time to time, as having been baptized. The reverse of this is the case. I am fully persuaded that many, shall I say, many thousands, still in communion with popery and episcopacy, have received lasting benefit from your mission to Ireland; and that, in the great day of account, thousands of those around us will unite with us in praising and adoring 'him that loved us, and washed us from our sins in his own blood.' We often are dispirited because enlightened Roman Catholics, born, and educated, and impregnated with prejudice in favour of the apostolic, catholic, ancient, venerable, respectable, universal (at least so professed and believed

by them) church of Rome, having some vague and undefinable notions about purgatory and transubstantiation, will not at once abandon popery and unite with us. Surely it is cause of great sorrow, that such persons should have imbibed, and in some measure retain such errors; but is there not cause for gratitude and joy, that at the present time there are still in communion with Rome numbers who love and read the Bible, and depend solely upon the atonement for salvation? I rejoice to inform you, that for the last month our meeting-house, both on Thursdays as well as Lord's days, has been well filled with hearers; the congregation is nearly doubled since November. May the Lord grant that it may continue so. On the morning of the new year we had a delightful meeting for prayer and addresses; it was cheering to me to witness the deep tone of piety, and the fervency of the prayers presented on the occasion. Most of the members of the church were present, and many other friends. Our meeting continued from ten till two o'clock, and no anxiety was evinced to separate."

Subscriptions, &c. received up to the end of December, 1843.

Leicester—		£ s. d.	Newcastle-on-Tyne—		£ s. d.
Collected by Mr. Joseph Davis, of Arnsby.			By Mr. Stephen Davis.		
Mr. Bayley	0 10 0		Mr. J. Fenwick	5 5 0	
Mr. John Baynes	0 5 0		Mr. J. Grote	0 10 0	
Mr. Beales	0 10 0		Mr. W. Chapman	0 10 0	
Mr. Bedells	0 10 0		Miss A. Richardson, for schools	0 10 0	
Mr. William Bedells	0 10 0		Mrs. J. L. Angas	1 0 0	
Mr. Joseph Bedells	0 5 0		Mr. D. Flintoff	0 10 0	
Mr. C. Billson	0 10 0		Mr. C. A. Windeath	0 10 0	
Mr. S. Billson	0 5 0		Collection, New Bridge Chapel	1 16 0	
Mr. Carryer	0 10 0		Ditto, Tuthill Stairs	3 3 0	
Mrs. Chapman	0 10 0		Ditto, New Court	5 5 0	
Mr. Collier	0 10 0				18 19 0
Mr. James Cort	1 0 0		North Shields—		
Ditto, donation	1 0 0		Mrs. Young	1 0 0	
Mr. Ellingworth	1 0 0		Mr. J. Rennison	0 10 0	
Mr. J. Fielding	0 10 0		Mr. R. Pow	0 10 0	
Mr. G. Goddard	0 2 6		Mrs. Clay	0 5 0	
Mr. Gould	0 10 0		Small sums	0 17 1	
Mr. J. D. Harris	1 0 0				3 2 1
R. Harris, Esq.	2 0 0		South Shields—		
R. Harris, Esq., jun.	1 0 0		Mr. Bell	1 1 0	
Mr. H. Hull	0 10 0		Small sums	0 10 6	
Mrs. Manning	0 2 6				1 11 6
Mr. Paddy	0 10 0		Dundee—		
Mr. Porter	0 5 0		Mr. D. Crighton	0 5 0	
C. B. Robinson, Esq.	2 0 0		Mrs. Wright	0 7 6	
Mrs. Robinson	1 0 0		Baptist church, Rattway-court	4 3 2	
Mr. Thompson	0 10 0		Mr. A. Low	2 2 0	
Mr. J. Whitmore	0 10 0		Mr. Smith	0 5 0	
		18 5 0	Mr. G. Rough	0 5 0	

		£ s. d.				£ s. d.	
Mr. E. Urquhart	0	5	0	Mr. A. Anderson	1	0	0
Mr. D. Urquhart	0	5	0	Mr. B. Fleming	1	1	0
Mr. Nicoll	0	5	0	Mr. J. Barr	2	2	0
Mr. W. Lacklands	0	10	0	Mr. G. Smith and Sons	2	2	0
Mr. Piteairn	0	10	0	Dr. Jeffrey, College	1	0	0
Chapel Shade church (Rev. Mr. Ried's)	1	15	1	Messrs. J. W. Campbell & Co.	1	1	0
A friend	0	3	0	Mr. A. Abercrombie	0	10	6
			11 0 9	Miss Ainsworth	0	10	0
Montrose—				J. and G. Burns	1	1	0
Collection at Rev. J. B. Campbell's	4	9	4	D. and J. Anderson	1	0	0
				Mr. W. G. Mitchell	1	1	0
Aberdeen—				Mr. J. Laurie	0	10	6
Collection at the Baptist chapel, Correction Wynd	14	0	0	Mr. J. Creem	1	0	0
Ditto, Silver Street	7	9	1	Mr. H. Brown	0	10	6
Ditto, John Street	5	0	0	Mr. W. P. Paton	1	1	0
A few females at John Street for a scripture reader	0	13	0	Mr. W. Richmond	1	1	0
Dr. J. Walker, Tough	0	5	0	Mr. D. A. Cameron	1	0	0
Church at Echt	1	0	0	Mr. J. Mackintosh	1	1	0
Two friends	0	5	0	Mrs. Dinwiddie	1	1	0
			28 12 1	Mr. D. Johnstone	1	1	0
Perth—				Principal of Macfarlane College	0	10	0
Collection at Rev. R. Thomson's	7	2	6	A friend	0	10	0
				Mr. J. Ewing	1	0	0
Greenock—				Collection at Rev. J. Paterson's	15	0	0
Mr. William Muir	0	10	0	Ditto, Rev. A. Macleod's	5	10	0
Mr. Thos. Lang	0	5	0	Ditto, Mechanics' Hall	12	3	6
Mr. D. McIlwraith	0	10	0	Ditto, Brown Street	3	10	0
Monthly missionary colls., by Baptist friends, by Mr. J. Mc I.	1	5	0	Miss Oswald, Leotstown	5	0	0
Mr. R. Muir	1	0	0	Messrs. A. Fullarton and Co.	1	1	0
Mr. J. McIlwain	1	0	0	Mrs. Sherriff, Rothsay	0	10	0
Mr. Boyd	0	10	0	Miss Sheriff	0	10	0
Mr. W. Macfie	1	1	0	A friend 3s., and by sale of trinkets, 2s.	1	4	0
Mr. R. Angus	0	10	0	Mr. J. Henderson	1	1	0
Mr. A. Fennie	0	10	6	Mr. A. Naismith	0	10	0
Mr. W. Martin	1	0	0				77 17 0
Mr. A. Muir	0	10	0	Edinburgh, additional—			
Mr. G. Dalgleish	0	5	0	Collection at Rev. W. L. Alexander's	9	0	0
Mr. J. Wright	0	5	0	Mrs. Bruce, by Mr. Dickie	1	0	0
Coll. at the Baptist chapel	2	8	0	Mrs. Bruce, by Miss Haldane	1	0	0
Ditto at the Free church (Rev. Mr. Smith's)	4	19	3	Miss H. Haldane	0	5	0
			16 8 9	Dr. Ransford	0	10	0
Glasgow—							11 15 0
Mr. D. Smith	2	2	0	Dunfermline—			
Mr. J. Wright	1	0	0	Baptist church, by Mr. D. Dewar	2	10	0
Mr. R. Knox	1	0	0				
Mr. A. J. Duncan	1	1	0	Norwich, by the Secretary, in part	47	5	8
Mr. A. Mitchell	1	0	0	S. M. Peto, Esq. annual	10	0	0
Mr. W. Brown	0	10	0	A village friend. P.	1	0	0
Mr. S. Wilson	1	0	0	Mrs. Goodman, Flitwick, Beds.	2	0	0
Mr. A. Morris	0	10	0	Mr. Bowser, annual	1	0	0
Mr. J. Anderson	1	0	0	Mr. Hearne, by Mr. Bowser	1	1	0
				Mrs. Barrow, Ramsgate, by Mr. Buris, don.	1	0	0
				Weston-by-Weedon, Northamptonshire	1	15	0
				Sevenoaks, by Rev. T. Shirley, including subscriptions, school, &c.	10	1	0

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraie; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 63]

MARCH, 1844.

[NEW SERIES.

APOSTOLICAL SUCCESSION.

BY J. G. PIKE.

Continued from page 38.

WE have seen that the Scriptures represent true christian ministers as raised up by God, and describe their qualifications. The office they sustain needs these qualifications. Their business is to preach the Gospel, (Mark xvi. 15) to take care of, and "feed the Church of God, which he hath purchased with his own blood." (1 Tim. iii. 5; Acts xx. 28.) They are further described as bishops, or overseers; (Acts xx, 28; Phil. i. 1) as pastors, or shepherds, that have to watch over the Saviour's flock. (1 Peter v. 4.)

Persons who have to occupy such an office, having received from God qualifications for its discharge, and being the gift of God to his Church, must evidently be led into the ministry by God. All christians who take the Scriptures as their guide, adopt this principle. True christian ministers may be represented as led into the ministry by God in a twofold view; first, and principally, by the promptings of his Spirit, disposing them to consecrate themselves to the Gospel ministry. This doctrine is maintained not by dissenters only, but is fully recognized in the formularies of the Eng-

lish Establishment, whose ministers are required solemnly to declare, that they believe themselves moved by the Holy Ghost to enter on the ministry. In a second and subordinate sense, true christian ministers may be represented as led by God into the ministry, as they are directed by the guidance of his providence. And it must be supposed, that whenever Christ puts a man into the ministry, the events of providence will be so ordered as to set before him an open door.

When an individual is found to possess the character and qualifications requisite for the ministry, when he is moved by the Holy Ghost to devote himself to the sacred office, and when the leadings of God's providence unite with these things to evince that he is called of God for that work, the Scriptures sanction the solemn setting apart or ordination of him to his sacred office. This is doing all things decently, and in order. When Barnabas and Saul were going to the Gentiles, the Holy Ghost directed that they should be solemnly separated to the work to which he had called them. (Acts xiii. 2.) On this subject the

New Testament is our guide; yet there are passages in the Old that may have a bearing on it. When Joshua was to be appointed, that he might afterwards take the place of Moses, "the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient."

Ministers who can offer such proofs as those mentioned, that they are called by God, have ample evidence of the validity of their ministry. For their claim to be considered true ministers of Christ, they want no resting-place on the quaking quagmire of apostolical succession, but can rest it on the rock, that God has qualified them for their work, and, by his Spirit and his Providence, has put them into the ministry.

In direct opposition to these Scriptural views stand those connected with apostolical succession. According to the Romish Church, and the popish part of the Episcopalian, every man who has been regularly ordained by an Episcopalian bishop, is a true minister of Christ; is qualified to dispense his ordinances, and communicates saving benefits by this ministration; and this he does irrespective of his character, and how unholy soever he may be. While he is reputed a true minister, the most holy and most devoted who have not been thus ordained, are no ministers at all. Dr. Dodd, who was hung for forgery, and others who have been so for much worse crimes, but who were not degraded from their office, were, according to this theory, true ministers of Christ, even under the gallows; but Baxter, and Watts, and Doddridge, and many others like them, were presumptuous intruders into the sacred office. This is the doctrine of apos-

tolical succession. Carries it not absurdity and falsehood in its face? No passage in God's Word gives it the slightest sanction. In no list of qualifications that fit an individual for the ministry is even a hint given about the ordination on which so much stress is laid, and on which, according to popery and puseyism, every thing, as to the validity and efficacy of the ministry, depends. The line of succession cannot possibly be traced. The consequences of a single failure in the line are tremendous to those who hold the doctrine. What then is the vaunting claim but gross and despicable imposition?

Protestants, who have been deluded by the vauntings of the successionists; should further consider, that, if a line could be traced, it must be through the filthy channel of the Church of Rome. If they have any claim of succession, they have it through that Church, which God represents as a blasphemous harlot, with a cup full of abominations and filthiness; a harlot drunk with blood, the blood of God's saints; and whose progeny are like herself, for "she is the mother of harlots, and abominations of the earth." (Rev. xvii. 5, 6.) Who like may claim connection with her, a *christian* minister desires it not. If others choose to be linked with her as her sons, he has no wish to be one of them. Many of the popes were monsters of vice; but, if the fancied unction connected with succession exist, it has descended through their line. Is this credible? Can Satan communicate the gifts of God? If God declared it, we should be bound to believe it, but not till then; yet many of the popes have borne as much of the image of the wicked one as human beings can do in the present world. Has God made them the channel of invaluable blessings, and yet given no hint of such an arrangement? Impossible!

The absurdity of apostolical succession is extreme. To suppose that a cere-

móny performed by one person can transform another, who has no qualifications for the Christian ministry, into a minister of Christ, is ineffably absurd. Similar absurdity would be tolerated on no other subject—in no line, profession, or trade. Can a physician make an ignoramus a physician by ordination? Can a shoemaker qualify an ignorant youth for a shoemaker by performing some ceremony upon him; or a farmer take an inhabitant of London, and qualify him by ordination to become a farmer? Such a notion would be received with universal contempt and laughter. Can something equivalent to this be done in religion, a subject of infinitely more consequence than any profession or trade? Does God sanction a mode of making ministers, which men would laugh at, if it were adopted for making tailors or shoemakers? Religion is a reasonable service, and far more reasonable would it be to suppose that a bishop, by the imposition of hands, could transform copper into gold, than to suppose that anything which man can perform can transform an unholy man into a true minister of Christ. A physician of standing and experience may acknowledge a junior brother, may give him testimonials, and put some honor upon him; but, to be a physician, he must first have the qualifications of a physician. Thus a christian minister may, by ordination, acknowledge, as a fellow-labourer, a junior brother. He may give him a sanction, and put honor upon him; but, that he may be a true minister of Christ, he must first have been called by Christ, and have those qualifications for his office, without which, to suppose that ordination would transform him into a minister, would be perfectly absurd. It may be enquired, Is ordination, then, received from a state bishop, of no value? The answer is brief. In many cases, where the man was not a christian, it is of none at all. In other cases, where such bishop is a man of God, it has the same value, and may

answer some of the same important ends, as ordination among dissenting Churches. It derives its value, not from the fact that he who ordains is recognized by the state as a bishop, but because he is a minister of Christ; and, on the same ground as that which would attach value to the sanction given by his ordaining, any pastor of standing and experience in the Established Church might, if permitted to do so, ordain also.

The doctrine of apostolical succession is not absurd only, but wicked, being entirely opposed to Scripture in reference to what is requisite to form a christian minister. On its principles, men that are destitute of all the qualifications Christ requires, may, by another man, be made his ministers. This is evidently a wicked position. It carries with it this contradiction to divine truth, that a man can make another a true officer of Christ, who is not yet a servant of Christ, and involves the absurdity and wickedness of supposing, that the devil's servants can be made Christ's officers. It directly contradicts his express declaration, that the teachers who serve him are to be known by their fruits. To this, his solemn declaration, it virtually offers a daring denial. It in effect says, You cannot know who are ministers by their fruits, you must know them by their ordination. It equally opposes the Scriptural statements respecting the characters and qualifications of christian pastors. The Scripture asserts, a bishop must have certain qualifications, and of course implies, that without them he cannot be a bishop. This doctrine in effect says, No: he may be without all those qualifications, and yet he may be a true minister, because, by ordination, he has been brought into the line of apostolical descent. It goes beyond this in absurdity and wickedness, as it supposes that such a person may not only be a true minister of Christ, but, if an Episcopalian bishop, he may convey to others, and they again to

their successors, the power of administering Christ's ordinances, and of communicating saving blessings by such administration.

This doctrine further appears false and unscriptural, because it must reflect dishonor upon the adorable Saviour, by maintaining, that he has given to his Church bad men as true ministers, or by denying that ministers are his gift. The Scriptures declare, that pastors and teachers are given by Christ, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. Now it is a fact which cannot be disputed, that some bad men, not to say many, have, by episcopal ordination, been introduced into what is deemed the line of apostolical succession, and have, according to the views of the successionists, been true ministers of Christ. Did Christ give these bad men, that were consequently Satan's slaves, as ministers to his Church, for the perfecting of the saints? If this be maintained, does it not involve a blasphemous reflection on the wisdom of Christ? Would any earthly sovereign act so absurdly as to choose his most important and confidential officers from among his bitter foes? And shall it be assumed, that He has done this, in whom dwell all the treasures of wisdom and knowledge? If, to avoid this dilemma, it be granted, that these men were not the gift of Christ, what follows? If they were, notwithstanding, true ministers, then the scriptural statement is directly contradicted, that the ministers of Christ's Church are his gift; for these men are believed to be ministers, and were not his gift. The only way to avoid this conclusion is to allow that these men were not true ministers; but, if that be allowed, there is an end of apostolical succession; for these men, by ordination, were brought into the fancied apostolical line, and yet were not true ministers.

As the doctrine of apostolical succession thus impeaches the wisdom of

Christ, so it reflects on the character of God the Father, who is declared to set ministers in the Church. Under its sanction, in the Romish and other Churches, many, not to say myriads, of ungodly men, have been employed as Christian ministers. They either were true ministers, or they were not. If they were not, apostolical succession, and its fancied authority, is a fable, a cheat, for they had it; but, if they were true ministers, then myriads of Satan's slaves have been employed as God's servants—to do, in fact, Satan's business; for what is the effect of such a ministry, but to make men worldly, vain, and wicked? Many testimonies respecting the wickedness of men that professed to be ministers of Christ, might be easily adduced—one must suffice. Cardinal Baronius, writing respecting the state of his *own* Church in the tenth century, says, "What was then the face of the Roman Church? How deformed, when harlots, no less powerful than vile, bore the chief sway at home, and at their pleasure changed sees, appointed bishops, and, which is horrible to mention, did thrust into St. Peter's see their own gallants." But this was long ago,—True; but still these strumpet-made bishops and popes form a part of the line through which comes apostolical succession. Facts of recent date might be adduced, not much less disgraceful than these, respecting the appointment of wicked men, from worldly motives, to places of episcopal wealth and power. Even the columns of the Record have borne a strong testimony against such pretended ministers among the Episcopalians, when lists have been given of gay, dancing, hunting clergymen, attending the scenes of worldly dissipation. These men—some so vile, and others so vain—were either sent by God into his Church, or they were not. Let the advocates of succession take which side they please. Say that they were, and how is God dishonoured! Can it be believed, that he employs im-

penitent sinners and workers of iniquity to establish his kingdom of righteousness, peace and joy in the Holy Ghost? Has he commissioned for his purpose the prostitute's gallant, or the statesman's gay, jovial, drinking associate? If this alternative, as absurd and dishonourable to God, is rejected, we are again brought to the point, they were true ministers, or they were not. If they were, the Father, as well as the Son, is robbed of his prerogative to set ministers in the Church; for it is acknowledged that he did not set them, and yet they were true ministers. If this is too monstrous to be received, we come to the only remaining alternative, that apostolical succession, which they had, but which did not make them ministers, is a mere cheat, and that all the vauntings about its value are but great swelling words of vanity.

In close connection with these views, it may be added, that the doctrine of apostolical succession is directly opposed to the scriptural views of the authority which Christ exercises in the Church. He is declared to be head over all things to the Church. He holds his ministers as stars in his hand; (Rev. ii. 1) and, as we have seen, in union with the Father and the Holy Ghost, gives them to his flock. According to the doctrine of apostolical succession, a bishop, by ordination, can introduce a man into the fancied line, and make him a true minister of Christ. Now it is evident, that if any man can make others, irrespective of qualifications, true ministers of Christ, the work of giving ministers to the Church is, in fact, taken out of Christ's hands. His authority is virtually set aside; and, on a subject more vitally connected than any other with the prosperity of his Church, a mortal man has really stepped into his place. The matter, in fact, soon comes to an issue. A bishop in the apostolical line can make others, irrespective of qualifications, true ministers of Christ, or he cannot.

If he can—if successionists maintain that ordination, irrespective of the qualifications required in Scripture, can make a man a true minister, then plainly Christ is set aside; and, should a bishop happen to be a bad man, (and there have been such) then to him is entrusted the tremendous power of inundating the Church with wolves in sheep's clothing, that yet shall be true Christian ministers. If all this seems too absurd and wicked to be maintained, and it be allowed, that a bishop cannot make a man a true minister, unless Christ have first called him, and given him the requisite qualifications, then the doctrine of apostolical succession is substantially renounced, for the man is not a true minister, because he is in a real or fancied line, but because Christ has called him to the ministry, and qualified him for it. The validity of his ministry rests on the appointment of the Master, not on the recognition of a fellow-servant.

If the supporters of apostolical succession would escape the difficulties connected with maintaining that a bishop can make ungodly men true Christian ministers, by asserting, that he can bring into the line, and endow as ministers, those only who have the Scriptural qualifications for the ministry, they then are involved inextricably in other difficulties; for, as there cannot be a doubt that there have been unconverted men in the line, that goes backwards 1800 years, these men, upon this theory, would not be true ministers, and the fancied line of succession on which they rest so much, has been repeatedly and irreparably broken.

In fact, it must be maintained, either that true Christian ministers are called by God to the ministry, or that they are not. If the latter notion be advocated, we see how it contradicts the Scriptures, and to what absurdity and wickedness it leads; but, if the former be asserted, it conducts us to this conclusion, that a servant of Christ has from his Lord what is most essential to the validity of his ministry, though, by ordination,

he should in a solemn and orderly manner be introduced into the sacred office. Thus, though Moses could add nothing to the validity of Joshua's call, whom the Lord had chosen, he still was directed to give him a charge, and by the imposition of his hands to put honor upon him.

It should not be overlooked, that in things connected with religion the part performed by God is so much more important than any ceremony or service performed by man, that even where an institution originally divine was concerned, the latter was represented as a trifle compared with the former. The Holy Spirit by the apostle declared, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. The principle here maintained will doubtless apply as really in reference to the ministry, as to personal religion. If he was not a Jew that was one outwardly, but he whose heart God had renewed, he is not a minister of Christ that is one merely by outward form and ceremony, but he that is one by the work and leadings of the Holy Ghost.

Another absurdity connected with the dogma of apostolical succession is its virtual maintenance of the notion, that men who occupy an office which Christ never instituted, may, through their authority in that office, appoint others as officers in his Church, even though they themselves should not be his disciples; for, according to its principles, any episcopal bishop, whether pious or ungodly, may constitute men true ministers of Christ. A state prelate, as such, is not a Christian minister. The New Testament gives no hint of such an officer in the true Church of Christ. Papists, in the Established Church and out of it, who would support their favourite dogma, must not only show an unbroken line

of succession, which is utterly impossible; but they must prove that their bishops are Christian bishops, which is equally out of their power. Till this be proved, what is the value of their authority? Can a man, who is not an officer of Christ, by his appointment, make others officers of Christ? What would be thought of a servant of the king of France pretending to have authority to appoint officers in the army of the sovereign of England? Has he, it might be asked, any authority to make such appointments? Not an atom. No more scriptural authority have state prelates in the Christian Church. They are not, as such, its officers. It is true the Scripture mentions bishops; but these were the overseers of Churches; (Acts xx. 28; Phil. i. 1) not revellers in wealth, and peers in parliament. Every Christian pastor is, in God's sense of the word, a bishop. Such bishops are men that Christ gives to his Churches for their edification. In God's sense of the term bishop, men appointed by statesmen, often for political motives, are not bishops. Among such state-made bishops, some, who are truly pious, and who truly serve Christ in the ministry, are, in a scriptural sense, bishops; but then they are such, not through their appointment to an office of worldly grandeur, but through the grace of Christ, who put them into the ministry. As ministers of Christ, they may officiate in his Church; as state bishops, they have no scriptural authority. Hence succession through state prelates is fallacy and folly.

Many bitter enemies of Christ are found among state prelates, and among the men who advocate the high claims of the priesthood. Men of this kind were the persecutors of the prophets and apostles. When Christ was upon earth, the scribes and pharisees were the high churchmen of the day, and he and his apostles were the dissenters. As was their spirit then, such has been their spirit ever since. No more

inveterate foes of real christianity have existed than many who boast of their apostolical succession, and who, like the proud, yet reprobate Jews of old, exclaim, "The temple of the Lord, the temple of the Lord are we." To such the Saviour's words apply,—“I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. (Rev. ii. 9.)

The writer of these observations would have it distinctly understood, that though his remarks apply to the

popish part of the ministers of the Establishment in the present day, they have no reference to any humble and pious men connected with it who are devoted to the glory of the Lord Jesus. They are doubtless true ministers of Christ; but then they are such, not because they have been ordained by a state prelate, but because they have been called by God to labour in the ministry, and, like their dissenting brethren, are the gifts of Christ to his Church.

SELF-DECEPTION.

WE all profess to hate deceit in whatsoever it exists, and by whomsoever it is practised. If a person be detected in acting deceitfully toward ourselves, or toward others, we feel disposed to avoid his company, and think it right not to hold unnecessary intercourse with him. "He that worketh deceit shall not dwell in my house." If we are unable to exercise a free choice in this matter; if business, or residence, or other things, oblige us to come into occasional or more frequent contact with such a person, we think it prudent to be reserved and guarded in our conversation and transactions with him; and we look with the eyes of lynxes or of eagles to detect, if possible, any attempted repetition of his duplicity and fraud.

But this very thing which we watch so vigilantly, detest so heartily, and denounce so unsparingly in others, often finds a seat and a home in our own bosoms. Our nature seems to be impregnated with deceit. It poisoned the fountain of our fleshly being. "The woman, *being deceived*, was in the transgression."

"The serpent, subtlest beast of all the field,
Allur'd our credulous mother to the tree
Of prohibition, root of all our woe,
He ended, and his words, *replete with guile*,
Into her heart too easy entrance won."

And now, admitting that there is a wide difference between one individual and another, we must confess it to be universally true, that "the heart is deceitful above all things."

Nor is the deceit, of which the human heart is full, dormant and powerless. It is ever at work, and its operations are both vigorous and various. Its constant tendency is to lead us to impose upon ourselves. Self-deception is a general thing; and, though more pernicious and fatal, it is less guarded against, than any other kind. "Let no man deceive you by any means," is a divine admonition; and there is something within us which almost instinctively answers, "No man shall." But "thus saith the Lord, *deceive not yourselves*."

We are extremely liable to this self-deception with respect to our bodily constitution, our mental abilities, and our worldly plans and projects. Some appear to suppose that their bodily frame is so sound and robust as to be able to endure any kind and degree of labor; that but little care is needed to preserve it in a state of health; and that they have no reason to be apprehensive of untimely or premature death. But let not the mighty man glory in his strength.

The steps of his strength may be straitened. "He weakened my strength in the way: he shortened my days." Some deceive themselves with respect to their mental powers. They greatly overrate their abilities, both natural and acquired; and suppose themselves competent to fill situations and perform services which far surpass their real capacities. Much disappointment and dissatisfaction result from such self-deception. Others experience the evil consequences of it in relation to their mercantile affairs. More fond of speculation than of patient and persevering labor, they seldom realize the pecuniary profits they had anticipated, and are often mortified to find that they have "wearied themselves for very vanity."

It is highly desirable that on none of these points we should at all deceive ourselves; but we have higher interests at stake—souls as well as bodies to engage our attention, and another world, besides the present, for which to prepare. And it behoves us, with intense anxiety, to guard against all deception respecting our moral character, our spiritual condition and our eternal destiny. We are in danger of self-deception on the momentous subject of religion. Mistakes about what we have already adverted to may be limited in their effects to time; but mistakes about religion may extend their melancholy results to eternity. "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." Religion has respect to our opinions, our feelings, and our conduct; on which account we often speak of theoretical religion, of experimental piety, and of practical godliness. Each of these divisions of the subject affords ample scope for the operation of self-deception.

Many are self-deceived in their religious opinions. Nearly all persons we meet with have *some* opinions on religion. They have heard its

doctrines discussed, perhaps from their childhood; and it has formed a frequent topic of conversation in the circles wherein they have moved. Yet the opinions which are entertained on this subject, by the greater part of those around us, are of a very crude and erroneous character. They are not Scriptural opinions, and, for this main reason, that they are not derived immediately from the Scriptures. Instead of taking the Bible as the sole authority in religious matters, believing that it is able to make wise the simple; to enlighten the eyes; to convert the soul; and to rejoice the heart; they pay an undue deference to human standards of faith; they believe whatever their own prurient imaginations may suggest; and hold themselves ready to be "carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they *lie in wait to deceive.*" It has been contended that man is not responsible for his religious belief; that God has not made him accountable for the sentiments he may entertain; and that those sentiments are of no moral consequence provided his dispositions are amiable and virtuous, his intentions good, and his actions upright. On this matter, we think the divine admonition necessary—"deceive not yourselves." According to the Bible there are errors which entail destruction on those who live in them. The Gospel is to be preached for the obedience of faith. That Gospel teaches that human nature is corrupt; that man is guilty and helpless; that when we were without strength Christ died to atone for our sins; that we are justified by faith in the Son of God; that we are sanctified and comforted, helped and strengthened, led and "sealed by the Holy Spirit, unto the day of redemption." If these are doctrines of the Gospel, and if the belief of the Gospel be essential to salvation, then we do not see how

any can be saved who refuse to believe them. "He that believeth not shall be damned!" "That they all might be damned who believed not the truth."

Many are self-deceived respecting their religious emotions. We cannot believe the doctrines of the Gospel rightly without being renewed in the spirit of our minds. Religion has its seat in the heart, and it exerts a powerful influence over our affections. It produces supreme love to God. Our dissipated feelings become collected, and they all unite in Him as their true centre. Our wandering desires return to Him as their appropriate place of repose. He is acknowledged, with the warmest affection, as our "rest," our "light and our salvation,"—"the portion of our inheritance and of our cup." The creature becomes a subordinate object of attachment. The world grows less in our esteem. The heart ceases to be set upon riches. The praise of men is valued according to a new standard; and pleasures of sin excite disgust and aversion. Yet there are persons who almost adore a fellow-creature; who love the world and the things which are in it; who make haste to be rich; who are ambitious of human applause; who feed delicately, and are given to pleasures; and yet flatter themselves with the hope that they have the love of God in them. They do not sensibly hate God. They are not conscious of any settled feeling of hostility to Him. From the delightful combination of justice and mercy, of holiness and love which they think they discern in God's character, they are constrained to admire Him and do Him momentary homage. The glorious perfections of the Deity may so affect the mind as to win its admiration and approval, while the affection of the heart is estranged from God. Reader, "is thine heart right?" Has the Lord thy God circumsised it, to love him with all thy heart, and with all thy soul, that

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thou mayest live?" Does this divinely infused affection live, and breathe, and burn within you?

Closely associated with love to God is gratitude for his benefits. And while some think they love God because they admire his perfections, they also suppose that they are grateful to Him because they acknowledge his favors, and so far as words are concerned, thank Him for these gifts. They know that He is their benefactor, and that as such, He is entitled to their gratitude. Perhaps in the morning they feel thankful for the repose of the past night; and, contrasting their condition with the homeless and abject state of others, they think with pleasure on the comforts provided for them during the day. And yet in all this there may be no real gratitude to God; no calling upon all that is within us to bless his holy name; no solicitude to know what we shall render unto Him for all his benefits toward us; and no confession that we are not worthy of the least of the mercies which have been shown to us.

Some deceive themselves with respect to their feelings toward sin—they mistake the nature of real repentance. All know that sin should be hated and avoided: but some suppose they abhor the sin when it is only the effects of it which they dislike and deplore. It destroys their peace. It fills them with remorse. It excites their fears of God's avenging sword. It is the gall of asps within them. In every sense, and in all ways, it is "an evil thing and bitter." But the consciousness of this may exist in the mind, and a confession to this effect may be often made by the lips, without the possession of the spirit of penitence.

Deception is moreover general respecting the great work of believing on the Son of God. This is the work of the heart. And to believe on Christ with the heart implies far more than calling Him by the popular

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terms—"Our Saviour,"—and assenting to all the facts recorded in the Gospels concerning his person, his character, and his work. All this may be done without feeling. "To you which believe He is precious." But is He really so to you? He is "fairer than the children of men." Does your soul discern the moral beauty of his character; and does his surpassing loveliness elicit and enchain your warmest affections? While you profess to repose a rational and intelligent trust in Christ, are you conscious of possessing a steady and glowing "passion for his charms?" His very name is inspiring. Do you feel it to be "music in your ear?"

Self-deception, as it regards religious conduct, is common, and it is necessary to beware of mistaken notions concerning practical godliness. Our life must be devout and holy: and most persons, excepting infidels and libertines, think it their duty to read the Bible, to practise private or family prayer, to attend public worship, and to avoid open sins. They perform all these things, and think better of themselves for doing them. But notwithstanding this attention to religious exercises, there is no light in them and no spiritual life. Their hearts are cold and unchanged. Their piety is altogether a mechanical and formal thing. There is the shell, but not the kernel—the semblance, but not the reality—the outward and visible, but not the internal and the unseen. In other cases there is much knowledge displayed, and great feeling evinced, and fluent conversation about divine things, and apparent zeal, and all else that seems fair and plausible—but, alas! the life is bad. The conduct will not bear investigation. There is a faith, but it is without works. There is a bold and explicit profession, but nothing to sustain it. "But be ye doers of the word, and not hearers only, deceiving your own selves." "If any man among you

seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

If an impenitent sinner should peruse these lines, let him not deceive himself respecting his real condition before God, and his prospects for an eternal world. Let him not suppose that his present state is a hopeful and a happy one, for he lives under the frown of his Maker's face, and beneath the direful and destructive curse of a broken law. "The wrath of God abideth on him." And so long as he refuses to repent and turn from all his transgressions; and to believe on the Lord Jesus Christ with all his heart; his condition will daily become more perilous, and his prospect for eternity more appalling and terrific! You admit the necessity of repentance and acknowledge your obligation to believe—your secret conviction is that a change must be wrought within and without, in your heart and your life, before you become prepared to meet your God. But you may be deceiving yourselves with the hope that the time will come when this repentance will be felt; when this faith will be reposed in the Saviour, and when this radical change will be wrought within you. But it may be safely affirmed that a more favorable season for attention to the interests of the soul than the past has afforded, or than the present supplies, never will arrive. And while you neglect those interests you increase the amount of your guilt—strengthen your evil habits—make your will more stubborn and unyielding—wander farther from the road to heaven, and approach nearer to the gates of hell—make it the less probable that you ever will be saved, and the more likely that you will be forever lost. And do you feel no alarm? Can you trifle yet, slumber yet, "sport yourselves with your own deceivings" yet? Deluded sinner! unseal your eyes, and look upon your ways before judicial blindness happen to you, or the "outer darkness" of perdition

forbid your finding the path of life ! Unstop your ears, and hearken to the sound of the trumpet, which warns you to flee from "the wrath to come," before you become the helpless victim of its fury ! Arouse and wrest your spirit from the deceitful embraces of the enemy ; withstand all his wiles ; and resist the opiate influences by which he has heretofore lulled you to repose, and caused you to dream of pleasures which his service cannot yield ! For if you continue blind to

your spiritual condition, deaf to the calls of mercy, and enthralled by the power of him who still goes forth to "deceive the nations ;" through all your future years you will stand a beacon of folly, a monument of guilt, and a spectacle of misery ; while the man of God points to you and says, "He feedeth on ashes : a deceived heart hath turned him aside, so that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?"

London, Jan. 5.

W. U.

HEBREW HISTORY. (No. III.)

FROM THE DEATH OF JOSEPH TO THE GIVING OF THE LAW, B. C. 1635 TO 1491.

In our former papers, the favored descendants of Abraham have been considered as a family, separated by their religion, and the promise and providence of God, from the other nations of the earth. We shall now have to view them as a nation. For after their settlement in Egypt, they increased and multiplied in a most extraordinary manner, so as, in the course of a comparatively brief space of time, to become a great and mighty people.

During the life of Joseph, who, as we have seen, lived seventy-one years after his brethren came into Egypt, and apparently for several years afterwards, the Hebrews were permitted to enjoy uninterrupted prosperity : and this, in a fruitful land like Goshen, combined with the overruling providence of God, will account for their wonderful increase. But when Joseph and the patriarchs were dead, of whom Levi was probably the longer liver, (Ex. vi. 16.) we are called to contemplate a great change in their affairs ; which, though it assumed a gloomy and terrible aspect, God overruled for good. "He maketh the wrath of man to praise him." "A new king arose, who knew not Joseph." (Ex. i. 8.) Who this king was, and how it was that any sovereign in Egypt, which had been so signally saved by Joseph, and whose kings had been so especially enriched by his management, should not know and acknowledge him, (Gen. xlvii. 23-26,) cannot now be satis-

factorily ascertained. The most probable opinion* that we have met with is, that he was one of a foreign and barbarous people, who, having overrun Egypt with their forces, destroyed the ancient dynasty, caused many of their princes and the learned among them to emigrate to other countries for safety,† and established themselves as the lords and rulers in the land. The sovereign of a race like this, would be properly called a new or strange king, and he would be unlikely to recognise those claims which Joseph had had on a former court. So did the Goths and other barbarous hordes overrun the Roman empire in after times.

This new king, most probably of the race called shepherd kings, directed his attention to the Hebrew nation, whom he found happily settled in the eastern part of Egypt. They were even then a peculiar people, governed by customs and laws of their own, and separate by their religion from the people around them. Each tribe was a distinct community, governed by its own head or prince, and its elders, the heads or rulers of families. They were a pastoral people, quietly pursuing their avocations, but increasing prodigiously in numbers and in wealth. Alarmed at their latent power, for they outnumbered his own people, this monarch determined to crush them ; he therefore reduced them to slavery. He set taskmasters over them, and "made

* Shuckford, Jahn, &c.

† Ditto.

their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field." But they continued most alarmingly to multiply, apparently in proportion to the "rigor" with which they were oppressed. We are told of part of their labors. They built cities for Pharaoh, (Ex. i. 8--14): and it is also supposed by some that the Pyramids, the wonders of every succeeding age, were the products of their toil and skill; and if so, they are everlasting monuments both of the truth of their history, and the severity of their toil.

As however labor did not destroy or diminish them, the cruel and wily sovereign, gave orders to kill all the male children that should be born to them. Josephus, the Jewish historian, gives another reason why this cruel commandment was issued. He says, that the king was told by a prophet, that about this time a child should be born to the Israelites, who would humble the Egyptians, and become great and celebrated; and raise up the Israelites to honor and power;* and that on this account, like Herod in after times, he was the more determined on the destruction of their male children. Whether his motives were thus mixed, it matters not; his purpose was frustrated apparently for a considerable time; at length he ordered his own people to see to it, and cast every Hebrew infant into the river.

At the period when his commands were executed with the utmost vigilance, Moses, a great grandson of Levi, was born. This happened in the year 1571, B. C. when the Israelites had been in Egypt about 135 years, and when their bitter affliction had continued perhaps eight or ten years. His parents were so struck with his beauty, besides receiving a revelation concerning him,+ that they concealed his birth for three months; but when his mother was afraid of detection, she prepared a small vessel made of the flags or rushes that grew on the margin of the river, and in this she deposited her babe, and left her daughter to watch and observe what should happen to him. A daughter of the jealous monarch shortly afterwards walking on the river's brink, saw the little vessel among the flags, sent her attendant to bring it to her, and when

she opened it, she saw the lovely babe; and such is the strength of feminine tenderness, she had compassion on it, for it wept; and she said, "this is one of the Hebrew's children." His sister embraced the tender moment; and stepped forward, and modestly proposed to find a Hebrew nurse for it. The princess assented, and the girl brought his own mother! The child was therefore brought up by her as the son of Pharaoh's daughter; and thus, in a most mysterious way, was he not only preserved, but instructed as a prince in all the learning of Egypt!

Moses, for that was the name the princess gave to the little one, because she drew him out of the river, instructed in his infancy by his real parents of his origin and destination, ever kept these things in mind; and when grown to maturity, though he was surrounded by all the attractions of the court of Egypt, and had every worldly inducement to continue there, he voluntarily relinquished all, and "refusing to be called the son of Pharaoh's daughter," he identified himself with his enslaved and degraded brethren: thus "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. xi. 24, 25.) So did Joseph's family unite with their kindred, and so, in effect, do all those, in every age, who forsake the follies and sins of the world, and seek for "glory, honor, and immortality."

Under a divinely originated conviction that he was raised up for the deliverance of his people, Moses forsook the court, relinquished his prospect of the crown of Egypt, and went amongst the Hebrews, and on one occasion slew an Egyptian who was smiting a Hebrew, perhaps with a view to kill him; but when he attempted, the day after, to reconcile two of his brethren who were at variance, he received such a rebuke as convinced him that the Israelites were not prepared to regard him as their leader, and that his just vengeance on the Egyptian was known. He therefore fled into the land of Midian, lest Pharaoh should take away his life. So formidable were the trials of his faith, and the obstacles in the way of the deliverance of his people!

Into this land, which was on the borders of the Persian Gulph, Moses came when

* Antiq. b. II. ch. 9, § 2.

+ Heb. xi. 23. Faith implies this.

he was forty years of age, B. C. 1531, and there he married a daughter of Jethro, the priest or prince of Midian, supposed to be a descendant of Abraham by Keturah, and was engaged in keeping his flocks for forty years. How great the change that had passed over him!—removed from a luxurious court to an humble cottage—transformed from a prince to a peasant! But God was with him there; and he enjoyed contentment and leisure: he is supposed during this period to have written the Book of Genesis by divine inspiration, and to have found or compiled that of Job, so that his long exile from his people has been beneficial to the Church in all ages. So some of the sweetest epistles of St. Paul were written when he was a prisoner in Rome, and in consequence of his unavoidable absence from the Churches.

In the meantime, the first king that oppressed the Hebrews died, but their sufferings were not diminished. The four hundred years of their sojourning were also expired, and God appearing to Moses in a burning bush, directed him to return to Egypt, and call the elders of Israel together, and tell them that he was appointed to lead them out of Egypt, into the land promised unto their fathers. Moses had doubts whether they would receive him as their leader and God's messenger, so that God empowered him to perform miracles before them for their conviction. Charged with this high commission, he went forth, and Aaron, his brother, whom God had also instructed, met him, and they called together the elders of the people, to whom they reported what God had promised and commanded; and in whose presence, and that of the people generally, they performed the appointed signs. This was a day of hope and joy to an afflicted race. (Gen. xvi. 13.) They believed, they gave thanks to God who had visited his people, and bowed their head and worshipped. (Ex. iv. 31.)

But their joy and hope were like a gleam of sunshine before a terrible tempest; for no sooner had Moses and Aaron gone with their message to Pharaoh, to call upon him in the name of the Lord to let Israel go into the wilderness, than the haughty monarch, after expelling them roughly from his presence, gave directions that the burdens of the people should be increased,

so that the leaders of the Israelites complained to Moses of their bitter and augmented affliction and toil.

Moses, therefore, cried unto the Lord, and was sent again to Pharaoh, in whose presence his rod was turned into a serpent; but as the magicians of Egypt, by jugglery, imitated this miracle, Pharaoh hardened his heart. Again, the two brothers went and threatened that God would by them turn the waters into blood: this was done, but as the magicians apparently imitated this sign, the haughty monarch still refused to acknowledge the authority of Jehovah. Again, the land was filled with frogs; and Pharaoh feeling the weight of these plagues, relaxed his haughty rigor, and requested Moses to entreat the Lord for him, that the frogs might be removed; but as soon as this evil was removed, Pharaoh hardened his heart again. So, often, do sinners when they are indisposed to relinquish their evil courses. After this, lice were brought over the whole land, so that the dust itself seemed to be of them; and the magicians now acknowledged 'the finger of God.' But Pharaoh hardened his heart. Again, swarms of flies overspread the land, so that Pharaoh promised if they should be removed he would let Israel go. But when they were removed, the perfidious king refused to fulfil his promise. Again, the plague of murrain on the cattle did not move his heart; nor that of boils and blains on his people; though Pharaoh sent and discovered that, in all these plagues, the children of Israel had been untouched. Then came the plague of hail; so terrible and destructive was this visitation, that Pharaoh said, 'It is enough,' and confessed his sin: but when it was removed he still more hardened his heart. Then came the plague of locusts, which destroyed what had been preserved from the hail, and Pharaoh again relented; but after being delivered from it, he once more hardened his heart. Darkness, intense and oppressive, was then cast over Egypt for three days, and Pharaoh again called Moses and Aaron, and told them to go with their people and sacrifice; but when they informed him that they should take all their goods with them, and that he must provide them with burnt-offerings, he hardened his heart, and commanded

them to go from his presence, or he would destroy them. So hard and rebellious was the heart of this haughty and imperious king!

One more, an exceedingly terrible plague, was in reserve for Pharaoh and his people. And God directed the Hebrews to obtain wealth from the Egyptians, whom they had served without reward for these many years. They therefore did as they were commanded: and the Egyptians, who by this time were led to regard them as a people favored of the God of heaven, and under his peculiar providence, gave them every thing that they desired. Moses then went before Pharaoh, and

told him that God would bring upon every family in Egypt such affliction, by the loss of their first-born, in one night, that they would one and all see the difference put between the Israelites and the Egyptians, who were exempted from this and the previous plagues; and also entreat the Israelites to go forth. Pharaoh, however, believed them not, and he dismissed them in great anger,* being determined not to liberate the enslaved people. So tenacious is the grasp of tyrants, that neither the claims of justice, nor the threatenings of Jehovah, are sufficient to induce them to relinquish their prey.

* Shuckford's rendering.

(To be continued.)

FRATERNAL SYMPATHY.

"And from thence, when the brethren heard of us, they came to meet us as far as Appi forum and the Three Taverns: whom when he saw, he thanked God and took courage."—Acts xxviii. 15.

Who can read without emotion the life and labors, the joys and sorrows, of the great apostle of the Gentiles? He was now on his way to the imperial city, "not knowing the things that would befall him there." He had just experienced some striking interpositions in his favor, and had been the child of a special providence; but now he is "an ambassador in bonds," and must appear at the bar of Cæsar. He is a stranger, and knows not where to look for a friend. No wonder, if the good man was dispirited. But, see! his brethren appear in the distance! They had not seen him, but they had heard of his approach, and they "esteemed him very highly in love for his work's sake." They knew his position, and thought he might need their sympathy, and they were prompt to afford it. Hence they came a considerable distance to meet him, "as far as Appi forum and the Three Taverns." How reasonable was this! And now the apostle's spirits rose like the barometer after a storm, and his countenance brightened up with the glow of gratitude and the joy of confidence. The good man saw that he was loved and honored

still, that he was not abandoned in his adversity, nor forsaken in his trouble. How consoling is sympathy, how balmy is its influence! How it checks the rising sigh, how it wipes the falling tear, how it alleviates the smart of affliction, and blunts the sting of death!

Good men often need the sympathy of friends. There is no station in human life exempt from trouble; man is born to it as the sparks fly upward. Neither character, station, nor usefulness, preserves a man from the evils of this vale of tears. Moses, the leader of the hosts of Israel, calculated on suffering affliction with the people of God, when he abandoned the splendour of a wealthy court, and he was not mistaken in his calculations. David, the man after God's own heart, was sometimes greatly distressed, and has taught us that "many are the afflictions of the righteous." Jeremiah tells us that he was "the man that had seen affliction;" and the sufferings of Job were unparalleled: and even the divine Redeemer was "a man of sorrow, and acquainted with grief." Experience has taught us, as well as revelation, that "in the world we shall have tribulation." And this seems a necessary discipline, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But how diversified are the sources of a good man's trouble. He is anxious to maintain a conscience void of offence, and to be useful in his day; to

extend the cause of the great Redeemer, and to win souls to Christ; to descend with honor to the grave, and to shine in heaven as the stars for ever; but, alas! difficulties meet him at every step. Against him the enemy directs his deadliest weapons; his fair fame is assailed by the foul breath of slander; his course is impeded either by open enemies or unfaithful friends. His motives are misconstrued, and his remonstrances are vain; "his tears are his meat both day and night." It was thus with the apostle: he was regarded as an enemy, because he spake the truth; and, though a man of splendid intellect and of vast attainments, yet his disciples said his "bodily presence was weak, and his speech contemptible." They said of John the Baptist, "He hath a devil;" and of a greater than John, "Behold a man gluttonous, a wine bibber, a friend of publicans and sinners." Good men have often to endure disappointment the most severe, adversity the most distressing; they have to pass through the floods and the flames of deep affliction. Truly they need our sympathy, and they deserve it.

Contemplate the relation in which they stand to God. They are his children, redeemed by the Saviour's blood, renewed by his grace, and sanctified by his Spirit. They tread in his steps, they bear his image and reflect his glory. They hate the sin which angels hate, and love the holiness in which they shine. They are zealous in every good work, and are actuated by the best of motives. It is their meat and drink to do the will of God; and whether they eat or drink, or whatever they do, they do it to his glory. Look at their *efforts*: they are devised in wisdom, sustained with energy, and crowned with the benediction of heaven. Listen to their *prayers*: what self-prostration, what holy fervor, what power with God, do they display. They walk with God and seek a growing conformity to his will, they love the Saviour and are uniform in their obedience to his commands, they are led by the Spirit and bring forth the fruits of righteousness in abundance. Religion is their element, holiness their aim, and heaven their home.

Such men are "the salt of the earth," a blessing to the world, "a city set on a hill that cannot be hid." Their example attracts by its loveliness, their labours

are crowned with success, their prayers bring blessings from above. How strikingly is this illustrated in the life and labours, in the mind and spirit of the great apostle! As a Christian, he was eminently devout and holy: as a minister, most able and faithful, studying "to show himself approved of God," willing to spend and be spent in his service. How unceasing were his efforts for the good of men, how ardent his desires for the Saviour's glory. "Not counting his own life dear to himself, so that he might finish his course with joy." Such was Paul, and good men are desirous of being "followers of them who through faith and patience inherit the promises." Let us look at their character and admire it, at their spirit and imbibe it, at their conduct and pursue it. But, alas, such men are in an enemy's land, and are often distressed on every side; their adversaries are numerous, and faithful friends are few; they seek our assistance, let us give it; they deserve our sympathy, let us cheerfully extend it to them.

In their trouble, let us visit them and direct our prayers to heaven in their behalf. Great must have been the anxiety of St. Paul, when his brethren met him by the way, and their appearance on such an occasion must have been very seasonable and refreshing. And what has a greater tendency to revive our drooping spirits, than the prayers and the visits of our Christian friends? "As iron sharpeneth iron, so doth the countenance of a man his friend." How these visits of love relieve the dull monotony and gloom of the sick man's chamber, or the abode of the good man in adversity and trouble! "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Christian love is the bright image of the Saviour's heart, and sympathy is one of the finest, most natural, and most easy expressions of it. There is a peculiar beauty in the Saviour's exposition of this branch of Christian duty. "I was sick and ye visited me, in prison and ye came unto me; forasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

"Pray one for another," is the direction of the Bible. We are to pray for

our brethren, not only in their presence, but also in their absence. Prayer is efficacious, brings down the greatest blessings upon ourselves and others, and is never presented in vain. The language of the poet meets with a cordial response in the conduct of the pious towards their Christian brethren:

“When I behold them press’d with grief,
I’ll cry to heaven for their relief;
And by my warm petitions prove
How much I prize their faithful love.”

Is a brother's character assailed, his motives questioned, and his usefulness neutralized? Let us repel the aggression, place his efforts in a just and proper light, and sustain him by our sanction and our counsels. When we see a Christian brother oppressed with care and bowed down by opposition, let us take him by the hand and encourage his heart: never let us treat him with cold indifference and neglect. The unconcern of some professing Christians is truly shocking; they can let a brother rise or fall, sink or swim, live or die; with all the culpable indifference of a Stoic. But how different the conduct of these friends of the apostle! They might have been indifferent to his circumstances, and have framed a plausible pretext for their conduct. They might have said, “Why we know but little respecting this man, we never saw him; he may be a good man, or he may not; we had better know more about him before we encourage him.” All this would have been plausible: but they did not reason in this way. Oh no; they had imbibed the spirit of true religion, that religion which taught them to “bear each others burdens,” to weep with those that weep, and to rejoice with those that rejoice, “to lift up the hands that hang down, and to strengthen the feeble knees.” “They came to meet us as far as Appii forum and the Three Taverns.” Such was the sympathy of early saints, and it is worthy of our imitation.

The display of fraternal sympathy excites gratitude to God, “Paul thanked God.” How much there is in the *piety* of this good man to excite our admiration; he acknowledges the Almighty in all his ways, and ascribes all his mercies to his Providence. He now felt that he was not in a friendless world, that although some might be indifferent to his circumstances, yet others sym-

pathized with him in his troubles. He had labored for the good of his brethren, and had not labored in vain. They now reward his exertions by their countenance, their kindness and friendship. These were friends whom the Lord had raised up for the apostle, and he piously acknowledges the goodness of the Giver, in the gift he had bestowed. “He thanked God.” Have we, my readers, kind and sympathizing friends, let us “go and do likewise.” Let us be grateful to our heavenly Father for them; they are his gift, his mercy has provided them, and it is by the grace of God, they are what they are.

The apostle was encouraged by the sympathy of his brethren. “He took courage.” Oh yes the Lord had been better to him than his fears; he was greeted by the smiles of his friends, and this prepared him to encounter the frowns of his enemies. He regarded this as a happy earnest of better times and greater blessings. And now he was prepared to pursue his course with greater confidence and joy. This should be the effect of all our mercies; to push us forward in every work of faith and labor of love. The God of heaven will prosper us in all our efforts for his glory; the captain of our salvation will defend us, against foes without, and foes within; holy angels will attend us, and Christian friends will cheer us on, and heaven itself will be our resting place and home.

How important is fraternal sympathy: how it smooths the rugged path of life, and dries the mourner's tears! How the hope of it induces us to pour our sorrows into a brother's bosom, while the act itself affords a temporary relief. And if we obtain a brother's sympathy, how our fears vanish, how our spirits rise! We feel thankful for the trials that called it forth, and for the occasion of its display. In the day of sickness and the hour of death, how tranquilizing its aspect, how reviving are its prayers. And, when the world is receding from our view and angels are beckoning us away, how important is the sympathy of a fast and faithful friend! Then,

“On some fond breast the parting soul relies,
Some pious drops the closing eye requires;
Even from the tomb the voice of nature cries,
Even in our ashes live their wonted fires.”

How frequent are the opportunities

for the display of fraternal sympathy! This is a suffering world; some have experienced a sad reverse in their circumstances, and need all the consolation that a friend can impart; some are oppressed and persecuted, and implore our sympathy and help; some are afflicted in their persons and families, and desire our visits and our prayers, and never let them be sought in vain. Oh never let us be indifferent to the sighs and tears of our Christian friends. The greatest men have been distinguished by their tenderness and sympathy. Look at the immortal Howard, how he plunged into the depths of dungeons, and the infection of hospitals, that he might commiserate and relieve the wretched and distressed. Look at the good Samaritan who had compassion on a suffering traveller—bound up his wounds, pouring in wine and oil, and conducting him to the inn, took care of him. And especially look at the Saviour, that pattern of compassion and sympathy. "He will not break the bruised reed, nor quench the smoking flax." He can be touched with the feeling of our infirmities, and invites us to his arms. How he sympathized with his distressed disciples, in the

prospect of being soon separated from them, "Let not your hearts be troubled, ye believe in God, believe also in me." "In my father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." How tender and consolatory the spirit and counsel of Jesus!

May we imbibe more of this spirit, that we may be more useful in our day; and, in a little time the toils of this life will be forgotten in the rest that awaits the pious; the combat will be exchanged for conquest, the battle-field for the crown that never fades, and the kingdom which cannot be destroyed. Then we shall meet our much loved friends, and never part again. "We shall approach the throne of God in company, to join the symphonies of heavenly voices, and lose ourselves amid the splendours and fruitions of the beatific vision." There "On flowers reposed, and with fresh flowerets crowned,
We eat, we drink, and in communion sweet,
Quaff immortality and joy."

W. BUTLER.

BRIEF NOTICES.

A SERIOUS ENQUIRY INTO THE NATURE AND SCRIPTURAL PROPRIETY OF WHAT IS TERMED CHRISTIAN UNION; together with an Examination of the reasons assigned for it, and the means suggested for its advancement. By R. W. OVERBURY. London: G. and J. Dyer. pp. 60.

THE writer of this pamphlet is a strict Baptist, and therefore could not with propriety encourage his people and friends to unite in the meetings of evangelical protestants of all denominations, which have been held in London, and at which the Lord's Supper is administered. These assemblies are intended to present the appearance of religious union: where the Episcopalian, the Presbyterian, the Wesleyan, the voluntary and the compulsory, the Congregationalist, the Baptist and Pædo-baptist, the Calvinist and Arminian, may meet and pray and praise, and have communion, at the Lord's table. The first aspect of such a meeting is certainly pleasing; but it is more than doubtful whether real religion, and true brotherly union, will be promoted by them: at least, this is the

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opinion of the pastor of the Church in Eagle Street. In this pamphlet, Mr. Overbury argues against these "all saints' days," (this phrase is ours,) by affirming and illustrating the following propositions:—"The proposed union neither does not, and, in the nature of things, cannot render visible that real and essential unity which subsists among all the children of God:—The proposed union does not tend to terminate, but only to keep in abeyance those differences of opinion and practice among Christians which are a hindrance to the progress of the Redeemer's cause:—The proposed union presents a new and unscriptural test of discipleship, and favors defective exhibitions of divine truth:—The proposed union sanctions unscriptural terms of Church membership:—The proposed union sets up a false standard of brotherly love:—The proposed union tends to subvert the independent government of our Churches, and to establish a kind of ecclesiastical power unknown in the New Testament."

The subject deserves the serious consideration of the advocates of scriptural order; and as the pamphlet may be had for a few pence,

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we recommend our friends to peruse it and think for themselves. Latitudinarianism may easily be mistaken for Catholicity.

VILLAGE DIALOGUES. Part III. By Rowland Hill, the younger. Noble, Boston.

THE interest of this facetious publication is

fully maintained in this part. The opposition of the high church party to Bible and Missionary meetings, and their support of the authority of the church, of saint days, clerical dresses, candles, church ales, and every species of clerical chicanery, are happily exposed.

CORRESPONDENCE.

WOLVERHAMPTON CASE.

To the Editor of the General Baptist Repository,

MY DEAR SIR,—In looking over the Minutes of the last Midland Conference, I find you have very properly noticed the interest excited there on behalf of the very urgent case presented from Wolverhampton. I, for one, could not help wishing that interest had been felt more deeply. If there had been but forty in that large assembly who had felt enough to have induced them to have given £1 each, or eighty to have given ten shillings each, or even twenty who would have engaged to have obtained £2 each, the matter might have been settled there and then; as it is, I am afraid some disappointment or inconvenience, or something worse than either, will be experienced. It is quite correct that when the case had been discussed, several sums were immediately offered, but it is equally correct that 15s. was all that I received, which with the £1. I promised, makes £1 15s. I think it right therefore to state, that though I do not for a moment question either the ability or fidelity of those friends who so kindly promised to aid the cause at Wolverhampton, yet I am afraid that "while the grass grows the steed may starve," as I learn from a letter of brother Chamberlain's that friend Shore has already been several weeks at W., and that his prospects upon the whole are highly encouraging. The cause, he says, there, notwithstanding all its former failures, is still respected; so much so that since the re-opening of the chapel, and the re-forming of the Church, the Independents have kindly collected for them £10 towards the liquidation of their chapel debt, and intend raising them something more. From the same source it is stated there are at least 20,000 souls in Wolverhampton and its neighbourhood, who never, or very seldom, attend any place of worship. That we have a chapel there which might be made to seat from 350 to 400 people, and school-rooms that will accommodate 200 children; and the debt upon the whole not more than from 400 to £450. Since brother Shore commenced his labours there, a goodly number have taken

sittings. The General Baptist interest, our brother C. further observes, never bid so fair to rise at Wolverhampton as now. I most sincerely hope the above statements will be candidly considered by the friends of our adorable Redeemer, and the lovers of the souls of their perishing fellow-men; of which I hope the Connexion contains plenty to prevent the opening prospects for good being done there closing upon them for lack of one poor £40. I have always believed, since my visit to W., that we might and ought to have a good interest there; and had a suitable minister been stationed there from the first opening of the chapel till now, Wolverhampton, instead of applying to the Connexion for help, would, I firmly believe, have been able to help others. I feel the more anxious to make this appeal to the liberality of our Churches through the medium of the Repository, on account of the part the Conference requested me to take in obtaining the above-mentioned sum, towards brother Shore's support for one year; and also because since Christmas I have been far from well, and during the last fortnight I have been confined to my room, and am not likely to be able to do much, if anything at present towards the object in question, but shall be thankful to receive from either Churches or individuals, any sums, small or great, they may be kind enough to forward for the furtherance of the cause of Christ in the town and neighbourhood of Wolverhampton; and whatever is sent shall be immediately and gratefully acknowledged and also faithfully applied to the purpose intended. J. DERRY.

Address—"J. Derry, Barton, near Market Bosworth, Leicestershire."

EDITOR'S NOTE.—There is much difficulty in knowing exactly how to act in some cases requiring discipline. Some keep from the Lord's-table from a sense of unworthiness; and some from less justifiable reasons. Every case should be taken up with a due regard to all circumstances: and great care should be exercised lest the wheat be rooted up with the tares. . . . It is desirable when persons are in

perplexity as to the precise meaning of particular passages of Scripture, that they should have recourse to their more judicious and learned friends, and the best expositors, for the solution of their difficulties, before they regard any texts as inexplicable or contradictory..... There is no fear that *atheism* will ever very extensively prevail. "The fool," only, "says in his heart," not in his understanding, "no God." i. e., he rather wishes than believes. The idea that there is no God is absurd; and he his a fool who desires to entertain it..... Mr. Owen states that he was correct in saying no "memoir" had appeared of Rev. T. Pickering. The short article to which Mr. Bakewell referred in Feb. being a meagre obituary; and to justify his statement, appeals to Walker's dictionary. Johnson's, and not Walker's is at hand, and we will

appeal to it. Thus we have "Memoir; a history of any thing;" "Obituary; a register of the dead." This seems to settle the question..... The title Bishop, however correct and appropriate, as originally designating a christian Pastor, has, in this kingdom, acquired a secondary idea, and therefore in common parlance ought not to be used in reference to any of our ministers. To address any one of them as the "Bishop of such a Church," is in our view unseemly, if not ridiculous; as the post-man knows no idea attached to the term Bishop, but of an Episcopalian spiritual peer. When it is known that such an appellation is disapproved of by any minister, it is presumed that the common courtesies of life, will relieve him from the annoyance of being so designated.

OBITUARY.

REV J. BISSILL.—We have the painful duty to announce the death of the Rev. John Bissill, which took place at Boston, on the 23rd of January. On Thursday the 11th, he went to London, where he continued for nearly a week, and it was remarked, by all his friends who saw him, that he appeared to be much better in health than he had been for a long time previously;—he went home on the 17th, in good spirits, but being weary with his journey, went to bed, and rested comfortably till seven in the morning, when he was seized with an attack of paralysis, which deprived him of the use of one side, from which time his frame continued gradually to sink; and he breathed his last on the morning of the following Tuesday. The best medical aid was procured, but it was of no avail.

MRS. ANN GARNER, a worthy member of the General Baptist Church, assembling in Dover Street Leicester, exchanged time for eternity, on Saturday Jan. 20th, 1844, in the 29th, year of her age. Her parents being members of the General Baptist Church in Friar Lane, she was accustomed from her infancy to attend with them, and in her seventeenth year she was baptized and united with that people. In her twenty-first year she was joined in marriage with Mr. James Garner, a member of the Church in Dover Street, and shortly after became a member of the same Church with him. She was a peculiarly exemplary Christian. Her deportment was peaceful, humble, and affectionate; she was diligent in her attendance on the means of grace, and enjoyed a large measure of spiritual consolation. Though

of a ruddy, healthy aspect, she had repeated attacks of illness, and appeared by them to be preparing for that blessed state where "The inhabitant does not say, I am sick."

In October last, she caught an infectious fever, in consequence of her attendance on an afflicted sister, who died "In the Lord;" and, after a long and lingering confinement to her couch, during which she displayed the most pleasing degree of patience and of hope, she partially recovered, so as to resume, in some measure, her domestic duties. When congratulated by the writer of these lines, on her recovery; her reply was, "I feel thankful that I am better, but I am almost disappointed, for I hoped to be in heaven before now." Her friends rejoiced in the prospect of her speedy restoration, and all thoughts of her death were far away; when, as if to give an especial illustration of the uncertainty of life, it pleased God to lay the hand of sickness again upon her; and after being afflicted for a few days, during which there was no expectation of her desolation, the summons came. Several of her friends were in the house, as she had appeared somewhat worse;—she directed her attendant to call her husband, and when he came into her chamber, her sight became dim, and she said "James, I can't see you, but I can hear you; I'm going;" he asked, "where are you going?" "To heaven," was the reply,—and died!—Her remains were interred in the ground adjoining the chapel; and the event was improved to an overflowing congregation, from words that had frequently been on her lips: "I shall be satisfied, when I awake with thy likeness."

SARAH FARMER, died January 21st, 1844. She had been a member of the General Baptist Church, Thurlaston, for about fifty-three years. In early life she was made sensible of her state as a sinner before God, under an alarming sermon preached by the Rev. B. Pollard. Her conviction was deep, but she speedily found relief by believing in the Lord Jesus Christ; and so clear and satisfactory was the evidence given her, that without the shadow of a doubt, she could say Jesus is my Saviour. In the latter part of her life she was the subject of great affliction, and for two years and a half was unable to attend the means of grace; but she was divinely supported, and looked for that rest which remains for the people of God, with the strength of faith and hope. In conversation with a friend, a few days before her death, she related the circumstance of her conversion to God, and emphatically said, "everything connected with the gospel method of salvation was revealed to her so clearly at the time of her believing, that she seemed to herself like one who before had only been reading the covers, instead of the contents of the Bible." She died steadfast in the faith, in the seventy-second year of her age, and her death was improved by a sermon preached to a crowded congregation the following Sabbath. S. R.

A Letter of Sympathy addressed to a bereaved Brother.

T—H—, N— Feb. 9th, 1844.

MY DEAR BROTHER,—I have just received your letter, importing the mournful news of your sudden and painful bereavement, Ah my brother,

"How vain are all things here below,
How false and get how fair!"

How true it is that from the very source whence we once hoped to draw some of our sweetest and most lasting comforts, we may be made to drink the bitterest dregs of the cup of sorrow. Such is your case this day, and you no doubt feel great need of divine support and large measures of the grace of God, to enable you to bear this affliction with the calmness and patience and submission which our holy religion requires. You know the promise, "Ask and ye shall receive." Put then, as I feel sure you will, this promise to the test; continue, as I doubt not you have already done, to put this gracious direction into practice. Remember also the blessed assurance that all things work together for

good to them that love God. I trust you are of that happy number, and hope you derive consolation from such an assurance, coming as it does from the very throne of heaven, and given as it is for the comfort of those who are cast down. I need not remind you of the unerring wisdom or the never failing kindness of our heavenly Father.

Good when he gives, supremely good,
Nor less when he denies;
E'en crosses from his sovereign hand
Are blessings in disguise.

You know his wisdom never errs, his goodness never fails.

Were but our vain desires subdued,
The will resigned, the heart at rest,
In every scene we should conclude,
The will of heaven is right, is best.

It behoves us to be still—to open not our mouth because God has done it, or if we speak, let our language be that of submission and of praise. "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." Our Lord once said to his disconsolate disciples, "If ye loved me ye would rejoice because I said, I go unto my Father." Could your dear departed child* address you, perhaps he would adopt similar language. Could he speak to you from that blessed world into which I trust he has been received, might he not say, "Dear mourning parents, dry your tears. I know you loved me—but would you wish me back again? Would you wish me again to tread that sinful world? Would you call me from the more immediate presence of God—from the safety and the purity and bliss of heaven, to encounter the trials, to endure the sorrows, and perhaps to be polluted and destroyed by the sins of earth? Then resign me calmly and thankfully, to him who does all things well, and who has done well in reference to me. Dear parents say

—————'It is the Lord,
Let him do as seems him good;
Be thy holy name adored;
Take the gift awhile bestowed,
Take the child no longer mine,
Thine he is, for ever thine.'"

Be assured both I and Mrs. — do sympathise with you and pray for you, that grace may be given you according to your day, and that while your earthly treasures are diminished your heavenly stores may be increased.

I am, dear brother,
Your affectionate brother,
T. S.

* He was an interesting boy, 10 years of age.

INTELLIGENCE.

THE GENERAL BAPTIST CHURCH AT MANSFIELD.—Mansfield is a considerable market town, containing, the last census, (1841) nearly 10,000 inhabitants. It is fourteen miles from Nottingham, twelve from Chesterfield, and twelve from Worksop. It is an ancient town, built principally of stone. Several of the nonconformist ministers were driven here when they were not allowed to come within five miles of a corporate town. A grandson of the worthy Oliver Heywood, (See Nonconformist, vol. iii., p. 428,) was minister at the Unitarian meeting-house in this town for thirty-three years, and died in 1783, where some of the family yet continue. There was a poor man, W. Taylor, at Mansfield, who had been a member of Mr. Smith's Church at Nottingham. He procured W. Whittle, from Nottingham, and another friend from Sutton, to come and preach in his house. The poor man's frame was present, but caused no disturbance. It was understood a meeting house was to be sold in the town, and in the year 1815 the General Baptists in Nottingham, bought the meeting-house in Stockwell Gate, of Mr. Broadhurst, of Mansfield, for £280, also agreeing to pay £24. for the pulpit, eight pews, and twelve forms. (These were put there by Joannah.)* It is a good stone building, thirty-five feet ten inches wide, clear, and forty-one feet nine inches long, clear, and twenty-four feet high, with sash windows ready for galleries. After cleaning, painting, mending windows, &c., at about £14 expence, the place was opened July 30th, 1815, by Mr. Robert Smith, of Nottingham, and £22. 9s. was collected. The place was principally supplied by the minister and his friends from Nottingham. On October 8th they had their first baptism, consisting of three males and two females. It took place at a water-mill, on the right hand of the Worksop road, some distance from Mansfield Woodhouse. Mr. Robert Smith was the minister engaged. (The writer was present.) A circumstance took place which may not be improper to relate. The Baptists, and the subject of baptism, being quite a new thing in Mansfield, many attended, though more than a mile off, expecting either to see or to make fun. A man (I believe a farmer) engaged a blackguard for this purpose, and promised him ale and a shilling, to procure four or five dogs, and when the minister immersed a candidate, he was to throw in one of his dogs. So far the plan seemed to succeed; but there was to be an address to the crowd who surrounded the mill-dam, and the minister was to tell the people our reasons for acting in this strange manner. "A strange sight indeed!" Mr. Smith

being elevated, and his back against the mill wall, with hundreds around him, stood up fearlessly, like a man whose cause is good, and gave out—

"Jesus, mighty king in Zion,
Thou alone our guide shall be," &c.

Excuse me, if I say, I never raised a tune with greater pleasure in my life. The farmer had fixed himself near the water, opposite the preacher. Mr. Smith addressed himself to the crowd with such earnestness, plainness, and so pointedly, on the subject, that the farmer saw, and heard, and felt, as he had never felt before. He goes to his man, and says, "John, let those dogs go, and let the folks alone. You may keep the shilling. I believe what the parson says is right." Therefore all went off peaceably and quietly. On Jan. 23rd, 1816, Mr. Broadhurst received the purchase money, and, it being copyhold property, he surrendered it in court to Mr. James Smith, one of the trustees, on behalf of the whole thirteen.

In 1820 Mr. W. Smedly appears in the Minutes as minister at Mansfield, and caused the few friends to form themselves in a separate Church. Hitherto they had stood members of the Church at Nottingham. While Mr. Smedly was here, he commenced preaching at Warsop, a village four or five miles on the Worksop road. Though Mr. Smedly had a few baptized while at Mansfield, he did not succeed, for the cause did not go on well. He got into debt, and did not, or perhaps was unable to pay. He also buried his wife in the meeting-house while there. He became further involved, and his hearers, being poor, could render very little assistance. In the year 1823 we find him representative for the Church at Belper. Again our friends are without a minister. In this year the Mansfield Church say they are supplied by their brethren Antcliff and Cooper; and in the year 1824 the Minutes acknowledge Mr. J. Austin as their minister. (He had been minister at Rothley and Sileby.) There were seventy-two members. The cause went on tolerably for seven or eight years, until they arrived at one hundred members; after which the cause began to decline, as they mention in the Minutes of 1832; and in the year 1833 they still complain of declining; in 1834 reduced to ninety-two members, and in the year following, viz., 1835, they say, "Six months ago our minister left us." The Minutes say eighty-three members. It had been discovered that their minister had been verging towards Unitarianism, and his addresses had a cold and withering influence on the members and congregation, which at this time were very much reduced. The Saviour's commission was not regarded, and the Gospel quite neglected. The members

* Southcote :

were now on the border of despair, and nearly concluded to give up further exertions. In November, 1834, the Church at Broad-street, Nottingham, received an application from them, requesting admission amongst us, according to the advice of Conference, and wishing to be considered a branch of our Church. This extraordinary request and advice was considered, and much sympathy was manifested towards our Mansfield friends. Mr. Ingham, our minister, and James Smith, our senior deacon, were appointed to visit them, and learn their state, and make their report to the Church. From this time the friends at Broad-street felt interested for the Church at Mansfield, and rendered them all the assistance they could in preaching, and in pecuniary matters. They began to take courage when they saw several preachers, Sunday after Sunday, without expence, come and preach to them the old way of being saved by grace through faith in the atonement of the Son of God. The congregation improved, and in 1836 they baptized eleven; in 1837 they immersed twenty-two, and in 1839 they say, "We rejoice, for we trust the set time to favor Zion is now come. We are expecting Mr. Wood, from Whittlesea, in a few days, to enter on his labours as minister amongst us; and we trust the Redeemer's kingdom shall again flourish and prosper within our borders." Mr. Wood came accordingly. With his whole heart he seemed to engage in the work; his hearers increased, members became united, and prayer-meetings better attended; the people were pleased, and the minister so encouraged, that the next year he built himself a comfortable house, that he might have his home amongst them. An old friend at Nottingham had said, "Whenever you have occasion to build a gallery, I will give you £5. This, with the improved congregation, made them think about it, especially as they were behind other chapels in this respect. In 1841 they say, "In order to afford accommodation to our increasing congregation, we are stretching out the curtains of our tent by the erection of galleries, in front and on each side of our chapel, which will be opened on the first Lord's-day in July, 1841."

Thus have they gone on increasing since the divine Saviour was held up before them, as one able to save to the uttermost all that come unto God by him. One of their deacons writes me, "It was the best thing we ever did when we erected the gallery. If you could see the improvement in the attendance since then, it would cheer you." Another friend writes, "It is quite delightful to see our crowded gallery on a Sunday evening. Could you see it, it would do your heart good. The chapel is now a very pretty place; the friends say there's none equal to it." So on Jan. 14th, old as I am, I went to

see if these things were so; and I did indeed rejoice with my old friends at Mansfield. Verily it was cheering to see such a congregation of respectably dressed persons, many of whom were young people. What a contrast to what I had seen it years ago! I felt affected, pleasingly affected, and compared it twenty-eight years back, when I took £20 to pay as a deposit to secure the bargain. I could not but with wonder and admiration exclaim, "What hath God wrought!" May the cause still go on and prosper.

Jan., 1844.

JAMES SMITH.

THE YORKSHIRE CONFERENCE assembled at Heptonstall Slack December 25th, 1843. Mr. Smith, of Halifax, opened the public worship in the morning by reading the scriptures and prayer, and Mr. Thomas Gill, from Burnley, preached from Luke xxiii. 31, 32.

1. The pastor of the Church at Prospect Place, Bradford, informed the meeting that the congregations at their place have increased, and they hope that their condition and prospects afford ground for encouragement. They have had special sermons, and the assistance of Mr. Tunnicliff from Leeds, and the Church is now in an improved state.

2. The state of the infant cause at Leeds was reported to the meeting in a long letter, referring to the purchase and opening of Byron-street Chapel, with the amount of the collections, &c. Since their removal to this Chapel they perceive a gradual improvement in the attendance of hearers; their Sabbath school is likewise more prosperous. They desire to express their warmest gratitude to their friends in the Midland Counties and in Yorkshire, for the generous assistance which they have received from them.

3. Inquiries were again made if the remainder of the Churches had agreed to contribute one shilling per member per annum to increase the fund for the Home Mission. Increased encouragement was given to this plan to furnish a larger fund to supply our Home Missionary stations.

4. The Conference passed a resolution to encourage the General Baptist Repository.

5. Much was said respecting members of Churches who have removed to distant localities. It was recommended that they unite with the nearest General Baptist Church. A motion passed the meeting that when a member removes to a distant locality he should obtain a letter of recommendation from the Church of which he is a member to the General Baptist Church in the new locality, that he may be introduced to the privileges of it, and take a part in duties for its support.

6. The statistics of the Churches are as follows:—At Leeds the infant cause is

Improving, and there are two inquirers. The state of the Church at Bradford is more encouraging; they have baptized thirteen. At Clayton the Redeemer's cause is prosperous; they have more than twenty inquirers. At Allerton the improvement continues. The congregations increase at Halifax, and they have several hopeful inquirers. At Birchescliff the interest is encouraging, and they have several coming forward for baptism. At Heptonstall Slack they are in a good state, and expect to baptize a considerable number in a short time. They have baptized six at Lineholm since last meeting, and their general state is much the same as when they reported before. There is no material change at Shoro. At Burnley they have baptized nine, and continue in a prosperous state.

The next Conference to be holden at Bradford on Easter Tuesday, April 9th, 1844. The persons appointed to preach are Mr. Tunnicliff, of Leeds, and Mr. Smith, of Halifax.

JAMES HODGSON, Sec.

OPENINGS.

FLECKNEY. New School Rooms—Sermons were preached by Mr. J. Lewitt, of Leicester, on account of the opening of these school-rooms, on Lord's day, Dec. 24th, 1843, when collections were made towards defraying the expences of the erection. As the friends are poor, any assistance from wealthier brethren would be gratefully received. They beg to tender their thanks to the friends at Leicester, Harborough, Bourne, and Derby, for their help.

G. C.

ANNIVERSARIES.

WISBECH. Sabbath School.—The annual sermons were preached, Jan. 21st, by the Rev. J. T. Wigner, of Lynn. On the following evening the teachers of the Wisbech and the Walton and Leverington branch schools, about fifty-seven, assembled under the hospitable roof of Mr. R. Wherry. After some animating and useful conversation, an excellent address was read by the superintendent, (Mr. Wherry) the publication of which was earnestly requested by all who were present. We hope next month to introduce it to our readers.

ÆNON CHAPEL.—On Lord's-day, Jan. 14th, two sermons were preached by our highly-esteemed pastor, on behalf of the ladies' visiting society connected with the chapel. The attendance on the occasion, both morning and evening, was highly encouraging, and the collections were more liberal than on any former occasion, being above £19. On the Tuesday evening following, a public meeting was held, when the report of the proceedings of the past year

was read, wherein was stated, that 367 cases had been relieved, 621 visits paid to the dwellings of the afflicted poor, and 964 tickets for bread, grocery potatoes, coals, &c., have been distributed to alleviate the suffering of the afflicted of the district. By the treasurer's account it appeared that £56. 14s. 6½d. had been expended in supplying the required assistance. After the committee and officers were chosen for the ensuing year, an appropriate address was given by our friend and brother, G. East, followed by a suitable prayer by our pastor to the throne of grace for God's blessing to rest on the society. We would hope that by these services the friends and visitors would be stimulated to renewed activity and exertions.

"And may we feel 'tis hallowed bliss,
The wretched to relieve;
And that it is more blessed far
To give than to receive.
For thy dear sake, O blessed Lord!
May we befriend the poor;
And in this heavenly work of love
Abound yet more and more."

J. G., Secretary.

ÆNON CHAPEL.—On new year's evening an interesting social juvenile meeting was held in the girl's new school room. About sixty of the elder Sabbath-school female scholars assembled at four o'clock to participate in a new year's entertainment provided by a member of the Church. After singing, "Be present at our table, Lord," &c., they partook of a bountiful supply of refreshment, at the close of which they were permitted to engage in innocent recreation. At half-past six they were called to order, and, after singing an appropriate hymn, they were addressed by a female teacher, on the value and importance of time, and earnestly entreated to improve their present privileges and opportunities for improvement. The address closed by a striking contrast of two young persons, one who died in despair and misery by neglecting the spiritual instruction imparted to her; and the other, having attended her Sabbath-school to purpose, became instrumental in the conversion of a profligate drunken father. At the close of the address, the collectors for the Foreign Mission were each presented with a little book on missionary subjects, and urged to renewed diligence in that great and important cause. "Praise God from whom all blessings flow" was then sung. After they were again refreshed with cakes and fruit, &c., when this interesting meeting closed by their simultaneously rising, and with cheerful voice singing,

"When we meet to part no more,
Oh that will be joyful."

After prayer for the blessing of Almighty God to rest upon them, they retired to their respective homes, highly delighted with their

social meeting, and we trust it will long be remembered by them, and be productive of lasting good.

"Bestow, dear Lord, upon our youth,
The gift of saving grace;
And let the seed of early thruit
Fall in a fruitful place."

A MEMBER.

BAPTISMS.

WHETSTONE, near Leicester.—The ordinance of baptism was administered to four persons in our new Chapel in this village on the 11th of February, 1844, when the Rev. J. Goadby preached an appropriate sermon from the commission of our Lord, in the afternoon, and afterwards baptized the candidates. In the evening he delivered a discourse on "Consecration to God," from Psalm xvi. 2, and afterwards administered the Lord's Supper. These services excited very considerable interest, as there was never known to be a baptism in the village before. In the afternoon the chapel was very much crowded, and it is hoped that the arguments adduced in support of our practice had an enlightening influence on the minds of some who had entertained views of an opposite character. May the Lord grant that we may see many more in this place coming forward to declare themselves on the Lord's side before an ungodly world. J. Y. L.

CROSS STREET, STALYBRIDGE.—Twelve persons were publicly baptized in this chapel on Lord's day evening, January 21st, 1844. The congregation was extremely large. Mr. John Sutcliffe, who has recently come amongst us, preached from Acts ii. 37, 38; afterwards the candidates were immersed by him in the name of the Holy Three. And

on the 11th of February the Rev. H. Hollinrake, of Birchcliffe, administered the ordinance of the Lord's Supper. The services of both days were deeply interesting; and it is confidently hoped that the seed sown will bring forth fruit abundantly to the honor of Christ and the glory of God. W. S.

BURNLEY.—*Spiritual results of the Revival at Burnley.*—In the evening of "the last day" of the year 1843, the pastor of the General Baptist Church, Burnley, in giving a sketch of the progress of the cause during the past year, made the following encouraging statements. "Since the commencement of the year, a considerable number have been added to this Church by baptism. On Lord's-day, April 30th, 1843, sixteen persons were baptized—eight males and eight females. On the 11th of June twenty-eight persons were immersed in the new baptistry which had just been built in the Chapel. On July 23rd ten others went through the water to the fold; and on the 24th of December five males and four females were buried with Christ by baptism."—Total, 63.

A REVIVALIST.

REMOVAL.

THE REV. THOMAS SMITH, of *Staley Bridge*, having accepted an unanimous invitation of the General Baptist Church, Hinckley, to become their pastor, commenced his stated labours the first Lord's day in September. We are happy to say, that our prospects are now improving, and we trust that his coming amongst us will, by the Divine blessing, be overruled for the advancement of the Redeemer's kingdom in this town and neighbourhood.

POETRY.

PARTING HYMN.

For Students of a Theological Seminary.

BY MRS. SIGOURNEY.

FAREWELL! Farewell! We go!
"Brethren, tell us whither;"

Doth not Asia know?—
Hark,—with heathen woe
Loud she calls us thither.

Afric leads the gale
With her prayerful weeping,—
For the mission sail,
Till the stars prevail,
Still her lone watch keeping.

Doth the Moslem sigh?
We'll show his blinded nation
Hope that cannot die,—

Heaven, our home on high,—
Jesus,—our salvation.

We go!—We go!—Farewell!
"Brethren tell us whither!"
Hark,—yon village bell,
With its tuneful swell,
Sweetly warus us thither.

From their pastures fair,
Flocks are onward pressing:—
For a shepherd's care,
For a teacher's prayer,
For a pastor's blessing.

So, with hastening feet,
We'll bear the Gospel's story,—
Brethren, may we meet
At the judgment-seat,
With our crown of glory.

MISCELLANEOUS.

Singular incident connected with the end of a great statesman.—Mr. Pitt died at a solitary house on Wimbledon Common. Not far off, by the roadside, stood, and still stands, a small country inn, where the various parties interested in the great statesman's life were accustomed to apply for information, and to leave their horses and carriages. On the morning of the 23rd of January 1806, an individual having called at this inn, and not being able to obtain a satisfactory reply to his enquiries, proceeded to the house of Pitt. He knocked, but no servant appeared; he opened the door and entered; he found no one in attendance. He proceeded from room to room, and at length entered the sick chamber, where on a bed, in silence and perfect solitude, he found, to his unspeakable surprize, the dead body of that great statesman who had so lately wielded the power of England, and influenced, if he did not control, the destinies of the world. We doubt whether any much more awful example of the loss of morality has ever been witnessed.—*Edinburg Review, Oct. 1843.*

The influence of fashion.—While the world lasts, fashion will continue to lead it by the nose. And after all, what can fashion do for its most obsequious followers? It can ring the changes upon the same things, and it can do no more. Whether our hats be white or black; our caps high or low; whether we wear two watches or one; is of little consequence. There is indeed an appearance of variety, but the folly and vanity that dictate the change are invariably the same. When the fashions of a particular period appear more reasonable than those of the preceding, it is not because the world is grown more reasonable than it was; but because, in a course of perpetual changes, some of them must sometimes happen to be for the better. Neither do I suppose the preposterous customs that prevail at present a proof of its greater folly. In a few years, perhaps next year, the fine gentleman will shut up his umbrella and give it to his sister, filling his hand with a crab-tree cudgel instead of it: and when he has done so will he be wiser than now? By no means. The love of change will have betrayed him into a propriety, which in reality, he has no taste for, all his merit on the occasion amounting to no more than this; that being weary of one play-thing he has taken up another.—*COWPER.*

Serious preaching.—Drowsy formality and customariness doth but stupify the hearers and rock them to sleep. It must be serious preaching, which will make men serious in hearing and obeying it.—*BAXTER.*

Ministerial difficulty.—The hardness which I have to endure is this:—here are a number of families, which show me every kind of regard, but I see that they are not right; they somehow so combine the things which they hear with the things which they do, that I am afraid they will at last lie down in sorrow. Here is my difficulty. I must meet them with gentleness; but I must detect and uncover the evil. I shall want real kindness and common honesty if I do not. "Ephraim hath grey hairs; yet he knoweth it not. Ephraim is a cake not turned." But if I tell him these things, he and I shall become two persons. He must however be so touched in private; for he will not be touched in the pulpit. He will say, "I am not the man."—*Cæcil.*

Useful preaching.—God puts peculiar honor on the preaching of Christ crucified. A philosopher may philosophize his hearers, but the preaching of Christ must convert them. Men may preach Christ ignorantly, blunderingly, absurdly: yet God will give it efficacy, because he is determined to magnify his own ordinance.—*Cæcil.*

Confessor to the Household!—Confessor to the Household seems to have been an official appointment, in popish times, similar to that of Domestic Chaplain to the Queen in the present. The appellation had for many years been dropped; but popery, in its essence as well as in its outward trappings, now coming again into fashion, the Rev. Dr. Wesley has resumed the popish name. What next?

The Educational Movement appears to progress in every part of the kingdom. All parties seem awake to its importance.

Episcopacy in Jamaica.—Upwards of £30,000 was claimed, in the form of rates, in connexion with Episcopacy during one year, in addition to the government provision.

Insurance of Chapels.—It is proposed to establish a fire insurance company for Wesleyan chapels. They are said to be upwards of £2,000,000 in value.

Scotchmen in London.—It was recently stated, that in the parishes of Mary-le-bone, Paddington, Chelsea, St. George's, and Pancras, there are 5,000 Scotchmen who do not attend any place of worship.

Kirk Affairs.—The following sums have been received on account of the schemes of the Free Church of Scotland, from 18th May, 1843, to 15th January, 1844:—

Education, including schoolmasters		
and library	£4,220	4 2
India Mission	5,640	17 9
Home Mission	1,991	3 5½
Colonial Mission	276	12 10
Jewish Mission	3,940	19 10
Ross and Sutherland	2,085	5 4½
Ladies' Colonial Mission	421	7 6
Female Education in India	480	16 11

£19,057 17 10

A Dean's Definition of Baptism.—The rural dean of D.—F.—, in Dorset, being asked by a dissenter to explain John iii. 7, said, "Oh! it would take him all his life to explain that subject, but he would explain the 5th verse." "I should be glad to hear that." The very learned dean said, "To be born of the water is to be baptized in the Church of England, and to be born of the Spirit is to believe in our Catechism and Prayer-book, and always to keep to the spirit and worship of that Church, as the only apostolic one in all the world."

Dr. Southey and John Wesley.—"I may state to you, that, in reference to my life of Wesley, I have had letters from dignitaries of the Church of England, from statesmen, and various literary characters, lauding the work, and thanking me for its publication. Mr. Watson's Observations I have not seen, nor do I intend to read them. I rarely read works written against me. I wrote the Life of Wesley independent of party, with as little hope of favour from the churchman as from the dissenter; but no man can take up that life, and read it, who, on laying it down, will not say—John Wesley was a great and a good man. I may have been mistaken, but no man can say 'an enemy hath done this; an enemy to John Wesley I could not be. Some of my earliest recollections and associations are in his favor. I was in a house in Bristol, where he was, when a mere child. On running down stairs before him, with a beautiful little sister of my own, whose ringlets were floating over her shoulders, he overtook us on the landing, when he took my sister in his arms and kissed her. Placing her on her feet again, he then put his hand upon my head, and blessed me; and I feel" (continued the bard, highly impassioned—his eyes glistening with tears—and yet in a tone of tender and grateful recollection) "I feel as though I had the blessing of that good man upon me at the present moment."

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

At a meeting of the Committee held at Broad-street, Nottingham, on Wednesday, February 14, 1844, it was decided not to send Mr. H. Smith as a missionary, on account of the precarious state of Mrs. Smith's health. The following is inserted by the request of the Committee:—

"The Committee have received the following opinions respecting the state of Mrs. Smith's health from two of the most eminent medical gentlemen in Derby.

"After having seen Mrs. Smith, and availing myself of every means by which I could form an opinion respecting her present state of health, together with the probable effect of a residence in a warm climate; and likewise bearing in mind the influences, moral and physical, likely to operate upon one who goes abroad as the wife of a gentleman engaged in Missionary labours; I have no hesitation in coming to the following conclusion:—

"That Mrs. Smith is in a very delicate state of health; that the state of her lungs is at this time unhealthy, although not actively diseased; that her constitution and habit is what, in medical language, is termed strumous; thereby predisposing to disease that has already shown itself in the glands of the neck; and, against the consequences of which, a tropical climate is not likely to offer any protection.

"In short, without going into further detail, I consider that it would be rashness in the extreme for Mrs. Smith to relinquish the comforts of England, the facilities for obtaining medical aid, and other similar advantages, of which I fear she will from time to time stand in need; to encounter trials and privations under which I see too much reason to fear that her life would be speedily terminated.

"I regret that my judgment compels me to give opinions so unfavorable to aims and objects that originate from the most praiseworthy motives; and which, I fear, may throw an equal damp upon the desires of Mr. Smith, but whilst doing so it is a relief to me to feel that I am quite decided as to the opinions and advice which I have here given."

"I have examined Mrs. Smith with care, and I had formed the same opinion as Dr. —, before reading the above report. I therefore have no hesitation in stating that I perfectly agree with the doctor's report."

"In the position in which the Committee are placed by these opinions, they feel it impossible to proceed further in the case of Mr. Smith, but are obliged to give up all thoughts of employing him as a missionary; though in various respects they have been pleased with him, and had no such obstacle occurred, think he might have been usefully employed in missionary labors."

In reference to a friend who has recently visited several Churches, the following resolution was adopted:—

"The Committee see much in Mr. J.'s spirit and manner to approve, but do not think him equal to being employed as a missionary at present, and would not be willing to undertake the expense of his education, or that of any other young man, unless there were peculiar reasons for departing from this course."

Some other business that was transacted is contained in the following resolutions, the former of which was adopted as a standing regulation:—

Agreed,—“That whenever a young man may be proposed for missionary work, enquiry shall be made whether he has formed any connection likely to end in marriage; and that in all instances when this is the case, the Committee will expect satisfaction respecting such female acquaintance, as well as respecting the applicant himself.”

Agreed,—“That the Committee think it desirable that if any *well qualified* East Indians can be found among our brethren in India they should be encouraged and employed by the Orissa Conference.”

The business was transacted with great unanimity; every resolution being adopted without one dissenting voice.

ORPHAN SCHOOL, CUTTACK.

BEING an account of five young people in the school at Cuttack, furnished by Mr. Sutton in a note to T. Gwennap, Esq. who subscribes £10. annually to it.

Cuttack, Sep. 15, 1843.

MY DEAR SIR,—I suppose that my name

is not unknown to you, though I have not had the pleasure of addressing you before; but as I am writing to Mr. Burns, I thought it my duty to address a few words to you as the kind benefactor of several of our dear pupils. My colleague, Mr. Lacey, has doubtless, from time to time, given you such information as you desired respecting the children in the Asylum under Mrs. Sutton's and my own superintendance, and I have therefore only to report progress.

1. Dukhi. Of her baptism you have of course been informed. She is the youngest of the three sisters referred to in the report for 1842, p. 30, and in previous reports. She is in every respect one of our best girls, and has given us no reason to regret that she was so early baptised and received into the Church. She has been asked for in marriage, but she is yet too young (we suppose about 14,) and moreover is rather small of her age, so that we should prefer her remaining in the institution for a couple of years longer.

2. Nimi.—We suppose she is about eleven years. She is doing well as a scholar, enjoys good health, is an active girl, but at present manifests no religious feelings. She spins cotton, and begins to take her share in the domestic duties of the school.

3. Bidhâ has been long a serious, well-behaved lad, and during the present year has, I trust, become a decided Christian. He was, after a long probation, received with three others and baptizied the first Sabbath in August. He is now employed regularly in the printing office, and will make a good workman; in a year or two more he will earn his own living. This lad was brought to me for sale by his widowed mother during a season of extreme famine; she has occasionally called for a little relief, but of late we have not seen her; her home is some distance off in the country. He was of the carpenter caste. This is one of those cases over which the eye of philanthropy may drop the tear of thankfulness: and, I trust, you may ever have occasion to rejoice over your patronage of this lad.

4. Rama comes next on the list. He is another steady, and, I hope, a pious boy. He has been a candidate for baptism for some time, but has been kept back partly on account of his extreme youth, and partly with a view to a further test of his religious principles. We can only guess at his age, but suppose him to be under eleven years. He comes daily to me with a lesson in Oriya Grammar, and on Sabbath days attends with others in a class, in which we either read the Bible or the Pilgrims' Progress together.

5. Madiyh.—This is an active intelligent boy, a year or two younger than Rama, and attends the same class with him. Perhaps

he will become the best scholar of the lot. He is a good and obedient boy: gives us no trouble; but at present gives no evidence of being under religious impressions.

I need scarcely add the request that you will bear these interesting children on your heart at the throne of grace.—May they be your joy and crown of rejoicing for ever. Accept our thanks for your truly benevolent support of them.

Yours truly,
A. SUTTON.

APPEAL FOR MISSIONARIES.

Feb. 14th, 1844.

DEAR BROTHER,—Believing Missionary operations to be of God, and that it is scarcely possible to attach too much importance to them, without neglecting what it is in our power to do for the beloved land of our nativity; often contrasting this land of privileges with the dark places of the earth; occasionally reflecting on the persecution by which primitive Christians were scattered abroad, the word of God was more extensively preached, and the purposes of God's unbounded love were more fully accomplished; considering the Missionary efforts put forth within the last fifty years, and the abundant blessing from on high, with which they have been attended; reading of the openings to our works of faith and labours of love in India, China, &c., and of the facilities afforded by the Bible, Bible Translation, and Tract Societies; the information in your last Observer that there was one Missionary student at our Academy, was refreshing. O that young men, students or pastors,* of piety, health, and energy, were more numerous coming forth to embrace the interesting openings amongst the uninstructed millions of heathens, and to obey the loud calls of a gracious providence. Such is the example of Christ, and such is the very essence of our heaven-born religion, that methinks those who are at liberty, and fitted for the work, are justified when their hearts burn with unextinguishable and increasing desire to spend and be spent in the service of Christ, where undying souls, densest darkness, and vilest iniquity, most abound. If the response given to the late appeal to our Churches on behalf of India, and to a former appeal on behalf of China, be at all adequate to their importance and in proportion to the ability of our Connexion, it would certainly be gratifying to many to

* It is very desirable that one or two very efficient Missionaries should be found to strengthen the hands of our brethren. Is there no healthy, talented, and well-educated Minister of some standing amongst us, whose heart has yearned after such labour? or who would be willing to endure it for Christ?—Ed.

receive intelligence and particulars thereof, through the medium of your interesting periodical. Perhaps the following anecdote, from a book of 'Admonitions,' by the Religious Tract Society, may be seasonable to some lethargic soul; and should it be beneficial to the Lord's treasury, to Him be the praise. "A wealthy, but niggardly gentleman was waited on by the advocate of a charitable institution, for which they solicited his aid, reminding him of the Divine declaration, Prov. xix. 17; 'He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.' To this he profanely replied, 'The security, no doubt, is good, and the interest liberal; but I cannot give such long credit.' Poor rich man! the day of payment was much nearer than he anticipated. Not a fortnight had elapsed, from his refusing to honor this claim of God upon his substance, before he received a summons with which he could not refuse to comply. It was, 'This night thy soul shall be required of thee; then whose shall those things be which thou hast provided.'"

Let us all live in constant readiness to give an account of our stewardship.

Might not brother Stubbins write a few Missionary Tracts, to be issued from our Depository, and to be in constant circulation?

Might not the Missionary Tracts, recently published by the Religious Tract Society, and intended for children, be distributed on a given day among the children of our Sunday schools, and a collection be made at the same time for our mission, simply to "gather up the fragments that remain, that nothing be lost?"

I remain, yours in Christian affection,

M. J. S.

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

Calcutta, Oct. 16th, 1843.

* * * * *

After speaking of the death of his brother, who died last January, who was in his last moments watched over by the tenderest and kindest parents, he says, "This brought vividly before my mind many, many scenes of misery and desolation it has been my lot to witness since I came to Calcutta. How many have I seen in the agonies of death, for whose bodily comfort and spiritual happiness no one seemed to care. You will suppose I refer to the large hospital supported by government here, to which seamen and others, when seriously ill, are generally taken. I visited this place for a considerable time weekly, and I scarcely remember going once when one or more were not near their end. On several occasions patients died

while I was in the place. No one to speak a word of comfort, or to assist, by prayer, or reading the Holy Scriptures, the soul's fond struggles after a glimpse of hope and acceptance with God. One young man I shall never forget. In a moment of madness he determined to go to sea. He had received a very good education, and had served his apprenticeship to a druggist. His mother is, I believe, a widow, living on a small independent property. A few days after going on board, he felt how foolishly he had acted. He was perfectly useless as a sailor, and, as a useless hand, of course was not treated very delicately. Fretting for his friends, and self-reproaches for his conduct, brought on bodily illness. He was attacked with scurvy, or something like it, which took away his sight; and, on his arrival in Calcutta, was a perfect Lazarus in all, except that of his spiritual state. His frequent expression was, "O if I had but my sister here, or some one to care for me." I said what I could to comfort and instruct him, and to lead him to repose his trust and confidence on that Saviour who died for him. He wept bitterly at the remembrance of his sins. I could not refrain from weeping with him. While praying with him he appeared to respond to every petition; and thus, after commending him to the Father of all mercies, I was about to leave him,—he clung to me as for life, beseeching me either not to go, or to return as soon as possible. I promised to see him the next day, and accordingly went, and took with me some lime juice, a cooling drink, which he seemed to wish for very much. I again conversed and prayed with him, and he seemed somewhat comforted. In a few days he expired, and I saw him no more. Perhaps his mother and sister may never hear what became of him. I may mention another circumstance, similar to the above, only in the affliction ending in death. This man was a mere skeleton, but the most insensible as to eternal things of any person I ever saw. His replies to my questions were very blunt and surly. I did not like to leave him in this state of mind, but he told me very roughly he could not be bothered about those things. A few days after this, he asked one of the patients to smoothen his pillow, and, as his head was being laid upon it again, he said, with apparent calmness, "I'm off," and expired. I shall never forget this event.

"You have been, my beloved father, long engaged in conducting the Sabbath-school in which I was brought up. No one can tell how far the blessings resulting from such institutions extend. Some time ago I saw quite a boy, from London, in the hospital, ill of fever. He was not, I should judge from his appearance, more than twelve years of age. He was reading the Bible. I asked

him why he read the Bible. Without the least hesitation he replied, "To teach me the way to heaven, sir." "Why, does the Bible say anything about little boys going to heaven?" "Yes sir: it says, 'Suffer little children to come unto me, for of such is the kingdom of heaven.'" His replies to many more questions were equally appropriate and sensible, and in Scripture language. It struck me, he must have been in a Sabbath-school. I asked him whether he had attended a Sabbath-school, and his eager reply was, "Yes I have, among the Methodists." Here was a sailor boy relieving the tediousness of affliction by reading his Bible, and carrying into practice the instructions he had received in a Sabbath-school. I saw him several times afterwards, but he was always reading his Bible. Sabbath-school teachers, take encouragement, and persevere. "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

Your affectionate son,
J. BROCKS.

MISSIONARY ANNIVERSARIES.

ILKESTON AND NEWTHORPE.—On Lord's day, Feb. 4th, we were favored with the services of Mr. Stubbins at our missionary anniversary. Mr. Peggs preached in the morning, from, "He will famish all the gods of the earth," &c. In the afternoon Mr. Stubbins preached, from, "Blessed are the people which know the joyful sound;" and in the evening, "Let this mind be in you which was also in Christ Jesus." On Monday evening a very interesting missionary meeting was held at Newthorpe; Mr. Barber, of Babbington, took the chair, and the meeting was addressed by brethren Brocklehurst, (Wesleyan) Peggs, Smith, and Stubbins. Much interest was manifest in the great object of the meeting. Collections, £1. 13s. 9d. On Tuesday evening a very delightful meeting was held at Ilkeston. Mr. Bailey, one of our manufacturers, presided, and addresses were delivered by Messrs. Stevenson, Smith, Peggs, Brocklehurst, and Stubbins. Mr. S. spoke for about an hour and a half. Great satisfaction and delight have been expressed in the meeting. Collections, £6. 0s. 6d. The severity of the weather, and other collections in the town, were unfavorable circumstances. On Tuesday morning Messrs. Stubbins, Smith, and Peggs, accompanied Mr. Barber into the coal pits at Babington, about 150 yards deep. They were much interested with the subterranean world, and held a religious service among the colliers before they submerged to the light of heaven. The Babbington missionary meeting is deferred till the new chapel is opened.

A FRIEND.

CONINGSBY.—The friends of the General Baptist cause, and of missions generally, in Coningsby, enjoyed a rich treat on Sunday and Monday, Jan. 8th and 9th, in the visit of the brethren Stubbins and Buckley, on behalf of the mission. On Sunday each of them preached an appropriate and excellent sermon, which was listened to by large and attentive audiences. On Monday, at two and six o'clock, the missionary meetings were held, which were addressed by friends from the Wesleyan and Primitive Methodist bodies; after which the thrilling statements of the deputation were listened to with the deepest interest by overflowing congregations, numbers being unable to find seats; every part of the chapel, vestry, and school-room, being filled. The meetings were considered the best of the kind which have been held in Coningsby for many years. Collections, £10. 10s. C.

ISLEHAM.—On Lord's day, Jan. 21st, two sermons were preached by the Rev. I. Stubbins, on behalf of our Indian mission. An interesting and numerous attended missionary meeting was held on the following Monday evening, when addresses were delivered by the Revds. M. Slater, D. Rees, J. Cranbrook, and I. Stubbins; J. Balls, Esq., in the chair. Collections, weekly contributions, &c., amounted to £13. 3s.

HUGGLESCOTE, &c.—On Lord's day, Jan. 28, sermons were preached at Hugglescote, Whitwick, Coalville, and Ibstock; by Messrs. Stubbins and Buckley; and interesting public meetings were held—at Coalville on Monday, and at Ibstock on Tuesday evenings. They were addressed by the above brethren, the Rev. J. Goadby, and J. G. Pike, Sec.

MEASHAM.—An interesting missionary meeting was held at this place, on Wednesday, January 31st, when each of the above brethren delivered addresses.

BARLESTON AND NEWBOLD. *Sunday Scholars*.—At the annual tea meeting of the teachers and scholars of these schools, held in December last, which were addressed by Messrs. Derry, Cotton, and Stubbins, £1 16s were secured as profits, to be devoted to the Orphan Asylum at Berhampore.

MARKET HARBOUROUGH.—An interesting public meeting was held at this place, on Monday, Feb. 12. The speakers were, Mr. Buckley, (their late pastor,) Mr. Stubbins, and other brethren, ministers in the town.

PERSECUTION OF KAREN CRHISTIANS.

THE following is an extract from a letter recently received by the missionary Kincaid,

now in America, from his associate in missionary labour, Mr. Abbott. The letter was dated Sandoway, April, 1843.

"The poor Karen Christians have suffered persecution again since you left. More than twenty were imprisoned for two months, among whom were women and small children. They were apprehended on their return from a great meeting, on the hills this side the frontier. The men were beaten, 'tonnzed,' the meaning of which you well understand, as you have been in Burmah.—After they were dragged to prison, they were put to servile labour, and did not suffer more than prisoners usually do in Burmah, except from hunger. Being Karens, the Burmans in the city were either afraid or unwilling to give them food, and you know how prisoners fare in Burmah! When they were apprehended by inferior officers and beaten, an effort was made to extort from them some retraction, or an agreement that they would no longer embrace and follow the new religion. They were a few leading men among the prisoners, upon whom these attempts were made. But the Karens bore a most honourable testimony to the truth, and declared their determination to worship Jesus Christ, in the most fearless manner. When they were being examined before the Bassien, 'Myoo Woon,' another attempt was made to frighten them into some *compromise*; they were threatened with being *buried alive*, and with other Christians, which you are well aware the Burmese government know how to practice. But they did not swerve from their integrity in the least—thanks be to the grace of God. 'Kill us,' say they, 'if you like.' 'If we live, we shall worship God.' So bold were they that the *Myoo Woon* said, 'These Karens are very bold.'

"And all through their imprisonment, their steadfastness and fearlessness of death were remarkable, and sent surprise through the land. Many of the common people are favourable to the 'Religion of the Karens.' I really suspected they would suffer martyrdom. But it seems there was a disagreement between the officers and Bassien, by which means they were liberated—not, however, without being obliged to pay the jailor and his underlings, some 600 Rs. It was well for them, I think, that no missionary was near at the time, as, if one had been there, he would have probably interfered in some way; and you know the extreme jealousy of the Burmese government in such cases.

"Notwithstanding word was given out by the government, that all the disciples of Jesus were to be *buried alive*, still the threat remained unexecuted—and will I think; for, before these Karens were liberated, 200 Christian families had congregated, forsaking all their rice, which they had just harvested—but bringing with them some 400 buffaloes,

they escaped over the frontiers in parties in the night: whole villages, men, women and children, buffaloes and dogs, and bringing as much of their goods and chattels as they could; and all these 200 families escaped without the cognizance of the officers of the land. Of course the government at Bassien are aware that if they persecute the Christians, they will leave the country. These emigrants have settled in this province, in two villages; and our very good friend, Mr. Shayre, according to his usual kindness, supplies them with rice for a year, and they pay him as soon as they can.

"The ordained pastors live in these new villages, and I am now training school-teachers for them, and hope to have day-schools soon, as it is impossible to get one in ten of the children into a boarding-school."

CAREFUL REVISION OF THE HOLY SCRIPTURES.

THE following will interest our readers. It shows the great care bestowed on the translation of the word of God. It is from Mr. Wenger, bearing date November 14, 1843:—

To the Old Testament in Bengali, now in course of publication, I daily devote several hours. The selection of the *references* devolves upon me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it, with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the Hebrew, and write my observations on the margin. In these I *propose* emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to me in the shape of a page, regularly set up, with the references, &c. below. This page I compare either with Dr. Carey's version, or else (and this I have commenced since we came to the prophets,) with De Wette's German translation, the best in the world, as far as I know, except in the passages which refer to the atonement and the divinity of Christ. The margins of such a page are again bestudded with suggestions. Dr. Yates next reads four pages (a *form*), again considering my previous remarks. In this proof he corrects chiefly the *style*. When he has seen it, it returns to me for correction. Another proof of four pages is usually

the last Dr. Yates sees: I read that also, and a subsequent one, in which I chiefly pay attention to the typographical correctness, which being satisfactory, the proof is ordered for *press*. This is for the quarto edition. I am also responsible for the correct reprint of it in the octavo form, although I confess that the pundit alone usually reads the eight pages when put together. I only glance over it cursorily, before it goes to press. This, you will acknowledge, is *tedious* work, though by no means uninteresting. We are now far advanced in Jeremiah. You can easily imagine that sometimes much time is spent over a few verses. Occasionally Dr. Yates and I meet personally to discuss some particularly difficult passage. Although our progress, in this way, is but slow, yet we hope it is sure; and the work, when completed, will stand for a considerable time. That it will be the *final* or *standard* version, I do not expect; for the language is still in a transition state, and forms an awkward medium of expressing true and Christian ideas on religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical nature—and poetry, not like Homer's as to the ideas and the colouring, but like the poorer parts of the *Odyssey* as to versification. Dr. Carey was the first Bengali *prose* writer of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianized it will be something very different, I expect, from what it is now. Take, as an instance, the word *rain-bow*. The real Bengali word for it means *Rāma's bow*; but to avoid the heathen term, Christian writers use a word which means *cloud-bow*, a word which may be justified by passages, I believe, from Sanscrit authors, but which the natives, as long as they are heathen, will not understand so well as they would *Rāma's bow*. A standard version of the Bible will, I think, be executed some *ages* hence, by native Christian scholars: but it is of the highest importance, in the mean time, to supply the best *temporary* version that can be made.—

Baptist Magazine.

NEW ZEALAND.

BENEFICIAL EFFECTS OF MISSIONARY TEACHING.

Dec. 4th and 5th.—I met the brethren in the District-Committee, and on the evening of the latter day I held several interesting conversations with the natives. Aporo, (Apollon) a native teacher, said, "In our heathen state we sat like beasts in ignorance; and as dogs,

seeing others with something good in their mouths, snatch it from them and fight, so we fought and killed each other. When a woman was found guilty of adultery, the tribes to which the parties concerned belonged made war, and killed the innocent as well as the guilty. When any one broke the *tapu*, murder was committed; when our women were confined, we put up a sort of *tapu*, and if any man approached, we allowed him to come near, and when he retired, we pursued and killed him. In our wars in former times we were not satisfied with the death of a few of our enemies, but sought for the entire destruction of the tribe to which they belonged, that we might take possession of their land. If murder was committed, we sought revenge for generations on the children and children's children of the murderers. If our friends and children died, we considered them as gods, and looked to them for support in war, and supposed they came and whistled to us. Our priests said they could see these gods, and from their appearance could tell whether we should be successful. We used to make as many mounds of earth as we wished to represent tribes, over which the priests prayed; and at night they said the gods came, and so marked them as to inform us what would be the fate of each tribe. Those who were slain in battle were cut up, as we cut up pigs; to each man was given his share. We then made a fire, burned off the skin, and when the flesh was cooked, beat it with a stick to make it soft, and ate it with potatoes. The heads we stuck upon posts. I asked him if he had eaten any: He replied, "Yes; and we used to think it sweet, like pork." Pursuing his narrative, he said, "Our attention was first drawn from these things by European articles. This commenced at the north, and afterwards found its way down here. The articles were axes, guns, spades, and pipes. We supposed the musket to be a god, and were much delighted when we got one. We thought it would go off by blowing into the touch-hole; but when we found it would not, we applied a piece of burning stick. It went off immediately; and we were sure it was a god. When the muskets came, we began fighting with them from this place to Kawia and Teranaki, killing all we met with. As the thing just named came from the north, so did the good things. We heard, that while we were fighting, missionaries and their followers were praying. By and by Mr. W. came here, went to Kawia, and returned by way of Waipa, leaving two native Teachers. Another Teacher came from Mangungu. Through their instructions a young Chief embraced Christianity; and at length a number of others. Afterwards Mr. Woon came, and then Mr. Whiteley and Mr. Wallis; and by their means a great number embraced the Gospel.

Then the Missionaries left: I did not turn Christian when they were here; but I went to look on, while a native Teacher was addressing the people. I saw myself a sinner, and thought I should be left behind as many were turning to God. I felt sorry on account of my sins, and had great distress of mind. I thought of my friends long since dead, and prayed to God, and said, 'Though my friends are hidden or lost, God shall be my friend.' I found relief, not by going back to my old practices, but by looking constantly to God, and remembering that Christ, the Son of God, made the payment for my sins. Then peace was made between God and my heart. If old things come upon me and throw me down, my peace will be broken; but if they do not, my peace will not be broken, and I shall get to heaven.

Hoani Piha (John Fisher) said, "I was first led to the house of God by two native Teachers, who were left at Waipa by Mr. W. When I heard them preach, it deeply affected my heart, and made me weep much. I heard a great deal about repentance. My heart was very dark, and I was very unhappy: I wept, and prayed to God to forgive my sins, for the sake of Jesus Christ. After I had prayed a long time, I felt joy spring up in my heart, and it was all light. By the living word of God I first found pain of mind and darkness of heart, and then the Spirit of God came to my heart, and gave me peace and joy. By the living word of Christ I was born again."—*Wesleyan Notices*.

BAPTIST MISSIONARY SOCIETY.

CHITTAGONG, INDIA.—*Persecution and perseverance*.—Mr Johannes gives the following interesting account:—"Not long ago I mentioned our prospects as bright and cheering, and so we were warranted to conclude from hopeful and encouraging appearances. Our labours at first were well received and appreciated—every visit made and received afforded mutual encouragement. Our kindness was reciprocated and acknowledged. Our presence amongst them was hailed with delight. Their houses were open to us at all times, and prejudice did not bar the entrance. Their communication by letters and their personal visits to us proved their attachment to us and the gospel of the ever blessed God. But our horizon was soon overcast for a time. Our books, our conversations, and instructions wrought no small change in their minds. This was apparent to all. As long as they did not publicly declare themselves for Christ and Christianity, hostility was asleep. Hopes of their returning to their gods, gooroos, and people, were strongly entertained, at some favourable time. At

some future period the brahmans expected to reap their usual gain in the devotion of these alienated disciples. But when a course of vigorous effort was adopted—when five heralds of the gospel—three not unlike them (save in their religious views) were sent—prejudice took alarm; Satan would not allow an easy conquest over his once faithful and warm votaries; but stirred up many to oppose the progress of the work. The poor simple weavers, who never knew what persecution was, began to feel the effects of it. Their zemindars, relatives, friends, neighbours, and gooroos all rose against them. Accustomed to visit their heathen neighbours, to eat and drink with them, now they were forbidden; their pipes' fire was not given them. They were not allowed to drink out of the same lota. The harbers objected to shave them. Their children were not allowed to mingle with them or play. They were viewed as pests in the community. Under circumstances of so trying a nature, strong faith was required; much of the principles of the gospel to animate and buoy them up. If notwithstanding the example and presence of the Saviour many apostatized, in reference to whom he addressed his weak disciples, "Will ye also go away?" what could be expected from this weak unlettered people, who with a little glimmering light of Christianity could only "see men as trees walking?" To us these things did not seem strange. The more trial to a Christian, the more gain, more devotedness of heart to God, more zeal, more dependence on God, more abhorrence of self, more appreciation of all works, services, and endeavours, strong sense of unprofitableness, clinging, trusting more in Christ and him crucified. We knew the efficacy of faith which overcomes the world. We knew to whom belongs the exclusive work of conversion, and his pledged word to keep all whom the Father has given him, faithful and persevering to the last. In humble dependence upon God we abated not in our zeal, nor slackened in our exertions. While almost all had deserted us, one man stood firm in his adherence. Ramcharan, a middle-aged man, who had heard the gospel for three years, and had profited thereby, came forward and declared his renunciation of all his former sinful ways and pursuits, and avowed his attachment to Christ. Our joy at this juncture was great in proportion to our disappointment, and we knew this was the Lord's doing; for such an open account of his belief in Christ, in the teeth of persecution and hostility, could never originate with man. We welcomed him, quoting the heart-cheering words of Jesus, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

IRISH CHRONICLE.

FOR MARCH, 1844.

“BE NEIGHBOURLY.”

WHEN famine invades a city, and only a few of its inhabitants have food to dispense to the hungry, it is not seemly for them to minister relief to those at the outskirts, whilst their near neighbours, with whose wants they might be more accurately acquainted, are passed over. We should feel in such a case, that their conduct was unkind, and that their charity was rendered somewhat suspicious. Be kind to all, we should say; but do not, whilst dependents upon your bounty are at your own doors, pass them by to seek out the miserable at a distance.

Every reader will at once understand the object of our illustration. We do not wish the claims of India, or Africa, or any other country, to be overlooked by English Christians; but we do protest against the claims of Ireland being well nigh forgotten in the distribution of their bounty. That this is not an over statement of the case, former papers in the Chronicle have proved. Compare Calcutta and Dublin, Jamaica and Ireland; and then say whether our words be not true.

It often happens that benevolent individuals are far better acquainted with the objects of charity at a distance from their house, than with those who are within a few doors of them. Who has not seen the look of surprise with which information of a neighbour's poverty has been received by persons who had hunted for cases to relieve out of their own district? The incredulous look, the hasty exclamation, have exposed and condemned their ignorance; condemned it, because they might have been aware of it had they done rightly. But this, too, applies to Ireland. Talk to English ministers and English Christians about our foreign missions, and they can enter into the conversation readily, can expatiate upon the ignorance and the cruelty inseparable from superstition, can insist upon the necessity to send more missionaries to this or that station, and the duty of increasing the means for their support. But, speak of Ireland—they are dumb! Mention her wants—and they start with surprise! Summon them to exertion, and they are motionless!

Now, “be neighbourly,” British Christians. You send your money to the ends of the earth, in the hope of thereby relieving the wretchedness of men. Come with us, and visit your neighbour, your sister land! Let us point out her wants and display her wretchedness to you; and we are then sure your eye must “affect your heart.”

Here are nearly seven millions of men held in bondage by the galling fetters of Romanism. But though they are slaves to a spiritual despotism, they use the language of freemen. They are unacquainted with their own degradation, and therefore use no exertion to attain their proper position. They are laid prostrate in reverence, or thrilled with delight, by ceremonies which only awaken your pity or your contempt. They have clear heads and vigorous imaginations; but they have been for ages familiar only with falsehood, and have been the dupes of impostors. They have been sick; but the medicine prescribed for them has increased, instead of removing, the malady. And their very sickness has excited the derision, and provoked the taunts, of her professed friends. Every insult which malice could devise, and every wrong which fraud could inflict, have been the portion of Irish roman catholics from their so called protestant *friends*!

Look at yon Irishman. His wretched appearance bespeaks your sympathy. But his broad, good-humoured countenance for a moment makes you forget his rags. You speak to him. His wit amuses and his shrewdness instructs you. His

eye, inexpressive before, is lit up, and sheds lustre over his face. You feel an interest in him. But he is a romanist. He knows not of protestantism, but as a system which needs acts of parliament, tithe processes, and distrains, for its support. He can tell you how his forefathers were persecuted by protestants; how his cabin has been witness to his own wrongs from the same source. He can do more than this, for he can say that protestants do not believe him on his oath. And do you wonder that his words are strong when he refers to injuries and insults which human nature was never designed to bear? Do not fear him now, although you say, "I am a protestant;" for he bears you no ill-will. Though his words are fierce, his spirit is gentle. He is wronged, and do you blame him for complaining? By whom has he been wronged? By those who professedly sought his good, but whose charity towards him has mainly consisted in relieving him of his money, lest it perchance should hinder him on his march to heaven! Oh, wondrous charity! Amiable successors of the apostles!

Dissenters in former days did not protest against such villainies perpetrated in the name of religion; and they have been regarded by Irishmen as equally hostile to them with episcopalians. Can you wonder that they are suspicious of them even now? What have they done to conciliate their regard? Nothing. But better days have come, and there are a few in the country who are not afraid to denounce "robbery for a burnt-offering." They are acquiring the confidence of the people. They are honest men, and are therefore respected. And it is, we believe, upon such men, under God, that the salvation of the country depends. They sympathize with the people; and therefore they need not take pistols with them into their pulpits. They do not strip cabins of their furniture; and therefore they can dispense with the policeman's truncheon and the sword of the soldier. Their triumph is by divinely appointed means, and their ultimate success is sure.

"Be neighbourly." There are nearly two millions of the Irish people who use the Irish language chiefly, if not exclusively. But there are not, we believe, twenty men belonging to all the denominations of Christians who use this language in preaching to the people. And of those not a few are stationed where they have no use for Irish. Ought not British Christians to resolve that they will not allow two millions of people to live and die at their doors without hearing in their own language the words of life? Let the Committee be enabled to provide an education in Irish for labourers in districts in which it is the prevailing speech. Let them require a knowledge of Irish in every agent employed in such localities; and then only will our denomination, which has done so nobly in the east, fulfil her duty to Ireland.

The baptists are solemnly called upon to do their duty to Ireland by considerations which do not arise, we think, with reference to other bodies, and to which, in a subsequent paper, we intend to direct attention. But, taking those which are not so peculiarly their own, we now say, that we must be condemned for inconsistency, if, whilst zealous to provide for the supply of spiritual destitution at a distance, we remain careless about the perishing in this land. Let us prove our love to the Irish, by earnest endeavours to remove from them every wrong; to confer upon them every right; and, above all, to disseminate amongst them "the glorious gospel of the blessed God." The languishing will then revive; the dying will live; and the beauty and fertility of this land will only be surpassed by the moral loveliness and commanding influence of her people.

A reader writes under date Jan. 10:—

During the month, I have had ten meetings for publishing the salvation that is in Jesus. From 40 to 150 persons have been in attendance; and I never had more reason to bless God for his goodness to me in the work, nor more cause for believing that he was abundantly present on every occasion. Oh, that this were still the case! Then would

sinners be converted to God, and saints stirred up to devotedness in his service. It is the Lord alone that does the work. The sword of the Spirit, sharpened by the prayer of the soldier, is the only instrument for subduing the enemies of the king. May I always be enabled to use it with skill; and may the divine Spirit always accompany, in public and in private, my feeble efforts to promote his glory on the earth!

My visits to the cottages of the poor, which were 85, were much to my comfort. Of one old man, with whom I have had repeated conversations these last two or three years, I have good hope. He is now 84 years old. He was all his life a most awfully wicked man; and, up to the time of my first visit, totally ignorant of the gospel plan of saving sinners. My visits seemed to call his attention to the word of God. He is now a regular student of that blessed book; and I have no doubt that the Holy Spirit has taught him that lesson that flesh and blood cannot impart. He is now, in my view and in his own, on the verge of the grave. He is expecting an entrance into glory, *resting on the finished work of Jesus*; and he blesses God for what, he says, I have been the means of doing for him.

Three years ago I called to see an old female, about 70. At that time she gave little, if any, evidence of being under any religious impressions. From the time I first called upon her in her affliction, the word seemed to be blessed to her soul. She has been living on the truth ever since. I called with her on the 15th ult. and found her in a heavenly state of mind. Her views of the truth are full of simplicity. She is still confined, but feels quite happy in her situation; "enjoys much comfort," she says, "in holding conversation with Christ when alone;" and blesses God that he has kept her so long in affliction here, affording her such an opportunity of thinking of the love of the Saviour. She is a specimen of gospel simplicity.

Mr. SHARMAN writes from Clonmel:—

Our attendance improves latterly; and on last Lord's-day evening we had what might be called in any place of worship in Clonmel, a good congregation. More hearers came out in the evening than the morning.

On last ordinance day two were admitted to full communion: one a dear brother, who has been baptized in India East, and a member of a small Baptist church in the regiment to which he belongs; he is here a serjeant of a recruiting party, and is a most devoted Christian. I frequently ask him to take a part in our devotional services, which he does with great acceptance. The other is a pious female, who has attended our chapel for some time. She has become convinced that our faith and practice is most in accordance with the word of God. Such, however, is the exceedingly delicate state of her health at present, that she cannot be baptized for some time; but we believe her to be a child of God—is convinced on the subject of baptism of believers—and, therefore, we received her in the name of the Lord.

Several have offered themselves for bap-

tism; but not being sufficiently acquainted with those persons, I thought it better to delay. All have not continued steady; some however have, of whose piety I can have no doubt; and I hope (D.V.) soon to administer the ordinance to two individuals.

I have been to T— twice within the last month, at which place I had very encouraging congregations. Ah! that you could let me have a man of the right stamp to aid me in my future labours at T— and the hills. They are interesting stations; but I find it difficult to manage them properly, by giving them all the labour they require in connexion with this town, in which alone there is work enough already. Ah! that God may incline the hearts of his people to come forward to the help of the Lord against the mighty. The fields are, indeed, white unto harvest, but the labourers are few and far between.

BAPTIST CHURCH, DUBLIN.

A FEW years since, as the Baptist Chapel in Swift's Alley, Dublin, required extensive repairs, it was resolved to build a new chapel in a more central part of the city. This was done at a cost of £1760. At Christmas last the debt remaining was about £225; which, by the proceeds of the annual collection then made, a bazaar, and a special subscription, has been reduced in the sum of £103 10s., leaving a debt of £121 10s., towards which it is expected the congregation will raise £21 10s. by September next. But we are anxious to buy the ground on which the chapel stands, and for which we now pay a rent of upwards of £35. This will cost us about £700. We wish to pay off the whole £800 this year; but unless our brethren in England aid us we shall not. Those who could give largely belonging to our own congregation have done so, and nothing, therefore, is left us but to ask the assistance of our brethren. Dear friends, help us. We are well nigh crushed by such a burden upon our shoulders. Do not pass by our case. If we were able to relieve ourselves, we should not thus use the language of entreaty.

Contributions will be thankfully received and acknowledged by the Secretary of the Irish Baptist Society; or the Rev. GEORGE GOULD, 1, Seville Place, Dublin.

A Reader writes under date, Tubbermore, Feb. 2nd, 1844:—

The following will show you how I have been engaged last month, and will present some inducements to go on with the work.

On the 2nd I visited seven families; and on the 3rd visited four families, and attended

a meeting in the evening, at M—, two miles from my lodging. More than forty very attentive hearers were present. Visited sick and aged persons between the 3rd and 7th. On the evening of the 7th, held a meeting in B— for prayer and mutual conversation on the scriptures. Between the 7th and the 12th was visiting at some distance, which I found useful. One case during this time came before me, which shows the necessity of such agency as you afford in this place. A man of seventy, who is evidently near the verge of the grave, said, when I first saw him, with respect to his hope, "I am doing what I can for myself." This, I found on inquiry, was praying earnestly for mercy; and he was expecting that his prayer would have some effect in removing part of his guilt. Since that I have called on him frequently; and I have every reason to believe that he is now resting entirely on the finished work of Jesus. On the 13th I visited seven families. Some of these visits were very interesting, especially in the case of an old man. His life was one of irreligion, but he is now rejoicing in the distinguishing grace of God; through which, he says, he looks to his approaching dissolution with joy. With many others I had very comforting conversation, about the love of Jesus, and the glorious hope beyond the grave to all who love his appearing. On the 14th visited five families, and held a meeting for prayer and reading the scriptures. Visited from this to the 20th, and on the 21st attended a meeting for prayer and mutual conversation on the scriptures. 22nd. Visited five families, and held a meeting in C—, where there were more than seventy persons in attendance, a few of them Roman Catholics. Visited five families on the 23rd, and on the 24th went to Belloghy, where the meeting in the evening was unusually large and interesting. The word of the Lord is producing much fruit here. Was visiting in the neighbourhood of Tubbermore on the 25th, amongst aged and infirm persons, fast drawing near the close of life. Of the greater part of these I have good hope. Some of these are calmly and confidently resting on sovereign grace, who were totally ignorant of that great salvation when I first visited them. One of them said, "My minister calls occasionally to see me; but he gives me no comfort. He prays with me, indeed, which is very good; but he does not talk with me about the love of Jesus, and show me, as you do, how a vile creature, like me, can find mercy of the Lord. May the Lord give you a blessing for what you have done for me!" On the evening of the 27th he was removed from a world of sin; and, I doubt not, he is now before the throne, singing the praises of sovereign grace.

I visited Crew station on the 26th; when I had a very large and interesting congregation.

On sabbath, the 28th, went to A—, eleven miles distant, to visit the little church there. I found the brethren well, and the good cause now prospering much among them. I had an opportunity of speaking in the church in the morning, and, in the evening, of holding forth the glorious gospel of the blessed Jesus, to more than two hundred persons, in a school-house. You may judge of the opening that is here for the faithful preaching of the truth, from the above number being brought together, when I tell you that they had only a few hours' notice. I arrived there at eleven o'clock in the morning. It was published in the sabbath-school at twelve that I was to speak at six in the evening, and the number was present. I returned on Monday, and have been visiting sick persons in my own neighbourhood since. May the Lord enable us to go on with the work, and bless it in our hands!

APPOINTMENT OF NEW SECRETARY.

It may be expedient to state, that inasmuch as Mr. Green's increasing pastoral and other engagements have rendered it necessary for him to intimate to the Committee that at the approaching annual meeting of the Society he will relinquish the office of Secretary, the Committee have directed their attention anxiously to the choice of a successor. It has appeared to them desirable to secure the entire services of some one in that office, experience having shown that its augmenting duties cannot be efficiently discharged by one who has the onerous duties of a London pastorate. They have unanimously concurred in electing Mr. Trestrail, as well acquainted both with Ireland and with the Society; and they have reason to believe their choice will meet with general approbation. They are glad to be able to say that Mr. Trestrail consents to the nomination, and it is hoped that he will be able immediately to enter upon the duties of the office. May God abundantly succeed the work of his hands!

Mr. Trestrail writes to Mr. Green:—

Bristol, Feb. 16, 1844.

MY DEAR BROTHER,—I cannot allow the next Chronicle to appear without some short account of the tour which I have just finished through parts of Somerset and Wilts. In all the places mentioned below, lectures have been delivered on the history, scenery, social and religious state of Ireland; and, judging from the attendance and contributions, with an encouraging measure of success. To my dear brethren in the ministry, in these places, I owe a lasting debt of gratitude for the hearty assistance they afforded me. Of the kindness of their different flocks, it is impossible to speak too strongly. Nothing could

exceed their attention; and as, in most cases, I was an entire stranger to them, it showed how deeply concerned they were for Ireland, and how much the advocate was indebted to his cause. It is remarkable that I was refused a subscription in only *one* instance, and that from inability then to assist; whilst many who had declined on former occasions resumed, and others who had never given before, freely gave now. May the God of all grace abundantly reward them for their Christian kindness to "ould Ireland!"

The names of the places, and the amount of the collections, are as follows; *particulars* can appear at some future time.

	£	s.	d.
Worcester	11	1	9
Bath	4	1	1
Warminster	3	16	11
Paulton	3	9	0
Beckington	1	17	6

	£	s.	d.
Frome.....	16	1	9½
Bratton.....	7	2	0
Tronbridge.....	22	4	4
Westbury and Leigh	10	17	0½
Corsham.....	2	17	0
Melksham	5	12	0
Devizes.....	17	4	6
	106	4	11

This is an encouraging amount. I hope I shall find our friends in Nailsworth and Stroud, whither I am now going, equally disposed to help. It ought not to be forgotten either, that deputations on behalf of the Free Church have been over the whole district, and are now in Gloucestershire. Still our cause has been generously supported.

I am, dear brother,
Yours affectionately,
F. TRESTRAIL.

Subscriptions, &c. received up to the end of January, 1844.

	£	s.	d.
By Miss K. Watson—			
Mr. Ireson.....	0	10	0
Mr. Jones	0	10	0
Mr. Wharton	0	6	0
Mr. G. Freeman	0	10	0
	1	16	0
By sundry articles sold by Mrs. Green	2	7	0
Mrs. Ewes, subscription	0	10	0
M. B. ditto, one quarter	0	2	6
Friend at Tottenham, and Esther Young, servant at Loughton	0	4	6
Lion Street, Walworth, Sunday school boys, by Mr. Beal	1	0	0
Mrs. Nicholls, annual, by Rev. G. Pope ...	1	0	0
C. B. Robinson, Esq., Leicester.....	5	0	0
By C. M.	72	0	0
Thorpe-le-Soken, by Rev. J. Hiron	1	7	6
By Rev. George Pritchard—			
Mr. Meredith, Pentonville	0	5	0
Mr. Tomlyn, Borough Green	5	0	0
Hawick, by Mr. John Turnbull	1	0	0
By Rev. Stephen Davis—			
Mr. J. Hillier, Newmarket, near Stroud ..	5	0	0
Mr. I. Blackwell, ditto.....	5	0	0

	£	s.	d.
Sandhurst, penny-a-week, by Mr. George Ballard	2	15	0
Clipton, by Rev. T. Gough	5	15	6
Ditto, Mrs. Brennard's pupils	0	7	6
	6	3	0
Preston, by Rev. J. Harvey—			
John Hamilton, Esq.	1	0	0
J. Hamilton, Esq., M.D.....	0	10	0
J. Harvey	0	10	0
Mr. Lewis.....	0	5	0
Mr. W. Thompson	0	5	0
Small sums	1	13	0
Less by payment to Irish reader	0	10	0
	3	13	0
Wellington, Somerset, by Mr. John Greedy—			
By Miss Wescombe	1	4	6
M. Lovey	0	5	6
M. Sturk	0	4	6
S. Sturk	0	2	6
Missionary box, J. G.....	0	3	0
	2	0	0

Mr. Thomas requests that we will insert the following list of contributions kindly afforded to him towards meeting the expense incurred in the altering a large building, in an eligible site in Limerick, and preparing it as a neat and commodious chapel.

IRELAND.		£	s.	d.	£	s.	d.
Limerick—							
Collection at chapel.....	6	8	3	John Purser, Esq.....	1	0	0
Richard Burr, Esq., Nensagh.....	2	10	0	Christopher Antisell, Esq.....	1	0	0
Adam J. Burr, M.A., Esq., do.....	2	10	0	Samuel Jackman, Esq.....	1	0	0
Mrs. Burr, Brewery, do.....	1	10	0	Mr. Robert Barlow.....	0	10	0
Thomas Levitt, Esq.....	3	0	0	Mr. James Turner	0	5	0
Joseph Lemon, Esq.....	2	0	0	Mr. James Henderson	0	2	6
					21	15	9

Cork—

Colonel Marshall.....	1 0 0
Mr. John Baker.....	1 0 0
Rev. F. Trestrail.....	0 10 0
Mr. William Booth.....	0 7 0
Mr. Logan.....	0 5 0
Dr. Phipps.....	0 2 6
Mr. George Ridings.....	0 5 0
Mr. Thomas Limham.....	0 10 0
Mr. Abraham Jones.....	0 5 0
Mr. John Woodford.....	0 5 0
Mr. Robert Andrew Boyd.....	0 5 0

4 14 6

Clonmel—

Rev. John Dill.....	0 5 0
Mr. Thomas Roberts.....	0 5 0
Mr. Cannon.....	0 2 6
Medms. Week and Luther.....	0 5 0
Mr. Edward Jones.....	0 2 6
Mr. J. Watson.....	0 2 6
Mr. James Burk.....	0 5 0
Mr. Clarke.....	0 1 0
Mr. Harvey.....	0 5 0
Mr. George Bragg.....	0 10 0

2 3 6

Dublin—

John Parks, Esq.....	1 0 0
John Piggis, Esq.....	1 0 0
T. Turner, Esq.....	0 10 0
Mr. Edwin Butler.....	0 5 0
Mrs. Edwin Butler.....	0 5 0
Mrs. Butler.....	0 5 0
Mr. J. Leckley.....	0 5 0
A Friend.....	1 0 0

4 10 0

Waterford—

John Preston, Esq.....	0 10 0
Mr. Wm. Edwards.....	0 10 0
Mr. Wm. Kirkwood.....	0 10 0
Mr. Wm. E. Scroder.....	0 10 0
Mr. Henry Denny.....	0 10 0
Mr. Thomas M. Ross.....	0 5 0
Mr. Benjamin Budd.....	0 5 0
Mrs. Smith.....	0 5 0
Miss Smith.....	0 5 0
Samuel Smith, Esq.....	0 2 6
Arthur Smith, Esq.....	0 2 6
Tobias Wilson, Esq.....	0 10 0
A Friend, by Mrs. Hardcastle.....	0 5 0
I. and C. Scroder.....	0 5 0
George Wright, Esq.....	0 10 0
Mrs. George Ive.....	0 10 0
Dr. Elliott.....	0 2 6
Josiah Sherman, Esq.....	0 5 0
Miss Scott.....	0 2 6
Mr. Kisbey.....	0 2 0
By Mr. C. Cole.....	0 3 0
Josiah Williams, Esq.....	1 0 0
Daniel Denny, Esq.....	1 0 0
A Friend at the Bank.....	1 0 0
Mr. Archdeacon.....	0 1 0

9 11 0

ENGLAND.

Bristol—

Robert Leonard, Esq.....	0 10 0
Mrs. Sherring.....	0 10 0
Andrew Livett, Esq.....	0 5 0
Rev. J. S. Crisp.....	0 5 0
C. Reed, Esq.....	0 5 0
J. Livett, Esq.....	0 10 0
Mrs. Whittuck.....	0 5 0
H. C.....	0 3 0
Mrs. Holland.....	3 0 0
William Heir.....	0 10 0
A Friend.....	0 3 0
A Commercial Friend.....	0 5 0
Samuel Carey, Esq.....	0 10 0
John Eyre, Esq.....	0 10 0
Mr. James Bigwood.....	0 5 0
Mrs. Horsey.....	0 5 0
T. C. Hughes, Esq.....	0 5 0
Messrs. Procter and Shoard.....	1 0 0
William Stuckey, Esq.....	0 5 0
W. B. C. Cummins.....	0 5 0

L. D. H.....	0 4 0
Mrs. Moore.....	0 5 0
Mr. R. Jones.....	0 5 0
Mr. G. Gould.....	0 5 0
Mr. Beard.....	0 5 0
Captain Edwards.....	0 1 0
Mr. H. Lee.....	0 10 0
Dr. George G. Bompas.....	0 10 0
Mrs. Cox.....	1 0 0
Rev. John Foster.....	0 10 0
Messrs. Goodwin, Finch, and Co.....	0 10 0
Mr. John Lavars, jun.....	0 5 0
Mr. Parsons.....	0 5 0
Mr. Shandler.....	0 2 6
Mr. John H. Cuzner.....	0 2 6
Mrs. Probyn.....	0 10 0
Mrs. Daniel.....	0 5 0
Mr. Daniel.....	0 4 0
Mr. Dando.....	0 5 0
The Misses Lunella.....	0 5 0
Mr. Wornall.....	0 10 0
E. A.....	0 3 0
E. Melsom.....	0 2 6
Francis Holmes.....	1 1 0

18 1 6

Bath and Trowbridge—

Mr. Clarke.....	1 0 0
Mr. Thomas.....	0 5 0
E. H.....	0 5 0
Mr. Amor.....	0 2 6
J. G. Mansford, Esq.....	0 5 0
G. Hunt, Esq.....	0 5 0
Mr. Stancomb, jun.....	0 2 6
Mr. Salter.....	0 10 0
A Person at Bath.....	0 2 0

2 17 0

Cambridge—

Richard Foster, Esq.....	2 0 0
George E. Foster, Esq.....	0 10 0
William Adams, Esq.....	1 0 0
Mr. Richard Johnson.....	0 5 0
Anonymous.....	0 5 0
Two Friends.....	0 5 0
Mrs. Johnson, sen.....	0 10 0
Mr. E. Johnson.....	0 5 0
Mr. J. Watson.....	0 5 0
Miss Lee.....	0 10 0
Mrs. Basham.....	0 5 0
Mrs. Cooke.....	1 0 0
Mr. Ingle.....	0 5 0
Mrs. Tuplin.....	0 5 0
W. E. Lilley, Esq.....	1 0 0
A. G. Brimley, Esq.....	0 10 0
Mr. Wilson.....	0 2 6
G. S.....	0 2 6
W. J.....	0 2 6
Mr. Fisher.....	0 2 6
W. U.....	0 2 6
Mr. J. S. Watts.....	0 2 6
J. B. T.....	0 2 6
J. Thimby.....	0 2 6
Mrs. Moore.....	0 1 0
A Friend.....	0 2 6
Mr. Squires.....	0 2 6
Mr. John Wheatley.....	0 2 0
Mr. Swan.....	0 2 6
Mr. J. Ilett.....	0 2 6

10 13 0

Colchester—

W. W. Francis, Esq.....	0 10 0
William Blacklock, Esq.....	0 10 0
James Wicks, Esq.....	0 10 0
Mrs. T. Tabor.....	0 10 0
Mr. Thomas Moore.....	0 5 0
Miss Hodson.....	0 5 0
Thomas Bligh, Esq.....	0 10 0
Mr. Rendal.....	0 2 6
Mr. T. B. Harvey.....	0 2 6
E. M.....	0 2 6
J. Johnson.....	0 2 6
A Friend.....	0 2 6
A Friend.....	0 1 0

3 13 0

		£ s. d.		£ s. d.
St. Ives—				
Mr. J. D. Paul	0	10	0	
Mr. Watts J. King	0	5	0	
Mr. J. Goodman	0	10	0	
Mr. Robert Knightly	0	5	0	
Mrs. Goodman	0	5	0	
Mr. James Wratten	0	5	0	
By Mr. Girling	0	4	0	
				2 4 0
Bluntleham—				
Thomas Leigh, Esq.	1	0	0	
Mr. George Jewson	0	10	0	
Miss Maltman	0	10	0	
Mr. Alexander Feary	0	10	0	
Mrs. John Feary	0	10	0	
Mr. Wilham Watts	0	5	0	
Rev. J. E. Simmons	0	2	6	
Mrs. B.	0	1	0	
A Friend	0	1	0	
Mrs. Stacey	0	2	6	
				3 12 0
Somersham—				
C. Warner, Esq.	0	10	0	
A Friend	0	5	0	
Rev. William Orris	0	2	6	
				0 17 6
Ipswich—				
Mr. William Bayley	0	10	0	
Mr. S. Cowell	0	5	0	
Mr. Robert Lacy	0	10	0	
Mr. Tricket	0	1	0	
Mr. Pollard	0	2	6	
Friends	0	7	7	
Mr. H. Leverett	0	10	0	
Mr. S. Abbott	0	5	0	
Mr. Robert Thompson	0	5	0	
				2 16 1
Norwich—				
J. S. Brewer, Esq.	0	10	0	
J. Gooderson, Esq.	0	10	0	
Thomas Geldart, Esq.	0	10	0	
Joseph Coleman, Esq.	0	10	0	
Henry Culley, Esq.	0	10	0	
— Copeman, sen., Esq.	0	10	0	
William Harmer, Esq.	0	10	0	
Robert Tilyard, sen., Esq.	0	10	0	
Mr. Arthur Mackey	0	10	0	
James Colman, Esq.	0	10	0	
— Bignold, Esq.	0	10	0	
James Cozens, Esq.	0	10	0	
Mr. Robert French	0	10	0	
Edward Willett, Esq.	0	10	0	
H. M. C., Esq.	0	10	0	
Miss Allen	0	10	0	
Mr. J. D. Smith	0	5	6	
Mr. J. Glendenning	0	5	0	
Mr. Josiah Fletcher	0	5	0	
Mr. G. L. C.	0	5	0	
Miss Cozens	0	5	0	
A Friend	0	2	6	
Mr. Thomas Potter	0	5	0	
Mrs. Laing	0	5	0	
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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 64]

APRIL, 1844.

[NEW SERIES.

ORDINATION ADDRESS.*

CHRISTIAN FRIENDS,—It is customary on such interesting occasions as the present to say a little in explanation and defence of our leading principles as Protestant Dissenters, and to specify some of the reasons why we do not and cannot conform to the Church of England as by law established. This custom, we conceive, is judicious and commendable, since it may materially tend, with the blessing of God, to fortify the minds of our friends—to rectify the mistakes and repel the accusations of our enemies—to display the rocky firmness of that foundation on which our cause is erected, and from which we have no apprehension of it ever being removed by all the force, whether legitimate or unlawful, which can by any means be brought to bear against it.

Our principles as Protestant Dissenters are directly derived, we verily believe, from “the Oracles of God;” they were dearer to many of our

predecessors than liberty, or even life itself; they stand identified, we feel assured, with the glory of our adorable Saviour, with the freedom and peace of the British empire; yea, with the evangelization and redemption of all the world. Such being our honest convictions, then, we could not be easily prevailed upon to give those principles up; nor can we be satisfied without putting forth some positive endeavours, especially on occasions like the present, with a view to their more extensive promulgation.

In addressing you for a few minutes longer this morning, I beg permission to direct your attention briefly, in the first place, to *the name* by which we are commonly called, and to show in what sense that name is really applicable unto us. We are usually denominated *dissenters*; and such an appellation is deemed by some of our opponents one of the most opprobrious or reproachful which could by possibility be awarded to us. When they

MR. EDITOR,—This was delivered at the Ordination of the Rev. C. Mills over the General Baptist Church, Bourne, Lincolnshire; September 19th, 1843. Several who heard it thought it might be advantageously circulated through the medium of the Repository.

VOL. 6.—N.S.

If you concur in that opinion, please insert it at your convenience. Wishing you increasing encouragement and success in your editorial engagements.

I remain, very fraternally yours,

Y. F.

N

have said we are dissenters, some of them seem to imagine that scarcely anything more need be added to vilify our character, to display our ignorance and contumacy, or to prove our identity with infidels, libertines, and almost every class of persons who deserve to be avoided and abhorred. Many others, who know us better, have a higher opinion of us by far, and entertain more charitable and appropriate feelings toward us. We have no objection whatever to the above appellation, provided it be rightly understood. We rather rejoice in it as creditable to our discrimination, complimentary to our conscientiousness, and as connecting us in honorable association with multitudes of the wisest and best of men in ages that are past. The term dissenter simply signifies one who disagrees with others in opinion or in practice; one who takes views of any subject different from those which some of his fellow-creatures have taken, and consequently pursues a different line of conduct. It is easy to perceive, then, that while this appellation may be extremely reproachful in some cases, it may be equally honorable and praiseworthy in others, according to the nature and claims of the subject concerning which the division of opinion takes place, and according to the degrees of conscientious care which the parties have exercised in making up their minds on the matter. Suppose, for example, that any of us should disagree with the general sentiments and practices of the *Redeemer's apostles*; men who were filled with divine inspiration, and invested with the attribute of infallibility for the very purpose of promulgating the holy will of Jehovah! In such a case, dissent would be exceedingly discreditable and reprehensible; it would display a measure of ignorance and carelessness, or a spirit of pride and presumption, which could not be justified, but must be peremptorily condemned. But suppose, on the other hand, after a course of serious and prayerful inves-

tigation, we differed in some religious opinions and practices from a number of our fellow-men, whose capacities and circumstances were in nowise superior to our own; who never had any better means for ascertaining what was true and proper than those which were also vouchsafed to us,—Where would be the sin and disgrace of dissent then? We should only differ from them in the same way and to the same extent as they differed from us; consequently it would be a question for grave consideration, whether they were in the right or we, and whether all the guilt and ignominy of dissent did not belong to them rather than to ourselves? Well: Is not this precisely the position in which we are actually placed? With whom do we disagree as Protestant Dissenters? With the inspired and infallible apostles of Jesus Christ? By no means! We admire their character; we reverence their office; we believe in their competency; we espouse their doctrines; and we conform to their directions. With whom, then, do we disagree? Why, simply with a number of our fellow-mortals, whose natural ignorance and depravity are as complete as our own, who have no other means for acquiring spiritual illumination or conformity to the will of God than those which are equally available for ourselves, and who have no more authority for calling us to their tribunal than we have for calling them to ours. To disagree, then, with such persons, cannot surely be so very presumptuous, while it may be, as we confidently believe it is, the part of wisdom, of integrity, and of peace. Taking the apostles as the authorized expounders and promulgators of the will of God, we conceive it can be easily made to appear, that those are in fact the dissenters who sanction and advocate the national establishment of religion; while those who uphold and promote congregational nonconformity are *so far at least* conservators of the primitive

faith, and true conformists to the original standard of *ecclesiastical* Christianity.

Not to dwell longer upon the name by which we are called, let us now proceed to specify a few of our reasons for disapproving of national religious establishments in general, and then a few additional reasons for not conforming to the Church of England in particular.

We entirely disapprove of national religious establishments in general, without regard to their name or their nature, whether they be Popish or Protestant, Lutheran or Arminian, Episcopalian or Presbyterian; we utterly disapprove of them all. But on what is our disapprobation founded? Have we any sufficient reasons for it? We have such reasons as satisfy ourselves, and such as must, we feel assured, command the *respect* at least of all who fully understand and candidly consider them.

1st, Then, Not a single sentence is to be found in the Scriptures in favor of the national establishment of our holy religion. Such an institution is nowhere acknowledged in this sacred book as legitimate and useful. We make these assertions in the most unhesitating manner, and we respectfully call upon our opponents to prove them incorrect. We do not deny that *Judaism* was established among the ancient people of God; but Judaism was not Christianity; it was a local and temporary system, a system of types and shadows, and was utterly abolished "when the fulness of the time was come." Until it can be shown, then, that the *establishment of Christianity* derives some direct and decisive sanction from the New Testament writings, our objections to it will continue, and will be exemplified in our habitual conduct.

2nd. We are fully persuaded that Christianity can be supported and propagated quite as well, to say the least, without being connected with the secular government. It was not

connected with the secular government in the first age of its existence, most certainly. The Redeemer and his apostles received not the sanction and support of earthly princes and parliaments. On the contrary, "The kings of the earth did set themselves, and the rulers took council together, against the Lord, and against his anointed, saying, 'Let us break their bands asunder, and cast away their cords from us.'" But the Gospel bade defiance to their opposition, and gloriously triumphed, despite all their combined and strenuous endeavours to obstruct and destroy it. And was there ever a period when its doctrines were more pure, or its spirit more lovely; when its progress was more rapid, or its conquests more complete? But we need not take you back to the first age of Christianity to justify our conviction in this particular; you need only cross the Atlantic, and see what is going forward there at the present moment. Religion is not incorporated with the state in America; the civil government of that country wisely leaves it to itself to prove its own divinity, to display its own importance, to achieve its own conquests, and to diffuse its own blessings. And what is the result? Is not America, in proportion to its age and its advantages, at least as religious a nation as our own? Yea, is it not very likely ere long to outvie us completely in every thing that is noble, and charitable, and divine? We are aware of its slavery, and we abhor it; we are aware of its fanaticism, and we deplore it; but, notwithstanding every drawback, we are decidedly of opinion that America is as religious a nation as our own. Now it has been affirmed, that "if there were no religious establishments, there would soon be no religion at all;" but we regard such assertions as impeaching the intrinsic excellence and the paramount utility of "the glorious Gospel;" as reflecting most unwarrantably upon Jesus Christ, the "Head over all things to the Church;"

as putting a formidable weapon into the hands of his infidel adversaries; while at the same time those assertions are flatly contradicted by well known facts of history, and by a most successful experiment now carrying on, as it were, before our own eyes.

3rd. We have painful apprehensions that Christianity has been, and still is, materially injured in its reputation and retarded in its progress by standing in alliance with secular governments. The kingdom of Jesus "is not of this world;" it is spiritual, heavenly, and divine. National senators, *as such*, are utterly unfit to manage its momentous affairs. Besides, most of them are carnal and selfish men; consequently they have nothing congenial with its spirit. They cannot rightly appreciate its principles; they have no enjoyment of its peculiar privileges; nor can they sympathize in its sublime designs. If they interfere with it at all, then, there is a moral certainty that they will inflict upon it considerable injury. It cannot be safe in their custody; it must be deteriorated by their patronage. Accordingly, when we want to look at the religion of Christ in its most corrupted and its most offensive condition, we turn at once to those continental nations in which it is most completely identified with the secular government, and there we see how it has been despoiled of its beauty, crippled in its energies, and obstructed in its progress. Is there not reason to believe, that the most monstrous and mischievous evils have been engendered and nurtured up to a frightful maturity by means of national religious establishments; evils which have grievously delayed the march of truth and righteousness, if not postponed for many generations the evangelization of the world? Yes: it is our decided conviction, that the religion we profess could not have been confined for so long a time within such circumscribed geographical limits, and that it would not have been known by

so inconsiderable a portion of the earth's population only in this, the nineteenth century of its existence, but for the hostile and pernicious influences of state religions. If such are our opinions, then, after deliberate and serious consideration, who can wonder that we protest against all national establishments of Christianity, and that we are anxiously hoping for their total and everlasting overthrow?

But we were also to assign some additional reasons for our nonconformity to the Church of England in particular. Before we do that, however, we would take the liberty of offering a few remarks on the negative side of the question.

1st, Then. We do *not* refuse to conform because we can discover *nothing whatever* that is *good* in connection with the Church of England; for we can discover several things which irresistibly command our respect and admiration. I will refer to one this morning, and will give you my reason for naming that one. I allude to the *buildings* in which our Episcopalian friends and neighbours are accustomed to meet for public worship. Many of those buildings, we freely acknowledge, are spacious and magnificent, commodious and beautiful in a very superior degree. We have frequently admired them when travelling as among the most interesting objects in the landscape. We have often admired them also in our towns and villages, as exceedingly ornamental to the places in which they are erected, and as manifestly adapted to the purposes for which they are designed. I mention this so distinctly and emphatically, because, when we are speaking about the overthrow of the Establishment, we are understood by some persons as advocating, among other things, the entire demolition of our parish churches. Hence it has been repeatedly affirmed, that dissenters would be very glad of the opportunity to rase all those edifices to their very foundations, and

appropriate the materials to no better a purpose than the repairing of the roads! For my own part, however, I have no such desire, nor do I believe that one dissenter in a thousand would give the slightest sanction to such barbarous and sacrilegious spoliation.

2nd. Our refusal to conform does *not* arise from the apprehension that there are no pious people in connection with the Church of England. On the contrary, we feel assured there are numbers who believe the fundamental truths of the Gospel, who love the Lord Jesus Christ in sincerity, and are constantly displaying in their spirit and deportment "the beauties of holiness." Such individuals we most cordially acknowledge as worthy members of "the household of faith." We should be glad to commune with them at the table of our common Mediator, to co-operate in any Scriptural and prudential endeavours "for the furtherance" of his glorious cause; and, however little of Christian intercourse we may be permitted to enjoy with them in these lower regions, we are sincerely hoping to meet them eventually, and to dwell with them for ever, in our "Father's house" above. But, while we have every reason to believe there are amiable, useful, and exemplary members of the Established Church, we cannot admit that their excellencies have any *necessary connection* with the system they espouse. We incline to think they are excellent in spite of that system rather than as the result of any sanctifying influence it has exerted upon their minds.

3rd. We *do not* refuse to conform because we are unfriendly in any degree to Christian union, or because we take delight in schisms and divisions

considered in themselves. Such imputations have been cast upon us, and probably will be cast upon us still, by some of our opponents; but they can only proceed from those who "know not what spirit we are of." Many of us are frequently mourning over the divided and distracted state of the nominal Church of Jesus. We bitterly lament that so much of precious time has been expended, and so much of spiritual energy has been consumed in angry contentions and controversies with each other, when we ought to have been unitedly exerting ourselves against the common adversary, and "striving together for the faith of the Gospel." We seriously apprehend that much of the infidelity and profligacy of our favored land, if not much of the ignorance and iniquity of the world at large, *may be* chargeable upon the divisions and contentions so rampant in our midst. But, while we deprecate *disunion* in the Church of Jesus as unscriptural and pernicious, we cannot consent to relinquish our views of evangelical truth, or to sacrifice our principles and privileges as Protestant Dissenters for the sake of a coalition which would in such a case be based upon a sandy foundation, and purchased at too high a price. If our brethren of the Establishment will come over to us, as we are hoping they will in course of time, they will find us ready enough to receive them, and to give them the appropriate token of fraternal affection, "the right hand of fellowship;" but, while we entertain the views and feelings which we do at present, our going over to them must be quite out of the question.

(To be continued.)

THE BOOKSELLER'S MISTAKES; OR, THE USEFUL BOOKS.

"Blessed are ye that sow beside all waters."—Isa. xxxii. 20.

LAST Lord's-day the writer took tea with one of his members, and the conversation turned upon the means of his conversion to God. My friend

then stated the following circumstance, which has been deemed of sufficient interest to lay before the reader. He was apprenticed in the town of C——, and nearly the whole of the time attended the parish church. He occasionally went to the General Baptist chapel. The clergyman's daughter took notice of him, and recommended him to take a magazine. He went to the bookseller, and ordered it; but, by some mistake, a number of a different magazine was obtained, which my friend took home and read with much interest. In this little messenger of truth was a deeply interesting article from America, on the awful consequences of quenching and grieving the Spirit of God. This article was read and read again with deep interest, and speedily led the young reader to attend the General Baptist chapel, and ultimately to follow the example of a pious brother, now a minister of Christ, and cast in his lot with the people of God. The little book was *The Cottage Magazine*, for Dec., 1835: and thus the mistake of the bookseller, either in London or Leicestershire, was overruled for the conversion of the soul. "How great a matter a little fire kindleth!" This individual is now a valuable tract distributor, a Sabbath-school teacher, and an active and useful member of the Church in this town.

A circumstance of a similar character, but more important in its results, was related to the writer by the aged minister, who was the happy subject of this singular providence. This conversation occurred in Jan., 1820. To an inquiry, what were the circumstances in which the cause in the village originated, the venerable minister replied, to the following effect:—"When I was a young man, I used frequently to hear the Rev. Mr. Venn, an evangelical clergyman. Going one day to our market town, I strolled into the bookseller's shop, as I was rather given to

reading, and observing two new books upon the counter, I asked a young female who was present what they were; to which she replied, 'Oh! they are some Methodist books, that have been sent from London by mistake; and I don't know who is so likely to buy them as yourself.' I looked at them," said the good old man, "and found they were some sermons by the Rev. G. Whitfield; but I did not know who Whitfield was, and so laid them down. The next Lord's-day I went to hear Mr. Venn, and asked him about Mr. Whitfield, who replied, 'He is an honored servant of the Lord.'" Upon this recommendation, the Methodist sermons were speedily purchased, and, as the good man assured the writer, one of them was read to his family in the evening after he returned from market! The neighbours assembled of their own accord, and sent word, they wanted to hear another of the sermons. In this manner the stock of sermons was soon exhausted, and, said the venerable minister, "When I could procure no more, I had to try and make some myself!" An awakening to the great concerns of religion thus commenced in this village, which spread extensively. A place of worship was opened by a pious clergyman, and this village now contains a substantial Baptist chapel, with a congregation of five or six hundred persons. The writer was in this neighbourhood about three years since, and was delighted with the aspect of the cause of Christ. It may not be uninteresting to state, that this village is in the county of Huntingdon. How important the results of these volumes of Whitfield! How singular the incident, that the bookseller in London should send them sixty miles into the country by mistake! Was it a pious act of the bookseller, or a mere speculation? How unimportant to the purchaser and his benighted neighbours, the motive; but how important the sowing of the

"right seed" in that county! The Church, beginning in a house, has been, like Joseph, "a fruitful bough, running over the wall."

A few reflections naturally arise from this statement of facts. The first is:—How great may be the value of a good book or magazine! The young man, whose conversion was first narrated, derived more benefit from a two-penny magazine than six years' attendance at the parish church, or occasional attendance at the chapels. My friend has preserved this number, and, on being requested to read the article, his feelings prevented him. His wife then undertook it, and, with some difficulty, finished it. The little magazine is evidently destined to be an *heirloom*. The same may be predicted of Whitfield's sermons. How interesting thus to trace and retrace the origin of important events! Dr. Leifchild has the following observation in his memoirs of the Rev. J. Hughes, the honored originator of the British and Foreign Bible Society:—"If it were possible to recover the original grain of wheat, which we may suppose to have enfolded the vital nourishment, and indeed the embryo being of almost all the human race, it would produce far stronger emotions in a contemplative mind than the brightest gem that ever enriched a museum, or adorned a crown! It is with a similar, but sublimer feeling, that we reflect upon that *single idea* arising in the mind of an individual, which, however insignificant or unpromising in its first appearance, was the destined germ of a greater influence on the condition of mankind than perhaps any other single idea that has been conceived during the present generation." How great the honor conferred upon the Baptist denomination when Bunyan conceived the *Pilgrim's Progress*; Roger Williams that of religious liberty; Howard his course of philanthropy; Carey the importance of modern missions; Hughes the pro-

priety of a Bible society for the world; and Pike the practicability of the General Baptists supporting a mission in the land of Juggernaut, till this Jupiter of India, with all its rites, shall be

"Buried midst the wreck of things that were."

How valuable the labors of these devoted brethren! Who can tell the good that has resulted, and will yet result, from their books, their example, their influence?

What important results may issue in apparently accidental occurrences. Could anything be more of the character of *mistake* than the *Cottage Magazine* coming instead of the *Cottage Monitor*? Or any transaction in business be more like a mere speculation or mistake than Whitfield's Sermons sent into a market town in Huntingdonshire? Did not Luther find the Bible in his monastery very unexpectedly? Did not Romaine, who had at first a great aversion to the metropolis, attribute his settlement in it to the fact, that of the two streets which led to the Edinburgh packet, in which he was about, in much mortification, to leave London, he walked down that in which he met the friend who overruled his purpose, and proved to him an angel of the Lord, to direct him to set up the standard of the cross in that great city? "The steps of a good man are ordered by the Lord." "Whoso is wise and will consider these things, they shall understand the loving kindness of the Lord." With what importance this invests all the actions of life. What appears fortuitous, accidental, unseasonable, discouraging, may, by the movements of Providence, be thrown into most important circumstances and issue in events of deepest interest. A late missionary in India observed, "A missionary can hardly be out of his place, if he be but prosecuting his work." As Milton says, "No matter what or where, if I be still the same."

The first convert at Serampore, Krishna, received his serious impressions in favour of Christianity while Dr. Thomas was setting his broken arm. Petumber Sing found the missionaries at Serampore by the word *Serampore* printed on the tract, which had reached him in the Sunderbunds of Bengal. How suitable the admonition: "Be instant in season, out of season." How appropriate the encouragement: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecc. xi. 6.)

Hence appears the great utility of circulating religious books, magazines, tracts, &c. The records of the Church abound with the most striking and interesting details of the good resulting from the scattering of such seed. A good book or tract, or even a handbill, may be like a packet of valuable seed sent from a friend by carrier, or by sea, or through the post-office, to some distant, foreign, or retired part. The reports of Home and Foreign Missions, Tract, and Book Societies, contain numerous instances of this character, many of which must have passed under the reader's notice. Let us refer to our own observation and experience. The writer cherishes the greatest regard for one of the early volumes of the *General Baptist Magazine*. When a youth, anxiously enquiring "what must I do to be saved," and incapable of understanding the nature of faith, a pious female friend, who lived in the same town, lent me this book, and from an article in it I was encouraged there and then to fall upon my knees, and commit my perishing soul to Christ. How many, in "giving a reason of the hope that is in them," distinctly and thankfully refer to Doddridge's *Rise and Progress*, Allein's *Alarm*, Baxter's *Call*, Pike's *Persuasives*, James's *Anxious Enquirer*, &c. &c. These and similar books and tracts contain

"the form of sound words," the plan of salvation, and God has made them his messengers of mercy to myriads of souls. These facts speak to the heart and conscience of ministers, parents, teachers, guardians of youth, and all, who knowing the value of religion, should labor for the good of others, to use their utmost efforts to promote the circulation of the word of God, and those books and tracts which most usefully embody "the truth as it is in Jesus." And does not this subject come home with peculiar interest to the authors in the Churches, that they may be so endued with "the spirit of wisdom and revelation in the knowledge of his will;" that publications, tracts, and essays, in our periodicals, may continue to be written, pre-eminently adapted to promote the cause of Christ both at home and abroad. Our God is "the Father of lights;" to him let us look for light to direct us in every step. Let us instantly pray,

"Be Thou our guardian, Thou our guide;
O'er ev'ry thought and step preside."

Let these views be extended to distant, to foreign climes. How is the popedom to be attacked but by divine truth directly, or through pious books indirectly finding their way into those barren and benighted countries. And as it respects "the regions beyond," our present cultivation in heathen and mahomedan lands, let us take the advice of the Alsace farmer, sending his contributions to the *Missionary Society*: "Throw the seed far, my lad." Let the seed be good; and let us remember, "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully." Who can tell the results of a single prayerful effort? "Who hath despised the day of small things?" Let these efforts be viewed in their reference to eternity, and "what manner of persons shall we be in all holy conversation and godliness." As an excellent writer in the *Edinburgh Review* has

observed, "Time is important, as all time necessarily is. The poorest day that passes over us is,—*the conflux of two eternities!* It is made up of currents that issue from the remotest past, and flow onwards into the re-

motest future. We were wise indeed, could we discern truly the signs of our own time, and, by knowledge of its wants and advantages, wisely adjust our own position in it."

D——. AN EVANGELIST.

THE RESTORATION OF THE JEWS.

"THE Jews will again possess Palestine: Israel will rank first of the nations of the earth, and the Gentile be once more reduced to his original inferiority." Such are the notions of all modern Jews, and opinions not very dissimilar are received as undoubted truths by many Christians. But does the Word of God afford any solid reasons for these conclusions? We much question whether it does, when fairly interpreted.

It does not appear that any important end will be attained by such a restoration. When first put in possession of Canaan, it was necessary that the twelve tribes should occupy that country; for, without a territory of their own, and an independent nationality, it would have been impossible for them to receive the institutions of Moses, or the adaptation essential to a community where the principles of revealed truth were to be completely developed. That was a great end; but no such object has now to be secured. The ancient economy has answered its design, and it is entirely superseded by a dispensation that acknowledges no national or territorial distinctions; and, though the modern Jew, in desiring to be reinstated in what he calls the land of his fathers, may have his mind fixed on the temple worship, the obsolete sacrifices, and the whole Levitical law, these considerations surely can have no weight with Christians.

It is said, however, that a restoration is distinctly promised. But, let

us examine. It is certainly declared, that the people should return from their dispersion. This is promised, both to Judah and Israel, in many places. Their return is also described in the lofty and glowing style of the prophets; and in the last nine chapters of *Ezekiel*, directions are given as to the manner in which they should lay out the land and order the temple. But then all these prophecies were written before, or during the captivity, and plainly refer to a return from that state of exile, and were undoubtedly so understood at the time. To say that these predictions have a twofold meaning, when there is not a hint to that effect, seems a sacrificing of the principles of sound interpretation merely to sustain a hypothesis: and to allege that some of them have not been literally fulfilled, is to overlook the fact, that the Hebrew prophets were poets, as well as to forget the natural perversity of the Jews, who in early times were as prone to neglect the directions of their seers as subsequently they were to disregard their long-expected Messiah. From Christ and his apostles, our proper teachers, we learn nothing of the Jews being again gathered out of the nations, nor of any second return from a 2000 years' captivity.*

The principal argument for the restoration of the Jews, is that the land was given to the seed of Abraham as a perpetual possession. They are still the seed of Abraham, it is alleged, and the

* See Eichhorn's *Einleitung in das alte Testament*, B. iv., S. 515, 549.

possession is theirs. We cannot assent to this; on the contrary, we contend that in the Gospel sense of the term, they are not the children of Abraham. These are no longer estimated according to their natural descent, but according to their spiritual relation to the patriarch. John the Baptist alludes to such a doctrine, (Matt. iii. 9): so does our Lord, (John viii. 39): and Paul fully unfolds it. "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart." "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised." "Know ye not therefore, that they which are of the faith, the same are the children of Abraham?" "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Rom. ii. 28, 29. iv. 11; Gal. iii. 7, 29.) Besides, if it is not so, how can Christ have broken down the middle wall of partition? and what does the Saviour mean when he says there shall be one fold, and one shepherd?

On these principles, Christians, and not ordinary Jews, have a right to the Holy Land, and as the true sons of Abraham, may put in their claims. When the times of the Gentiles (that is, of the unbelievers,) are fulfilled, and the principles and predictions of the New Testament accomplished, it will not be a new edition of the gorgeous temple of Solomon that will stand on Mount Moriah, but a Christian house of prayer; nay, it will be a modest General Baptist Meeting-house, nor should we fear to be present when its foundations were laid.

The preservation of the Jews as a distinct people, is a phenomenon in the history of the human race. But is not even this owing to their obstinacy in rejecting the Gospel? And if they received Christ, (their duty as much as ours,) would not the course of a few generations, amalgamate them with Christians, and remove all their disabilities? Their conversion is greatly to be desired, and should not be forgotten in our prayers and various efforts. That would reinstate them in their long-lost privileges, and satisfy the ardent desires of one who was once a stone, but now, through God's power and grace, is

A SON OF ABRAHAM.

A WORD TO SABBATH SCHOOL TEACHERS.*

MY DEAR FRIENDS; It affords me unfeigned pleasure to meet you on this anniversary. Presuming that you will grant me the indulgence, and hoping thereby to aid in promoting the usefulness of the present meeting, I venture to bring before you a few thoughts applicable to our position as a body of Sabbath-school teachers; and to them I entreat your earnest and candid attention.

Considering the numerous changes to which we are liable in the present state

of existence, changes frequently of the most serious character, we must feel that gratitude is demanded to God, who has spared so many of us to see this anniversary, and permitted us to meet under such favored and happy circumstances. In our hearts let us magnify the Lord, and exalt his name together. He is our God, and we are the sheep of his pasture. We have experienced his goodness, we enjoy it now, let us trust in him all our future days.

The refection will doubtless occur to

* Delivered by Mr. R. Wherry to the Wisbech Sabbath School Teachers, January 22, 1844.

many minds, How short appears the time since we last met on a like occasion! while to those whom it has been our happiness to meet on each returning anniversary, even the *years* which have elapsed will seem to have hastily fled; confirming the striking simile of Holy Writ, "Our days are swifter than a post; they flee away." But in this comparatively short period, how numerous the important events which have occurred. To some present it has been the period of advance from childhood to youth; to others, from youth to maturity, and onwards from maturity to the meridian of life; more important still, to several who once met with us it has been the period in which they have been called to undertake a larger share of the cares and anxious duties of domestic life; to some present it has been the period in which they have renounced the world for Christ. Filled with love to Him who gave his life a ransom for their souls, and with sincere abhorrence and contempt for worldly vanities, they have exclaimed,

"Away! ye false delusive toys,
Vain tempters of the mind;
'Tis here I fix my lasting choice,
And here true bliss I find."

But of all events the most important has occurred to those who have been removed entirely from the scenes of mortal life, and who, now beyond its cares, dwell in the world of spirits. Perhaps to nearly all present the period referred to has been that in which we have been compelled to shed the tear of sympathy and affection over the earthly remains of some beloved relative or friend, and have been made to feel, if not to say, "I too must die."

"Some swift to heaven have passed away,
And some have perished in their sin;
Had it been *we* instead of they,
O! where had now our spirits been?"

My dear friends, we think these are reflections not unsuited to occupy a portion of our thoughts on this occasion. We wish that you should think upon the providence of God; we wish that you should *feel* his goodness and his love; and we wish that thus you should realize your individual and personal obligations unto him. O that we could *now* comprehend, and feel, and act, under a sense of our obligations and responsibility, as we shall do when the

period of active life is past! Then would exhortations like the present be less needed, if not altogether needless; and to perceive our duty would be all that was required to stimulate us to its prompt and full discharge.

My friends, *we live*; and why? We know that it is not merely to provide the bread that perisheth, and neglect provision for a life eternal. We live; and why? It cannot be to live unto ourselves, and for ourselves entirely. "No man liveth to himself." We live; and why? Surely it is that we should promote God's glory in the earth, and in our sphere, especially by endeavouring to lead those who are young in years and understanding to know, obey, and love, their God and Saviour Jesus Christ. Our Sabbath-day engagements show that we believe it right and proper, and in accordance with the will of God, that the rising generation should be taught to "remember their Creator in the days of their youth, before the evil days come, in which they shall say they have no pleasure." We meet this evening, as a band, a body of Sunday-school teachers, in order to encourage and to stimulate each other to faithful perseverance in our engagements. Let us inquire how far we are discharging aright the obligations imposed upon us, and let us feel assured that our ultimate success will be in proportion to our faithfulness and zeal.

In undertaking the work of instructing the young, we declare our conviction, that we consider their condition peculiarly dangerous. And do we not also declare to men, to angels, and to God, that we will strenuously labor to avert the danger to which they are exposed, and, as far as we are able,

"Lead the mind that goes astray,
To virtue and to truth?"

It is necessary that we should avail ourselves of every means within our power to become well qualified for our work. We should endeavour by observation, reading, and meditation, to get our minds well acquainted with things as they exist around us. The more general knowledge we possess, the better we shall be fitted for the useful discharge of our duty. We should particularly study the human character, and perceiving its awful depravity and tendency to evil, consider how we may most successfully bring the truth to bear

upon each of the varieties of disposition we shall discover, and the best methods of correcting every thing sinful and improper. In order to this, nothing will be of greater service than for each one carefully to acquaint himself with his own heart. We shall be ill fitted to instruct others, and guide them aright, if we know not ourselves. Our own hearts are naturally corrupt and sinful. Let us look into them; and what we discover our own to be, such we may be assured are those of the children. "Deceitful above all things, and desperately wicked." To convince each child of his sad condition, to point out the way by which his evil heart may be renewed, is the great business of the Sabbath-school teacher. My friends, this is a serious work. Can any of you think lightly of it? Are you not rather disposed to exclaim, "Who is sufficient for these things?" You know that children, left to themselves, will become the authors of much crime, incur much suffering, and eventually terminate their earthly existence in distress and woe. In the majority of cases they have not only their own natural proneness to evil to contend against, but the contaminating and strengthening influence of wicked associates, their daily companions; and more than this, and still more powerful in too many instances, the awful influence and example of ungodly parents. These, you know, cannot instruct their offspring in the fear and love of God. You profess to do it. By this engagement, in the name of your Great Master, you step in between the parent and the child; and your influence, if faithful to your charge, will be felt by both. You have to teach the children that all true happiness is found in God, and that sin cannot produce it; to teach the nature of repentance towards God, and faith in our Lord Jesus Christ. In a word, to teach salvation,

"Allure to brighter worlds,
And lead the way."

It is right that we should feel our object a solemn one, and right too that we should feel humbled, if we discover that we are falling short in our duty. The effect should not be to discourage, but to arouse and stimulate our zeal.

When we meet with untoward and rebellious opposition to our instructions, perhaps we shall discover only a like-

ness to something that has been displayed by ourselves. Let us, then, think how we were overcome. Generally, the most effectual way to subdue the hardness and the opposition of a stubborn child will be by exercising great patience and self-control, letting it be seen that it is painful to your feelings to be obliged to administer reproof, and watching the moment when you can throw into the minds of such wayward children the conviction that you bear affection towards them. Great watchfulness is necessary on the part of the teacher, lest your children should discover in you what you condemn in them. The Sunday-school teacher should be a pattern of all that is excellent, and worthy of the confidence of the children committed to his care; they should feel that in their teacher they have a friend, one to whom they can look up with respect, and to whom they can approach with confidence and love. Thus many things combine to form an estimable and influential Sunday-school teacher. We would, beloved friends, have them all found in an enlarged degree in each of you. At any rate, let there be no lack of the following:—warm affection for the souls of the young; kindness in addressing and instructing them; patience towards them when they err; diligence in improving the time they are under your care; faithfulness in warning them of the evil and danger of sin; and, to induce their constant and unceasing attendance upon your instruction, unfailing *punctuality* in your own engagements. How often do I feel grieved at the absence of this; and how ardently do I long for the time when every one shall perceive the injury he does himself and others by a neglect of this important and easily regarded particular. Punctuality should be a conscientious principle in the character of every one who wishes to have any influence in the sphere in which he moves. The neglect of it indicates indifference, carelessness, trifling, and inconsiderateness, and destroys our confidence in individuals whom otherwise we might esteem. My friends, let me beg of you to think of this, and do not let it with justice be said of any one of you, he or she lacks punctuality. If conscience says to any one, I am guilty here, be not ashamed to mend. Let us further endeavour to impress our minds

with the unspeakable value of salvation, and each see that he possesses it: without this, however steadily we comply with the regulations of the school, and however punctually we attend to our engagements, we shall assuredly fail to obtain the object we have in view.

We should never forget to make the interests of the school the subject of our fervent prayers. We expect and believe that God approves our engagement;—we should, then, ask His blessing upon it. He is the hearer and the answerer of prayer. It is written also, "my word shall not return unto me void," and, think you, if we sincerely pray unto Him, that He will not pour us out a blessing? In how many cases have Sabbath-schools been the channels of great good. And think you that we, forty or more individuals, can be heartily combined in the accomplishment of a work that God approves, and success not attend our labors? Ponder this thought my dear friends. *Forty* persons bringing their united energies to bear upon a given purpose, and all faithful to their engagements, and failing in it? Impossible! What, as a company of Sabbath-school teachers, may we not then hope to accomplish? A moral power is placed at our disposal, which if rightly used must tell upon the rising generation, and through it upon the world. Who amongst us would like the cause of failure to be charged to his account? But if we fail, the blame must belong to each in proportion as each is unfaithful to his trust. We have said that Sabbath-schools have been the channels of great good. If it be true, as I believe it has been stated, that the majority of our missionary brethren have received their

first good in Sunday-schools, who can estimate their importance? And will you not strive that numbers shall have cause to speak well of our now long established institution? Let us seek that many may by our instrumentality be reclaimed from sin and hell, and become useful members of society, who but for our efforts might probably be the pests and disgrace of their race. Need I apologize for occupying so much of your time this evening: if so, you have my apology in the importance of the subject, and the favorable opportunity for bringing it before you. We have entered upon another year of Sabbath-school labor; who amongst us will be permitted to see its close we know not. Let us resolve, every one of us, individually resolve, that, as far as we are concerned, the responsibility of our position shall be felt, the object at which we aim kept in view, the means of obtaining it regarded, and the encouragements to faithfulness cherished in our mind; that thus, not only the school, but through the school, the world may be the better for our existence in it, the children blessed, and God glorified. If we can be satisfied with less than the attainment of our object, we are unworthy of the name of Sabbath-school teachers, and are most assuredly very far from appreciating our responsibility under the moral government of God. It will be well for us to ask ourselves what we shall answer when God requires the things that are past.

May the Most High pour out upon us of his own Spirit in an abundant degree, qualify us for our work, and give us grace to be faithful in it; and to his name shall be all the praise. Amen, and Amen.

HEBREW HISTORY. (No. IV. *concluded.*)

THE purposes of God stand fast; and as the time was arrived for the departure of the Israelites from Egypt, Moses was directed to command them to prepare for it, and also to institute the sacrifice of the passover, which was to be observed by them in future years, as an especial commemoration of their deliverance. A

lamb, for every family, was to be set apart four days, and on the fourth day being expired, they were to kill the lamb, and sprinkle the lintels and doorposts of their houses with its blood, as a sign, that the destroying angel, when he passed over them to smite the firstborn of the Egyptians, might not touch them.

In the evening they were to eat its flesh, roasted with fire, with bitter herbs and unleavened bread, in a state of preparation for their journey, and to consume the remainder with fire. Scarcely had they completed their obedience to this solemn and significant institution, when a cry for their immediate departure arose throughout all the land of Egypt. God had fulfilled, in that night, his threatening; and the firstborn of every family, from the highest to the lowest, was destroyed. Pharaoh, full of terror, sent for Moses and Aaron in the night, and was urgent that they should instantly go forth; and the Egyptians were urgent on the people, and gave them of their own substance, that they might immediately quit the land. They were, therefore, assembled, and that day travelled ten or twelve miles, from Ramases to Succoth, where they halted. There they were reviewed and numbered, and it was found, that besides women and children, and a mixed multitude that seemed inclined to share their fortunes, there were 600,000 men, and "not a sickly person" among them! So wonderful had been their increase; so remarkable was the Divine care! The day also of their departure was 430 years after the promise had been given to Abraham, B. C. 1491. (Ex. xii. 4, Gal. iii. 11.) So exact is the accomplishment of the decrees of God!

Wonderful as these events were, our onward attention is attracted by new displays of Divine power and faithfulness. Taking with them the bones of Joseph, they continued their journey, and God himself became their leader; for he went before them in a pillar of cloud and of fire. In the day, he thus cast over them an agreeable shade; and in the night, a light diffused itself around their tents or their path. They went then in an easterly direction, for about seventy miles, to Etham, on the edge of the wilderness, or Arabian desert. Then, instead of leaving the point of the Red Sea on their right hand, the Lord, for special reasons, led them southward to its western shores. This circumstance being known to Pharaoh, he regretted that he had after all permitted them to depart. He, therefore, pursued them with an army, and when he came near to them, the Israelites were alarmed; for, though numerous, they were not then prepared for war; but Moses repressed

their complaints, and said, "The Lord shall fight for you." Directed of God, he smote the sea with his rod, or staff, and it divided, so that the Israelites, who were hemmed in between two mountains, with the Egyptians in their rear, went forward through the sea as on dry land. The Egyptians, so great was their infatuation! attempted to follow them; but, when God's people were safely landed on the opposite shore, Moses again stretched over the sea his rod, and the mighty waters returned to their former level; and thus in one night did God work a miraculous deliverance for his people, and involve Pharaoh and his host in one common and signal ruin. This event, while it was adapted to impress the nations of the earth with reverence for the majesty of the true God, filled the mind of the Israelites with fear and delight, and they sung a song, the oldest and most sublime in existence, by which to express their devotion and their joy. (Ex. xv. 1—21.)

God led them forward three days into the wilderness, in a south easterly direction, but they found no water; and thence they passed on to a place called Marah, where the waters were bitter; but they were called to trust in their God, and the waters were made sweet. Thence they proceeded to Elim, near the coast of the Red Sea; and from thence, in a southern direction, they came to their encampment in the wilderness of Sin, just a month after they had left Egypt. Their provisions being now exhausted, they began greatly to murmur; but God, in order to show at once his power and providence, and to excite in them a spirit of habitual dependence on him and obedience to his will, sent them a supply of food, which they called manna, and which they were to gather every morning except the Sabbath. This miraculous provision was continued to them throughout all their wanderings, and covered the ground around their camp every morning except the Sabbath.

From the wilderness of Sin, after two restings, one at Dophkah, and the other at Alush,* they came to Rephidim, where there was no water. There, as the people were exceedingly contentious, the Lord commanded Moses to take his rod, which he had used in Egypt, and smite the rock, on the side of Mount Horob, and he caused water to stream out

* Numb. xxxiii. 13.

for their supply. While they were sojourning in this mountainous region, the Amalekites, a wild, marauding tribe, came upon them; but they, led by Joshua, and sustained by the prayers of Moses, utterly discomfited them. After this, Moses was visited by Jethro, his father in law, to whom he related the wonders God had wrought for Israel. These things filled his heart with joy, so that he acknowledged his name, and engaged there in his solemn worship, and shortly afterwards returned to his own land. Thus the honor of God was spread abroad through his dealings with his people.

Their next journey was but short, to the wilderness of Sinai, or near to the foot of the mountain of that name. They arrived here in one day from Rephidim, when they had left Egypt three months, and there they tarried for nearly a year, and received those laws and statutes from God, which were given from the mount.

Did it accord with the plan of these papers, we might, like the Israelites, tarry by this mountain for a whole year; awed by its thunders; humbled by its admonitions; penetrated by its displays of the divine majesty; and instructed by the laws, statutes, and ordinances, both civil and religious, which Jehovah, as their God and king, gave to them, and which were a type of good things to come. We might stay to describe the tabernacle, its curtains, loops, and pins; the holy and most holy place; the ark, the shew bread, and the daily service. We might notice the priesthood, its orders, vestments, and duties; and the various injunctions given to the people: but we must be content with a brief passing notice.

God called Moses into the mount, and gave him a special message to the people, to the effect that if they would "obey his voice, they should be a peculiar treasure to him above all people." They freely accepted the terms of this covenant. They were then directed to prepare for the solemn meeting with God, when he should propound to them his will as their God and king. On the morning of the third day, the time appointed, a thick cloud surrounded the mount, and overshadowed the people; loud thunders pealed around them; vivid lightnings glittered in every

part, so that the people and their families, who were all assembled, heard and trembled. When the terror of the mount was almost unsupportable, Moses spoke, and God answered him by a voice. Ascending into the mount, Moses received directions that the people were not to advance nearer; he went down and stood with them; and then in the midst of this sublime and awful terror, God pronounced in the hearing of the thousands of Israel and their families, the words of the ten commandments. (Ex. xx. 1—17.) How solemn and awful this transaction! The people trembled, and instinctively feeling their need of a mediator between themselves and the God of heaven, they stood afar off, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

Moses then encouraged them, and "went up into the thick darkness where God was." There he received further directions and laws for the guidance of the people, and assurances that God would bring them, if obedient, into the promised land, that his angel, and his power and terror, should go before them. (Ex. xxiii. 23—33.) These were reported by Moses to the people, and they assented to them. He then wrote them in a book, built an altar, and offered sacrifices; and having read these laws in their hearing, and received from them their full consent to them, by sprinkling the blood on the book and on the people, he ratified the solemn covenant between them and their God. (Ex. xxiv. 1—8.)

After this, Moses and Aaron, Nadab and Abihu, and seventy elders of Israel, were called up to the mount, and had a wonderful manifestation of the God of Israel. He was in a sense incarnate before them—as our Lord was transfigured on the mount.

Moses was then called from them to the summit of the mount, where he remained with God in the cloud of glory forty days and nights, and was sustained without food. There he received directions as to the construction of the tabernacle, and the orders and duties of the priests and levites. Before he returned, God put into his hands two tables or slabs of stone, on which were written, with the finger of God, the ten commandments, which were and are the

great principles of his moral government. But how foolish and vain is man! While he had been detained in the mount the people fell into idolatry. Supposing Moses lost, they called Aaron to make them an idol for their worship. This idol, some have supposed, was to represent the true God, but even this idea is so degrading to the divine majesty, and so contrary to his will, that it was abomination in his sight. Moses, told by the Almighty of their folly, interceded for them and prevailed; but when he came down and saw their idolatry, he cast the tables of stone on the ground before their eyes, as if to intimate that their covenant was broken; he keenly reproved Aaron for yielding to their desires, and called on those who were faithful, to avenge their Lord for this gross outrage. That day fell 3,000 men!

The next day, Moses remonstrated with the people on the greatness of their crime, and engaged to intercede for them. God, at first promised that an angel should go before them, but that he would not as previously be with them. This affected them greatly, and Moses having removed his tabernacle, (called the tabernacle of the congregation, because there Moses heard their causes, performed the offices of religion, and enquired of the Lord,) without the camp; and the cloudy pillar, the token of God's presence, having rested there, the people came to their tent door and worshiped, and humbled themselves; so that the promise was at length given to Moses, "My presence shall go with thee."

Moses was therefore again called into the mount, and taking with him two other tables, he wrote on them by the direction of God, the ten commands: after remaining there with God as long as before, he came down with these laws, to the people; but as he approached them, his face shone with such a divine lustre that they were afraid to look at him. He therefore wore a veil, in his future intercourse with them. So distinguished was the honor God put upon his faithful servant; and so manifest was his divine mission in the eyes of the people!

Full instructions had now been communicated to Moses, as to the civil and ecclesiastical polity of the Hebrew nation; and he was duly recognized as

the servant of God by the people; orders and directions were imparted to him as to the construction of the tabernacle, the court of their king and their God, and for the performance of his service: but we will not now notice them; we will pause, and review the wonders that have passed before us.

1. How surprising are the changes that have happened to the greatest kingdoms of men! Egypt, polished and refined, is overrun by barbarous hordes, who destroy its dynasty, and appropriate to themselves its treasures. So uncertain is worldly grandeur. Babylon, Persia, Rome, in after ages, experienced like reverses "The fashion of this world passeth away."

2. How distinguished was the regard God had to his people and his covenant. In Egypt they multiplied in a manner unparalleled in the annals of mankind. Their oppression did not diminish their strength, but it diffused amongst them useful knowledge. The cruel purpose for their extinction, led, under God, to the suitable training of the very man whom he designed to be their leader and lawgiver. And every event in God's providence which appeared opposed to their desires was by him overruled for their good and his glory. Thus, the obstinacy of Pharaoh, led to their complete deliverance, the increase of their wealth, the terror of their name, and the glory of their God.

3. How terrible is the consequence of fighting against God! The proud king of Egypt defied his power, and refused to obey his will. When subdued for a time, he soon hardened his heart; but he did it to his own overthrow. So, when sinful men set themselves against God, does he at times make them signal monuments of his displeasure. Look at the end of Pharaoh. At his last extremity he discovers his error, and confesses it; but there is no escape. So has God honored himself in the ignominious end of wicked men. Voltaire, Altamont, and many others of that daring, impious class, have left behind them awful admonitions to a wicked world. "Woe to him that striveth with his Maker"

4. What remarkable illustrations have we in Moses of the power of faith! He believed the promise of God, and chose affliction rather than pleasure; and poverty, than the riches of Egypt. Let us imitate his faith, and be willing

to follow Christ to heaven, rather than to go in the paths of sinful pleasure to hell.

5. How beautiful and instructive are the types of Christ which are here presented to our view. In the pascal lamb: of him who was the Lamb of God, that saves us from the consequences of sin, and from death. The destroying angel will not touch those who receive Christ, have his blood sprinkled on their consciences, and look to him that they may commence their pilgrimage to heaven. In the manna: of the true bread from heaven, which is given for our daily sustenance, our habitual comfort and support, while journeying to that better land. In the pillar of cloud, and of fire: of the guidance and presence of Christ with his people, and in the prevalent intercession of Moses, of him who ever lives to make intercession for us.

To him, then, let us come. On his sacrifice let us rely; his blood let us

have sprinkled on the lintels and door-posts of our hearts; on him, as on bread from heaven, let us daily feed; to his guidance through the waters of baptism, and the paths of obedience, though we are conducted from the paths of men, let us surrender ourselves; and his powerful and continued intercession on our behalf, let us implore, that we may obtain mercy, and enjoy Divine favor here, and hereafter dwell in the better and heavenly land!

6. How awful is the view here given of the majesty of God. His presence on Sinai how impressive! his law how holy, just, and good! The precepts of the decalogue, how worthy of being written on the table of our hearts. Reverence for God, and his institutions; and a regard to the claims and well-being of man; are their essence. Well might Israel tremble before this holy God! And well may we, who have so often violated his will, be abased in his presence!

“THE WAY OF TRANSGRESSORS IS HARD.”

Paraphrase on part of a Sermon from the above text, delivered by Rev. J. Burns, in Xenon Chapel, St. Mary-le-bone.

BY MRS. C. L. BALFOUR.

PAUSE in thy mad career, thou thoughtless one!
Ponder the way in which thy feet have run!
Are there no thorns amid those flow'ry snares,—
No pitfalls in thy path that claim thy cares?
Oh say, in folly's giddy senseless round,
What are the joys thy weary heart has found,
What the reward that can thy soul allure
Sin's toilsome yoke of sorrow to endure?
Has pleasure with her sweet delusive song
And Judas' kiss, betrayed thee into wrong!
Then pause, poor wanderer, and behold the end,
The awful woes that on thy paths attend:—
View the dark prison, in whose dreary cells
Gloomy despair and guilty anguish dwells,
Where sullen walls frown o'er the culprit's head,
And moody silence fills the heart with dread;
Where day and night in their appointed range,
Can yield no comfort and produce no change;
But all is one cold, stern, severe, dull round,
And even light and air are iron-bound.
Oh! think upon the woes in silence nursed,
Till swollen hearts with their own anguish burst;
Oh! think upon the fierce, consuming pain,
That keen remorse can kindle in the brain;
The blood-shot eyes that seldom close in sleep;

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To them 'twould be a luxury to weep.
Think of the withering sense of foul disgrace,
That haunts the ruined outcasts of our race,
When thus from light, & love, & freedom barr'd,
And own that, “*the transgressor's way is hard.*”

Go to yon spacious mansion nobly plann'd,
A Christian signet on our favor'd land,
Where pain and sickness breathe the languid sigh,
And suffering penury craves the boon—to die.
Behold the good man, worn with sickness there
Has soul felt joys that lighten all his care;
His faith shines forth with pure and radiant light,
Yet brighter 'mid the gloom of sorrow's night;
Contrast his pangs with yon poor wretch's throes,
Writhing beneath his self inflicted woes!
Think how that victim yearns and pines for health,
When vice has spent great nature's choicest
wealth;
His racking thoughts, “like scorpions, live in
flame,”

And dart through every fibre of his frame,
While vivid memory round his tortured mind
The burning links of self reproach has twined.
Think how he ponders childhood's happy time,
P

And loathes his painful leprosy of crime ;
 Longs for some well-known face, some friendly
 In vain, for friendship is to guilt unknown. [tone
 Behold him fetter'd to his couch of pain,
 Disease and death tight'ning the fatal chain.
 Oh ! how he struggles in "this mortal coil,"—
 For life—a little life—what frantic toil !
 Oh ! hear his wild, expiring, awful cry,
 I cannot—will not—must not—dare not die !
 At this dread thought, oh lift the mind in prayer,
 Ponder thy way, frail man, with thoughtful care ;
 Let no vain sophistry this truth retard—
 That "the transgressor's way is hard"—most hard !

Visit yon spacious pile where phrenzy dwells,
 List to the maniac's fierce, unearthly yells ;
 Or, that dread sound which more of horror hath,
 The madman's wild and soul-revolting laugh !
 See idiot mopes, deep woe, and morbid mirth,
 From one humiliating cause have birth.
 Behold, when lofty reason leaves its throne,
 How dread an effigy of man is shown !
 How those fine cords that bind man to his kind
 Depend for strength and vigour on the mind !
 Confess how hard it is disgust to smother,
 And call that soulless mass of clay thy brother.
 How soon we feel that in the social plan,
 'Tis *mind* that binds together man and man ;
 No wider chasm separates the dead,
 Than yawns when reason's noble light has fled.

Oh thou intemperate ! boasting o'er thy wine,
 Go view the victim of the draught divine (?)
 See fell delirium, like the whirlwind's blast,
 Leaves shapeless ruin wheresoe'er it passed,
 And, as a mental earthquake, rends in twain,
 The God-erected fabric of the brain !—
 Leaving indeed a wretched outward form,
 Only to shew how horrible the storm,
 And when you view a fellow-man thus marr'd
 Confess that "the transgressor's way is hard."

Say, hast thou seen the halls of radiant light,
 Where the excited gamester spends his night,
 Seen his white lips, his keen and restless eye,
 His livid brow moistened with agony ?
 Noted the shudder that runs through his frame,
 As he beholds the chances of the game,
 Marked his hot hands in anguish wildly tossed,
 As forth he rushes groaning, "all is lost,"
 Followed his reckless footsteps through the gloom,
 Goaded by ruin to his fatal doom,
 While dastard fears impel his coward hand,
 And he who dreads before frail man to stand
 Flies from the fleeting woes of earth's poor sod,
 And dares the vengeance of the living God !
 With puny arm His ruling power defies,
 And all unbidden to His presence flies,
 With cruel pangs plunges in death's dark flood,
 And stands a rebel in his sins and blood,
 To abide the audit of his King and Sire,
 Whose vengeance is a fierce consuming fire ?
 Think of the soul, with this pollution scar'd,
 And own that "the transgressor's way is hard."

Ah ! tremble sinner, in thy dang'rous way,
 Retrace thy steps—return at once—to day.
 "The golden bowl" of life is yet unbroken,
 The cord unloosed, the doom unspoken :
 Return to virtue's upward, narrow road,
 Trust me 'tis safer, though 'tis not so broad.
 Though many paths divide sin's mighty breadth,
 Their end is one—they all lead down to DEATH.
 Return, poor wand'r'er ! come while yet you may,
 And Faith's pure light shall guide thee all thy way ;
 Lead thee where beams of quenchless mercy dart,
 And heavenly love binds up the broken heart :
 Sweet sympathy shall lighten every care,
 And brethren strive a brother's load to bear ;
 While prayer thy steadfast feet shall safely guard
 From "the transgressor's way" thou'st found so
 "hard."

REVIEW.

FIFTY SERMONS; *delivered by the Rev.*
 ROBERT HALL, M. A., *chiefly during*
the last five years of his ministry:
from notes taken at the time of delivery.
By the Rev. THOS. GRINFIELD, late of
Trinity College, Cambridge. London.

PERHAPS there never was a preacher who presented so happy a combination of excellencies as Robert Hall. To an intellect so clear, that in it there seemed to be "no darkness at all," an imagination so vigorous and chaste as often to astonish, by the awful majesty of its creations, and the brilliancy of its exhibitions, but

never to offend by the presentation of ill-shaped or incongruous metaphor ; a memory so well furnished, that the whole stores of learning, philosophy, and criticism, seemed ever at his service ; to these, he added a mind and heart richly imbued with the savour of evangelical truth, and an eloquence, fervid, chaste, powerful, and rapid, that seemed, like a tide of thought and feeling, to carry all his hearers with him, subduing or exciting them at his will.

It was often a matter of regret amongst his best friends, during his lifetime, that so distinguished and eloquent a divine

had favored mankind with so few publications. If he had taken up some great theme, and presented to the world a work equal to his genius and his powers, the Church of God universally would have honored his name and blessed his memory to the end of time. The productions of his pen that were given to the world excited universal admiration; his reviews—his apology for the freedom of the press—his treatise on free communion—his sermons, &c.; but they all seemed rather to indicate what mighty powers he possessed than to be a fair example of their strength. His life and works, as published by Gregory, indeed, extend to six volumes; but when we have extracted from them the pieces actually prepared and published by Mr. Hall himself, which are exquisite specimens of taste and composition, and beautiful illustrations of the commanding qualities of his mind and heart, we shall find little else but defective reports of his sermons, and fragmental extracts from his private manuscripts. Mr. Hall's state of health and numerous ministerial and pastoral engagements, might prevent his being the author of any great work; but the chief impediment was the extreme fastidiousness of his taste as to any thing he committed to the press. This being the case, it is impossible for us to contemplate, without some degree of regret, the mass of imperfect fragments, &c., which his biographers, and friends, and admirers, have published in his name. If no treatment should be shown to the dead that they would have objected to when living, surely the fact alluded to, combined, as it must be in our thoughts, with the extreme care Mr. Hall was known to bestow on all he published, is adapted to awaken disagreeable emotions in every mind. The effect of such publications may be to gratify the general appetite for any thing which shall be a memorial of so great a man; but the world will be led, through them, to form a very inadequate and incorrect idea of his distinguishing excellencies; and the ultimate result will be, to place a man, whose eloquence and piety were seraphic, in a position very far below that which he ought to occupy in the estimation of mankind, both of the present and of future generations.

Though we have written the above lines in sober sadness, it would be wrong for us to conceal the fact, that the

volume before us awakened no trifling interest in our minds. Its first edition was eagerly dipped into on the first opportunity; and the second has been perused with avidity. Mr. Grinfield, from boyhood, was a devout admirer of Mr. Hall. He was admitted to the enjoyment of his friendship, and, though a clergyman, was a frequent hearer at Broadmead. In the introductory remarks, this extreme admiration of the author is apparent in every line, and, though these observations do not add to our knowledge of the illustrious original, they convince us that the estimate long since formed of the charm, and grace, and excellence of Robert Hall, was correct.

Of the fifty sermons here presented to the reader, six are larger, and reported more at length. The chief of the sermons were delivered in the ordinary course of Mr. Hall's ministry at Bristol, and mostly on the week night, when his addresses were not accustomed to exceed half an hour; so that they may be regarded as imperfect reports of the least elaborate of his sermons. They are good—evangelical—useful; but the reader will only rarely discover, especially in the shorter discourses, the commanding characteristics of this truly exalted man. The extreme rapidity of his utterance rendered it exceedingly difficult, if not impossible, to write after him; and hence the reports of his sermons are unavoidably defective. Some of the shorter discourses might, without injury to the volume, have been left out; and, if a third edition is called for, Mr. Grinfield, without disadvantage, may omit his own observations on the merits of the sermons. They do not enlighten, nor do they always delight; but they do break in upon our quiet meditations.

It would be improper, however, were we to leave the impression on the minds of our readers, that they will *never* find Mr. Hall in this volume. There are several passages in which those once familiar with his sweet and solemn tones, his exquisite selection of words, and his impassioned delivery, will recognize the presence of that mind which oft afforded them such superlative delight. We will give a specimen or two, ere we lay down our pen. The first is from "the saying worthy of all acceptance," a sermon on 1 Tim. i. 13,

which was reported solely from memory, and therefore, perhaps, is the more correct.

“That Jesus Christ came to save sinners is a saying, as the apostle adds, worthy of all acceptation. This, as might be expected, is a high eulogium. There are very few kinds of information that are deserving of such a character as this; very few articles of intelligence that are important or interesting to persons of every description. That species of knowledge which is most valuable to some, may be entirely foreign and superfluous to others. But this great truth is universally interesting; this is equally important to all: young and old, rich and poor, learned or unlettered, prince or peasant; ‘Barbarian, Scythian, bond or free;’ all alike are concerned to know and believe that ‘Jesus Christ came into the world to save sinners.’ For all alike are sinners: every one is by nature guilty before his Maker: every one is heir to that carnal mind which is declared to be enmity with God: every one is hastening toward an eternal state of being: every one must die, must go alone to Him with whom we have to do: must stand before ‘the great white throne;’ must ‘hear the voice of the Son of man.’ ‘But who may abide the day of his coming? and who can stand when he appeareth?’ To whom can it be safe to dispense with ‘so great salvation,’—to pass by the only refuge from the wrath to come? to venture into eternity without a Saviour? when all are under the power of that law which pronounces every one accursed that continues not in obedience to all his commands: and, unless the curse of that law be removed by the grace of the Gospel, it must remain in force for ever! Reject the offered salvation, and you die in your sins! Receive the offered salvation, and you pass from death to life, ‘eternal life, the gift of God through Jesus Christ our Lord.’

“‘A saying worthy of all acceptation:’ worthy the acceptance of men in every age: of those to whom it was first proclaimed near two thousand years ago: of all to whom it has ever since been proposed: of all that shall ever, to the end of time, bear the joyful tidings. A Saviour given to sinners; the only expiation of guilt; the only balm for the sorrows of the soul; the grand catholicon; the fountain of living water, from the smitten rock, ever freely flowing for all that thirst. Well may the Gospel be called ‘the everlasting Gospel:’ it accommodates itself to all the vicissitudes of time, all the changes of the world, all the varied circumstances of society: it takes every individual apart; speaks to him by himself; treats him in his true character; his real situation, as belonging to a race that has fallen; as one of a family that must take up the prophet’s mournful confession, ‘The

crown is fallen from our head; woe to us, for we have sinned.’ And, having shown us our misery, the Gospel informs us of its remedy; having convinced us of sin, it assures us that Jesus Christ has come into the world to save sinners!

“‘A saying worthy of all acceptation:’ worthy to awaken and engage every noble emotion of the human soul. Some communications appeal to particular feelings of our natures: this is suited to fill the whole heart,—to call into action all that warms, and animates, and expands the breast. Here is matter for glad surprise, for intense and exulting admiration; such as the apostle felt when he exclaimed, ‘Behold what manner of love the Father hath bestowed upon us!’ such as was felt by those first disciples, who, at the sight of their risen Saviour, ‘believed not for joy, and wondered.’ To him that has ears to hear, this is the most joyful sound; this is the most melodious music that ever saluted, or ever can salute the ear of sinful dying man. What a theme for enraptured astonishment, that the Lord of glory should have descended to this low abode of sin and sorrow, to save his rebellious creatures, and overcome evil with good! Never, my dear brethren, can a period arrive, in infinite duration, when the delightful wonder produced by such an event can wear out: it must continue fresh and unimpaired throughout eternity! Even angels, though not themselves the subjects of redeeming grace, rejoice to join the song of praise which redeemed sinners raise to the Lamb that was slain; while, with a sublime curiosity, they desire to look into the unfathomable wonders of human redemption!”

Take another, the peroration of a discourse, on “the existence and personality of Satan.” Having illustrated his doctrine, and refuted a series of socinian objections, he concludes thus:

“If the word of God is really to be received as such, do not hesitate, my dear brethren, to yield yourselves to the fullest assent here! This is no doctrine obscurely or scantily intimated; it pervades the whole mass of Scripture, floats upon the surface of revelation; it is impossible to escape it, mixed up as it is with all the exhortations and cautions of Christ and the apostles;—the doctrine that there is a great evil being, who has acquired a vast and fatal ascendancy over this lapsed world of mankind! But if this is a true, a certain doctrine, it places the doctrine of salvation by Jesus Christ in a most affecting light. Can you remain unconcerned, or but faintly interested, in that salvation which moves at once earth, heaven, and hell? For, while you, while sinners here on earth, are the peculiar subjects of human redemption, we know of no other concern that finds place in heaven or

hell. All are divided by God as subjects either of Christ or Satan. Satan has his empire in darkness; there he reigns and revels; there he meditates his deadly devices, and casts his fiery darts against the souls of men; while he triumphs in the fatal security of those unhappy multitudes, who, engrossed with vanity and sin, yield themselves an easy prey to his temptations! like the strong man, whose goods were in safety while he remained unmolested by one stronger than himself. But Jesus Christ is come to disarm and destroy Satan; he is come as a new king, a new master; he has brought in a new light, and established a new dominion over the hearts of men. And will you for a moment hesitate whose you are, and whom you serve? undetermined whether you will enlist under the banner of Christ or of Satan? whether you will take part with the great author of apostasy and misery, or walk with the blessed Jesus? Open your eyes, my dear brethren, to see the infatuation of mind, the hardness of heart, the pollution, the despair, the tyranny, of overbearing passions and guilty terrors, "the carnal mind, enmity against God," under which the captives of Satan labor! Open your eyes, to see Jesus Christ come to pass an act of complete oblivion for all your offences; come to offer a perfect refuge from the wrath of God, a perfect armour against the assaults and artifices of the devil! Embrace him, and you are rescued from Satan. He will bruise Satan under your feet shortly! He will restore you to your lost inheritance, and cause an eternal paradise, in the place of that which you have lost, to spring up in your heart! His Gospel comes, that you may be washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God! Consider the worth of your soul, when it is the prize at stake between heaven and hell! Angels are looking down with anxiety and agitation (if these can be known) on the issue of the awful contest! Satan and the powers of darkness are perpetually on the watch, and struggling to retain you as their wretched victim! Whenever you are tempted to sin, view it as marked with all the character of diabolic malice! In every instance in which you yield to sin, remember that you are only rivetting your fetters, rejoicing your grand enemy, and sinking with him into the abyss of hopeless ruin! 'Behold, now is the accepted time!' Let it be yours to give yourself to Christ, the Good Shepherd, who stands with outstretched arms, ready to receive every returning wanderer! As there is joy in hell over every sinner deluded to his ruin, so is there joy in heaven—a reflection of the joy of the Saviour, and the love of God,—over every sinner that repents! Make haste to occasion this celestial joy! Make haste to escape from that kingdom of darkness and terror! It is a lost kingdom! it is a blasted kingdom! and those

who are within its confines must have their portion for ever with the devil and his angels!"

How often, when retiring from the sound of his hallowed voice, have we been ready to exclaim, "Never man spake like this man." Any volume that contains passages like these will be welcome to those who knew Robert Hall; though they may feel that it gives them but a poor substitute for the living voice, and is an unworthy memorial of his distinguished and honored name.

THE PULPIT CYCLOPEDIA; and *Christian Minister's Companion*. By the Author of "Sketches and Skeletons of Sermons," &c. Vol. I. 8vo., pp. 344. Houlston and Stoneman.

How desirable and important, in the present day, that those who are engaged in the Christian ministry should be eminently qualified, both by talents, learning, piety, and zeal, for the duties of their office! When infidelity, in its ever varying forms, is stalking through the land; when popery is rearing, in all directions, its once fallen head; and when learning, talent, and every species of influence, are employed to delude and ensnare the rising population,—how essential that those who are "set for the defence of the Gospel" should be able to maintain its outworks, and lead the "sacramental host of God's elect" from "conquering to conquer." We want a race of men, of extensive learning, untiring zeal, indomitable courage, who shall be able to meet the adversary on his own ground, and to grapple with error in all its forms; and we also wish, that all who cannot attain to the first rank, should be "sound in the faith," and possess a happy facility in the forcible exhibition of evangelical truth. The Gospel, when properly understood and explained, is its own witness, both against popery and infidelity. Any well meant effort to assist the minister of Christ in the proper discharge of his onerous duties, demands our favor; and every publication which has a tendency to elevate his thoughts to a due appreciation of the importance of his office, commands our respect. Of this class is the publication before us. Though there may be various opinions as to the tendency of published skeletons, to produce mental indolence, there can be no

question, that the exhibition of a great variety of subjects, lucidly arranged, and happily illustrated, may have a tendency to awaken the thoughts and stimulate the genius of those who peruse them, and to lead them to put forth their best efforts in the exposition of divine truth. A wider range may also thus be given to pulpit exercises, and a happier variety be secured. We would not recommend any one servilely to adopt the sketches contained in this or in any other volume—that would be injurious—but rather to peruse them as supplying occasional material for discussion. The essays on theological study, which con-

stitute a large part of this volume, are of great value, and cannot be seriously read without benefit. Of the sketches there are seventy-eight, many of which are excellent. The essays, twenty-five in number, are from the writings of men of just celebrity, both of the present and of past ages.

We have some hesitation as to the title given to this work; but it may be the intention of the author to give a *complete circle* of biblical subjects, and also a selection of useful extracts from *all* who have written on the labors of the Christian minister; and then he will leave little room to object.

BRIEF NOTICES.

OLD HUMPHREY'S COUNTRY STROLLS.
Tract Society. 18 mo. pp. 320.

OLD HUMPHREY is a well-known character, whose humour, wit, and piety, are always pleasing. In this volume we have "A Country Ramble, Windsor Castle, Devil's Bridge, Warwickshire Rambles, The Lakes of Cumberland and Westmoreland, A Ramble on the Banks of the Wye, Dudley Castle, The Rimy Morning, Worthing, Llantonny Abbey in South Wales, The Fireside Ramble, An Imaginary Stroll, Stonehenge and Salisbury Plain, Kenilworth Castle, Margate and Rams-gate. His strolls, both real and imaginary are full of interest and instruction.

THE MORNING OF LIFE: *a contribution towards the advancement of youthful piety.* By A COUNTRY PASTOR. John Snow, London. 18mo. pp. 138.

THIS little book contains six lectures to young men, calling them to serious consideration, guarding them against infidelity, directing them to just views of religion, the choice of pleasures, urging on them the claims of religion, and contemplating such as are pious in relation to the times in which we live. There are also three short sermons: one addressed to youthful females, another a funeral sermon, and a third, entitled, hints to christian electors. The style and arrangement is simple, the sentiments are sound, and the spirit gentle and suasive. This is an appropriate present to any in "the morning of life."

THE SENTIMENTS OF MR. JOHN WESLEY, *on the Scriptural mode of Baptism, examined with regard to their consistency,* By JOHN CRAPS. Houlston and Stoneman, London. Winks, Leicester.

How unfortunate as well as inconsistent are

the advocates of infant sprinkling! Their contradictions of themselves are often palpable, and their propensity to meddle with this subject powerful. This ably written pamphlet, was occasioned by a zealous Wesleyan's publishing a "reprint" from Mr. Wesley's treatise on baptism, in which he contends against immersion. The sentiments of Mr. W. as an annotator, and as a polemic, are shown to be irreconcilable. When away from controversy, he wrote of immersion as "the ancient manner," "the custom of the first Church;" when vindicating his own practice he wrote in an opposite strain. We recollect hearing a worthy Episcopalian divine, in expounding Col. iii. 1, speak of the ancient practice of baptism, as being by immersion, and as representing a burial and a resurrection, and illustrating his representation by a reference to the requirements of the rubric; and afterwards meeting that same gentleman, and hearing him contend that baptizo did not mean to immerse! We wish every Wesleyan would read Mr. Craps' pamphlet.

A VOICE TO CHRISTENDOM. *The great Error Detected: or, Self-righteousness Disclaimed.* By the REV. J. BERRIDGE. Brooks, Leicester.

WE are happy to see this excellent tract. This edition of ten thousand is published by Brother Peggs, and the bookseller. It has additional interest, as the *whole* of Mr. Berridge's letter is given. The Tract Society's copy is abridged. It is pleasing to add that this tract has been lately translated into Dutch, and as the *Nederlandsche Tract Society* refused it, some Christian friends have issued it at their own charge.

CORRESPONDENCE.

ANTI-STATE-CHURCH CON-
FERENCE.

To the Editor of the General Baptist Repository.

DEAR SIR,—Permit me, through the medium of "The Repository," to direct the attention of the secretaries and other members of our local Conferences, to the proposed Anti-State Church Convention, and to suggest to their consideration the desirableness of expressing the sentiments of our Connexion on the subject, by appointing representatives to attend its meetings in behalf of the Churches composing each Conference. By adopting such an arrangement as that now suggested, the whole of our Churches will be represented, whilst by each Church contributing its proportion of the expense, the cost will not be felt as considerable. I remain,

Yours, &c.,
H. G.

March 14th, 1844.

[The following circular from the provisional Secretary has been forwarded. We insert it in our pages as an important document deserving the consideration of all dissenters, whether friendly or not to the projected conference.]

"The Executive Committee appointed to make arrangements for the proposed Anti-State-Church Conference, wish to acquaint the public with some of the reasons which render the contemplated movement expedient, and with the principles by which it will be regulated.

The spirituality of the kingdom of Christ, is a scriptural truth of the highest importance. The alliance of any section of the Church with the civil power, practically repudiates this truth. The presidency of worldly men over the institutions of the Gospel, the authoritative prescription of articles of faith by a secular legislature, and the compulsory means which have been, for many centuries, adopted and enforced for the maintenance of professedly religious worship and instruction—are so obviously hostile to the genius of Christianity, tend so directly to debase the conscience, beget in the public mind such erroneous notions of the nature of true religion, and have uniformly thrown in the way of Divine truth such fearful impediments, as to render it imperative on all persons concerned for the purity of religion, to make known the pernicious character of that alliance; to expose the numerous evils resulting from it; and, by the earnest application of their knowledge, their influence, their energy, and of all other legitimate means, to seek its dissolution at the earliest possible period.

The events of the times conspire to point attention to the evils of church and state alliance; to give warning of the dangers to be apprehended from its continuance; and to encourage the expectation, that by united and persevering exertions, the separation of the one from the other, will, under Divine superintendence, be ultimately effected. The agitation of this question on the continent of Europe—the late disruption of the Scottish Church—the anarchy of Ireland, produced mainly by its religious establishment—the Factories Education Bill of last session—the revival of high church principles—the unconstitutional demands set up by ecclesiastical authorities, and the oppressive prosecutions upon which those authorities are once more venturing—the consequent awakening amongst Dissenters of a more serious regard for their principles, and a more earnest desire to see them recognized by the legislature—all concur in pressing home the conclusion, that the day has now arrived for seeking a dissolution of the alliance between church and state, in a spirit of allegiance to the great Head of the Church.

The holding of a Conference representative, as fully as circumstances will permit, of persons of every denomination who repudiate the principle of national religious establishments, is believed to be the most suitable method of commencing a serious movement for their abolition. The Executive Committee, however, having reason to fear that the objects of the proposed Conference have, in some quarters, been misunderstood, are anxious to state, as explicitly as possible, what they believe to be the views of those by whom they have been appointed.

In the confident persuasion that, besides the general and more obvious exhibitions of nonconformity, there exist among Dissenters, in isolated forms, much correct knowledge, strong attachment to principle, and ardent desire for co-operation,—a Conference has been proposed, for the purpose of collecting these scattered elements, and thus the more effectually promoting the accomplishment of the end in view.

The object of the Conference will, therefore, be to act upon the conscience and the heart of the Dissenting community, and to devise means adapted to bring them up to the level of their responsibility; in order that, at as early a period as possible, they may make their peaceful, but united and determined exertions tell upon the legislature. A solemn exposition of the unscriptural character of established churches—an emphatic exhibition of the evils which neces-

sarily flow from them—an avowed resolution to labor, in every legitimate way, for their abolition—and the adoption of such a plan of organisation, as may secure unity of action without endangering freedom,—will assuredly tend to enlighten the uninformed, to rouse the listless, to embolden the timid, to cheer on the energetic; and, at no distant time, so to elevate the tone of feeling, as to render advisable the agitation of the question both within and without the walls of parliament.

The Executive Committee will cheerfully labor to prepare the business to be submitted to the Conference in such a manner as will most facilitate its deliberations; and, with this view, they will shortly publish the plan of its constitution, and the time and place at which it will be held. Meanwhile, they earnestly entreat their nonconforming brethren, of every denomination, to unite with them in this great enterprise, and to aim at making the proposed movement as efficient for the purpose it is designed to promote, as that purpose is undeniably important.

F. A. COX,
Provisional Secretary.

EDITOR'S NOTE.—The doctrine which teaches the pre-existence of Christ's human nature has no foundation, we apprehend, in the word of God. It was the favourite hypothesis of several divines in the last century who imagined that it reconciled some difficult passages of Scripture; but it is now generally and justly rejected. It is, in fact,

Arianism; though some who have held it have not considered themselves as Arians. The doctrine of the Trinity is abundantly attested in Scripture, and should be received on the simple *authority* of the divine word. Every hypothesis invented for the purpose of explaining this mysterious doctrine is liable to serious objections. We must be content to acknowledge our ignorance of things not revealed to us.... It does not appear to us at all necessary to suppose that the meaning of our Lord would not be understood by his disciples when he said "this is my body," except he used some gesture, pointing to himself, when he uttered them. That the phrase meant, this bread represents my body, is, in our view, evident; and that the disciples so understood him, we think, is beyond all reasonable question. They called it bread when used in that ordinance, and yet spoke of it as representing our Lord's body. See Acts ii. 42, xx. 7; 1 Cor. x. 16, 17, xi. 23, 24, 26, 29. That it is possible our Lord might accompany the expression with some gesture, we admit; but the idea that this was necessary to prevent the disciples from conceiving the absurd dogma of transubstantiation, does not appear to be correct. Instead of settling the controversy, it concedes too much to the superstitious papist.... The difference between an obituary and a memoir is at first sight palpable; but where is the precise point at which the terms may be convertible is not very easily defined, nor is it important.

OBITUARY.

THE holy and consistent life of a sincere and devoted Christian is a striking manifestation of the power of divine grace. For this reason, among others, biographical sketches of the lives of pious persons, have ever been contemplated with the deepest interest, by those who desire to honor the Saviour, from whom every excellency is derived. Many sketches of this kind have, from time to time, been placed on record in this miscellany, and in addition to them, we now furnish a short account of Mrs. Green, relict of the late Rev. Joseph Green, formerly the beloved pastor of the General Baptist Church, Lombard Street, Birmingham; a memoir of whom, was given in an early number of the Repository.

MRS. GREEN was born in the year 1760, near the town of Sutton Coldfield, in the county of Warwick. Her parents having received the truth under the ministry of the late Rev. A. Austin, who then preached in a small chapel in the neighbourhood, regularly

took their children with them to the house of God. It cannot be precisely ascertained at what age she received her first religious impressions, though, it must have been while she was very young. By the instrumentality of Mr. A. her mind was enlightened, her heart impressed, and she was brought to a saving knowledge of the truth. Till then she was a stranger to the depravity of her nature, and her ruined state as a sinner in the sight of God, she now saw that Jesus Christ, as an Almighty Saviour, was adapted to her helpless condition, and placed her entire confidence in him, for salvation and eternal life. At that time there were but few persons in the neighbourhood who professed their subjection to the authority of the blessed Redeemer in the ordinance of believers' baptism, indeed the minds of the great majority were, as now, strongly prejudiced against it. She however, being convinced that immersion on a profession of faith was a divinely appointed

ordinance, resolved, without any hesitation, to yield obedience to the will of Christ; and utterly regardless of reproach, she offered herself as a candidate for baptism and Church fellowship, and was baptized in a pond in the neighbourhood, and through a protracted life manifested the reality of her conversion to God, by maintaining a consistent and honorable deportment.

In a few years after her settlement in life, she removed with her husband and a rising family to Birmingham. It is proper to observe here, that a few Christians of the General Baptist denomination, had resided in this town for a number of years, perhaps as far back as the time of the commonwealth; and though the original society had become extinct, there were a few persons holding the same views, who met for worship in a room. With this little band, she and her husband united, and were mainly instrumental in raising the cause, and erecting a house for God.

Our friend was the mother of a numerous family, and many were the trials through which she passed: death removed several of her children while they were young, and others when grown to maturer age. Her husband also, was of a delicate constitution, and suffered much under the influence of nervous debility, but she was a helpmeet for him, and was fitted by the kindness of her disposition, to soothe and comfort his mind, and encourage him in his great work as a minister of the gospel. But in the year 1808 he died; this was an affecting and solemn bereavement, which she bore with great christian resignation. She survived him more than thirty-five years, and it may truly be said of her, she was a widow indeed; that she trusted in God, and continued in supplications and prayer night and day. The writer, on his removal to Birmingham, had the happiness for several years to reside under her roof; and never while memory lasts, will he forget her maternal kindness, and the deep interest she took in his welfare. Oh how sweet is the recollection of those by-gone days! Her house was the house of prayer, the Bible her constant companion, and the ordinances of religion her chief joy. In her widowhood she was exercised with many severe trials: a venerable father, two daughters, and her eldest son, she followed to the grave. The fortitude with which she bore her various calamities was exceedingly great, it was indeed astonishing to witness her steady, and calm resignation, which was undoubtedly the effect of unbounded confidence in God, and a perfect acquiescence in his all-wise arrangements. As a Christian she well understood the principles of the gospel, and in the sentiments which distinguish the Church of which she was a member, she never wavered.

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Her attendance at her own place of worship was regular and constant. An unsteady worshipper is a character not unfrequently found in some congregations; especially in large towns, where there are Churches of various denominations, and consequently something new and attractive is almost constantly taking place in one or other of them. Such individuals, to gratify a restless and curious disposition, are given to wander from place to place; she, however, knowing how much a regular attendance at her own place, contributed to the comfort, respectability, and prosperity of the society with which she was united, dwelt among her own people, nor did she absent herself, till compelled by old age and its attendant infirmities; thus did she exemplify the influence of divine truth upon her heart, and her example became the occasion of exciting and animating others to a regular observance of the means of grace.

Let it not be supposed, however, that she was a narrow-minded Christian, or at all illiberal in her feelings; so far from this, few persons were more charitably disposed towards professors belonging to other Christian communities; she loved them as the friends of Christ, was beloved by them, and often mingled in their society.

To possess the esteem of the wise, and pious, has ever been considered honorable to a person's character, and a certain indication of great moral worth. This was eminently the case with our departed friend: ministers and private Christians in the town, treated her with great respect. The senior ministers of our own denomination, who were the acquaintance of her revered husband, many of whom however she *outlived*, (as, a Goadby, a Pollard, a Freeston and others.) never *visited* the town and passed by her door; with her they enjoyed sweet Christian converse, and united in affectionate and devout prayer. Doubtless she has joined their happy spirits in the heavenly world.

A few days before her death, the writer saw her; there was at the time no appearance of a speedy change, indeed she appeared much as she had done for a length of time. She conversed freely and cheerfully. She spoke of Christ as the only foundation of her hope; said her mind was quite happy and that the promises of an unchanging God, were her solace, and support. Ah! little as it thought she was so near her heavenly home! but about the middle of the following week she became poorly with influenza, and her medical attendant was called in; he however, did not apprehend immediate danger, or any cause for alarm,—but in a day or two he called again, and found her fast sinking, and gave his opinion that she could not long survive. Still her mind was peaceful, and serene, and the last words

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she was heard to utter were in the language of prayer. "Oh Lord, if this illness is unto death, if it please thee, let it not be a long affliction: but not my will, thine be done." After this she became insensible, and on the 27th of January, 1844, she expired without a struggle. Thus calmly died our aged and esteemed friend, in the eighty-fourth year of her age, having been a member of the Church more than sixty years. Her remains were interred in the same grave with her honored husband, and on the following Sabbath a funeral discourse was delivered, from Psalm cxvi. 15. "Precious in the sight of the Lord is the death of his saints."

Birmingham, Feb. 13th 1844.

G. CHEATLE.

MR. FRANCIS CRIPPS WRIGHTSON died awfully suddenly, at Bird's Hill Cottage, near Measham, Jan. 2nd, 1844, leaving a disconsolate widow and four sons to lament his unexpected departure. He was a candidate for fellowship with the Baptist Church. On the previous Sabbath he attended morning and evening services, in his usual health. In the afternoon of the 7th his remains were interred in the Baptist burying-ground, and the solemn event was improved by an impressive sermon delivered to the Church and congregation, by the pastor, Rev. G. Staples.

J. M.

MRS. MARY ADEY died at Measham, Jan. 6th, 1844, after a lingering affliction. She had been a consistent member of the Baptist

Church upwards of three years. As a wife, she was affectionate and faithful; as a friend, kind and considerate; and as a Christian, she was pious, active, intelligent, and useful. Living, she exemplified the graces of religion; and dying, she proved the truth of its divine principle. Her end was eminently peaceful,

"Not weary, worn-out winds,
Expire so soft."

Her remains were deposited in the Baptist burying-ground, and her death was improved by the pastor of the Church, from the emphatic injunction of the Psalmist, "Be still, and know that I am God." The high estimation in which she was held was manifested by the large concourse of people assembled, and the devout attention paid to the service of the evening.

J. M.

LOUISA INGHAM, eldest daughter of the late Rev. R. Ingham, of Belper, died on the 29th of January, at Sheffield, aged twenty-nine years. She had been a professor of religion eleven years, (having been baptized at Heptonstall Slack, at the age of eighteen,) and a Sabbath-school teacher more than that time. Her illness was short—not quite four weeks; but her mind was peaceful, and full of faith, humility, and resignation. Whenever she manifested the least desire for longer life, it was that she might labor for God, and be a blessing to her widowed mother, and her motherless niece. Her death was improved by the Rev. H. Hunter, of Nottingham, from Job ix. 12.

INTELLIGENCE.

CHESHIRE AND LANCASHIRE CONFERENCE.—The ninth meeting of this Conference was held at Staley Bridge, in the afternoon of Tuesday, October 17th, 1843. The Church at Staley Bridge being without a settled minister, brother Hesketh, of Manchester, was called to preside. Seventeen brethren represented the seven Churches comprising the Conference. The reports received from the Churches were generally of a very pleasing and encouraging character. Since the previous Conference, thirty-two persons had been baptized, and eight received. There were also eight candidates remaining.

The Home Mission committee reported, that a further arrangement had been made to continue Mr. Stenson's services at Congleton for six months longer, and that a grant of £20. had been made to that station for this purpose. The proceedings of the committee were approved and confirmed. The following brethren were appointed the committee for the ensuing year:—Messrs. Lindley and Prout, of Macclesfield; Hague, of

Manchester; Prestwich, of Stockport; Hyde, of Staley Bridge; and Lowe, of Stoke. Mr. Hesketh was appointed secretary. The cordial thanks of the meeting were presented to Mr. Pedley, for his valuable services as treasurer; and he was requested to continue them. The secretary was instructed to write to those Churches in the Conference which have not forwarded their contributions to the treasurer, earnestly requesting them to do so as early as possible. The following friends were appointed to collect subscriptions in their various localities, in aid of the Conference funds:—Messrs. Ankers, Congleton; Prout, Macclesfield; Hague, Manchester; Brookes, Staley Bridge; Lowe, Stoke; Gaythorpe, Tarporley; and Pedley, Wheelock Heath.

An application from the Church at Stoke-on-Trent, for pecuniary assistance, and the general arrangements connected with the Home Mission business, were referred to the committee.

The attention of the friends was directed

to the advantages of a frequent interchange of services between the pastors of our Churches. A resolution was passed, recommending the forthcoming statistics of the General Baptist denomination to the notice of the friends. It was also further resolved:—

9. That the ministers and friends connected with this Conference be requested to direct their attention to the convention proposed to be held in London, on the question of the separation of church and state.

10. That, considering the vast importance of a proper attention to the secular and religious education of the juvenile portion of the community, the attention of our Churches is earnestly recommended to the subject.

11. That the next Conference be held at Tarpurley,* on Good Friday, 1844. Brother Hesketh, of Manchester, to preach.

Brother Gaythorpe opened, and brother Pedley concluded the meeting with prayer.

In connection with this meeting, according to previous arrangement, brother Lindley, of Macclesfield, preached on the Monday evening, from Gen. xlix. 10; and on the following Monday, from Psa. lxxxv. 6. In the evening a very interesting Home Missionary meeting was held. Brethren Stenson and Bembridge engaged in prayer; brother Hesketh presided. The meeting was addressed by the chairman, and by brethren Gaythorpe, Prout, Prestwich, and Pedley. The collections amounted to £5.

J. BEMBRIDGE, *Secretary*.

* THE LINCOLNSHIRE CONFERENCE was held at Castleacre, on Thursday, March 7th, 1844.

Brother Rose preached in the morning, from Heb. vii. 19. Thirty-six persons were reported as baptized; viz. at Boston 4, Castleacre 13, Wisbech 4, Norwich 8, Yarmouth 7. From several Churches no reports were received.

On the question of a Branch Conference for Norfolk, after the brethren present belonging to the Norfolk Churches had expressed their opinions and wishes, the following resolutions were unanimously passed:—

Proposed by brother North, of Stowbridge, and seconded by brother Scott, of Norwich,—"That a Conference be established for the General Baptist Churches in the County of Norfolk, as a Branch of the Lincolnshire Conference; that for the present its meetings be held half-yearly, and that the time of holding them be the Thursday before the full moon in the months of April and October."

Proposed by brother J. C. Pike, and

* This arrangement has since been altered to Stoke-on-Trent, at the request of the Church there, and with the concurrence of the Church at Tarpurley, and the Home Mission committee.

seconded by brother J. Smith, of March,—“That the Norfolk Branch Conference send a report of its progress and proceedings to the Lincolnshire Conference, and forward to it all sums raised for the Home Mission; also, that when practicable a deputation be sent from one Conference to the other, and that all members of the one Conference be considered, respectively, members of the other.”

Proposed by brother North, of Stowbridge, and seconded by brother Dawson, of Norwich,—“That the first half-yearly meeting of the Norfolk Branch Conference be held at Norwich in October, and brother T. Scott act as secretary *pro tem.* until the Conference meets and appoint its own officers.”

On the subject of providing *daily education* for the children connected with our congregations and Sabbath-schools, a circular from the Baptist Union was read, recommending co-operation with the British and Foreign School Society in preference to denominational movements, and the question was postponed for further consideration at the next Conference.

The Secretary stated that he had been applied to at different times for collecting cards for the Home Mission, and that in compliance with such requests he had had a number printed. The Conference thought they might be generally useful, and requested the Secretary to send a supply of them to all the Churches in the district.

A Home Missionary Meeting was held in the evening. Our venerable brother Ewen presided; and addresses were delivered by brethren Maddeys, Pike, Scott, J. Wherry, Dawson, and Goss. The attendance was large, and the addresses were of an eminently interesting and useful character.

It was felt by all present that this visit of the Conference to its Home Missionary Station at Castleacre was a wise arrangement, and in every way calculated to do good. The attendance of ministers and representatives was encouraging, and even greater than may sometimes be seen in more central parts of the district.

The next Conference to be at Whittlesea, June 6th. Brother Yates, of Fleet, to preach. J. C. PIKE, *Secretary*.

WARWICKSHIRE CONFERENCE.—My dear Sir,—I am sorry for the omission of dates in the minutes of the Warwickshire Conference; and must beg you, in a future number, to add that the meeting in Birmingham was December the 5th, and the following one at Longford will be held on the 2nd day of April, 1844.

Respectfully, JNO. DUNKLEY.

THE NEXT MIDLAND CONFERENCE will be held at Burton-on-Trent, on Easter Tuesday. Brother Cotton, of Barton, will preach

in the morning. The business of the Conference will be attended to in the afternoon, and a Home Missionary meeting in the evening.

ANNIVERSARIES.

NOTTINGHAM, STONEY-STREET. *Anniversary of the Tract Society.*—On February 20th, 1844, at five o'clock in the afternoon, tea was provided in Duke's-place school-rooms, when about 130 partook of the social beverage. At half past six o'clock the public meeting was held in Stoney-street chapel. Mr. Stevenson, senior deacon, presided. The chairman opened the meeting by expatiating on the benefits Tract Societies were calculated to confer, urging the necessity of every christian to exert his influence in the furtherance of these institutions. The secretary then proceeded with the report. The following is an extract:—"In one of the districts an infidel long rejected the tracts, scorned and ridiculed their contents. Still the distributor persevered, and continued to make application. At length he began to read the tracts—light shone into his mind—the heavenly message found its way to his heart; and he is now often found reading his Testament, and appears very anxious to learn the way to the kingdom of heaven. The prejudices of a Catholic have also been partially removed: being seriously afflicted, the distributor entered into conversation with him concerning the welfare of his soul: he listened with attention, his mind became impressed, and he promised, upon recovery, to attend the chapel. Many who now regularly worship in this chapel have been induced to attend through the urgent requests of the distributors; and we sincerely trust, by being brought under the sound of the Gospel, its saving power may be felt and experienced, that the object which this society contemplates may be fully realized. One poor individual having no Testament in her dwelling, the distributor presented her with a copy, which she received with much pleasure; and it is hoped that it may be blessed to her conversion. Many, who in the previous year refused admission to the distributors, now gladly receive the tracts, and peruse them with an interest which leads us to indulge pleasing anticipations. During the past year eight persons in deep affliction have been recommended to our benevolent society. One died very happy, through the visits of the friends; another became seriously impressed; and a third, by their kind and affectionate entreaties, has fled for refuge to the only hope set before her in the Gospel, and expresses, that by their visits she has found redemption in the blood of Christ. Fourteen children, whom we found were not in the habit of attending any Sabbath-school,

we have also procured admission into the one connected with this place of worship. We have 33 districts, 65 distributors, and visit every Sabbath nearly 1300 families."

Rev. H. Hunter, Rev. I. Stubbins, (missionary from Orissa,) and other friends, addressed the meeting. Some pleasing information was elicited wherein religious tracts had been blessed to the conversion of souls in our own immediate neighbourhood. Mr. Stubbins gave a few details of the manner of tract distribution in Orissa, asserting his belief, that there were hundreds in India converted through the reading of tracts, but who probably would never be connected with any Christian society, simply by their being so far removed from any missionary station. He also read and sang a little of "The Jewel Mine of Salvation," in the Oreeah language, which rather excited the risible faculties of the audience. S. T.

MEASHAM.—On Wednesday, December 27th, the second annual music and tea meeting, was held in the Baptist Chapel Measham. In the afternoon, there was a concert of sacred music, when the native choir was assisted by the valuable services of Miss Aston, of Birmingham, and other distinguished vocalists and musicians from the neighbourhood. The performances in spirit and execution gave unqualified satisfaction and pleasure. At its close a numerous party sat down to tea, (the trays being gratuitously provided by the friends). Peace and harmony crowned the whole, and forcibly reminded us of the truth of the psalmist's exclamation, "How good and how pleasant it is for brethren to dwell together in unity." In the evening appropriate addresses were delivered by Messrs. Staples, Barnett, Massey, and Orton. The day was one to be recorded in the annals of Baptist enterprise and success. The proceeds amounted to upwards of £30. J. M.

HALIFAX.—On Shrove Tuesday, Feb. 20, the General Baptist Church at this town held their annual tea-meeting. After tea, an interesting meeting was held for exhortation, prayer, or the relation of experience, as the friends who spoke thought proper. Our minister presided: brethren W. Butler, of Heptonstall Slack, and R. Hardy, of Queenshead, were present, and delivered appropriate addresses. One of our young friends who spoke with much feeling, and gratitude to God, for his saving mercies, related, that it was during the sermon preached by brother Butler, to improve the death of our late excellent friend R. Ingham, of Belper, that his mind was seriously impressed with the importance and necessity of religion; and also, that sometime after this, during a sermon by R. Ingham, of Bradford, he was enabled to see clearly the

way of salvation, to give himself to his Redeemer, and enjoy his pardoning love.

D. W.

BAPTISMS.

WOLVERHAMPTON.—On Lord's-day, Mar. 3rd, 1844, six persons were added to our Church; four by baptism, and two who stood as members of other Churches. Mr. Shore preached and baptized in the afternoon, when our chapel was crowded to excess, and many were deeply affected; and in the evening he administered the Lord's-supper. This was a day of good things. We are happy in having to state, that since brother Shore came amongst us, our new cause has assumed a most pleasing aspect; numbers have taken sittings. Our prayer-meetings are well attended. As a Church we cannot but express our gratitude, through the medium of the Repository, to the Conference and Connexion, for engaging to render us some assistance towards the support of our pastor.

T. ALLEN, *Deacon*.

MEASHAM.—On Lord's day, March 3rd, four persons submitted to the ordinance of baptism, and received the right hand of fellowship.

KIRTON-IN-LINDSAY. *Revival and Baptism.*—"The Lord hath done great things for us." We were ready, at the close of 1843, to hang our harps on the willows; but a series of extra meetings, commencing Dec. 31,

through the Divine blessing, have been the means of producing a pleasing revival. Five persons have been added by baptism; one restored, and many appear to be deeply concerned. A few are waiting for baptism, and some who have formerly wandered, attend the services of the sanctuary with apparent profit. We have enjoyed the assistance of brother Fogg at some of our services. May many such seasons of grace be afforded to our Churches. W. G.

LOUTH.—On a recent Thursday evening, six persons were baptized at this place by Mr. Cameron. Mr. Kiddall preached from Romans vi. 17.

HALIFAX.—On Lord's-day morning March 10th, 1844, our minister, Mr. F. Smith, delivered an excellent discourse, on the design of baptism, from Rom. vi. 3, 4. After which he immersed one male and six females, in the presence of a numerous congregation. D. W.

DISMISSAL.

QUEENSHEAD.—On Lord's-day, February 18th seven scholars were publicly dismissed from the General Baptist School at this place. The minister, after preaching from Proverbs i. 10, "My son, if sinners entice thee, consent thou not," and giving suitable advice, presented each of them with a copy of the Holy Scriptures.

MISSIONARY OBSERVER.

MR. WILKINSON'S HEALTH.

A letter of Mr. Sutton's, dated Dec. 17th, 1843, contains the following information respecting Mr. Wilkinson:—

"I have a note before me from Miss Derry, in which she says, 'Mr. Wilkinson is like a new man; he is able to go to the bazaar daily, and preach in the Oreah. Mrs. W. and the baby are getting on nicely.'"

with you." It is scarcely necessary for me to add, that I shall gratefully receive the contributions of any friends for this important object—the re-erection of a house for God in a place wholly given to idolatry. The probable expense will be about £80. It will gratify all your readers to learn that the health of brother W. continues greatly improved. Believe me, dear brother,

Yours sincerely,

J. BUCKLEY.

RE-BUILDING OF THE CHAPEL AT BERHAMPORE.

To the Editor of the *Missionary Observer*.

DEAR BROTHER,—Will you oblige me by inserting in your next, the following brief extract from a letter recently received from brother Wilkinson:—"We are just going to rebuild the chapel at Berhampore: you doubtless heard of its being destroyed. We begin to build in faith: you must beg money for this purpose, and bring it out

MISSIONARY ANNIVERSARIES.

LEICESTER.—Sermons on behalf of the Mission were delivered in the General Baptist chapels, Friar-lane, Archdeacon-lane, and Dover street; on Lord's-day Feb. 25, by brethren Pike, Stubbins, and Buckley. The united public meeting was held in Dover street chapel, on Monday evening. The Rev. J. Wallis, tutor of the Academy, presided: addresses were delivered by the

above brethren, and the pastors of the Churches. The interesting and spirit-stirring address of brother Stubbins, was listened to with profound attention, and, it is hoped, his earnest appeals for aid to the missionary cause, will not be in vain. Collections, &c., upwards of £100.

WHETSTONE.—On the following evening a missionary meeting was held in this chapel; this being a branch of the Dover-street Church, several friends from Leicester were present. Addresses were delivered by the pastor, Messrs. Orton, and Pegg, students, and by brethren Stubbins, and Buckley. The statements of Mr. Stubbins awakened a lively interest. Col. £1 14.

KEGWORTH.—A large and lively missionary meeting was held in the General Baptist chapel at this place, on Wednesday evening Feb. 27. Brother Stubbins was absent on account of indisposition. Effective addresses were delivered by Messrs. Wilders, Buckley, and the Secretary. It is hoped the missionary spirit will revive in all our Churches.

BURTON-ON-TRENT.—Our missionary anniversary was held on Sunday and Monday, Feb. 18, 19. On Sunday afternoon, our excellent friend Mr. Stubbins delivered an interesting address to the children and teachers of the Sunday-school. In the evening he preached a very appropriate and impressive sermon to a full congregation, who went away delighted, resolving to be present on the Monday night. The public meeting was unusually well attended, and was suitably and efficiently addressed by Mr. Stubbins, Mr. Pike, of Derby, Mr. Josiah Pike, and Mr. Buck, of Burton, (Indep.) The people were much interested and pronounced it one of the best meetings they had ever attended. Collections and subscriptions for the year, between £28 and £29, considerably better than last year. J. S.

LONGFORD, first Church.—A more interesting missionary meeting than the one held in our chapel, March 5th, 1844, has not taken place for these eight or ten years past. Indeed it reminded us of days and seasons long since passed away. Then such opportunities were hailed as some of the most favored means connected with our little hill of Zion. In the afternoon brother Pike preached a very excellent discourse, from John i. 14. In the evening a crowded and very attentive auditory listened with thrilling interest to the addresses delivered by brethren Chapman, Shaw, Buckley, Stubbins, and the secretary. We are happy to say, that our collections and subscriptions have nearly doubled this year, being upwards of £25.

MELBOURNE.—*Missionary tea meeting.* The friends of the mission here were cheered

by a visit from our beloved brethren Stubbins and Buckley, on Wednesday, March 13th. Several kind friends gratuitously provided trays for a tea meeting, at which about 200 persons attended. After tea a meeting was held in the chapel, where an audience of 400 at least were delighted with addresses from Messrs. Stanion, Kluht (Independent), Buckley, and Stubbins. A more interesting meeting has not been held here for many years: lively gratification, generous sympathy, tender emotion, appeared alternately to beam from every countenance. The immediate results of the meeting are, an increased interest in the mission, a more ardent affection for brethren Stubbins and Buckley, and a renewal of confidence in them as missionaries, ten pounds to the fund for additional missionaries, and the promise of a double barreled gun* for brother Buckley.

DONINGTON AND SAWLEY.—The anniversary sermons, for the Foreign Mission were delivered in these places by brethren Stubbins and Buckley, on Lord's-day, March 10. A delightful missionary meeting was held at Donington, on Monday evening. Mr. Owen presided. Addresses were delivered by the chairman, brethren Buckley, Pike, Goadby, Stubbins, and a Wesleyan brother. On the following evening a meeting was held at Sawley, when Mr. Keetley presided, and addresses were delivered by the above brethren, with the exception of the secretary. It is pleasing to add that the collections in this Church are improving, and that zeal for the mission, keeps pace with the improvement of the Church. A benevolent friend, who last year liberally subscribed £20 to the fitting up of the binding office at Cuttack, has this year munificently devoted £100 for the assistance of the mission.

POSITION AND CLAIMS OF OUR MISSION.

THE following circular from the committee has been sent to all our Churches. It is thought desirable that it should appear in this publication. We trust it will be productive of great good.—Ed.

DEAR BRETHREN.—We have received from our beloved and laborious Brother Sutton, an earnest appeal in behalf of our interesting Indian Mission. He appeals to us, and he appeals to you for help, and his statements prove how greatly that help is needed, yet while entreating help, he seems to write in almost a desponding strain, and

*This is a necessary part of the travelling furniture of some of our Missionaries, who are often, on their tours, dependent on a fowling-piece for their subsistence.—Ed.

has had, alas! too much reason for such despondency. Listen to his statements.

"In sending home our annual report, I feel as if I could not complete my task, without calling your special attention to the present state of the Mission.

"Midnapore is again without a Missionary. "Khunditta. This post is at present destitute.

"Cuttack. Here are brother Lacey and myself, with Mr. Brooks in the Printing Office, and more I suppose we cannot expect. But it should be borne in mind, that Mr. Lacey is the only labourer among the people; and the growing Church, widely scattered, requires much of his time. Whether I shall ever be less tied to home is doubtful. If we receive the contemplated addition of fifty Khund Girls, we shall need assistance, for the health and strength of my beloved wife, are totally inadequate to any additional labour.

"Ganjam or Berhampore must be also reckoned destitute; brother Wilkinson yet wavers as to where he ought to settle.

"Choga is presenting an interesting field, full of promise, and calls for frequent and diligent cultivation.

"Pipply, &c., remains still unoccupied, because we have not the men to send.

"The whole Khund country needs a Missionary to seek its welfare.

"I have thought upon the field of labour before us, and the responsibility which rests upon us to cultivate it, till my feelings have assumed rather the character of despondency than of hope. Not that we have any reason to despair of the most complete and enlarged success, could we bring to bear and sustain among the people the ordinary and established means of Evangelization, but because of the inadequacy of our employment of those means, and because of the coldness, with which our appeals for further aid, and more generous co-operation on the part of our denomination have been met. We have furnished much pecuniary aid ourselves, have had generous friends raised up at home and abroad, but as it would seem without kindly generous enthusiasm in thousands of the members of our body. This leaves the conviction in my mind that our cause has no place in the sympathies of a number of our people. Notwithstanding all the aid obtained in various ways from abroad, and in money, tracts, Bibles, schools, and notwithstanding our members have been doubled, we have fewer Missionaries appointed by our society, than we had in 1828. It is true that, poorly qualified as we feel ourselves to be, we strive to grapple with our difficulties and meet our pressing necessities, but how imperfectly is much of our work accomplished! and how much are we obliged to refrain even from attempting!

"I could not have believed ten years ago that in 1843, notwithstanding all the cheering prospects around us we should be so hampered on every side for want of men to occupy our few stations, or to enter on new and promising fields of labour. But the fact is so, and now it becomes to me a painful question, whether as a professedly Missionary body, we ought not to acknowledge our unworthiness, and invite other Christians to come and share the delightful task of giving to these dying myriads, the bread of life. Let the members of our society travel in imagination, mile by mile, from Midnapore to Berhampore, right and left, glancing at the thousands of clustering villages, and the several large cities in their way, then let them stretch their vision over the hills and jungles, tracts for hundreds of miles north and west, let them think of the large tribes of Sabaras, Bhunjias, Santals, Khunds, and Coles, for whom no man careth, and to whom no messenger of Christ has been sent, then let them look at the few men they support, while they might easily support a much larger number, would all and each assist; let them look at our schools, which demand to be supported with vigour; at our rising churches, some with no shepherd for the little flock; at our young men with no adequate system of means employed to make them fit successors of our native preachers; at our stations in part unoccupied, or just kept up, and when they have done this thoughtfully, as Christians hastening to eternity, let them in the attitude of prayer before God, ask what the Lord would have them to do.

"Is not the cause worth this? Does not the case of these dying multitudes demand this? Does not the fact of your Mission being so reduced as to labourers, some of whom from their length of service it were unwise to reckon upon for much longer continuance, make this imperative at your hands?

"Nor would I rest satisfied in pressing the enquiry before God on the members of our Churches generally, but in addition and in an especial manner, urge it upon the hearts and consciences of our young preachers and students. While they believe that Christ died for all and commanded his gospel to be preached to all, let them answer, why are they seeking a settlement at home—what do they hope to gain by it, what to avoid by it? Do they think their course ensures their Master's smile? Are there not others to do their work at home, while there are none to do it abroad? Is not a "Well done," though it follow an early grave, enough for a servant of Christ? Come my dear brethren, come over and help us! I invite you, it may be, to toil and sorrow and sickness perhaps, but I invite you certainly to a work angels

might love to do; I invite you to honors no calling on earth can rival: I invite you to usefulness, no labours elsewhere can ensure; I invite you to an enterprize whose founder is Christ, whose first friends were his apostles, whose witnesses are in heaven, whose trophies are found among men of every clime and race, and to have been associated with which will, I doubt not, through eternity, be deemed the most exalted characteristic of a Christian man."

Christian brethren and sisters, the fervent and stirring remarks of our brother are, alas! true. The Connexion does little for the millions of India compared with what its numbers might perform. Many Churches raise nothing for the Mission. In the income of the last year, no contribution was included from forty eight Churches. It is true two or three of these may have raised something which was not remitted in time to appear in the accounts, and several of them are small Churches, yet in the whole they return above three thousand two hundred members, the far greater part of whom regularly and entirely neglect the dying millions of the heathen world. In many cases friends to religion that are not actually members of Churches contribute freely to the Mission, so that what may be announced as received from any Church, is by no means to be considered as contributed by its members only, yet were the whole that is contributed derived from the members only, the average contribution in a number of instances would be distressingly small. With all the aid received from public collections and contributions of friends who are not members, the contributions from three Churches, by no means small ones, amount not to an average of three-pence, a member yearly, from another not to four-pence, from six others not to six-pence, from four others not to eight-pence, from nine others, partly large and flourishing Churches, not a shilling, and from six others not to eighteen-pence. All these profess to prize the Gospel, and to be anxious for the diffusion of its blessings; and is this all that the claims of millions dying in sin demand, and that the love of Christ deserves?

To be continued.

BRITISH SUPPORT OF IDOLATRY IN INDIA.

In reply to a question proposed by Sir R. Inglis, March 15, Sir R. Peel said, that in the course of the last session a pamphlet had been published (by a Mr. Strachan, we believe), stating, among other things, that a sum of 56,000 rupees were annually paid by the Indian Government for the support of the idol Juggernaut, and in consequence of

existing stipulations between certain Indian authorities and the British Government; and further stating, that "pilgrim-hunters"—persons inciting others to pilgrimages to Juggernaut—were encouraged by the Government; and that parties, employed in our police there, were in the habit of persuading people to participate in the service of that idolatrous worship. Immediately on the publication of that pamphlet, a despatch had been transmitted to the Governor-General, enclosing a copy of it—positively enjoining that none of our Indian police should be employed in inducing, still less in enforcing, involuntary service of the Hindoo idol. Inquiries had also been made as to the existence of any stipulation between the Indian Government and any Indian authorities as to the continuance of some allowance for the support of that idol. Hitherto no reply had been received to this communication; but when it was received he should be ready to lay it before the House.

OREAH EVENING HYMN.

THE following is from brother A. Sutton. He says, as to an application from the Madras government, "I fancy we shall not obtain the children from the Madras government. They have given no answer to our application, and I learn, that Captain M. has given away all the children to Hindoos and Mussalmen, with very few exceptions. Nor have we received any other Khund children from our commissioner. Just to fill up the sheet, I transcribe a literal translation of the "Oreah Evening Hymn," which our children usually sing at evening worship.

O Jehovah! listen to prayer;
Keep our souls in peace thy sacred footstool
near. (*Chorus.**)

Lord, our evening song of praise,
We to thee devoutly raise;
Bid thy holy light on us in radiance appear.

To thy guardianship divine,
Soul and body we resign;
Safe from every evil, Lord, O thou wilt keep
us there.

While in this vain world we stay,
May we never from thee stray;
By day, by night, may we to thy blest feet
repair.

In a world of sin we're born,
Works of merit we have none;
Be propitious; let us in thy mercy share.

Holy Saviour! toward thee
May our faith still firmer be; [ensnare.
So shall no device of Satan e'er our souls

* Repeated after every verse. The hymn is in this precise measure.

IRISH CHRONICLE.

APRIL, 1844.

The meetings of the anniversary of this Society will be held as follows.

On WEDNESDAY, April 17, a Lecture will be delivered on Ireland, and its claims on Christian sympathy and effort, at the Hall of Commerce, Threadneedle Street, by the Rev. J. W. MASSIE, A.M., of Manchester.

On TUESDAY EVENING, the 23rd, at six, the Public Meeting will be held also at the Hall of Commerce. JOSEPH TRITTON, Esq., of Battersea, in the chair.

THE UNION.

SOME persons are much engaged in forming unions for various important purposes; others are seeking to destroy those which already exist. Some are saying, we have too much union; others tell us we have not enough, and never can have too much. It is a subject, therefore, of considerable importance. It is exciting great attention in these times; and, certainly, if the word of God be deemed an authority on such a question, few questions are of deeper moment. How earnestly Jesus laboured to promote it! How earnest and importunate his prayers for its success and extension! "*That they all may be one; as thou Father art in me, that the world may know that thou hast sent me.*"

Dear friends, there is little union in Ireland. Party spirit rages fiercely. Protestant against catholic, and catholic against protestant. The members of the endowed church are taking up a hostile position against dissenters. Those who possess civil rights and political influence and power, are trying to prevent the extension of them to their fellow citizens. The rich and poor are widely separated, not more in circumstances than feeling. There is little sympathy between them. The mass of the people are united on one object, the repeal of the union between their own country and Great Britain. All admit the undesirableness of such a step; but plead for it on the ground of necessity. But even on this subject there is not a hearty union of one sentiment and one feeling. Though the whole land is in a state of submission to Antichrist, and the people love their bondage too well, yet rents and divisions are seen *even here*. All is in commotion. The deadly uniformity of stagnation is broken. Ripples appear on the surface, betokening the coming breeze. The dead sea of spiritual lifelessness and mental degradation is at last moved! Tell it through the land, *the Bible is no longer a prohibited book; nay, more, it is a RECOMMENDED BOOK!*

And how should British Christians regard this scene of agitation? Are they to look on, and fold their arms, and take no interest in the spectacle? Are they to be still when mind and heart, so long benumbed and prostrate, are beginning to show signs of life? We know what you will say. You are eager to assure us of your willingness to help us. Ireland's woes, and wrongs, and wants, have never been faithfully exhibited to our British churches, without awakening the deepest interest, and calling into exercise Christian liberality.

Friends of Christ! we speak to you through this medium, whom we can address in no other way. A great crisis is at hand. You have the means of healing the waters of strife. As there are no bounds so firm, no union so perfect and lasting, as that cemented by Christian love, we call you to the high purpose of uniting Ireland to England by this tie. Who will now say, "the time is not

yet come?" Verily, if the events to which we have referred you could be vocal, they would speak in a voice, *louder than many waters*, "THE TIME IS COME!"

Oh, then, awake and rouse yourselves! Shake off the fetters of sloth and prejudice. And, if despair of Ireland's regeneration hath crept over you, look on the things which it is our privilege and joy, from time to time, to record; take courage, for surely the day is breaking; the darkness and mists are fleeing away; the Sun of righteousness is mounting upwards, and there is healing for the people beneath his wings. Unite—unite—unite—in prayer, in hope, in effort, in liberality, and in faith!

Mr. BATES writes to Mr. Green:—

Ballina, Feb. 26, 1844.

MY DEAR BROTHER,—I have not been very well this month, and my labours have been principally confined to this town, with the exception of going to Mullifarry. About three miles from this, one of our active members teaches a female school, which is principally sustained by a pious lady living in Dublin. For some time past, several of the Roman catholic children have been in the habit of coming to our Sunday School, and remaining during our worship. At length two of them, both females, both Roman catholics, and both under twenty years of age, proposed joining the church. I conversed with them about the gospel, and after being brought before the church, in order to tell us what God had done for their souls, they were both accepted. The priest had occasionally cursed them for coming to our school, but their friends did not say much, though they told them of their intention to be baptized. The first sabbath of this month was fixed upon as the day for the administration of the ordinance. But now commenced a real war.

The candidates came to my house, on the previous Saturday, to be ready for the following day. About nine o'clock in the evening, the mother of one of the candidates, with some other persons, came here, and very quietly wished her daughter to go home, saying that her father was at the *point of death*—three men were gone for the priest, to come and anoint him—and promised that she should return in the morning. The night was very wet, but she went home. These were all falsehoods, and the mother had been speaking *lies in hypocrisy*. The daughter was severely beaten, dragged to the priest the next day, and then sent to some place at a distance, in the country. I have not seen her since.

The same Saturday evening one of the magistrates of the town called to see me. He remained nearly an hour. His object was to show me the danger to which I should expose myself if I proceeded to baptize the other female. He said, "It will not be safe for you to remain in the country, as the Roman catholics will be so much excited." I spoke

to him very kindly; but when he saw I was firm to my purpose he quietly retired.

The following day, just before the service, when the house door was opened, a party of five or six persons rushed into the hall, and before I knew what they were about, we were all in an uproar. At length, however, the candidate was rescued from them, and after a short time they quietly withdrew. In the mean time the priest was pouring out his curses upon us all. He said that he would make a *baulsampler* of any child that would come to us, that is, a cripple, or marked example. The teacher, or patron of the school, was denounced as a *cheranaugh*, that is, the mother of the devil. The mother of the candidate was also treated in a rough way. The priest refused to hear her confession, or give her the sacrament, saying that "she had sold her daughter to the devil," and that "if death was in her mouth, he would not come to anoint her." Christians may smile at such language, but it makes poor, ignorant Roman catholics tremble. In the mean time the children dare not come to her, and the school in the country is nearly empty. I called to see the priest, thinking that an interview with him might not be amiss, as he had proceeded to such great lengths this time; but he was not at home.

The young woman has been baptized—she wished it, and I felt bound to comply. She remained here some time, for protection; her friends had full liberty to come and see her, and I have had a great deal of talk with them. Their ignorance and superstition, however, is almost incredible. They applied, I believe, to one or two Roman catholic magistrates, to see if she could not be taken home by force; and finding that she could not, they let her alone. She is now gone to one of our members in the country, as her friends will not receive her; indeed she is afraid to go home, and I do not wonder, for I have no doubt but that they would forcibly take her to some nunnery.

Such is popery. It is unchanged and unchangeable. If we seem to labour in vain, they will laugh at our operations, and remain quiet; but if sinners are converted, and wish to leave them, they would instantly tear us asunder, if we were not protected by British

law. The difference between popery in England and popery in Spain, is no more than there is between the tiger in the cage and the tiger in the lair. Truth, however, is spreading, and pouring forth a flood of light into the kingdom of darkness, so that this accursed system must come to an end, while the gospel will march onward with unwasting splendour. This empire of darkness and despotism has already received a stroke which has loosened its very foundation, and ensures its fall; and, like the ivy-mantled tower, will carry all along with it to destruction that cling to its ruins.

Mr. MULHERN also writes under date, February 16, 1844:—

MY DEAR SIR,—Since my last, things here have been going on much as usual; our prospects, blessed be God, are still encouraging. I preach five or six times a week at four different stations, at each of which the attendance, all things considered, is encouraging. I trust the Lord is blessing our labours. I baptized two persons last week, who have since been added to our church; but I am sorry to say that we are likely to soon lose them, as they are about to remove to Edinburgh; but they will not be lost to the church of Christ. Others are anxiously inquiring, and it is hoped, will soon be enabled to give themselves unto the Lord. Our day school and sabbath schools go on well, and promise to be very useful. I opened a new station since my last, at Crawfords-burn, where is the residence of the worthy Mr. Sharman Crawford, who kindly gave us the liberal sum of £5 last year, when we were building our chapel. This station is pretty well attended, and would be much better attended if we had any one to go occasionally among the people, to converse with them, &c., and invite them out to preaching. I can do but comparatively little in this way myself, after preaching five or six times a-week, as I have lately sometimes done. We feel the want very much of an active, zealous scripture reader; such an agent would be of great importance here. Our unhappy country is now in a state of lamentable confusion;—convulsed and agitated from end to end! Ireland is undoubtedly rapidly approaching to an important crisis. I trust that all will be over-ruled for the furtherance of the gospel. English politicians could do much for our unhappy country, by extending to her political justice, which we think they have in many cases long withheld; but let it not be forgotten that English Christians can do much more for her, by sending her the gospel of Christ. This, after all, is the great remedy for Ireland's woes! May He, who bled and died for Irish men as well as others, stir them up to in-

creased sympathy and effort, to do what they can, on behalf of Ireland's millions who are still perishing for lack of knowledge!

Mr. MULHERN further writes to Mr. Green, under date, Newtownards, Feb. 28, 1844:—

MY DEAR SIR,—In my last, I gave you some account of the delightful progress of the gospel here. I mentioned that I had recently baptized two hopeful converts, and others of an interesting character were coming forward. Since then, four of these have also been baptized and added to the church. This is six I have had the pleasure to baptize on a solemn profession of faith, within the present month; and it is hoped that others will soon see it to be their duty and privilege to follow their example, and publicly profess him who died on Calvary to deliver them from the wrath to come. Is not this truly encouraging? Notwithstanding much determined opposition from the world, and from professing Christians, the Lord, blessed be his holy name! is giving us many tokens for good. We are beginning to reap the first-fruits of a more plentiful harvest. There are at present in this locality, many openings for usefulness of a very encouraging nature, which I regret to say I am unable to occupy.—Were it not that our means of occupying these openings are so limited—as I have not even a scripture reader on the whole district—much, very much good might be expected, by the blessing of God, speedily to result. If we had such assistance as the Home Mission in your country afford from time to time to their stations, we might expect a glorious revival. I never preached so frequently in my life as I do at present:—I have appointments for preaching eight times this week; three times on Lord's-day, and every other day in the week except Saturday. The greatest drawback on our church is occasioned by the removals from time to time of our members to Scotland or England, for want of employment here. During this month three of our number have left us, two for Scotland and one for England. I trust they will be useful in the cause of Christ wherever the providence of God may cast their lot; but we need their assistance more here.

Mr. ECCLES, in a letter dated Feb. 25, last, gives a pleasing account of the state of things at Coleraine and its neighbourhood. Three had been added to the church under his care since he last wrote. And Mr. SHARMAN, early in March, gave an account of the reception of six members into the church under his care at Clonmel, four of them by baptism, two of

these having been converted from catholicism. Mr. BERRY at Abbeyliex also steadily progresses, and is much encouraged by the present aspects of usefulness of which his labours through God's blessing are productive.

An Irish reader writes under date of Feb. 13:—

The Lord has been pleased to afford me many blessed opportunities for the last month of reading and expounding the gospel to many who heretofore were strangers to its glorious contents. On the 4th instant, read in the house of W— M— of D—, the 10th and 11th of Hebrews. The house was almost thronged. They heard with the greatest attention. I believe it was a blessed opportunity. I heard people talk since of the comfort they enjoyed at that meeting; I saw tears flow from several persons. I believe the Lord was there, and that he sent his word to their hearts in the demonstration of the Spirit and with power. They appeared cut and wounded to the heart. The humble statement of a convinced sinner's search after Jesus appeared to be sent home to their very souls. Two Roman catholics who were present, visited me twice since, and requested a few tracts from me; which I gave them with pleasure. They requested me to visit their families, and read for them that blessed book which delighted them so much. Oh, may it be unto them the power of God to the salvation of their souls!

On the 6th instant, as I was reading to a large family, all Roman catholics, the woman of the house stood paying the greatest attention. I perceived her shedding tears, and looking up to God, fervently praying that he might have mercy on her, and pardon her

ains. A young man also seemed to be powerfully struck with what he heard read. He said, "What a fine thing it would be if the priest would read such a book for us! I have often been at mass," said he, "and I never got so much instruction before in all my lifetime." At my departure, the man of the house followed me, telling me to visit them often, that I might read a part of my fine Irish book for them. I read the word of life for several other families that day, and all seemed delighted, in particular one old woman wept for her transgressions, exclaiming, "What shall I do? Lord have mercy on my soul!" I strove to point her to the Lord Jesus, telling her to believe on him, and trust in him alone for the salvation of her soul. May she and many others be brought to love the Saviour, through the instrumentality of his own word! A few days ago, I was invited to read my Irish Testament in the house of a Roman catholic, not far from my own house, and where I never had access before, in consequence of their ignorance and superstition; they thought it a breach of the priest's commands to allow me to read the scripture in their house. It happened that a young man of the family heard me read, a few nights ago, and being so powerfully struck with what he heard, that he determined to allow me to read for the family. On my arrival, he asked me several questions relative to the doctrines of the church of Rome. I spent the whole day, and a good part of the night, striving to turn his attention from the absurd view he had of these doctrines; and I trust my labour has not been in vain, for the whole family requested me to come again, as often as I could, and said they were well pleased with the explanations I gave on the different subjects.

Contributions omitted this month for want of space. All money intended to appear in next report should be to hand by the 20th instant.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 59, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission House, Moorgate-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTBAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 65]

MAY, 1844.

[NEW SERIES.

MEMOIR OF THE REV. C. B. TALBOT, OF
WENDOVER, BUCKS.

BY THE REV. S. AYRTON.

“The righteous shall be in everlasting remembrance.”—Psa. cxii. 6.

THE Rev. C. B. Talbot was born at Mildenhall, in Suffolk, October 29th, 1806. The given names of his parents are unknown to the writer; nor does he possess any information concerning them beyond what he has gathered from the allusions of Mr. T. in his diary. These allusions evince the warmest filial affection, and breathe the deepest and most prayerful solicitude for the salvation of his parents. I should judge they were not dissenters, but attendants at the Established Church. Of the early years of Mr. T. I know nothing further than what I find in his diary. There he says, at the commencement, “I was baptized (according to the mode of administering the ordinance in the Church of England) on the 16th of December, 1807. From my childhood I was accustomed to attend the public means of grace, and had never any great relish for the pleasures and amusements of the world.

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When I did any thing I ought not to have done, I was always very sorry for it; though, as I remember, I did not then view any thing of that kind as sinful. My sorrow generally rose from the fear of being found out and corrected. When I had acquired more knowledge, and become more thoughtful, I supposed that, as I had been accustomed to attend a place of worship on the Sabbath, and had not been guilty of any grossly immoral conduct, all was well, and I had nothing to fear. I always felt an attachment to the ways of religion, and often thought, when I was hearing a sermon, that I should like to be a preacher of the Gospel. I continued attending on the means without feeling any real consciousness of my state as a sinner till the beginning of the year 1827; at which time I was residing in the parish of Isleham, in the county of Cambridge. About the time referred to, I heard Mr.

R

Compton, the General Baptist minister of the above mentioned place, preach from the words, 'Seek ye the Lord while he may be found, and call upon him while he is near.' I felt much under this discourse, and being taken ill about this time, Mr. C. visited me, and brought me Doddridge's Rise and Progress, and also some hymns, to read. From both I received benefit, but more particularly from the former; and reading about the same time in a certain author respecting sins of omission and sins of commission, my transgressions were placed in array before me. I saw how negligent I had been in regard to the important concerns of my soul, and a preparation for the eternal world, and that my sins threatened to plunge me into everlasting misery. I was at this time confined to my bed, and after earnestly supplicating for mercy through a crucified Redeemer, I felt my mind considerably relieved, and shortly afterwards fell asleep. I awoke weeping; but it was weeping for joy. The sense I then had of the pardon of my sins, and the love of God shed abroad in my heart, were more than I could well bear. I gave utterance to my feelings in praise and thanksgivings. Then it was I felt peace and joy in believing; then it was I trust I experienced that inward change without which no man can see the kingdom of God." He goes on to say, "Many changes I have experienced since then; seasons of darkness and sorrow, and seasons of light and joy. Often have I inquired, 'Where is the blessedness I knew?' &c. But, having obtained the help of God, I continue to this day."

Very soon after our worthy brother found peace and joy in believing, he felt desirous of following his Redeemer in the ordinance of baptism, and with his people to commemorate his dying love at his table. He accordingly applied for fellowship, and his application being received, on the 10th of May, 1827, he, with eight others,

was baptized by Mr. Compton, in a river near Isleham ferry. Referring to this occasion, he says, "My mind was comfortable. May the Lord enable me to live to his glory, and to honor my profession by an upright walk and conversation."

It is uniformly the experience of all who are truly converted themselves to desire the conversion of others, and it will be their aim to seek the salvation of others. There is no subject of saving grace that wishes to go to heaven *alone*. A great part of the christian's happiness consists in helping others to heaven, and meeting them there at last. The worthy subject of this narrative felt the noble risings of this generous, this christian spirit. He longed to be useful in the Redeemer's cause. So deep was his compassion for the perishing state of his fellow-men, that he had at this time serious thoughts of leaving his native shores to publish among the heathen the glorious Gospel. About this time he began to make converts to religion in a house in Isleham, and afterwards in a mill which was near the house.

In the autumn of 1830 **M^r. T.** applied for admission into the General Baptist Academy, Wisbech. The committee having considered his application, they unanimously resolved that he should be admitted to the advantages of the institution. He entered the Academy Feb. 5th, 1831. Referring to this, he says, "Little did I think, a short time since, that I should be thus privileged. Many petitions have I offered up that I might be thus favored, and the Lord has answered my requests. May I be enabled to improve the means with which I am now privileged. The Lord make me a faithful and useful preacher of the Gospel of his grace." Mr. T. enjoyed the advantages of the Academy three years; but of his academical studies little is known by the writer. His conduct while there was very exemplary, and

his piety was held in the highest estimation, both by his excellent tutor, (Mr. Jarrom,) and his fellow-students. In nothing perhaps did his piety more appear than in the holy jealousy with which he was wont to watch and examine his motives. As the love of applause is natural to man, so nothing is perhaps more pleasing, or more stimulating. The mind that is dead to its influence gives little hope of distinction; yet here there is great danger; and especially will this apply to young men preparing for the ministry. Our esteemed friend knew and felt this. After preaching at Wisbech on Sabbath afternoon, previous to the ordinance, he thus records his feelings:—"O how dull! how cold! how lifeless! Surely I had been remiss. I fear I had not been so fervent in secret prayer for divine assistance as I ought. The fault must rest with myself: God is the same, ever ready to communicate his blessing. In his promises he remains the same, and he says, 'Ask, and ye shall receive;' but ask sincerely, and ask in faith. What was my *motive*? Where was my faith? Did I not desire to preach a good sermon, that I might gain applause, rather than that I might benefit my hearers? I fear this desire of applause prevails too much in my heart. If this be the case, the Divine Being may justly withhold his assistance. Lord destroy within me this detestable principle; fill my soul with love to thee, and desire for the salvation of sinners."

Having completed his term of study at Wisbech, Mr. T., in compliance with an invitation, supplied for a few months the Church at Wendover, Bucks. He arrived at W., Jan. 9th, 1834. He found the Church in a very unsettled state, occasioned by some misunderstanding between them and their late minister; but a change for the better was soon witnessed. At this time Mr. T. remarks, "All the circumstances connected with my

coming to this place being considered, I think the hand of God may be clearly seen in the affair. If so, the Lord has work for me to do here. May he qualify me for it, make me ready to every good word and work, to do his will."

The attendance on the first Lord's-day of his preaching at W. was very encouraging, and continued to increase during the period of his probation. On the 26th of March following, he received an invitation to continue amongst them, which, after much prayerful deliberation, he accepted. In doing so, he considered he was acting in accordance with the leadings of Divine Providence. So soon as April, the congregations had so much increased that "they could increase no more" without an enlargement of the chapel. The enlargement was soon after commenced, but not without opposition. In his diary he remarks, "Bunyan has truly said,

'A christian man is never long at ease,
When one fight's gone another doth him sieze.'

God has wrought for us hitherto in a marvellous manner. His house of prayer is being enlarged, although many have opposed it. The attendance on the means is encouraging, although many have attempted to injure us in this. Lord, make thy dust grateful for what thou hast done; enable him to be zealous and persevering, and daily to commit his way unto God. I am now about to commence a preparation for my ordination. Lord, assist thy servant; give him a sound judgment; give him a clear and correct view of divine truth. The Lord has granted me to realize in part the request I made at my first coming to W., viz.; that the congregation might continue to increase, that the place might become too strait for us, and that we might be furnished with the means of enlargement. The enlargement is going forward. What reason have I to doubt his goodness in furnishing us with the means for

defraying the expense? He has the hearts of all in his hands. The gold and the silver are his. Lord prosper us in this respect. I also entreated that the Church might increase in numbers. This he has granted, and others are waiting. Lord, what am I, that I should be instrumental of the least good? To thy name be all the glory.

On the 9th of October Mr. T. was appointed to the pastoral office, just nine months after his coming to W. This was to him and the Church a day of great importance and solemnity. Brethren Ferneyhough, Wallis, Hobbs, and Jarrom, engaged in the services. Brother F. delivered the introductory discourse; brother W. proposed the questions, and preached to the Church in the evening, from 1 Cor. xv. 5—8; brother H. offered the ordination prayer; brother J. delivered the charge, founded on 2 Tim. ii. 1. In the evening of this day two members were ordained to the office of deacon. The re-opening of the chapel also took place on the same day. The congregations were large, and collections far exceeded expectation.

On October 13th Mr. T. entered into the matrimonial state with Miss Jefferey, a member of the Church at Wendover. Of this he says, "I trust God in his providence has provided a helpmeet for me. Oh that the blessing of the Almighty, which maketh rich and addeth no sorrow thereto, may rest upon us. May we ever be sharers of each others joys and sorrows, and hereafter meet in that blissful world where all fare well." This proved a happy union; and, during its comparatively short continuance, both enjoyed the highest degree of connubial felicity. In his diary, October 29th, 1840, he says, "Of the six years that I have been married, I have in gratitude to say they have been years of many blessings. God has given me a kind, sympathizing, and affectionate partner. He has given us both a con-

siderable share of health, and richly supplied our temporal needs. He has given us spiritual enjoyments more than we deserved; but, had we lived nearer to him, we had enjoyed more. The Lord bless us both with humility and godly sorrow for all sin, and keep us to his heavenly kingdom. May the time I yet live in the flesh be spent more usefully. Help me, O Lord, to go forward, leaning on the beloved of my soul, who is my righteousness and strength." Little did our brother think, when he wrote this, that in about three years his time in the flesh would end, that his mourning widow would have to utter the language, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." He left no issue.

During Mr. T.'s career at W. of nine years and eight months, there was not any thing unusually varied or memorable. Like many others, he had his encouragements and discouragements, his joys and sorrows, peculiar to the duties of the ministerial and pastoral office. These he often recorded with deep emotion.

Mr. T. was evidently of weak constitution; his most attached and sanguine friends could not predict a long career. For several years he exhibited symptoms of decline. In 1836 he was laid aside from his labors for several weeks, and again in 1841. Of this latter attack he says, "What a world of vicissitudes is this! Changes in society: some die, or are put down, and others take their places. Changes in situation: now prosperity, and now adversity; and God hath set the one over against the other for wise ends. Changes in experience; in the frame of the mind; in the health of the body. A while since I was well, and able to attend to my duties; now I am prevented through illness discharging the duties of the ministry. Well, it is the Lord; let me be still. My desire is, that the affliction may answer the end, that it may be for my good, and that it may be sanctified

to the Church; for surely, when a minister is afflicted, more than his personal profit is designed, though that is a great matter. I bless the name of the Lord, for the comfort afforded me in my affliction; but I want to feel more zealous, and more deeply concerned about Zion than I do. The Lord make his cause to lie ever near my heart."

In February, 1843, he says, "I have it in consideration to diminish the number of public services on week evenings, not having strength to sustain them all. May wisdom be given to make such alterations as shall be for the best." This is the last entry in his diary. We shall now mention a few of the circumstances attending the final scene of his life.

For several months previous to his death our excellent brother was unable to preach, and, though various means were used to restore his health, such as change of air, yet all was in vain. On the Friday before his death, one of the worthy deacons informs me, he saw him, and found him in a calm, communicative, and heavenly frame, quite different from what I had ever witnessed before; for naturally, he was reserved and rather backward in conversation; but now he appeared altogether as free. I spoke to him on the state of his mind, saying I hoped he found Christ precious. He said, *yes*. I replied, I trusted he was resting on him as the sure foundation. He answered, he felt safe in the hands of the Lord, but could not keep his mind fixed as he wished, but hoped he should before long. From his manner I thought he was ripening for glory, which appeared hid from him; for he expressed an idea that the Lord would raise him up again. He then spoke to me about his worldly affairs. From that day he enjoyed continual calmness and serenity of mind, only interrupted by the occasional discharge of blood. On the following Monday I saw him again, still in the same calm and heavenly

frame; and on the following day he said he still thought he should be raised up again, for he had seen so much of the goodness and mercy of the Lord during the last five days that he never witnessed before. He was constitutionally afraid of death, though the Lord appeared in mercy to hide it from him almost to the last. On the Friday morning, the day of his death, I was called up to visit him at four o'clock, he having then thrown up a vast quantity of blood. He experienced a sharp conflict with death, exclaiming in agony, "It is not easy to die. Come Lord Jesus." I endeavoured to console him, saying, "My dear sir, I hope you will feel that solid ground that Christian's feet rested upon when he was passing through the Jordan. "The fear," he said, "which I expressed was not of any consequences after death, but of the passing through the article of death itself." When I arrived at his bed-side, his sharp conflict with death was over, and he was laid on his side, apparently gasping his last breath. He seemed not to notice any one. I left him, and returned about seven o'clock, with another christian friend. He had then rallied, was quite calm and happy, and heaven seemed to beam in his countenance. I said I hoped he enjoyed the presence of the Lord. He replied, "I am *happy*, I am *happy*; I am going home; we shall meet there. He is a faithful God." He then exhorted the Church to cleave steadfastly to the Lord, and cried out, "Tell the young, tell the young, to persevere and follow after holiness." Then speaking in reference to a friend he much loved, and had long hoped to see give himself to the Lord, he said, "Tell him not to give up the pursuit." Just then another brother and sister in Christ came in, whom he exhorted to steadfastness, and making an effort, with his hand pointing, said, "*See the crown!*" When the power of speech failed him, I put two questions to him of his hope of future

glory, to which he nodded, with a smile on his countenance, such as I never saw before; so that I beheld his face as the face of an angel. While his end was fast approaching, he made another effort to write to his friends, but only proceeded with little more

than two lines, and they almost unintelligible. All that could be made out was, "May a hand divine protect them, and they enjoy his smile; love them, guide them, and give them peace. Christ all.—C. T." He then fell asleep.

(To be continued.)

ORDINATION ADDRESS.

Continued from page 117.

WHAT are our reasons, then, for refusing to conform to the Church of England? We will specify a few.

1st. We utterly disapprove of its constitution, and its form of government. It is a *National Establishment*, and, as such, all the inhabitants of the land, if sprinkled in infancy, and afterwards "confirmed," are *bonâ fide* members of it, whether carnally or spiritually minded, whether experimentally acquainted with scriptural and saving godliness, or otherwise. They are received into the Church when a few days old perhaps; they may go to its communion after confirmation, through life, provided they be not "notorious evil-livers." When buried, it is publicly declared, that "it hath pleased God of his great mercy to take their souls unto himself," and their bodies are committed to the grave "in sure and certain hope of the resurrection to eternal life."

Then as to the *government* of the Church: the sovereign of these realms for the time being is its acknowledged head, whether a male or a female, a believer or an infidel, a pious person or a profligate. If a king is upon the throne, he may be a Henry VIII., or an Edward VI.; a George III., or a George IV. If a queen is upon the throne, she may be a popish and sanguinary being, like Mary, a masculine and tyrannical creature, like Elizabeth, or an amiable and praiseworthy lady, like Victoria. In short, without respect to mental capabilities

or moral attributes, without respect to theological attainments or spiritual condition, the hereditary and reigning sovereign is head of the Church, and has power (as facts of history sufficiently attest) to produce extensive and most objectionable changes; while no reforms, however desirable, and however loudly called for even by the clergy and the bishops, can ever be effected until the sovereign has been consulted, and has consented to the alteration. From a Church like this, so unscripturally constituted, and so strangely governed, we feel ourselves compelled to dissent.

2nd. We cannot conform to the Church of England because of certain *doctrinal errors* incorporated with it which appear to us of a very gross and dangerous description. Let me call your attention to the doctrine of baptismal regeneration. When a clergyman has baptized any infant, he addresses himself to those around in the following words:—"Seeing now, dearly beloved brethren, that this child is *regenerate*, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits." Accordingly, they all kneel down, and the clergyman says, "We yield thee hearty thanks, Most Merciful Father, that it hath pleased thee to *regenerate* this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church." Then, when that child is

able to repeat the catechism, he is required to say, (in reply to the question, "Who gave you that name?") "My godfathers and godmothers, in my baptism, *wherein* I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." In course of time that child is taken, with a number more, before the bishop of the diocese, who, addressing himself to the Divine Being, exclaims, "Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast forgiven all their sins," &c. Now what, I would seriously ask, is the character, and what is the state of these children, after they have been baptized by the "priest," and at the very moment when the bishop is publicly thanking God for their regeneration? Are they not all, or nearly all, totally ignorant of spiritual and saving religion? Have they any clear and adequate conception of what religion is? Do they furnish the smallest evidence of "repentance toward God, and faith in our Lord Jesus Christ?" A few of them may. But I allude to the generality. Are they not manifestly going astray from the paths of wisdom, and "seeking death in the error of their ways?" Yet every one of them is instructed to consider himself as "born again," and as entitled to the peculiar blessedness of the man "whose transgressions are forgiven, and whose sins are covered!" How utterly unscriptural, and how excessively dangerous, is a doctrine like this! Suppose a pious clergyman to be preaching at any time before a number of such individuals, from the solemn asseveration of our Lord, "Ye must be born again;" or from the hortatory language of the apostle Peter, "Repent ye, and be converted, that your sins may be blotted out,"—would they be at all likely to profit by his sermon? could they be reasonably expected to listen to it as in any way applicable to themselves? And if assured that it

really was intended for their instruction and salvation, might they not very justly answer, "We have been born again already; we have been pardoned and converted already; we are acknowledged as children of God, and inheritors of the kingdom of heaven, by all the clergy, yea, and by all the bishops in the country?" Thus they might live and die, with "a lie in their right hand." We are aware that *some* of the clergy do not believe in baptismal regeneration any more than we do, but strenuously endeavour to disabuse the minds of their parishioners on this important matter. So far, however, they act inconsistently with their professions, and with the requirements of the Church to which they belong. So far, in fact, they renounce their *own* system, and act upon ours; they forsake their own party, and identify themselves with us.

Such errors as the above, then, appearing to us extremely gross and dangerous, we dare not so much as seem to sanction them; we are constrained by our love of evangelical and saving truth to protest against them: consequently, we cannot belong to that Church with which they are so closely and so essentially incorporated.

3rd. We refuse to conform to the Church of England because so many of its offices and its officers derive no countenance whatever from the Christian Scriptures, but are popish in their origin, and mischievous in their tendency. By carefully examining the New Testament writings, you will find that Churches of Jesus Christ are "congregations of faithful men, in which the pure Word of God is preached, and the sacraments duly administered," &c. You will further discover, that for such societies two kinds of officers are provided, viz.; bishops and deacons. By bishops, you will easily perceive, is not meant lordly and pompous prelates, rolling in wealth and luxury, but simply pastors, or overseers; pious, judicious, devoted men, whose business it is to

“feed the Church of God, and take the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:” by deacons, you will perceive, is meant, worthy, confidential individuals, commissioned especially to manage the secular concerns of the societies, or, as it is expressed in the Acts of the Apostles, “to serve tables;” and you will finally ascertain, that these two, bishops and deacons, “are all that appear to have a divine sanction, as ordinary and permanent officers in the Church of Christ.” But now turn from the New Testament writings to the National Establishment of this country, and what do you find in that? Why, archbishops, archdeacons, deans, prebendaries, canons, rectors, vicars, curates, and I scarcely know what besides: but this I do know, *not one of all those functionaries just mentioned will be able to find his official appellation in any part of the Christian Scriptures.* Now it appears to us, that the original order of such things, which was established by our adorable Redeemer and his inspired apostles, must be the best. We admire that order because of its simplicity, and its sufficiency; and since we deem it incumbent on us to conform to *that*, we are necessarily separated from those who presume to depart so widely from it.

4th. We refuse to conform to the Church of England because of the very improper and pernicious manner in which its *benefices* are for the most part disposed of, and in which its ministers obtain their respective situations. Here I refer to that system of *patronage*, which has done more perhaps towards bringing the National Establishment of these realms into disgrace and inefficiency than any one thing beside. Nearly all the “livings” in this country are in the gift of the sovereign, or the bishops, or the deans and chapters, or the universities, or private individuals. It was ascertained, a few years ago, that in the gift of the crown were 1048 livings; in the gift

of the bishops, 1301; of the deans and chapters, 982; of the universities, 743; of private individuals, 6619; making a total of 10,693; while there were only about 64 in the gift of the parishioners themselves. Many of these “livings” are actually advertized in the public prints *for sale*, and are disposed of to the highest bidders, *whoever* and *whatever* they may be. Thus the members of the Episcopal Church, instead of choosing their own “pastors and teachers,” as it is the duty and privilege of Christian societies to do, are obliged, for the most part, to sit under any ministers sent them by the parties to whom the benefices belong, and who commonly select their presentees, it is well known, not on account of high spiritual attainments and aptitude for teaching “the truth as it is in Jesus,” but because they desire to confer some substantial favor upon them as relatives and friends. It is not unfrequently found, also, that *several* of these benefices are bestowed upon one individual, who derives a large annual income from them, while he is not even obliged to reside among the people of his charge. He can appoint a few curates on very limited salaries, to occupy the pulpits, and only go near himself to receive the tithes. By this system of patronage, many of the most pious and excellent ministers of the Church of England have been kept through life in the lowest situations, and on the smallest stipends, while many others, far inferior to them in point of mental talent and religious worth, have been exalted to very lucrative benefices on account of family connexions, and by means of patronal partiality; yea, through this system of patronage, the Church of England has been infested with hosts of ignorant, slothful, and even profligate clergymen, who would be a disgrace to any society calling itself Christian, and who, instead of enlightening the minds of the people, and guiding their feet into the way of peace, could

only be expected to confirm them in unbelief, and accelerate their progress to everlasting destruction. From a Church which allows of such flagrant enormities as these, we feel ourselves constrained to dissent. We are aware that many of its own members and ministers highly disapprove of these enormities. Some of them have even written against them as strongly as we could possibly do, and have loudly called for an extensive reformation. But (to use the language of an able nonconformist writer) "we could not be satisfied with lamentations; we dare not call such a system ours; we should think it wrong to sanction it by our example; we stand aloof, therefore, from it; and by doing so, it is our design thus to offer a constant public protest against the support and continuance of such flagrant enormities."

Several other particulars might be adverted to, and enlarged upon this morning, but we forbear; enough has been said, we imagine, to show it is *not without reason* we refuse to conform to the Church of England; and that it is *not without reason* we glory in our name, our principles, and our privileges, as Protestant Dissenters. In conclusion, I would offer a very few observations respecting the constitution and government of *our Churches* as congregational nonconformists, with a word or two on the particular occasion which has brought us together this morning.

Our Churches are composed of such individuals, and only such, as solemnly profess to be "turned from darkness to light, and from the power of Satan unto God." These individuals unite together quite voluntarily, and receive each other as brethren and sisters in the Lord. The coalition takes place with a view to their mutual improvement in doctrinal, experimental, and practical Christianity; for the purpose also of more effectually

promoting the public worship of Almighty God, attending to the ordinances of his appointment, and advancing the cause of Christ, so far as their influence may extend. These Churches are quite independent of each other; they receive their own members, exercise appropriate discipline upon delinquents, exclude incorrigible transgressors, and manage all their own concerns without any foreign control or unauthorized interference. These Churches have two kinds of officers, viz, bishops, that is, pastors, to look after their spiritual improvement; and deacons, to transact especially their more secular and pecuniary affairs. These officers are chosen by the members themselves, and the members can remove them from office whenever there is any valid and sufficient reason for doing so.

We are assembled this morning to witness and assist in the public setting apart of a Christian brother as bishop, or pastor, of the Christian society usually assembling within these walls. The Church of Christ here has chosen our brother as its pastor because of his mental and spiritual qualifications for the office, and the ministers present from distant Churches have been respectfully requested to come and assist in the formal and public ratification of their choice, as well as to give them a few words of affectionate exhortation relative to their duties towards each other, and towards the sacred cause of the adorable Redeemer in this town and neighbourhood.

Having trespassed, I fear, upon your time and patience, brethren, I would now conclude in the well-known words of the poet, occasionally sung in our sanctuaries:—

"Peace be within this sacred place,
And joy a constant guest;
With holy gifts and heavenly grace
Be her attendants blest."

Amen.

BRIEF ESSAYS ON IMPORTANT DOCTRINAL SUBJECTS.

No. 1.—FREE AGENCY, RESPONSIBILITY, &c.

By Rev. J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

MAN is either free to choose good and reject evil, or he cannot be responsible for his conduct before God. If, on any ground whatever, it can be demonstrated, that man acts from necessity, either on account of superior energy exerted upon him, or from the circumstances in which he is placed, and over which he has no control; then accountability is utterly out of the question. We do not doubt the inability of man in his natural state to exemplify the beauties of holiness, or even to change the bent of his own desires, but can he place himself in the way of restoration? can he be brought to perceive his error, misery, and peril, and thus influenced, avail himself of the saving direction and blessings of the Gospel. If he must necessarily remain ignorant, unaffected, and unimpressed, until a superior power is exerted upon him,—then, so far as it regards that condition, he cannot be responsible. That Adam in his original state was free, is unquestioned; and yet we find the Deity just treating mankind afterwards as he did the progenitors of the human race. To Adam he said, “obey, and live; transgress, and die.” And did he not say just the same to the guilty fratricide Cain. “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door.” The principle on which Adam and his guilty son were treated were precisely the same. It does not follow from this, that Cain possessed either the moral ability, or was expected to obey perfectly the same laws with his father; for, the one stood before God in the maturity of unsullied purity, capable of rendering perfect obedience, while the other was under the influence of a fallen nature, and must serve God with all the frailties pertaining to a sinner: but, in both cases, the freedom of the individual was clearly involved, and the responsibility of both self-evident. And God’s address to Cain he has been reiterating to sinners in every age, from that period to the present. To the Jews these emphatic words were addressed;—“See, I

have set before thee this day, life and good, and death and evil.” Deut. xxx. 15. See also vor. 1. And again, “Behold I set before you this day a blessing and a curse, a blessing if ye obey the commandments of the Lord your God, which I command you this day, and a curse if ye will not obey the commandments of the Lord your God,” &c., Deut. xi. 26, &c.

After the lapse of nearly nine hundred years we find the posterity of those Moses addressed pleading their inability to obey God, and the necessity under which they were placed of doing evil, saying, “If our transgressions and our sins be upon us, and we pine away in them, how should we then live?” Ezek. xxxiii. 10. Thus denying their free agency, and evading the responsibility with which they were charged. To this God replied, with all the moral grandeur of his oath, “As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his wickedness and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel.” Ezek. xxxiii. 11. Here God affirms their free agency, and throws all the responsibility upon themselves, and then mercifully urges them to turn and escape the just consequences of their transgressions. The same important principle characterizes all the teaching of the Lord Jesus Christ. He never loses sight of the sinner’s free agency, and responsible state and condition. He urges the attentive hearing of the Word, and shews that if the good seed sown does not produce fruit, that the fault is in the soil; and his explanation of the various classes of hearers, demonstrates that the cause of barrenness was their own free act, and for which they alone were responsible. In like manner in the case of the builder whose house was swept away, he attributes the calamity to his own folly and want of forethought. The man excluded from the wedding chamber was manifestly guilty of intruding without the prescribed costume in which every guest was to appear. The

rich fool is described as ruining his soul by worldliness and religious neglect. The Jews who remained in spiritual death, were charged with the guilt of not coming to Christ that they might have life. Their ignorance, unbelief, and criminality, were ever placed at their own door. Jesus wept over their devoted city, and traced its inevitable and fearful doom to their own "would not" be gathered beneath the merciful wings of their Messiah, who was so truly solicitous for their rescue and salvation. Thus, too, he gave the great commission to his disciples, and rested the onus of salvation or eternal death on the belief or unbelief of those to whom the Gospel was preached. Now, if such conduct as the great Redeemer manifested, is to be interpreted according to the dictates of reason, it evidently follows that he considered all men as free agents, and as responsible for their moral conduct and condition. It would be impossible to select all the portions of Divine truth which most manifestly, in the strongest mode of expression, point to the free agency and responsibility of man. See Prov. i. 24, &c., Isaiah lxxv. 12; Matt. xxi. 33, &c. Of course responsibility is ever in proportion to the means and privileges enjoyed, according to Christ's words, that "where much is given, much will be required." How then does this subject bear upon those, to whom the Gospel of salvation is now preached? We reply, they are responsible for the reading and hearing the truths of the Word of God; responsible for the knowledge it communicates, for the blessings it reveals, for the faith and obedience it demands. Ignorance of divine truth is criminal ignorance, and therefore the shame as well as the misery of the unenlightened. Inattention is criminal neglect of the most momentous concerns of the soul. Unbelief is a glaring sin against God's truth and grace, against the divine love and the merciful mission of the Saviour. And if they live and die in ignorance and unbelief, their destruction will be the just result of their own impudent choice and decision.

But suppose it possible that their ignorance is the necessary result of the Divine decrees, or of their own unavoidable circumstances, that their unbelief is a disease of the mind, which they have no means to remedy, and then

their doom, however awful in its representation, loses its main terrors, which will chiefly arise from a sense of its justice, and the upbraidings of inward remorse from the recollection of their own free agency and former responsible condition. The eternal ruin of such must be more matter of misfortune than wilful crime, seeing that means of deliverance were never really placed within their reach.

The New Testament Scriptures lay the greatest possible stress on the unbelief of the sinner. He is guilty it is true, and so are all men, but he is also redeemed, and in that redemption there is a remedy for his guilt, a remedy freely tendered, but which his impudent unbelief wickedly rejects. On the ground these observations assume, and on no other, can we lay the sinner's wickedness and misery at his own door. Thus only consistently can we urge the great doctrines of repentance towards God, and faith in the Lord Jesus Christ. And thus only can we appeal to the sinner's conscience and place in fearful array against him the terrors of the judgment day.

It is in vain, and worse than vain, for Christians metaphysically to speculate on the power of the mind of man, to philosophise on what he can, and on what he cannot do; and thus fritter away the great truths of his free agency and responsibility to God. The carnal heart will gladly avail itself of doubtful disputations on these subjects, to escape the sentence of its own condemnation. But surely it is the Christian minister's duty to place the guilty and self-procured misery of every man before his eyes, and to insist that every finally lost soul will have been his own destroyer. All other truths will be comparatively powerless as this is adulterated, or explained away; and only as this is brought to bear on the consciences of men, can we expect to see the Gospel the power of God unto salvation.

It is precisely upon the application of this principle that all the affairs of life are conducted. Parents recognize the freedom of their children, to obey or disobey,—the civil authority recognizes this in the subjects of the realm, and holds every man accountable who is of sane mind. No man would be exculpated because he should inform

the jury that he was necessitated to commit the crime with which he was charged, or that it was the result of a decree over which he had no control; or, because he had no resources with which to arm himself against the power of temptation.

And just so does God treat sinners; he demands, not that they should undo the criminal act of the first transgressor, or that they should annihilate the depravity within them, the result of that transgression,—but he demands, that they should hear his voice—know his will—receive the tenders of his mercy—avail themselves of the sacrifice his grace has provided, and in the strength and ability it imparts, serve him in newness of life.

Thus is reasonably pressed upon men immediate repentance and the present exercise of faith in the Lord Jesus Christ. To-day if men would hear his voice they are exhorted to harden not their hearts, against the delusion that a better and more favorable season of mercy is before them; they are reminded that “Behold now is the accepted time, and behold now is the day of salvation.” The sinner is never admonished to wait, but to awake from his sleep of sin, and to arise from the dead that Christ may give him light. And thus we see how men exhibited this freedom of will, and choice, and decision. Peter preached to the Jews, truth flashed across their minds, remorse followed, and then fear, until they cried out, “Men and brethren, what must we do?” When informed of the will of God, they imme-

diately obeyed it, and were added to the number of the disciples. So it was everywhere were the Gospel was preached; men heard, understood, believed, and were saved. And such precisely are the circumstances of mankind now. How sincerely careful then ought the public teachers of religion to be, that no doctrines they teach may tend to lessen in the minds of men, the true and momentous sense of their free agency and accountability to God. The reader will perceive in the following passages of the Divine Word, how clearly and fully these principles are recognized.

“And if it seem evil unto you to serve the Lord, choose you this day whom you will serve,” Joshua xxiv. 15. “Who then is willing to consecrate his service this day unto the Lord,” 1 Chron. xxix. 5. “If ye be willing and obedient ye shall eat the good of the land,” Isa. i. 19. “I was not disobedient unto the heavenly vision,” Acts xxvi. 19. “For there is no respect of persons with God, for as many as have sinned without law shall perish without law, and as many as have sinned in the law, shall be judged by the law,” &c., Rom. ii. 11, &c. “Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts as in the provocation,” &c. Read Heb. iii. 7, to the third verse next chap. “How shall we escape if we neglect so great salvation?” Heb. ii. 3. “What shall the end be of them that obey not the Gospel of God,” 1 Pet. iv. 17. “And whosoever will, let him take of the water of life freely,” Rev. xxii. 17.

HEBREW HISTORY. (No. IV.)

FROM THE GIVING OF THE LAW AT MOUNT SINAI, TO THE DECREE OF DEATH.

B. C. 1491 TO 1490.

WE left the Israelites tarrying at the foot of Mount Sinai, from whence, through the medium of Moses, the honored servant of God, they had received instructions and directions as to their civil and religious polity. Before we proceed to trace their further progress, we shall notice a number of the directions and appointments that were

given them in these respects; as this may set before us in a more interesting manner the religious rites and the beautiful order of this great and wonderful people. In this sketch, the tabernacle, the vestments of the priests, the appointment of the Levites, the principal sacrifices and religious festivals, the form of the general encampment of the tribes,

and the order of their march, will pass before our hasty review.

1. *The Tabernacle.* This wonderful and superb structure was erected as the palace and presence chamber of God, their king and conductor. Moses received, in the mount, the most exact directions as to the form, size, and materials, of this place; and it was repeatedly enjoined on him, that it should be reared according to the fashion he had seen in the mount.—Ex. xxv. &c.

In order to provide the materials for this costly erection, God directed, in the first place, that the people should be numbered, and that every man above the age of twenty should pay half a shekel, a piece of silver about fifteen pence of our money. This sum from 603,550 persons, their number, would produce about £38,000., a sum far inferior to what was needed; but God required that all his people should do something for his house. After this, an appeal was made to the free-will offerings of the people, and so willing and wealthy were they, that of gold, and silver, and precious stones, and brass; of blue, and purple, and fine linen, spun and woven by the women; and of every requisite, more than enough was provided; so that a proclamation was made through the camp, that their gifts must cease. Ex. xxx. 13, & xxxvi. 6.

Under the direction of two divinely-skilled workmen, Bezaleel, of Judah, and Aholiab, of Dan, the whole of the structure with its appurtenances, was completed by a willing people in about five months.

In surveying the Tabernacle, we will begin with the outer court, and proceed afterward to the sanctuary. The outer court, open to the sky, was a long square, running from east to west. It was 100 cubits* or 182.4 feet long, and fifty cubits, or ninety-one feet, broad. This was enclosed by pillars of brass nine feet high, and about the same distance apart, inserted in brazen sockets firmly planted in the earth. Upon these pillars, by means of silver hooks and fillets of silver, the chapiters were also silver, was a hanging of fine twined linen, so as to present the appearance of a wall nine feet high, enclosing the whole court. The entrance into this court was at the east end, twenty cubits, or

thirty-six feet wide, with double silver pillars,† and covered with a curtain of rich embroidery.

When we draw aside this curtain and enter the court, the first object that strikes our attention is, the altar of burnt offering, standing near the middle of the court. Here the sacrifices were killed, and the burnt offerings consumed. The fire on this altar, originally kindled from heaven, was kept continually burning. Near to this was the brazen laver, in which the priests washed when about to engage in divine service. Beyond these, and at the western extremity of the court, was what was properly called the Tabernacle, or the sanctuary. This was thirty cubits, or fifty-four feet long, ten cubits wide, and ten high. Boards of cedar or acacia wood, overlaid with gold, and inserted in sockets of silver fixed in the earth, constituted its walls, which went round three sides. These, when inserted in their sockets and fastened together with bars covered with gold, running through rings or staples of gold, made a firm golden wall eighteen feet high. The covering of this was exquisite, and fourfold. First, were curtains of fine twined linen, on which were pictures of the cherubim, wrought in blue, and purple, and scarlet. This covering went over the top, from end to end, and hung down on the outside, within a foot of the ground, and formed the ceiling of the sanctuary. Upon this was a covering of goat's hair, a sort of strong camlet cloth, which extended to the ground on each side. Above the camlet was a covering of ram skins with wool dyed red; and upon the top, a covering of badger skins, or, as some suppose, a kind of leather impervious to the rain or weather.

This tabernacle, within, was divided into two parts. The inner apartment was ten cubits, or eighteen feet, every way, a perfect cube, and was called, "the holiest of all." It was divided from the sanctuary by four golden pillars, on which were hung the second veil, of most costly workmanship. There was also a curtain at the entrance of the sanctuary, so that when they were both down they would be like two rooms eighteen feet high; one, thirty-six feet

* The cubit is taken at 21.8 inches.

† Josephus.

by eighteen, and the other eighteen feet square.

If we enter the *first* and larger apartment, the curtain of which was generally lifted up, we shall see on the right hand a table overlaid with gold, on which were twelve loaves and vessels for wine: this was called the table of the shew bread. On the opposite side stands the golden candlestick, with seven branches of superb structure, weighing 125 pounds. In the centre, but rather more backward, is the altar of incense, or golden altar, where the priest ministered before the Lord daily.

Lifting up the second veil, we enter the symbol of heaven, the residence of God himself. There is the ark, a chest of precious wood overlaid with gold, in which are deposited the tables of the law, a pot of manna, and Aaron's rod that budded. This chest is covered with a lid of solid gold, with a border of the finest workmanship, called the mercy seat; and upon it are the cherubims extending their wings over the mercy seat, and there is no light in this place but what comes from the bright shekinah, the cloud of glory, the visible symbol of the Divine presence. Such was the tabernacle. Into the sanctuary or holy place none were permitted to enter but the priests: and into the holiest of all, none could pass but the high priest, and he only once a year with the blood of the atonement. From behind the second veil God was accustomed to speak audibly for the instruction of his servants. When the tabernacle was reared, God honored it in a most signal manner, by causing the pillar of cloud to cover it, and filling the place with his glory.

2. *The Vestments of the Priests*, (who were exclusively of the house of Aaron,) claim a passing notice. These were generally of fine linen. The outer garment consisted of a tunic or robe, extending to the feet, bound round the waist with a curiously wrought girdle of needlework; and a mitre or turban of the same material. The dress of the high priest, on the day of expiation, when he went into the most holy place, was of the same kind as that of the ordinary priests, being entirely composed of linen. But, in his ordinary administrations in the sanctuary, his apparel was of the most superb order. It is hardly possible to give an

idea of its sumptuousness, in a few words. Of the outer garments, the first was the Ephod, which consisted of two pieces of linen richly embroidered with gold, and blue, and scarlet. These were clasped on the shoulders; and on each clasp was an onyx stone, on which were engraven the names of the twelve tribes, six on each. Then followed the robe of the Ephod, entirely of blue, extending below the knee, and wrought in a circular form, with an aperture for the head and the arms, so as to depend gracefully from the shoulders, below the clasps of the Ephod. The fringe of the robe was a wreath of pomegranates of different colours, and between each were golden bells. The girdle of the Ephod was curiously wrought. He also wore a rich breast-plate fastened with rings and chains of gold to the shoulders and the girdle. In this were twelve precious stones, arranged in two rows, with the name of a tribe engraven on each. The mitre was costly, and a plate of gold was upon it, on which was engraven, "Holiness to the Lord." The high priest, therefore, by the dress he wore, would at all times be distinguishable from the others, except on the day of atonement.

The appointments of the Levites, were generally to assist the priests, to take charge of the tabernacle, and to bear its various parts when the encampment removed. Each family had its allotment, and its office; so that, in a very short time, and without confusion, the whole could be taken up for removal, or fixed, and set up. The Levites were all sacred persons, set apart for the general service of God, the instruction of the people, and the assistance of the priests in the sacrifices and service of the tabernacle.

We shall not attempt to give a complete account of the various sacrifices and festivals of the Jews, but glance at the most prominent. The burnt offering, or as it was sometimes called, "the whole burnt offering," was the most complete that any individuals offered. In this case the offerer brought a male animal without blemish, into the court, to the altar before the Lord, and laid his hand on its head, as a sacrifice for himself; by this means symbolizing a transfer of his own sins to the head of the victim. It was then slain, and its blood sprinkled upon the altar; and,

According to the directions of the law, its whole body was consumed with fire. In the case of sin offerings, trespass offerings, a similar form obtained, only a part of the sacrifice was appointed as the food of the priests and their helpers. All the sacrifices under the law, where life was taken away, by whatever name they were designated, were of an expiatory character; and indeed no animal was allowed to be slain for food, without its blood being presented before the Lord for an atonement. Every known sin, in individuals, was to be expiated by sacrifice. Sacrifices of a general character were offered for the people at large. Every morning and evening a lamb was offered by the priest, as the daily sacrifice; and on the Sabbath day, two lambs were offered in the same manner; so that, at no season, could the pious Hebrew turn his face to the tabernacle, and remember his God, and pray to him, without looking to him through sacrifice.

There were also many special seasons of solemn festivity. These were all marked by sacrifice. The new moons, and every solemn assembly. There were moreover three great festivals, when all the adult males were expected to present themselves and their offerings before the Lord. These were, the passover, the pentecost, and the feast of tabernacles. The passover was instituted in commemoration of their deliverance from Egypt; it was also called the feast of unleavened bread, as from the fifteenth to the twenty-first of the month Abib, answering to our April, they eat only unleavened bread. The feast of pentecost, was seven weeks after the passover; it was a feast of first fruits, when first fruits were presented, and thanks offered to God for the promise of harvest. Burnt offerings and sacrifices were then freely offered to God. The feast of tabernacles was held for eight days in the month of Tishri, answering to our September and October, when the fruits of the field and vintage had been gathered in. It is called the feast of gathering. The people then constructed booths to dwell and feast in, in commemoration of their journey through the desert, when they dwelt in tents. This was a time of great rejoicing amongst the Hebrews, and the greatest number of sacrifices were offered at this feast. Five days

previous to this latter feast day, was the great day of atonement. From even to even, the people were to fast and afflict their souls: and then it was when the high priest went into the most holy place, with the blood of the sacrifice to make atonement, because of the sins of the people. These are some of the chief sacred seasons of the Israelites, which were appointed of God by Moses.

We do not stay to notice the Sabbath of years when the land was to have rest; nor the Jubilee, the fiftieth year, when it returned to its original possessors, and the bondsmen of the Hebrew nation were to be liberated; nor do we expatiate on the general laws which were given for the government of the people, further than to state, that they were characterized by great wisdom and equity, and were beautifully adapted to the condition of the people on whom they were imposed, and to keep them apart from the idolatrous nations by whom they were surrounded.

3. Let us notice for a moment *the form of their encampment* and *the order of their march* in the desert. In doing this, the tabernacle is to be regarded as the centre of the camp, on which stands the pillar of the cloud. The Levites were stationed nearest the tabernacle. It was their charge. The three families into which they were divided occupying the posts at the three sides: the family of Gershom, consisting of 7,500 men, were on the west side; that of Kohath, whose men numbered 8,600, on the south; and that of Merari, which had 6,200, on the north. At suitable distances, Moses, Aaron, and his sons were at the east, guarding the entrance. To the east were the tribes of Judah, Issachar, and Zebulon; to the south, those of Reuben, Simeon, and Gad; to the west, Ephraim, Manasseh, and Benjamin; and to the north, Dan, Asher, and Naphtali. The plain of encampment was nearly four square. Each section of three tribes formed, in a sense, a separate division; and the whole were an immense multitude, as, besides the Levites, there were 603,550 men. The prince of each tribe had his standard erected on his pavilion; and also the chief of every family. The whole space occupied by the encampment, was necessarily very extensive; and as the tents and booths

were ranged in regular and appointed order, they would present the aspect of an immense city, with its streets and courts, rather than anything else. Contemplating them from an eminence, as thus orderly in their divisions and arrangements, Balaam, the false prophet, exclaimed, "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! As the valleys they spread forth, as gardens by the river's side, as the trees which the Lord hath planted!"

Nor was the order of their march and progress less exact. The cloud upon the tabernacle was their guide. When it was raised up from off the sacred place, it was an intimation from God to them to proceed. Their arrangements were such as to enable them, with comparative promptitude, to obey the first directions of Jehovah. As regards the tabernacle; when Aaron and his sons had covered over the sacred vessels of the sanctuary and the holy place, every family in the tribe of Levi, knew its allotted portion of the burden. Staves were attached to the ark, the table of shew bread, and the different instruments for worship, by which they could easily be borne by the Levites; and the whole encampment, in the space of a few hours after the command had been given with silver trumpets, provided for the purpose, would be seen slowly moving onward. When the trumpets blew first, the standard and tribe of Judah, now recognized as the leading and most powerful tribe, set out; and Issachar, and Zebulun, moved after him: when the trumpets blew a second time, Reuben, Simeon, and Gad followed: then, in the centre of the line, followed the Levites, bearing the various parts of the tabernacle and the ark: and when the ark was borne from the earth, Moses cried aloud, "Rise, Lord, and let thine enemies be scattered; and let them that hate thee flee

before thee." The trumpets blew a third time, and Ephraim, Manasseh, and Benjamin proceeded; and at the fourth blast, Dan, Asher, and Naphtali brought up the rear. When the cloud again descended, the encampment was formed as before described; and as the ark was set down in its place, Moses exclaimed, "Return O Lord, unto the thousand thousands of Israel." So exact and complete was the order of their march!

Before, however, we proceed to trace their progress, we must tarry one moment, to notice the very princely offerings brought by the princes of the tribes, for the service and honor of God, at the dedication of the altar. They brought first, six covered wagons, and twelve oxen, two to each wagon; these were given to the Levites: two wagons and four oxen, to the family of Gershom: and four wagons and eight oxen, to that of Merari, as they had to transport the heavier materials of the tabernacle: to the Kohathites, who carried on their shoulders the most holy things, as the ark, the table of shew bread, the candlestick, and the altar of incense, were none given as they would not need them. The princes then offered in twelve successive days. These offerings were alike. This was the offering, "one silver charger of the weight of 130 shekels,* one silver bowl of seventy shekels, both full of fine flour mingled with oil for a meat offering. One golden spoon of ten shekels, full of incense: one young bullock, one ram, one lamb of the first year for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offering, two oxen, five rams, five he-goats, five lambs of the first year." Such were the offerings freely laid on the altar of the Lord.

(To be continued.)

* A shekel is about $\frac{1}{2}$ oz. Troy.

REVIEW.

BAPTISM IN ITS MODE AND SUBJECTS.
By ALEXANDER CARSON, L. L. D.,
Minister of the Gospel. London:
Houlston and Stoneman, 65, Pater-
noster Row.

THE history of mental developments

abounds with strange anomalies. Nor is this the case only in connection with the vagrancies of undisciplined minds, but may be distinctly traced in the productions of intellects, chastened and invigorated by the severest application.

Such anomalies, there can be no doubt, are to some extent the results of abortive efforts to understand what, in the present state, transcends human comprehension. Mostly, however, they are associated with moral causes. That such causes are too frequently permitted to sway the intellectual powers in the adoption of religious theories, is a truth palpably and painfully evident; nor is this statement in the least invalidated by the fact that Divine grace gives a new bias to the mind; even the best of men are imperfect and ever liable to be imposed upon by the illusions of fancy and the force of prejudice. How often it is the case that a process of reasoning only augments the triumph of error! False data being furnished, conclusions are drawn from them as opposed to truth as darkness is to light. Perhaps there are not many subjects which more fully illustrate and confirm these remarks, than the subject of baptism. Innumerable examples, involving the most palpable contradictions, might, if necessary, be adduced. Let the following suffice:—

“Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolical Church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion. * * * It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed.”

Again,

“Many of the ancient and moderns have disapproved of infant baptism. * * * There is no decisive example of this practice in the New Testament, for it may be objected against those passages where the baptism of whole families is mentioned, that it is doubtful whether there were any children in these families, and if there were, whether they were then baptized.”—*Vide Knapp's Christian Theology*, pp. 431—4.

After these plain and straightforward admissions, who would imagine that a mind like Dr. Knapp's could for a moment entertain dogmas so flimsy, contradictory, and inconclusive as the following:—

“That infant baptism, considered as a solemn rite of initiation into the Church,

cannot be opposed to the design and will of Christ, may be concluded from his own declaration, “Suffer little children to come unto me, and forbid them not.” * * * * “The most decisive reason is the following, Christ did not ordain infant baptism expressly; but if in his command to baptize *all*, he had wished children to be excepted, he must have expressly said this.”

Were it not for the influence which prejudice exerts over the human mind, we could regard this last sentence in no other light than as a wilful perversion of the Word of God. Christ gave no command to baptize all; the order of the commission is that men are first to be instructed, and that faith must precede the administration of baptism. From the uniform conduct of the apostles, it is as clear as daylight that this was the meaning which they attached to our Lord's language, indeed no other meaning can by any possibility be drawn from it without doing violence even to common sense.

“The law of Christ, (says Doddridge,) requires that all who believe the Gospel should be baptized; i. e., should be separated from unbelievers, and joined to the visible Christian Church, by being solemnly washed with water. * * * It is the duty of those by whom baptism is to be administered to make diligent inquiry into the character of those whom they admit to it, whether they have a competent knowledge of the Gospel, and give reason to believe they will behave in a manner becoming members of the Christian Church. * * * ‘They both went down to the water;’ considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion. It would be very unnatural to suppose that they went down to the water, merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had no doubt, many vessels in his baggage, on such a journey, through so desert a country, a precaution absolutely necessary for travellers in those parts, and never omitted by them.”—*Doddridge's Lectures on Pneumatology, Ethics, &c.*, pp. 324, 325. *Expos.* p. 29.

That persons of such acknowledged merit as the above should feel compelled to make admissions so distinct, is at once an evidence of the weakness of their cause, and that they should, notwithstanding such clear perceptions of apostolic precedent, yield to the influence of principles totally of a different character, presents a painful proof

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how the brightest intellects may be beclouded by prejudice. If the reader will take the trouble of examining Dwight's sermons on baptism, he will find a still greater number of statements evincing the truth of our position. We solemnly declare, that we have not found, in the whole course of our life, within so small a compass, so much illogical reasoning, such violations of all the laws of language, and such daring perversions of the Word of God.

The system thus supported originated in the most corrupt portion of the Church, (the African,) towards the middle of the third century—a period when dense darkness was rapidly rising from the bottomless pit to veil the beauty and simplicity of primitive Christianity. Ages however rolled away before this innovation became generally predominant. To trace all its mischievous results would be incompatible with our limits, but we confidently assert that everywhere, and at all times, it has weakened the supremacy of truth, violated the inalienable rights of conscience, inflicted the most awful delusion on myriads of human beings, and opened the door to other innovations of the most pernicious character.

We think it our imperative duty to submit with profound reverence to whatever the King of Zion has ordained. His law is our rule of action. Away with that spurious sensibility which fears to attack principles, if current in human society, however they may invade the prerogative of our ascended Lord. Who has authorized us to regard one ordinance of heaven as of less importance than another? Do not those who pronounce any thing enjoined in the New Testament, non-essential, virtually declare themselves wiser than the great Head of the Church? Influenced by these truths, we therefore solemnly beseech our brethren to contend earnestly for the faith once delivered unto the saints!

The labors of none in a cause of such importance should be despised, but when a champion comes forth accoutred in the panoply of heaven, we cannot but feel the most ardent pleasure. Such has been our feeling while perusing the important work placed at the head of this article—a work we have never seen surpassed in any branch of literature, whether we take into account

the argumentative powers, the philological acumen, or the biblical research it discovers.

A work, bearing the same title, was published by Dr. Carson in the year 1831, and it was universally acknowledged, though he was then but little known, that he was a man of great vigor of thought and profound erudition. Several publications on the subject having been issued from the press since the above period, by our pædobaptist brethren, both in England and America, it was thought desirable that Dr. Carson should reprint his work, accompanied with whatever additions circumstances might require. The following is a syllabus of the contents of the present volume:—Chap. I., The burden of proof; chap. II., Meaning of the word *bapto*:—difference between *bapto* and *baptizo*:—from p. 18 to 168; chap. III., Subjects of baptism, to p. 234. Eighty-four pages are devoted to the examination of several articles which appeared some time since in the *Congregational Magazine*, written, if report be correct, by a stripling warrior, *now* occupying a post of some distinction among his brethren; whether as a reward of his great valour, it is impossible to say. Sixty-eight pages are devoted to the strange assertion of President Beecher, that baptism does not mean either immersion, or pouring, or sprinkling, but purification. To Mr. Bickersteth's treatise on baptism twenty-four pages are assigned; to Dr. Henderson, eighteen; to Dr. Miller, of New York, thirty-one; to Mr. Munro, six; to Mr. Hall, an American, twenty-six; and to Mr. Thorn, one! Now, is not this a shame? Dr. Carson, Dr. Carson, for shame! to treat a man of Mr. Thorn's pretensions in this way! and to intimate, too, that he knows nothing about the philosophy of language! "that his interpretation is extravagant and wild beyond almost any of his fellow-labourers!" When he was exulting in the work of his hands, and ready to use the language of Horace,

"*Exegi monumentum ære perennius
Regaliq; situ pyramidum altius
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series et fuga temporum.*"*

Lo! one gentle blow demolishes the whole.

(To be concluded in our next.)

* "I have now raised to myself a monument

THE TEACHER'S COMPANION: *designed to exhibit the principles of Sunday School instruction and discipline.* By R. N. COLLINS. pp 386. London: Houlston and Stoneman.

MR. COLLINS has been many years superintendent of St. Bride's Sunday-schools Fleet Street. His work is dedicated by permission to the Rev. T. Dale, the well-known vicar of that parish; and it is introduced by an elegant essay from the pen of the Rev. D. Moore, another clergyman of high repute in the metropolis. These particulars will afford a favorable idea of the author's personal character. It may also be proper to state, that the "Teacher's Companion" has been highly commended by a large number of Christian reviewers, and has, after the lapse of a few months, reached a *second* edition, which is likely soon to be succeeded by a *third*. With a knowledge of these things, we took up the book, without any bias in its favor, and, we hope, without any prejudice against it. Its perusal has given us much pleasure, and that pleasure was increased by our not finding a single line indicative of the author's churchmanship. It is adapted to Sunday-school Teachers as such. It was manifestly Mr. C's design, not simply to write a book, as by means of the book he has written, to improve the abilities and assist the labors of his numerous fellow-workers. He does not write as a professor of the art of teaching, for which honorable office he is however fitted by his piety, intelligence, and experience. He modestly wishes to be regarded merely as a *companion*, and to be allowed the freedom and familiarity which such a name implies. There is no egotism or pretence in his book; no attempt at beautiful composition, and no assumed superiority over those whom he addresses. He gives plentiful directions without being dictatorial. He is hortatory throughout, but not offensively so in any case. The advice he liberally tenders, bespeaks his qualifications for the delicate task he has performed; and we have noticed very little, if anything, that can be pronounced unnecessary or impracticable. Taken as a whole, this

more durable than brass, and which far excels the celebrated pyramids of Egypt; a monument which neither storms nor tempests can deface, nor the most violent winds beat down; nor a succession of innumerable ages, or the rapid flight of time destroy."—*Horace, Ode 30.*

book is one of the most excellent of its kind we have ever seen. It is fully entitled to rank with the works of James and Todd. No school library ought to defer the purchase of it; and no teacher, especially no young teacher, can fail to be benefited by choosing, and by often conversing with, so wise a "companion."

A SURVEY OF THE HOLY LAND; *its geography, history, and destiny. Designed to elucidate the imagery of Scripture, and demonstrate the fulfillment of prophecy.* By J. T. BANNISTER. With an introduction by the Rev. W. MARSH, D. D., Vicar of St. Mary's, Leamington. 8vo., pp. 576. *Simpkin and Marshall.*

THE devout reader of the Holy Bible will be naturally led to entertain a desire to be acquainted with the country where the greater part of it was written, and where the chief events recorded in the sacred pages occurred. Nor is it less important, if he would understand the word of truth, and appreciate the beauty of its imagery, that he should be acquainted with the scenery, climate, and customs of the east. Without this, the most beautiful and expressive parts of Scripture will be unintelligible. Much information has been supplied on these subjects by travelers, both ancient and modern, whose voluminous productions, however, are not within the reach of the general reader, who has neither the means to purchase, nor the leisure to peruse them; and yet he is anxious, as far as may be, to enjoy the results of their discoveries. It is the purpose of this volume to meet the wishes of such readers. It has been the author's aim, he tells us, "to accumulate and compress into a single volume the cream of many larger ones; to educe from the writings of ancient and modern authors a succinct yet comprehensive epitome of the geography, history, and antiquities of Palestine; and to give 'force and pressure' to those facts and phenomena which illustrate the sense, display the beauties, and establish the truth of the inspired records." In the execution of his purpose Mr. Bannister has been successful. We know of no single volume that furnishes an equal amount of information, in relation to the topography, climate, and history of Palestine. To give an idea of the comprehensiveness of its plan, we may just note, that the

work is divided into four parts. The first, and chief part, is devoted to the geography of Canaan. This notices, first, its historical geography in its ancient and modern divisions, names, &c.; second, its physical geography, including its scenery, climate, &c.; third, its mountains, valleys, plains, &c.; fourth, its rivers, lakes, fountains, &c.; fifth, its natural history; sixth, its cities. &c. Part II. is an historical sketch of Palestine, and Part III. is devoted to a consideration of the prophecies relative to its future destiny.

Altogether, the volume has our most cordial recommendation. It is embellished with numerous well-executed maps and engravings.

RELIGION IN THE UNITED STATES OF AMERICA; *or, an account of the origin, progress, relations to the state, and present condition, of the evangelical Churches in the United States. With notices of unevangelical denominations.* By the REV. ROBERT BAIRD, Author of "*L'Union de l'Eglise et de l'Etat dans la Nouvelle Angleterre.*" Blackie and Son, Glasgow and Edinburgh; Duncan and Malcolm, London. 1844.

THE necessity of a work answering to the title above, may be easily made apparent. "The glorious Gospel of Christ," for upwards of three centuries, has been preached in that interesting and progressively improving part of the world, now called the United States. During this period, American society has been receiving constant and increasing accessions of numerical strength, and of moral influence, from a great diversity of nations and characters. Its civil government and institutions have experienced the most important changes. A correct account, therefore, of the character, in that country, upon which Christianity has had to operate, the instrumentality by which it has been communicated, the events and circumstances it has had to encounter, and the effects it has produced, would doubtless afford the most important practical lessons to all Christendom. Much, indeed, in various ways, has been said of religion in America; yet little, it is to be feared, in which full confidence might be placed.

The book before us contains 738 octavo pages of most important matter. Its author is a minister of the American Presbyterian

Church. The object of Mr. Baird in this volume, is, "to delineate the religious doctrines and institutions of the United States, and to trace their influence from their first appearance in the country to the present time." He divides it into eight books. The first is denominated, "Preliminary Remarks." In this part the author most lucidly describes the natural features of the country, gives an account of the persons, habits, manners, moral and religious notions, and tribes, of the aborigines; of colonisation, and the character of the early colonists. The contents of this book are an excellent key to the subsequent ones. The second treats of the state of religion during the "colonial era." In this book is shown the religious character of the colonists, the relation between the Churches and the civil power, in the several states; the influence, also, of that relation upon the state of religion in the Churches, and its interests in general. Book the third represents the progress of religion in the "national period." We are furnished, in this part, with an account of the separation of the Churches from the state, the way in which this connection was dissolved, the influence of the dissolution upon the interests of religion, and the subsequent spirit and conduct of the American legislature with reference to Christianity. The fourth is designated "The Voluntary Principle Developed." The fifth, "The Church and the Pulpit in America." It describes the character of American preaching, gives the theory, history, and working of revivals, &c. The sixth book exhibits the statistics, discipline, doctrines, history, and prospects, of the evangelical Churches in the United States. The seventh, the same of the unevangelical ones. The eighth is an account of the efforts of American Churches for the conversion of the world.

This invaluable volume ought to be carefully read by all Christians, but especially by evangelical dissenters. Its perusal by the latter would make their professed principles more intelligible and lovely to them than they had been before. Mr. Baird demonstrates, by facts, the efficiency of the voluntary principle. His book is a narrative, yet an irresistible argument, showing that the enforcement of any religion by the civil power promotes not religion, but error, infidelity, and vice. As such, it is peculiarly seasonable in England. In every part of his work, the author's capacious, well informed, sound judgment, his high moral integrity, and his fervent piety, appear. Its careful examination will, therefore, benefit the understanding and the heart.

BRIEF NOTICES.

SCRIPTURE NATURAL HISTORY; containing a description of quadrupeds, birds, reptiles, amphibia, fishes, insects, molluscous animals, corals, plants, trees, precious stones, and metals, mentioned in the Holy Scriptures. Illustrated by engravings. Tract Society. 12mo., pp. 276.

THE natural history of every country is interesting; but that of the country where the patriarchs and prophets dwelt, and which was the scene of the incarnation and the works of the Lord Jesus, must be peculiarly attractive. The force and beauty of many allusions in Holy Scripture can only be fully appreciated in connection with an acquaintance with the habits or instincts of its animated creation. The beautiful volume before us supplies, at a moderate cost, the varied and important instruction suggested by its title. It is illustrated with excellent wood engravings.

MENTAL CULTURE. *Hints on the best and shortest way of cultivating the mind; addressed especially to young men engaged in commercial pursuits: to which is appended a list of works calculated for their perusal. By a Student of University College, London; Author of "Remarks on the System of late Hours of Business," &c. With an introductory recommendation by the Rev. ALEXANDER FLETCHER, A. M., of Finsbury Chapel. Fifth Thousand. Ward and Co. pp. 42.*

THIS is a sensible, well-written pamphlet. If the hints it contains were acted upon, they would very materially check that spirit of dissipation which so extensively prevails amongst "our young men," and lead them to

the attainment of a large measure of useful knowledge. The list of books recommended to their perusal might easily be enlarged.

SIGHTS IN SPRING. 16mo., square. Tract Society.

PLEASING, instructive, and beautifully embellished.

THE MOURNER; or the afflicted relieved. By R. GROSVENOR, D. D. Tract Society.

A NEAT reprint of a small but valuable treatise.

PEACE ATTAINED: a brief Memoir of Mrs. * * * Tract Society.

WHO the excellent lady was, whose early life, conversion, profession, trials, patience, and death, are here given, we are not informed; but the tale is interesting and well told.

MISSIONARY CARDS, printed in two colours.

THESE are sent by the Tract Society in packets of thirty-two, for twelve-pence. They contain pretty poetry on missionary subjects, and are very neatly printed with a red border.

LITERARY INTELLIGENCE.

MR. PIKE, of Derby, has in the press a work on the popish controversy. Mr. Peggs has in the press, "An Appeal to British Christians relative to the Lascars, or Asiatic Sailors, in London, Liverpool, &c. His friend, Mr. B. L. Ward, of Standground, near Peterborough, has liberally contributed to the expense of this publication.

CORRESPONDENCE.

REMARKS ON THE TRANSLATION OF CERTAIN PASSAGES.

To censure in general terms a version which for ages has enjoyed the reputation of being one of the most faithful ever produced, would be the act of a Zoilus, but there are two or three passages of our authorized translation in which there appears to be an unwarrantable introduction of the name of God, and which on that account merit some remark. Taking the words as they are found, many persons may be led to believe that certain expressions have the sanction of inspiration when the fact is quite otherwise.

At Saul's accession it is said, "And all the people shouted, God save the King." (1 Sam. x. 24.) Now those who never see

the Marginal Notes, and these are the great majority of readers, will naturally step to the false conclusion that that phrase was the very form used by the Hebrews in their loyal acclamations. The marginal reading, "Let the king live," exactly agreeing with the French *Vive le roi*, is a literal rendering of the original, and ought, as every way preferable, to have been in the text. The same may be observed of the passage (2 Sam. xvi. 16.) and two or three places in the Books of Kings and Chronicles where translations similarly incorrect are given.

Again, Paul is repeatedly made to employ the extraordinary negative, "God forbid," where he never uses the sacred name at all. (Rom. iii. 4, 6, 31; vi. 2, 15. &c.; 1. Cor. vi. 15; Gal. ii. 17; iii. 21; vi. 11.) His expression

is simply *mēgenoitō* "Let it not be." What makes the objection stronger here, is, that in none of these places is there any marginal note that gives the literal rendering. These remarks equally apply to Luke xx. 16, where the same form occurs.

It may be said that the phrases are equivalent; but equivalent phrases, though not infrequently proper in translations of uninspired authors, should be cautiously adopt-

ed in a book which is to be a rule of faith and practice, and where every form of expression stamped with its approval, will be considered as of undoubted authority. It was through hearing the expression "God forbid" frequently used in conversation by a religious professor, that the writer was led to offer these remarks. "*Thou shalt not take the name of the Lord thy God in vain.*" W. S.

OBITUARY.

MRS. ANN GRAVES.—This aged and esteemed member of the General Baptist Church at Louth finished her earthly course Sep. 1. 1843. She was brought up in early life in habits of attendance on the services of the established Church; and her adherence to them was continued till she was nearly fifty years of age. Her mind about this time was enlightened by the ministry of the Gospel, and being now deeply concerned for the salvation of her soul, she was led to enquire after the way of life for sinners, revealed in the New Testament. By reading this, by prayer and conversation with pious friends, she readily learned that sinners were to be saved, not by works of righteousness, not by a mere outward attention to forms of worship, but by the grace of God through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood: and hence she was induced without delay to select for herself a ministry in which Christ and him crucified was the leading theme. At this time she was a widow, surrounded by a numerous family, and encumbered with the cares arising out of the cultivation of a considerable farm, which she then occupied; but though her residence was four miles from the place of worship to which she had become attached, her regular attendance evinced her solicitude to enjoy the means of grace. The spiritual profit with which she waited on God in his house soon became apparent in her decision of character. She gave herself to the Lord, and then to his people, according to the will of God. She was baptized and added to the Church. To her family this step was then very unwelcome. Dissenters of whatever denomination did not rank high in their esteem, and the Baptists were somewhat lower in it than some others. But by her abounding maternal kindness, her regular domestic worship, and her consistent deportment, their prejudices were overcome; and at length the greater number of her children were united to the Church to which she herself belonged, and walked with her

in the fellowship of the Gospel. To her mind this was a source of unspeakable delight; and the other branches of the family, whose views of Divine things have not led them to submit to believers' baptism, are of the number, it is believed, who fear the Lord and think upon his name. Three of her daughters, members of the same society with herself, were removed by death from the Church below to that above. Her affectionate mind sorrowed on these occasions, but not as others who are without hope. They died in the Lord: they knew whom they had believed: they rejoiced in hope; when their heart and flesh failed, God was the strength of their heart, and their portion for ever. These considerations enabled their bereaved mother to sustain the repeated strokes of her heavenly Father's providential hand with great Christian fortitude and unfeigned submission to his will.

After a few years from the commencement of her christian profession, this esteemed friend removed to Louth; and, being released from her former occupations, she employed herself in works of usefulness. An enlarged and steady confidence in God was conspicuous in every part of her course; but on some occasions of deep trial, this attribute of character shone forth with very pleasing lustre. She maintained great cheerfulness in her intercourse with others. Many of her friends call this into pleasing remembrance now she is no more. She was exemplary for her constant regard to public worship: her delight was in the house and ordinances of the Lord; and except prevented by illness, when at home, her place in the house of God was very seldom unoccupied. And when from home, wherever she went, she maintained the same diligence in regard to the assemblies of the saints. Another pleasing trait in her character was found in her varied and habitual efforts to do good: her visits to the poor and afflicted, were frequent, and her sympathy and relief generous. At these times a word of exhortation, or admonition, or consolation, as circumstances require^d. was given, to the

usefulness of which many living witnesses now bear their grateful testimony. To the numerous cases from distressed Churches and individuals, which every year were soliciting pecuniary aid, she was a liberal contributor. Her solicitude was not to accumulate earthly treasure, but to be rich in faith and good works, and through the grace of God, to have a better and an enduring substance in heaven. Her surviving family and friends have felt both rebuked and admonished, as well as pleased, with a remark which fell from the lips of this aged pilgrim, at the close of the evening service of the last Lord's-day which she was permitted to enjoy. She was eighty-five years of age, she had been three times at the house of God, and in the evening the weather was unfavorable: these things induced a friend who met with her at the door when leaving the chapel, to remark, "Well Mrs. Graves, are you out again this wet evening?" To whom she replied, "Yes; I came this evening, for I did not know whether I might have another opportunity." This proved indeed her last opportunity of public worship on earth. On the following day she was seized with illness, which though the symptoms of it were not considered more alarming by her family than they had witnessed in some former attacks, she thought from the first would end in her dissolution. Her disorder continued with certain variations till the Friday following. During these several days her tranquility of mind was uninterrupted, and her hope of heaven steady and lively. On one occasion in answer to an enquiry, how she did, she remarked, that she felt as if this affliction would bring her to the end of her journey. On another, when reminded of the peace, and joy, and hope, to be derived under affliction and in the prospect of death, from the knowledge of a Saviour, who died for our sins and was buried and rose again from the dead on the third day according to the Scriptures, she immediately, with her accustomed cheerfulness, replied, in allusion to the text of the preceding Lord's-day evening, "So you preach and so we believed." (1 Cor. xv. 11.) And even a little time before her departure, when death had imprinted, to a considerable extent, his image on her once cheerful countenance, when reminded of the saving excellency of Christ, her faltering lips with all the energy that exhausted nature could command, instantly rejoined, "Oh yes, in him we hope, in him we trust," and presently after she fell asleep in the Lord Jesus. So composed were her last moments, that relatives who surrounded her bed could not distinctly ascertain *that* in which her happy spirit left the tabernacle of clay to take its mansion near the throne of God and the Lamb. May her surviving family, and the Church of which she was so

long an active and ornamental member, be taught by this event, and by the word of the Lord, to be not slothful but followers of them who through faith and patience inherit the promises!

Her funeral discourse was preached to a numerous congregation on Lord's-day evening, Sep. 10, 1843, from 1 Pet. i. 10, 11.

AFFECTING DEATHS AT HINCKLEY.—Death reigns in this world, and attacks its inhabitants under so great a diversity of forms as to baffle the powers of imagination to conceive; yet we never perceive in him the least indication of weakness, or unwillingness for the work of destruction.

In this town there is a family of the name of Payne, butchers, with which we as a Church and congregation have for several years been identified, and which has recently furnished some remarkable instances of human mortality, and given us a most convincing proof that the inhabitants of this world are strictly sojourners: for during the space of little more than three months, no fewer than six persons, nearly related, either by birth or marriage, five of whom, be it observed, were adults, have passed beyond the confines of time, and entered into the region of eternity.

The deceased that have occasioned the following remarks, left this world, as it were, in pairs, as if the Sovereign Disposer of all events, would not permit *one* to remove out of this life, in order to enter upon a new state, without being speedily succeeded by another.

The first of these departed friends, who acted as the precursor of the rest, was a son's wife, who in Christmas week, was confined of her second child, and having taken cold, she continued some time, mostly in a delirious state, and finally took her leave of all that she esteemed dear beneath the sun. The child impatient, as it were, of being left on earth, in a few days traced the mortal steps of its mother to the grave; left the shores of mortality, and wisely hastened to participate in the felicities of that better country in which sin and sorrow, death and parting, are for ever unknown. This child in a short time was also followed to the house appointed for all living, by two of its father's maternal uncles.

The grandfather of the infant just mentioned, had for several months prior to the death of his daughter-in-law, and posterior to that event, endured the most excruciating pains, occasioned by that terrible affliction, *the gravel*, which at length became so violent, and debilitating, that nature overwhelmed with indescribable sufferings, could sustain its weakening attacks no longer, and on the 29th of last month, he closed his mortal life, having forced his way to the grave through paroxysms of the most dreadful agonies.

Though it is really distressing to see our beloved friends fall victims in the gloomy valley, *even* in active conflict with the king of terrors, it is still more affecting to behold them unsuspectingly drop at our feet, whilst they are harmless unexpected witnesses of the dreadful struggle.

On Tuesday morning, the day before Mr. Payne's interment, a son, who had been appointed by his mother, to superintend those affairs that related to his father's funeral; and who was afterwards expected to act as the head of the family, went to some land, not far distant from the town, at the same time taking with him a young horse, and a cart. On his return home, having placed a boy upon the horse, which being frightened as is supposed, through its novel position, galloped off as fast as its circumstances would permit. He, seeing the dangerous condition of the lad, and being deeply concerned for his safety, held him on its back, as long as he could, then seizing the reins and pulling its head towards him, it planted its foot on his boot, by which disaster being stunned, fixed to the place, and out of breath with running, he was deprived of self command; the shaft instantly knocked him down, and one wheel ran over his body. Though his painful situation was soon perceived, and surgical aid obtained as speedily as possible, no effectual remedy could be applied. He requested the people about him to keep the report of the accident from the ears of his mother, at the same time expressing his hope that he should soon be better, but alas! he gradually grew worse, and terminated his mortal career in the space of half an hour after the occurrence of this painful accident, confirming this greatly neglected, and much abused portion of divine counsel, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

On the Wednesday, it was awfully affecting, to see the coffin of the father first brought into the street, and afterwards that of the son, surrounded with spectators of various grades and character, that knew the latter person had been smitten with the hand of death very suddenly, and taken away in the midst of his days, without warning or leave to bid adieu to his mother or brethren. The corpse of the father was first lowered

into the grave, which was immediately joined by that of his son, there to repose till the great and last day when the slumbers of all mankind must be broken, that they may appear in judgment.

In compliance with the request of the bereaved and mourning family, the deaths of the father and son were improved to a very large, respectable, and seriously attentive audience, from these words, "Therefore, be ye also ready." May these unusually solemn instances of mortality be sanctified to the eternal benefit of all their relatives, and more especially to the spiritual improvement of the mother; and may all, at a future period clearly see that the sudden stroke was given by the hand of love and mercy.

Hinckley.

T. SMITH.

Mrs. JOHN WROUT died, aged fifty, at Long Sutton, Nov. 14th, 1843. She had been a member of the Church eighteen years, and was highly respected by a numerous circle of friends. Her funeral sermon was preached on the following Sabbath to a very crowded congregation, by the Rev. T. Burditt. It was a truly solemn and impressive opportunity.

Mrs. Ross, a member of the General Baptist Church at Long Sutton, died, advanced in life, in Dec. 1843. She was a weary, afflicted pilgrim, in humble circumstances. Her experience, in life and in death, was that of a sincere christian.

MR. JER. WINKLY died, aged 51, at Long Sutton, Jan. 8th, 1844. He had long been the subject of distressing and painful affliction. The last few days of life, the disease so overpowered his mental faculties as to leave but few opportunities for the conversation of friends. During the lucid intervals however, he expressed his confidence in the Saviour as the only foundation of his hope. He was a member of the Baptist Church at Long Sutton, and was baptized at Fleet, in July, 1830. His death was improved by the Rev. T. Burditt on the following Lord's day.

DIED at Chilcote, on the 31st of March, Joseph Copestake, aged 73 years. The deceased had been a consistent member of the Baptist Church about 30 years.

INTELLIGENCE.

MIDLAND CONFERENCE.—This meeting was held at Burton-upon-Trent, on Tuesday, April 9th. Mr. Kenney opened the morning service by reading Psa. lxxii. and Isa. lii., and prayer. Mr. Cotton, of Barton, preached a useful discourse, on the improve-

ment of spiritual gifts, from 1 Cor. xiv., "Seek that ye may excel to the edifying of the Church." In the afternoon, Mr. Butler, of Slack, who was present, opened the meeting with prayer, and the minister of the Church presided. The statements from the

Churches were, as usual, of a diversified character; ninety-two were reported as having been baptized, and eighty-seven as being candidates for the ordinance of believers' baptism.

Power of the Registrar in licensed chapels.—Mr. Winks was requested to give a report upon this subject at the next Conference. Much diversity of opinion prevailed.

Bradwell.—Mr. Kenney, who was present, laid the case of this chapel before the Conference. It was resolved, that the Primitive Methodists are at liberty to occupy it, at the present nominal rent, till the close of their lease in Jan. 1846, upon condition of keeping the place in repair; but we are not disposed to renew the lease, or sell the place.

Delegates to the Anti-state Church Conference.—This subject elicited a very animated and useful discussion. It was considered best for the Churches to act in their individual capacity.

The relation of the Derbyshire with the Midland Conference.—The friends comprising the Derbyshire Conference were requested to consider whether they could not merge their conference meeting in the general Conference of the district, or act as a distinct body.

Wolverhampton.—Brother Derry was solicited to prosecute his efforts to aid this cause. The report of brother Warren was very encouraging.

Swadlingcote, near Cauldwell.—Brother Norton was advised to retain possession of the ground in question, with the hope, that ultimately a place for divine worship might be built upon it.

The next Conference to be at Hugglescote, on Whit-Tuesday, May 28th. Mr. Pike, of Derby, was engaged to preach on the *evils of infidelity contrasted with the benefits of Christianity*. In the evening an interesting revival meeting was held, which was addressed by brethren J. G. Pike, Kenney, Warren, Peggs, and Staddon.

J. PEGGS, Secretary.

DERBYSHIRE CONFERENCE.—This Conference assembled at Ilkeston, on Friday, April 5th, and was numerously attended. Brethren Taylor and Boroughs commenced with prayer. The general statements from the Churches were encouraging.

Chesterfield.—Letters were read from our friends, Messrs. Smith and Bombruff, reporting favorably of the progress of this home mission station. Several sums were paid to the treasurer, Mr. Ward, of Ripley, and the Churches were requested to appoint a brother in each Church to attend to the collection of the requisite funds.

Bradwell.—A letter was read from Mr. Lindley, of Sheffield, respecting their chapel, and the necessity for its repairs. It was

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resolved, that this case should be referred to the Midland Conference.

Ashford.—It appears, from the statements of Mr. Kenney, that, on account of the burial-ground at the place being so fully occupied, the Independents are purposing to erect a new chapel, and resign this old place into our hands. How desirable that these decayed interests should be resuscitated.

Belper.—A letter was read from this town, "subscribed on behalf of a number amounting to eighteen or twenty persons," representing a very unpleasant state of things, and asking the advice of the Conference. These friends were willing to submit their differences to arbitration; and the two deacons who were present chose Messrs. Pike and Pegg, of Derby, and Peggs and Barton, of Ilkeston. These brethren are desired to visit Belper, to promote the peace of the Church.

Anti-state Church Conference.—Considerable discussion arose upon this important subject. It was determined to request Messrs. Stevenson, Burns, and Underwood, of London, or any lay brethren they might select, to represent this Conference in the approaching meeting.

Question on attendants at our Conferences.—As a general principle, it was considered advisable that only members of our Churches should be permitted to attend the discussions.

Berridge's Letter.—This was commended to the attention of the friends present, and some copies were taken.

The next meeting to be at Ripley, the first Monday in August. Tea was provided in the school-room, which was much crowded. In the evening a revival meeting was held, which was addressed by Messrs. Boroughs, Wilders, Crooks, Peggs, and Abbott.

J. PEGGS, Secretary.

THE LONDON CONFERENCE was held at Beulah Chapel, Commercial Road, on Easter Tuesday April 9. Brother Heathcote opened the meeting with prayer, and brother Hudson, now supplying the pulpit at Beulah Chapel, was appointed Chairman. The substance of the Reports from the churches is as follows:—

Berkhampstead. Lord's day congregation improved, especially the morning. Sunday School flourishing. Have ten candidates.

—*Chesham.* Congregations very good. Baptized fourteen since last conference.

Downton. "The great work is gloriously progressing, and our once almost extinct Church presents exhilarating indications of an outpouring from on high." Preaching three times on Lord's days. Baptized five. Many inquirers. Sunday-school increasing, and well supplied with teachers.—*Culwell.* The Church at peace.—*Isleham.* Congregations never so good as now. Baptized

five.—*London, Commercial Road*, has been supplied by brother Hudson since the beginning of February, whose labours have been useful to the Church. Baptized three.—*Borough Road*. "Our state is peaceful and happy. Have greatly improved our accommodation for Sabbath school purposes at considerable expence. Baptized nine."—*New Church Street*. The cause flourishing. Benevolent institutions, for teaching the young, visiting the sick, &c., in active operation. Baptized sixteen.—*Præd Street, Paddington*. Congregations generally very good.—Baptized nine; have six candidates.—*Lyndhurst*. "Moderately prosperous." Baptized three.—*Rushall*. The state of the Church not much altered the last half year.—*Sevenoaks*. Baptized one; have four candidates.—*Smerden*. One baptized. Sunday-school in a prosperous state.—*Tring*. Baptized one; have two candidates.—*Wendover* has been well supplied since the lamented death of brother Talbot, by neighbouring ministers, and the congregations have rather increased than otherwise. Mr. R. Horsefield, from the Leicester Academy, has accepted an invitation to become our minister, and will commence his labours (D. V.) in June.

N. B. From Ford and Portsea no report.

Cases.

Downton.—Favorable intelligence having been received respecting the Church in this place, it was resolved,—1st, That the Conference congratulate brother Clifton and his friends on the revival of religion among them; and suggest the propriety of having a new Trust Deed executed for the due protection of the property; and also that brother C. should seek the counsel of brethren appointed by the conference to negotiate on this business.—2nd, that brethren Bissill, of Præd Street Church; Dunch, of Commercial Road; and Gover and Kent, of Borough Road, London, be requested to form a committee to advise and act in relation to the deeds of the Downton property, with power to visit D. for these purposes if they should find it necessary to do so.

Melton Place, Euston Square, London.—This Church, of which Mr. Preston is the pastor, applied for a recommendation to the Annual Association to be received into the Connexion. After a long discussion the Conference decided so to recommend it.

Anti-State Church Conference.—The Conference appointed brother Hudson and brother T. Parr, representatives to the approaching assembly in the Crown and Anchor Tavern, Strand.

The next Conference to be held at Chesham, on the last Tuesday, in Sep. 1844, at eleven o'clock, A. M.

In the evening of this day a revival meet-

ing was held, which was addressed by brethren Felkin, Rofe and the Secretary.

London, April 16th. W. UNDERWOOD.

WARWICKSHIRE CONFERENCE.—This Conference assembled at Union-place, Longford, on Tuesday, April 2nd. The services of the day were introduced with reading and prayer, by Mr. Smith, of Hinckley, and Mr. Cheatle preached, on the heavenly state, from Heb. xii. 16, "But now they desire a better country, that is a heavenly."

In the afternoon, at half-past two, the brethren met for business. Mr. Cheatle (by the request of Mr. Shaw, minister of the place,) presided. The following resolutions were adopted:—

1. That the consideration of the following plan for the holding of the Conference be deferred until the next meeting:—

1845...January.....*Wharton*.

" May*Coventry*.

" September...*Cradley*.

1846...January.....*Longford*.

" May*Austrey*.

" September...*Birmingham*.

1847...January.....*Longford*,

(*Union Place*.)

" May*Wolvey*.

" September...*Netherton*.

. The Conference to be held the second Tuesday in each month.

2. That the Secretary be requested to ask the Churches at Hinckley and Thurlaston whether they will admit of the Warwickshire Conference being held there.

3. That the application for advice and assistance from the trustees of the Coventry chapel be referred to the Home Mission Committee.

4. That Mr. Chamberlain be requested to undertake the office of Secretary.

5. That our next meeting be held at Wolvey, on the first Tuesday in October. Mr. Chamberlain to preach.

This meeting was well attended; the reports from the Churches were encouraging, and the various services calculated to constrain those present to "press toward the mark for the prize of the high calling of God in Christ Jesus. Mr. Derry preached in the evening, from Psalm lxxiii. 24.

F. CHAMBERLAIN, Sec., *pro tem*.

ORDINATION.

KIRTON—On Friday, April 5th, 1844, the Rev. W. Stubbings was publicly set apart to the pastoral office over the General Baptist Church, Kirton, Nottinghamshire. In the morning the Rev. W. Easterbrook, (Indep.) of Tuxford, commenced the solemn services, by reading the Scriptures and prayer, and described the nature of a Gospel Church; the Rev. J. G. Pike, of Derby, proposed the usual questions to the Church and minister,

and offered a very comprehensive and impressive designating prayer. The Rev. J. Wood, of Mansfield, delivered a highly instructive and affectionate charge to the minister, from 1 Tim. iv. 16.

In the afternoon the Rev. J. G. Pike, of Derby, preached a very appropriate sermon to the Church, from Heb. xiii. 17; a deep and solemn interest prevailed throughout the services. May the dews of heaven descend both upon pastor and flock.

ANNIVERSARIES.

BARTON. *Anniversary of the Benevolent Society.*—The usual services in aid of this institution were held on Thursday, April 11th. A public meeting was held in the afternoon, at which Mr. Derry presided; and, after a few explanatory remarks by brother Cotton, addresses were delivered by brethren Pegg, Yates, and Goadby. Tea was provided in the school-rooms. In the evening, after reading and prayer by brother Goadby, brother Yates preached. Collection, with the profits of the tea, upwards of £4.

J. C.

SMALLEY. *Liquidation of Chapel Debt.*—On Lord's-day April 7th, 1844, the Rev. A. Smith of Derby preached two appropriate sermons, when collections were made towards liquidating the debt on the chapel, and on the Tuesday following, the congregation, with many friends from neighbouring places, sat down to a public tea, the trays being furnished gratuitously, and the proceeds applied to the same object. The collections on the Lord's-day, with the results of the tea, and several donations offered at the same time, amounted to the liberal sum of £29. As the debt remaining was only £23. it was thus entirely removed, and a surplus of £6. left in hand towards some future improvement in the chapel.

DOVER STREET, LEICESTER.—Sermons were delivered on Lord's-day, April 7th, by Mr. Butler, of Heptonstall Slack, and the pastor of the Church, when collections were made towards the liquidation of the debt on that place of worship. A tea-meeting was held on the Monday evening, which was addressed by brethren Wallis, Butler, Stevenson, Orton, Horsefield, and Lewitt. Though the attendance was not large, there being very few strangers, the proceeds of the tea and the collection amounted to £33., and about £70. was promised for the next anniversary.

TEA-MEETINGS.

BIRCHCLIFFE.—An interesting tea-meeting was held at this place on Friday, April 5th, the object of which was to reduce the debt of £130. remaining on the chapel. The trays

were gratuitously provided, and about 200 friends assembled. A brief account of the rise and progress of the Church in this place was given by Mr. Hollinrake, the venerable pastor. From his statements, it appeared, that, since 1808, £1470., and upwards, had been expended on the chapel, ground, and school-rooms. The debt now remaining is about £105. Suitable addresses were delivered by several brethren. The meeting was a very delightful one, and the proceeds, including £5. from J. F., Esq., amounted to £23. 11s. 6d.

CHESTERFIELD.—On Tuesday evening last, the teachers and friends of the General Baptist Sunday-school held their social meeting in their meeting-room, Soresby Street, Chesterfield. About fifty individuals partook of tea. The room was very prettily decorated: an alcove, formed of evergreens and artificial flowers, in three arches, was carried across the room, and wreaths from the walls were festooned to the ceiling. Transparencies, with appropriate Scripture mottos, executed in a very neat style, were suspended in different parts of the room. The chair was filled by Mr. James Smith; and interesting and appropriate addresses were delivered by the chairman, Messrs. Roughton, Edmunds, Furness, Slack, Jones, Bombroffe, Bowring, &c. A number of anthems, and other peices of sacred music, were sung in a pleasing and creditable style by the choir; and the whole proceedings were characterized by genuine Christian feeling. The decorations, we understand, were the work of Mr. Saynor, of Chesterfield, on whose taste they reflected great credit.

BAPTISMS.

WOLVERAMPTON.—The Lord still continues to smile on our Church. On Lord's-day, April 7th, we had another addition of five persons; four by baptism, and one who had been baptized previously. Mr. Shore preached, and administered the sacred rite, in the afternoon, and in the evening gave to each the right hand of fellowship. We are happy in having to state, that our chapel is now well filled with attentive hearers, and several more are waiting for baptism.

On the Tuesday following we had a tea-meeting, for the liquidation of the debt on our spacious school-rooms. All the trays were given by kind friends. A large number of persons assembled to partake of the refreshing beverage. The meeting was afterwards addressed by brethren Shore, Chamberlain, &c. This was a most interesting season, but one feeling seemed to pervade the whole; and the proceeds of the meeting, which were very considerable, were devoted to the object contemplated.

BARTON.—On Lord's-day, March 17th, the ordinance of baptism was administered at this place to four males and one female. Two of the males were Wesleyans, and will continue in fellowship with their old friends.

J. C.

PINCHBECK.—On Lord's-day March 17th, the ordinance of baptism was administered in the river Glen, which runs through this village, when three persons were baptized by Mr. Everard, of Gosberton, (Mr. Simons being unwell at the time.) The morning was very cold, the wind boisterous, and the waves violent; but the candidates attended to the ordinance with great comfort and peace. We have a few more candidates.

It may appear proper to state, that Mr. Simons, who is a member of the General Baptist Church at Louth, accepted an invitation from the friends here, to become their minister, and commenced his stated labors on the last Lord's-day in January; and the writer feels sincere pleasure in remarking, that a field of extensive usefulness is before him: the ministry of the Gospel is attended by crowded congregations, who listen with the most marked and serious attention, and others would attend, could they be accommodated. Under these circumstances it became a question of importance whether an attempt should not be made to provide for the accommodation of such, and on Monday evening, April 1st, a meeting was held, and the matter discussed, when John West, Esq., who attends with us, rose and offered to give a peice of land whereon to build a chapel, and £10. towards the erection; a subscription was commenced, and about fifty pounds promised at the meeting, and friends appointed to solicit further subscriptions. B. P.

NETHERSEAL.—On Sunday April 7th, four persons were baptized, and received into fellowship with the Church.

CASTLE DONINGTON.—Five persons were baptized in this place, on Lord's-day, April 7th, when Mr. Owen, delivered a discourse from 2 Cor. iv. 2.

LEEDS. Byron Street.—We have had the pleasure of adding one person to our Church by baptism; another person was baptized but has not joined us. We are looking up a little. There is a manifest improvement in our congregation and Sabbath school.

T. L.

DERBY, Sacheverel Street.—On Sunday, April 7th, nine were added to our number by baptism; four males and five females. In the morning, Brother Wilders, of Smalley, preached a convincing baptismal sermon, from Jer. vi. 16 "Ask for the old paths." Mr. Smith, minister of the place, gave an address to the candidates, and baptized;

and in the afternoon Mr. Pike, of St. Mary's Gate, administered to us the Lord's-supper, and received the newly-baptized into the Church. It was a day of good things.

YARMOUTH.—On Lord's day, March 10th, two females were received into the Church, by baptism. It was a good day with us. The conviction, that baptism by immersion is the only baptism of the Scriptures, gains ground. We have several serious inquirers, and one candidate.

BIRCHCLIFFE.—Ten persons were baptized at this place on Good Friday, April 5th.

MACCLESFIELD.—On Lord's day, April 7th, after an excellent sermon by the Rev. J. Alcorn, of Gillbert, from Rom. vi. 1—4, our pastor, the Rev. J. Lindley, immersed four females, teachers in our Sabbath-school. The congregation was good, and deeply impressed. We have more inquiring their way to Zion. S. S.

ACADEMY.

COLLECTIONS RECEIVED,—	£	s.	d.
Burton-on-Trent	-	-	1 13 3
Retford	-	-	1 5 3
Barton	-	-	8 10 0

Special Subscriptions for the expenses of Furniture, &c., for the Academy. We have much pleasure in announcing the following sums, collected for this object:—

Nottingham, Broad-street.

J. Heard, Esq.	20	0	0
Mr. J. Smith	5	0	0
" Thos. Herbert	5	0	0
" — Biddle	3	0	0
" Robt. Seals	2	0	0
" T. Woodhouse	2	0	0
" H. Mallet	2	0	0
" George Baldwin	2	0	0
Mrs. Elliott	2	0	0
" Rooke	1	0	0
Mr. George Seals	1	0	0
" A. Goodliff	1	0	0
" T. Hill, junr.	1	0	0
" Wm. Hill	1	0	0
" J. Brownsword	1	0	0
" Thos. Manlove	0	15	0
" George Redgate	0	10	0
" W. Harrison	0	10	0
Miss Smith	0	10	0
A Friend	0	10	0
A Friend	0	5	0...52 0 0
Barton	-	-	3 0 0

Leicester, Dover street.

Mr. Harvey	3	0	0
" T. P. Hull	2	0	0
" Grocock	2	0	0
" A Friend	1	0	0... 8 0 0
Mr. Noble, Belgrave	-	-	5 0 0
" Winks, Leicester	-	-	2 0 0
" Crofts, Wolvey	-	-	1 0 0

MISSIONARY OBSERVER.

PRAYER FOR LABOURERS.

At a committee meeting of the General Baptist Foreign Missionary Society, held at Loughborough, on Monday, April 8th, it was determined, that, as Mr. Buckley will go out *alone*, he should travel overland, providing the expense would not be materially increased. In the event of this arrangement being carried into effect, our brother will not leave England until August next, instead of June. His designation is to take place at Derby.

The fact, that, after having determined to send out five additional Missionaries to Orissa, and having cherished the hope that two or three of that number would go this year, the Committee are under the necessity of sending Mr. Buckley alone, and that not because there is any fear of the requisite funds being supplied, but solely because of the absence of suitable and qualified applicants for missionary labour,—engaged the serious attention of the Committee, and induced them to feel that it was incumbent on them to draw the attention of the Churches to this subject, with a view to excite the spirit of prayer to God, that he would raise up amongst us labourers to enter into this important field. It was suggested as desirable, that the ministers in our respective Churches should be affectionately requested to allude to this subject in their discourses; and that what is a duty at any time might not at all times be omitted, it was agreed to mention *the first Lord's-day in June* as a period when the Society's dearth of Missionaries, and the importance of prayer to the Lord of the harvest, on this special account, might be urged on the attention of our Churches. This suggestion was made under the conviction that God hears prayer, and with the persuasion that

our ministers generally would cheerfully concur in it. God has signally favored us in the laborers he has raised up for our Mission. We want more such. We want men such as God will give; men whose minds are well furnished, whose hearts are warm with love to God and compassion for the perishing and the lost; men of strong constitution, great courage, firm resolution, who are willing to spend and be spent for Christ. The life of a devoted Missionary is no sinecure; it is a life of labor; it requires faith and patience; but it is a life which angels might envy, and which is the most honorable, as it is the most difficult, in which the minister of Christ can engage. The reports we receive from Orissa, tell us that the truth is felt among the Oreahs, and its progress is certain, providing we have the Missionaries to make it known. We have every encouragement in our work, but we want the men. Is not the Redeemer saying to our Connexion, as regards Orissa, "Lift up your eyes, and look on the fields: for they are white already to harvest." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." And shall we not, in this painful emergency, regard his injunctions as to our proper conduct in it? He said unto his disciples, "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

Since writing these lines, the resolutions of the Committee have been received.

"Agreed, that, if Mr. Buckley can go overland to India, with no very material addition of expence, he go that way."

"That his designation take place at Derby, on a Tuesday, about a fortnight before his departure."

"That the Committee recommend special prayer, at meetings called for that purpose, on the Monday after the first Sabbath in June, that the Lord would raise up and send forth persons suitably qualified as Missionaries, and also recommend that the attention of congregations be called to the subject on the Sabbath."

MISSIONARY ANNIVERSARIES.

BIRMINGHAM.—Lord's day, March 17th, 1844, sermons were preached at this place on behalf of the mission, by Messrs Buckley and Stubbins. On the following Tuesday evening, the public meeting was held. Mr. Hopkins in the chair. Resolutions were moved and seconded by the Revs. J. Hammond, T. Morgan, Dr. Hoby, J. Buckley, H. Morgan, I. Stubbins and F. Chamberlain. This was a very interesting anniversary. Collections and subscriptions £46. 8s. 5½d.

CRADLEY HEATH.—On Monday evening, March 18th 1844., a missionary meeting was held at this place, when the claims of the heathen were advocated by the Revs. G. Cheate, J. Buckley, and I. Stubbins. The attendance was good, and considerable interest excited. Collection, £1. 12s. C. C. F.

TICKNALL.—On Lord's day, Mar. 3, Rev. I. Stubbins preached at Ticknall, and on the following evening, a missionary meeting was held in the Wesleyan chapel, which was kindly lent for the occasion, as it is much more convenient and larger than ours. The meeting was addressed by Revs. R. Stanion, (chairman) W. Kluht, (Independent) J. Buckley, I. Stubbins, J. G. Pike and Mr. J. H. Wood. Collection, £5. 12s. 9d.

On Thursday evening, March 14th, another meeting was held at Hartshorn, in the Wesleyan chapel. Revs. R. Stanion, J. Buckley, and Mr. J. H. Wood, addressed the meeting. Brother Stubbins was not able to attend in consequence of indisposition. Collection, including Mr. Sharp's missionary box, £1. 16s. 7½d. J. B.

LOUGHBOROUGH.—The annual services in support of the General Baptist Missionary Society, were held on Sunday and Monday, April 7th, and 8th. On Sunday morning a sermon was preached by the Rev. J. Farrant, and in the evening by the Rev. I. Stubbins, late missionary in Orissa. The public meeting was held the following evening. the proceeds of the services amounted to £16. 16s.

DERBY.—The annual services connected

with the Derby Foreign Missionary Auxiliary were held on Lord's day, the 24th. ult., and on the following Monday. On Lord's day two excellent sermons were preached in the Mary's Gate Chapel, that in the morning by the Rev. J. Wallis, of Leicester, and that in the evening by the Rev. I. Stubbins. In the afternoon a service was held in Brook Street Chapel, when Mr. Stubbins addressed the Sabbath scholars, and other members of the juvenile association. The chapel was crowded to excess, and reminded many of the happy Sabbaths they had spent within its hallowed walls. On Monday evening the Missionary meeting was held in Mary's Gate chapel. The Rev. J. G. Pike occupied the chair, and animating addresses were delivered by the Revs. J. Corbin, J. Buckley, and I. Stubbins. The attendance was exceedingly good; much interest was produced by the information communicated by our estimable brother Stubbins, and those feelings were excited which we trust will issue in an increased attachment to the Missionary cause, and in a more vigorous effort for its prosperity. The collections, at the whole of the services, amounted to nearly £35. The juvenile association have raised during the year (including the collection on Sabbath afternoon) upwards of £20.

LEAKE, WIMESWOLD, &c.—On Lord's day March 31, and the four following days, a series of missionary services were held at Leake, Wimeswold, Wysall, and West Leake, at which we were kindly assisted by the Revs. I. Stubbins, J. Buckley, J. Goadby, E. Stevenson and R. Stocks. The weather was delightfully fine, the congregations were large, the interest excited was pleasing, and the results we trust will be permanent. Collections, and subscriptions for the year about £30.

BAZAAR AT NEXT ASSOCIATION.

To the Editor of the Missionary Observer.

DEAR SIR,—In reference to a notice on the cover of your last, allow me to state, that the subject of a Missionary Bazaar at the next Association, engaged the early and anxious attention of our friends, and had it been concluded to hold one, they would have given timely notice of their intention in your pages. Peculiar local circumstances, over which they had no control, appeared to render the thing impracticable, and therefore, though reluctantly, it was resolved to abandon the design. I believe our friends were the first to begin this good work, and I need not say, that all who know them believe that they would be among the last causelessly to shrink from any benevolent exertion, or to grow weary

in well-doing. Trusting that those kind friends, who have been in the habit of contributing to our Missionary Bazaars, will be enabled for this year to devise some other equally substantial way of testifying their attachment to the cause of the heathen, and that all who have been in the habit of making purchases will contribute the amount of those purchases as an *extra offering to the collection*, at the annual meeting of the society,

Believe me,
Yours in Christian bonds,
J. C. PIKE.

Wisbech, April 11th, 1844.

APPEAL ON BEHALF OF CHINA.

March 15th, 1844.

MY DEAR SIR,—Remarks on the empire of China, and the projected mission to that pagan land, have occasionally and very properly appeared in the pages of your periodical. As some of your readers are anxious to know more respecting “the land of Sinim,” and the people; and, as some information on these subjects may be interesting, and promote the extension of the Redeemer’s kingdom, I feel inclined, with your permission, to encourage the friends of missions in their “work and labour of love.” “He who will not give himself any concern about an evil a thousand miles off, shall have the calamity under his own table.”

My difficulty is compression. The field is so wide, and the different aspects in which China may be presented are so interesting and impressive, that I fear your patience and space will scarcely tolerate what might be usefully said. As you have Christian and missionary readers, the history and population of China; its religion and language; its moral condition; the obligation which rests on *baptized Churches* to send them the Gospel; and the prospects of success,—may perhaps be allowed a few of your valuable pages. This letter will contain a few general remarks. “My words are not selfish, but for the aid of the virtuous.”

The General Baptist Orissa Mission is an honor to the Churches, and reflects great credit on the zeal and piety of our beloved missionaries. All things considered, it has succeeded well. Our friends need help, and they should be sustained in their arduous undertaking; but the claims of China need not be entirely overlooked. India and China are not rivals. Missions to both would help Orissa rather than diminish its resources. The friends of India will feel for China; and the lovers of China will not forget India. Such is my conviction. The enlightened negroes, from the bloody scenes where slavery once triumphed, are now supplying Africa with

Gospel truth; and ere long they will traverse the length and breadth of Southern America. One of the next things you will hear of will be, that converted hindoos are going to China, Japan, and Western Tartary. The Gospel knows nothing of centralization, except as a means, a combination of intelligence and piety, for its wider diffusion. The light cannot be confined under a bushel. The negro said, “The seed is sown; they cannot pick it up.” The leaven will ferment and expand; the seed will germinate and grow into a tree; the child of our benevolence in the plains of India will not lose its energy; the root of our missionary zeal, planted in the dreary jungles of Orissa, will not be deprived of its vitality by our giving exercise and expansion to that heaven-born charity which requires the Gospel to be preached “to every creature.”

“Who does not mourn over the mental lethargy of China, and wish earnestly that some benevolent and persevering foreigners would take the lead in enlightening that vast nation?” And why should not Britain be that honored nation? Why should not British, baptized Churches, form the devoted brotherhood to carry the glad tidings of heaven’s mercy to this “world of souls?” “China demands the attention of Christian philanthropists, with regard to the antiquity of its origin, the extent of its territory, the amount of its population, and the advance of its civilization. In nearly all these respects we shall find that it rises superior to every other unevangelized country, and stands forward with a prominence which bespeaks it the greatest of pagan nations.” Yet this “world of souls” is emphatically without God, alienated from Christ by the whims of its sceptical philosophers, and destitute of all hope by confining all its expectations to one of the grosser forms of a material fancy. Bewildered in the atheism of its own vain philosophy, or perishing in the vile corruptions imported ages ago from India in the abominable idolatries of Budha, its millions are daily hastening to the tribunal of God, where atheism cannot find mercy, idolatry obtain remission, nor the impurities of paganism pass unpunished. Study, my brother, this great nation of intelligent and responsible beings, involved in the miseries of the darkest unbelief, and employ your energies to awaken our sympathies, and stimulate our energies, to send them the glorious Gospel of the blessed God. The children in our Lord’s-day schools might do very much for China, if enlightened respecting its condition, and their energies combined for this purpose. Then our regular resources might still be applied to India. See the “appeal for missionaries” in our March Repository, by M. J. S.

“The Chinese empire occupies no incon-

siderable space in our map of the earth's surface, and fills up nearly the whole of their own. No wonder, then, that the Chinese should consider their country as the middle kingdom, including all within the four seas; and that with them the world and their empire should be synonymous terms." The government of that country extends an influence over nearly as much of the earth's surface, and more of its population, than either England or Russia, and makes its orders heard and obeyed from Peking to E-le, and from the capital to Canton, amongst several millions of people. By its new accessions of territory, China has come into the neighbourhood of the British possessions; and, though originally so distant from us, seems to shake hands across the Himalaya mountains, and invite western nations to publish amongst them the glad tidings of joy, which shall be to all people. The "son of heaven" has maintained absolute and unlimited sway over the materialized children of "the celestial empire," and barred her massy gates against the seductive influence of "barbarous" Europeans; but "the heathen have raged, and the people imagined a vain thing!" War is hateful, and deeds of blood are revolting to every Christian heart; yet God has overruled the wars of contending nations, and the selfish policy of human governments, to throw down the barriers which prevent human intercourse, and to enlarge the kingdom of the Prince of love and peace. "I have set my kingdom upon my holy hill of Zion; I will declare the decree: the Lord has said unto me, 'Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

China's pride has been subdued; she is possessed by British power to some extent; and Providence has opened a door before the Churches of Britain. The sons of science, and the merchants of our cities, will be eager to enter, to realize fame and amass wealth. Shall not the children of the Redeemer's kingdom, constrained by the love of Jesus, hasten to publish glad tidings, and to realize the triumphs of grace in the conversion of the benighted millions in "the land of Sinim?" Near to China is the empire of the rising sun, the Japan Islands, containing 25,000,000 of pagans: and can the mandate of an heathen emperor long continue to exclude the light of life, whose enlivening beams will soon gild the whole of the Indian Archipelago, which borders on its shores? The monopoly of paganism must fall before the science of revealed truth. Commercial restrictions cannot long bind the fetters of a pagan people, where education prevails. Pagan priests and heathen philosophers have no heavenly patent for stereo-

typing the thoughts of perishing millions, of which they have gained possession. The Word of God is not bound; the Gospel is for the world's population; for every creature, dying, yet immortal! The Koran has been translated, and its follies exposed; the Sanscrit, the sacred words of the east, has been conquered; and the abominations of the Indian shasters have been brought to light. Hindooism totters, and Juggernaut is shaken. Now the mysterious symbols of "the empire of ten thousand ages," have been deciphered; and a Morrison, or a Marshman, will ere long declare to the millions of China, in their own venerable and venerated tongue, the wonders of redeeming grace. Japan will be opened, too, and that voice of mercy will be heard on the rocky mountains and desolate hills of the empire of the rising sun. Soon, we hope, the cry will be heard, "Come over to China, to Japan, and help us. Come and hold forth the word of life, lest we die!"

"Who will go for us? and whom shall we send?" Who will now say, "Here am I; send me?" "God shall enlarge Japhet, and he shall decree in the tents of Shem," Let "the half-tribe of Manasseth send forth labourers into this vast harvest, and 'soldiers' of the cross, who will study 'to please the great Captain of their salvation.'" The conflict is severe, but the victory is sure. Amen.

I remain yours truly,

PHILANTHROPOS.

LECTURE ON BRITISH INDIA.—An interesting lecture on this subject, was delivered on Monday evening, in the British School-room, Chesterfield, by the Rev. J. Peggs, of Ilkeston, formerly a missionary in Orissa. The lecturer commenced by remarking on the enormous extent of the territory called British India, which was 2000 miles square, and contained no less than forty different nations. He went on to sketch the manners and customs of the people of Madras and Orissa, describing minutely their style of dress, of living, of speech; the servile condition of the women; the institution of caste; the barbarous practice of infanticide, &c. He observed that he had been present at a "suttee,"—a burning of a widow with the dead body of her husband, of which he gave an affecting description. The lecturer gave an interesting account of Juggernaut, which he had visited on several occasions. After a brief sketch of the rise of British power in India, the lecturer concluded by warmly recommending the interests of the Christian mission in that vast country to his auditory, observing that the subjugation of India by Britain was doubtless intended by God to be a means of spreading the light of Christian truth among the benighted millions of its population.

IRISH CHRONICLE.

MAY, 1844.

NO EXCUSE.

WHAT! am I to attend the call of every man, and be ready to yield obedience to every one who gives me a command? Certainly not. If worldly men, and mere religious professors, wish you to become a companion of their's in breaking the sabbath, opposing the gospel, or even treating religion with indifference, you may immediately "excuse" yourself from doing so, and flee from their circle at once. "Have no fellowship with the unfruitful works of darkness," says the apostle, "but rather reprove them."

These few lines are written to professing Christians; and I would ask, "Who then is willing to consecrate his service this day to the Lord?" Ireland needs a race of devoted and faithful men. Our individual activity cannot reach far, but our benevolence, compassion, and love, must comprehend all the nations of the earth. To ask for help in seeking to spread the gospel in this land of darkness, is a "reasonable service," and will you refuse? "He that is not with me is against me," says Jesus, "and he that gathereth not with me scattereth abroad." Neutrality is impossible. Your influence either accelerates the triumph of the gospel, or the ruin of souls. Will you prefer a state of inglorious ease, to the post of activity and danger? Jesus demands the faithful consecration of all those talents in his service, which you have received from his hands. He will not employ any pressed men in his vineyard; but woe unto those professors who refuse to come as volunteers. No man can pay another to labour in his stead, with a view of framing an excuse for not engaging in the service of Christ himself. If we are rich, he demands our activity as well as our wealth. The constitution of the church is so framed, and the world is so rebellious, as to require every man to be at his post. Neither can any individual member transfer his duty to another. Christians cannot act by proxy. We have all received some talent from the Lord; and whatever may be our situation in life, he is saying to every one, "Occupy till I come."

Do you think that it is utterly impossible to spread the gospel in this land? It is true that Ireland has long been considered as an impregnable fortress of the man of sin. "You may expend your money, and send your missionaries," it is said, "but nothing effectual will be done." This is the language of idleness and unbelief, not of devotedness and faith. Are we not commanded to preach the gospel to every creature? Let every Christian feel that he is under the same obligation to diffuse the gospel as the minister is to preach it, and more sinners will be converted to God. Individual activity must be as extensive as individual piety. Idleness in the church of Christ is one of the reigning sins of the age. Do not be startled at this statement! This slumbering spirit is death to the world, a hindrance to the prosperity of the church, and rebellion against the Lord. Are you willing to labour for souls? Jesus will receive "No excuse." Does he not say, "Go work to-day in my vineyard?" What professor after this will deliberately resolve to "stand in the market-place all the day idle," thinking that he can justify his indolence in the day of judgment, when standing at the bar of God, by saying, "No man ever hired me?"

Christianity must be promoted by Christian men; and the measure in which it is possessed will be the measure in which it will be given to others. We must not expect that those whom we teach will ever rise to a higher state of piety than ourselves. We must be more prayerful and holy, in order to be more active

and useful. All our faculties have been ransomed by Jesus; he justly claims the whole of our time; and whatever we possess must be employed in his service. If we can righteously withhold any thing from the Saviour, then we may "consume it upon our lusts." But I am sure that we cannot; hence if all Christians were to unite and start from their supineness, and travel in birth for souls, it would not be a greater manifestation of love than a crucified Saviour requires, or a perishing world demands. It may be that sinners are perishing even in your own families for want of Christian instruction; or dying around the very church where you assemble for divine worship, because you never invite them to come to the house of prayer, and will perish unless you put forth an instrumentality to save them.

Perhaps you have felt the force of these arguments, yet you continue to say, "I pray thee have me excused." No, my beloved friend, as I am only urging the command of Christ, "no excuse" can possibly be taken. I am pleading for perishing souls: I am speaking for Ireland; a land of darkness, superstition, and spiritual death. No denial can be taken. "Go out," says Jesus, "into the highways and hedges, and compel them to come in, that my house may be full," and is not that person's piety doubtful who can refuse? Under the Jewish dispensation it was deemed a great calamity to die childless; and what "confusion of face" must you feel in the day of judgment, if you have never "travailed in birth" for the salvation of souls! As the noblest general that ever entered the field could not gain a victory over the enemy without a fighting army, so the most devoted minister will fail in giving enlarged prosperity to the cause of Jesus, without the united labours of a devoted church.

Do you ask, "What can I do?" Labour in the cause of God according to the ability that he has given you. Shall we, the redeemed, be less concerned for the salvation of souls than the heathens were for the honour of the "Queen of Heaven?" They all found something to do. "The children," says Jeremiah, "gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make their cakes," in order to promote her idolatrous worship. Our Sunday schools want teachers; our tract societies, distributors; our destitute neighbourhoods need prayer meetings; and sinners need inviting to come to the house of God. There is no necessity of standing "idle," thinking that there is nothing to do. Do not say that warnings to sinners are useless: faith cometh by hearing, and hearing by the word of God. Whatever be the cause of the silence and inactivity of Christians, it is a great hindrance to the spread of the gospel. It may arise from a low state of piety; timidity; careless indifference; a want of love to Jesus, or compassion to souls: but whatever be the cause, it is sinful and inconsistent with elevated piety, while those who are thus at "ease in Zion" expose themselves to the eternal "Woe" of Almighty God.

While Christians have been sleeping, error has been spreading, and souls have perished. The troubled elements, however, that are gathering around us, the approaching crisis, and the cries of the perishing, have at length broken in upon our slumbers, and we are beginning to awake. Let us individually begin to work, and at once put forth an energy which will startle the world, and revive the church. Let us walk to the mouth of perdition, and hear the voices of the damned saying, "send to our brethren, lest they also come to this place of torment." From thence let us go to Calvary, to draw the vigour of our piety by touching the cross, and feeling ourselves sprinkled with the "blood of the Lamb," our hearts will instantly burn with holy love, while we individually consecrate the remaining part of our lives to the glory of God.

Perhaps after all, you will raise objections, and say, one by one, "I pray thee have me excused." One says he has no time; another affirms he has no ability; a third professes to want opportunity; and a fourth says something else. If these things are really so, go and carry these complaints to the "Searcher of hearts, and demand an "excuse." I answer all your objections by saying, that not to labour for the salvation of others will raise a doubt as to the genuineness of your own piety, and deliberately affirm that the possession of religion ourselves lays us under an imperative obligation to impart it to others. "For the love of Christ constraineth us, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

J. B.

BAPTIST CHURCH, CORK.—MR. TRESTRAIL'S
REMOVAL.

At a social tea meeting of the members and communicants of the above-named church, on Friday evening, the 22nd March, 1844, specially convened in the chapel, in Marlborough Street, to mark the united circumstance of the removal of their pastor Rev. Frederick Trestrail (he having been nominated to the office of Secretary to the Baptist Irish Society) and the reception of the Rev. Geo. N. Watson as their future minister, the following resolutions were unanimously adopted.

Proposed by brother M. Osborn Bergin, and seconded by brother Abraham Jones.

Resolved—That we cannot permit the union which has subsisted for nearly four years between Mr. Trestrail and us, as pastor and people, to terminate, without taking a rapid glance at the attendant circumstances of that connexion, and the results which now present themselves to our contemplation; for much of which we have abundant cause of thankfulness and rejoicing.

At the period of Mr. Trestrail's first visit to Cork, the church was almost scattered, and the few who remained were as sheep without a shepherd; but since his settlement over us, our numbers both in church and congregation have increased, discipline has been restored and maintained, brotherly love promoted and exercised, the grand end of the preaching of the gospel, conversion to God, realized; and on the whole the peace and harmony of the brethren have been such, as to show that the ministrations of our pastor have not been in vain.

In reference to the operations of the Baptist Irish Society in this land, considerable disorganization had crept into the working of its machinery, a degree of estrangement and want of cordial co-operation was influencing its agents, chiefly arising from the absence of intercourse and mutual consultation: all this has now passed away, the establishment of quarterly associations, thereby bringing the brethren stately together for counsel and encouragement, has under the divine blessing infused new life into the operations of the Society, and cemented that feeling of brotherly love between its ministers, without which all else is but as sounding brass or a tinkling cymbal.

Under all these circumstances, we feel that we have real cause for thankfulness to the Giver

of all mercies, that in his providence He sent our pastor to this country, as we now believe he has called him to another sphere of labour. We therefore part with him in Christian love and affection, commending himself and family to the care of the great Shepherd of the sheep, and praying that he may be long spared to conduct the affairs of the Baptist Irish Society with pleasure and profit to himself, and increasing usefulness and efficiency to this country, so that the word of the Lord may have free course and be glorified, in the conversion of thousands of our fellow countrymen, and the moral desert around us may speedily rejoice and blossom as the garden of the Lord.

Proposed by brother Thomas Nicholson, and seconded by brother William Booth (deacon).

Resolved—That looking at all the circumstances which have transpired in connexion with the bringing Mr. Watson before us, (and the removal of apparently insurmountable difficulties* in the accomplishment of the same), without the least effort either on his part or our own, we cannot but recognize the hand of the Lord in this matter, and as we believe we have been thus brought providentially together, we now receive him as our future pastor most cordially and affectionately, and feel it to be our responsible duty to use all gospel means individually and collectively to uphold his hands, and encourage and further him in the work of the Lord, praying that he may be blessed and made a blessing in the conversion of sinners, and the building up and enlarging our little Zion here, to the glory of our God and Father, through Jesus Christ our Lord.

During the evening the prayers and praises of the brethren were mingled together; and after each resolution, the pastor, to whom it referred, replied thereto in a very affectionate and serious manner. It was felt by all present that the meeting was pleasing and profitable, calculated to invigorate and stimulate the church to persevere in the good way, to thank God for the past, and take courage for the future.

* A few months ago Mr. Watson was pastor of the *Independent* church in Limerick; but has since then with Mrs. Watson been baptized by Mr. Trestrail.

On Tuesday Evening April 17, MR. MASSIE, of Manchester, delivered on behalf of the Society, a lucid, eloquent, and impressive lecture on Ireland, and its claims on Christian sympathy and effort from the church in this country. His statements were received with deep attention, and we doubt not will do much towards correcting the misapprehensions which prevail as to missionary effort in Ireland. We forbear all report of the lecture, our earnest hope being that it may speedily be published. DR. BENNETT and his friends kindly lent their chapel for the service.

The following contributions, not including London annual subscriptions, have been received up to April 19, the date of going press. Particulars will be given in the Report to be published early in May.

	£	s.	d.		£	s.	d.
Wiltshire, &c. after Lectures by Mr. F. Trestrall	123	4	11	Monmouthshire, a Friend	0	10	0
By Mr. W. Hamilton, Moate	3	10	0	John Purser, Esq., Dublin (don.)	5	0	0
By Mr. M'Carthy	4	10	0	Mr. Allen, Athlone	1	1	0
Maidstone, Bible classes at Mr. Dobney's, in support of a reader	20	0	0	B. B.	11	0	0
Hammersmith, by Miss Ottridge	3	10	0	Legacy, late — Peto, Esq.	60	0	0
Master Millington Harwood, Birmingham box	0	5	4	Coleford, sundries, by Miss Trotter	20	0	0
S., a Friend, balance	1	18	10	A Friend, I. T.	20	0	0
A legacy, late Mr. Dearle	10	0	0	By Miss K. Watson	1	12	6
Ditto, Mr. Geo. Dixon	3	0	0	By Miss H. Osler, Falmouth	3	11	6
Friends, Eyemouth	0	10	0	M. A. Perren, Kingswood	2	0	0
By Mr. Bates, Ballina	14	12	0	By Mr. T. W. Wake	1	7	0
Female Society, by Mr. Sanders	2	17	6	By Mr. Pengilly	5	0	4
Keppel Street Auxiliary	11	1	9	By Mr. Howorth, Baccup	5	0	6
Geo. Rawson, Esq.	10	10	0	By Mrs. Lillycrop	1	0	0
Ingham, &c., by Mrs. Cooke	5	0	6	By Mr. Jer. Davies	1	11	0
A Friend	1	0	0	Steventon, Mr. Haigh	1	0	6
By Mrs. Risdon	10	0	0	By Miss Perks	2	10	0
Church Street, Blackfriars, Auxiliary	8	13	2	By Mr. Hills, Sunderland	3	0	0
Spencer Place ditto	6	19	11	By Mr. Smith, Crayford	3	0	0
Shoreditch, Providence chapel, ditto	2	0	0	By Mr. Bayne, Stradbroke	2	10	0
To add to Sevenoaks, acknowledged in February Chronicle	1	0	0	Mr. Horne, Worcester	1	1	0
Mr. Millar	5	5	0	By Mr. Hayden, Tiverton	1	0	0
Mr. Jones, Bank Presteign	1	1	0	M. S. R, donation	5	2	0
Louth, by Medma. Grain and Beeten	8	8	0	"How shall they preach, except they be sent?" by Mr. Brawn	5	0	0
Louth, by Mrs. H. Allen	0	10	0	Misses M. A. and Jane Austin, by Mrs. W. L. Smith	1	0	0
Mr. R. Blackman, Potter Street	5	0	0	Mr. Crowe, Worcester	0	10	0
Miss Payne, Chesham	1	1	0	Mr. Lugsden	2	0	0
Plymouth, by Mr. Nicholson	11	11	8	New Park Street Auxiliary and boxes	7	0	6
Bewley, Mr. Brooks	1	10	0	Mr. F. Roe, 2 years	4	0	0
Oswestry, R. Roberts	4	1	5	Mrs. Rippon	10	0	6
E. Lees, Esq., Ashton	1	1	0	Mr. W. Bugby	0	10	0
Rayleigh	2	0	0	W. Rees, Esq., Haverfordwest, by Mr. J. H. Allen	10	0	0
Mr. J. Pilkington	1	0	0	Wokingham, by Mr. S. D.	7	11	0
Miss Huntley, Bow (don.)	1	0	0	Birmingham	41	19	9
Miss A. Marsh	2	0	0	Dudley	2	1	0
Mr. J. Phillips	0	10	6	Liverpool	56	11	6
Rye, Crosskey, Mrs.	3	0	0	Canterbury (with a box of apparel)	10	11	0
A Friend, by Mr. Alfred Hodge	0	10	0	Norfolk, by S. D.	35	2	4
Towards payment of scripture reader	1	0	0	Produce of share in canal, left as legacy, one-half	230	0	0
Plymouth, by Mr. Nicholson	2	19	0	Haddenham collection	1	0	0
Mrs. Moore	1	0	0	By Mr. Cotton, Hackney	1	2	6
A Friend, Wales	1	0	0	Blandford Street Auxiliary	14	18	6
Ditto	0	5	0	Kettering	7	0	0
Mrs. Hall, &c.	2	0	0	Huddersfield, by Mr. R. Willett	4	11	0
J. H. Allen, Esq.	1	1	0	Mr. J. Burt, Beaulieu	1	1	0
A Suffolk Farmer	1	0	0	Dublin, subs. collected by Mr. C. Sharman	25	18	4
Devonport, Morrice Square	4	0	0	Miss A. Marsh	2	0	0
Taunton	4	4	0	Mr. Noakes, Burwash	1	10	0
E. T., proportion of daily consecration	1	1	0	Hackney, by Miss Booth	3	13	0
F. Earle, Esq., M.D., Ripon	1	1	0	Eagle Street auxiliary	18	0	0

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 59, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission House, Moorgate-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. MR. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRALL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKING, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

THE
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[NEW SERIES.

THE LOVE OF GOD TO HIS PEOPLE.

THE scheme of human redemption is a clear and undeniable evidence that God is love. While, however, his compassion extends to mankind universally, it is delightful to observe, that he entertains a peculiar affection for his saints; he taketh pleasure in his people.

His people are those who are spiritually enlightened, believe in the Lord Jesus, are renewed in the spirit of their minds, and are affectionately devoted to his service. That these are the objects of his special regard, is a truth abundantly affirmed in the Sacred Scriptures, and is as clearly manifest in all his dealings with them. It is true they are not unfrequently exercised with poverty and affliction; but this, so far from opposing the doctrine under review, is brought forward by an inspired apostle as an argument in its favor. The evidences of his love to his people are clear, distinct, and various; deeply interesting to every pious mind, and a source of the richest consolation under bereavements, anxiety, and care.

In contemplating the love of God to his people, we may notice the fact, that he has forgiven them their tres-

passes. In their natural state, they, like others, were guilty, and under a sentence of condemnation; but, through the exercise of genuine repentance, and humble faith in the Lord Jesus, they have received the pardon of all their sins; they are justified freely by his grace, through the redemption which is in Christ Jesus: there is now therefore no condemnation against them; their guilt and fears are removed, and they are brought to the possession of divine and heavenly peace.

As a further expression of his love, he has saved them from their sins. In their unrenewed state, they were the slaves of sin, completely under its power and dominion, and had nothing to expect but to reap its wages. Had they left the world in such a condition, heaven, as a state of perfect holiness, they never could have entered; but now they are made free from sin, its foulest stains are washed away, they are brought into a state of holiness, and are therefore made meet to be partakers of the inheritance of the saints in light.

He has also adopted them into his family, and calls them his sons and

daughters. As their Father, he exercises towards them all the care, tenderness, and affection, belonging to that endearing relation; he allows them to hold familiar intercourse with himself, and to lay before him their wants and complaints with the openness and freedom a child uses with an affectionate and indulgent father.

Moreover, he has given them his Holy Spirit, not only to bear witness with their spirits that they are the children of God, but also to sanctify them, to be their comforter under the various troubles of life, and also as an earnest, or certain pledge and token of their right and title to the heavenly inheritance.

The gracious and ample provision he has made for their solace under the complicated afflictions through which they have to pass, is a further manifestation of his love. He has given to them great, exceeding great and precious promises; promises of all needful assistance; promises of his continued and abiding presence; and promises of timely and complete deliverance. These promises, too numerous to mention, are full of comfort to a good man, proceeding as they do from an almighty and faithful God. Nor has he only thus provided for the comfort of his people, but he has also done it by furnishing them

with the ordinances of his house, and the means of grace. And oh! what seasons of refreshing are these from the divine presence.

To crown all, he has given them a title to mansions in the skies; yea, it is his good pleasure to give them a kingdom, a kingdom of immense delight, a state in which they shall enjoy perfect freedom from all sorrow and sighing, and in which fulness of joy and pleasures for evermore shall be their portion.

From this subject let the Christian, however poor, obscure, or afflicted, draw consolation. He is beloved of the Lord, and no affliction with which he may be exercised can overthrow or invalidate the fact, a fact the reality of which will to him be a source of unbounded delight through eternal ages.

Let him also exult in the honor conferred upon him. What greater distinction can attach to a mortal than to be beloved of the Lord? Do men esteem it an honor to receive attention from persons of elevated rank? How much more honorable to be the object of Jehovah's regard!

Who does not feel disposed to adopt the beautiful prayer of the psalmist, "Remember me, O Lord, with the favor which thou bearest to thy people?"

G. C. B.

Warwickshire.

SURVEY OF SABBATH-SCHOOLS.

EDUCATION is the great question of the times. Nothing engages more of public attention. Seized with the popular mania, government proposed a plan of education, not on impartial and equitable grounds, but for sectarian purposes. With all the blandness of courtly sophistry, its concocers endeavoured to palm a measure on the public, ostensibly designed to invest the State Church with

unlimited authority, and to crush the interests of dissent. Awake to their dangerous position, dissenters of every name, rallied together, and formed one broad phalanx to resist the rude and daring attack made on their common and priceless interests. Appalled at their invincible aspect, the enemy quailed, and fled from the terrific battery, and they returned victorious without an engagement.

Proud with this brilliant conquest over the hand of tyranny, which, in exultation, would have crippled and bound their liberties, dissenters are now bent on the noblest project. As the jealous and consistent advocates of enlightenment and freedom, they magnanimously purpose the adhesion of daily schools to their Sabbath-schools, conducted on a popular, economical, and expansive scale. For this transcendent object, the Wesleyans propose to raise £200,000; the Independents have opened a subscription, whose lists are already graced with handsome donations; and the Baptists have agreed to rally round the British and Foreign School Society with their subscriptions and efforts to perpetuate and extend its triumphs. From the steps now taken, we see in the distance our native land bestudded like the firmament with daily schools, pouring forth streams of new and valuable light, and augur a period when every individual will be able to read the Bible, and when in every village will be found literary men and social libraries. What a sublime and glorious enterprise! Beyond all grandeur, this is grand! A new era is about to dawn on our father-land. May it be invested with an effulgence outshining and surpassing even our highest and most sanguine expectations!

Standing on the threshold of this gigantic movement, while plans are forming and arrangements are being completed, a brief survey of the Sabbath-schools in active operation, and of their sovereign influence, cannot fail to strengthen our adherence to these institutions, and prepare us for our new and prospective undertaking. That movement of movements in the last century is replete with remarkable phenomena. Happen what may in after times, the name of its great originator will live through all ages, and in all lands, in the enjoyment of unfading glory.

In proceeding to take a cursory glance of Sabbath-schools, which is all the limits of this paper will admit, our attention is first arrested by their extensive prevalence. All denominations of Christians in England; the State Church, with all its hauteur, patronage, and endowment; the varied, numerous, and extended ranks of dissenters, down to the lowest and least commanding of this estimable band, have their Sabbath-schools. These institutions, next in rank to the ministry as the means of diffusing the light of truth, are blended with every section of the Christian Church, and are found wherever its hallowed influence is felt. They are not merely located in the metropolis, and in the principal provincial cities, but in almost every town, village, and hamlet, from John O'Groats's house to Land's End. Sabbath-school instruction is richly communicated throughout the whole of England, is given in Wales, is liberally imparted in Scotland, and is offered to the generous sons of "the green isle," with all their wrongs and oppressions. In America these institutions are numerous and flourishing, while on the wide and interminable missionary field, limited indeed only by the ends of the earth, wherever there is a missionary station there is a Sunday-school. The whole Church of Christ, however its endless sections differ in opinion on circumstantial, regards Sabbath-schools as its most healthful nurseries, and generously fosters them under its watchful care. In all these schools the infant and the adult are alike taught. What a mighty confederacy! Never was such unison as this displayed till the rise of Sunday-schools. No mind can survey unmoved this stupendous combination to teach the rising youth to read and revere the oracles of God. Did we know the precise amount of instruction given, or the exact number of scholars taught, we should be overwhelmed at its magnitude, while our

bosom would swell with ardent gratitude in behalf of the youthful millions thus educated and blest.

And the support of Sabbath-schools is as marvellous as their number is great. Princely revenues are annually expended in supplying the necessary rooms, books, and rewards, for these countless seminaries. And whence is this imperial treasure supplied? How is this mighty, ever-growing, and multiplying demand, met and satisfied from time to time? Not by government grants, nor by taxes levied on the people, neither by princely bequests of the dying. No, no!! This golden torrent rolls plentifully and freely from the bosom of voluntarism. From the freewill offerings of the people the income is equal to the expenditure, and more than equal. Deficiency is neither known nor felt. Never was a Sunday-school allowed to suspend operations for want of necessary pecuniary supplies. Managers have only to make a respectful appeal to the willingness of an enlightened and generous public, and that appeal receives a prompt and munificent response. The cheerfulness and liberality with which these institutions are supported is a marvel even to their best friends and patrons. In this service voluntarism is triumphantly asserting its truth, exercising its power, and gathering up at every step the ensigns of untarnished celebrity. It is rising in unsullied majesty to clear itself from the odious imputations cast upon it, and to proclaim its omnipotency in the cause of truth. Let its opponents stand and pause. But this they have already done. The huge and unsightly fabric of compulsoryism has received a shock which it will not recover. We think it cannot, and we hope its abettors do the same. At length they have partly renounced allegiance to this unscriptural principle. The Episcopal Church has agreed to originate new daily schools by voluntary effort.

While they have our best wishes in this enterprise, we trust they will soon advance another step, ask to be separate from the state, and throw the Church on its own resources, feeling assured religion would be more efficient and prosperous in the world.

But this is only a superficial view of the subject. What time and effort are expended in support of Sabbath-schools! Who could estimate the sermons preached, the correspondence written, and the teachers'-meetings annually held? To this no one is competent. Moreover, thousands of enlightened and exemplary Christians, the flower of our congregations and Churches, spend the best portions of the Sabbath in superintending and instructing the children. And it is worthy being written in letters of gold, that this mass, this incredible mass of human effort, is entirely gratuitous, is put forth without the slightest worldly compensation. There is nothing with respect to this life, either in the past, present, or future, that can form any part of the considerations which prompt the noble undertaking. Never did disinterestedness rear a monument so fair and inviting. What then is the main-spring of the movement? What is it that set and keeps in motion this stupendous machinery, which is lavishing untold and priceless benefits on the rising generation? It is love. The love Christ has shown to man, and the love man owes to Christ in return, is the great consideration which constrains the patrons of Sabbath-schools to diffuse the light of life among the rising youth, and arms them with indomitable perseverance in their disinterested vocation. Surely this widely extended, well directed, and long sustained effort to give the letter and the word to children, on principles so disinterested and Christ-like, is at once incomparably grand and supernal.

But the number and support of

Sabbath-schools, however surprising, are thrown into perfect eclipse and darkness, compared with their effects. How varied, extended, and salutary, is the influence of these institutions! Where shall we begin to survey it? Look at their influence in connection with popular education. How effectually are those objections silenced and removed, once so loud and frequent against the common mind being enlightened. No longer is it boldly asserted that education among the labouring classes would induce indolence and independence; would tend to destroy diversity of rank and station; and reduce society to one common graceless level.

Through the medium of Sabbath-schools intelligence has been communicated, and popular ignorance is rapidly disappearing. In addition to higher and holier truths, the common people have learned that they are not serfs, to be trodden upon with impunity; that they are not mere machines, to be worked at pleasure; that man, as man, has rights, inherent, untransferable rights, with his fellowmen. And what is the result? Why, while they maintain self-respect, man's birth-right, instead of being less industrious and respectful, less honest and faithful as servants, their service is more direct, efficient, and valuable. Education is light, and light is power. Give education to the common people, and you invest them with moral greatness, which is the strength and bulwark of our land. Consequently education is become the exciting topic of the day. Than this, nothing engages more attention. All the nations of Europe are looking to it. Even barbarous governments are asking for it. The school and the college are appearing in the east and west, in the village and wilderness, from the river to the ends of the earth. For this we are mainly indebted to the influence of Sabbath-schools. What a splendid achievement! How sublime and glorious a conquest!

Had they done nothing more than show how utterly unfounded and baseless are objections to popular education, this is a triumph which in itself entitles them to high, unlimited eulogy, patronage, and support.

Nor is this the only view to be taken of their effects. Sabbath-schools have greatly refined the social enjoyments, and raised the intellectual character of the common people. The gambling, intoxication, and gross obscenities once notorious at rural feasts, and places of public amusement, are, to a great extent, suppressed and supplanted, by peace, order, and sobriety. Conversation, one of man's distinctions, is often carried on with a degree of sense and information, coupled with a glow of wit, humor, and brilliancy, not discreditable to persons of literary pretensions. Not a few trained in these laudable institutions have, by the dint of perseverance in subsequent life, raised themselves to posts of honor and usefulness in the world, while some have attained eminence and celebrity in the learned professions. And how obvious their effect on the progress of periodical literature. Before the rise of Sabbath-schools, how small was the number, and restricted the circulation, of periodicals. In America there was only one periodical in the year 1741, called the General Magazine, conducted by Benjamin Franklin, and it died in six months. In 1743 the Weekly Magazine started and stopped in one month. Not a periodical existed in 1775, except the Pennsylvanian Magazine, whose columns were chiefly supplied by the impious pen of Paine. In 1810, there were only about twenty publications, whereas now there are more than one hundred, and generally in a thriving and flourishing condition. In England, even at the close of the last century, when the Evangelical Magazine was launched, how scanty was the supply of periodicals. But now, in addition to the literary,

scientific, and political publications with which the press daily teems, every religious denomination has its periodical, and some denominations more than one. Many of these periodicals are low in price, fraught with information, popular in character, and earnest in tone of thought and feeling, on subjects of supreme and universal importance. This rapid march in the progress of periodical literature, together with the new and elevated position it occupies, is mainly referable to Sabbath-schools. Within their hallowed precincts the million were taught to read. Here the insatiable thirst for knowledge was awakened, and here it is stimulated from Sabbath to Sabbath. These are among the grand results of Sabbath-school instruction. Its sovereign influence extends to the minds, the morals, and the tastes of multitudes, will be felt by nations yet unborn, and travel onwards to the end of time. No mind can survey its boundless, shoreless influence.

But we have the brightest and best view of the subject in connection with the interests of religion. A flood of religious intelligence has rolled far, and wide, and deep,—overcoming many existing prejudices, and checking the prevalence of error clothed in new and fascinating forms. The hearers of the Gospel are multiplied in number, intelligence, and power. The Saviour's ranks are swelled with a host of devoted subjects, whose influence is extensively felt. Some are actively employed in those schools where they first thought of God, first bowed the knee in prayer, and started in their pilgrimage to heaven. Others are usefully engaged in the social prayer-meeting, in the tract society, and in visiting the sick and dying. Not a few weekly itinerate to the villages in their more immediate vicinity, "holding forth the word of life." And from these seminaries of early piety have sprung some of the most generous, enlightened, and

enterprising deacons of our Churches; some of the most devoted and successful ministers of the Gospel, and missionaries, who have left the land of their best associations and dearest loves, to plant the broad pennant of the cross on distant shores, and take possession of them in the name of Immanuel. Ascending from earth to heaven, we behold around the throne a countless group of illustrious worthies who were trained in these institutions. Having fought "the good fight," they have left the field of warfare for the city of triumph. They have passed from the scene of conflict to the citadel of glory. They have exchanged the insignia of combat for a robe, a palm, a crown, a kingdom, and are now swelling the celestial chorus, "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." These effects surpass all others as eternity outstrips time, and as heaven transcends earth.

From this hasty survey of the number, support, and effects, of Sabbath-schools, we find them replete with remarkable phenomena. Infidel philosophy and worldly philanthropy can offer nothing as parallels. The great and good on earth, and the hosts of heaven, may safely unite in pronouncing this movement of movements, superlatively, ineffably grand and majestic.

Honored Sabbath-school teachers! awake to the dignity and grandeur of your vocation. Be assured your calling is invested with a splendour and stamped with an importance not to be surpassed. All that the human mind can contemplate, and all that the human imagination can conceive, compared with the end of your office, are but as the puerilities of children and the trifles of a moment. Your object is the salvation of immortal souls; and so replete with interest and importance is that object, that the proudest monuments of human genius are not worth a

moment's thought compared with the salvation of one of those children placed under your care and culture. You, too, are the successful pioneers of those institutions which invest your beloved country with peerless splendour in the view of surrounding nations. The Bible Society is giving the world the Bible, and you are preparing readers for it. Missionary Societies are endeavouring to send the Gospel to all nations, and you are furnishing them with missionaries to publish its blissful tidings. In short, you are moulding the mind and forming the character of those who will be the Church in the next age. From your youthful charges will emanate the men who, when your honored heads are laid low, will sustain your office, and "earnestly contend for the faith which was once delivered unto the saints." Think not that yours is an ordinary calling. In ages to come poets will sing, and historians will record, the wonders achieved in your noble undertaking.

Nor fail to remember that the efficiency of these institutions depends, under God, on yourselves. And now is the time of trial. You have reached a crisis, a momentous crisis. If you would preserve the children in your Sabbath-schools, you must provide them daily schools, and carefully protect them from influences which would deprive you of them. This must be done, and done now. And this is your work. To this work you

must put your hand and heart without delay. And while nothing is wanting on your part, in this department of duty, address yourselves with renewed and augmented effort to your Sabbath engagements. By the transparency of your moral character, by Christian courtesy, and unwearied assiduity, endeavour to gain the confidence of your estimable colleagues. Give an example of regularity, punctuality, and attention, to your respective charges. Present to their minds afresh the wonderful facts of redemption, clothed in earnest solicitude. Every thing is to be hoped from the sympathy between the child and the teacher, and nothing without it. If the teacher trifles the child will trifle still. Let the spirit of prayer permeate and crown the whole, and God alone knows the consequences and results: for, while you are making your country pre-eminent among the nations of the earth, as the great shrine and centre of intelligence and piety, and giving it undying celebrity, as the repository of truth, and the seat of Christian enterprise, you are preparing millions of immortal spirits for the celestial haven of purity, peace, and bliss. Go on, and never tire. Suffer nothing to daunt your courage, or interrupt your course. And may God abundantly direct, assist, prosper, and bless you in your great and momentous undertaking.

Measham.

G. S.

OBSERVATIONS

Upon some of the principal Jewish and Heathen Princes and Governors mentioned in the New Testament.

It is our intention to present to the readers of the *Repository*, a few articles upon some facts that are occasionally mentioned in the New Testament, for the purpose of throwing some light upon the evangelical record, as well as of confirming its truth. We do not

profess originality; we are simply availing ourselves of the labors of learned and excellent men of former days; as Josephus, Grotius, Prideaux, Lardner, and others, whose writings constitute an impregnable bulwark round the citadel of revealed truth. To these, for

further and detailed information on those subjects that will come under our notice, we beg to refer our readers.

The main design of the evangelists obviously is, to narrate the actions of our Lord Jesus Christ, chiefly those of his public ministry, and to give an account of his death and resurrection, and the way by which Christianity was established among mankind. This object they have steadily pursued, without staying to present to their readers the political state or history of the countries in which these events occurred, or any account of any of our Lord's contemporaries. In the course of their narrations, however, they have been unavoidably led to mention the names of several distinguished persons, and to allude to various customs of the people, with whom the Saviour and his apostles had more or less to do. Hence the facts of the New Testament have been divided into two classes, principal and occasional. The principal facts are, the birth and preaching of John the Baptist; the miraculous conception and birth, the discourses, miracles, predictions, crucifixion, resurrection, and ascension of Jesus Christ; the mission of the apostles, the descent of the Holy Spirit upon them, and the other attestations which were given to the divine authority of Christ, and the truths of the Gospel. The things occasionally mentioned, are the condition and character of the princes and governors in whose times these great events happened; the state of the Jews, their opinions and practices, together with those of other people with whom our Lord and the apostles had intercourse. Our attention will, for the present, be occupied with the latter class of facts; and in the present paper we beg to offer a few remarks upon some of the more distinguished persons, both Jewish and Heathen, that are mentioned in the evangelical narration.

I. The first of these we would notice is Herod, frequently called, the great. St. Matthew assures us, that "Jesus was born in Bethleham of Judea, in the days of Herod the king," whom St. Luke styles, "the king of the Jews." Herod was of Idumean extraction, and was the son of Antipater. These Idumeans were a branch of the ancient Edonites, who, while the Jews were captives at Babylon, and their

land lay desolate, took possession of as much of the southern part of it, as contained what had formerly been the whole inheritance of the tribe of Simeon, and also half of that which had belonged to the tribe of Judah. They continued to occupy this district as Idumeans until 129, B. C., when they were subdued by Hyrcanus I., high priest and governor of the Jews, who permitted them to remain in the land, upon condition that they would be circumcised, and practice the Jewish laws. Rather than abandon a territory they had so long possessed, they submitted to the rite of circumcision, and consented to live in every respect as Jews. From that time they became Jews, and as such they were always regarded. Consequently, Herod was a Jew, though not of the ancient stock of Israel.

This Herod, the son of Antipater, whom Josephus describes as being of no more than a vulgar family, obtained the crown of Judea upon the occasion of a difference between two branches of the Asmonean family. Hyrcanus II., had been for some time governor of the Jewish nation; but while the Roman empire was in an unsettled state, after the death of Julius Cæsar, Antigonus, brother of Hyrcanus II., by the assistance of the Parthians, and some Jews who were friendly to him, made himself master of Jerusalem and all Judea, and took Hyrcanus prisoner. Upon this, Herod, who had filled some important and honorable offices under the family of Hyrcanus, went to Rome to endeavour to obtain the kingdom for Aristobulus, the brother of his wife Mariamne, and grandson of Hyrcanus. But the senate, influenced by certain reasons of state, and weary of the dissensions which were continually taking place among the Asmoneans, yielded to the request of Mark Antony, and conferred the kingdom of Judea upon Herod. Having had this unexpected success, he immediately returned to Judea; and in the space of three years he gained possession of the whole country, took Antigonus, his rival, prisoner, and had him put to death. Herod died about three years after the birth of Christ, of so painful and loathsome a distemper, that many entertained the opinion that it was a judgment of God upon him for his many impieties. Reckoning from the time of Antigonus'

death he reigned thirty-four years, but reckoning from the time that he was declared by the senate of Rome king of Judea, he reigned thirty-seven years. From these observations we perceive that the fact recorded by the evangelist is fully confirmed, that "Herod" was "king of the Jews."

This was the Herod who ordered the destruction of the infants of Bethlehem and its vicinity. St. Matthew relates the account in these words, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." It has been customary for a certain class of writers to deny the truth of the statement here made by St. Matthew, on the ground that it is not once mentioned by Josephus, or any other historian who wrote about that time. This objection possesses no weight whatever, as will appear from the following observations.

1. The fact that this event is not mentioned in the writings which are extant of those historians who flourished about, or immediately subsequently to, the time of Herod, does not in the least invalidate the evangelist's statement. It is well known that of the writings of many ancient historians, but small portions, and, in some instances, mere fragments, have been handed down to posterity; while other writers are so brief as to omit many things, which, how important soever they may seem to us, and however strange their omission may appear, formed no part of their design. This being a fact, and a fact generally known, it is fallacious and absurd to conclude the narrations of one writer to be false, from their not being mentioned in those writings which are extant of other writers about the same age. For aught we can tell, the event in question may have been related by some of those writers whose books have been lost.

2. Nor does the silence of Josephus, when impartially considered, furnish any objection to the statement of the sacred penman. It is possible Josephus might not have heard, or been well assured of the action. Thirty-eight

years had passed away since it took place before he was born, and fifty-six more had elapsed before he wrote his history of the Jewish wars, so that it does not appear very surprizing that he, who wrote ninety-four years after the transaction, should make no mention of it, particularly as an account of this slaughter of the children was not likely to be preserved in the Jewish records.

But supposing the Jewish historian to have been well acquainted with the fact, we remark again, that the most diligent and accurate historians have omitted many events that occurred within the limits of those times, a history of which they undertook to write; and the circumstance that one writer has mentioned some things omitted by another, does not destroy the credibility of the latter. Suetonius, Tacitus, and Dion Cassius have all written of Tiberius, but it is no objection to any one of them, that he has stated some things regarding that emperor which the others have passed over in silence. Indeed, Josephus himself has made a variety of statements in regard to Herod the Great, which are confirmed by no other writer, yet no one questions their truth, though supported by his authority alone. Why then reject a statement made by St. Matthew, because the evangelist's are the only writings extant that contain the assertion?

But again; Josephus might purposely omit this action of Herod for these two reasons. In the first place, that his history of the Jews is a political one, and therefore the executions at court, those which were made for reasons of state, might be more suitable to his object. And in the second place, more particularly, that he might not brand the memory of Herod with so horrid a cruelty. All historians of judgment and candour who have written of so jealous and cruel princes as Herod, have been obliged, out of a regard for themselves and their readers, to pass by some of their more flagrant enormities. As we shall presently see, Josephus has described many of Herod's cruelties and barbarities; had he related them all, it might have appeared that he was influenced by a hostile and malignant feeling, rather than by a desire to be faithful and impartial. And it may be added that, as Josephus has done what he could to vindicate

Herod in some of those horrible executions, he might be obliged, for his own honor, to say nothing of what was done at Bethlehem. The slaughter of the infants, from two years old and under, of a whole town, and the district around, could not but have appeared, in what light soever the historian might have presented it, most horrid inhumanity.

Once more ; Josephus was a firm Jew, as such he had a particular reason for his silence : to have recorded the fact in his history would have served the Christian cause. To write that Herod, at the latter part of his reign, had destroyed all the infants at Bethlehem, because of a report that the king of the Jews had been newly born there, would have greatly pleased the Christians, since it was well known, when he wrote, that about thirty years after the death of Herod, Jesus being then about thirty years of age, had been styled the king of the Jews, and had been publicly crucified at Jerusalem with that title. Nor do we see how any serious and attentive heathen who had heard any thing of Jesus, could read an account of this event in Josephus, a Jewish historian, known to be no favourer of Christians, and not be disposed to think that the Christian belief deserved consideration. On the whole, we presume it does not appear that the silence of Josephus is any objection to the relation of St. Matthew.

3. There is nothing in the action here ascribed by Matthew to Herod, at all incongruous with his general character and conduct. Herod was a monster of cruelty, and that even to his own family. It was his extreme barbarity that gave rise to the proverb, "It is better to be Herod's hog than his son." When he gained possession of Jerusalem, and had taken Antigonus prisoner, he procured his death. Aristobulus, brother of his wife Mariamne was murdered by his directions, at eighteen years of age, because the people at Jerusalem had shewn some affection for his person. In the seventh year of his reign he put to death Hyrcanus, the grandfather of his wife, at the age of eighty, and who had always exhibited a mild and peaceful disposition. His own wife, Mariamne, and her mother, Alexandra, were murdered nearly together. Alexander and Aristobulus were strangled in prison by his orders.

In his last sickness, a little before he died, he ordered the presence of all the chief men of the nation at Jericho. When these were come to Jericho, he had them all shut up in the circus, and calling for Salome, his sister, and her husband, Alexas, he told them, that he very well knew that nothing would please the Jewish people more than his death ; that they had these men in their custody ; and he conjured them with tears, that as soon as he was dead, and before it was known that he was dead, they would command the soldiers to kill them ; that then all Judea, and every family would, though unwillingly, lament his death. These are but a few accounts of Herod's inhuman conduct ; those who may desire to see some additional instances of his cruelty may do so in Josephus' history of Herod's reign. We have adduced sufficient to prove, it is hoped, our assertion, that he was a monster of cruelty, and that a man who could do actions so savage and barbarous, is very capable of committing the crime charged upon him by St. Matthew.

4. The account of the sacred historian is confirmed by the testimony of ancient Christian authors. Justin Martyr, among others, who flourished before the middle of the second century, thus alludes to it : "But," says he, "Herod, when the Arabian wise men did not come back to him as he had desired them ; and when Joseph and Mary with the young child, were gone into Egypt ; not knowing the child whom the wise men came to worship ; commanded all the children in Bethlehem, without exception, to be killed." This is taken out of his dialogue with Trypho the Jew.

It was not our intention when we commenced writing, to enter into a defence of the accuracy of Matthew, in the account he has given of the slaughter of the infants at Bethlehem, but simply to refer to it for the sake of shewing that Herod the Great, of whom we were writing, was the Herod meant by the inspired writer. We trust, however, that the observations which have been made will, rather than otherwise, promote the cause of truth ; shewing, as they appear to ourselves to do, that there is no reason whatever to reject St. Matthew's statement.

To be continued.

HEBREW HISTORY. (No. IV. *concluded.*)

THE tabernacle was reared on the first day, of the first month, of the second year after the Hebrews left Egypt. After the seven days of the consecration of the priests was expired, their first sacrifices and offerings were made; and as Moses and Aaron blessed the people, the fire of the Lord fell, and consumed the offerings on the altar, and the people shouted and fell on their faces before the Lord. But alas! the day after, apparently, Nadab and Abihu, sons of Aaron, took their censers, and offered strange incense before the Lord: this being an act of wanton presumption, caused their death, for the Lord consumed them. Aaron held his peace, conscious, that, though the trial was severe, it had been occasioned by his sons' folly. "God will be sanctified of them that come nigh unto him."

On the arrival of the fourteenth day of that month, they kept the passover at the appointed time; it being just a year from their departure from Egypt. On the twentieth day of the second month, the cloud was taken up from the tabernacle, and they proceeded in a northerly direction by gentle stages, through the very heart of the great desert. It might have been supposed now their religion, laws, and polity were fixed, and they had received such proofs of the Divine care, that all would have been obedience and confidence; but we soon learn this was not the case. Murmurings were heard in the camp; not by Moses, but by the Lord, and many were destroyed for their sin. They called the name of the place, "Taberah, or a burning," because they were burned up. They proceeded next, to a station called "Kibroth-haatavah, or the graves of the lusters," for the mixt multitude having complained, and set the Israelites also complaining, of the sameness of the manna as their diet, and spoken, with longing desire, of their food in Egypt, and displayed a spirit of turbulence, Moses prayed to God, who raised up seventy elders to assist him, and also gave the people abundance of flesh, but many of them were so thankless and wicked that they were destroyed

and buried there. From thence they removed to Hazeroth, where new troubles awaited Moses. His own brother Aaron, and his sister Miriam, spoke against Moses, and his authority, and though he did not resent it, God did; and Aaron was rebuked of God, and Miriam smitten with the leprosy. The last encampment we shall now notice, was called Kadesh-barnea, on the southern border of the promised land, at least 150 miles north of Sinai, and not far from Beersheba. As they were now on the border of their land, some measures were thought necessary to be adopted, in order that they might proceed to possess it. Accordingly, by the direction of God, a prince or distinguished man from every tribe was appointed, to go and search out the land. They did so, and apparently went through the length and breadth of it; and in forty days they returned. They cut down a branch with a large cluster of grapes, and bore it between two of them on a staff, as a specimen of its fruit. The following was the report delivered to Moses:—"We came unto the land, whither thou sentest us; and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south, and the Hittites and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan." The people began to murmur; but Caleb, one of the spies, from the tribe of Judah, sought to still the people, and said, "Let us go up at once and possess it, for we are well able to overcome it." But neither Caleb, nor Joshua, another of the spies, nor Moses, were able to subdue the clamour of the people, or to silence the cowardly and faithless spies: for they proceeded to speak evil of the land, and to represent its inhabitants as eaten up of the land, and as being so great that they, the Hebrews, were but as grasshoppers before them. Oh! the cowardly spirits, the unbelieving hearts, the unworthy tempers, they

displayed at this hour! What! were not 600,000 fighting men a good army, and equal to any enterprize? Had they been only courageous and determined, what could resist them? And had not God promised to be with them, "to send his fear," and to destroy the people "before them?" If human power was weak, Divine power was surely resistless. But no: the people wept all that night; and said, "Would God we had died in Egypt! or would God we had died in this wilderness!" They proposed to make themselves a captain, and return to Egypt. Moses and Aaron fell down before the people, and Caleb and Joshua rent their clothes and entreated them, but all in vain. They even went so far, for cruelty and cowardice often go together, as to purpose to stone Moses their leader. God then interposed:—but Moses pleaded for the people. The glory of God was displayed before them: and then went forth the awful decree, that the carcasses of all this multitude should fall in the wilderness, and that their children, whom they said would be a prey, should afterwards possess it. All that were numbered above twenty years old, were doomed to fall, except Caleb, the son of Jephunneh, of the tribe of Judah; and Joshua, the son of Nun, of the tribe of Ephraim. Ten of the spies, who had brought this evil report, were immediately destroyed by Divine judgement, as signal examples of his displeasure.

When the people were told what was the decree of the Most High, they mourned greatly, and they arose in the morning and ascended the mountain, to begin to fight the Amalekites, but Moses told them God would not be with them, and they would be smitten. They, however, proceeded, and were chased, and smitten, and overcome. Their repentance came too late; and their courage, when it was of no avail.

Let us now leave them, for a time, and reflect a little on the various things and events which have passed before us.

1. How costly, superb, and honored, was God's earthly court, even when his people dwelt in tents. The quantity of gold, silver, and valuable material, employed in the construction of the tabernacle, as we have seen, was immense; though without a more complete survey it will be impos-

sible for us to form anything like a correct idea of it. Take as an illustration the following fact. The produce of the assesment, at half a shekel each, was 301,775 shekels; a talent is 3,000 shekels: there were, then, 100 talents, and 1,775 shekels in this contribution. A talent of silver was worth about £343. All these 100 talents were employed as the sockets that were plunged in the ground, to receive the boards and pillars of the sanctuary alone! And the gold employed in the sanctuary could not be less than £300,000 value. What then must be the value of all the rich materials and workmanship employed in constructing this tabernacle for the Most High! It was wise in Jehovah thus to impress on the minds of his people an idea of the grandeur of his own name. But he also honored this place with his presence. There he dwelt, his voice both of judgment and mercy was heard, and his glory revealed. In these respects the tabernacle was a type of that spiritual fabric, his Church, which is "builded together as a habitation of God, through the spirit:" and as Moses was especially enjoined to make all things according to the pattern, so should we be, both in the form and order of our Churches, and in the material that is added to them.

2. How constantly the idea of atonement was attached to the appointed worship. Every day this was seen: every feast day; and every solemn season. Every error, in individuals, in rulers, in the people, must be expiated by sacrifice. "Without shedding of blood was no remission." This would impress the mind with the evil of sin, and the great purity and majesty of God. And,

3. It is adapted to impress our minds with exalted conceptions of that sacrifice and priesthood, which these sacrifices were intended to typify. That must be an illustrious and important sacrifice which for thousands of years, was thus daily set forth, in sacrifices and offerings to God. And so it is. "It is Christ that died." "He hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savour." The high priest went into the most holy place once every year, not without blood. But Christ our high priest has gone not "into holy places made with hands, the figures of the true; but into

heaven itself," to abide there continually, and to "appear in the presence of God for us." He is gone "with his own blood:" "He ever liveth to make intercession for us." As the priest on the day of expiation, was clothed in plain garments like his brethren; so was Christ in the day of his sufferings clothed in our clay, and was like unto his brethren: but when the expiation was ended, the priest laid aside his humble garb, and came forth from the holy place clad in all the sumptuous vestments of his high office to bless the people: so will Christ, when he comes forth to give his people salvation, appear, not as the Son of Man, but as the Son of God with power. He will come in his own and his Father's glory, "to be admired in all them that believe." He will thus appear "to them that look for him, without sin, unto salvation."

4. What worthy examples of liberality are presented to us, in these wandering tribes.

How cheerfully and bountifully they all contributed of their substance and labor for the tabernacle of God. First by command of God, all paid something, so should Christians. Every member of a Christian Church, however poor, should feel it a duty and a pleasure to contribute something towards the house of his God. And then, how astonishing were their voluntary offerings! They even contributed until it was necessary to stay them, for they brought more than enough. The brazen laver, was made of the mirrors of the Hebrew females. They came by groups, as the Hebrew imports, to the tabernacle, with these valued articles of the toilet, and made every sacrifice, that all might be provided that was requisite for the splendour and honor of the service of God. They gave their labour and their skill cheerfully, or, as the Hebrew phrase is, with "willingness of heart." The Christian principle of supporting and extending the kingdom of Christ, is the voluntary offerings of the faithful. "Every man, as he purposeth in his heart, so let him give."

"He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully." But we, as Christians, do not properly understand or carry out this great principle. Look at the Israelites; consider the liberality of the Macedonians; contemplate that of the recently liberated negro Christians of the West Indies! Oh! if the Church was even now truly awake to her obligations to Christ, and her duty, the kingdom of God must speedily come; chapels would not be burdened with debts; the dark villages would not be without instruction; the schools of the prophets would flourish; and the heralds of salvation would go, in numbers, to the east and the west, the north and the south, and proclaim "the unsearchable riches of Christ," and extend and diffuse the light and truth of his salvation in every land.

5. How jealous Jehovah appears of the honor due to his name, in the short narrative here given. Not only in the costliness and attendants of the service of the tabernacle, but in the other sad examples of judgment for sin. Nadab and Abihu fell; the murmurers were cut off; the lusters were buried in one grave; Aaron was rebuked and Miriam smitten; and the unbelieving and disobedient people doomed to die in the wilderness. "O God, thou art terrible out of thy holy places!"

6. Lastly, what a distinguished honor God confers on them that are believing and obedient! Caleb and Joshua are honored in the presence of the thousands of Israel, and they are assured, that, while the rest all perish, they shall possess the land. Oh let us imitate their confidence in God, their courage and devotedness in his service. To them literally was it said, "A thousand shall fall at thy side, and ten thousand at thy right hand: thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."

REVIEW.

BAPTISM IN ITS MODE AND SUBJECTS.
By ALEXANDER CARSON, L. L. D.,
Minister of the Gospel. London:
Houlston and Stoneman, 65, Pater-
noster Row.

(Continued from page 166.)

HAVING thus given a general view of Dr. Carson's volume, we must endeavour to furnish the reader with a few specimens of his arguments. In the first chapter, on the burden of proof, he very ably controverts archbishop Whately's position, "that there is such a presumption in favor of existing institutions and generally received opinions that the burden of proof lies on him who opposes them." Dr. Carson unanswerably shows on the other hand, that the affirmer is bound to advance proof; as an affirmation can have no validity without proof. He who entertains a doctrine must advance the evidence on which it is established, the objector has only to substantiate his objections. Episcopacy, infant baptism, and all religious rites, must produce their authority from Scripture, or perish with the other human inventions discontinued at the Reformation! These principles Dr. Carson frequently applies to the subject under discussion.

Respecting *bapto* our author says:—

"The word *bapto*, from which is formed *baptizo*, signifies primarily, to dip, and as a secondary meaning, obviously derived from the primary, it denotes to dye. Every occurrence of the word may be reduced to one or other of these acceptations." * * * *

The word *baptizo*, which is invariably used in the New Testament to designate the ordinance, Dr. Carson shews, never means any thing but to immerse. This fact he establishes by a great variety of quotations from the ancient classics.

"Diodorus Siculus, speaking of the sinking of animals in water, says, that when the water overflows, 'many of the land animals, immersed * in the river, perish.' This also is baptism by immersion. The whole land was overwhelmed with water. This itself, upon a principle before explained, might be called a baptism or immersion in perfect con-

sistency with the modal meaning of the word. However it is not the land, but the land animals, that are here said to be baptized. These would at first swim, but they would soon sink and be entirely immersed." * * * "The word occurs in the Greek translation of the Old Testament, and is faithfully rendered dip in our version, 2 Kings v. 14, 'Naaman went down and dipped himself seven times in Jordan.' Here bathing in a river is called baptism. What more do we want to TEACH US THE MODE OF THIS ORDINANCE OF CHRIST."

The sacred meaning of the word baptism as mentioned by Dr. Beecher and others, Dr. Carson shows to be totally without foundation as applied to the ordinance.

"It is true that Jewish immersion and Christian immersion * * * are all emblematical of purification, or supposed to be effective of it. But does this imply that the word by which these purifications were designated, must signify purification? This is grossly unfounded. Was not circumcision a rite of purification? did the name designate purification? How often must I ask this question? Rites of purification may have names that do not express purification. What does the writer mean by the meaning of a rite being more frequently referred to than its mode, when the rite is mentioned? Can this say any thing with respect to its name? And is not its mode an essential part of the meaning of the rite? If a rite has a name from mode, can it be spoken of as to its meaning, without indication of mode?" p. 304.

Relative to the subjects of baptism Dr. Carson says:—

"If our minds were uninfluenced by prejudice, this inquiry would not be tedious. We have the answer obviously in the words of the apostolical commission, 'Go ye therefore,' &c. Our opponents affect to treat this passage as not at all to the purpose, alleging, that, though it commands believers to be baptized, it does not exclude the infants of believers. They consider this as common ground, and as teaching a doctrine which they do not deny, without opposing the peculiar doctrine which they hold. Accordingly, they run over this commission with the greatest apparent ease, and are amazed at the want of perspicacity in their opponents, who see in it any thing unfavorable to the baptism of infants. Now this evidence strikes me in so very different a light, that I am willing to hang the whole controversy on this passage. If I had not another passage in

* The reader will remember that the Greek word used here, and in all the other instances is precisely the same as that which describes the ordinance in the New Testament.

the Word of God, I would engage to refute my opponents from the words of this commission alone. I will risk the credit of my understanding, on my success in shewing, that, according to this commission, believers only are to be baptized." pp. 169, 170.

In relation to the alleged improbabilities and difficulties of immersion we have the following remarks:—

"The difficulties and improbabilities are all grounded on superstitious views of the ordinance. The performance of baptism is not confined to office; this is the mummery of Babylon. In baptizing the three thousand on the day of Pentecost, I will trouble neither the twelve nor the seventy, if they have more important work. But he (Dr. Miller) has another difficulty as to the water. I can do miracles about the water, I will make the word find it for me, even in the deserts of Arabia, if it is asserted that there was a baptism there. This writer, like our opponents in general, mistakes the burden of proof. It does not lie on us to show that there is any evidence, except the evidence implied in the word. Many writers on our side have shown that there is independent evidence of the sufficiency of water in Jerusalem. This is highly useful, with a view of putting obstinacy to the blush; but it is not necessary to prove the fact by direct evidence in any instance. I trample on such objections. If it is asserted by credible testimony, that a man was shot, are you to refuse belief unless you are informed where the powder and ball were purchased in order to kill him." pp. 370, 371.

Our limits forbid any further extracts. We most cordially recommend the work to our readers, but would beg leave to remind them that it must be well and carefully studied before it can be fully appreciated.

We cannot close without expressing our sorrow that Dr. Carson has in the present edition deprived us of the *originals** of his numerous Greek quotations. This sacrifice he has made in order to accommodate the work to the unlearned reader.

We hope that the wealthy members of our Churches will not only purchase this volume for themselves, but procure it for those who have not the means of buying it. We know of no work at all equal to it. It is replete with sound argumentation, it discovers in every page a thorough knowledge of Inspired Truth, and a profound ac-

quaintance with the philosophy of language. WHERE IS THE CHAMPION WHO CAN NOW DEFEND INFANT SPRINKLING?

BIBLICAL RESEARCHES IN PALESTINE, MOUNT SINAI, AND ARABIA PETRÆ. *A Journal of Travels in the year 1838.* By E. ROBINSON and E. SMITH Undertaken in reference to *Biblical Geography.* 3 Vols., octavo. Murray, Albermarle Street.

IN an age of reading and of thought, like the present, an age in which traditions are traced up to their sources, and statements are examined to their very foundations, any book, whose object is to develop what had been previously hidden, to pour light upon what had aforesaid been obscure, and to determine momentous questions concerning which there had before existed so much diversity of opinion, would be gladly welcomed and diligently studied by the lover of truth. The patronage shown to such a work, by the wise and pious, would be in proportion to the known importance of the subjects of which it shall treat, the amount of new facts it shall disclose and exhibit, and the degree of obscurity from which it shall rescue other truths of which something was previously known. Assuming the correctness of these statements, we anticipate for the volumes announced at the head of this paper a wide circulation, and an enduring interest. To the lover of Scripture truth, and the student of biblical geography, they will undoubtedly be regarded as an extraordinary treasure. While they must not be supposed to contain all that is excellent in all other publications of the kind, nor all that would under all future researches in those and the adjacent regions be superfluous, they probably contain the results of deeper research, and a larger amount of sound geographical information, than are to be found in any similar book in the language. These volumes do not contain a large amount of what might in strictness be termed the graphic, the picturesque, the poetic, or the sentimental; qualities in which the travels of such as Lamartine abound; and therefore the lover of oriental descriptions might close them with partial disappointment. But if they are not rich in poetry, they are rich in clear and luminous narrative.

*The Dr. has given Roman letters instead of Greek.—E.D.

They are, in truth, a record of investigations diligently made, of dimensions carefully and scientifically taken, of surveys accurately sketched, of evidences calmly considered, and of facts candidly stated. The writer is an American, and unused to accredit and venerate tradition because it is hoary with age; or, like too many writers on Palestine, to assert an opinion because it had been previously asserted by others. He therefore avoids the convents, where erroneous conjecture has grown into authentic tradition, and where tradition has been handed down through successive ages as undoubted verity, and whence it has been received as historic truth by successive travellers to the Holy Land. With a mind of a high order, comprehensive, calm, independent, desirous of truth wherever he might find it, and well furnished with literary and scientific attainments, specially suited to his purpose; and accompanied by Mr. Smith, who could speak fluently the modern Arabic, the language of all Syria and Palestine, he visits the districts, the sites, and the ruins, of cities and towns named in the Old Testament, ascertains their relative geographical position, examines their construction, ascertains their dimensions, converses with the native Arabs, among whom, from remote ages, the primitive names have been preserved, and, allowing for the variations in the Hebrew and Arabic idioms, finds them to correspond with the terms of the Bible. He not only visits the localities most frequently described by travellers, but passes over many districts of which no previous geographical writer makes any mention whatever, and identifies the sites of cities, mountains, plains, wells, and rivers, with those described, or merely mentioned, in the sacred writings.

The allowed length of this paper will not permit of a minute analysis of the writer's narrative. We shall, therefore, content ourselves with briefly glancing at some of its principal features. In the progress of his journey he visits Athens, where he laments its untilled and desolate plains and mountains, discovering, on every side, the noblest monuments of antiquity in ruins. Here he visits, with other places, the Areopagus, on which Paul preached. From thence he sails to Egypt, among whose ruins he finds many illustrations of

Bible history. From Cairo he passes on to Suez, where he takes great pains to define the position of the ancient Goshen, to determine the point at which the Israelites must have crossed the Red Sea, and to explain the operation of the natural causes by which the miracle of their passage was performed. From Suez he progresses to Sinai, where he spends about eight days in examining its regions, and attempting to show its adaptation to the solemn and awful purpose of giving "the law." His reasonings on this part of his journey are especially worthy of consideration. From thence he travels to Hebron, which place he revisits at subsequent periods, and from thence proceeds to Jerusalem. The general topography of this renowned city he repeatedly and patiently examines. Its mountains, valleys, tombs, its ancient foundations, its present walls, its towers and gates, its springs, fountains, pools, cisterns, reservoirs, and ancient water-courses, are alike the subjects of his scientific and searching investigations.

In the course of these, he discovers the random and reckless manner in which the names of ancient and long-forgotten sites are applied to other localities. Among other interesting discoveries, he finds a portion of the foundation and walls of what was evidently the outworks of the temple built by Solomon. Of these ancient remains he says, "Ages upon ages have since rolled away; yet the foundations still endure, and are immovable as at the beginning; nor is there ought in the present physical condition of these remains to prevent them from continuing as long as the world shall last."

From Jerusalem, as a central point, he visits various districts in opposite directions, frequently passing over ground not previously visited by European travellers, and, instead of copying what others have said, examines for himself. His remarks on the cities of Benjamin and Judah, on Carmel, Hermon, Tabor, Gilboa, and Engedi; the Dead Sea, the Jordan, and Jericho; on Sychar, Jacob's Well, Samaria, the Sea of Tiberias, of Nazareth, Bethlehem, of Tyre and Sidon, and many other places of interest, are very pleasing. Of Chorazin, Bethsaida, and Capernaum, not only did he search long, eagerly, and in vain, for their sites and remains, but he tells us;

that their very names have perished; and this conviction was the result of his most minute and persevering inquiry among the Arab population. No one knew any such names, nor of any thing which could be so moulded as to resemble them.

It remains only to add, that our traveller's account of the various remarkable places he visited are enriched with brief historical notices, the result of extensive reading, the value of which may be inferred from the fact, that their preparation augmented the labor of preparing his manuscript for the press more than fourfold. The narrative is closed by a number of learned and valuable appendices, and accompanied by new and correct maps of the regions visited.

JOSEPH, A MODEL FOR THE YOUNG. *By* EDWARD LEIGHTON. *Illustrated with two Engravings on Steel. Post, 8vo., pp. 288. Strange, London; Allen, Nottingham; Allen, Leicester; Brooks, Leicester.*

THE history of Joseph, as given in the inspired pages, surpasses in interest and pathos the most celebrated of the works of uninspired genius. We are much gratified with the efforts of Mr. Leighton to set in order an instructive view of the chief points of importance in this inimitable narrative. He has executed his task with great delicacy, and considerable ability. To the various recommendations of this work given on our cover, we do most cordially add our own; though the sale of two large editions of three thousand six hundred copies, in four years seems to render all commendation superfluous. The book has taken its position amongst the standard and approved works for the young with which the literature of this nation so happily abounds. The present edition, by its typography and engravings, has a decided advantage over its predecessors. Would that it was placed in the hands of all the youth in our families and schools, and that its counsels and lessons were practically regarded!

THE PULPIT CYCLOPEDIA, and *Christian Minister's Companion.* *By the Author of "Sketches and Skeletons of Sermons," &c. Vol. II. 8vo., pp. 348. Houlston and Stoneman.*
VOL. 6.—N.S.

THE remarks offered on the appearance of the first volume would in a great measure be suitable for the present. It contains seventy-three sketches of sermons, on a great variety of interesting subjects. We have read them all, and many of them with great pleasure. There is, however, a peculiar kind of mechanism in the construction of some of them, perhaps a characteristic of the author's mind, which might be laid aside or varied with advantage. We think the sketches fully equal to any of those previously published. The volume contains eighteen essays on the composition and delivery of sermons, which deserve to be most carefully studied by every young preacher. They are among the very best that have ever been written. No one who engages in the sacred work can even peruse them without benefit. If the former volume merited commendation for its utility, this one, in our opinion, on account of the superior value of its essays, has especial claims on those for whom it is designed.

THOUGHTS, chiefly designed as preparative or persuasive to private devotion. *By* JOHN SHEPPARD, *Author of "Christian Encouragement," &c. Royal, 18 mo., pp. 324. Tract Society.*

THIS volume has for many years been in possession of the public, and has passed through several editions. We recollect perusing it with profit and pleasure many years ago. It is addressed more especially to the reflective, and dilates on some twenty-seven topics of great interest, as the Divine greatness, omnipotence; the greatness of the blessings we seek in prayer; the imperfection of all human language and thought in the view of the Creator; the means by which our thoughts of the moral perfections of the Deity may be elevated; on endeavouring, amidst dejection, to "look at things unseen;" the means of maintaining a devotional habit and spirit in life and business," &c. These are selected as a specimen of the topics discussed in this useful work. It is enriched by illustration notes, as an appendix, containing, among other excellent facts and observations, a most touching correspondence with the late Lord Byron.

BRIEF NOTICES.

SEPARATION OF CHURCH AND STATE. *Two Lectures explanatory of the objects of the Anti-state Church Conference, delivered in South Parade Chapel, Leeds.* By JOHN EUSTACE GILES.

THESE lectures are published at the request of the Leeds Committee of the Sunday school Union. They deserve to be read by all dissenters, and, as they may be had for a trifle, we recommend our readers and Sunday-school teachers to procure a copy each for himself.

THE NATIONAL ANIMAL'S FRIEND SOCIETY, *for the protection of the dumb creation against cruelty.* Howit, Nottingham.

THIS pamphlet, issued by the society of the above name, contains an account of its con-

stitution and proceedings. It gives most fearful details of the horrors of the knackers' yard. How cruel is man!

THE VOICE OF ISRAEL: *Conducted by Jews who believe in Jesus of Nazareth as the Messiah.* No. I. Unwin, 33, Dowgate Hill.

THE title of this new periodical is sufficient to commend it to the attention and sympathy of many of our readers; and, when we inform them that, unless the work has the assistance and patronage of Gentile Christians, it cannot be sustained, we hope we shall induce some of them to become subscribers. Three-pence a month, or four-pence, if the paper be stamped, will be the expence. The present number contains several articles of interest.

CORRESPONDENCE.

CÆSAR'S CLAIMS AND THE PEOPLE'S DUTY.*

A REPLY.

WITH *Civis*, whose essay on "Obedience to Civil Rulers," is inserted in the January number of the General Baptist Repository, (page 13) I can truly say, that I have no desire to "prolong mere dispute;" nor indeed, have I a wish, even to *provoke this kind of warfare*; but I would not shrink from that free and friendly discussion, whose object of attainment is not mastery, but truth; in this instance, Divine Truth, as to the rights of civil governments, and the duties of their subjects.

I am glad, that in some important particulars, *Civis* and I concur in our views. We are in agreement as to the facts, that in one aspect, the powers that be, are ordained of God; and that in another, they are the ordinance of man. Rom. xiii. 1. I Peter ii. 13—17. They appear to be, in God's wise and gracious providence, *His appointment*; and, the *ordinance of men*, as being effected by their instrumentality, and in the concurrence of their will. With reference to these higher powers, however, *Civis* makes a distinction, and employs a qualification, the propriety of which, in their application, the one to the other, I beg leave to question. In distinguishing between the "power or civil authority;" and, the "particular form of

governments, or the person exercising the supreme magistracy;" he suggests, that the former "is God's ordinance," and that the latter, "are the creatures of men, under the general guidance of his providence." I however, am disposed to consider the *whole* as the powers that be, and to adopt, as applying to them, the language of unerring truth, which, now the Roman government is in existence, even with wicked Nero at its head, says, "the powers that be, are ordained (appointed) of God." This is God's word! May our faith admit it, and our piety adore it, as being the declaration of spotless purity, and infinite wisdom!

Civis now remarks, "That obedience to it (government) according to law, is reasonable, and christian." The fact is, I conceive, that the man who obeys government, obeys law; and that he who obeys law, obeys government. Upon reconsideration, *Civis* will perhaps see, that he involves, (except I mistake his meaning) a mere truism, the non observance of which, seems to influence him, in what he subsequently says. He remarks, "the authority at which the mind of every patriot revolts, and I think he may be a christian too, that should demand in the form of taxes, ship money, or any thing else, any sum not granted by law, but from mere pleasure, deserves no better name than tyranny." Tyranny! an oppressive law, may deserve this appellation. The case supposed would be, *robbery attempted*. Obedience to those who make a demand upon you in the shape of taxes, &c., which demand, let it be understood, has not the sanction of law, is

* As we think few of our readers are without fixed opinions on the question at issue in these papers, the insertion of this "reply" must terminate the controversy in our pages.—Ed.

not obedience to government, but obedience to the demand of some public robber, who if detected in his guilt, would have to suffer the penalty of the law himself. And on this point, surely I have been sufficiently guarded. Take, as an example, my words in enforcing the duty of paying Church Rates; they are, "After having been legally laid."* The whole of my argument is to show, that in civil matters, we should obey civil law: and must therefore, pay all taxes, rates, &c., required by law; but, with equal earnestness would I contend that as good subjects of the realm, and as Christians also, we have a right to resist imposition, and not to submit to that, as law, which in fact is not law. The spirited conduct of the inspired Paul is my authority; and, we all know that in this respect, inspired precedent is equal to inspired precept. See Acts, xvi. 30—39. xxi. 39—40. xxii; 25—30. With deep regret it is, that we have occasion to remark, that kings and governments, in a multitude of instances, rank amongst the most wicked and oppressive of moral agents. God, in his inscrutable, but wise providence, often gives his people to see, "the prosperity of the wicked." But while *He* thus, in his providence, exalts them, as to things temporal, *they*, in rejection of his counsel, make themselves wicked; and ultimately, unless they repent they shall be thrust down to hell; while those of God's people whom these sons of power have wickedly oppressed, shall presently be delivered from every trial, and shall rise to take possession of realms of bliss, and thrones of glory, and crowns of life! See Psalm. lxxiii.

Civis requires of me, a "Thus saith the Lord," to show, that in conformity with what I have previously written, taxes are collected, not as gratuities, but as debts; and that God has given our governments so much of the property which we hold, as they are disposed to claim, even the whole, if they resolve to have it. That taxes are not gratuities, but debts, is unquestionably the doctrine of God's word. The divine law says, "PAY ye tribute:"—"Render therefore to all their DUES, tribute to whom tribute." Conformity to this, is urged by the injunction, "OWE no man any thing," Rom. xiii. 6—8. But, when the Scriptures urge gratuities their language is, "Every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful GIVER." See also 1 Cor. xvi. 1—3. And, that God has given to our civil rulers the right of claiming so much of our property, as they are pleased, in their official capacity to demand, is a doctrine taught in the words of the blessed Redeemer, "render to Cæsar, the things that are Cæsar's," and, notwithstanding *Civis's* "I

throw not," that it is also taught by Paul, under the influence of divine inspiration, in the requirement, "Render therefore to all their dues, tribute to whom tribute, &c.," appears to me, self-evident. The things given to Cæsar, are, it cannot be disputed, worldly possessions. Cæsar's claim upon these is without any limitation on the part of the King of kings. Who, then, can fix any boundaries to the claims of government, be that government a despot, a republican, a king and parliament &c.? God has not enjoined any particular form of government, as *Civis* very correctly remarks; but, he does enjoin obedience on the part of "every soul," to that government, which *does* exist. My friend will allow me to say here, that instead of putting me to proof on these points, he should have attempted to show that the arguments employed in my former papers are unsound, and that the Scriptures which are there quoted, in support of them, are irrelevant. *Civis*, however, opposes my views, not we think by Scripture, but by a course of political reasoning. He teaches, that what is due to civil rulers, "is their due, for the purposes of just and lawful government, after, having asked for it, the community according to constituted order, has granted it." But my enquiry is, "What saith the Scripture?" It does not say to the Romans "Pay Cæsar, what is due for just and lawful government." It says not, "but let Cæsar ask for it, and let the community grant it." No, but without any stipulation, qualification, or enquiry, the Scriptures say, "Let every soul be subject unto the higher powers," &c. Rom. xiii. 1—8. A government may adopt the course that my brother has in his eye; and if so, all the happier for its subjects; yet it may not do this, but quite the contrary, and even then they must submit, if they would regard the New Testament.

Civis seems to be in perturbation respecting the prerogatives of the civil law, comparing them—when by their virtue on the one hand, an individual holds and possesses property; and when on the other, by their power, he is compelled to pay such taxes as government may demand—to the grinding of two mill-stones. But after all, this is the fact. By law, property is so secured to its owner, that no man can legally take it from him; except in such a way, and for such purposes, as the law may provide. By law, then, in civil matters, he is defended; but to law he must, in civil affairs, submit. Much, it is cheerfully conceded, of the comforts or the miseries of men in reference to the things of this world, depend upon the purity, or the impurity of the laws by which they are governed. How important, then, it is to pray, "for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty;" and how necessary, that we should be subject to prin-

* G. B. R. 1843, page 297.

cialties and powers, to obey magistratos, to be ready to every good work." Faith and prayer, and obedience to divine requirement and direction, will, of God's grace, secure all that we want; while disobedience to God's word will incur the divine displeasure. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I am glad that my friend protests against the use of "clandestine means," for, (in some of its modifications at least) the evasion of law; and I hope he will presently see, that he should do this also, with respect to those laws that are obviously oppressive, and to the existence of which we are decidedly opposed, and for the abrogation of which we would use all constitutional means, as well as in reference to those of which we approve. The wisdom and the mercy of God are apparent, even to creatures so shortsighted as we, in the circumstance, that he requires obedience to every civil law. Without this, there must be continual anarchy. Were each individual to judge for himself as to the laws to which he shall submit, and what tax he shall pay, no law nor tax would have universal regard. In fact, law in this case, would be a mere nullity. *Blackstone* says of Law, "It is called a rule to distinguish it from advice or counsel, which we are at liberty to follow or not, as we see proper, and to judge upon the reasonableness or unreasonableness of the thing advised: whereas our obedience to the law depends not upon our approbation, but upon the maker's will.

I pass by the specimen of rhetoric with

which *Civis* treats us, in his burst through the mist, and in his looking on the fair creation around; and in his reference to "Æsop's stork among the frogs;" and would ask all my readers, by the *Scriptures*, to prove all things; I would also respectfully beg of *Civis*, in future, not to judge motives, as he does, when he says of Mr. K. that he was "mystified by eagerness of dispute, or something else," but I would ask him to deal with facts.

I have now, so far as I can judge at present, done with this controversy; except some friend will examine and open to us the *Scriptures* by which I aim to support the arguments employed; and show, if he can, that their import is misunderstood. If he in my view succeed, I will, through the General Baptist Repository, heartily and sincerely thank him for setting me right; but if I should think he expounds them incorrectly, I will endeavour, through the same medium, to show him why I entertain this opinion. The principal passages are,—Titus iii. 1; 1 Peter ii. 13—17; Rom. xiii. 1—7; Mark xii. 13—17; Jer. xxvii. 5—8; and Dan. iv. 17; and, may I be permitted, with all due respect to the esteemed correspondents of the General Baptist Repository, to state, that I cannot consider any thing a reply to this, which does not exhibit its author's views, of at least, those *Scriptures* above named, which are found in the New Testament.

My feeble efforts thus to secure from the Christian Church, obedience to its great and glorious Head, I commend to God's blessing, and to the prayers of his people.

J. KIDDALL.

OBITUARY.

Mrs. HOE.—Died, April 19th, 1844, Sarah, the wife of Thomas Hoe, minister of the General Baptist Church, Spalding. From infancy she manifested a serious turn of mind; at the age of fifteen or sixteen she became decidedly pious, and entered into visible union with the Church of Christ. From that period to the close of her earthly career her conduct was uniformly consistent with her religious profession, being marked by strict conscientiousness, cheerful seriousness, and habitual humility. She was especially exemplary for her ardent attachment to the house of God, and for her regular attendance on the public means of grace. During her last affliction, which was unusually protracted, she manifested a very exemplary degree of patience. Towards the close of her illness she was at times highly favoured in her religious experience; so much so on one occasion, that she was overwhelmed with the weight of glory that seemed to descend upon her,

and could only give utterance to her feelings in exclamations of wonder and ascriptions of praise. A few days before her departure, she said to her husband, when conversing respecting the state of her mind, "I believe that Jesus Christ is the Son of God; I believe he is able to save to the uttermost; and I believe that he will save me." On another occasion she repeated with sweet composure and peculiar emphasis the following lines:—

O what a mighty change
Shall Jesus' sufferers know,
While through the happy plains they range,
Incapable of woe!

Her end was peace. In reference to her case how applicable and how consolatory is the language of inspiration, "I heard a voice from heaven, saying to me, write, Blessed are the dead that die in the Lord, from henceforth; yea saith the Spirit for they rest from their labours, and their works do follow them.

INTELLIGENCE.

The seventy-fifth Annual Association of the New Connexion of General Baptists will be held in the Ely Place Chapel, Wisbech. The sittings will commence on Tuesday morning, June 25th, at ten o'clock. The following public services will be held:—*Preaching on Wednesday morning, at half-past ten; annual meeting of the Missionary Society, at half-past two in the afternoon; and preaching on Thursday evening. The inn appointed by our Wisbech friends is the White Lion, Bridge Foot.

CHESHIRE AND LANCASHIRE CONFERENCE.—The tenth meeting of this Conference was held at Stoke-upon-Trent, on the afternoon of Good Friday, the 5th April. Brother Lindley, of Macclesfield, was called to preside. Thirteen brethren represented the seven Churches comprised in the Conference, and two other friends, who attended as representatives of the Baptist Church at Andlem, were invited to be present during the meeting.

The reports received from the Churches, were not of so favourable a character as at the previous Conference. Twenty-one persons had been baptized, fourteen received, and twelve were reported as candidates. The minutes of the previous meeting were read. The home mission committee reported, that arrangements had been made, continuing the services at Congleton, up to March 25th last, at which time his engagements with the Committee ceased. To defray the expences of this arrangement, a further grant of £20. had been made; the friends at Stoke had not received any aid from the funds of the Home Mission, nor had any other assistance been afforded during the six months than the occasional gratuitous supply of the pulpit, by a few friends in different Churches. The payments on account of the Home Mission, during the six months, had been £28., and the receipts about £18., leaving a balance due to the treasurer of about £10. Resolutions to the following effect were then passed.

1. That the proceedings of the Home Mission Committee, be approved and confirmed.

2. That the engagements of brother Stenson with the home mission having ceased, he is open to an invitation. The Conference respectfully commend him to the notice of any Church which may be in need of ministerial aid.

3. That the Churches comprising this conference, be respectfully and earnestly requested to consider the low state of the Home Mission finances; and to make more vigorous

exertions to improve them; and that the representatives now present, be requested to bring the subject under the notice of their respective Churches.

4. That the arrangements for supplying the Home Mission stations be left with the committee.

5. The reports from the Church at Macclesfield, stating the probability of the chapel premises being sold by the trustees, and of the prospect that the congregation would shortly be without a place in which to worship. Resolved, this meeting deeply sympathizing with the friends at Macclesfield, in their trying circumstances, suggests to them, not to present any obstacle to the sale of the property; and in the event of the present chapel being sold, recommends them to build a new one, in the centre of the town, promising to afford them every assistance in its power, and cordially commending their case to the sympathy and aid of Christian friends.

6. An application being received from the Baptist Church at Andlem, to be received into this Conference, as an act of union with the New Connexion of General Baptists. Resolved, that this meeting, recommends the friends at Andlem to apply to the annual association; and, from our intimate knowledge of the friends composing this Church, their sentiments and Christian character, we cordially recommend them to the annual association, requesting that they may be received into union therewith.

7. That this meeting respectfully recommend to our Churches the establishment and support of British Schools in their localities.

8. That this Conference, contemplating the unholy alliance which exists in the connection of the Established Church, with the civil government of our kingdom, hail with satisfaction the convention proposed to be held in London, on the 30th, instant, in reference to the separation of this union.

9. That brethren Sutcliffe and Lindley be delegated to appoint two persons in London, to attend its meetings, as the representatives of this Conference.

10. That the next Conference be held at Tarporley, on the last Tuesday in September. Mr. Sutcliffe of Staley-bridge to preach. In connection with this meeting, brother Hesketh of Manchester, preached in the forenoon, from Mark xvi. 15; and Gen. iv. 10; "What hast thou done?" In the evening, a very interesting and impressive Home Mission meeting was held. Brother C. Bate presided. Brethren J. Sutcliffe, J. Lindley, W. Prestwich, R. Pedley, and G. Hesketh, were the speakers. A collection was made in behalf of the funds.

* It is questioned whether the brethren will be able to arrive at Wisbech in due time, as there is no railway to Wisbech.—Ed.

CHAPELS.

EARL SHILTON.—The old chapel in this place being in danger of falling, and the friends being under the necessity to erect a new one, the task of pulling it down commenced on Monday, April 29. The walls were so shattered that there was much difficulty in removing the roof with safety. The friends are poor, and have obtained at present but little help in their expensive undertaking. We do hope, for the sake of the old interest established here, and for the sake of the interests of religion, that they will receive all needful encouragement from those who are able to help them. Their minister, Mr. Verow, we are happy to learn, has headed the contributions with a handsome subscription.

BARNEY.—The new General Baptist chapel in this village was opened on Wednesday, Nov. 8, 1843, when the Rev. J. T. Wigner, of Lynn, preached two very impressive and arousing sermons. In the morning from Isa. lxvi. 8; in the afternoon from Joel iii. 14. There was an interesting public meeting in the evening, which was addressed by brethren Wigner, Gooch, Thompson, Cragg, Harcourt, and Wherry. On the following Lord's-day, Rev. D. Thompson preached in the morning, and the Rev. S. Gooch in the afternoon and evening. All the services were well attended, and excited great interest in the village and neighbourhood. The building was erected by a lady who has since come to reside in the place, and has been baptized, and joined our little Church. The pewing, and the whole of the interior, belong to the Church, and have cost about £40, towards which the proceeds of the above meeting, with tea, &c., about £20 has been applied. May the Lord send now prosperity!

ANNIVERSARIES.

CASTLEACE.—The anniversary services connected with the opening of this place of worship were held on Sep. 24 and 25, 1843. On the Lord's day three sermons were preached by Rev. J. C. Pike, of Wisbech. In the afternoon of the following day, the Rev. J. Cragg, (P. B.) of Holt, preached; after which there was a public tea, followed by a public meeting; when addresses were delivered by our venerable brother Ewen, of March, and brethren Cragg, Love, (Wesleyan) Dennis, and Wherry. Collections, including subscriptions during the year, and the proceeds of the tea, £30.

HALE.—Rev. W. S. Harcourt, (P. Baptist) Holt, preached three sermons, on Lord's-day, Oct. 8, 1843, and again in the afternoon of the 9th, on behalf of the anniversary of the chapel-opening in this village. There was a public tea, and meeting in the evening,

when addresses were delivered by brethren Harcourt, Griffiths, (P. Baptist) Brook, Dennis, and Wherry. Collections, about £5.

BARTON.—On Lord's day, May 5th, 1844, two sermons were preached in the Baptist Chapel, Barton, by the Rev. J. Goadby, of Leicester, and collections made towards liquidating the chapel debt. The day following, a tea meeting was held, for which the trays were provided gratuitously. A public meeting was held in the evening, and addresses delivered by brethren Moody, (Independent.) Buckley, Brookes, Goadby, Derry, and Cotton. Collections and proceeds of the tea about £33. The Church at Barton will, in 1845, have reached its centenary, a circumstance that will awaken in the minds of many reflections and feelings of the most solemn and grateful and delightful interest. Seven individuals, in 1745, were formed, (in the language of the times,) into "a Church-state." And what have been the results! "what hath God wrought!" It is the intention of the friends to make arrangements for a series of special religious services. J. C.

LONGFORD.—We were much gratified by the valuable services of Rev. J. Burns, of London; who preached at our chapel, on Lord's-day, April 28th, on behalf of the Sabbath-school connected with this little hill of Zion. Collections, nearly £20.

DERBY, St. Mary's Gate.—We just note this month, that the anniversary sermons were preached in this chapel on Lord's-day, May 19th, by Dr. Cox, of London, and Mr. Goadby, of Leicester. A delightful tea-meeting was held on the following evening. The interest of the meeting was increased by a proposal to raise, in the course of the summer, in addition to private subscription, (but including the anniversary collections,) £200, towards the liquidation of the debt. Many sums were cheerfully promised, and there is no doubt that the proposed amount will be realized.

BAPTISMS.

CASTLEACE.—The Lord has been pleased signally to own and bless his Word, as the following account of baptisms at Castleace in connection with the different stations will testify. In Jan. of the present year, five persons were baptized; in Feb. eight; Mar. 24, fourteen more. April 14, one, and on the 28th of the same month, eight more. Thus making a total of thirty-six since the year commenced. We are thankful to add, that the work still goes on, as there are now several candidates for baptism. This is the Lord's doing, and to him alone be all the praise.

J. W. S.

ÆNON CHAPEL.—On Lord's-day evening, March 31st, the divinely-instituted ordinance

of baptism was administered to eleven persons on a profession of their faith, by our respected pastor, Rev. J. Burns, after delivering an appropriate and animated discourse from Mark viii. 34. J. G.

PRAED STREET, PADDINGTON.—On Wednesday evening, May 1, four persons were baptized by the pastor of the Church, after a discourse by brother Goadby, of Leicester.

DOVER STREET, LEICESTER.—On Lord's-day, March 31, three persons were baptized in this place; and on the second Sabbath in May, four others submitted to the sacred rite.

WOLVERHAMPTON.—Four persons were added to the Church in this place by baptism. Mr. Shore preached, and the chapel was crowded. There are several inquirers.

EARL SHILTON.—On Lord's-day, April 28, three persons were baptized in this place.

LINCOLN.—On Lord's day, May 5, three females were baptized by Mr. S. Wright, who preached on the subject of baptism, principally with respect to its mode, from John iii. 23. The attendance was good; and order and decorum were observed by all present.

ROTHLEY.—On Lord's day, April 21, three persons were admitted to the General Baptist Church at Rothley and Sileby, by baptism. Brother J. Lindley, of Macclesfield, preached in the morning and evening. Brother W. Boulter administered the sacred rite, and brother T. Yates, of Leicester, preached in the afternoon, and administered the ordinance of the Lord's-supper.

CLAYTON.—It is interesting to know that twelve other persons have been baptized at Clayton, as the fruit of our late revival services, making, on the whole, thirty-four since the revival commenced. This addition took place on Easter Monday. Brother Tunnicliffe, of Leeds, was with us on that day, and baptized the candidates. We have many inquirers.

LONGFORD.—On Lord's day, May 12, after a discourse by brother Chapman, six persons were baptized, three of whom are teachers, and one a scholar, in our Sabbath-school. In the afternoon they were received into Christian fellowship, by our truly respected and venerable friend, Mr. Franklin, of Coventry, who by his invaluable advice, given in his own peculiar way, added greatly to the solemnity of this highly interesting day. Mr. Lewitt, of Leicester College, preached in the evening.

STAMFORD.—Two persons were baptized May 2nd, by W. Pentney, and received into the Church, May 5th. We have one other received candidate.

BARTON.—On Lord's-day, May 12, the ordinance of baptism was administered at this place, to two males and one female.

ISLEHAM.—On Thursday, May 16th, the ordinance of believers' baptism was administered to nine persons. In the evening a sermon was preached from Luke xiv. 22, "And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.'"

MISCELLANEOUS.

QUORNDON. *State and prospects of the Church.*—Since the lamented resignation of Mr. Smith, at the close of the last year, the Church has been principally supplied by the students from Leicester, whose services are generally highly approved. Our congregations have not declined, and we have been favored with some most interesting seasons. The Rev. Jos. Wallis has very kindly engaged to supply on the first Lord's-day in every month, and administer the Lord's-supper. These are anticipated and enjoyed as hallowed opportunities. Our Sunday-school contains 36 teachers and 214 scholars. Three young men, who have passed from the rank of scholars to that of teachers, were publicly dismissed on Lord's-day, Feb. 11th, by Mr. Hunter, of Nottingham, who presented each of them with a Bible. The congregations were overflowing at our annual sermons in support of the school, on Lord's-day, March 17th, and nearly £19. were collected. The teachers, children, and singers, had their annual tea-meeting the day following. Mr. Balm presided, and addresses were delivered by Messrs. E. Stevenson, Marshall, and Ball, of Loughborough. T. T.

THE treasurer of the Nottingham and Loughborough district of the Home Mission, wishes, through the medium of the Repository, to lay before the subscribers the following statement of his accounts, which are made up to Christmas last. In future, this will be the regular time for balancing the accounts.

Cash statement of the Treasurer of the Nottingham and Loughborough District of the Home Mission, from Nov. 1st. 1842, to Dec. 31st, 1843.

RECEIPTS.

1842. Nov. 1.—Balance	20	4	4
1843. May 10.— <i>Stoney Street</i>			
By Mrs. Hunter	9	1	0
By Miss Higginbottom	4	12	0
Public Collection	5	14	3 $\frac{1}{2}$
Loughborough, Collection	5	14	11
By Miss Chapman	4	13	3
Sheffield, part of Collection	1	6	6
Broughton and Hose, by Mr. Barnett	2	14	6
Leake and Wimeswold, by Mr. Bott	5	11	8 $\frac{1}{2}$
Broad-street	13	13	0
Quorndon, &c., by Mr. Copeland	2	8	6
Boughton, through Mr. Wood, of Mansfield	1	15	0
.. ..	40	9	0
Balance due to Treasurer	£117	12	0

DISBURSMENTS.

By year and a quarter's salary, to			
Mr. Hudson, from Sep. 17th, 1842,	117 10 0
to Dec. 17th, 1843.	0 2 0
Postages	0 2 0
			<u>£117 12 0</u>

It will be observed that there has been very little money received from Sheffield itself; the reason of which is, that the friends there had contracted a heavy debt during the commencement of the cause, through the very high rent they were obliged to pay for the room in which they worshipped, and various fittings, &c., for it, and the Sunday-school: and the Committee recommended them to apply themselves vigorously to clear off these encumbrances in the first instance, which they have accomplished to a considerable extent; they have the interest of a heavy chapel debt to meet also.

There are many very cheering circumstances attending the cause in Sheffield, and the Committee, whilst thanking those Churches who assist them in this undertaking, very earnestly request the other Churches in this district who have at present done nothing in furtherance of this good object, to come forward at once and assist them.

T. HILL.

ANTI-STATE-CHURCH CONFERENCE.—Our limits prevent the insertion of more than a very brief outline of the proceedings of this important, and by many, much dreaded meeting. It has, however, been amply reported in the Patriot and Nonconformist papers, as well as noticed by the leading London journals; and a full and authentic report is now in the press, and will be sold to subscribers at half-a-crown each.

The Conference, composed of delegates from the various denominations of dissenters, commenced its sittings at eleven o'clock on Tuesday morning, April 31st, at the large room at the Crown and Anchor, Strand. There were near 600 delegates present, besides a number of ladies and visitors. The Rev. J. Burnett occupied the chair, and Dr. Cox, Mr. E. Miall, Josiah Conder, Esq., and the Rev. J. Kennedy, were requested to act as secretaries. Committees, to prepare the business of the Conference, and to receive subscriptions during its sittings, were appointed; after which Dr. Cox was called on to read a paper on "the history of the circumstances which led to the Conference, and a justification of the movement." This document was received, and placed on the record of the Conference. At its conclusion, the Dr. declared his determination no longer to distribute the *regium donum*, an announcement made with deep feeling, and received with loud cheers. Dr. Young, of Perth, moved a resolution to the effect, that this Conference was not intended to be a demon-

stration of dissenting strength, but a deliberative meeting, representing such friends of religious liberty as believe that more than a merely defensive policy is requisite on the part of Nonconformists, and that a united, earnest, and scriptural effort, should be made to diffuse information, with a view of preparing the public mind for the extinction of the union between Church and State. After the adoption of this resolution, and some minor business, a very elaborate and excellent paper was read, prepared by Dr. Wardlaw. Its subject was, "The principle of voluntarism as distinguished from a State Establishment in religion." This excellent paper, which eloquently set forth the voluntary character of the apostolic Churches, was listened to with great interest and attention, was ordered to be placed on the record of the Conference,—and the meeting was adjourned until five o'clock. During this sitting, the Conference was addressed by W. S. Crawford, Esq., M. P., and Dr. Bowring, M. P., who expressed their full concurrence in the object of the Conference; and by Dr. Pye Smith, who strongly denounced the unscriptural principle of an Established Church, and the Puseyism of the Church of England.

The evening sitting commenced at five o'clock. The Rev. A. Marshall, D. D., L. L. D., of Kirkintilloch, presided. After some pungent remarks from the chairman, the Rev. C. Stovel moved a resolution containing the chief principles dilated on in Dr. Wardlaw's paper, and enforced it by an effective speech. It was seconded and sustained by Professor M'Michael, of Scotland, and by Joseph Sturge. Mr. Miall then read a paper on "the practical evils resulting from the union of Church and State," which was very cordially received, and ordered to be placed on the records of the Conference; and the meeting adjourned.

The Conference assembled on Wednesday morning, at ten o'clock. Dr. Young, of Perth, was called to the chair. After a brief address from the chairman, a resolution, containing the leading sentiments of Mr. Miall's paper, was proposed by the Rev. M. Shoebottom, and seconded by the Rev. J. Edwards, of Nottingham. The Rev. Mr. Massie, of Manchester, then read a paper on "State Establishments of religion, considered in the several forms of their development in the British Empire." This paper was ordered to be placed on the records of the Conference; and the Rev. E. Giles, of Leeds, moved a series of resolutions founded on Mr. Massie's paper, which were seconded by the Rev. Mr. King, of Cork. Both these gentlemen delivered long and interesting addresses, and the meeting adjourned.

At five o'clock the Conference resumed its business, and appointed the Rev. J. Ackworth, of Bradford, to preside. The Rev. A. Gor-

don, of Derry, addressed the Conference on the *regium donum*; and Mr. Trestrail, of Cork, made a number of observations on the evil influence of the Establishment in Ireland. Mr. Hare then read a paper prepared by a barrister, on the points of union between Church and State, showing that their separation involved a repeal of a variety of existing statutes, and the enactment of laws for the entire abolition of all public exactions in support of any form of religious faith, &c. This paper was adopted by the meeting, and a resolution founded on it was ably moved by the Rev. John Burnett, and seconded by the Rev. Mr. Brock, of Norwich, who spoke of himself as the representative of 200,000 Baptists in the West Indies, and read his letter of appointment, which shewed the oppressive exactions to which the dissenters in Jamaica are subject from the State Church. George Thompson, Esq., in a glowing speech, supported the resolution. The allusion to an ultimate appeal to parliament on these subjects occasioned considerable discussion, some wishing it to be immediate.

On Thursday morning, at ten o'clock, the delegates assembled, and called John Dunlop, Esq., to take the chair. After an address from the chairman, and some desultory discussion, as to the election of the future council, the Rev. J. P. Mursell, of Leicester,

read a paper on "the means by which the Conference proposed to carry out the object which it contemplated, and the spirit in which those means should be cultivated." The Rev. Dr. Jenkyn moved a series of resolutions on this paper, and Dr. Price seconded them. After brief addresses from the Revd. Robertson, of Edinburgh; Dr. M'Farlane, of Glasgow; and Dr. Campbell, of London; the resolutions were carried. It was decided, that there should be a council of 500, and an executive committee of 50, to be chosen by ballot, by the delegates, before May 22nd.

At the evening meeting Dr. Cox presided, and a variety of minor resolutions were passed, and a number of important suggestions thrown out, and the meeting broke up.

As the Conference proposes to enlighten the public mind, in the first instance, on the great question at issue, by preparing and circulating tracts, by the employment of lecturers, and other legitimate means, it is obvious that a very considerable fund must be placed at its disposal, that its operations may be effective. Every true-hearted dissenter must sympathize with the ultimate object of the Conference, and it behoves all fully to acquaint themselves with its plans and spirit, before they determine not to unite themselves to the movement.

POETRY.

THE LANDS OF THE HEATHEN.

*By the Rev. J. Burns, minister of Ænon chapel,
St. Mary-le-bone.*

In the lands of the heathen, the sick and the dying,
For pity, and help, are anxiously crying;
There, orphans forlorn with sorrow dejected,
Must perish, and die, if by Christians neglected.

In the lands of the heathen, reigns black super-
stition,
And myraids are dying for want of that vision,
That vision of grace, and mercy, revealing
The way of true pardon, and spiritual healing.

From the lands of the heathen, the loud cry is
sounding,
Oh shew us the way with true peace abounding;
In bondage, and guilt, and with terror distress'd,
They're sighing to learn the true way to be bless'd.

In the lands of the heathen, the night is declining,
The light of the morning, in radiance is shinning,
From altars and idols the people are turning,
And widows are saved from horror and burning.

To the lands of the heathen, over ocean and river,
Be borne those great truths which abide now and
ever,

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Be wafted by winds the angelic story,
Salvation through Jesus, and heavenly glory.

Let Churches and schools in one be united,
To send forth our ships with truth richly freighted;
The fields with the mellow of harvest are ripening,
And regions of death with hope now are bright-
ening.

Oh who will go forth in this harvest to labor,
And love as himself his perishing neighbour;
And preach to the precious, yet perishing
pagan,
The tidings of love, of peace, and salvation?

May the spirit descend with fervour and burning,
That the Church may be filled with sorrow and
mourning;
Till a band shall go forth by heaven appointed,
With the zeal and the love of the Saviour an-
nointed.

Oh! every where may the Saviour be named,
His conquests o'er every land be proclaimed;
All honor and praise to Jesus be given,
By all tribes on earth, and angels in heaven.

Z

MISSIONARY OBSERVER.

LETTER FROM REV. A. SUTTON, TO
J. WRIGHT, ESQ.,

Cuttack Nov. 29, 1843.

MY DEAR SIR.—It has become my pleasant duty to acknowledge, with our best thanks, your very generous benefaction to our Asylum. As the wish was expressed that a portion of your bounty should be given to our institutions at Ganjam, and Berhampore, and as the state of Mr. Wilkinson's health rendered it very doubtful whether he would be able to continue at his post, and consequently whether some other disposition must not be made of the children under his care, I have been unable to write you definitely up to this time; now, however, I can do it.

We have agreed to place on your account two girls in the Berhampore school, under the charge of Miss Derry,—of these I expect a particular account from her to be forwarded to you hereafter. Also two boys under Mr. Wilkinson's care, either at Ganjam or Berhampore; and six children, boys and girls, in our two schools at Cuttack. Of the two boys under Mr. Wilkinson's care, I may remark, that one named Joy-Singha, is a rescued victim from the Khunds. He was among the first obtained during the Goomsur campaign. He soon gave promise of more than ordinary talent, and at an early age, (we suppose him now to be turned fifteen,) was baptized by Mr. Stubbins, now in England: his talents, however, attracted more attention from European friends than he could bear, and being lifted up with pride he fell into the snare of the devil, and has remained some time excluded from Church fellowship. He has, however, for some time past, appeared very well; and the ability he still displays in acquiring any thing we can teach, gives assurance that should he not become all we wish, as a pious minister, he most likely will become very useful in the mission. At present he seems the only one of the Khund tribe likely to be useful among that degraded race. We do not, of course, abandon our hope of his restoration to the Church. The other lad under brother Wilkinson, is named Luke; a good natured boy, of fair talents, and seriously disposed: his age is about thirteen years.

Of the children in our Schools at Cuttack the girls are named Dutiya, Eliza, and Dalima. The boys, Jogi, Hurriya, and Achunta. I. Dutiya. Her friends, a widowed mother and her son, are now Christians, but Dutiya was betrothed when they were heathens to a heathen lad of the Astrologer's caste; when her mother became a Christian, she was rejected, and found an asylum in our

schools. She is about ten years of age, a modest, quiet girl, and will, in all probability, do well. 2. Eliza is a daughter of parents of the Sabara tribe,—a race of people betwixt the regular Hiudoos of the plains and the mountaineers,—her father has recently become a Christian, and is the first of this race of people; he was anxious to place his son and daughter in the school, that they might be the first of his people who ever learned to read. The boy is supported by the Church at Fleet; the girl, whose heathen name is Sukee, (English, *Suck*,) with a feminine termination, is about eleven years of age, and promises well. 3. Dalima, (i. e. Pomegranite) was purchased of her mother, a poor widow, during the famine of 1840, that is, we gave the mother money, and took the child into the school. There can be no *bona fide* purchase. She is now between eight and nine years of age. She can now read easy books. Dutiya is forward in her learning, but Eliza is only just beginning to read: they all learn the art of spinning and take part in the domestic economy. 4. Jogi. This boy was found by a European gentleman, wandering about the country; his father and mother had died during the famine, and he was almost starved; he excited attention by picking up the bones, &c., thrown away by the above gentleman's servants, and hovering about the tent. He must have been in great distress, or a lad of respectable caste, as he evidently was, would not have done this. He is now about ten years of age, of very good ability, and reads the New Testament, &c., with ease. 5. Hurriya was found about the same time, under similar circumstances, by two of our native preachers, and brought by them to the Asylum. He is perhaps not quite so sharp as Jogi, but ranks with him in the same class, and is nearly the same age. 6. Achunta is the son of our native preacher Bamadeb. As his father itinerates a good deal, he is glad to place his son in the school, as well as for the sake of his studies. Achunta is a promising boy, and is one of my class of Sanscrit students; he is the only one unbaptized, and the only one unappropriated, or I was anxious to place one of the baptized lads on your list; there is, however, every encouragement to hope well of this boy, and more than this can hardly be said at his age; he is now about twelve years old.

I have thus made the best use of your bounty in my power at present. We are, however, and have been for some time, contemplating the formation of a more advanced class of students; but want of more mission-

ary strength has rendered it impossible. I hope, if spared another year, to complete the translation of the scriptures: which will not only relieve me from my constant and close application at the desk, but set at liberty two young men engaged with the press department; mean time I am looking about for assistance in teaching.

I am, my dear sir, to you, personally unknown, and perhaps shall remain so in this world, but I cherish the humble hope of knowing you hereafter. That just view of Christian stewardship which has led you thus to appropriate the talents committed to your care, cannot be uninteresting to one who has so deeply lamented the indifference of his fellow-Christians to this noblest privilege conferred by God on men,—the privilege of co-operating with himself in seeking the salvation of mankind. When the season of human probation shall have ended, and our season of time on earth, &c., be passed away for ever; then will appear to many an astonished Christian miser, or Christian drone, the folly and turpitude of golden opportunities so abused, of precious privileges so totally unappreciated. Though I would not cherish any other hope than that it is by free grace we are saved, yet, I have often thought, that, if in relation to feeding the hungry, and clothing the naked, it may be said, "These cannot recompense thee, but thou shalt be recompensed at the resurrection of the just;" it may be so said in relation to the support of such asylums as ours, where body and soul are cared for, with a peculiar emphasis.

I beg to remain,

Yours faithfully,

A. SUTTON.

EXTRACTS FROM A LETTER OF REV. C. LACEY.

Dated Jan 18th, 1844.

MY DEAR BROTHER STUBBINS.—Your long and welcome letter came to hand a few days since, by the last mail, and was read in public *durbar** to our great satisfaction. If I were to commence apologies for not writing to you at an earlier period, I should consume all my space, so I had better say nothing, especially, as on this subject the least said is soonest mended: however I must tell you I have been turned out of the cantonments,† and have had to erect

**Durbar*, assembly

† A *cantonment* is a portion of ground allotted for military purposes. The houses in it are frequently the property of, or are occupied by, private individuals, but they are obliged to quit whenever they are required by the military. Such was the case with reference to the house brother Lacey occupied.

myself a new residence. This has so occupied my time as to leave me little leisure for correspondence with my friends. I have now nearly accomplished my work, and must attend to some friends, and you are the first.

I feel much obliged by your promise to send me any thing useful, and hope you will succeed. Do allow me to mention a few things. A rifle;‡ try to send me one; also a good *Magic Lantern*, fitted for useful purposes; the whole series of Pinnock's Catechisms for translation; some common field seeds, as peas, beans, wheat, oats, barley, all kinds of *vegetable* and *flower* seeds, and bulbs. I don't mind some expence for them, if you cannot get them free. The rifle would be especially useful, as the tigers are rampant about Choga, and it is fearful to go there unprovided with defensive weapons. Last week two men were carried off in broad open day, near Choga, and one of them had three companions. We have twelve or fourteen inquirers at and about that place, so that I have frequently to go over. If some of my friends knew our hazard, I am sure they would not delay to send me such a weapon. One of our converts, the Sabara, was beset by a tiger for a considerable distance, and was put into a fearful state of agitation. However, his companions gave mouth lustily, and the brute was cowed, and went off.

You know, too, how useful *hams* and *cheeses* are; you might just tell some of our swine-slaying, and cheese-manufacturing friends, what a desideratum such articles are, and I have more than a hope that they will be generous. I could mention many other articles, which, in this land of debility and sun, would be very pleasing; but I must economize room.

My heart is very much with you, and ardent prayers always for you, that you may have large success; but this I am sure I need not tell you, being assured that you believe it so without being told. Please present my most kind and affectionate remembrances to all friends, wherever you go. It would not be well to particularize, or I could soon fill my paper.

‡ A *rifle* has, I believe, been sent for brother L., and is to go out under the care of brother Buckley. I merely give the extract therefore, to shew how necessary articles of this kind are even to a missionary, who frequently has not only himself but his flock to defend against the wild beasts. I have heard, that some friend presented Mr. Moffat with a splendid pistol, *with seven barrels*. I am aware that some Christians at home have thought it very strange that missionaries should carry such weapons, but they would think otherwise if themselves were in their circumstances, where they not only have to be prepared to defend themselves against the attacks of wild beasts, but during their tours in the cold season especially, have to shoot a good deal of their own meat, or starve!—I. S.

I commenced my cold season labours about the beginning of November, and have had two trips among the people; one down towards the coast, and the other about Rangî. In my first tour I must have come in contact with at least 10,000 people in their markets: two a day frequently occurred, and we preached, argued, and distributed tracts, &c., in all of them. I also had some good opportunities in villages, and about my tent in the evenings. On my second tour, I visited Guntimundi, a large brass manufacturing town, and in two stands obtained a good number of hearers, who listened with pleasing attention. * *

I am off again next week for a month, and afterwards there will be numerous festivals, &c. which we can visit with advantage. Our cause at Choga gets on very well indeed. The people are generally favourably impressed towards Christianity, and we have about twelve enquirers there. I hope three or four will be baptized next Lord's day but one. * *

You will have heard ere this of the death of poor Lockshmandas. He was another sacrifice to Calcutta. Oh that he had returned from Midnapore; I have seldom felt more at the loss of any than of him. Mary, his widow, is now here, but is going to Berhampore to-morrow. The native preachers and Christians generally are well. Ganga has been very active and useful this season. His preaching has sometimes produced an astounding effect, and I have felt very thankful for such a man.

Affectionately Yours,
C. LACEY.

LETTER FROM MR. WILKINSON
TO MR. BUCKLEY.

Feb. 11th, 1844.

MY DEAR BROTHER BUCKLEY,—I cannot let this mail go without sending a few lines, though, as I am very much engaged, I am inclined to think they will only be a few. It is always interesting to tell how good the Lord is to us; and I do feel it a great pleasure when I have to tell it to you. The memory of days that are now past, often dwells on my mind with peculiar pleasure, and that is now increased by the thought that I can look forward to renewing some of those delightful interviews we have been wont to enjoy. We have just passed from under one of the darkest clouds that we have ever known; it commenced in the beginning of the last year, with deaths and departure from India: it went on through the year, with distressing disease, till I quite looked without hope to our southern stations; but now things have a delightful aspect; the

first gleam we saw was in renewed health; this was followed by the delightful news that you were coming to join us, and now both the Church, and the school at Berhampore, are in a prosperous state; the dark cloud has, I trust, passed away, and left us humbled in the dust, in a better state for every duty, and with a greater relish for every privilege. Last Sunday week I had the pleasure of receiving two new members into the Church, one from Ganjam, and the other from Berhampore school; we have now five persons who are waiting for baptism, and several who have been suspended are anxious to be restored; and to preach and pray among the native Christians and school children is now delightful work. The Lord seems to be with us on all occasions when we meet together. I trust my health and Mrs. W's. is re-established; still from frequent intimations which I feel within my poor frail body, I find it exceedingly important to take great care of myself; still I hope to hold on if it be the will of my heavenly Father, for many years.

Lately my mind has been much exercised by a desire to go and do something among the Khunds, the people who inhabit the hills of Goomsur, among whom you have heard the practice of human sacrifice is still going on. Captain Macpherson, an officer employed by government to rescue these victims, has just returned to Berhampore, with about one hundred children, whom he has saved from the most horrid deaths. Last year he rescued about one hundred and forty. Mr. Sutton and myself, applied for fifty boys and fifty girls, but the application was detained at Ganjam. I have written a long letter to the Madras government, complaining of the manner these children were disposed of: the girls were given over to a tribe of Khunds, (who destroy their own female children) to be their wives, and the boys given to Mussulmans, except a few I obtained. I have begged them to receive my application for fifty boys for myself, and thirty girls for Miss Derry, and asked them to support them. Captain M. says there is every prospect of my application being successful. Should this be the case, I hope to be able to gain something more of the Kbund language. I have been trying to prepare some school books in the language, as some of the boys I now have still speak it; I quite hope the government will support the children; if not, I believe they will be provided for in some other way. I wish you were here, we could leave Mrs. W., and Miss D., who agree well together, at Berhampore, and visit this interesting people, who have no cast to prevent their receiving the truth.

Now my dear brother, I must say farewell. That you may have a happy and prosperous voyage, and find at the end, your best hopes fully realized, and be long spared to labor in

this land of trials, is my prayer, and the prayer I will teach others to offer for you.

Yours in the best of bonds,
H. WILKINSON.

N.B. I have received a very long letter by this mail, from Miss D., containing much pleasing, and some painful information, one had been baptized and two restored, and the internal state of the Church much improved. Only eight, (instead of eighty,) of the Khund children, had been obtained from captain M., and these were girls.

I had thought of printing a few pages of Introductory Grammar, with some idiomatical exercises to help our candidates for missionary service, and perhaps I shall do so; but you are in England, and will supply its place for the present. * Still anything that will enable and induce persons to begin to learn the language is valuable. *

* * * We are now in Isaiiah, in translating the Scriptures. *

EXTRACTS FROM A LETTER OF REV. A. SUTTON.

MY BELOVED BROTHER STUBBINS.—I intended to commence a letter to you last week, that I might stuff into it whatever occurred to my mind as likely to interest you, but one of my old bilious attacks and a number of other things, which have driven me up into a corner, obliged me to forego that; and after all, my head-ache is not gone. However, what I can do, I must, in accordance with the leading principle of my life, viz., that although I feel satisfied I can do nothing so well as I could wish and know it might be done, yet I must occupy with my modicum of talent as I can. I find that two months' letters and parcels were lost in the Memnon steamer. Our post-master managed to keep our May letters too late so that they, with those for June, were sent together: this has occasioned us much anxiety and disappointment; and, among our correspondents, you also are deprived of the privilege of paying a little postage.

We were thankful to hear of your safe arrival—events of the voyage—interview with the Committee, &c., &c., but are concerned to hear of sister Stubbins being so poorly. Hope ere this she is perfectly recovered, and begins to calculate the time for re-embarkation. However, it is well to eat all the fresh air of England she can with safety. * * *

The resolution of the Committee to send us five additional men, is, I think, a very rational one. It should have been acted out long ago. O that these may be an accession of real laborers—men who will make known, from their own lips, the everlasting Gospel to the people! This work I esteem as the very cream of the missionary character, and hence the noblest work allotted to man on earth; other kinds of work may be more pleasant to flesh and blood, and gain more applause from a stupid world; but this, I believe, the most acceptable in the eye of our master. Blessed and honored are they who persevere in it with a steady aim and simplicity of soul, even to the end.

POSITION AND CLAIMS OF OUR MISSION.

(Continued from page 144.)

IN 1827, our Connexion numbered 9041 members, and the income of our Mission, though less than in the preceding year, was £1671. Then we had no orphan asylums; we had no native ministers; we had scarcely a Hindoo convert; we had no printing office; our brethren were labouring, but little was effected. This year the Connexion numbers 17076 members, but instead of a proportionate increase in our funds, for obeying the Saviour's great commission, we have of regular income but £1428 5s. 3d.; not including some arrears of the former year, and legacies, &c. which are uncertain and fluctuating. This statement is rendered still more painful when we add, that our prospects of usefulness are so much brightened, and our motives for exertion so much increased; for, now we have many Hindoo brethren and sisters, the fruit of our brethren's ministry; we have many native ministers, laboring to diffuse the Gospel they have received; we have orphan asylums, boarding and educating the young in Christian knowledge; we have a printing office, circulating, far and wide, volumes full of sacred truth; and we have brethren calling for help from us, whose long perseverance and continued labours in the Indian field, entitle them to our veneration and warm affection.

A few years ago in the Association letter, it was stated that our Missionary Society's income for that year (1839,) not including legacies, &c. was £1475. In the comparison drawn between the efforts of our Connexion, and those of the Independents, Particular Baptists and Wesleyans, it was shown that while the missionary contributions of the Independents, were at the rate of £2247, for every one hundred Churches, ours were but at the rate of £1231; that the average contribution of Baptist Churches, supporting

* Since writing the above, our dear brother has commenced this important work, which students will find very valuable, and as simple as circumstances will admit.—I. S.

their Mission was at the rate of £33 12s. 4d. a Church, while our average was but £18 8s. 9d.; that the Wesleyans contributed at the rate of £197 for every thousand members, while our contributions that year were at the rate of but £102 for every thousand members. The difference then so great, has since become painfully greater, the income of these Societies have much increased since that time, while though our Connexion has increased, the income of our Mission has decreased, so that the regular income this year, is but at the rate of £84 for every thousand members. In 1823, our average for one thousand members was £188; in 1839, it was £102; now it is but £84.

Brethren, the cause of this is not that all are inactive. Some Churches are active and zealous, but their efforts to increase the means of spreading the blessed Gospel among perishing nations, are more than counteracted by the inactivity of others. So far as they are individually concerned, they suffer not through the inactivity of others, for "the Lord loveth a cheerful giver, and he that soweth bountifully, shall also reap bountifully," but the cause for which they exert themselves suffers, the souls of the heathen suffer, the Kingdom of Christ suffers, and ultimately the inactive and illiberal themselves will suffer, for the Lord of all declares that "he that soweth sparingly, shall reap also sparingly."

Brethren, we commend these remarks to your attention, and beg you to enquire whether your Church has done its duty to the heathen world and to the Saviour who died for you and for the world.

We lay these statements before you, that you may see and feel the necessity of exertion, to improve the funds of the Society. Surely you would not have the Mission sink for want of aid. This would not only be a permanent disgrace to any body of Christians, but would evince such awful apathy to the best interests of men, such ingratitude to God for success already given, and such want of love to Him, who became poor to enrich us, that every friend of our body must deprecate such an event.

What then can be done to promote the permanent improvement of our Mission fund?

We apprehend that, first, CHURCHES should seriously take up this subject as their concern. In too many instances it has been left to a few individuals, aided by the occasional visits of the Society's agents, but this is not sufficient. Those who have influence and time should make the cause their own, and Churches should esteem the spreading of the Gospel in the world, that which concerns them next to spreading that Gospel in their own vicinity.

One object to which attention should be paid, is the obtaining as many annual subscribers as possible; and where more cannot be obtained, friends should be entreated to imitate the scale of liberality, usual with other denominations, of contributing an annual guinea instead of a smaller sum, and to imitate other Christian denominations, in no longer letting that be the extent of Christian liberality, but in obtaining to as great an extent as can be larger subscriptions. In some few instances this is done, and contributions of this class vary from a shilling a week, to ten, and even to thirty pounds a year.

Another means of promoting the interests of the Mission, would be forming small EFFICIENT committees in your respective neighbourhoods to attend to its interests.

Another object to which attention should be directed, is an increase in the number of weekly collectors, and the adoption of such a system of regularity and frequency in collecting, as shall prevent the loss of subscriptions through neglect on the part of visiting collectors.

This however is not all that is now needed, a special effort is requisite in behalf of our Indian Mission. At a numerously attended meeting of the committee, held at Leicester, on the 23rd of last month, the following resolution was cheerfully adopted, and one brother who supported it offered £10 as his subscription for the object proposed. 'Agreed, that this Committee having heard the appeal of Brother Sutton, and likewise the verbal statements of Brother Stubbins, urging an addition of at least five Missionaries to our present number in Orissa, determine on making a zealous effort to send out that number.' Information of the adoption of this resolution is already on the way to India. Let not the hopes it will excite in your brethren there be disappointed.

Nov. 1, 1843.

MISSIONARY ANNIVERSARIES.

LINCOLNSHIRE AND CAMBRIDGESHIRE.—A series of very interesting meetings were held in our Churches in this district, in the month of April, attended by brethren Buckley, and Stubbins. Wisbech, Long Sutton, Tydd, &c., have been referred to with great pleasure by the above brethren.

LONDON, Boro' Road.—On Lord's-day, May 5th, two sermons were preached on behalf of our Orrissa mission; that in the morning by Mr. T. Hudson, and in the afternoon, at three o'clock, Mr. Stubbins addressed the children of the Sabbath-school, on the nature and effects of heathen idolatry at present practised in Orissa. In the evening, Mr. Stubbins preached from

2 Cor. ix. 15; to a deeply attentive audience. On the following Monday evening, a public missionary meeting was held, the Rev. J. Stevenson, A. M., occupied the chair, and interesting speeches were delivered by Rev. I. Stubbins, T. Hudson, G. Thompson Esq., lately returned from India, and others. Considerable interest was exhibited throughout all the services, especially so in the information given by our esteemed missionary, Rev. I. Stubbins. Collections, and subscriptions for the year included, £47. 15s. 3 $\frac{1}{2}$ d.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

"THE May Meetings," as they are frequently called, have passed over; and, though it will not be in our power to give a full account of their proceedings, we shall glance at some of the most prominent facts connected with the anniversaries of the leading missionary institutions. It is pleasing to reflect, though the missionary societies belong to different denominations of Christians, that they all, with the Bible and Tract societies, exist for the same glorious and benevolent object, the evangelization of the world. May the period soon come when their influence shall be felt and appreciated in all lands!

THE LONDON MISSIONARY SOCIETY held its fiftieth anniversary on Thursday, May 9th, at Exeter Hall. W. Evans, Esq, M. P., presided. The report alluded with pleasure to the operations in India, South Africa, the West Indies, and China; and with regret to the recent conduct of the French in Tahiti, and the continued persecutions in Madagascar. Nineteen individuals had been sent out during the year. The income of this noble institution for the last year was £81,812., and its expenditure £83,525. A missionary from Benares referred with great propriety to the satisfaction he had enjoyed in finishing the translation of the Scriptures into Hindustani, which was completed and printed May 30th, 1843. The Rev. J. A. James described a delightful protestant missionary meeting that had been held at *Rome*, on the 20th of March last, at the residence of Sir C. E. Smith. An adjourned meeting was held in Finsbury chapel in the evening.

THE WESLEYAN MISSIONARY SOCIETY held its anniversary on Monday, April 29th, at Exeter Hall. The Right Hon. Sir George Rose presided. The report stated, that in Europe, South India, Australia, the Pacific Isles, West and South Africa, the West Indies, &c., the missions were in a satisfactory state; but that in New Zealand,

in consequence of disturbances, the mission had been suspended, and at the Cape of Good Hope, sickness had made great ravages amongst the missionaries. The society has 274 stations, 387 missionaries, 101,137 members, 640,300 scholars, and seven printing presses. The old debt of £30,000 is paid off, and the income of the past year is £110,620, being £2,288 below the expenditure. This was a thronged and a delightful meeting.

THE CHURCH MISSIONARY SOCIETY held its forty-fourth anniversary on Tuesday, April 30th, at Exeter Hall. The Earl of Chichester presided. The hall was filled with ladies, and the platform with clergymen and gentlemen. This society has sent out nine missionaries during the year, its operations are reported as satisfactory, and its income £104,323. It was refreshing to hear the bold and Scriptural, evangelical and anti-puseyite sentiments uttered by Mr. Stowell of Manchester, on this occasion.

THE BAPTIST MISSIONARY SOCIETY held its fifty-second anniversary at Exeter Hall, on Friday, April 25th. The report stated, that four missionaries and their wives, had returned from this country, to their spheres of labour; that seven missionaries had been sent to occupy important stations, viz, two to Africa, two to Calcutta, two to Jamaica, and one to Montreal. Five teachers, and three female teachers, have been sent from Jamaica to Africa. Two now labouring in Brittany and America, have been taken on the funds, and six others have been accepted. Two have died. 45,000 volumes of Holy Scriptures have been printed in Sanscrit, Hindi, Bengali, &c., and 47,247 distributed. There are eight Churches in Calcutta, and sixteen in other parts of India. In Ceylon are 530 members and twenty-one native preachers. In Java one missionary; Sumatra, four stations, six European missionaries, and twenty native preachers. In Africa, three stations, eight missionaries, &c.; in Canada, two missionaries; France, two; West Indies, fifty-one stations, thirty-three missionaries, 34,000 members. At Bahama, Trinidad, Hayti, Honduras, about twenty principal stations. The Jubilee fund amounted to £34,184; making the total receipts for all purposes within the year £25,411.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its fortieth anniversary in Exeter Hall, on Wednesday, May 1st. Lord Bexley presided. The attendance was not large. The income of the society from sales and subscriptions, &c., was £98,359; its issues, 944,031; being, since the formation, 15,965,025 copies of the Scriptures. The

bishops of Cashel and Worcester, and other distinguished persons, advocated its interests.

THE BIBLE TRANSLATION SOCIETY met at Park street chapel, April 24. The report stated that the American Bible Society had granted £500 for the Sanscrit translation, and 3,000 dollars for those now in progress. The editions printed amounted to 45,000, and the income was £1,622. This was a spirited and excellent meeting.

THE TRACT SOCIETY had its forty-fifth annual meeting on Friday evening, May 3rd, at Exeter Hall. The attendance was numerous. The chairman, S. Fletcher, Esq., gave a sketch of the history of this useful society. The report referred to the operations of the society in various parts of the world, to its new depository, its grants to various missionary and benevolent societies. Its issues for the year were 15,637,676, making its total issues to amount to 400,000,000. Its income from all sources was £51,989. At this meeting Mr. Bickersteth alluded to a report that "the four great powers of Europe had called on the Pope to renounce temporal power, and that twelve days had been given him to consider of the measure." The Pope in alarm had ordered three days to be set apart in prayer to the Virgin Mary! Mr. King, of Cork, described in an interesting manner his preaching in the open air in Ireland, and giving the Catholics an exposition of St. Peter's sermon, Acts iii, iv., distributing tracts, containing portions of the "letters of St. Peter."

THE IRISH EVANGELICAL SOCIETY met at Finsbury chapel, on Tuesday evening, May 7. This society, which belongs to the Independents, has thirty-one agents employed as pastors, missionaries, and readers. It has eighteen Churches, and many openings for usefulness.

THE COLONIAL MISSIONARY SOCIETY assembled for its eighth anniversary at Finsbury chapel, on Friday evening May 10. Its operations are in Canada, South Australia, and New Zealand. Several of its congregations had taken the burden on themselves, thus leaving the society to open new fields of usefulness. Its income was £3,064, and its expenditure £3,540.

THE COLONIAL CHURCH SOCIETY met in Exeter Hall, on Wednesday evening May 8. Its spheres of labor are, Western Australia, Nova Scotia, and the Cape. Income, £3,077.

THE SUNDAY SCHOOL UNION held a crowded meeting at Exeter Hall, May 2nd. C. Hindley, Esq., M. P. presided. The report detailed at length the operations of the society in various countries. Its be-

nevolent receipts were £1,747, and those of its trade accounts, £13,572. A great deal of interest was excited by the discussion as to the sale of Church catechisms, when it was decided that the Union should discontinue the sale of all denominational catechisms.

THE BRITISH AND FOREIGN SCHOOL SOCIETY met at Exeter Hall, on Monday May 6th. Lord John Russell in the chair. The withdrawal of the Factory Bill was alluded to in the report, as having occasioned increased efforts by the society. 288 teachers had been received for training during the year, and eighty six new schools had been opened. The spirit of this meeting was joyous and the attendance very large. The receipts for the year were £10,081.

THE BRITISH AND FOREIGN SAILORS' SOCIETY met at Crosby Hall, Bishopsgate Street, on Monday evening, May 6th. In our English ports, and in many on the continent, and in other parts of the world, the operations of this society are beneficially carried on. The receipts for the year were £1,971.

THE LONDON CITY MISSION met at Exeter Hall, May 2nd. J. P. Plumtree, Esq., presided. From the report it appeared that "every visitable family" in Spitalfields was now under visitation, that twenty missionaries were labouring in that district, and that great good has been done. There are 101 missionaries employed; 501,552 visits had been made to the poor, 32,398 of which were to the sick and dying; 1,536 persons had been induced to attend public worship. 3,613 children have been sent to school; 7,389 copies of the Scriptures have been put in circulation, 57,000 tracts have been given away, 622 persons are giving evidence of regeneration and conversion. Receipts £8,781.

THE CHRISTIAN INSTRUCTION SOCIETY, an institution kindred to the above, held its meeting in Finsbury chapel, April 30th. This society has in London and neighbourhood 102 associations, eleven missionaries, 2,263 unpaid visitors, and has visited near 56,000 families. Many cases of distress have been relieved: many Scriptures distributed, and children entered in schools, besides open air preaching in summer, and lectures in winter. Expenditure £1,009.

Many other religious and philanthropic societies held their anniversaries during the month, but they cannot be even noticed. Pleasing fact! that in our metropolis so much benevolent and Christian exertion is combined! all those mentioned—whether for the Scriptures or tracts, or schools: or for missions at home or abroad, contemplate the same end, and are combining to promote it.

IRISH CHRONICLE.

JUNE, 1844.

ANNUAL MEETING.

The thirtieth anniversary was held at the Hall of Commerce, Threadneedle-street, on Tuesday evening, the 23rd ult., and was so numerously attended, that it was necessary to adjourn to a larger room than the one in which the meeting was intended to be held. We subjoin a condensed report of the proceedings. The chair was occupied by J. TRITTON, Esq.

The services having been commenced by singing,

The Rev. J. SMITH, of Park-street, implored the divine blessing.

The CHAIRMAN then rose, and said: Many of you were present at the lecture delivered a few evenings since on the subject which will occupy our thoughts on the present occasion. Not having been privileged to share that pleasure with you, I am unacquainted with the nature of the address then delivered. If, therefore, I should allude to the same topics, you will kindly excuse the unintentional repetition. It was once observed, as a proof of the glory of our country, that on her dominions the sun never sets. Had the individual followed out the train of thought, surely changing from the natural to the moral, he might have added, that upon some of them the sun never rises—or, with beams so faint, that they serve only to reveal the cheerless gloom around. For an instance in point we need not traverse long tracks of intervening ocean, to those distant shores where the heathen still sit in darkness and the shadow of death. A voyage not very much doubling the duration of this evening's meeting will land us on a shore which affords an unhappy illustration of the remarks I have made. There temples are professedly reared for the honour of the Most High. A stranger, gazing on these structures, and beholding the thousands that throng the altars, might conclude that religion was there flourishing. But except in some of the more favoured spots, you might almost as well seek for the living among the dead, as for the pure religion of Jesus on the shores of Ireland. That religion is known by its fruits—"love, joy, peace, long-suffering, gentleness, goodness,

faith, meekness, temperance." Are they to be found there? Do they blossom on her mountains? Are they seen in her valleys? It may seem absurd almost to say, that not so is the present condition of Ireland. Her situation seems to remind us of those sacred voyagers who were driven up and down in Adria, day after day; and while neither sun nor stars in many days appeared, the very hope of being saved seemed taken away. But when despair was about to take possession of their spirits, there stood forth the apostle of Christ, and told them of that God who could clear those clouded skies, and calm those rolling surges; and of the promise given him of deliverance and safety. So may the ministers of Christ, undismayed by the scene around them, stand forth in this hour of Ireland's darkness and degradation, and proclaim to her sons the glad tidings of salvation and peace. We rejoice to know, that some of our dissenting brethren; and some in the ranks of protestant Episcopalians, are similarly engaged; and we should hope that within the pale of the Romish church, there are men who direct their followers to Him whose blood cleanseth from all sin. Yet is it wrong to say that there is an almost total absence of gospel light? What a condition this for a land bearing the name of Christian, and what an eternal reproach to the country with which it is connected. We have shown sympathy to our own people by raising them houses of prayer, collegiate institutions, schools for the education of our youth; we have established societies for promoting the spiritual welfare of Israel's scattered children, and to bid the very exile of Palestine stay his wanderings amid the green pastures of his Saviour's fold. More than this, we have expended millions of treasures in evangelizing the rest of the world, while for Ireland we have absolutely done next to nothing. This society, in connexion with other kindred institutions, would seek to extend to our sister island those religious privileges with which we ourselves are so richly favoured; and if we glance for a moment at the means by which it seeks to accomplish this object, we shall

find that they alone are adapted to the end desired, and I believe that end can be accomplished, if they are used with untrifling energy, in dependence upon that Spirit whose power none can withstand. It is stated in the second rule of this Society, that it contemplates a well organized system of agency—that is to say, a band of Christian itinerants, dispersed in various directions, to proclaim the gospel in all its purity and truth. In this there is nothing of novelty; it was not a plan of action pursued for the first time when the missionary spirit, which had lain dormant for ages was re-awakened; for sacred scripture records its adoption in apostolic times. What but this was enjoined on the listening disciples of their ascending Lord, "Go ye into all the world and preach the gospel to every creature?" What but this was pursued when they were scattered abroad, and went every where preaching the word? What but this was accomplished when one of them exclaimed, in the spirit of holy triumph, that from Jerusalem round about Illyricum he had fully preached the gospel of Christ. Is there any thing in the circumstances of Ireland that shall make the efficient working of the system an impossibility? or, to speak more guardedly, of doubtful success? I cannot but think that if there was a sufficient number of faithful, able ministers of the gospel, to go forth, determining to know nothing among men, but Jesus Christ and him crucified,—to pass through her towns, and villages, and hamlets, under the influence of the Holy Spirit, a change most glorious and complete would ere long be witnessed,—and those who went forth amidst darkness and discouragement, would return rejoicing, bringing their sheaves with them. There is also mentioned the establishment of schools, the distribution of religious tracts, and the diffusion of the holy scriptures. Who can recount the number of instances in which the gift of one bible has been blessed? A silent messenger of God, it enters the humble dwelling at first unread, till some circumstance, trivial in itself, but providential in its results, produces attention to the long-neglected treasure; it is opened,—the light of heaven falls upon the sacred page,—and truth stands forth in all her native purity and loveliness to the eye of the astonished and delighted beholder. No sooner is a man convinced himself, than the daily object of his life is to convince others. Who can say where an example so beneficial shall cease to operate? I believe that there are to be found many in Ireland who are willing, like the noble Bereans of old, to search the sacred volume for themselves.—Will you not, then, lend some humble aid to a society that seeks to send to Ireland

the word of God, and, where necessary, translated into the native tongue? It may be even now the eleventh hour of her spiritual destiny; bleeding with the wounds, and weeping over the woes of centuries of sorrow, she makes, through the medium of this society, her pathetic, it may be her last appeal to you. What scene is more fitted for the labours, what objects are more worthy of the efforts, of British Christians? You who instrumentally planted the standard of the cross on the sultry plains of India, proclaimed the freedom of the gospel to the captive children of Ham; to you Ireland casts her imploring gaze; and strange, methinks, it will be, if her whose heart can bleed for the sorrows of the distant, has no commiseration for those who are perishing at his very doors. A gentleman, well known in his day, has expressed a wish that the waters would roll over Ireland, and thus blot it from the map of nations. Would that the waters did roll over Ireland—not, indeed, of the wide Atlantic that thunder on her shores—not the narrow rivers that intersect her pastures, nor the swelling lakes that lie cradled at the foot of her mountain heights—but those pure and blessed streams which shall fertilize the moral soil, shall sweep away the corruption of ages, and shall bear the heir of immortality to the stormless haven of perpetual peace.

The Rev. S. GREEN then read an abstract of the report, which consisted as usual, of highly interesting extracts from the communications of ministers and scripture readers labouring in Ireland, and from which it appeared that the society was steadily pursuing its important objects, and with great success. The receipts during the past year had somewhat exceeded the expenditure, the legacies received had been larger than usual. From the commencement of the year it had been felt that the increasing duties of the secretaryship were becoming too onerous for any London pastor, and the Rev. S. Green had been invited by the committee to relinquish his pastoral engagements, and give himself exclusively to the business of this society. That invitation, however he had declined, and the Rev. Mr. Trestrail, late of Cork, had been appointed to the office.

R. STOCK, Esq., then presented his accounts as treasurer, from which it appeared that there was a debt against the society, at the last annual meeting, of £1348 11s. 9d., but this year it had been reduced to £1152 15s. 2d.

The Rev. T. SPRIGG, A.M., moved,
I. "That the report, extracts from which have now been read, be received and circulated under the direction of the committee; this meeting, at the same time,

cherishing the liveliest satisfaction that the committee have sought during the year to augment the number of ministers connected with the society, and to station additional readers in the larger towns. The meeting, moreover, are thankful to learn that the year's income of the society has somewhat more than covered its expenditure."

It appears from the report that the number of ministers and readers have been increased in Ireland during the past year, especially in large towns. I am delighted that our societies are beginning to feel that the way to evangelize the country, is to occupy its principal towns, that from them the light may emanate as from so many important centres to the villages around. When the apostles went forth to preach the gospel to the Gentiles, they entered into cities and towns, seeking there to plant the standard of the cross, satisfied that the waving of the banner would be seen to the utmost parts of the land. Another point referred to in the resolution is the state of the funds. I approach that subject with a mixture of pain and pleasure. We must all feel pleased that the income has more than met the expenditure; it is, however, painful to think that a portion of the receipts has been derived from legacies; for however confident we may feel that to our departed friends the exchange of worlds is their eternal gain, yet we cannot but lament the loss of useful and devoted disciples of Christ. I also regret that, in order to keep the expenditure within the income of the society, the former should be so very small. From £2,000 to £3,000 a year expended on Ireland, is but a trifling sum from that body considered to be represented by this society. At the same time, we are permitted to rejoice that we are not labouring without the testimony of God in our favour. Darkness thick and dense has appeared to rest over Ireland. Some have been almost ready to imagine that the time was not yet come to make an effort in that part of our own empire. What, however, can be a stronger proof that the people require light, than the fact that they are covered with thick darkness? What can be a clearer evidence that the time has come for labour, than the awful consideration that souls are descending into another world without a knowledge of the gospel of Jesus Christ. I agree with you, Sir, as to the possibility, nay, the certainty, that many are finding their way to heaven in spite of that system, the power of which we so much deplore in Ireland. I have lived there, and I have heard from the lips of some of the priesthood of the church of Rome statements as clear and decisive, upon the great leading fundamental truths of Christianity, as could be made. But, granting this, I left Ireland with a much more full

conviction than that with which I entered it, that the system of Romanism is one that must be broken up and scattered to the winds before the population can know the way of salvation. Under this impression, I rejoice in every effort that is made, without asking whether it is carried on by my own denomination or by any other. It is a great point gained, that it should be allowed by the community to which I have referred, that it is desirable to circulate the word of God. Let even their edition go forth, and good must be done. I would not so much quarrel with a system that taught men to think even incorrectly, as with one that prevented them thinking at all. Their own scriptures cannot be widely circulated without exciting inquiry as to the difference between it and our Protestant version, and therefore I feel that an opening will be made for the dissemination of the truth to a much greater extent than is now enjoyed.

Rev. J. W. MASSIE, in seconding the resolution, said, I appear in the midst of this audience with unfeigned pleasure, as an intimation of brotherly sympathy with, and Christian confidence in, the Society whose interests have convened you this evening. I have been with great pleasure a listener to the lucid and eloquent exhibition of principle with which the business of this evening was introduced. If, indeed, the Chairman were not a hearer of the lecture delivered on a former evening, yet the mind of the Chairman and that of the lecturer must have been taught to look with the same views on the aspect and the prospect of Ireland. I have been constrained to look back for many years to the position of that country. There were, two hundred and forty years ago, in the north of Ireland about ten ministers who preached the gospel, irrespective of any connexion with the Established church. The residuum of their labours gradually became what has, in more recent times, been denominated the Presbyterian body in Ireland. The ten have since been multiplied about fifty-fold, and there are now five hundred ministers of the blessed gospel of Jesus Christ preaching in that country. Still my own views and sympathies lead me very much to question the efficiency of their labours, in consequence of what I would call, in the language of scripture, the wedge of gold and the Babylonish garment which is found among them. If they would cast that forth from their camp, if they would trust the resources of the king of Zion,—then, assuredly, their strength would be multiplied, and they would become "clear as the sun, fair as the moon, and terrible as an army with banners." There are other Presbyterians, however, who, conscientiously refusing this badge of servitude, go forward on the same prin-

ciples that we recognize, and efficiently labouring, succeed, by the blessing of God, in the promotion of our common Christianity. Looking back to about the same period of time, there were other men in whom you and I are interested by the reminiscences of our ecclesiastical history. Lord Henry—as good a lord as ever wore the lieutenantancy of Ireland—received the Lord's Supper at the table of an Independent church. Colonel Jones the then Governor of Dublin regularly assembled with the Baptist church in Dublin, and proved his submission to the crown of Immanuel by all the benevolence of his private piety, and all the fervency of his secret prayers. At that time, England was interested in the progress of the gospel in Ireland. They sent forth men of the most eminent talent, whose writings remain to this day a proof of the character of our forefathers and of the puritans of England. Among these were John Howe, Stephen Charnock, John Owen, and others, who laboured as the agents of this Society are labouring—who preached the gospel faithfully from house to house. We are, at the distance of two centuries, only beginning to follow up the work which they commenced. Who can doubt the fervency of Howe? the prayerfulness of Owen? the evangelical piety of Charnock? These men and their contemporaries went forth bearing precious seed, which they sowed in tears; but whence comes it that that seed did not grow as it has grown amongst us? I believe, in my sober judgment, that the want of success has arisen from this—that the good men of England who wished to promote the prosperity of Ireland thought to do the work themselves, instead of employing the Irish people. The Irish mind must feel that it has a right to develop itself. The cause may still farther be found in this, that when good men have been raised up, they have been taught to lean upon England as upon a crutch. Your churches in Ireland must sustain themselves. I would not by this imply that the liberality of British Christians is to be stinted towards Ireland, or that it is to flow in its present narrow channel; but I would have those waters, to which our Chairman referred flow in a thousand rills, meandering through and fertilizing all Ireland. There has been not only a want of confidence towards the Christians of Ireland, but a want of noble sympathy towards the people generally, so that even liberal and enlightened Roman Catholics, who have entertained the principles of the gospel of Jesus Christ, have been afraid to identify themselves with the English of the pale, lest they should be suspected of merely seeking that identification for the sake of filthy lucre. And,

query—Do we pray enough for the prosperity of the cause—for the people who are the objects of our philanthropy? What is the manner in which even Christian ministers of all denominations hold occasional and rare intercourse with the priesthood of Ireland? Is it not with the umbrella under the arm, that is next the priest, in order to prevent anything like a linking together? My firm conviction is, that there are as benevolent men under the garb of Roman Catholic priests as there are in this room at this moment. They are misled; they are mistaken; they hold erroneous doctrine; but we should on that account, the more commiserate them, and exhibit the greater readiness to co-operate with them in all those works in which we can act together. While residing in Ireland, it occurred to me, that it was desirable to promote a spirit of prayer on the part of Protestant Christians, for the welfare of Ireland, and that the point to which prayer should be directed was, not that the Roman Catholics might be converted and joined to our church, but that the priests might be enlightened, and according to the measure of their enlightenment might be constrained by the love of Christ, to preach the gospel among the people. If I may venture to speak my own experience on that occasion, it was, that I looked on the priests with more tenderness than before. If we lift up holy hands it must be without wrath and doubting; if we pray it must be in a kind spirit towards those for whom we pray; and the more we pray, the more will a kind spirit be produced, and the greater will be our success.

The resolution was then put and agreed to.

The Rev. C. HARCASTLE (of Waterford), in moving the next resolution said: It is now twenty-seven years since it was my privilege to attend a meeting of the Baptist Irish Society. Who can look back to that period without being conscious of the great changes which have taken place? I little thought then, that twenty years of my life would be spent in Ireland. I rejoice to be present at this meeting, and to behold it so numerous. I rejoice that this Society has maintained its character as being among the first to discover right principles of action with respect to Ireland, the efficient mode of carrying them into operation, and that it has displayed untiring perseverance. We who have long laboured in Ireland, are not tired; and we rejoice that our friends here are of the same mind with ourselves. We trust that you will exert your energies still more fully, and above all that you will pray for the outpouring of the influences of the blessed Spirit, so essential to the success of any of our labours. It will be expected that I should make some statements with

reference to Ireland. The topic to which I would direct your attention is one that peculiarly belongs to me, as the senior minister of the older churches planted in that interesting country. During the Protectorate, Baptist churches were planted in the south of Ireland; and those in Dublin, Waterford, and Cork still exist. But there was a long period of spiritual declension in the churches; and when the tone of piety is once lowered, it is not an easy thing to raise it again. This is the case with individuals, but it is still more so in a society. In latter days, however, God has been pleased to revive us, and for a great number of years our churches have not been in so satisfactory a state. We are labouring with that diligence and some portion of that faithfulness which the possession of genuine religion may be expected to impart. We thank God and take courage at every indication of your sympathy with us. We need that sympathy, and though we are anxious in a sense to be independent, yet we must, in some degree, depend upon your kind co-operation for the success of our exertions. With respect to our labours among Roman catholics, we are sorry that we cannot report greater progress than we do. You have, however, in this, a pledge of our integrity. But God is blessing our labours even in this department. I was recently present at the baptism of two of our Roman catholic brethren. I allude to this in connexion with the diffusion of the Douay version of the Scriptures. One of them remarked, that if we could get the Roman catholics to receive that Bible, they would heed the text, but not the notes. The resolution which I rise to move is the following:—

“That this meeting, in accepting Mr. Green's resignation of the secretaryship, desire to express their high sense of the valuable services he has rendered to the Society for the last eight years; and, as they concur in the steps taken to secure a secretary who can devote the whole of his time to the increasing duties of the office, the meeting request Mr. Trestrail to undertake those duties. They also tender thanks to Mr. Stock, for the services which as treasurer he has rendered to the Society, and beg him to continue those services; and the meeting also nominate the following gentlemen as the committee for the year ensuing, with power to fill up vacancies.”

As our friend Mr. Green is obliged to retire from the office of secretary, I have great pleasure in nominating our friend and brother Mr. Trestrail. I only speak the sentiment of every agent of the Society in Ireland, when I say in the language of that country, with all the veins of our hearts we commend him to your care. Regretting, as we do, his absence from Ireland, we yield

him up with the persuasion, that he will be still more useful here.

The Rev. G. GOULD, of Dublin, in seconding the resolution, said: It is impossible for any man to tread the shores of Ireland without feeling the deepest interest in the moral and spiritual condition of her inhabitants. We behold them groaning under the oppression of a monstrous system of superstition, but we also behold them groaning under the oppression of that most hateful of all forms of Christianity, a state church. Just before I left Dublin, a society was formed for the express purpose of hiring Protestant servants. I obtained a prospectus. It is required that every person who applies for employment through that society should attend all the services of the state church. A large portion of the episcopalians will not receive a servant into their employment unless he does attend that church. A person enters a house as a servant; he is a catholic, and it not unfrequently happens that he is goaded to some hasty expression, and that expression is immediately converted into an argument to prove the corruption of the Roman catholic system to which this servant by profession belongs. But some of the most honest, faithful, and diligent servants in Ireland, are catholics by profession. By thus endeavouring to monopolize the recommendation of Protestant servants, the society is adopting means for thwarting the efforts we are putting forth with regard even to catholics. I had been preaching, once a week, for some time, in the renowned village of Clontarf. We had been going on very well for some weeks, had a congregation of from twenty-six to thirty, and a little Roman catholic congregation outside. A number of policemen, who were stationed at Clontarf, were impressed by the truth. The sergeant was himself for some time a regular attendant. I went out, let the weather be fair or foul, because I expected to meet a warm-hearted and thankful people. But, after a few weeks, I missed the sergeant, and I found that the clergyman had been with him, and had represented that it would be a dreadful calamity for him to receive my instructions. He besought him to use all his influence to prevent the subordinates from coming. He withdrew from the place. One of the policemen, who felt it to be his privilege to come, was immediately appointed to be doing duty at the very hour of preaching. Others were drafted off to Kingston, and to Phœnix-park, that my congregation might be dwindled down. Has the plan succeeded? Thank God it has not. I am informed that there are not fewer than five policemen at that station who have received the truth in the love of it. The notion has gone abroad, that the inevitable result of upsetting the Establishment will be a state-paid catholic

priesthood. But the people have been too much indoctrinated with voluntarism by the assiduous labours of O'Connell to permit it. Indeed, some of the catholics turn round upon those who call themselves Dissenters, and say, If you assert, that the Christian minister is to be supported by the voluntary contributions of his own people, what do you mean by the *Regnum Domini*? I would to God we could wipe that stain from our brow. With regard to our own denomination, it may be right to say that our efforts are attracting the attention of Roman catholics as well as that of the church party. The former, however, have a feeling of respect for us, because there have been some amongst us who have been faithful to their principles in days gone by. It is important that we should take advantage of this; but I do not believe that we shall do so unless we increase our exertions. One or two remarks have been made about Father Mathew. By this morning's post I have received a letter written by him; which states, that he has circulated, out of his own private resources, several thousand copies of the Douay version of the Scriptures. Besides, Dr. Croly, archbishop of Armagh, has given away 30,000 copies of the Scriptures. These are delightful facts; and since there is a disposition on the part of the people to read the Scriptures, by all means let us avail ourselves of it. I will mention one anecdote bearing upon this point, and conclude. A few weeks ago, one of our readers tapped at the door of a poor dwelling; and, on his doing so a voice said to him, "Come in." On entering the place, he found a poor woman stretched on a pallet of straw; she was a poor ignorant Roman catholic. After a short time, he pulled a Bible out of his pocket, and read those words, "God so loved the world," &c. The poor creature turned to him with tears in her eyes and said, "Your honour, do the Sisters of Charity know of this blessed book?" "Of course," he said, "they know that such a book is in existence." In her simplicity she said, "Surely, if they knew of such a blessed book as that, they would not come to poor old creatures like myself to read us such queer stories as I have been listening to this morning." You can get at the hearts of the Irish people through the Irish language. There are upwards of three millions of them who speak no other tongue, and yet not twelve sermons are preached every Sunday in that language. Ought such a state of things to continue? It was by English law that the Irish language was put down, and by English Christian liberality that that law must in effect be repealed.

The resolution was than put from the chair, and carried unanimously.

The Rev. F. TRESTRAIL (of Cork) moved the following resolution:—

"That' this meeting, looking at events transpiring in relation to Ireland, and observing the theories proposed for her benefit in political, social, and moral points of view, desire to record their deepening conviction, that Christians of this country are bound to multiply their efforts to promote the preaching of the gospel in the sister country, inasmuch as by this means it may be expected, that God will graciously work for the overthrow of her errors and superstition, and for the conversion of her people to the knowledge and faith of Christ."

He said: In what I am going to say, I promise you I will endeavour to be as brief as possible. I am deeply sensible of the very kind manner in which you received me. When I went to Ireland I determined to devote my whole life to the work; and I have uniformly refused all offers which would bring me back to this country. It may be asked, "Why, then, are you here now?" For no other reason than because the committee and my brethren in Ireland believe, that by undertaking the office which I have done, I shall best promote the interests of the Society. It now remains with my brethren in the ministry, and the congregations over whom they preside, to say, whether or not that intention shall be carried out. On behalf of the treasurer, and of the committee, let me say, that we throw ourselves, in the Irish fashion, upon your hearts. We seek not merely to secure their sympathy, but their resolve, that they will do something more for Ireland than they have done hitherto; and that they will not forget us when they come to the mercy-seat and pray "Thy kingdom come." Three years ago, at Finsbury chapel, I made some statements which many there thought were mistaken, or that I viewed things through a magnifying medium. I now appeal to the statements of my friends Dr. Urwick, Mr. King, Mr. Smith, and others, all of whom substantiated the statements which I made. Brethren, cast aside suspicion, and believe what we say. What object can we have in view but to induce you to increase your exertions and your prayers that the divine blessing may be poured out from on high. A few words respecting the letters of "Philo Hiberniæ." In reply to this gentleman, Mr. Smith wrote a letter which was filled, not with opinions but with facts, facts drawn from the Society with which he is connected, facts also having some reference to things which I had done and said. "Philo-Hiberniæ," through Mr. Smith, put some questions to me. I thought it would save time and trouble to answer "Philo-Hiberniæ" myself; and I promised to give him some information on meeting my brethren, who were about to assemble in Parsonstown. Just at this time I received the intelligence of the death of my loved and

venerable mother; and although she had long been a devoted follower of Jesus Christ, you may easily conceive that I was not in a very fit state to take a long journey on receiving that intelligence. However, I wrote to my brethren with the view of answering the questions which had been put to me. The first was, "Did Mr. Trestrail and his colleagues in Ireland ever preach in the open air?" I had stated that we had done so over and over again; and I gave the names of Mr. Macarthy, Mr. Berry, and several others, who had preached in the open air. One of them said, "I have preached so frequently that I don't know how often;" another said, "About thirty times;" another, "Six or seven times;" another, "Very frequently;" another, "Frequently;" and the last to whom I put the inquiry, said, "Occasionally, in conjunction with other Christian members, on board vessels." Then comes the question, whether or not they were molested? During a period of four years there had occurred only one case of molestation, and that happened in the city of Cork. With whom did it originate? A man went to the expense of a shilling to buy a cat, and he induced another person to fling it at one of our brethren who was preaching in the open air. This, of course, caused some uproar. But who was the party? A Protestant. We could hardly wonder if molestation did take place on the part of the Roman catholics, when a Protestant is found to take the lead. Here, then, we have a number of missionaries, who are in the habit of preaching in the open air, and there is only one instance of molestation, and that comes from a Protestant? Brethren, can you believe us after that? Just give me an answer to that question. (Loud cheers.) Ay, that is a right good answer. Well, then, next comes the question, whether any Roman catholics attend our ministry? Why, I was rather surprised, I confess, at this question; for if they did come regularly, would they be Roman catholics? One brother said, however, "At two stations, visited once a fortnight, eight; i. e. two at one, and six at another." The answer with respect to the other brethren, to whom I have before referred, is as follows:—"All the other brethren unite in this general reply, viz., Roman catholics generally attend our ordinary ministrations, but we cannot say how many, nor how frequently the same persons attend." There is great difficulty in gathering statistics on a subject of this kind; but I have no doubt my brethren will do their best, if we are obliged to bring forward this kind of evidence, in order to remove unbelief. I hope, however, that what I have brought forward on this occasion will induce you to rely upon our integrity. Well, then, it may

be asked, "Have you, Mr. Trestrail, preached in the open air?" My reply is, "Yes, a great many times." I have done so in Cork, and in many other places; and a friend of mine did so in Cork every Sunday afternoon, during two summer seasons, when the weather would permit, and he was not molested on a single occasion. The only instance of molestation which I myself ever experienced came from an individual who threw a sod at me. Why it was but a soft bit of turf, and did me no harm "at all at all." And when I went out again, after tea, many persons were waiting for me, and one of those who had been present said to me, "We hope your worship will not think us all bad entirely; we hope you will not put us all down as ruffians because one ragamuffin lost his manners, and indeed he was tipsy at the time." Now I have also been asked, if there have been any instances of usefulness by means of our ministry among Roman catholics? One brother says that his ministry has been blessed during four years to the conversion of seven. Another says, he has three or four candidates at present, and another speaks of two. I think, then, that we have something to encourage our hearts, something to inspire us with a hope, something to induce us to believe that there is no cause for despair. But my brethren have requested me not to lose sight of the following important facts. First, that all the Roman catholics converted do not enter our churches. I cannot on this occasion, for want of time, enter into a statement of the reasons; but I apprehend, that just in the same manner as it was considered a great triumph, after seventeen years, to snap the chain of caste in India, so in the case of Romanists openly joining our churches in Ireland, there is an equal difficulty and an equal triumph. The next point which they wish me to notice is, that the brethren receive visits from some who do not appear in our assemblies. Finally, they mention, "the amount of benefit conferred on the souls of Irish Protestants." It will not do, you must remember, to leave our small churches entirely destitute of the preaching of the everlasting gospel. I am confident there is not a person in this assembly who would not deeply deplore such a result. Our friend Mr. Massie has urged that it is very desirable to procure Irish agency. We must first, however, pay off the debt; that is the first business to which we must devote ourselves; in the next place, we must keep up our regular contributions, in order to support our existing agency; and, lastly, we must endeavour to establish and sustain an institution for the education of Irish young men, who shall be sent out to preach the gospel. Permit me to add, in reference to a statement of my friend Mr. Gould, that not

merely is Father Mathew desirous that the Scriptures should be read in Ireland, but the whole Roman catholic hierarchy have recommended that the Douay version of the scriptures should be circulated. Now allow me to say, that I believe it is owing to our agents, our readers, and our schools, in connexion with similar societies, that that change has been brought about in Ireland. You ask us for fruit. It is not too much to say, that that is a fruit of our exertions. I hope you are convinced that Ireland is a right and fit subject for Christian benevolence.

The Rev. H. H. DOBNEY moved, and the Rev. W. PAYNE seconded, that the name of the Rev. S. Green, the late Secretary, should be added to the list of the committee.

Carried unanimously.

The Rev. JOHN BATES (of Ballina) in rising to second the resolution moved by the Rev. F. Trestrail, said.—I have laboured about ten years in Ireland, and I have always regarded the field as sufficiently wide to call for all the activity, all the benevolence, all the devotedness and zeal of a Christian man. I went to Ireland that I might proclaim the gospel of our Lord Jesus Christ, and I trust that from this great work I shall never deviate, either to the right hand or to the left. You have heard that Ireland is the land of darkness—the land of superstition. Nothing but the gospel of the blessed God is calculated to remove the evils we deplore, and to raise the Irish people to an honourable standing amongst the nations of the earth. It is true that our progress does not appear so great as in many other parts of the world; but there are signs on the surface of society that our principles are being diffused, and promises that they will soon break forth, and bring large accessions into the church of our Lord Jesus Christ. It is evident that this great and important work is the only

remedy for the evils of Ireland. We must direct them to the Lord Jesus Christ, as the only true foundation of the sinner's hope. We would say to you, affectionately and earnestly, let Ireland be the starting point. You lament that popery is spreading; Ireland, with its popery, is open to you as a field of missionary labour. Throw all your life and energy into the missionary work there, and rest assured that the principles and convictions which are at work in that country will make all those who cherish error finally receive the truth. But be not deceived. The great body of the Roman catholics are better than their system; but if you imagine that popery will ever love the principles of civil and religious liberty, depend upon it you are greatly mistaken. We know that the light which we have spread, and the principles which we have set afloat, have compelled many of them to be better than their system. I will only observe, in reference to the field of labour where God has placed me, that there have been seventy or eighty individuals united to the church of Christ; twenty of them were Roman catholics. Three of them have been educated, and are now being trained for the ministry. We have reason to hope, in short, that the Lord has crowned our labours with success. I have circulated twelve or fourteen thousand tracts on the right hand and on the left. The people begin to think. Error may struggle hard, and last long; but it carries in it the seeds of destruction. Truth is immortal in its nature, and the principles of the gospel, as revealed from heaven, shall finally triumph and reign over the children of men.

The resolution was then put from the chair, and adopted by the meeting.

J. DRILTON, Esq., proposed a vote of thanks to the chairman, which was seconded and carried unanimously.

N. B. All communications for the Secretary to be addressed to him, at the *Mission House*, 33, Moorgate-street. Those friends who have hitherto received the *Chronicle* by post, are respectfully informed, that the end for which the plan was adopted having been in a great measure secured, and many representations having been made as to the expense, the Committee have deemed it right to discontinue it. It will, however, be forwarded to those whose subscriptions are acknowledged in it, as far as it can be done.

The Secretary would feel exceedingly obliged, if friends in the country would inform him how the *Chronicles* can be sent free of charge. Their booksellers, by giving the address of their London correspondents, could have them inclosed in their monthly parcels.

Subscriptions and Donations thankfully received by ROBERT STOCK, Esq., Treasurer, 1, Maddox-street; by the Secretary at the *Mission House*, Moorgate-street; and by the Rev. S. DAVIS, 92, St. John-street-road, Islington; by the following ministers and gentlemen:—Revs. J. ANGUS, *Mission House*, London; C. ANDERSON and W. INNES, Edinburgh; C. HARDCASTLE, Waterford; G. N. WATSON, Cork; G. GOULD, 1, Seville Place, Dublin; W. S. ECCLES, Coleraine; R. WILSON, Belfast; by Messrs. J. HOPKINS, Cambridge Crescent, Birmingham; J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place, London; and by any Baptist Minister, in any of our principal towns.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 67]

JULY, 1844.

[NEW SERIES.

REFLECTIONS ON A PREPARATION FOR DEATH.

WHENEVER we seriously contemplate the state of those objects that surround us, we clearly see various agencies in heaven and earth, air and water, all in active operation, and continually reflecting the highest honor on God, their infinitely wise, powerful, and gracious Creator; and, at the same time, producing the greatest benefits to all creation around.

In the great number and striking diversity of those mighty agencies, we behold a universal and perpetual harmony; and hereby we plainly perceive, that they all owe their existence, location, and preservation, to one common Parent. However, in considering this beautiful and wonderful concord, we observe two antagonistic principles that incessantly endeavour to derange and destroy the works of God. *These principles* are *sin* and *death*. As God can no more be the author of *these* than light can be of darkness, and order of confusion, we may with a degree of propriety seriously inquire into their origin.

The Word of Truth assures us,
VOL. 6.—N. S. 2

that God is not the author of sin, the progenitor of death; but it informs us, that he said unto Adam, in a state of original purity, "Thou shalt not eat of the tree of the knowledge of good and evil: for in the day thou eatest thereof thou shalt surely die." The apostle of the Gentiles informs us, that "by one man sin entered into the world." The same eminently enlightened, truly devoted, and highly favoured, servant of Jesus Christ, adds elsewhere, "By man came death." Sin is of such a nature as to pollute every agent that commits it; and it immediately subjects its wretched victims, as defiled creatures, to the curse of a violated law; for it operates according to its real tendency when it disorders and maligns every creature that comes within the sphere of its deadly influence. In accordance with the preceding doctrine are the following expressive sentiments of the poet:—

"Twas man himself

Brought death into the world; and man himself
Gave keenness to his darts, quickened his pace,
And multiplied destruction on mankind."

Man is, it must be admitted, on

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many important points, so very incredulous, that scarcely any kind or degree of evidence, especially on matters of religion, seems to be sufficient to convince him of his real character and bounden duty to himself and his Maker; for, though God informs him, that he is dust, and must finally return to dust, he, alas! too constantly conducts himself as if the Lord had been entirely silent on this momentous subject.

Although the God of truth has assured us, that every thing in this world, not excepting the solid earth, or material heavens, is placed within the influence of death and decay; and he has positively declared, that "all flesh is grass, and all the glory of man as the flower of the grass," he is reluctant to cherish the idea that he is mortal, and cannot live always: for, notwithstanding the Lord frequently speaks to him audibly through the ears of sense, and makes the image of death repeatedly pass before him, plainly exhibiting to him in every direction this searching mandate of Jehovah, written in legible characters, and published to him continually in a distinct language, "Set thine house in order, for thou shalt die, and not live," he cruelly stifles his best feelings, and closes his eyes against saving light, foolishly saying to every observer, "I have made a covenant with the grave, and with hell I am at agreement."

Notwithstanding this world is so much the region and shadow of death, that we constantly see either afflictions, his harbingers, or dissolutions, the effects of this king of terrors, that it has become so habitually familiar to many, that they think almost as little about it as they do of the darkness of the night, which succeeds the light of day. The sentiments of Job on this subject, contained in these words, "I know that thou wilt bring me to death, and to the house appointed for all living," are, in many person's minds in this sinful

world, as uncommon as veins of silver, or mines of gold, or rocks of diamonds, are in the earth.

Singular as it may appear, it is a fact to which universal and unceasing testimony has been given, that, though the tidings of human mortality frequently enter every dwelling of hamlets, villages, large towns, and populous cities; and occasionally they are borne to the very extremities of densely peopled kingdoms and amazingly extensive empires; though, I say, they see with their eyes "the mourners go about the streets," and witness the dissolution of their dearest relatives and most beloved acquaintances, the serious impressions that are made on their minds by the solemn events which they have both seen and heard are very soon erased, and the remembrance of them in a great measure vanishes, like morning clouds or early dews, before the rising sun; the traces of a vessel on the wide ocean, or the path of an eagle in the yielding air.

Though some persons feel as well as see that the sentence of death is within themselves, and that he, as an embittered enemy, incessantly pursues and perpetually advances toward them, as his devoted victims, they, incredible as it seems, mostly treat him as their unjustly slandered and most harmless friend, till he has approached so near, that they can clearly perceive his deadly aspect and poisoned arrows, and feel fully convinced, to their great perplexity, that the least retreat is utterly impossible. It is, *then*, too late to say to this unfeeling assassin and indiscriminate destroyer as Felix did to Paul, "Go thy way for this time." Death will not relinquish his prey on any conditions, seeing he cannot be bribed with silver, and as for gold, he esteems it of no value. Without the least regard to rank, office, or character, he tears garlands of honor from human brows, and tramples on crowns and royalty as the most worthless

and contemptible articles in the universe.

Countless millions of our fellow-men, of every age, rank, and nation, since the time when sin gave death his gloomy empire, have fallen victims to his ruthless power, and they have been compelled to submit to his sovereign will, in so many different ways, as infinitely to surpass all human computation. Not a few of them have scarcely crossed the threshold of mortal life ere they have passed through the gates of death. The living of all nations are perpetually hastening, like evening shadows, to the region of eternity. "Our fathers, where are they? and the prophets, do they live for ever?" Innumerable myriads of mortals have passed away together, and in succession, into that country which now separates them from us by a great gulph that no traveller has ever crossed. The soundness of the following doctrine cannot fail of being universally acknowledged:—

"One eye on death, and one full fixed on
heaven,
Becomes a mortal and immortal man."

Seeing all men must die, stand before the judgment-seat of Christ, and enter into an eternal state of happiness or misery, according to their characters in the hour of death, two things are very desirable ere we depart from this world; a preparation for our departure, and a knowledge of its approach, that it may not take us by surprise.

A state of preparation to quit this world is indispensably necessary, as heaven peremptorily requires, and hell fully admits. It consists in genuine humility, strong faith, a spiritual change, called in Scripture, a new creation, a constant aversion to sin, a supreme love to Christ, producing great delight in the perusal of his Word, and in the exercises of his worship. I am confident that it will be frankly admitted by all to be of the utmost importance to be pre-

pared for death, seeing it is the end of which every instrument is only the means. Christ died, and rose again, that man may be prepared to put off his earthly tabernacle; the Holy Spirit strives with us, and convicts us of sin for this purpose; love proclaims the Gospel of grace, and mercy restrains the hand of justice; reason is bestowed on us, and continued to us, that we may hail our dissolution; the sun shines, and the seasons revolve; and the providence of God perpetually watches over us, incessantly whispering in our ears, "Be ye also ready;" that, when the last summons shall arrive, ye may be patiently waiting for the appearance of Christ, your illustrious Sovereign, having your loins girt about with truth, and your lamps burning; that, when the cry shall be distinctly heard, "Behold the bridegroom cometh," you may rejoice, knowing that your danger is past, your work finished, and that an eternity of life and happiness, glory and honor, peace and transport, await you, and that they will shortly welcome you to their celestial mansions, as good servants of Jesus Christ, the approved friends of the Great King, and the adopted children of your eternal and heavenly Father.

Forasmuch as a preparation for death is absolutely necessary, that we may be with Christ for ever, it is most certainly very desirable that we should feel a well-grounded persuasion of our readiness to depart, and have a joyful anticipation of our approaching dissolution. Death occasions a most solemn change indeed, seeing it compels the body to return to its original state, and dismisses the immortal spirit to God. To quit the region of time, that we may be immovably fixed amidst the amazing scenes of the eternal world, is an event that is pregnant with importance of a most momentous character.

If human nature and sound reason be allowed frankly to utter their sen-

timents, and freely to express their desires, on the subject of man's removal from time into eternity, they most assuredly would prefer a regular and gradual descent into the gloomy valley, to a sudden, unexpected precipitation into the eternal world. The idea of being "cut off out of the land of the living" "with a stroke," and being instantaneously brought before the judgment seat of Christ, without an hour's, or even a moment's warning, either to prepare our account, or to implore the mercy of God, is in direct opposition to the feelings of mankind; for, if we would not be hastily called to stand before the highest earthly tribunal, in order to be questioned on some trivial subjects, much less can we endure the thought of being brought into such circumstances from a thoughtless and unprepared state of mind. How much more reasonably may we deprecate the idea of being unexpectedly summoned before the judgment-seat of a holy and just God, to be judged

by him, according to the deeds done in the body; to enter into an unknown world, and upon a state of everlasting happiness or misery. Early and sudden removals out of this world are mentioned in Scripture, for the most part, as calamitous judgments, inflicted on persons as punishments of sin. As the Psalmist prayed that God would not take him away in the midst of his days, it seems equally reasonable devoutly to supplicate, that he will not remove us in his anger, or by surprise, from all our earthly privileges and temporal blessings, without a seasonable and salutary warning to prepare for so important and solemn a change as doubtless takes place when the soul quits the body to inhabit immortality.

"Death, when he comes, not wantonly invite
His ling'ring stroke. Be it thy sole concern
With innocence to live: with patience wait
Th' appointed hour: too soon that hour will
come,
Though nature run her course."

Hinckley.

T. SMITH.

THE DIVINE FOREKNOWLEDGE, DECREES, AND PURPOSES.

By Rev. J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

THE objectors to the universal love of God to mankind have generally labored to support their opinions by references to the Divine foreknowledge, decrees, and purposes; and have supposed, that, in connection with these, their position is invulnerable. We admit that the omniscient God must know all things from the beginning to the termination of our world's history; that this knowledge is necessarily perfect, or unerring; and that, with the Divine mind, there can be no peradventure, or possibility of mistake: in other words, that this knowledge must be clear, absolute, and infallible. But, admitting all this, it does not in the least affect the possible salvability of all mankind.

This knowledge does not interfere with the infinite mercy of God, but recognizes it as such. It does not render God partial, much less despotic in his acts: and, in reference to the final condition of all men, while it must be perfectly acquainted with it, surely it must include the causes which have led men to that final destination. For instance, suppose, in any particular case of everlasting punishment, the foreknowledge of God clearly perceives not only the final miserable end of the individual, but also the way and means which lead to so fearful a consummation. It is very far from following logically and justly, because God knows all and each of the human family who will be ultimately lost,

that, therefore, they are necessarily lost through the fixed and arbitrary predetermination of God. Surely his knowledge must include within its bounds the sins of these individuals, their obstinate and incorrigible disobedience, their continued unbelief, and final impenitency; and, with the revealed will of God in our possession, in which his unbounded goodness is prominently exhibited, we hesitate not to affirm, that in the last great day of retribution, every man will be found to have been his own destroyer, and that no one perished merely through the Divine pleasure that it should be so.

The foreknowledge of God, then, is minutely intimate not only with the eternal condition of the whole human race, but perceives in each case the connection of the cause with the final effect.

On the Divine decrees it is not safe to speak, except with the volume of inspired truth before us. We have no data as to the decrees and purposes of God, except as it has pleased God to make them known in his Divine Word.

Some persons darken this subject by referring to the secret will of God, that is something in addition to the communications of Scripture, and on which the Scriptures are silent. We should wish to know how the existence of such a secret will came into their possession? what means they have above others of knowing any thing respecting it? and, if such a will in Jehovah exists, and is really known to exist by all those who speak or write about it, if it can any longer be considered secret. It is very clear, that all such references are the mere confused notions of persons, who, finding the Scriptures insufficient to bolster up their favorite sentiments, plunge at once into the profound depths of the unrevealed or secret will of God. If such views only exhibited the weakness or presumption of their advocates, we should care little to notice them; but,

unhappily, they would lead men to believe, that, while God has published his mind for the guidance and salvation of mankind in the Holy Scriptures, yet that he has another reserved rule of action in reference to their everlasting destinations.

The very idea is presumptuously wicked; it is an attack on the sincerity and truth of God. What can we know of the foreknowledge, decrees, or purposes of God, if we close the pages of divine truth? Here alone the moral perfections of God are displayed; here alone his will concerning us is made known; and to this it is our interest and felicity to appeal at all times.

We read of the decrees and purposes of God in several portions of the Sacred Oracles; but nowhere is it affirmed that God hath decreed the eternal, unconditional punishment, of his creatures; nowhere, that God hath shut men up to a course of necessary iniquity, impenitency, and destruction; nowhere, that there has ever been one of woman born, who, from the womb, should be reprobated, or excluded from the tender compassion of Deity. Is it not fair to infer, that all the Divine decrees and purposes would be in strict conformity with the Divine righteousness, truth, mercy, and grace? Has he not declared, that he is no respecter of persons? that all souls are his? that his tender mercies are over all his works? Can we then justly conclude that a great proportion of his intellectual, responsible creatures, have been left out of his compassionate regards; that there is no hope of their salvation; and that his prescience has ever regarded them as doomed to eternal torments? Conclusions more illogical, or more unscriptural, cannot possibly be contemplated.

But, to the law and to the testimony; and let us hear what the Scriptures teach as to the decrees and purposes of God. In reference to the term decree, in connection with

God, it is confined to a few passages. It relates to the rain, the heavens, and the sea,—Job xxviii. 26, and xxxviii. 10; Psa. cxlviii. 6; Prov. viii. 29; Jer. v. 22: to Nebuchadnezzar,—Dan. iv. 24: to God's judgments on Judah,—Zeph. ii. 2: to the Messiah,—Psa. ii. 7: and to the portion of the wicked,—Job. xx. 29. But in no instance is the word found in reference to the unconditional state of the righteous or wicked in a future world. We have the purpose of God in the New Testament Scriptures in reference to Pharaoh,—Rom. ix. 17: in reference to the calling of the Gentiles to the privilege of the Gospel,—Rom. viii. 28: in reference to the posterity of Jacob and Esau,—Rom. ix. 11: in reference to the mystery of the Divine will, in the calling and uniting of Jew and Gentile in the dispensation of grace,—Eph. i. 9—11, and iii. 1—12: and finally, in reference to the Divine intention of saving men, not by works, but by grace,—2 Tim i. 9. But nowhere is it the declared purpose of God to save men irrespective of faith and holiness, or to condemn men irrespective of obdurate wickedness and unbelief. It was the mind and purpose of God to send his Son to redeem mankind. It was his purpose, that the Jews, actuated only by their own envy and wickedness, should be the instruments of Christ's death; that, as a nation, they should be removed from their high designation and privileges for their unbelief, and that then all the Gentiles should have made known unto them the unsearchable riches of Christ; that all, whether Jew or Gentile, who should receive with believing hearts the message of mercy, should be elected to the privilege of his sons, and an interest in all the promises and blessings of the new covenant; and that those who should continue steadfast and faithful to the end in well-doing should obtain glory, honor, immortality, and eternal life. We hesitate not to affirm, that to these ends only have we any ac-

count of God's purposes in the Holy Scriptures, so far as the spiritual and everlasting interests of mankind are concerned.

It is amazing how these terms have been employed in the service of those who deny the general redemption of all our race by Christ Jesus. So extensively have they been used, that it might have been supposed there were specific chapters, or paragraphs, or, at least, sentences, in the Scriptures, where these terms were connected with the final state of men. Let the reader take his concordance, and go carefully through the whole, and he will perceive that the word decree, or purpose, is never once employed by the inspired penman to denote any arbitrary or partial act of God in reference to his accountable undying creatures. A perusal of the Sacred Writings will tend to impress upon the mind the immeasurableness of the Divine love to man. In these are the breathings of illimitable goodness, and the meltings of infinite pity and compassion. They have been given to us, not that we may extract the poison of error and despair, but that we may find the truth, which leads its possessor to the felicity of perfect moral freedom.

Men, who would consult their own peace and happiness, would do well to ask, not so much what God may know, as what he has made known; not so much what he purposes, as what he has revealed; not as to his secret decrees, but what he has mercifully declared for our hope and consolation. God's mind is high above all our conceptions, his word is nigh us, in our hearts, if we do but believe. His ways are often inscrutable to our dim and imperfect perception, but his Gospel comprehends the most striking facts, and the plainest truths; so that a wayfaring man, though a fool, need not err. His creative works are great and unsearchable, a part only are known to the most profound philosopher; but his redeeming work is detailed in all clearness; so that the

poor and unlettered may be made wise unto salvation. It may entertain disputatious metaphysicians to cavil and conjecture about the prescience of Jehovah, and his decrees and purposes; but the more excellent way is to receive with the heart that Gospel which is the power of God unto salvation to every one that believeth. The Christian system is dark and unfathomable as presented in the writings of learned and subtle controversialists, but beautiful and clear as the light of day to those who hear with faith that saying which is worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief.

A man may perplex himself much, and for a great length of time, in laboring to harmonize the doctrine of predestination, as set forth in the Calvinian school, and the freedom of the will which most of that school would also teach; but let the wicked forsake his way, and the unrighteous man his thoughts, and he will find no decree as a barrier to the free and saving communication of mercy to his soul. It would have been unwise in the dying Israelites to have entered on the study of optics ere they looked to the brazen serpent; equally so let not the inquirer after saving religion distract his mind, or waste his oppor-

tunities, on the difficult themes of prescience and decrees, but behold, with an eye of faith, the Lamb of God, who taketh away the sin of the world. All who make this great personal, experimental act, will ultimately find that the Divine foreknowledge perceived them in the list of the finally glorified, and decreed them, as believers in Jesus, to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. One Gospel fact is more than all the speculative propositions of theological teachers, and more joy is to be found in one of the Divine promises when simply received by faith than from all the polemical works of divinity the world contains.

If any should doubt the sufficiency and freeness of God's offer of mercy in the Gospel, I would conclude for the present with those beautiful lines,

"Not all the sins that you have wrought
So much his tender mercies grieve,
As that unkind, injurious thought,
That he's unwilling to forgive.

What, though our crimes are black as night,
Or glowing like the crimson morn!
Immanuel's blood will make them white
As snow through the pure ether borne.

Lord, 'tis amazing grace, we own,
And well may rebel worms surprise;
But was not thy incarnate Son
A most amazing sacrifice?"

HEBREW HISTORY. (No. V.)

FROM THE DECREE OF DEATH, B. C. 1490, TO THE DEATH OF MOSES, B. C. 1451.

WHEN the afflictions which God brings upon mankind for their sins do not humble them, and lead them to be submissive at his feet, it has often been remarked that they are allowed to have a contrary effect, and by hardening their heart, to prepare the way for severer judgments. It was thus apparently with the Israelites. They were told they must die in the wilderness for their unbelief and cowardice, and they soon began, in a most signal manner, to realize the accomplishment of this

decree. Not waiting until they fell, in accordance with the course of nature, their own perverseness precipitated their doom. Thus great multitudes perished by the sword of the Amalekites and Canaanites, against whom they went up without the authority of the Lord. Then, while they apparently continued their encampment on the southern borders of Canaan, at Kadesh Barnea, came the strange and outrageous rebellion of Korah. This rebellion had its origin

in the ambitious and unsubdued temper of a number of distinguished persons. Korah, a distinguished Levite, and own cousin to Moses, vexed and mortified that the priesthood should be confined to the house of Aaron, disseminated his discontent amongst his family and section; and thence originated a clamor against Moses, as if he had been the author of their degradation. Their discontent spread into the ranks of Reuben, (whose encampment was near, being on the south side of the tabernacle,) and they, or at least some persons of rank among them, Dathan, Abiram, and On, were also mortified that the priesthood should be given to Levi, the precedence to Judah, and that the supreme government should be in the hands of Moses; and chagrined at the testimony of Moses as to their not now possessing Canaan; spread the spirit of mutiny and revolt through their families, until the ferment became general. Korah led the van, and two hundred and fifty princes followed. He went and boldly accused Moses and Aaron of assuming too much, and of elevating themselves above their brethren, and contended that the congregation were all holy, even as they. The good man was astounded at their charge, and remonstrated with them, and proposed, as they were not to be silenced, that on the morrow the matter should be tested before God, whether they had assumed their offices, or whether he had given and appointed them. He then invited the disaffected sons of Reuben to a conference; but they refused to come, and returned him a most scornful and reproachful message, telling him that he had deceived them, could not bring them into the land, and wished to lord it over them. The next day was the day of trial. Korah and the 250 princes came with their censers to assume the priesthood; great numbers of the people assembled, partly sympathizing with Korah and his company, and partly probably to see the result of their appeal to God. All was movement and agitation. There, in the area before the tabernacle, was Aaron with his censer, and Korah and his company with theirs. Moses interceded with God—whose glory was now visible, and whose displeasure was uttered—not to destroy the whole multitude for the sins of their leaders. He

then went to the tents of Reuben, and gave commandment to the sons of Reuben who did not belong to Dathan and Abiram, and to all others, (On, is supposed to have repented,) to remove far from the tents of the guilty, that they might not perish with them. This was done; but those haughty princes came and stood with their families at their tent doors, as if to brave the power of Moses and of God, and Moses said, 'Hereby ye shall know that the Lord hath sent me to do all these works, for I have not done them of mine own mind. If these men die the common death of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up; then ye shall understand that these men have provoked the Lord.' He had no sooner spoken these words, than the earth opened beneath their feet, and swallowed them, their tents, and families, and all that belonged to them and to Korah, and immediately closed over them; and the fire of God simultaneously rushed upon the two hundred and fifty princes before the tabernacle, and consumed them all! So dreadful are the judgments of God! The brazen censers that they had used, were converted into a covering for the brazen altar, as a memorial of this rebellion, and its signal punishment.

This, however, did not suffice to restore order. The very next day the people murmured against Moses and Aaron, and said "ye have killed the people of the Lord." The plague of the Lord came on the multitude for their blasphemy, and Aaron rushed in among them, and stood between the living and the dead, with his holy censer full of incense, and interceded for them before the Lord; and the plague was stayed, but not alas, until 14,000 of them had fallen! That the authority and office of Aaron and the priesthood might be respected, and that none might hereafter intrude themselves unauthorized into his peculiar functions, God directed that the prince of every tribe should bring a rod, a dried staff, which should be laid before him in the sanctuary; and God promised that he who was chosen, his rod should bud and blossom. Twelve rods were accordingly brought, one from each prince, and their names were respectively

written upon them. In the morning they were brought forth, and the rod of Aaron had budded, and bloomed, and yielded fruit. This convinced the people, and they were now sensible that God had appointed the tribe of Levi and the family of Aaron to the priesthood. This rod was laid up as a memorial before God, and order was at length restored amongst them.

At this time, and in connection with these events, and the prospect before them, it was, probably, that Moses composed the 90th Psalm; a composition, beautiful in its structure, awfully solemn in its spirit, and benevolent and instructive in its purpose. He mourns over human frailty, and the brevity of life; and the consuming afflictions of God, whose appointments are irreversible, and who "turneth man to destruction, and says, 'Return ye children of men.'" He prays for wisdom and mercy, and for the display of God's goodness in the days to come. He concludes with these words:—

"So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto thy children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

How appropriate is this prayer! It is, when viewed in connection with the occasions on which they were written, that the beauty and excellence of many of these divine compositions, are best discovered.

The several subsequent journeys of the Israelites are not very remarkable, except for the very circuitous route in which they were led by the Most High. They passed westwards to the coast of the Mediterranean Sea, and thence, by a series of movements, on the skirt of the barren sands of the desert, until they came near to the place where they had crossed the Red Sea. They then, by a continuous series of encampments, came eastward to the point of the eastern arm of the Red Sea, and from thence to Kadesh, a place different from Kadesh-barnea, from which they

had been turned back, some fifty miles more southward, in the same region. In this way they spent about thirty-seven years. Their various stages are mentioned in Numb. xxxiii. But few incidents are recorded in connection with this long period, except that it should seem a number of additional laws were given. There is, also, an account of a man who was stoned to death, by the command of God, for wickedly violating the Sabbath-day. From the absence of all incident which is dishonorable, let us hope that the thousands of Israel had learned wisdom by experience: and as God guided them, and sheltered them by the cloudy pillar, fed them constantly with bread from heaven, preserved them from external foes, and led them, for the most part, where there was pasture for their cattle, and also continued his goodness and the ordinances of religion unto them, let us conclude, that, admonished by former judgements, and rendered grateful by present and miraculous blessings, they piously prepared for their end; and, after training their children in the holy fear of God, were gathered to their fathers in peace!

Miriam, the sister of Moses, died in Kadesh. Here, also, as it was in the heart of the desert, they wanted water, and complained bitterly of the barrenness of the region, and of their leader Moses: the good man was excited, and the Lord directed him, with Aaron's rod, to smite the rock. In doing this he for once displayed impatience and unbelief, and did not give honor to God: he "spoke unadvisedly with his lips," and said, "hear now ye rebels, must WE fetch you water out of this rock?" The water, in obedience to the stroke, came, and supplied the people; but God was displeased with Moses and with Aaron, and told them, that for their error, they also should not enter into Canaan. The place was called Meribah-Kadesh, because of the strife.

From this place, which was on the western border of Edom, they sent repeatedly to the king of Edom, (kings now ruled in Edom,) to ask permission to pass through his land, as their route would thereby be shorter, and more agreeable. They promised to take nothing but what they paid for, and to do no injury: but he would not suffer them to cross his territory, and brought B

a strong force to prevent it; they therefore, as Esau was their brother, were directed to make a long circuit round it, and proceeded in a southward, direction to Mount Hor. There Aaron died, in the fifth month of the fortieth year from the departure out of Egypt, being 123 years old. He was led into the mount, by the command of God, to die there; and there Moses stripped him of the sacred vestments, and put them upon Eleazer his son. There he died, before the Lord, and the Israelites mourned for him thirty days. He was a good man; his office was distinguished and exalted, and confined to his family, and he loved God and the people, though his infirmities show him to have been only a man.

While in this region, Arad, now king of the southern part of Canaan, having heard that spies had formerly been sent into Canaan, came upon them and attacked them, and took some prisoners. The people then vowed to God, that if ever God should deliver this king into their hands, they would destroy his cities and exterminate his people: this vow was afterwards performed.

As the course that Israel was now pursuing, was both circuitous and dreary, they were disheartened, and again repeated their murmurings. Fiery serpents were sent among them, and many died. The people at this time repented, and besought Moses to pray God on their behalf. He did so, and was commanded to make a serpent of brass, and lift it up on a pole, and direct those that were bitten to look to it—all who looked were immediately healed. So Christ is lifted up, for the salvation of a dying world! Having arrived at the eastern side of Edom, their progress was nearly northward, and almost in a direct line. They proceeded until they came to the south-eastern borders of Moab, and as they were warned not to attack this country, (which was now in a weak condition through the incursions and successful wars of the more powerful Amorites,) they travelled on its eastern border, near the mountains, on the south-eastern margin of the Dead Sea, and after a few encampments, which are not very clearly marked, they came to the eastern bank of the

river Arnon, which was the future boundary of the possessions of Reuben. They passed over this river, and made several encampments on its western side. They then sent a message to Sihon, king of the Amorites, for permission to pass through his territory, but he refused, and came against them with an army. The Israelites, encouraged of Moses and of God, encountered his host, and routed them, and pursued them through every part of their territory, destroyed or dispersed his people, and became the entire masters of the country, extending from the river Arnon on the south, to the brook Jabbok on the north; and from the land of the Amorites on the east, to the Jordan on the west; a region about forty-five miles long, and twenty-five broad. Here they had much spoil, and great riches. Og, the powerful king of Bashan, and of the race of giants, —ruling an exceeding rich and fertile country, to the north of the Jabbok, and as large as that previously taken, extending unto the mountains of Hermon in the north,—came against them with an army, but only to be routed, slain, and destroyed with his people. Thus, in the course of a short time, a very large and rich territory, with cities, and fields, and flocks, and immense spoil, came into their possession.

The Israelites were now encamped on the plains of Moab, in their newly-acquired land, on the east side of Jordan. While they were there, having the northern coast of the Dead Sea on the left, and the Jordan in their front, with Jericho in the distance, and mount Nebo, or Pissgah, of the mountains of Abarim, in their rear, they were once more exposed to great jeopardy. The matter was in substance the following: Balak, the king of Moab,—though the Israelites had done him no injury, nor intended any,—when he saw what evils had come on the strong kings of the Amorites and of Bashan, was in great fear, and wished, if possible, to injure or weaken them. He therefore sent ambassadors to the elders of the northern Midianites, a people between him and the river Euphrates, and represented the common danger of all nations from this mighty and warlike people; and especially besought them to induce Balaam, a prophet of the true God, of Pethor, in Mesopotamia, that he might come and

curse them; hoping by this means to paralyze their force. Balaam, attracted by the court paid to him, and the honors and great rewards which were offered, sought to go, that he might curse them for a reward; but the Lord did not encourage him. However, as God saw his heart was fixed on his unrighteous gain, at length he was left to indulge his own inclinations, and he set out without divine authority. On his journey his ass miraculously rebuked his madness, for an angel came to stop him; but he proceeded, and declared to the angel that he would say nothing but what God himself should teach him. He was led by Balak to the high places of the land, where he might see the wide extended encampments of Israel. He had recourse to sacrifice; but again and again was he led to bless and not to curse. These are some of his sentiments:—“How shall I curse whom God hath not cursed?” “Who can count the dust of Jacob?” “God is not man that he should lie, nor the son of man that he should repent.” “The Lord his God is with him.” “Surely there is no enchantment against Jacob, neither is their any divination against Israel.” “Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat the prey, he shall drink the blood of the slain.” “Blessed is he that blesseth thee, and cursed is he that curseth thee.” “There shall come a star out of Jacob, and a sceptre shall rise out of Israel and smite the corners of Moab—out of Jacob shall come he that shall have dominion.” Looking around from his high position, and extending his prophetic vision forward to near and distant times, he said, “Edom shall be a possession—Amalek shall perish—the Kenite shall be wasted—until Asshur (Assyria) shall carry away captive.” “Alas! who shall live when God doeth this? The ships of Chittim (Greece and Rome) shall afflict Asshur, and shall afflict Heber, and he also shall perish for ever.” That is, Greece shall injure Asia—as in Alexander; and Rome, Heber,—as when the Jewish nation was dispersed by them; but Rome herself, mystical as well as political, shall be destroyed for ever. Thus he cursed—but only Amalek the first, and Rome the last enemy of the Church.

How wonderful are the ways of God, that he should permit a mercenary wretch like Balaam to utter such bright and extended predictions! and thus so completely confound both himself and his patron!

The wily prophet, however, in part effected his purpose. He told the king and princes of Moab, and of Midian, that if they could pervert the Israelites, and induce them to fall in with idolatry, and its attendant pollutions, God would punish the Israelites, and perhaps forsake them. This diabolical artifice was resorted to, and succeeded to a most dreadful extent. The chief men were directed to slay all who had been guilty of these abominations, and the plague from God came and visited them; and while the people were standing at their tent doors weeping at its progress and ravages, and the guilty occasion of it, a prince of the house of Simeon, wantonly led a lewd and idolatrous daughter of a prince of Midian, through the camp. Phineas, the son of Eleazer the high priest, indignant at such a daring outrage of decency and public feeling, took a javelin and stabbed and killed them both, “And the plague was stayed.” Phineas was honored of God; but alas! this abomination destroyed 24,000 men!

God then intimated that Moses had one more duty to perform before he was gathered unto his people, viz., to vex, or make reprisals on the Midianites, for their sin. A thousand men were drafted from each tribe, to set out on this expedition, and they went forth, and smote this distant people, and slew their kings and Balaam the prophet, destroyed their cities, brought away a great spoil of cattle, flocks, and valuable things, and returned without the loss of a single man. They had led the women away captive, and as these had been formerly the chief cause of their error, they were all, except the young virgins, who were not initiated into the idolatry of the people, destroyed by the command of Moses. Their spoil was immense, and was divided half to the men of war who had gone in the expedition, and half to those who stayed at the camp. Some idea of this spoil may be formed from the fact that in the half share for the congregation were 334,000 sheep.

The Israelites were now numbered,

and it was found that the whole amount of men, with the exception of the Levites, was 601,730, or about 1820 fewer than when they had been summed up thirty-nine years before: and among

them were *none* found who were enrolled at that time, except Caleb, the son of Jephunneh, and Joshua, the son of Nun.

OBSERVATIONS

Upon some of the principal Jewish and Heathen Princes and Governors mentioned in the New Testament.

(Continued from page 194.)

II. HAVING made such observations in our former paper as seemed necessary and appropriate to confirm the statement of the evangelist Matthew respecting Herod the great, we proceed, in the second place, to illustrate and establish what is said of Archelaus, one of his sons. Herod had nine wives, and by them many children: it devolves on us, however, to mention those whose names occur in Scripture only, and they are the following.—Archelaus and Herod Antipas, by Malthace; Philip, by Cleopatra; and Herod, usually called Herod Philip, by Mariamne, the daughter of Simon the high priest.

St. Matthew informs us, that Joseph having been sometime in Egypt, in obedience to Divine direction, “arose, and took the young child, and his mother, and came into the land of Israel; but when he heard that Archelaus did reign in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned into the parts of Galilee.” In these words it is implied, that Archelaus succeeded his father Herod on the throne of Judea, but that his power did not extend over all the land of Israel, and that he was a man rather to be feared than trusted by his subjects. Josephus informs us that Herod the great, by his last will and testament, which was made a little before his death, appointed Archelaus his successor, with the title of king; and assigned the rest of his dominions to Herod Antipas and Philip, except some very small part which he bestowed upon his sister Salome. As Palestine, in its whole extent, was tributary to Rome, it was necessary that the arrangement now mentioned should receive the ratification of the emperor. In reference to its

main features, this was readily granted. Accordingly Archelaus was decreed successor to his father in Judea, Samaria, and Idumea, with the title of ethnarch, but was not to have the title of king until he should do something to deserve it; Herod Antipas was appointed tetrarch of Galilee and Peræa; and Philip, of Trachonitis and the neighbouring countries.

If Joseph returned out of Egypt immediately after the death of Herod, we presume that no one will object to the evangelist's expression, that Archelaus reigned: his father had in his last will appointed him his successor with the title of king. If his return from Egypt is supposed not to have happened until after the decree of Augustus passed, by which Archelaus was forbidden to use the title of king, yet the term “reigned,” used by St. Matthew, cannot fairly be found fault with; for Josephus calls Archelaus “king,” after Augustus had confirmed the succession as well as before.

The sacred writer says, that, “when Joseph heard that Archelaus reigned in Judea, he was afraid to go thither.” There must have been some particular reason for this fear, and for his “turning aside into the parts of Galilee,” though Galilee was in the possession of one of Herod's sons. It is very naturally inferred hence, that Archelaus must have been a man of bad character, even in his father's lifetime. There are several facts recorded in Josephus that confirm such a supposition, one or two of which will suffice for our purpose. After the death of Herod the great, and before he could set out for Rome, to obtain from Augustus the confirmation of his father's last will, the Jews, on account of his not complying with some

requests which they had made, became very tumultuous at the temple. He ordered his soldiers among them, who slew more than three thousand Jews. This was considered an act of cruelty which admitted of no justification, and as indicative of the temper of the man, since it was committed in the beginning of his reign, or rather before his reign had commenced; for until Augustus had consented to his succession, many looked upon him as no more than a private person. Another fact which sustains Matthew in the representation he has given of this prince, is the following:—after he had left Judea, an embassy of fifty of the chief men of Jerusalem was sent to Rome, in the name of the whole nation, with a petition to Augustus, that they might be permitted to live according to their own laws under a Roman governor: and when they came to Rome they were joined by above eight thousand Jews who lived there. When the emperor gave Archelaus and this embassy audience, none of the royal family would attend Archelaus to support his interest; such was their aversion to him. Again, it is recorded in Josephus, that in the tenth year of his government, A. D. 6, or 7, the chief of the Jews and Samaritans not being able to endure his cruelty and tyranny, presented complaints against him to Cæsar, who, having heard both sides, banished Archelaus to Vienna in Gaul, and confiscated his treasury.

These facts recorded by the Jewish historian will, it is conceived, be considered amply corroborative of the statements of Matthew. He seems, indeed, to have been the worst of Herod's sons, except Antipater, whom Herod put to death five days before he himself expired. As the evangelists have said little concerning our Saviour after his return out of Egypt and settlement in Galilee, until the time of his public ministry, when the government of Judæa was in other hands, we find no further mention of Archelaus made by them.

III. Long after this, however, we have mention made of Herod Antipas, the son of Herod the great, by Malthe, and own brother to the ethnarch of Judæa. Luke writes, that, "when the word of God came to John in the fifteenth year of Tiberius, Herod was

tetrarch of Galilee." Luke iii. 1. We have already seen that to this district of Palestine he was appointed tetrarch by his father's last will; here Luke asserts that he retained possession of his tetrarchy in the fifteenth year of the emperor Tiberius, upwards of thirty years after his entering upon it. All that we have to do is to endeavor to point out the truth of this declaration. This is abundantly attested by Josephus, particularly in the seventh chapter of the eighteen book of his antiquities, in which he says that Herod continued tetrarch of Galilee, till he was removed by Caligula, the successor to Tiberius. It was this Herod, tetrarch of Galilee, to whom our Saviour was sent by Pilate, Luke xxiii. 6, 7, when he was accused before him.

Concerning this Jewish prince there are two circumstances mentioned, namely, his marrying Herodias, and beheading John the Baptist, which require some attention. These events have been related by all the evangelists except John. We beg to present St. Mark's account. "For Herod had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake his brother Philip's wife; for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife: therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just man and a holy, and observed him; and when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee: and when the daughter of the said Herodias came in and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, unto the half of my kingdom." Mark vi. 17—23.

This unlawful marriage is recorded in Josephus. "About this time," he says, "a difference happened between Arctas, king of Petræa, and Herod, upon this occasion. Herod the tetrarch had married the daughter of Aretas, and lived a considerable time with her. But in a journey he took to Rome, he made a visit to Herod [Philip] his brother, though not by the same mother, for Herod [Philip] was born of

Simon the high priest's daughter. Here, falling in love with Herodias, the wife of this Herod, daughter of their brother Aristobulus, he ventured to make her proposals of marriage. She approving of them, an agreement was entered into, that when he was returned from Rome, they should be married. One part of the contract was that Aretas' daughter should be divorced. Antiq. lib. 18, c. 5. Josephus afterwards speaks of this marriage, where he intimates that Herodias had a daughter by her first husband, whose name was Salome. No notice is taken by the Jewish historian of this young lady dancing in the presence of Herod Antipas, tetrarch of Galilee, at a public entertainment; nor are we furnished with any instance exactly parallel. This dance has been considered, on this account, a very unusual circumstance; otherwise Herod would not have thought of requiting it with so large a present as the half of his kingdom. However the daughter of Herodias having received from Herod a solemn promise confirmed by an oath, that he would give her "whatsoever she should ask of him, came with haste unto the king," having conferred with the mother, "and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in prison, and brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother." At the time of this event, it was common for princes to require the heads of eminent persons, whose execution they ordered, to be brought to them, especially when there was any particular resentment. We have an instance in Josephus, which follows the story of this marriage. Aretas was extremely provoked at the treatment of his daughter, and at length a war broke out between him and Herod. The latter was defeated. Herod sent an account of this to the emperor Tiberius; he resenting the attempt of Aretas, wrote to Vitellius, the president of Syria, to declare war against him, with orders, that if he were taken prisoner, he should be brought to him in chains; and that if he were slain, his head should be sent to him. Antiq. lib. 19, c. 6. The

following is another instance: Agripina, then wife of the emperor Claudius, and mother of Nero, who was afterwards emperor, sent an officer to put to death Lollia Paulina, who had been her rival for the imperial dignity. And Dion Cassius says, that when Lollia's head was brought to her, not knowing it at first, she examined it with her own hands, till she perceived some particular feature by which that lady was distinguished. Dio. lib. 60. This instance we rather give here, because it shows the reason of this practice among the great, which seems to have been, that they might be certain their orders had been executed.

We only remark, once more, in regard to this event, that Josephus represents Herodias as a woman full of ambition and envy, as having a mighty influence over Herod; and as fully capable of the act ascribed to her by the sacred historian, or any similar one.

There is now in Josephus' works a paragraph, Antiq. lib. 18, c. 5, in which the death of John the Baptist is related, though Herodias is not mentioned as the cause of it. But some of the learned suspecting its genuineness, we have no right to make use of it, nor can we, for this reason, do so to any advantage, as evidence. Nor is this much to be regretted; we trust the accuracy of Mark and the other evangelists in relating these events is amply confirmed by the observations which have been made, and which, had it been necessary, might have been extended.

IV. St. Luke, at the same time that he says Herod, meaning Herod Antipas, was tetrarch of Galilee, states that "Philip was tetrarch of Iturea, and the region of Trachonitis." Luke iii. 1. That the evangelist is correct in this statement, we are assured by Josephus, who says, that Philip, the brother of Herod, died in the twentieth year of Tiberius, when he had governed Trachonitis, Batanea, and Gaulanitis, thirty-seven years. Antiq. lib. 18, c. 4. As this is the only reference made to Philip by the writers of the New Testament, and the accuracy of this fact has been made apparent, we pass on to another, and the last of Herod's own children mentioned in sacred history, Herod, frequently called Herod Philip.

V. This Herod, son of Herod the

great, by Mariamne, daughter of Simon the high priest, is but once mentioned by the evangelists, namely, in connection with Herod Antipas' marriage, and the death of John the Baptist. As we have already seen, Herodias, for whom Herod Antipas divorced his former wife, was the wife of his brother Herod, who is now under consideration. His name did not occur in his father's last will; or rather it was crossed out on account of his mother Mariamne being discovered an accomplice in a conspiracy against him. In consequence of this he retired, and led a private life at Jerusalem, having married Herodias. There is, however, one circumstance which may deserve some notice; while Josephus calls this son of Herod the great, Herod, and Herod alone, the evangelists call him Philip, and nothing more. This has been considered a difficulty by learned men, and various modes of removing it have been proposed. It would extend this communication to an unsuitable length, to enumerate these various expedients and consider their adequacy, or inadequacy to account satisfactorily, for this difference in the historians. Instead of doing this, we will propose what appears to ourselves as simple and satisfactory a method of reconciliation as any that we remember to have seen. We apprehend all agree in this, that the same person is intended by the evangelists and Josephus. The only difficulty arises from the name. Josephus calls him Herod, the evangelists

Philip. Our opinion is, that he had two names, and that sometimes he was called Herod and at other times Philip. To this we see no objection. That he should be called Herod, was likely from its being a kind of family name, holding much such a relation to Herod's family, as Cæsar did to the Roman emperors; and that he should be called Philip, was natural and proper, because it was a name that had been borne by his ancestors; that, also, he should have two names, is not at all surprising; it was a prevalent custom to give children two or more names; and that these two names, Herod Philip, should be given to this son of Herod the great, is very probable, that he might be distinguished from his brother Philip, who never had another name given to him. Probably the sacred historians might use the name of Philip alone for distinction's sake; while Josephus might choose to call him Herod for other reasons.

We shall refer to Lysanias, whom Luke mentions in connection with Herod Antipas and Philip, in a subsequent paper. For the present we shall desist, only remarking, that the fact of the evangelists being proved so accurate in these occasional references, is presumptive that they are accurate and credible in those principal and more important facts which they wrote more particularly to make known to mankind, and has a strong tendency to strengthen our faith in all their narrations.

REVIEW.

THE TERMS OF COMMUNION AT THE LORD'S TABLE, AND WITH THE CHURCH OF CHRIST. By ROBERT BOYTE O. HOWELL, A. M., *Pastor of the Baptist Church, Nashville, Tennesse.* 8vo., pp. 456. London: G. and J. Dyer.

THIS is an American work, published in this country under the direction of the committee of the "Baptist Tract Society." It includes such additions as are intended to adapt it "to the present state of the controversy in England, and exhibit the tendency and results of free communion in their latest aspect." This

work was originally prepared by Mr. Howell, at the request of the Baptist State Convention of Tennessee, presented to him in 1840. It was printed in 1841. In America, it is stated, that "the Baptist Churches have uniformly declined participating in the Lord's supper with Christians who have not been baptized;" and that "amongst them a most happy unanimity, both of sentiment and practice, has ever prevailed on this subject." But the extensive circulation of the works of the late Robert Hall, has awakened attention and inquiry; and the fact, that "Pædobaptists have planted

their artillery" on this topic, "as upon the very citadel of Zion, that they may pour into our ranks a more destructive fire." says Mr. Howell, constitute the chief reasons why the Baptists are called on to defend their position. Whether there was much occasion for alarm lest the transatlantic Baptist Churches should renounce their Baptist constitution, in consequence of these things, or whether the defences now thrown around them by Mr. Howell's labors will secure it, or invite fresh and more vigorous assailants, is not in our power to determine. We beg leave to express our regret that he has, in various places, laid himself open to his adversaries by the severity of his language, and by overstating his propositions. Strict Baptists though we are, at least in practice, it never occurred to us to designate Robert Hall's reasonings "a jumble of nonsense, indicative alike of weakness and insincerity;" nor to speak of him as "the glory and the shame, the boast and the blight, of the Baptist Church."—p. 77 and 109. We could have wished that these, and a few other asperities, had been cut away at least by the *English* editor.

Without tarrying to notice other defects in the work which have occurred to us, we will endeavour to lay before our readers a general view of the conduct of the argument contained in this volume. Mr. Howell commences by distinguishing communion in its largest sense from communion in the Lord's-supper. While the former includes "every expression of fraternal regard, every instance of the unity of the spirit exerted in prayer and supplication," the latter refers to "the fellowship which Christians enjoy with God and each other in the ordinance of the Lord's-supper." The former is common to all Christians, and should be cultivated; while from the latter, our author contends, the Baptists must retire as far as all Pædobaptists are concerned. The maintenance of these two courses has ever appeared to us the greatest practical difficulty that lies in the path of the strict Baptist; though it does not seem to be so esteemed by Mr. Howell. But we will not anticipate his argument.

The subject to which the author proposes to confine himself strictly,

"May be stated in general terms as embracing the laws of the Lord's-supper; the preliminaries to its reception; our reasons

for declining to partake of it with those who violate or neglect them; the policy of adherence to inspired instructions; and our claims, in doing so, to be considered as consulting, by the only effectual means, the union and harmony of the body of Christ. The internal controversy, in relation to strict and free communion, we have thus far, as I have before intimated, almost entirely escaped. On so fortunate a circumstance I congratulate the American Church."

After disavowing any unkind spirit in entering on this controversy, and claiming for the Baptists the credit of Sir Isaac Newton's opinion, that they were the only community that "never symbolized with antichrist;" and refusing to submit to the imputation of bigotry, intolerance, and proscriptiveness, Mr. Howell proceeds to shew, that "we are under the most weighty obligations to observe God's commandments, without addition, diminution, or change, and to point out, that, as all power granted to Christian Churches is executive, "we are not at liberty to admit any terms of communion but those established by Jesus Christ himself, the only lawgiver of his people." Repentance, faith, and baptism, are there stated as the terms of communion, and our author proceeds to contend that the order in which they were enjoined by Christ is imperative. That, as baptism should not precede faith, so both should precede communion. This he does by a reference to the commission: Matt. xxviii. 19, 20; to the example of the apostles; Acts ii. 38—42, &c.; and to the design of the two institutions. Mr. Howell proceeds to show, that baptism has been held in all ages, and by all denominations, to be a divinely-instituted preliminary to the Lord's-supper. For proof of this he appeals to the earliest Christian Fathers, and quotes the sentiments of a train of Christian writers, as Justin Martyr, (who wrote A. D. 150), Jerome, (A. D. 400), Augustine, (A. D. 400), Bede, (A. D. 700), Theophylact, (A. D. 1100), Bonaventura, (A. D. 1250), Spanheim, (A. D. 1600), Lord King, (A. D. 1700), who all directly, or by clear implication, assert the same thing. The same opinions, he avers, are held by the most distinguished denominations of the present day; and quotes Dr. Wall, Dr. Manton, Dr. Doddridge, and Dr. Dwight, in proof of his statement. The early sects that separated from Rome on account of her corruptions,

the Novatians, the Donatists, &c., re-immersed persons coming to them from other communities; and were, therefore, strict Baptists: and so were the various sects in the East, and the Paulicians in Armenia, the Baptists in Britain, the Paterines in Italy, the Vaudois, the Albigenes, the Lollards, the Waldenses, and others.

These facts being proved, the writer proceeds to reply to the arguments for free communion, derived by its advocates from the assumption that John's baptism was not Christian baptism: from the inspired canons of Christian toleration; from the spirituality of the Gospel, the promptings of Christian affection, the inconsistency of engaging with Pædobaptists in other departments of worship, and declining intercourse with them at the Lord's-table. In reference to the latter, Mr. Howell remarks:—

"We have already fully conceded their (the Pædobaptists) general Christian character. As such we fraternize with them in every form of worship which is not peculiar to the Church as an organized body. We deem this sufficient testimony of our good-will and desire for their prosperity, so far as they are engaged with us in the same common cause. We give them credit for sincerity and for conscientiousness. What more can be required? The exercises in which we unite with them were duties before baptism was instituted, and would have remained duties to the end of time, had no Christian Churches existed. Since these facts are undoubted, can our course be inconsistent with the opinions we entertain? Such a thing is impossible."

Our author proceeds to argue that the Lord's-supper was instituted to commemorate the death of Christ; not as a test of mutual Christian love, nor as a token of our respect for the sincerity of others; and that, as the Church must judge whether a person has complied with Christ's terms of communion at his table, they are not at liberty to admit those they deem unbaptized; as even Pædobaptists would refuse a pious person, a Quaker for instance, who had not, in their view, submitted to this initiatory rite; that all considerations of interest should be disregarded in connection with the performance of our duty; and that the plea of being unwilling to hold communion on earth with those with whom Christ now communes, and with whom we hope to commune in heaven, is a sophism

founded on the double meaning of the word; the communion objected to, being ritual, and not spiritual, and is neither an act of faith, obedience, nor worship. The argument is continued by the considerations, that to receive the Lord's-supper with Pædobaptists, is to falsify our principles by acknowledging the validity of their baptism, and confessing ourselves re-baptizers—which is the concession they wish to secure from us;—that Pædobaptists of all sorts, have ever sought, and sometimes by persecuting means, to suppress the Baptists, and their regard to a divine ordinance; that they now seek by the plausible pretext of Christian communion to annihilate a due regard to a divine ordinance; and that Mr. Hall admits that the prevalence of free communion would lead to the Baptists giving up their existence as a Christian Church. It is further urged, that Pædobaptists cannot be admitted to commune with us because they have not been baptized. Infant baptism is not Christ's baptism. This is shewn by the apostolic commission, the teaching and practice of the apostles, and the design of the sacred rite. It is an evil, subverting the distinction between the Church and the world, rendering possible a union of the Church with the state, and both deludes and destroys. As it is without warrant, and is useless, and an evil, it is virtually prohibited, by all those Scriptures which forbid any addition to God's appointments. And again, that Pædobaptists are not baptized, as they have not been immersed: immersion being proved to be essential to the rite. After adducing a great variety of arguments and testimonies in support of the latter position, our author proceeds to urge, that as Pædobaptists administer both baptism and the Lord's-supper for unauthorized purposes, and attach to them an unscriptural efficacy and importance, the strict baptists cannot commune with them. This grave charge is sustained by a mighty mass of evidence gathered from all quarters. In the third century and onwards, it was taught that sins were forgiven in baptism, that infants receiving it were purged from original pollution, and that all persons dying without it were lost. So Cyprian, Ambrose, and Chrysostom testify. The Roman and Greek Churches teach the

same doctrine; and alas, so do the Lutheran; the Reformed, of Switzerland, France, and Holland; the Episcopalian of England and America: the Presbyterian and congregational communities, by their latest confessions and public documents, ascribe to it some spiritual efficacy, as it brings their children into the covenant, recognizes their membership of the Church, is "a sign of purity, and a seal of the covenant;" and the Wesleyan Methodists regard it as "a means of spiritual regeneration." This pernicious error, it is shown, has led to many others, among which are mentioned, the introduction of unsanctified men into the offices of the Church, and its tendency to universal degeneracy and corruption, as evinced by the Socinianism, formality, and infidelity, of the Lutheran, the Reformed, and other Churches. The corruption of the Lord's-supper, the early practice of infant communion, and the efficacy ascribed to it as necessary to salvation; transubstantiation, and consubstantiation, &c., are then noticed; after which Mr. Howell proceeds to argue that we cannot commune with Pædobaptists, because to do so would involve the subversion of the constitution of the Church, as it would recognize the unregenerate (i. e. children of believers) as Church members, overturn the authority and discipline of the Church, violate conscience, and involve the sacrifice of truth. A number of important facts are adduced in illustration and support of these statements.

The history of free communion next passes under review, where it is contended, that, so far from the policy of open communion tending to make the Churches more prosperous and happy, the experiment has been tried, and has signally failed. Reference is made to the Socinian Baptist Churches in Poland, the German and Dutch Mennonite Baptist Churches, the Old Connexion of General Baptists, and the Particular Baptists in England and in America, for proof of this assertion. A great variety of details are given under this section, containing a glance at the progress and changes of many Churches which have adopted free communion, which deserve the careful consideration of every one, and especially of every advocate of free communion.

Mr. Howell now proceeds to turn the

tables on his opponents, by showing, that strict Baptists are, after all, in some respects, more catholic in their communion than almost any class of Pædobaptists whatever. "Do Episcopalians or Roman Catholics," he asks, "usually receive—do their clergy *ever* receive—the Lord's-supper at the hand of Presbyterian or Methodist ministers?" Do the various sects of Protestants, the Methodists and Presbyterians, &c., commune together? Is there no separation between high and low Calvinists and Armenians? Can two walk together except they be agreed? Do they generally commune with infants whom they regard as baptized members of the Church? Do they not, in excluding them, exclude two-thirds of those they thus recognize as members, from the Lord's-table? And do not many free communion Baptists exclude Pædobaptists from all acts of Church fellowship, except the Lord's-supper? How then can it be said, that the strict Baptists are the only close communionists?

The argument is concluded by the declaration, that the strict Baptists are not chargeable with the sin of schism. Here our author contends, that the unbaptized are not entitled to Church fellowship, and, therefore, that separation from them is not schism; that the Baptists have only adhered to original principles; that they are not Protestants, having never been connected with the papal hierarchy; that they have existed from the time of the apostles; that the Baptist Church is the only one which can claim apostolic origin; that they have been persecuted in all ages; and that it behoves them, out of regard to their illustrious ancestry, and from respect to the Word of God, to stand unmoved on their original ground,

"Firm as the surge-repelling rock."

We have thus given an extended analysis of the work before us, and, ere we lay down our pen, we must commend the volume to the careful and unprejudiced perusal of our readers. Its details and its facts, as well as its entire argument, deserve the careful consideration of every one concerned to know the will of Christ. If any, from kindness of nature, and a high esteem for many Pædobaptists, have been led, like ourselves, almost to concede the principle of free communion, they may

be assured, that an honest examination of this volume will test the strength of their opinions, and perhaps lead them, on the whole, to be thankful that their lot has been cast in a strict community. As for others, whose strict notions are firm and fixed, we can assure them, that here they will find a storehouse of arguments to be used on all occasions for the defence of their peculiar position. The maintenance of a divine ordinance from corruption and disuse, and the preservation of the apostolic order of the Churches, are of more importance to the interests of religion than the doubtful good that might result from the general adoption of free communion. While we could have wished that some harsh expressions as to names revered for their high excellencies, had been effaced from these pages, we are constrained to avow the conviction, produced by a careful perusal of this volume, that, though it is our duty to "love as brethren" all who "love our Lord Jesus Christ in sincerity," it is most scriptural, most honorable to the exclusive authority of our King, most expedient, most conducive to the overthrow of error, and to the advancement of the real interests of truth, and of the kingdom of Christ, to maintain inviolate the principle, that our communion at the Lord's-table should be restricted to those who have been "baptized into Christ."

THE LASCARS' CRY TO BRITAIN, *an appeal to British Christians on behalf of the Asiatic sailors, who resort to the ports of London, Liverpool, &c. More particularly addressed to the directors of the Missionary Societies.* By the REV. J. PEGGS, late Missionary at Cuttack, Orissa, Author of *India's Cries*, &c. Ward & Co., pp. 44.

THAT was an excellent description of brother Peggs, given in 1843, by one of the speakers at the annual missionary meeting at Loughborough, viz., that "he was a concentration of cries." How many cries have issued from his *not stentorian* lungs, prompted by his benevolent heart, it will not be a very easy task to enumerate. We have "The Sutees' Cry," "A Cry from the Ganges," "A Cry from the Tombs," &c., &c. And now the poor shivering Lascars find a vent for their neglect and ill-treatment in this pamphlet. It is well said by Mr. Peggs, "*Homo sum*," &c., for everything that concerns man and that pertains to his well being, finds in him an advocate and friend.

From this pamphlet, which, by the way, contains a great deal of extraneous remark and quotation, we learn that "from 1500 to 2000 Asiatic sailors arrive in the port of London annually—that they are wretchedly provided for in the port—neglected by the captains in whose service they come over—that the repeal of the East India Company's charter has deprived them of the protection they formerly enjoyed—that the places where they are lodged are miserable sheds, unfit for the purpose—that they often die of cold and disease—that a recent attempt made by the Seaman's Society failed for want of support—that the Asiatic sailors are of various countries, and hence of different religions, Mussalmans, Idolaters, and of every caste—that they are often thrown on the Metropolitan parishes—that the Government has little control as to their neglect—and that no efforts are made for their spiritual welfare.

This pamphlet urges on the British public the justice and the humanity of interposing for their benefit. It contains an appeal to various societies, to the Queen, the ministers of the crown, &c.: it argues that these foreigners, brought to our doors and thrown on our sympathies, may, when instructed, be the means of diffusing in the world the light of life: and concludes with a glance at the final triumph of Christianity in the East, as a glorious event to be accomplished by British Christians, and to be an eternal honor to the British name.

THE DISCOURSE ON CHRISTIAN BAPTISM, BY MR. T. STRATTON OF HULL, EXAMINED. By JOHN CRAPPS. *Houlston, and Stoneman.* pp. 52.

Baptism again! The activity of pædobaptists is refreshing. Mr. Crapps has acquitted himself well in this pamphlet. In closeness and point, it surpasses most of his other pungent and useful efforts on this subject. From the text, 1 Cor. i. 19, "And I baptized also the household of Stephanas," Mr. Stratton professed to derive five conclusions, which are said "easily, naturally, and in order arise out of the case." I. A conclusion against making baptism "the ground of denominational distinction. II. Against the practice of giving public exhibition and éclat to baptismal services. III. Against limiting the rite to adults only. IV. Against linking together baptism and the Lord's-supper. V. Against immersion. With what wonderful powers of extraction must Mr. S. be gifted, to draw all these conclusions out of such a text! Mr. Crapps grapples with every point mooted in his sermon, and has our hearty thanks for his performance.

EDITOR'S CORRESPONDENCE.

A Correspondent enquires, "Is it quite proper that the members of a General Baptist Church sanction the requirements of any of its officers or managers, in demanding silver on entering the gallery, at a Sabbath school anniversary? and can such requirement and concession be justified or vindicated as expedient and constitutional, by an appeal to Christian principle and the word of God?" To this we reply, that in the case referred to silver was not "demanded" on entering the gallery. The bill forwarded says only, that it will be "gratefully received." As a rule there may be objections to the practice, but we have heard "a grave and reverend senior" contend with great power of argument that there might be circumstances in which it would be justifiable. If the appeal be to the word of God, will not the whole practice of public collections be found to be disapproved? — 1 Cor. xvi 2. We shall be glad of the remarks of any of our judicious correspondents on the whole question of public collections; embracing, if possible, a satisfactory account of the manner in which the early Christians

and those in the first three centuries provided for the claims of the ministry, and the calls of the destitute and afflicted.

LITERARY NOTICE.

On the 1st of June will be published, A Pictorial and Descriptive History of China and India, from the earliest period recorded to the present time; in which the manners, customs, religion, and domestic practices of a people hitherto but little known, are delineated with great fidelity, and in a peculiarly pleasing style.

The embellishments are of the first order, illustrating whatever is peculiar to the inhabitants of these countries; their dress, mode of agriculture, commercial pursuits, arts, sciences, literature, and, in fact, whatever is of importance to be known. The plates, 32 in number, are printed in tinted lithography, in the new style of the art; and the wood engravings, of which there are 138, are executed by artists of celebrity, from accurate drawings made expressly for the work. With Maps of China and India.

OBITUARY.

**DEATH OF REV. C. E. KEIGHLEY,
OF COVENTRY.**

It is with deep regret that we record the death of Mr. Keighley of Coventry. This event was unexpected, both by the Church there, and his friends generally, and has thrown a gloom over their minds, and over the prospects of the General Baptist interest in that city. Mr. Keighley had been indisposed for about three weeks, and no apprehensions were entertained, either by his medical adviser, or himself, that the malady would terminate fatally, until Friday evening, May 24th; and on the following day his liberated spirit winged its flight to a brighter world. So rapid was the change! His remains were interred in the General Baptist burying ground at Longford, on Thursday, May 30th. The mournful funeral procession was attended by nearly all the Dissenting and Wesleyan ministers in Coventry and the neighbourhood, and a long train of mourning friends. The funeral service at Longford was conducted by Mr. Goadby of Leicester, who had been invited specially for the occasion, in the presence of a crowded and deeply affected assembly. On the following evening, Friday, May 31st, the event was improved at Coventry. Though the notice was short, and the time the market day, the chapel was crowded,

many ministers being present. The Rev. Dr. Hewlett opened the service, and the Rev. Mr. Franklin concluded with prayer, and a consolatory discourse was delivered by Mr. Goadby of Leicester, from John xiv. 2—3; Mr. Chapman, of Longford, gave out the hymns. May the Great Head of the Church, yet smile on his people; heal this painful breach; and sanctify this visitation to all survivors!

JAMES HARDSTAFF, the subject of this brief notice, was born of pious parents, at Newthorpe, near Ilkeston, May 15th, 1826. He was deprived of the watchful care of his mother in early life, as she died June 9th, 1837. An interesting account of her appeared in the General Baptist Repository, January, 1838. James was of a meek and amiable disposition, and has reminded the writer of Dr. Watts' description of the rich young man whom Jesus loved, as

"A modest, sober, lovely youth."

He was a teacher in the Sabbath school at Ilkeston, and much beloved by the other teachers. About two years and a half since, he stated, that his mind was impressed under a sermon from the parable of the labourers in the vineyard, and he attended the inquirers' meetings for instruction and encouragement. Still, like the poor man at the pool of Bethesda, while others came to Christ, found mercy, and were baptized in his

name, dear James stood lingering, and feared to advance. A few months before his illness commenced, he was removed to Nottingham, to the office of Messrs. North and Co.; but he frequently came home for the Lord's-day. In that town he was attacked with a fever, which, though happily removed, appeared to give vitality to the seeds of death which were sown in his delicate constitution. The fears of his affectionate father and family became alarmed for his safety, but

"The pale consumption gave the fatal blow, The stroke was certain, though the effect was slow."

His last interview with the teachers was at the annual social tea-meeting, at the beginning of the present year. He was much desired to be present, but it is feared he took cold on going home, and from that time almost imperceptibly sunk, till he became "an inhabitant of the house appointed for all living." A prayer-meeting was held at his father's house on the Wednesday of the week in which he died. He lay upon the sofa, and the addresses, the hymns, and the prayers, had special reference to him. How little did any one present suppose that he was so near eternity! On Friday morning, April 5th, 1844, his father left home about ten o'clock. Two or three times he was seen in the following hour, but his sleep, as it was apprehended, proved the sleep of death; and his sorrowing parent was summoned home with the affecting message, "Dear James is gone!" This was announced after tea at the Conference then held at Ilkeston, and spread a very solemn feeling over the minds of many who knew and loved him. When our children and

friends are launched into eternity, we anxiously "gather up" every thing that gives us hope of their interest in Christ. In the writer's last interview, he said, "I feel as if I could lay hold a little." To another friend some days before, he said, "There appears like a veil between me and Christ." How suitable the exhortation of the apostle to the young and to the old, "Give diligence to make your calling and election sure; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter i. 10, 11.

The remains of our departed young friend were laid beside those of his mother, and other members of the family, at Newthorpe, on the following Monday evening. The scene was deeply affecting. The burial-ground is about to be enlarged by gift and purchase about 600 yards, and the wall was partly removed, that the remains of the mother and the only surviving son, like kindred streams, might mingle. May the tears and impressions of that solemn evening be long remembered. His death was improved at Ilkeston, on Lord's-day evening, April 14th, by Mr. Peggs, from 2 Cor. iii. 16, "The veil shall be taken away." A touching account of his experience and death, written by his bereaved parent, was read to a deeply sympathizing audience. A funeral sermon, from the same text as at Ilkeston, was preached at Newthorpe, on Lord's-day evening, April 28th, to a numerous congregation.

"The voice of this alarming scene
May every heart obey;
Nor be the heavenly warning vain
That calls to watch and pray."

A FRIEND.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Hugglescote on Tuesday, May 28th. Mr. Orton, the aged minister of the place, implored the divine blessing, and presided over the meeting.

The verbal reports from the Churches were interesting, and though from some of the largest Churches in the district there was no report, eighty-six were announced as baptized since the Easter Conference, and ninety-two as candidates for the sacred rite.

1. The thanks of the Conference were unanimously presented to Mr. Pike, for the elaborate and instructive discourse "on the evils of infidelity as contrasted with the benefits of Christianity," delivered in the morning; and he was requested to prepare a series of articles, including the substance of

it, for insertion in the Repository: a request with which he kindly promised to comply.

2. *Wolverhampton Case.* Mr. Derry reported that he had received only £ 6. 5s; towards the £40. proposed to be raised to assist in the effort to establish a General Baptist interest here, this year. Mr. Shore, the minister, being present, was requested to report as to the state and prospects of the cause, and gave a pleasing account. Brother Derry was requested to endeavour to obtain, by circular, the requisite sum, it being judged exceedingly desirable that this interesting station should, at this juncture, receive this assistance.

3. Considerable discussion was had in reference to the power of registrars to use licensed chapels, for the celebration of marriages, irrespective of the inclination of

the minister and friends owning such chapels; and also concerning the Dissenters Chapel Bill now before Parliament: but no resolutions were adopted in either case.

4. The next Conference is to be at Wimeswold, on the third Tuesday in September; Mr. Smith of Hinckley, was appointed to preach on "the ultimate triumphs of the Gospel." Mr. Ferneyhough of Nottingham will preach in the evening.

The public services at Hugglescote were well attended. In the morning Mr. Goadby of Leicester, read the Scriptures and prayed, and Mr. Pike preached; Mr. Buckley gave out the hymns. In the evening Mr. Derry of Barton, delivered a useful discourse.

J. GOADBY, *Sec. pro tem.*

THE YORKSHIRE CONFERENCE assembled at Bradford, April 9th, 1844. Mr. T. Gill commenced the public worship of God with reading the Scriptures and prayer, and Mr. Tunnickliff preached from Deut. xi. 21.

1. The report of the Church meeting at Prospect Place, Bradford, was not so encouraging as that to the former Conference.

2. The account given of the Home Missionary station at Leeds, was of a reviving and stimulating character. Our friends at this place complain of the apathy of some of the Yorkshire Churches, in not affording financial and prompt relief, and of individuals being burdened with what the Churches should sustain. A friendly appeal was made to the representatives to stimulate all the Churches to contribute one shilling per member, per annum, that the missionary stations may enjoy adequate relief.

3. The people meeting at Grove Street, Halifax, applied for organization into a separate Church, and admission to the Conference in this capacity. Mr. John Ingham reported the proceedings of the committee. It was agreed that brethren James Hodgson, R. Ingham, G. Tunnickliff, and R. Hardy, be added to the committee, and that the committee endeavour to reconcile this people with the Church at Haly Hill, and if they cannot succeed, that we cease our exertions on the behalf of this people for the present.

4. The following is a deputation to employ their exertions to obtain the amount of salary for Mr. Tunnickliff, that he may be still retained at Leeds, Messrs R. Ingham, F. Smith, T. Tunnickliff, T. Gill, H. Hollinrake, W. Butler and Jonathan Ingham.

5. An application was made to change the Christmas Conference, which was postponed till the next meeting.

6. It was requested that collections should be made to reduce the debts on our chapels. The secretary and treasurer's reports will be called for at the next meeting.

7. The treasurer for the Home Mission, was desired to pay the interest of the debt on the Premises at Prospect Place, Bradford.

8. Mr. J. Hodgson is desired to accept the office of treasurer, for the H. M. station at Leeds, and to advance a quarter's salary to Mr. Tunnickliff.

9. The statistics of the Churches are as follows. At Leeds they have baptized two, and they have four or five inquirers.—At Bradford they hope for an improvement.—They have baptized at Clayton, six males and six females, and they have as many inquirers.—At Allerton they have a few candidates for baptism.—Five have been baptized at Queenshead, and there are several inquirers. They have a few enquirers at Halifax, and have baptized seven since last meeting.—At Birchescliff they have baptized ten.—They are peaceable and prosperous at Heptonstall Slack, and have baptized nineteen.—At Burnley their state is healthy, and they have baptized nine.

This Conference reassembled at Burnley May 28th, 1844. Mr. John Taylor opened divine worship by reading and prayer, and Mr. W. Crabtree preached from 1 Cor. xv. 25.

1. The contributions to sustain the Home Mission stations imparted a little encouragement.

2. The report of the committee for the friends at Grove-Street, Halifax, was called for. Mr. W. Butler responded, and he was requested to take the office of secretary for the committee, to confer with this people and the Church at Haly Hill.

3. The change of the Christmas Conference, requested by the Church at Halifax, was not conceded, but opposed.

4. As a little money, for the reduction of the debts on chapels, has been paid to the treasurer, a committee was nominated to assist the secretary and treasurer in its distribution, viz., James Hodgson, W. Butler, T. Gill, J. Greenwood and W. Jackson. W. Crabtree, the secretary, and Laurence Ingham, the treasurer, received the thanks of the meeting for their services the past year, and they were desired to continue in office the year ensuing.

The following are the statistics of the Churches. There were no reports from Leeds, Bradford, Allerton, Queenshead, and Birchescliff. At Halifax the congregations are increased; there is one candidate for baptism, a few inquirers, and one person has been called to preach.—There is no retrograding change at Heptonstall Slack, and there are above twenty approved candidates for baptism.—At Shore, they have baptized four and restored four; the congregations are as usual, and there are a few

inquirers.—They have excluded several at Lincholm, but the Church is in a peaceable state, and the congregations are good. There is no material change at Burnley.

Mr. W. Butler preached in the evening. The next Conference, to be held at Clayton, on Tuesday, the 13th of Aug. 1844. Mr. W. Butler to preach in the morning, and Messrs Gill and Tunnickliff, in the evening.

DERBYSHIRE CONFERENCE.—The next meeting of this Conference, is held at Smalley, on the first Monday in August, and not at Ripley, as inadvertently stated.

J. PEGGS, *Secretary.*

ANNIVERSARIES.

STAMFORD.—On Lord's-day, May 19th, three sermons were preached for the Sabbath-school. Those morning and evening by Mr. Pentney; that in the afternoon by the Rev. T. Islip. On Monday May 20th, a public tea-meeting was held. Addresses were delivered by the Rev. Messrs. Smith, of Whymondham, Islip and Pentney, of Stamford; also by Messrs. Forbes, Brooks, and Chapman. Collections, with the profits of tea, £5. 5s.

KIRTON, Notts.—The annual sermons for the liquidation of our chapel debt were delivered in this place, by Mr. Burrows, of Alfreton, on Lord's-day May 26th. An interesting tea-meeting was held on the following evening. Impressive and useful addresses were delivered by a Wesleyan and Independent minister—Mr. Wood, of Mansfield, &c. Collections, £5. 10s.

LONGFORD, Union Place.—On Lord's-day, June 9th, two sermons were preached on behalf of the Sabbath-schools connected with the above place, by the Rev. John Styles, D. D., late of Brixton, near London, when £14 was collected. The services were much assisted by the performance of sacred music by the choir of the place, under the able leadership of Mr. Lot Cantrill.

DERBY, St. Mary's Gate.—In our last we announced the probability of £200 being realized at this anniversary. We are happy to announce that it is now proposed to raise £1000 during the present year, and that upwards of £600 are already promised towards the chapel debt.

CHAPELS.

BABBINGTON.—A new chapel was opened at this colliery, which is about two miles and a half from Ilkeston, on Monday, and Wednesday, May 27th and 29th. Mr. Peggs, of Ilkeston, commenced by reading the Scriptures and prayer, and Mr. Hunter, of Nottingham, preached in the afternoon, from, "He is my God, and I will prepare him an habitation; my father's God, and I

will exalt him," Ex. xv. 2; and Mr. Hodges, town missionary, closed with prayer. In the evening Mr. Hunter preached from, "Thou hast magnified thy word above all thy name," Psa. cxxxviii. 2. Mr. Elsey, and Mr. Plowright, conducted the devotional services. On Wednesday morning Mr. Edmonds, of Nottingham, preached from Heb. viii. 12, and in the afternoon from Psa. lxxii. 15. The assembly being too numerous to be accommodated in the new chapel, Mr. Phillips, of Southwold, preached in the old chapel. In the evening, addresses were delivered by Messrs. Davis, Phillips, and Ward. On the following Sabbath, the fragments were gathered up, that nothing might be lost, after sermons by Mr. Elsey, and Pickness, from Nottingham, when the whole amount of the collections were found to be £106. 14s. The chapel is a very beautiful Gothic building, erected on the estate of T. North, Esq., and at an actual outlay of more than £500. The collection is to be devoted to the fitting up of the interior of the chapel. The dimensions are thirty-six feet by eighteen, and being built of stone, and on the declivity of a hill, it forms a beautiful object to the surrounding country. The liberal proprietor of the estate, purposes to take down the old chapel, and build a school-room upon the site of it. The Lord raise up many in our country and throughout the British empire, of whom the Church may gratefully exclaim with the Jewish elders of old, "He loveth our nation, and hath built us a synagogue."

A FRIEND.

BAPTISMS.

AT BERKHAMPTSTEAD AND AT CHESHAM there have been recently important additions to the Church. The time of united communion between the two branches, (Whit-Sunday,) was hallowed and delightful.

ÆNON CHAPEL, ST. MARY-LE-BONE.—On Lord's day morning, July 2nd, the sacred rite of believers' baptism was administered to ten persons, by our respected pastor, after delivering a faithful and appropriate discourse, from John xi. the latter clause of the 26th and 27th verses. The greatest attention and order pervaded the congregation. In the evening, the newly-baptized surrounded the table of the Lord, and were received into the Church by the right hand of fellowship. We sincerely trust a good and lasting impression was made, and that many may be constrained to "go and do likewise." We rejoice to add that we have several inquirers and candidates.

ILKESTON.—The ordinance of believers' baptism was administered at this place, on Lord's day, June 2nd. The place selected was Moors-bridge, on the western side of the town, and the place was found very con-

venient. The attendance was very numerous and orderly. Some handbills were very readily taken by the spectators. D.

WHETSTONE.—On Lord's day, June 9th, eight females were baptized, after a sermon by Mr. Goadby. The chapel was crowded. Mr. Tyers preached in the evening.

KIRTON, *Notts.*—On Lord's day, May 26th, two were baptized by Mr. Stubbings, after an appropriate sermon by Mr. Burrows, of Alfreton; one of the candidates was a lady, who surmounted considerable obstacles in order to follow the Lord fully.

HEPTONSTALL SLACK.—On Tuesday June 18th, fourteen were baptized, and on Thursday the 20th, seven submitted to the sacred rite.

QUENIBOROUGH.—On Lord's-day, April 28, 1844, nine persons were publicly baptized in the Baptist chapel, Syston, (which was kindly lent for the occasion). In the morning the Rev. J. Jones, pastor of the above Church, preached a very excellent discourse from Rev. xvii. 14, "And they that are with him are called, and chosen, and faithful." Mr. J. Hawley, of Leicester, then delivered an address and immersed the candidates. Mr. Hawley preached in the afternoon at Queniborough, and Mr. Reeve, in the evening. J. H.

MISCELLANEOUS.

LONGFORD. *Present to Mr. Shaw.*—A few friends have presented Mr. Shaw with a copy of Dr. Carson's work on baptism, accompanied with the following lines:—

"This book is presented to the Rev. J. Shaw, as a small expression of our affectionate regard towards him as our pastor."

FLECKNEY.—On Tuesday May 28th,

1844, a tea-meeting was held in the school-rooms connected with the General Baptist chapel Fleckney, when about 100 persons were present. The whole of the proceeds of the tea were applied to the liquidation of the debt on the above rooms. A very large and respectable audience assembled in the chapel, when brother J. Hawley, of Leicester, presided, and several very interesting and appropriate addresses were delivered by brethren W. D. Smith, J. Bowman, — Miller, W. Deacou, T. Stanion, and Rev. S. Wigg, of Leicester. This was the largest and most interesting tea-meeting we have ever enjoyed at Fleckney. As it is proposed to pay off our debt by next June, we trust our friends will help us. G. C.

SPECIAL PRAYER FOR AN INCREASE OF MISSIONARIES.—The suggestion of the committee, that allusion should be made to the importance of prayer for missionaries, on the first Lord's-day in June, and that a special prayer-meeting should be held on the following Monday evening, we are glad to say has been attended to by many of our Churches. We trust their prayers will not be in vain. At the chapel it is our privilege to attend, the pastor delivered a discourse in the morning, on the considerations which called for special prayer on this account. In the evening he delivered a short discourse on the obligations of Christians to diffuse the Gospel; after which several brethren offered prayer, and one gave an address, the whole congregation remaining and taking a deep interest in the proceedings. On the following evening an unusually large number attended, when suitable Scriptures were read, and special prayers were offered for this important object. X. Y.

POETRY.

THE CROSS OF CHRIST.—Gal. vi. 14.

When by faith I view the cross,
On which the Saviour hung;
Then I can reckon all things loss,
Beneath the shining sun,
And wish that I might never be,
Far from the scenes of Calvary.

'Tis here I see the bright display
Of matchless love divine;
That I with humble hope, might say,
Eternal life is mine.
What mortal love can ever be,
Compared with that of Calvary?

The trembling earth—the rending rock,—
The darkness deep as night—
The dead awakened by the shock,
Forth starting into life,—
What sights, so strange, are these I see?
'Tis Jesus dies on Calvary.

The scene is closed—the conflict's o'er;
The Saviour bows his head,
My ruined nature to restore,
And raise me from the dead.
Believing, let me daily flee,
And prostrate fall at Calvary.

And let the wond'rous tidings spread
Till all the sons of men,
Know that for them the Saviour bled,
And for them rose again;
Till they, by faith, shall come and see
Their dying Lord on Calvary.

O happy day, when all shall yield
Obedience to their Lord;
And he his rightful sceptre wield,
According to his word.
Then unto God all praise shall be,
For him who died on Calvary.

Birmingham.

W. B.

MISCELLANEOUS INTELLIGENCE.

Madeira. A heretic sentenced to death.—Dr. Kalley writes, under date May 4th. "Last Sabbath two persons when going home from my house were taken prisoners, and committed to goal, where they now lie, for not kneeling to the Host as it passed. On Monday a third was imprisoned on the same charge. On Wednesday several were mauled with sticks, and some taken by hands and feet as in procession, and carried into the church and made to kneel before the images. On the 2nd of May, a girl brought me some leaves of the New Testament, telling me, with tears, that her own father had taken two, and beat them with a great stick, and then burnt them. On the same day, Maria Joaquina, wife of Manuel Alves, who had been in prison nearly a year, was condemned to death. The counts against her were, that she denied the doctrine of the Trinity and the virginity of Mary, and maintained that the sacramental bread is bread, and that images should not be venerated. She was sentenced to die. Other instances of persecution are mentioned.

Number of Evangelical Churches in the United States.—From Baird's religion in America, we extract the following summary:—"The Episcopalians have 1,164 Churches, 1,033 ministers, 105,745 communicants, and about 712,000 of the population. The Presbyterians and Congregationalists 8,111 Churches, 5,411 ministers, 751,803 communicants, and 4,350,000 of the population. The Baptists, 8,561 Churches, 4,375 ministers, 622,478 communicants,* and 3,523 000 population: and Methodists, 25,134 Churches, 4,112 ministers, 935,418 communicants, and 5,400,000 population."

The Free Church has left undone many things which it was her imperious duty to do. She has not prepared a constitution liberal enough to admit the female members to the right of voting for a pastor. She has not taken any very deliberate steps to purify her communion. She has not repudiated the connexion of slavery with the Churches of America, but rather winked at it. And above all, she has not disclaimed the principle of a Civil Establishment of religion. These things are much to be regretted, but light grows gradually upon the mind, and ere long it is to be hoped, that the Free Church will see clearly, and have the moral courage to act out her convictions.—*Correspondent in the Patriot.*

A Constable at Uxbridge has been fined £16 for neglecting to execute eight distress warrants for Church Rates!

The Dissenters' Chapel Bill, as it is called, will in all probability pass into law before this number appears. It secures the pre-ent unitarian holders of Chapel property and endowments in possession, even though the property was created by professed trinitarians, if there be no creed or doctrinal sentiments expressed in the trust deed. The occupancy of the property for 25 years it is to secure a title. There has been much opposition to the bill, and many petitions have been presented from various places. Churchmen and Wesleyans joining with orthodox dissenters. But there have also been numerous petitions in its favor from Catholics and Unitarians, and some from orthodox Dissenters.

Baptists in Denmark.—Mr. Monster, under date April 27th, says, "The government have not yet decided what to do with us, and we live in continual suspense. What is now the greatest trouble to us is, the cruelty practised by the police, in forcing children from their parents, and bringing them to the State Church to be sprinkled. This practice has lately caused the death of a child twelve months old. It was so alarmed, that, through crying, it became ill, and

died a few days after; still the police demand to be paid for this forced baptism." Since then Mr Monster has been cast into prison, and his wife has been threatened. He is forbidden to write a letter to any one!

Oldenburg.—In a letter to Dr Hoby, C. Weichardt says, "I have no doubt but you still remember the short visit you made to the church in our town, in company with our brother Oncker, of Hamburg. He no doubt informed you, that during several years we had been persecuted on account of our meetings. Many times our goods have been seized. A short time since I was obliged to pay twenty golden crowns, and now I am anew condemned to pay a fine of forty crowns; or eight Prussian Louis d'ors, and not myself alone, but at the same time another of our poor brethren, a baker, is fined thirty-seven and a half crowns; this will reduce this poor family to a most pitiable condition. Notwithstanding all the opposition of his enemies, Jesus, the great Shepherd, does not fail to gather his sheep, which shall never perish, and no one shall pluck them out of his hand. To Him be glory for ever and ever. Amen.

Remarkable Providence.—"After a most dangerous illness in his Majesty's service I was invalided at Madras, and procured a passage in a line of battle ship for England. After my goods and chattels were on board, the ship was suddenly ordered to sea, while I was making a little excursion from the presidency. I got back to Madras, just in time to see the vessel sail from the Roads, while two of my brother officers, more prudent than myself, had wisely in all human prudence, taken up their berths on board, and were now on their voyage to Europe; while I was left destitute on a foreign shore, in sickness and in poverty! After surmounting various difficulties and repining for months on account of my misfortunes I at length reached my native soil. *The line of Battle Ship foundered at sea*, and not a human being of the crew or passengers survived to tell the tale! From that day till this (now nearly thirty years ago) I have always hailed an apparent misfortune, as the harbinger, if not the actual agent of some providential benefit or escape.—*Dr. James Johnson, Physician Extraordinary to William IV.*

The John Williams, a new Missionary Ship, belonging to the London Missionary Society, set sail on Wednesday, June 5th, for the South Sea Islands. A valedictory service was held at Finsbury chapel. The Missionaries, Brown, Phillip, Gill, Sunderland, and Powell, addressed the meeting: and Mr Sharman delivered the valedictory address. The Missionaries and their wives were accompanied in the Star steamer to the ship at Greenhithe on Wednesday morning, when after a short service and an address by Mr Binney, the ship sailed to Gravesend, accompanied by the packet and her crew.

New Exposition of an old parable.—In visiting a school in this neighbourhood, a proud, intolerant, and exclusive ecclesiastic, desired the children to read the parable of the good Samaritan; and when they had read, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead," he bid them stop, and inquired, "Who do those thieves represent?" Of course the lads made no reply. After repeating the question, he condescended to say, looking at the master with a frown, conveying silent rebuke, for neglecting to instruct the children in this important point, "They represent the Dissenting and Wesleyan ministers of the present day;" and from this circumstance he took occasion most solemnly to warn the boys against false teachers and the sin of heresy and schism.—*Correspondent in the Wesleyan Chronicle.*

* Of these he estimates 47,217 Free-will Baptist.

MISSIONARY OBSERVER.

DESIGNATION OF REV. JOHN BUCKLEY AS A
MISSIONARY TO ORISSA.

THE services connected with the designation of Mr. J. Buckley, as a missionary to Orissa, took place at St. Mary's Gate chapel, Derby, on Wednesday May 29th.

The spacious chapel was well filled as soon as the appointed season had arrived. Many friends were present from Leicester, Nottingham, Melbourne, Barton, Measham, and other surrounding Churches, thus displaying their affection for our brother, and their deep sympathy with the great object to which he has devoted his life.

These interesting services were commenced by Mr. Stevenson, of Leicester, who gave out a suitable hymn. Mr. Derry, of Barton, read several appropriate portions of Scripture, and offered a comprehensive and solemn prayer. After another hymn, Mr. Wallis, the respected tutor of the Academy, delivered a discourse, for which he took as his motto, "And yet I shew unto you a more excellent way." The object of this admirable address, was to demonstrate the excellence and vitality of the missionary enterprise, as engaged in by nonconformist protestants. Simple and apostolical in their means, free from all worldly and secular influence and control; employing the truth and not carnal weapons, as their instruments; originating in the Christian benevolence and devotion of the Churches, and relying on the promises of heaven; they were shown to accord with the genius of Christianity and the will of the Great Head of the Church; and to promise progressive advancement and ultimate triumph. The customary questions, as to his conversion, call to the ministry, and the work of

a missionary, &c., were proposed, with much propriety and tenderness, by Mr. Hunter of Nottingham; and the replies of Mr. Buckley were clear, comprehensive, and highly satisfactory. We scarcely recollect an occasion when this part of an ordination service was more interesting and delightful. The designating prayer was offered by the excellent secretary of the society, in which most solemnly, the missionary was commended to the care of Jehovah; Father, Son, and Spirit, were separately invoked for his preservation and prosperity. This prayer was connected with the imposition of hands by the pastors then present, according to Acts, xiii. 3. After a short hymn, Mr. Goadby, of Leicester, delivered an address to Mr. Buckley founded on Eph. iii. 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." After commending the apostle to our brother as his model, in his devotedness, and in his estimate of his office, the preacher proceeded to show, that to be called to publish the Gospel to the heathen, was to receive a great and inestimable favour and honor from the Great Head of the Church; whether that appointment was regarded by the missionary in connection with his previous condition as a sinner, his present infirmities, the claims and love of Christ, the value of the treasures of which he was the dispenser, the very difficulty of the labors in which he would be engaged, the superabundant grace and help that would be granted to him, if faithful, or the immediate, remote, or ultimate results of his labors. The grace communicated in this

appointment, it was suggested, called for devout gratitude, for diligence and fidelity in the discharge of his onerous duties, fortitude in the midst of discouragements, habitual confidence in divine support, and regard to immortality. Mr. Peggs, of Ilkeston, late missionary to Orissa, concluded the solemn service with a brief and suitable prayer. The service was continued for nearly four hours, but the interest was sustained until its close, and all departed apparently edified and thankful.

In the evening, there was a short service, in which Mr. Staddon, of Burton, gave out the hymns, Mr. Stevenson, of Leicester, conducted the devotional exercises, and Mr. Stubbins, our respected missionary brother, urged on the audience a due appreciation of their missionaries, and the help of their sympathies and prayers, from 2 Cor. viii. 23, 24, "Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the Churches, and the glory of Christ. Wherefore shew ye to them, and before the Churches, the proof of your love, and of our boasting on your behalf." This service, and our brother's address, were curtailed, and somewhat interrupted towards the close, by the necessity of many retiring in order to be in time for the train. The collections amounted to about £30,

EMBARKATION OF MR. BUCKLEY.

"Our esteemed friend preached at the Tabernacle, Paddington, twice, on the the Lord's-day, June 2nd, in conformity with my desire that he would spend his last Sabbath in England among our people. In the afternoon of the same day he delivered a short address to the children in our school; and on the Monday evening he spoke at our missionary prayer-meeting, which was numerously attended. At that meeting I intimated my intention to see

him on board at Gravesend, on Wednesday morning, and invited any of my friends to accompany us thither. Several of them at once accepted the invitation, and more would have done so but for the tide-like claims of metropolitan business. At a quarter before eight o'clock on Wednesday morning, between thirty and forty of us started from Paddington, some in omnibuses, and others in cabs, to Fenchurch Street; thence to Blackwall by railway; and thence by a steamer to Gravesend. On our arrival at the pier, we were immediately assailed by half a dozen voices, "Any lady or gentleman here for the Wellesley?" Having stipulated with the proprietors of *four* of these noisy boatmen for half the sum first demanded, we were rowed a distance of a few hundred yards to the place where the ship was anchored, singing, as we glided smoothly amidst the waves,

"Hail sweetest, dearest tie, that binds
Our glowing hearts in one," &c.

Coming alongside the Wellesley, we lost no time in mounting her; and having performed that task, for such it was to the ladies, we made our way with all speed to the cabin which for several months is expected to serve our brother as a domicile and a dormitory, a study and an oratory. You may judge of its dimensions when I tell you, that more than thirty of us squeezed ourselves into it; and, after inspecting its furniture and conveniences, spent the greater part of an hour in devotional exercises. We placed Mr. B. in his very comfortable chair, a chair which would make a valuable addition to the study furniture of any English pastor, and desired him to select and read any hymn he pleased. In a manly and cheerful tone, he repeated *memoriter* the 387th in our large book,

"Blest be the dear uniting love," &c.,

which was sung in the tune called "Sproxtone Lodge." Brother T.

Hudson, who, I should have said, met us at the London terminus of the Blackwall railway, then offered an earnest and comprehensive prayer; a few more verses were sung; and then your correspondent prayed; after this another verse, slightly altered thus:—

“O charge the waves to bear our friend
In safety o'er the deep;
Let the rough tempest speed his way,
Or bid its fury sleep;”

and these engagements were concluded with a prayer by Mr. Buckley himself. One sentiment, in his closing address to God, was expressed with thrilling effect—that he would not be without the hope of heaven, and of meeting us there, for a thousand worlds!

From the crowded state of the cabin, and its consequent heat, we were obliged to keep open the door; and it was pleasing to observe the attention which was paid by some of the midshipmen, the female servants, and a few of the passengers, to the proceedings within. At about half-past twelve we all shook hands with the missionary, and separately expressed our farewell wishes. We then returned to the pier by the small boats, and in the course of an hour and a half ascended the Windmill Hill, above the town, from which we could perceive the Wellesley begin her first* voyage. We watched her progress for several miles down the river, until she became almost undistinguishable among her gallant sisters of the seas.

The captain of the Wellesley is related to the family of the Tollers of Kettering, whose name he bears; and, judging from his appearance and manners, I should consider him a very agreeable gentleman. The next cabin to that occupied by Mr. B. was engaged for the wife of a missionary, daughter of the Rev. Dr.

Payne, of Exeter, who was expected to embark at Portsmouth. But our brother will doubtless tell you all about his companions on board, and I therefore conclude this note by subscribing,

Yours affectionately.

W. UNDERWOOD.

Paddington, June 10th, 1844.”

A letter has since been received from Mr. Buckley, bearing date, “On board the Wellesley, Wednesday, June 12th,” in which he states, that, before he left London, he breakfasted with the committee of the Tract Society, who spoke highly of the labors of our brethren—that, after the departure of the friends at Gravesend, he felt lonely, but happy; and that he was troubled with seasickness on Thursday—that, when the vessel came opposite the Isle of Wight, he was delighted with the receipt of letters from several English friends—that there are two Christian ladies, fellow-passengers, on board—that there are 150 soldiers on board; and that he had obtained permission from the captain and lieutenant to hold religious worship on the Lord’s-days during the voyage—and that he learned the vessel would not touch at Madeira or the Cape; so that he will have but little opportunity of writing before he reaches India.

His farewell to England is too touching to be omitted. (The vessel was now sailing.) “I feel that my native shores are receding. Farewell, dear, happy, old England! I love thee; I love thee very dearly. Thou art the brightest gem upon earth. Thou art the glory of all lands. It was not more true of Palestine than it is of thee, that thou art ‘a land which the Lord God careth for; the eyes of the Lord are upon thee from the beginning of the year to the end of the year.’ If I forget thee, land of my birth, let my right hand forget her cunning. How often, in my noon-day walks, have I admired thy green fields, while, taught by my Divine Instructor, the lowly flowers have rebuked distrust and strengthened confidence. Matt. vi. 28. Farewell! I shall never plant my foot on any shore so free, so friendly, and, on the whole, so happy. I bid thee adieu, with ‘a glad heart and free,’ fully persuaded that it is the will of my gracious Master, that Orissa should be

* The Wellesley is a new and excellent vessel.

the scene of my future labors. To his will I readily and obediently bow; but the lingering look—the rising sigh—the gushing tear—on leaving the land

‘Where first I heard of God’s redeeming love,
First felt and reasoned, loved, and was
beloved;’

and as the image of one and another dear friend flits across the mind,—may surely not only be pardoned, but defended.”

J. B.

LETTER FROM REV. C. LACEY.

Cuttack, Feb. 26th, 1844.

MY DEAR BROTHER G.—My incessant engagements in the country have quite precluded the possibility of my replying to your kind and very welcome letter at an earlier period; but this is the first letter I am writing, of many I have to write, since my return home. Very many thanks to you for your kind and sympathetic epistle. It is very pleasant to know that you maintain an interest in our happiness and our success; and still more pleasant to receive an expression of that interest. A cup of cooling water is not more welcome to the laboring and thirsty traveller than are such letters to our feelings, amidst the langor, the labors, and the trying obstacles, of our missionary life. The cold season, which is just closing, has been very propitious: it commenced early, and has continued cool throughout; and I do not think I ever came in contact with a greater number of people in any former season, or was ever better able to demolish their refuges of lies, and set before them the glories doctrines of revealed religion. The cold was so considerable, that I lost my lassitude, and, without producing a great degree of weariness, was able to ride twenty, or walk fifteen miles a day, and spend some three hours among the people. I have made several journeys among the people this season, but two have been of more particular interest and importance. My first trip was to the *north east of Cuttack*, and my last was eastward. I propose to give you a few particulars respecting

MY LAST JOURNEY.

At the latter end of January I left my house and family, and started towards Terun, a distance of about forty miles. I had with me Sebo-niak, Sebo-sáho, Porusua, and Somnath. I was provided with a small canvas tent, about nine feet wide, and twelve long. This, with my tracts for distribution, food, and clothing, was conveyed on a hackery. I reached my first encampment about nine o’clock. There are neither enclosures or roads in this land, and consequently I became bewildered when it grew dark. One of my

attendants became alarmed, and several times laid kown, declaring he could proceed no further till morning. I rested awhile for him, and encouraged him on, till I reached the banks of the Alankar river, on which, at no very great distance, I knew the village of Burada stood. After following the stream in the sandy bed of this river for about two miles, I happily arrived safely at my little tent. Next morning we commenced operations by going to a neighbouring market, and preaching, and giving away tracts, among about 300 people.

THE MARKETS IN ORISSA

Are held under the shade of some friendly banyan or mangoe trees, and are attended by people of the middle and lower castes, to buy and sell cotton, clothes, sweetmeats, sugar, vegetables, and spices. The amount of property commonly brought to these markets does not exceed a hundred rupees, or £10, and the generality of bargains effected does not exceed one penny, or three half pence. The sale men or women place themselves on the ground, with their wares before them. The generality of market people are elderly women, as young women seldom come out on such occasions. I often observe boisterous disagreements to occur between seller and buyer, and, having inquired into the cause, have commonly found that the tenth part of a farthing, of which one party has been trying to cheat the other, has raised the tempest. When food is very cheap, and wages very low, this is not to be wondered at. The people get six pounds of rice for three farthings, and vegetables in proportion; and, as they want very little more than these two articles, an *ana* a day, which is about three half-pence, is very good allowance.

MY PRESENCE IN A MARKET

is somewhat exciting and novel, and I no sooner begin to speak Oriya than the people lay aside their bargaining, and sometimes leave their stalls, and crowd around me. I commonly commence my address by a quotation from their own books, a passage, which, while it is well known, also serves my purpose by agreeing pretty well with what I wish to say. My text on this occasion was the following passage; “The structure of man’s body, is superior to every other structure, because it is the temple in which the Supreme Being receives worship.” From this I took occasion to notice, the design of our creation the prostitution of man’s body to sin and idolatry, its defiled and impure condition, the fact that God has forsaken his temple, the impotency of all means they had for its purification; and the remedy the gospel reveals for this purpose. In the course of this address, I found much to say which came home to my hearers’ minds, some went away grumbling, some were disposed to object and cavil,

while others said "true, true." When my native preachers had in turns delivered their message, I gave away books to such as desired and could read them, and walked away. The above may serve to give you some idea of my labors in an Orissa market; and in every market they are much the same. A few people came to my tent door in the evening, not so much to make inquiry, as to spend an idle half-hour, and to see me again. The people are perfectly destitute of all, even the least possible concern about eternity, and salvation; as well as the truth or falsehood of all or any religious system; and I do not even think they come to inquire; however I commonly make use of such opportunities to endeavour to excite anxiety and give information. On the next day, I started for

KENDALL,

having dispatched the native brethren first. I found it not uncomfortably hot in the day time, and arrived at my resting place early in the afternoon. The village was near, and we proceeded into the most public place. Here my companions united in singing a christian poem, (the people are fond of hearing singing, though it be not very harmonious,) and a few people collected. They stared at us, and looked somewhat suspicious for some time, as though they knew not what to make of us, but the commencement of our address soon satisfied them, and we spent some time preaching and disputing with them. The common people feel that they have no interest in our business, and seldom speak; but

THE BRAHMINS PERCEIVE THE DESIGN OF OUR LABOURS,

and frequently stand on the defensive. Their objections are easily disposed of, but then a hindoo never supposes it necessary to abandon what he cannot defend, or receive what he sees to be the truth; and I have to close by endeavouring to excite their feelings. Next day, the sabbath, a large market met at this place; there must have been 3000 people present, and we were all day employed among them, as described in the Burādā market. In the evening we were visited by

A SEVERE STORM

of wind and rain; my little tent I expected every moment would be carried away, and the water poured down the declivity on which it was pitched; I mounted a chair and placed my books, &c., on a table, till the storm had passed. In twenty minutes all was over, and the sky clear and cloudless. In this direction, and in such like opportunities, I passed beyond the company's territory, into

THE COUNTRY OF THE KOOJUNG RAJA,

one of the tributary estates, lying between the sea coast and the Mogulbunde. I finally pitched my tent at Terun, and from that point peregrinated around to several large

markets in and out of the Company's territory. The country about Terun is beautified by thousands of what are called Sásun villages, which having been given to brahmins, have been planted with beetle-nut and cocoa-nut trees, and brought into a very prolific state of cultivation, and rendered very beautiful, and very valuable. The people about Terun having never before been visited by the Gospel, or its messengers, were very well disposed to hear, and some even seemed on the very point of coming over to join us; we however were too well acquainted with the native character not to know, that, no sooner should we depart from them, than all further thought about Christianity would vanish from their minds. Among the numbers with whom we made acquaintance, some few were found who had obtained our tracts, and had become tolerably familiar with their doctrines. You need not be told how delightful it was to meet with such instances. Such knowledge appeared like rays of light amidst a thick and gloomy darkness. The inhabitants of the Koojung Rāju, I found very thinly scattered in comparison with the Company's territories: the country is washed by the tide, which flows up through innumerable ravines which intersect the country in all directions, and separate it into endless small divisions. These ravines are deep, and filled with monstrous alligators, of the man-eating species. I saw several of these brutes, fourteen fifteen feet long.

(To be continued.)

LETTER FROM AN AMERICAN MISSIONARY IN ORISSA.

Jellalore, March 7th, 1844.

MY DEAR BROTHER IN CHRIST.—I am quite ashamed for having so long delayed to write you and to acknowledge the receipt of your repeated favors. Your letter of May 9, 1843, came to hand a few weeks ago, when I determined not to allow another mail to leave India without writing to you. I beg you will accept my sincere thanks for the books and pamphlets sent me, most of which have been forwarded to friends in America, where I trust they will do good. Your "Manasseh" I have read with pleasure and profit. I admire the Catholic spirit which it breathes throughout; while, at the same time, no compromise is made of any of our distinctive tenets. Your letter to Sir R. Peel, is a laborious and valuable collection of facts, important to be known, especially in England, and throughout Christendom. Were all invalidated missionaries who return home, industrious, persevering, and faithful, with yourself, in maintaining their missionary character and connexions, the Church would not long remain so deplorably ignorant of

the real state of the heathen world. Though I have never seen your face in the flesh, I feel that you are my friend and brother, and fellow-laborer in the kingdom and patience of our common Lord. Hence, I bid you and your works, God speed. I rejoice that the Lord still has servants on earth who are resolved not to allow sin to go unrebuked even in *high places*, but are ready to bear faithful testimony for him even before kings and rulers. The baneful effects of British connexion with the idolatry of the country, notwithstanding all the orders on the subject, *meet us in one shape or other almost daily*. It is to be feared that idolatry of some kind is too deeply rooted in the hearts of some who bear rule in this country to allow of its being reached by any orders of the Court of Directors. The following instance may serve as an illustration:—In January, 1843, while on a missionary tour in the district of Kidgelee, I attended a market in a place where were eight or nine of the honorable company's salt golahs, and also a heathen temple. I had some talk with the poojurer in the morning, who appeared very civil. During the day he came and invited me to see him make poojuh in one of the company's golahs, I went, and was not a little surprised to find the representative of Lockmee, goddess of wealth, and the whole complement of her service, orderly arranged in one of the empty golahs, which was about to be filled with salt. The poojurer seemed proud to say, that he had both his orders and his fee from the *koompanee!* When I inquired if the native derojah had not ordered the hoojah, he said, "No; the order came from the *Agent Sahibe*;" and added, "It is for the interest of government to make poojah to Lockmee, or there would be a loss sustained of some thousands of mounds of salt in every *lack*." I made inquiry of several persons, one a writer in the salt agent's office, and they all confirmed the statement made by the hoojurer. I was assured, that it was the usual custom, both here and in other salt establishments in the same neighbourhood, to make poojah to Lockmee, by order of government, whenever a golah is about to be filled with salt. What idea the natives are likely to form of Christianity and Christian sincerity, when they see, on the one hand, the cash and orders of a Christian government upholding and fostering their idolatry, and on the other, the missionary, (whom they generally regard as acting by the order of government) laboring to uproot their entire system, it is not difficult to imagine.

Long ere this reaches you, you will have rejoiced at the confirmation of the intelligence which had just reached you when you last wrote to me respecting the *abolition of slavery in British India*, an act for which Britain may well be proud. But oh! when shall we be able to say the same of *America?* and

echo answers, *when?* American slavery is a great and crying sin, and if not soon repented of and abolished, and the wrath of heaven thus averted, it is fearful to think what calamities may be expected soon to overtake the nation! Yes! and the American Church, also; for, to a great extent, the latter can be considered no less guilty than the government. While we make our proud boast of freedom, and proclaim to the world that *all men are born*, to deny the right of petition, and thus condemn unheard to perpetual slavery, 3,000,000 of native-born citizens, is an act so unjust, so monstrously unjust, as to want for language adequately to characterize it. O may the happy jubilee soon come when every bond shall be broken, and the oppressed let to go free!

Of the progress of our work in Orissa, I need say but little, as you are constantly in the receipt of information from your brethren, with whom we are united as fellow-labourers. I have now entered the ninth year of my Indian life, and have thus far enjoyed good health. Brother Noyes is still in America; but we are looking for brother Dove to join us in a few weeks. Brother Buckler and our families are all well. About twenty converts have been baptized in connexion with our portion of the mission since its commencement. Our boarding-schools are somewhat reduced just now, as we have been able to collect few children since the famine of 1840 and 1841; while some have died, others run away, and a few have been married. We are under great obligations to our Cuttack brethren for supplying us with tracts, Scriptures, and the assistance of native laborers. We have one native brother who has now served more than two years as a native preacher, much to the satisfaction of all. Another brother, who for a time promised to be useful, proved to be unsteady, and at length left us, and returned to his village. There are three pious young men connected with the schools, one as teacher, the other two as scholars. The two latter we hope may become useful as preachers ere long. I see you put down our denomination at 16,000 communicants twelve years ago. You will be interested to learn that our number has since increased to 60,000, about 10,000 of whom have been added in a single year. O that our devotion to Christ kept pace with the increase of our numbers. With Christian love and esteem, I remain,

Your brother in Christ,
J. PHILLIPS.

MISSIONARY ANNIVERSARIES.

BROUGHTON HOSE AND KNIPTON.—On Tuesday, June 11th, the annual missionary services were held in the Baptist chapel, Broughton Thlney. In the afternoon Mr.

J. G. Pike, of Derby, delivered a discourse on "eternity." In the evening a large and respectable congregation assembled, which was ably addressed on the subject of Christian missions by Messrs. R. Stocks, J. G. Pike, and I. Stubbins, missionary from Orissa. The collections and subscriptions, including two sovereigns by Rev. W. Sawyer, of Old Dalby, amounted to £11. 15s. 2d.

Wednesday, June 12th, was a high day to the Baptists at Hose, in the Vale of Belvoir. Mr. Pike preached a sermon in the afternoon on consecration to Christ. In the evening the public meeting was held, when Mr. H. Mantle presided; powerful and interesting speeches, suited to the occasion, were delivered by Messrs. R. Stocks, J. G. Pike, and I. Stubbins. The attendance was numerous, and the collections and subscriptions for the mission amounted to the liberal sum of £10. 16s. 2d. The address of Mr. Stubbins was listened to with the most intense interest, and it produced indescribable emotions. Similar services were held in the Baptist chapel in the beautiful village of Knipton, in the vicinity of Belvoir castle, on Thursday, 13th of June. Mr. W. Hatton, minister of the place, presided. Stirring addresses were delivered by Messrs. R. Stocks, from the vale of Belvoir, J. G. Pike, of Derby, and I. Stubbins, from India. Mr. Pike preached in the afternoon with his accustomed feeling and effect: the evening audience was numerous for the place, and the collections and subscriptions were £4. 12s., making the whole for these small villages the noble sum of £27. 3s. 4d.

ENON CHAPEL, LONDON.—On Lord's-day April 28th, three appropriate and edifying sermons were preached in aid of the Foreign Missionary Society. The morning and evening by our missionary brother, I. Stubbins, and in the afternoon, by the Rev. J. G. Pike. The attendance throughout the day was exceedingly good, and the collections liberal. On the Monday evening following, the public missionary meeting was held in the chapel. The chair was occupied by our respected pastor, in the unavoidable absence of W. Ewart, Esq., M.P. Animating addresses were delivered by the Revs. J. G. Pike, T. Hudson, I. Stubbins, J. Goadby. Great interest was produced by the heart-stirring accounts communicated by our brother Stubbins. It was stated by our pastor that the children of our Sabbath-school had closed the sixth year of their labors for this important cause, and had raised £51. 15s. 10d. for the funds of our Foreign Mission. We have great reasons to hope that by the sermons and meeting a missionary spirit has gone forth amongst our people, which we trust will be evinced by an increased attachment to this great and glorious cause. Our

children's motto is again, "go forward." And we would hope they will continue to be encouraged, that their efforts may prove successful. J. G.

NOTTINGHAM.—On Lord's-day, June 16th, sermons were preached at Broad-street and Stoncy-street chapels, by the Revs. J. Stubbins, and J. Goadby. On Monday evening, after a tea-meeting, the public meeting was held at Broad street; John Hcard, Esq., presided. The meeting was addressed by the above brethren, and the secretary, and Revs. S. Mc'All, and Wild, of Nottingham, and W. Ackworth, M.A., president of the Baptist College, Bradford. Great interest was excited by Mr. Stubbins' statements. Collections at this anniversary, exclusive of the subscriptions, &c., about £46.

MISSIONARY INTELLIGENCE.

BAPTIST MISSIONARY SOCIETY, *Progress of, in 1843-4.* Is it not a cheering fact, that in India one hundred and seventy-seven immortal men have been added to the Churches during the last year? Is it not an interesting fact, that 47,247 copies of the Holy Scriptures have been spread throughout that extended and interesting land? Is it not interesting to hear, although we have received no report from one-third of the Churches, that 1,881 members have been added by baptism to the Church in the island of Jamaica alone? Men were formerly disposed to smile at our efforts. Doubtless Mr. Pitt would have smiled, had he been told that Carey, the Dissenting minister who went to India from the midland counties, would produce a moral revolution in that part of the world. Mr. Fox would have smiled, had he been told that the missionaries to the West Indies would succeed in giving to those islands a free peasantry, when his own eloquence fell without effect in the house in which he spoke. But if Christianity has done so much in the East and in the West, is it enthusiasm to say that it will yet overcome the monster evil under which Africa groans, and drive the slave-trade from its shores? The Churches of Jamaica have helped to furnish us with means to carry out our object. I believe I am right in stating that they have given about £500, a year for this purpose. The Churches of Jamaica have also furnished us with men. Oh, that was a day to be remembered in the annals of missionary labor, when the Chilmark sailed for Jamaica. There was that Clarke, whom even the heathen pronounced to be the man of God. And well was that vessel piloted. No rude hand guided her helm or stretched her sails to the breeze. She was piloted by him whose name is imperishably connected with the emancipation of our fellow creatures; the very David of our host, the illustrious Knibb.

IRISH CHRONICLE.

JULY, 1844.

SHOWERS OF BLESSING.

To be eminently useful, we must be baptized with the Spirit of the Lord. We not only need fire from heaven to kindle the flame, but oil to feed it. Divine truth and elevated piety will awaken the spirit of fervent prayer for "showers of blessing" to come down upon all our churches, and mankind at large.

And would it not be very encouraging to be favoured with "showers of blessing?" We all need a larger measure of the Spirit. What is the church of Christ without it? As decay and corruption immediately appear when our natural life is quenched; so the church becomes dead when the Holy Spirit departs. Our seats of learning, and missionary institutions will fail to regenerate the world, unless animated by the Spirit of God. We may lay the wood upon the altar, but fire must fall from heaven to consume the sacrifice. Let us then wrestle at a throne of grace; for we must be more spiritually minded before we can expect "times of refreshing from the presence of the Lord." But is not the Holy Spirit amongst us? If the Spirit of God had retired, we should not see a solitary individual converted to Jesus. Besides the church of Christ is a spiritual building which can only be sustained or enlarged by the Spirit's influence. Whenever the apostles met with success, they always attributed it to the divine agency. "I have planted; Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

Are not "showers of blessing" needed? Our piety and zeal bear no proportion to the example of Jesus, and the wants of mankind. *An increase of personal piety will bring prosperity.* "Showers of blessing" will descend, and cause all iniquity to stop her mouth." Are not "showers of blessing" faithfully *promised*? But we must pray for them. "*Ask, and ye shall receive.*" The promise of the Spirit stands in nearly the same relation to the Christian church, as the promise of the Messiah did to the believing Jews. They were to wait for his coming; and we are to pray for the Holy Spirit. This promise is peculiarly ours. "Behold, I will pour out my Spirit upon you." "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." The rain from heaven and the shining sun are necessary to bring to maturity the seed which the husbandman casts into the soil; equally so are the influences of the Holy Spirit to bring sinners to Jesus. Activity, blended with entire dependence upon the Lord, will be attended with glorious results.

Brethren! let us awake, unite, and pray for a larger measure of the Spirit of God. Without it, piety will languish in our hearts, in our families, in our churches, and eventually die out of the land. Men may admire the excitement of our anniversaries, and the eloquence of the platform; but the church will never be strong for the work she has to perform, until she lives in the element of devo-

tion. "When the enemy comes in like a flood," wealth, eloquence, and learning, will all be insufficient to put him to flight, unless "the Spirit of the Lord lift up a standard against him."

How momentous the inquiry, why are not these "showers of blessing" enjoyed now? What is it that prevents their descent? "Behold, your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Therefore, when "we look for judgment there is none; for salvation, but it is far off from us." Let us ask Jehovah why he hides his face from us. Seasons of special revival, have been seasons of special prayer. Let us repair to the closet and the sanctuary, to be purified and revived; and in answer to prayer, "showers of blessing" will be poured upon our labours, and we shall soon realize a great ingathering of immortal souls

J. B.

The following from Mr. BERRY will be read with the deepest interest:—

On the first Lord's day in May, it was announced that we should have a public baptism and open air service. Long before the hour named, the river's banks were lined with people, the majority of whom were romanists. Whilst I was preaching, more than one exclaimed, The preacher is right. Since then, bibles have been borrowed by some of them. One of the candidates was a catholic.

Again, yesterday, according to announcement, we had a similar service. The numbers who attended on the previous occasion were trifling, compared with those who were present on this. The greatest attention was manifested by all. A female, a *nominal* protestant, was baptized. A young lady with whom I was acquainted, and of whose piety I had no doubt, after seeing our order at the Lord's supper, requested baptism. She said to me, "I must return to-morrow, and my father who is visiting about two miles from this, is come for me; I will first go and ask his consent; I think he will not refuse. If he do, I will try to convince him; but if he oppose, I must obey God." She went to him, and he not only gave his consent, but sent her brother with her, and I baptized her yesterday evening, and had another interesting service. The baptism of this young lady opens a wide field which I shall immediately occupy. She lives in a district utterly neglected, about fourteen miles distant. Her father has invited me to preach in his house.

We have again announced a public baptism for the first Lord's day in July, when the Lord will, I trust, bless us. Another romanist and a protestant are proposed, and if the church be satisfied respecting them, we

intend to have a similar service the first Lord's day in August. These things cheer our hearts, and will encourage our friends in England.

Mr. ECCLES says:—

The cause in Ballymoney is still encouraging, notwithstanding the violent opposition of some parties. We are getting a store fitted up for preaching. I baptized one from this place a few days ago. Dear brother, a scripture reader would render essential service in this place.

Mr. WILSON, of Belfast, June 15th:—

A very interesting field of labour has been opened at Carrickfergus. On my recent visit there I baptized three persons, who bid fair to be useful. The friends there are meeting with much opposition, but they are steadily pursuing their way. They have established prayer meetings, and opened a Sunday-school. A church is formed consisting of five members. I can only go there once a month; and on my next visit, I expect some additions to their number.

The station at Spa Wells flourishes. The attendance last Tuesday was encouraging. As I proposed visiting the families in the neighbourhood on the following day, I gave out preaching for the evening also. I did not expect many, but the number was nearly as large as the *preceding* evening, and a very unusual degree of attention was manifested. In some of the families I had pleasing proofs that previous visits had not been vain; and there is abundant reason to hope, that in a short time fruit will be gathered in this place.

	£	s.	d.		£	s.	d.
Ball, Miss, Chesbam.....	1	0	0	Kitson, Dr.....	0	2	0
Francies, Mr. G., London.....	0	10	6	Small sums.....	0	10	0
Nicholson, Mr. W. by Mr. Buries.....	1	0	0	Interest Savings' Bank.....	0	2	10
Watson, Mr. Robert, by Miss Watson.....	0	10	0			8	7
Clarke, Rev. Owen.....	0	10	6	John Street Auxillary, by Mr. Elsey.....	20	0	0
Watkins, Mrs., Baywater, by Mr. Robin- son.....	1	1	0	Buckingham—			
Church Street, Blackfriars, by Mr. Walk- den.....	3	5	0	Collections by Secretary.....	4	6	4
A Friend, Great Missenden, by Mr. Marsh.....	1	0	0	Do. after Lectures.....	3	1	8
Wyke, Rev. Mr., Whitechurch, Salop.....	0	10	0	Proceeds of Tea party.....	1	12	0
Bridgnorth, Collection by Mr. Davis.....	7	2	6	Two Friends.....	1	0	0
Sturge, Joseph, Esq., Birmingham.....	1	0	0	Bennett, Mr. (don.).....	5	0	0
Walters, Mr., Birmingham.....	0	2	6	Chatham, Collected by S. Davis—			
West Drayton, by Mr. Stanger.....	2	4	0	Collection at Rev. J. Stocks.....	5	16	0
Banbury, Mr. Payne.....	0	10	0	Acworth, Mr. W.....	1	0	0
Liverpool, Pembroke Ch. by J. Coward, Esq.....	15	0	0	Acworth, Mr. J.....	1	0	0
Wellingboro', Mr. Underwood.....	0	5	0	Stock, Rev. J.....	0	5	0
Mr. Curtis.....	0	5	0	Colnbrook—			
Evesham, The Misses Mann.....	1	0	0	Collection at Rev. W. Coleman's.....	4	14	7
Berkhamstead, Mr. Baldwin.....	1	0	0	Iboston, Mr. P.....	0	10	0
Ditto.....	0	10	0	Iboston, Mr. R.....	0	10	0
Kislingbury, collections after Sermons, by Mr. Bates.....	2	10	0	Newbury—			
Bugbrock, Friends at, by ditto.....	1	10	0	Collection.....	2	3	0
Maidstone, a Friend.....	1	0	0	Flint, Mr. H.....	0	10	0
Bewdley, Legacy of the late Rev. George Brooks.....	10	0	0	Brown, Mr. J.....	0	10	6
Watford, Miss King.....	1	0	0	Davies, Mrs.....	0	6	0
A Poor Servant, by Mr. Smith.....	0	0	6	Carter, Mrs.....	0	5	0
				Harbert, Mr.....	0	10	0
				Hedges, Mr.....	1	0	0
				Elkins, Mr. J.....	0	5	0
				Turner, Mr.....	0	5	0
				Keens, Mr. H.....	0	5	0
				Coxeter, Mrs.....	0	3	0
				Asprey, Mr.....	0	10	6
				Graham, Mr.....	1	0	0
				Keens, Mr. W.....	0	5	0
				Whitchurch, Hants—			
				Mr. Scorey, (sub.).....	1	0	0
				Do. (don.).....	0	10	0
				Chappell, Mr. W.....	0	10	0
				Scorey, Miss.....	0	5	0
				Amery, Rev. E.....	0	5	0
				Collection.....	0	18	4
				Futcher, Mrs. Longparish, by Mr. Scorey.....	0	10	0
				Andover—			
				Baker, Mr.....	3	0	0
				Millard, Mr.....	0	7	6
				Young, Mr.....	0	7	6
				Broughton and Wallop—			
				Collections.....	7	6	4
				North Shields, by Rev. J. D. Carrick—			
				Brown, Mr. W., for Schools.....	0	10	0
				Proctor, Mr. J. R., do.....	0	10	0
				Proctor, Mr. J., do.....	0	10	0
				Spence, Mr. R.....	0	10	0

Subscriptions and Donations thankfully received by ROBERT STOCK, Esq., Treasurer, 1, Maddox-street; by the Secretary at the Mission House, Moorgate-street; and by the Rev. S. DAVIS, 92, St. John-street-road, Islington; by the following ministers and gentlemen:—Revs. J. ANGUS, Mission House, London; C. ANDERSON and W. INNES, Edinburgh; C. HARDCASTLE, Waterford; G. N. WATSON, Cork; G. GOULD, 1, Seville Place, Dublin; W. S. ECCLES, Coleraine; R. WILSON, Belfast; by Messrs. J. HOPKINS, Cambridge Crescent, Birmingham; J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place, London; and by any Baptist Minister, in any of our principal towns.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 68]

AUGUST, 1844.

[NEW SERIES.

THE LAST SERMON OF THE LATE C. E. KEIGHLEY,
OF COVENTRY.

"Sanctify them through thy truth."—John xvii. 17.

THE intercession of Christ was commenced upon earth. His was a life of prayer as well as of suffering; of prayer offered on behalf of a perishing world. Not unfrequently did he hasten from the midst of bustling crowds into the quiet of the solitary place, in order that he might hold intercourse with his Father. At midnight hour, when the pall of darkness has mantled the earth, with the dew-drow hanging on his brow, struggling with violent emotion, has he pleaded with his God for the salvation of sinners. To have seen him thus engaged, thus pleading, would be a distinguished privilege. A sight so affecting, so grand, would be transcendently worthy of the limner's skill.

In imagination we must contemplate him on the eve of his final sufferings, holding the last interview with his disciples prior to his crucifixion. This interview was characterized by deep solemnity and intense feeling. He divulged the approaching crisis, which was to effect a

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separation between them; he reminded them of the sufferings that would befall them subsequent to his removal, and, before he resigned himself into the hands of his ruthless murderers, he offered for them the inimitably beautiful, and transcendently important prayer, from which our text is taken. It is observable in this, as well as in his other prayers, that his petitions are confined to spiritual blessings. His disciples, in common with ourselves, were doubtless the subjects of temporal wants, which might awaken much anxiety; but he teaches us, both by precept and example, to seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. The greater blessings include the less. "If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

In the portion of this memorable prayer announced for our text, a blessing is supplicated, which, above
2 E

all others, is important and necessary. Without it, no one can have fellowship with the Saviour, be the subject of solid and enduring happiness, or be finally received into heaven. It shows what was his desire in reference to them. He wanted to see their character distinguished by increasing holiness. Then would they enjoy the purest happiness, and be successful agents in propagating the great truths which he had propounded. The prayer is still reiterated by him before heaven's altar, "Father, sanctify them through thy truth." The blessing supplicated is sanctification.

"Sanctify them." To sanctify sometimes signifies the setting apart of a man to an office, as were the apostles; but in this place it imports something besides, and subservient to that; the bestowment of the grace of sanctification, to be consecrated to God as believers. It implies the defilement of our moral nature. This term is not used in reference to the angelic intelligences that inhabit heaven, and for this reason, they have not declined from their pristine purity. Their thoughts and affections are in strict accordance to the Divine will; but it is far otherwise with the human race. We have not kept our first estate, having rebelled against our Maker. The intellectual and moral powers we possess have been deteriorated. The heart is deceitful above all things, and desperately wicked. The fountain has been corrupted, and the streams are impure. Sanctification is that process by which the effects of sin on the heart are destroyed, the corrupt propensities of our nature are expelled. If the human heart were not depraved, it would require no such process. Those that are whole have no need of a physician.

This process stands connected with regeneration, with which, however, it ought not to be confounded. The renovation of the moral nature may be regarded as the first step in the

sanctifying process. It consists, not in the impartation of new powers of thinking and feeling, but in the renewal of those powers which we possess, in correcting their exercises and tendencies. This change in our moral constitution is instantaneous. Though we may not in all cases be able to ascertain the precise period of its taking place, yet we must be conscious of it immediately subsequent. It is this which constitutes, so to speak, the basis of sanctification. Without it, our volitions, affections, and doings, could never be characterized by genuine holiness.

Complete sanctification is progressively accomplished. This is implied in the petition. The individuals, on whose behalf it was offered, had been regenerated and sanctified; but still our Lord prays for their sanctification, intimating that it is effectuated, not instantaneously, like regeneration, but by degrees. The current phraseology of inspired truth corroborates this statement. We read of being renewed day by day, of going from strength to strength, of being changed into the same image, from glory to glory. This process resembles the growth of the human body, which passes through the various stages of infancy, childhood, youth, and manhood; or the growth of the plant, which is gradual. We see first the blade, then the ear, and after that, the full corn in the ear. We must not suppose, that the subjects of the sanctifying process will be able to perceive its actual progression. They are sensible of their advancement, not from their growing, but from their growth. Were we to stand by a rapidly growing plant, we should not see it grow, but we should perceive it when it was grown. Thus ought we to judge ourselves, ascertaining whether we do not feel an increased hatred to sin, are not more convinced of the emptiness of the world, and experience more of the comforting and elevating influence of

Christianity. As the professed followers of the Lord Jesus, we shall not be satisfied without being sensible of religious advancement. If we are not advancing, we are retrograding; if we are not growing, we are decaying. The process does not admit of inaction. It will be our object not only to avoid the backward movement, but to advance towards complete sanctification.

This blessing is exceedingly desirable for many reasons.

1. Because it constitutes the grandeur of humanity. No possessions, of which men boast, confer such dignity on them as moral purity, genuine holiness. We know, that extraordinary intellect, profound learning, and extensive wealth, exalt their possessors in society, and invest them with considerable power over their fellow-creatures; but, unless consecrated to divine service, being rendered subsidiary to the augmentation of personal piety, and the promotion of the spiritual weal of our fellow-immortals, they will become causes of personal and relative injury, as well as sources of lasting sorrow.

True sanctification ennobles its subjects. It casts a halo of glory around their names, and embalms them in the recollection of those who have learned to perceive and appreciate spiritual excellence.

2. Because it ensures happiness. No condition or circumstances of life ensure this much desired and eagerly sought for emotion, without the possession of genuine holiness. It is a boon which this world can neither give nor take away. It is not necessarily associated with the lovely landscape, or the magnificent palace. Misery, its opposite, abounds in the midst of the most enchanting scenery, and often stalks in the highest circles of society. We do not deny that such exhilarating circumstances have a tendency to increase happiness where it exists; but they cannot impart it. But happiness is the companion, so

to speak, of sanctification; they go hand in hand. The sanctified soul is the object of Divine complacency; he casts upon it his approving smile, and blesses it with spiritual blessings. That soul is happy in the midst of the varied circumstances of human life, happy in the hour of dissolution, happy in eternity. This happiness will generally bear a proportion to the degree of sanctification. It is sin which detracts from the amount of our enjoyment. If our sanctification were consummated, we should realize uninterrupted felicity. Hence, heaven is described as a sorrowless place, a place abounding with pure happiness; and, for this reason, its inhabitants are sinless. O ye who pant for happiness, seek it not in the world; its pursuits, its possessions, its gaieties, and its pleasures! They cannot give it; but seek it in religion.

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."

3. Because it is necessary to our usefulness. Were we strangers to sanctifying grace, we should not appreciate its worth, nor feel its importance. If we did not consider it desirable for ourselves, we should not be anxious for others to partake of it. It is no wonder that many do nothing for the salvation of their fellow-creatures; for they neglect it themselves. It is necessary that we be sanctified, sincerely consecrated to the service of God, before we shall feel a disposition to labor, according to his gracious appointment, to win souls to Christ.

4. Because it is the indispensable prerequisite for admission into heaven. In various ways this fact is asserted and reiterated in the inspired volume. For instance, "Except a man be born again, he cannot enter into the kingdom of God." "Without holiness, no man shall see the Lord." "Nothing that defileth shall enter heaven." It

conduct. Through this truth he would be unjust to receive impenitent and unsanctified souls into the heavenly paradise. If they persevere in their sinful course, and feel no sorrow for it, they ought to be punished. It would be unreasonable, because they are unfit for such society as heaven contains, and for those employments as are assigned them. For these reasons, it will be conceded, that sanctification is necessary and important.

God is the author of sanctification. The process is one which requires an agency superior to that of the human being to accomplish it. Our own impotency is obvious. Who can bring a clean person out of an unclean? Can the Ethiopian change his skin, or the leopard his spots? He only, who created mind, can change its moral character, correct its tendencies, and direct all its exercises towards its proper object, and yet not interfere with its freedom. The mind is won over, and made to concur in this important change, worthy of almighty power and infinite wisdom. It is the work of God. Let, then, the proud and boasting regenerators and purifiers of our species admit the folly of their pretensions, and consign them to oblivion. Was it ever known, that they produced a radical reformation in the character of any man? All the schemes they have concocted, all the efforts they have put forth for this object, have alike proved abortive, and demonstrated their consummate impotency.

The instrumentality which God employs in the sanctification of his people, is his truth. "Sanctify them through thy truth." The revealed word of God is his truth, the truth he employs for producing and carrying on the process of sanctification. That truth is the rule of sanctification, nothing is holiness in the estimation of God which does not conform to

that rule. He prescribes the thoughts and affections which must be cherished, as well as the course of action which must be pursued, every deviation from which is sin, the opposite of holiness. To sanctify, is to bring the powers and susceptibilities of the human being under the influence of divine truth, and that truth leads to right feelings and proper conduct.

Moreover, we remark, that the truth of God has a special influence in progressive sanctification. It inculcates increasing holiness by reiterated commands. The will of God is our sanctification. He requires that we be holy, as he is holy. We are to crucify the old man, with his affections and lusts, and put on the new man, which is created in righteousness and true holiness. We are to use the means of grace for our edification and advancement in piety. These are the commands of God. In obeying them, we shall become precisely what he would have us to be, sanctified wholly.

The truth of God stimulates in this work by its precious promises. In all our undertakings we want encouragement and stimulus to enable us to accomplish them with zeal and success. Nothing could be more exciting than these promises. They ensure success; they guarantee all that is excellent and good. The effect which they produce on the mind of the believer, when duly pondered, is animating and propelling. He desires the imperishable inheritance of heaven; he runs for the incorruptible crown.

The word and doctrine of the cross of Christ impart strength to enable us to live a holy life; and they excite faith, which purifies the heart. Such is the instrumentality employed by the Divine Being, in accomplishing his gracious purposes in us, his own truth. He has invested it with a power which wields a mighty influence on our minds, motives, and

sanctifies his people. It contains the rule of holiness; it inculcates obedience to this rule; it imparts encouragement to obey it; enables us to discharge this duty; and excites faith, which purifies the heart. Our Blessed Redeemer, therefore, prays his Father on behalf of all his followers, "Sanctify them through thy truth." The petition would not be denied. Such a suppliant has claims which we possess not. What he petitioned must be granted. What a blessing is sanctification, including numberless others. It is all we want as individuals to make us happy, to preserve us from the sad effects of sin; it is all we want as Churches, to ensure peace, and love, and prosperity; it is all we

want as a nation, to banish the complicated evils we suffer, to elevate us to a loftier position in real greatness and glory.

Let us then adopt the prayer for ourselves. We need sanctification. How much of sin is there yet in us! We evince something more than the mere dregs of depravity. Our holiest actions are tarnished with imperfection. Nor let us pray only for sanctification. Prayer is good; but, unaccompanied with effort, it avails nothing. We must seek, as well as ask; then success is sure. May we be sanctified wholly, and at last be received into that paradise for which it is the grand qualification.

ON THE SYMPTOMS OF RELIGIOUS DECLENSION IN INDIVIDUALS.

It is a delightful truth, that, in this world of sin and folly, religious character is to be found. There are those who have embraced the truth as it is in Jesus, and who form their lives upon its holy principles: and, when we reflect upon what religion is, what it imparts now, and what it promises in the future, we may well wonder at the truth assumed, that any should decline, that their love to it should become faint, and their steadfastness in it should waver. Still, however, such is the affecting truth; there are many to whom, with perfect propriety, we may address the interrogation of the apostle, "Ye did run well, who did hinder you?" And in order, dear reader, that you may ascertain whether this be your character, permit us to direct your attention to a few of its symptoms or evidences.

"Out of the abundance of the heart the mouth speaketh," is a universally admitted truth, supported by every day's observation. Upon whatever an individual may fix his supreme

attention and regard, upon that he will delight to discourse. Is it not so with the man of science? He seems never so happy as when directing your attention to the rapid progress which science is making, as when he is dilating upon its splendid victories, or illustrating its wonderful discoveries. The lofty astronomer never breathes an atmosphere so congenial with his nature, never pursues paths so pleasant to his feet as when with you he is climbing the aerial heights, ranging among the suns and worlds which roll around, describing their relative distances, measuring their magnitudes, and explaining the velocity of their revolutions: his heart is there, and upon that subject he delights to converse. And this principle will equally apply to the subject of religion. When an individual has cordially embraced the Gospel, and feels himself interested in its unnumbered blessings, upon religion and religious subjects he delights to speak: introduce any other subject, and you fail to excite much

attention; but introduce this, begin to discourse upon the love of God in the gift of his only-begotten Son, to become our Saviour; upon the grace of God, in pardoning sin, renewing the heart, and promising us a world of bliss beyond the grave, and immediately his heart begins to burn within him, his countenance is lighted up with holy interest, his tongue becomes as the pen of a ready writer, and, in the overflow of strong feeling, he exclaims, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." When, then, we afterward find the same individual destitute of all taste for spiritual conversation, when you can interest him more by conversing upon any other subject than upon religion, when he designedly avoids the company of the pious, and seeks that of the worldling, because he takes a greater delight in their conversation, the evidence is too forcible to be resisted, that he has declined in religion, he has become the subject of religious declension.

If an individual really love Jesus Christ, we believe he will desire to display that love by joining his Church, and uniting himself to his disciples; and, when in the Church, he will feel it to be not merely his sacred duty, but also his highest privilege, to obey his Saviour's dying request, who, having instituted the sacred ordinance, said to his disciples, "Do this in remembrance of me." However much our opinions may vary as to the way to the table of the Lord, we are all agreed as to this, that it is our duty to assemble there; we know who hath commanded, "Drink ye all of it." And the Christian's experience tells him, that there is no means of grace more sweet to the pious mind, or more calculated to improve his religious character. There we all meet as brethren and sisters in Jesus Christ. By the bread and wine, the emblems of his broken body and precious blood, our meditations are thrown back to the tragical scenes of

Calvary; there we "behold Christ, our passover, sacrificed for us;" and, by faith, we eat of his body and drink of his blood, and our souls become fat and flourishing in the courts of our God; and the more flourishing our souls are, the more anxious shall we be to come to this heavenly feast. I remember to have heard a revered friend, now in glory, say, that, in his youthful days, even aged fathers and mothers, in our own denomination, walked the all but incredible distance of twenty miles to come to the table of their Lord, and in many cases did not arrive back home before two o'clock on the Monday morning. O, what a cutting reproof does this pass upon many of us who profess to be their offspring! Surely we are mistaken when we say, that "instead of the fathers have come up their children." If a professing Christian be in a sound state of spiritual health, he cannot be indifferent to this means of grace, but will regard it as one of the most important and precious. Like the primitive believers, he will continue steadfast in the apostles doctrine and fellowship, and in breaking of bread and in prayers. When, then, we are called to see them who once indulged this feeling, and adopted this conduct, now wilfully neglecting the table of the Lord for one month after another, and, (as is the fact in some cases,) for more than a whole year together, we think we are authorized to conclude that they have greatly declined in religion, they have left their first love.

Love to Jesus Christ and to his holy cause are inseparably allied, the one cannot exist without the other. If we love him, we must love his Church, and be anxious for its prosperity. Hence it is that so much zeal generally characterizes the new convert. His first love is exceedingly ardent, and can only find expression in a life of great activity. The prosperity of the Church is the object of his continual solicitude; and, to effect this,

he is anxious to employ all the scriptural means within his reach; he esteems no labor too arduous, nor any sacrifice too costly to offer upon its sacred altar; the united language of his heart and life is, "I am determined that Christ shall be magnified in my body, whether it be by life or by death." All you have to do to secure his active and efficient co-operation is simply to direct his energies to a proper point, to place him in a suitable sphere of labor; then will he "come up to the help of the Lord, to the help of the Lord against the mighty." And if such be the feeling of the new convert, surely such, only in a much higher degree, ought to be the feeling of those who for a longer period have professed attachment to the Lord Jesus; their obligations to him have been greatly increased by the reception of many spiritual blessings; consequently, if they possess but the proportional amount of gratitude and love, they will be even more consecrated to his service. If, then, such be not the case; if, on the contrary, they manifest an affecting amount of indifference about the Church's prosperity; if they can see the ways of Zion mourn, and not feel; if they can withdraw from her their influence and support; but especially if, (as we sometimes see,) they can raise up and head a faction against her, because they suppose that some within her bosom have not treated them in a Christian-like manner; whatever high and dignified stations they may occupy in her dominions, we are constrained to believe that such have become her enemies; they will sacrifice her interests at the shrine of their own pride or ambition. They must, therefore, have awfully declined in religion; with them "the gold has become dim, and the most fine gold is changed."

The means of grace have been established for our spiritual improvement, "They that wait upon the Lord shall renew their strength, they

shall mount up with wings, as eagles; they shall run and not be weary, and they shall walk and not faint." And in themselves they are so perfectly congenial with the pious mind that no Christian can fail to love them; "Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth," "One thing have I desired of the Lord and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." This has been the feeling of the godly in all ages of the world, and it is precisely the feeling of the Christian now. Religion is the same in all ages and in all countries, and its influence upon the heart remains the same. The good man ever loves to go with the multitude to the house of God, with the voice of joy and praise, with the multitude that keep holy day. And when by the stern hand of affliction he is deprived of this privilege, still his heart is there, and with consuming anxiety he waits for the time to come when he shall be there in person, his language is, "As the heart panteth after the water-brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God; when shall I come and appear before God?" In proportion to the strength of our religious feeling is our attachment to the means of grace, and, circumstances permitting, our attendance upon them; if we be spiritually-minded, we shall hail with holy delight the opening Sabbath morn, when with grateful hearts and cheerful feet we make our way to Zion. "I was glad when they said unto me let us go into the house of the Lord."

"I have been there, and still would go,
'Tis like a little heaven below."

When, then, we see those in our Churches whose attendance at the house of God is exceedingly irregular and uncertain, who can come once

now and again, when circumstances are very convenient; but when otherwise, when they have to make little sacrifices to be present, you may look for them, but in vain, their place they leave for another; how can we escape the conclusion, that religion with them is at a very low ebb? They once were our joy, but now they are our sorrow; they did run well, but they are hindered.

Such, beloved reader, are some of the symptoms of a state of religious declension, and the fear that this is the state of many in our midst, has called forth the preceding remarks. Why is it that we have not more "peace within our walls and prosperity within our palaces," That we do not more unitedly stand fast

in one spirit, with one mind "striving together for the faith of the Gospel." Is it not because vital godliness is declining in our hearts? Let us examine ourselves, and if we discover such to be the case, let us "remember from whence we have fallen, and repent and do the first works." Let us take heed first to ourselves, and then to the Church. By all the influence we can exert and by all the efforts we can put forth, let us ever seek the Church's prosperity. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Derby.

A. S.

HEBREW HISTORY. (No. V. *concluded.*)

THE people being now masters of a large tract of country, the Gadites and Reubenites, seeing it was also a beautiful land for pasture, besought Moses to permit them to occupy it as their portion, as they had now immense flocks of cattle. Moses at first remonstrated with them, as if they wished to desert the service; but, when they informed him that they proposed, for the present merely, to occupy the cities and fields with their families and flocks, and to go over Jordan, and not return until the end of the war, he was content. He gave directions that the whole of the acquired territory should be divided between Reuben, Gad, and the half tribe of Manasseh: Reuben in the south, Manasseh in the north, and Gad in the centre. He also adjusted a question as to the inheritance of daughters, so that the inheritance of the tribe should not be alienated by them. God directed him then to define the boundary of the land of their future possession, which extended from the river of Egypt on the south to the mountains of Lebanon on the north, and from the great sea on the west to Jordan and the allotments of Reuben and Gad on the east. The division was to be by lot, and the names

of the princes who should engage in it, were given. The appointment of forty-eight cities to the Levities, six of which were to be cities of refuge, was also commanded; and the Israelites were especially charged entirely to expel and destroy the inhabitants of the land, their images and temples of gods; and assured that, if they failed to do this, great evil would result to them and their posterity.

And now, when Moses was reminded of God that he could not pass over Jordan, he longed and prayed to visit that good land, but was refused: yet he was told that he should ascend to the top of Nebo, and from thence view the land, and die there. With the spirit of a saint he submitted to the will of God. Full of solicitude for the people, he besought the Lord to appoint a person who should lead them; and God directed him to appoint Joshua, to lay his hand upon him, and give him a charge. He who was full of the Spirit of God, and had formerly spied out the land, was a fit and proper leader, as to his office and duty in the presence of the congregation. This great and good man then proceeded to discharge his last duties to God and his people.

On the first day of the eleventh month of the fortieth year after the departure from Egypt, Moses began his final exhortation to the people, and continued his theme every day, perhaps for three or four days, until he had said and done all that is recorded in the book of Deuteronomy. He first reviewed the past, and then proceeded to exhort and direct as to the future; urging them to holy and constant obedience to God, and a religious training of their children. He forbade all communion with idolaters, and told them, that, for idolatry and sin, the Canaanitish nations were to be cast out of God. He reminded them of the laws which God had given them, how excellent and good they were; of the various ways in which he had proved them; and of the blessings he had already bestowed, and was about to confer on them. He taught them that their only strength was God, and the means of securing God's blessing was obedience. He enjoined on them a strict observance of the sacred seasons, and of the sacrifices; a due regard to the priest, the Levite, the poor, and the stranger. He inculcated the virtues of justice, mercy, and humanity, and the love of God; warned them of the evils of sin, and gave hopes to the penitent; and, finally, set life and death, blessing and cursing, before them. He then called *Joshua*, and exhorted him to be strong and of good courage, and trust in God. He gave a copy of the law, which he had written, to the priests and Levites, and the elders, and commanded that it should be read at stated periods to all the people, young and old, and to the stranger that was among them. Being afterwards called with Joshua before the Lord, and instructed as to the future perverseness of the people, as a warning to them, he wrote the song which chiefly constitutes the 32nd chapter, and taught it the people. He then pronounced his blessing on the twelve tribes, and said in conclusion, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

The book of the law which Moses had written was then put in the side of the ark of the covenant, there to keep it; and then, perhaps early in the morning,

that the sun might be behind him, and throw its tints on the distant prospect, and that he might long look around him, he ascended up to mount Pisgah, to behold the land, and to die! "And the Lord shewed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, 'This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes; but thou shalt not go over thither.'

Though his sight was not dim, and the elevation was very great, so that the prospect to any one on a clear day would be beautiful and extensive, it is reasonable to suppose, as the Lord shewed him the land, that his vision was specially and miraculously assisted and strengthened; and O, what a splendid scene was now before and around him! To the right lay the mountain pastures of Gilead, and the romantic district of Bashan; the windings of Jordan, now swollen, might be traced for fifty or seventy miles, along its broad and level valley, from the mountains of Lebanon, where it rises, through the sea of Galilee, until where, almost beneath his feet, it flowed into the Dead Sea. To the north spread the luxuriant plains of Jezreel, or Esdraelon, the arena of a thousand battles, and the more hilly and yet fruitful country of lower Galilee. Right opposite stood the city of Jericho, embowered in its groves of palms; beyond it, the mountains of Judea, rising above each other until they reached the utmost sea. Gazing on this splendid landscape, which had Lebanon, Carmel, and the Great Sea, for its background, the mountains of Tabor, Ephraim, and Moriah, rising in its centre; itself beautifully varied with hill and dale and brooks and rivers, and thickly-studded with towns, and castles, and vineyards, and trees;—calling to mind, as he gazed, the events he had recorded of the patriarchs who had wandered there—beholding, in prophetic anticipation, his great and happy commonwealth, now encamped near the foot of the mountain, as occupying its numerous towns and blooming fields,—and contemplating the whole glorious land, now clothed in the

gaiety and grandeur of an oriental spring, as a type and figure of the "better country" above:—amid these scenes, and with these emotions, the man of God breathed his last, left his earthly tabernacle to enter the Paradise of God, and was gathered to his fathers. How splendid his last scenes, both real and mental! How sublime and happy his death! Well might Balaam, from the summit of a neighbouring hill, exclaim, "Let me die the death of the righteous, and let my last end be like his!"

Moses was 120 years old when he died, and "his eye was not dim, nor his natural force abated." The people felt his loss, and, that they might not worship at his tomb, the place of his burying was concealed. They would doubtless have been as much perplexed as those who follow after him, justly to portray his character, his greatness, his self-denial, his faith, his devotion, his solicitude for the good of the people, his fear of God, and the high honors God conferred upon him. Succeeding writers and prophets bore testimony to his excellence; the Great Redeemer honored his name; apostles speak of him as "a faithful servant, who was faithful in all the house of God;" the Church recognizes his goodness; the world, his greatness; heathens, philosophers, and princes, acknowledge the wisdom of his laws; and poets and critics applaud the splendor and sublimity of his compositions; and we only add, that the wisdom and excellence, and authority, of his laws, were from God, and that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

The Israelites mourned for him thirty days. The forty years of their wanderings were now ended, and here, for the present, we suspend our observations, that we may review the past, and deduce from it some lessons of practical instruction.

1. We have a painful illustration of *human perverseness*. This people had been led through the desert, and educated under the signs and wonders of the Almighty; they had seen, as in the case of their fathers, the evil of distrust and disobedience, and yet they seem perverse and refractory still. As their fathers murmured, so did they; and as they lusted, so did their sons. "Let us not tempt Christ, as some of them

tempted, and were destroyed of serpents. These things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come."

2. The *miraculous care* of God for the people, during their whole pilgrimage, deserves our admiration. Though the whole company could not be less than 2,000,000; yet there was not one died of hunger. Day after day the manna fell: when in arid places, water sprung from the rock; and, in all their course, God was their protector. "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years." So does God preserve his spiritual Israel while travelling through this wilderness world. He keeps them, and feeds them, and protects them, while they trust in him, and are willing to follow where he leads.

3. The great benefits of obedience are also set before us. Who were the most happy and honored of this people, but those who were the most obedient, as Joshua, Phineas, and Caleb? It was the vile and filthy abominations of this land that brought the wrath of God upon their inhabitants; and it was on the condition of obedience, free, cheerful obedience, only, that God assured to the Israelites its quiet possession. Blessings innumerable were promised to them; wealth, happiness, honor, and strength, if they were obedient; but they were forewarned of a strange reverse, if they forsook God. So it is with us. We have joy, and hope, and the consolations of God, if we live to him; but, when we listen to the seductions of the destroyer, and follow the paths of folly; conscience, reason, God, all are against us. "Godliness hath the promise of the life that now is, and of that which is to come."

4. In Moses we have an acknowledged and remarkable type of Christ. He himself said, "The Lord thy God will raise up unto thee a prophet, like unto me; him shall ye hear." Moses, for example, fled from the wrath of the king, that his life might be preserved; Christ was taken from Judea, from Herod, who sought his life. Moses was filled with wisdom, meekness, and zeal; so was Christ. Moses established the authority of his mission by miracles; so did Christ. He led his people from bondage, sustained them miraculously

in the desert, to bring them to the land of promise; Christ delivers his people from bondage, sustains them by his grace, and brings them to the heavenly land. Moses was a prophet, a teacher, and lawgiver; so is Christ. But the comparison, as in all types of Christ, in many parts, fails. Moses was a sinner; Christ was without sin. Moses was only a man; Christ was the incarnate God. Moses led his people to the borders only of Canaan; but Christ shall bring his people into heaven: as we sing—

“Moses beheld the promised land,
Yet never reached the place;
But Christ shall bring his followers home,
To see his Father's face.”

Finally. In the removal of an entire generation in forty years, we see the fate of man. In thirty years now a whole generation is removed. How happy they to whom grace gives a good

hope after death! O let us, like Moses, climb to mount Pisgah in our meditations and prayers, that we may have the brightness and hope of heaven to cheer us in all our pilgrimage; and, as we live in a dying world, to fortify us against the fear of death. We have fears and misgivings about the crossing of the Jordan of death, and start and tremble, and are alarmed, at the thought of it. The bright prospect of the sweet fields beyond would dissipate our fears, give courage to our hearts, and make us exclaim—

“Might I but climb to Pisgah's top,
And view the promised land,
My flesh itself would long to drop,
And pray for the command:

Clasped in my Heavenly Father's arms,
I would forget my breath,
And lose my life among the charms
Of so divine a death.”

REVIEW.

THE PROTESTANT REFORMATION IN ALL COUNTRIES; including sketches of the state and prospects of the Reformed Churches. A Book for critical times. By JOHN MORISON, D. D. Fisher and Co. Svo., pp. 527.

“We are arrived at a crisis in our history,” observes Dr. Morison, “which demands of all enlightened Protestants, that they should well understand the grounds of their separation from Rome.” This testimony is true. At no period in the history of our own country, or of Europe, in the memory of any living man, was there more occasion for true hearted Protestants to understand their principles, and to be well grounded in them, than at the present. When the Jesuits are abroad; when Rome is putting forth every kind of effort; and when there has arisen in our so called Protestant Establishment, and among the old advocates for “Protestant ascendancy,” a strong and powerful party, who have all the wiliness of Jesuits, and all the determination of “the man of sin,” to introduce both the dogmas and the spirit of Popery, it is right for “the witnesses to the truth” to be on their guard, and to be fully prepared to meet the insidious foe, and effectually

to prevent the outworks of their citadel from being taken, as well as to make occasional and effective sallies which may drive into confusion the ranks of the foe.

One very essential means by which this important end may be secured, is by keeping the attention of Christians to the main bulwarks of pure religion, the Scriptures of truth. They, and the life-giving doctrines they contain, are the surest preservative against error of every kind, whether it originate in the fertile inventions of modern enthusiasts, or whether, like those of Rome, they had their origin in the remote past, and are become hoary by age, and venerable by courtesy. The touchstone of error is the truth of God. All that is requisite for the security of any honest and upright mind, is a competent acquaintance with the divine word. The ancient Waldensian Churches relied mainly on the Word of God for their preservation against the errors of the darkest ages. But a history of the corruptions of Antichrist, and of the murderous fury with which those bold men were assailed, who had the temerity to endeavour to correct them, and their success or failure in their efforts, cannot fail to impart firmness to our judgment,

while it communicates light to our understanding; and, on this account, the study of ecclesiastical history, and especially of the Reformation, cannot fail to be of essential service. As many have neither the time nor the means of perusing larger works, we are glad that such as the one before us are supplied for their benefit; though we should be gratified if a cheap edition, as it might be, at half the price of the present volume, were published, for more general circulation. The class of people to whom a volume like this will be most valuable, are not those who will be likely to give fourteen shillings for a copy.

The origin and developement of popery, its downward progress, until that "man of sin was revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God:—whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish," is an unparalleled mystery in the history of human presumption and folly; and, were it not known to be a veritable historical fact, and clearly predicted in the inspired records, would surpass the power of human credence. Its character and course should be known; and then in vain will it ply its arts to win our confidence. It will be spurned, in all its forms, with mingled indignation and contempt. It was not by a sudden movement, but by a gradual and steady progress, that the nominal Church, from the third century downwards, receded from "the faith once delivered to the saints." At first there was no rule of faith but the words of the Holy Ghost, spoken or written by inspired men. Then came the corruptions of Church order, and the claim of authority in matters of faith; then the pretension of apostolic traditions; and then the authority of councils, dictating what men were to believe and profess. Then was introduced the evil of infant baptism—the worship of images—relics—a heap of disgusting and heathenish mummeries—mock miracles—pilgrimages—the celibacy of the clergy—the supremacy of the pope—his infallibility—the use of an unknown tongue in worship—purgatory—prayers for the dead—transubstantiation—works of superero-

gation—priestly absolution—the mass—the adoration of the virgin—the invocation of saints—and the sale of indulgences. The whole of these hateful errors, and the persecution and abomination arising out of them, could not have been palmed even on an unthinking world at once; they required time to attain to the full dimensions of their enormity. They had arrived at this bad eminence at the time of the Reformation, and the public mind, by a series of events, was prepared to struggle for its emancipation. The vices of its pontiffs and clergy; their unbounded ambition; their avariciousness, securing to themselves immense revenues from every country; and holding the consciences of men, and the crowns of princes in their power; their superhuman pretensions; could not be endured by the enslaved nations for ever.

There had been, from the early period of its corruption, communities who were untainted with its errors and vices; the Waldenses, and others; and there had appeared amongst her own sons, in different countries, those who had borne testimony to her sins, and who were severely persecuted for their holy boldness: but, at the commencement of the sixteenth century, she "sat as a queen" among the nations, and said in her heart, "I shall never be moved," and little expected the fearful trial reserved for her in the Divine judgments. The revival of learning, the invention of printing, the various scientific discoveries, and the separation of the nations of Europe into distinct governments, gave new life to mankind, and prepared them for the struggle to throw off the papal power; and hence, when the luxuries of the Pope, and the building of the Church of Saint Peter, required that the papal treasury should be replenished, and Leo X. issued a bull sanctioning the public sale of indulgences, and commissioned his emissaries into all lands, to dispose of them, promising the forgiveness of all sins, any desired to commit, for money; and the spirit of Luther, who had previously become acquainted with the Bible, was roused, to oppose and denounce such blasphemy, there was soon a response in the public mind, the good work was begun, and, though he entered on his work as a friend to the Church, he was led on by the love of truth, by the

force of circumstances, and by the help of God, until he became the champion of the Bible, and of evangelical religion. The fire was kindled, and neither the power of the emperor, nor the bulls of the Pope, nor the anathemas of the council of Trent, were sufficient to extinguish it. The favor that Luther obtained from the people, and from princes, protected him from the outrage of his enemies; so that he not only stood against the Pope, but prevailed, and died in peace!

In a work like that before us, it is natural to expect that considerable attention would be given to the life and actions of Luther; but there are also other persons, scarcely of meaner note, whose names and deeds are brought before us. A brief sketch of its contents is all that we can give. It is divided into twenty-five chapters: the first describes the state of Europe at the time of the Reformation; the second shows the lights which shone during the long night of papal darkness; the five following are devoted to the rise and progress of the Reformation in Germany; from the ninth to the seventeenth, we have Switzerland, Geneva, France, Sweden, Denmark, Italy, Spain, the Netherlands, Hungary, Transylvania, and Poland; the eighteenth and nineteenth are given to England; the three following to Scotland; the next to Ireland; the twenty-fourth, details, in an interesting manner, the religious, intellectual, and political results of the Reformation; and the last contains a glance at the present state and prospects of the reformed Churches.

The wide range of events embraced in the author's plan will be sufficient to convince the reader that a vast amount of interesting facts must be presented in a very condensed form. We have no right to complain of condensation in a work of this kind, though, while perusing several of its chapters, we felt disappointed at their unexpected brevity, and the unavoidable deficiency arising from that source. We could have wished for a longer account of Switzerland, France, and other continental countries; and we felt that a disproportionate number of pages was given to Scotland. We wished, also, that it had entered into the plan of Dr. Morison to inquire a little into the causes why the Reformation had been so retarded in its progress, and to point out

the evils of state alliance. Dr. Morison is a valiant Pædobaptist; but that is no reason why he should malign the "Anabaptists of Poland;" no, nor of "Munster," as though they were evil because they were "Anabaptists." He must know, that, as to the latter, they come to us as represented only by their foes, and that the principles laid down by the peasants of Westphalia, were such, according to Voltaire, (no friend by the way,) "as a Lycurgus would have signed." Either the practices referred to in Poland, which "justified the interference of the civil magistrate," should have been proved, or the authority cited, or they should not have been hinted at. We have it on authority quite as good as Dr. M.'s, that "these Anabaptists resembled the ancient Donatists; their lives are blameless, their simplicity, innocence, fidelity, and industry, are admirable."* We have no wish to defend error, or to palliate sin, though it may be found in a Baptist; but we must deprecate the attempt to fasten a stigma on men, because they do not choose to substitute a human ceremony, and a corruption fraught with innumerable evils, for an ordinance of Christ. It savours too much of the spirit and practice of Antichrist.

The work of Dr. Morison would be rendered increasingly useful and interesting, if a more extended view was given of the present state of religion in the reformed Churches. As it is, we commend it cordially to our readers, assuring them, that they will find in it that which will amply repay an attentive perusal.

THE PULPIT CYCLOPÆDIA; and Christian Ministers' Companion. By the Author of Sketches and Skeletons of Sermons, &c. Vol. III. Houlston and Stoneman.

IF we gave a favourable notice of the previous volumes, we are equally bound to do so as to Vol. III. It is not a whit behind its predecessors, either in the quality of its seventy-three original sketches; or in the value of the selected essays. Mr. Burns has our hearty thanks for the care and skill displayed in the selection of thirty essays on the essential characteristics of an efficient ministry. The wide range of important topics, all bearing on the same point, selected from all quarters, is extremely interesting, and cannot be read without benefit. We wish every young minister would read and study them.

* Sylvestrii Ozecanovii, as quoted in Robinson's Ecclesiastical Researches, p. 366.

CORRESPONDENCE.

ON SANCTIFICATION.

Reply to a Query.

IN looking over the queries in the December number of your interesting miscellany, I find your correspondent, S. T., asking, "What am I to understand by the sanctification of spirit, soul, and body, as mentioned by the apostle, in 1 Thess. v. 23." If the following remarks will elucidate the subject, and satisfy the mind of S. T., they are at your service. Your correspondent will see, that the great apostle of the Gentiles is praying for those whom he was instrumental in bringing to a knowledge of the truth, and in whom the word of God had produced such a gracious change. It came to them not in word only, but also in power, and in the Holy Ghost, and in much assurance. This divine agent would produce those effects for which the apostle prays, on spirit, soul, and body.

Sanctification. This generally includes cleansing, and setting apart for God's service, and being his property; in the last of which senses, the term is used throughout the Mosaic dispensation. Hence the tabernacle, temple, priests, altars, sacrifices, vessels, Sabbaths, fasts, &c., were said to be sanctified, that is, separated to the service of God; and many of these, in order to such separation, were purified or cleansed.

This corresponds with moral sanctification, in which may be observed a sanctification by the blood of Christ. "For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" If S. T. will look at 1 Pet. i. 18, 19, he will see that we are not redeemed with corruptible things, but with the precious blood of Christ. The apostle tells us why Jesus suffered without the gate, that he might sanctify the people with his own blood; this is a cleansing from guilt.

Sanctification by the Spirit. The apostle addresses believers in Christ as sanctified by the Spirit and belief of the truth, to unfeigned love of the brethren; from sin and its defiling nature. This work of divine grace in the soul, is sometimes ascribed to God the Father, and implies a separation unto himself, consequent upon, and necessarily including sanctification by faith, belief of the truth.*

But your correspondent is looking at the degree or extent of this work of grace.

Spirit. This term almost invariably associ-

ates the idea of an active, living principle. "It is the Spirit which giveth life." "They are spirit and life." I would understand by it, the temper, dispositions, and passions, which govern man. Humble spirit, a contrite spirit, spirit of meekness. That by spirit is meant an active principle, seems more evident by its being subject to rule, and oft ought to be ruled. "He that hath no rule over his spirit is like a city that is broken down, and without walls." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."†

Soul. That rational, intellectual faculty, and in this connection may signify its rational powers only—understanding, judgment, conscience, thinking powers, by which man is distinguished from the lower creation. Some think this distinction of the constituent parts of man is countenanced by Moses' account of the creation, Gen. i. 26, 27, Eccl. iii. 18, "Man became a living soul."

Body: "wholly." In all the powers of body and mind. "I beseech you, therefore, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Yield yourselves unto God. This is the will of God, even your sanctification. The doctrines and precepts of the Gospel will teach us how to possess his vessel, i. e., his body, in sanctification and honor.

This will apply to every member of the Christian community. The apostle is writing to a whole Church, not an epistle to an individual only, as Timothy, Titus, &c.

Such a sanctification appears to be as a ground for what the apostle prays, "that they may be preserved blameless, unto the coming of our Lord Jesus Christ." This supposes their unblamable character at present. (Jude 24.) "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh."

Blamelessness of spirit, how much it comprehends! Freedom from revenge, pride, envy, malice, carnality, and all the works of the flesh which war against the soul. These are put off; but this not sufficient,—the new man must be put on, which after God is created, in righteousness and true holiness. The fruits of the Spirit must be possessed, which are the opposites of the flesh. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, humility, contentment, fidelity, purity, heavenly affection.

* Acts xxvi. 18; 1 Pet. i. 2; 2 Thess. ii. 12; Jude 1; 1 Pet. i. 5.

† Prov. xxv. 28; xvi. 32.

Of Soul. Its understanding, unperverted by self-will, unclouded by sin. Its views, clear and just; pursuits, noble and good; conscience void of offence, both toward God and man; approving things that are excellent, delighting in the law of God, after the inward man.

Blamelessness of Body. Temperance, modesty, industry, purity, every member devoted to the will of God—doing the will of God from the heart.

"Lord I am thine, entirely thine,
Purchas'd and sav'd by blood Divine,
With full consent, thine I would be,
And own thy sovereign right in me."

ANON.

THE RESTORATION OF THE JEWS.

To the Editor of the General Baptist Repository.

I must acknowledge, dear Sir, that the letter of "A Son of Abraham," in your number for April, has affected me with a good deal of grief; grief, not for my own sake, because nothing advanced either by him or by others against the restoration of the twelve tribes of Jacob to their own land, has produced on my mind any doubt of that interesting future event; but because many of your readers, seeing the hope of Israel given up by one of that nation, will be probably persuaded to think that hope nothing but a delusion, and consequently to discard a doctrine which is as essential as a key is to a lock, to the understanding, or making any intelligent use of, many very large portions of the precious book of God; "the Scriptures which cannot be broken."

"A Son of Abraham" sees no important end to be answered by their restoration. But you know, Mr. Editor, this is to beg the question. I see very important ends to be answered by their restoration; but I did not see the use till I saw the truth of the doctrine.

Your correspondent says, that "from Christ and his apostles we learn nothing of the Jews being restored from their long captivity." Then surely it must be because we will not learn. I hope all your readers will not *resolutely* be thus unlearned. Let them read their Bibles again.

He further says, the *principal* argument for their recovery is the grant of the land to Abraham. This is an argument, though by no means the chief: it is an argument, to deny which, is to make havoc of some parts of the New Testament, and many of the Old; an argument which is not answered, but trifled with, and made ridiculous, by saying, as "A Son of Abraham" says, that, on his principles, "Christians have a right to the Holy Land;" an opinion which originated the crusades; and many other follies are generated by a system of interpre-

tion which is called the *spiritualizing* mode of explaining the Scriptures.

As "A Son of Abraham" is a lover of "sound principles of interpretation," I expect he will agree with me, that the *literal meaning of any passage is the true meaning, provided it makes a clear and consistent sense, and is not contradictory to the analogy of faith, and to the general tenor of the Scripture.* It is useless to go to the uncertainty of a figurative meaning, when the literal is important and simple. It is also dangerous, because we may so easily be thus adding to His words, or taking from them. I know this is done under colour of *spiritualizing*; but it does not deserve the name, unless it is more *true*, unless it tend to make us see God's own meaning. The apostles, when our Saviour told them of his sufferings, death, and resurrection, were wishful to find out what he could possibly mean. They tried to think of some meaning more *spiritual*; but their efforts arose from the carnality of their heart. The literal meaning was far more spiritual than any they could have affixed. What would have become of us, Mr. Editor, if the prophecies of the Divine Redeemer's being born of a virgin, of the seed of the woman, at Bethlehem, of the family of Abraham, and of David, had not been *literally* accomplished, if he had not been *literally* "despised," "cut off," "pierced," "lifted up," his bones remaining "unbroken," "his soul poured out to death," his body buried, yet "seeing no corruption!" if he had not been *literally* raised from the dead? Ah, Sir, we owe all our spirituality, all our happiness, and all our hopes, to the *literal* fulfilment of God's blessed word.

I acknowledge some parts are figurative; but common sense will discern them; and in many, perhaps nearly all cases, we have the literal interpretation appended, as in the case of Daniel's four beasts, &c.

Now, Sir, to return to your correspondent's assertion, that we have nothing from Christ or his apostles about the restoration of the Israelites, I must request your readers to place their Bible before them, and read Matt. xxiv. and Rom. xi. Matt. xxiv., from the commencement to verse 28, contains a prophecy by our Lord, of events which may be understood to have transpired within forty years after he spoke. I allow, that that part of the prophecy was accomplished in the destruction of Jerusalem, and in the subsequent dispersion of Israel; but *this dispersion*, which is still being endured, is a continuation of "the tribulation of those days, and an essential part of it." Let the reader turn to Luke xxi.—xxiv., for a more detailed account of the words of the Lord in this selfsame prophecy; and he will see my assertion verified. "They shall fall by the edge of the sword, and shall be led away captive into

all nations; and Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Is not this long-continued, shameful expatriation, an essential part of this great "tribulation?" Then follows, both in Luke xxi. 25, and Matt. xxiv. 29, the prophecy of the wondrous and awful events which shall ensue *after* that long tribulation, viz, the second coming of the *Son of Man*, in the clouds of heaven. That is the time of which Luke says, "*until*." Jerusalem shall be in the possession of Gentiles, *until* a certain time, not always, not throughout all ages, but *until* a certain period, when the tribulation, brought on themselves and on their children by the murder of Jesus, shall be past. Then, "*after* that tribulation," comes their restoration, and Jerusalem shall no longer be trodden down by the Gentiles, but by the Jews. (Compare Joel iii. 17; Zech. xiv. 21.)

Now, Mr. Editor, the painful part of our Saviour's prophecy has been fulfilled, shall not the other half be also much rather fulfilled? "For a small moment he has forsaken them, but with everlasting mercies will he gather them."

Perhaps "A Son of Abraham" will say, they are both true, but both have been fulfilled, and must have been, for Jesus says, they were all to be finished during the then present generation. It might suffice to say, that the word should have been translated, not *this*, but *that*, (*aute*;) "*that* generation" which shall witness the commencement of the events which are to take place *after* the tribulation, shall see them finished; but I would ask any one who may suppose them all to have been fulfilled within thirty or forty years of the delivery of the prophecy, how he can possibly explain them intelligently and consistently? What event, *after* the destruction of Jerusalem, can be called the darkening of the sun, moon, and stars? What event, *after* that desolation, can be called "the sign of the Son of Man in the clouds of heaven, coming with power and great glory?" And when did "all the tribes of the earth mourn at the sight?" And when were "all the elect gathered together from the four winds, from one end of heaven to the other?" And when did Jerusalem cease being trodden down of the Gentiles? And when did "sudden destruction," like a *snare*, fall on "all them that dwell on the face of the whole earth," (Luke. xx. 35,) "as it did in the days of Noah and of Lot?" It may be replied, "We take it *spiritually*." Take it any way; but leave *some* sense and spirit in it; and, after all, the literal interpretation will be found the *most spiritual*, and the only *consistent* sense.

"A Son of Abraham" says, that by the term *Jews*, in the prophets, we are not to

understand the literal, but the spiritual descendants of Abraham; and by *Gentiles*, he says, (in the last paragraph but one of his letter,) we are to understand *unbelievers*; and, with this "*sound principle of interpretation*," he shows, that Paul, in Rom. xi., did not teach anything about the restoration of the Jews as a nation; but that this and all the other prophecies are only true to *really pious people*. Let us read a few passages on this principle, both in the Romans and other parts of the New Testament.

Acts xiii. 6, "They found a certain sorcerer, a false prophet, a *truly pious* man, (a Jew) whose name was Barjesus." Acts xii. 3., "And because he (Herod) saw it pleased the *truly pious* people, (the Jews)," (that he had slain James) "he proceeded to take Peter also." 1 Cor. i. 23, "But we preach Christ crucified, to the *truly pious* (the Jews) a stumblingblock, and unto the Greeks foolishness."*

Such is the ruin effected, Mr. Editor, by departing from common sense to adopt a figurative meaning. Read this sublime and blessed passage, (Rom. xi. 1, 7, 12, 13, 25, 30,) in its literal spirituality, and O how blessed is it!

"A Son of Abraham" says, that the middle wall of partition has been removed by Christ. I rejoice to know that; but that removal does not destroy the *national* distinction between the "brethren of the Jews" and the "brethren of the Gentiles." In *spiritual* respects there is "neither Jew nor Greek, in Christ, neither barbarian nor Scythian, bond nor free," "male nor female;" but surely in *natural* respects these distinctions continue. I am neither a Pole, nor a Frenchman, nor an Indian; yet I am *one* with Christians of these and all other nations. He says further, that "the preservation of the Jews as a distinct people is a phenomenon, but may be accounted for by their *obstinacy* in rejecting Jesus." I think there is another mode of accounting for it, more like Scripture, and far more certain. They were to be God's witnesses in the world, proofs of the blessedness of obeying the Lord; but, in case of their being rebellious, they should be proofs of his vengeance, "that all flesh might see that the Lord had kindled the fire of his wrath in them." Ezek. xx. 48. (See Deut. xxix. 24.)

This calling to be witnesses for God, they

*The writer of this article had given at length the Scriptures underneath, in the same manner; but the above are sufficient for illustration, and the reader can easily turn to the places, if he chooses, and perceive how, if the word Jew, or Israelite, is taken for a *truly pious* person, the passages appear ridiculous. It cannot, however, be denied, that the terms are used in the sense objected to, in Rom. ii. 28, 29; and ix. 6.

1 Cor. ix. 20; Rom. ii. 10; iii. 1, 29; ix. 2-4; iv. 12; ix. 1, 7, 12, 13, 25, 30.

did not like; they desired to be conformed to the world, to the other nations; but God said, "It shall not at all be, that it cometh into your mind, that ye should be as the other nations." Ezek. xx. 32. So, as they would not glorify God's mercy and goodness, they must in their calamities vindicate his justice and severity. Hear the word by Amos ix. 8, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (verse 11).—"In that day will I raise up the tabernacle of David, that is fallen down," &c. The Lord will have himself acknowledged as the author of all the calamities of the Jews, and especially so when he proves himself to be also the gracious author of their restitution. (See Ezek. xvii. 24; xxxvi. 23; and many similar passages, but especially Ezek. xxxix 21—29, a passage which deserves the serious attention of every son of Abraham, and of every believer in Revelation. Allow me to ask,

1. Who were that Israel that have been judged by God, from whom God hid his face, and whom he gave into the hand of their enemies, according to their uncleanness and transgressions? Were they the literal or spiritual descendants of Abraham?

2. Who are that Israel that shall be visited again in mercy, brought again from their captivity, from the land of their enemies, and brought to their own land, in which they dwell of old, without any one making them afraid? Who are they who shall *then* know it was the Lord God that caused them to be led captive, and the same Lord God that has restored them, and who has poured his Spirit on them now, and his face is no more hid from them? Did the Holy One cause *believing Christians* to go into captivity to sin? or does it mean the *literal* Jews, who have been literally punished for their sin?

3. If it be said, all this was fulfilled in their restoration from Babylon, I ask, when was this mercy showed to the "whole house of Israel, the *ten* tribes as well as the two? When were they so brought home as to "leave *none* of them any more abroad? And when has their restoration been the means of God's establishing his glory among the heathen?

"A Son of Abraham" will have it, that the prophecies of the Old Testament, respecting the restoration of Israel, were all fulfilled in the time when the Jews returned from Babylon, and remained till the destruction by Titus; and he says, if they were not *literally* fulfilled, we must remember the

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writers were "*poets* as well as prophets," and the language is "lofty and glowing." "Lofty and glowing poetry," much of it unquestionably is; but is it *true*? Is it *mere* poetry? Is it delusive? or does it mean what it says? Allow all that can be allowed to the license of poetry, the figures must mean something, or they are no prophecies at all; and much of the language is neither lofty nor poetic, but extremely simple: the *facts* are blessedly grand, but the wording is pre-eminently plain. Now let the reader open the book of Ezekiel, and read the 36th chapter, the 37th, the 38th, and 39th, and deduct as much as he can for poetry, as much as he can for fulfilled prophecy, and if he can believe the remainder to be the Word of God, who cannot lie, without also believing there is yet something to be done for the Jews as a nation, I am amazed indeed. In Ezek. xxxvi. 24—28, a new heart is promised, and a restoration to their own land. Did Israel ever experience this holy regeneration, this deliverance from all sin? and that, *after* their coming into their own land? Let the reader peruse that whole chapter; then let him read the vision of the dry bones, and the "two sticks made one." When were the "two kingdoms of Judah and Israel ever re-united?" When has "David been king over them all, (since Ezekiel's day,) in the land wherein their fathers dwelt, and that for *ever*?" and in one continual peace, and perfect holiness?"—verses 22—26. When did Gog and Magog besiege them? and when were Gog and Magog utterly destroyed?—chap. xxxviii. and xxxix. Is it all figure? And of what is it a figure? The same siege is prophesied of in Zech. xiv. 1—3. If "A Son of Abraham" says, "No; that is different," let him tell us what it was, and when this passage was fulfilled.

Let it observed, that in these passages, and many others of Ezekiel, *spiritual* blessings are spoken of so plainly and spiritually, that they cannot be explained so as to express anything more spiritual than they already do; and also, that temporal blessings, such as He who made man's body as well as spirit knows what that body requires, are promised along with those spiritual blessings.

And finally, let the reader open Jer. xxx., and read to the end of the 33rd chapter, and he will find it a happy impossibility to believe this portion of Scripture, without also believing there is something still to be done for the Jews as a nation.

1. Here are Israel and Judah condemned to punishment for their iniquities; that is, not the spiritual Israel but the literal.—xxx. 7.

2. Here is promised, not only their restoration to their own land, but that they should "have quiet and rest in it, and none 2 G

to make them afraid." This was never known after the Babylonish captivity.—xxx. 10.

3. They shall serve David their king. This they have never yet done, in any sense.—xxx. 9.

4. The *ten tribes* are very especially declared to be included in this restoration.—xxxii. 18.

5. Then comes the glorious *new covenant*, which differs from the old, not in being made with different people, (though into the spiritual parts of its provisions, the Gentiles, by faith in Jesus, may be engrafted, like the branches of a wild olive tree;—Rom. xi.) for it is made (xxxii. 32) with the same nation which was brought out of Egypt, and which broke the former covenant, and which this new covenant guarantees shall never cease being a *nation*, as long as the sun, the moon, the stars, and the sea, shall endure.—(ver. 36.) Nor does it differ from the former covenant in cancelling the grant of Canaan, but expressly includes it;—(ver. 38—40, and chap. xxxii. 36—44) but it differs from the old covenant in this, that it assures the formerly sinful Israelites, that they shall sin no more, nor depart from God any more. (xxvi. 33, and xxxii. 39.)

And the spiritual blessing of a new heart, and the temporal blessing of a restoration to their land, are so very plainly and so very solemnly *connected* together, that it seems wrong to separate them, or to say that the words have been fulfilled. "I will put my fear in thine hearts, and they shall not depart from me; yea, I will rejoice over them to do them good; and I will plant them in *this land* assuredly with my whole heart, and with my whole soul." Read the connection from xxxii. 36—44. The 33rd chapter amplifies the same interesting subject, and gives a very serious warning to those who, like "A Son of Abraham," would fain see the seed of Jacob "*amalgamated*" with the other nations.—(xxxiii. 24.) And God says he will prove their nationality by their restoration.—26.

I remain, dear Sir, Faithfully yours,
A SPIRITUAL JEW.

ON PUBLIC COLLECTIONS.

To the Editor of the General Baptist Repository.

DEAR SIR,—Your correspondent, (see G. B. R., p. 240.) has no wish either to retain or contend for the term objected to, if at all inapplicable to the subject of his inquiries; his object being to elicit a clear and faithful exposition of the principle involved, and carried out by appointing persons to stand on the steps or avenues to the gallery, to collect "silver," as required "on entering." Your correspondent is,

therefore, solicitous to supply an opportunity for establishing, or else refuting a *practice*, engendering doubts; and concerning which many of your readers may have conscientious scruples as to the *propriety* of its adoption. And until substantiated as being *correct in principle*, ought it not to be objected to in *practice*? "The remarks of a judicious correspondent on the whole question of public collections," &c., in accordance with your suggestion, would doubtless be very reasonable and servicable; and it may be presumed that your kind invitation in regard to the same, will be suitably and promptly entertained. But, in the interim, permit me again to invite attention to the subject of my inquiries in *particular*, with reference to, and in connection with, 2 Cor. ix. 7.

An insertion of this, in your next, is respectfully solicited, and will greatly oblige,

Dear Sir,

Yours faithfully,

July 11th, 1844. A GENERAL BAPTIST.

BAPTIST IRISH SOCIETY.

To the Editor of the General Baptist Repository.

DEAR BROTHER.—Allow me to call the attention of the pastors and Churches of the General Baptist Body to our missions in Ireland; and to remind them of the appointment of a committee, some years since, to consider the propriety of assisting them—and more particularly to a resolution agreed to by the Association, held at Queenshead, June, 1838. In accordance with that resolution, an application may now be made for congregational collections; to which, without doubt, they will cheerfully respond. The intelligence in recent Chronicles, and the facts stated in the present number, from almost every part of the sphere of our operations, are truly encouraging. New stations present themselves on every hand,—agents are offering themselves, duly qualified as readers and missionaries, whose services the committee are obliged, with deep sorrow, to decline, simply for want of funds, a fact rendered more distressing as now the *people of Ireland* are beginning to read the Word of God.

May I earnestly implore an immediate attention to this appeal.*

I am, dear Brother,
Mission House, } Yours truly,
Moorgate-st., London. } F. TRESTRAIL.

* As we have no society for Ireland, it is hoped our Churches will cheerfully render some assistance to the Baptist Irish Society. One collection in a year from each Church, would be of essential service.—ED.

OBITUARY.

THOMAS SAVILLE.—October 31st, 1843, died at Hugglescote, in the sixty-eighth year of his age, our highly esteemed friend, Thomas Saville. As a neighbour, he was generally respected, and as an active, useful member of the Church, with which he had been in fellowship forty five years, greatly beloved. He was very regular in his attendance on the means of grace; whoever was the preacher, his place was seldom empty. He was a warm advocate for social prayer meetings; and took a very active part in conducting them, for which he was well qualified, being favoured with the gift of prayer above many of his brethren. He was called by the Church to assist in the ministry, with which call he complied; and for several years was a laborious, useful and acceptable assistant preacher among us. He sustained, too, the office of ruling elder, and this, together with his work in the ministry, he retained to the close of his useful life. But among all his other pious labours, the interests of the Sabbath-school at Hugglescote engrossed his chief concern; he was among those who first founded it; and was an active, useful, and persevering teacher in it for many years. His death was rather sudden, and quite unexpected both by himself and his friends. His afflictions, though short, were very severe and very distressing; under which he was frequently delirious; that being the case, his friends were deprived of the dying experience of a man, on whose lips they had hung with delight, while he poured consolation and advice on their perplexed and distressed minds; yet what he said in his lucid moments, clearly intimated that Christ was precious to his soul, and that Christ to him was first and last, yea every thing. On the following Sabbath, his mortal remains were committed to the cold and silent grave; and his death improved by a discourse founded on ii. Tim. iv. 7—9 verses, to an overflowing congregation.

The following lines, composed on the occasion, were sung after the discourse, with peculiar feeling.

My Christian friends, and neighbours too,
I bid you all farewell:

For I am call'd away from you,
In death's dark shades to dwell.

My mortal frame will melt away,
And mingle with the dust;
But Christ my Lord, my life will say,
No grain of thine is lost.

With labour and with anxious fear,
I've fought the fight of faith;
Beneath my captain's guardian care,
I've kept the narrow path.

Now, O my friends, my course is run,
Death will not let me stay;
No more shall I your meeting join,
No more with you shall pray.

Be faithful to the solemn vows,
Which you to Christ have made;
Pursue the course the Gospel shows,
And seek your Saviour's aid.

O seek the Lord, ye children dear,
Death soon may come for you;
And from your school and teacher's hear
Your souls to bliss or woe.

The crown of righteousness I see,
Prepared by grace divine,
For you, my Christian friends, and me,
That we with Christ may reign.

T. O. H.

MR. JONAS FOSTER died at Retford March 26th, 1844, aged sixty-eight years, after a short though severe affliction of six days' duration, which he bore with Christian fortitude and patience. Mr. F. was born at Brackerby, Lincolnshire. In early life he removed to Retford, where he commenced business, in which he made great proficiency, and rose to considerable eminence. In the year 1797, he entered the marriage state with Miss Sarah Popple, whose parents were members of the General Baptist Church. He then became a regular hearer of the word, and, in the year 1811, he, along with his partner, was baptized by Mr. Smedley, in Gamston river, and joined the Church. He was a man of an enterprising spirit, and, through the blessing of God, he accumulated considerable property, which enabled him to be more efficiently useful in the cause of Christ. He took a lively interest in the internal and external concerns thereof. Mr. F. was very active and liberal in the recent erection and enlargement of the chapel; he was, also, a decided General Baptist, and an acceptable occasional preacher. During the long afflictions of Mr. Smedley and Mr. Stenson, ministers of the Church, Mr. F. occupied the pulpit, in conjunction with some of his brethren, gratuitously; which enabled the Church to continue their respective salaries till death. Mr. F. was a man whose judgment was well informed, and whose religious experience was sound and scriptural. The writer had several interviews with him during his last affliction: on one occasion his mind was directed to the Saviour, and he, with peculiar emphasis, exclaimed, "There is no other name under heaven amongst men whereby we must be saved." At another time, speaking of the Christian's hope, he observed, "This is the

anchor of the soul, both sure and steadfast." In him the Church has lost a friend, and the family its head. May the Lord sanctify this solemn event to all concerned, and may each listen to the Saviour's admonition, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May the brethren that remain be waiting for their change, and may his surviving relations be anxious to seek that God whom their friend and father sought, that they may at last unite with him in that song of praise which will never, never end.

S. S. R.

MR. W. SMITH died at Sutton Bonington, Nottinghamshire, May, 1844, aged seventy-one years. He was born at Loughborough, but serving his apprenticeship at Sutton, he settled in that village. As his connections led him among the General Baptists, he was brought early in life to attend the preaching of those faithful and Scriptural ministers, Messrs. Tarrat and Corah; and, in his twenty-third year, he gladly received the word, and was baptized and united with the Church at Kegworth, along with seventeen others, one of whom was the late Rev. J. Jarron, of Wisbech. His natural abilities being good, he was encouraged by his friends to exercise his gifts in preaching; and the branch at Sutton soon after separating from the parent Church at Kegworth, he was regularly called to the sacred work. For some years he was the principal supply of the cause at that place; and it may be mentioned to his honor, that his labors were always gratuitous.

Mr. Smith was a consistent dissenter, and a firm General Baptist. Trained under ministers of the good old school, he became decidedly attached to the pure and unadulterated doctrines of the Gospel. He was not free from infirmity, but his life and conversation were in the main such as become godliness; and, though little known beyond his own immediate neighbourhood, he was frequently engaged in preaching till within a few weeks of his death. He was called away from this scene of conflict by an attack of apoplexy. Though the summons was sudden, he was not unprepared for the event. A short time previously, having transferred his business to his son, and settled his temporal affairs, he observed to a friend, that he was waiting for his change. He knew in whom he believed, and was persuaded that he was able to keep that which he had committed to his care.

His mortal remains were interred in the chapel yard at Sutton, and his death improved by Mr. Wilders, of Kegworth, from 2 Tim. i. 12.

Our departed brother was twice married. Of his first partner, whose life was not long spared, and who left no surviving child, there is an account in the General Baptist Magazine for 1800. His second wife, who was a sincere Christian, and a help-meet for him, died about eighteen years ago. Six of his children arrived at maturity; but he followed four of these to the grave. May the survivors be followers of them who through faith and patience inherit the promises. W. S.

INTELLIGENCE.

THE ANNUAL ASSOCIATION of General Baptist Churches assembled at Wisbech, on Tuesday, the 25th of June. The Rev. J. G. Pike, of Derby, was elected chairman, and Rev. E. H. Burton, of Portsea, and the Rev. J. Stevenson, A. M., of Borough-road chapel, London, moderators, during the sittings of the Association. The following Churches were received into the Connexion: Ramsgate; Melton-place, Euston-square, London; Hathern, Leicestershire; Audlem, Cheshire; Pinchbeck, Lincoln; Downton, Wilts; and Vine-street, Leicester; the Church at Wolverhampton was restored to the list. Mr. S. Wigg, of Leicester, was elected Secretary to the Association for the next three years. The meeting was deeply impressed with the importance of forming a General Benefit Society, on Christian principles, to obviate the apparent necessity urged by some members, for joining societies of a questionable character, that afforded relief in sickness;

and it was agreed to refer the subject to the Committee of the Baptist Union, to consider the propriety of forming a society for the whole Baptist body; the London ministers, on the Committee of the Union, being desired to attend to it. A Committee, consisting of brethren Matthews, Noble, Small, Rogers, Yates, K. Sanby, C. Pike, and R. Wherry, was also appointed to collect information on the subject, and present a digested scheme at the next Association, in case the Committee of the Union declined to act on the suggestion. The following were appointed to inquire into the credentials of ministers applying for admission to the Connexion—brethren Goadby, Wigg, T. Stevenson, Balm, F. Deacon, and S. Groocock. The subject of the *Regium Donum* was discussed, and a resolution, denouncing the continued receipt of this degrading stipend, was agreed to. The Committee for watching the rights of the Connexion, as a body of Dissenters, was re-

appointed, and Mr. T. Stevenson appointed Secretary.

Messrs. R. Clarke, B. Gray, and R. Seals, were appointed on the Foreign Mission Committee, in the place of those who retired, and John Heard, Esq., and Mr. R. Seals, were appointed auditors. The report of the Academy, read by Mr. Goadby, was adopted; Messrs. S. Hull, W. Wilkins, and W. Stevenson, sen., placed on the Committee; and Messrs. Fred. Ewen, and T. Burditt, appointed classical examiners, and Mr. Jones, of March, the theological examiner for next year. The Secretaries and Treasurer were re-elected. The Tutor and Committee were advised to consider the propriety and practicability of the students attending the lectures at the Leicester Proprietary school. The reports of the various Home Mission stations were read and adopted. An excellent letter on "brotherly love," was read by brother Hunter, for which he was cordially thanked; it was ordered to be printed in the minutes, and an impression of 5000 to be printed for sale and distribution, in a separate form. The subject of the next circular letter, is, "Scriptural views of the ordinances and institutions of the Gospel, and the baneful tendency of the popish perversion of them, now widely spreading in our country;" and brother Pike, of Derby, was requested to write it. The cases of Smeeton, Earl-Shilton, Pinchbeck, and Carley-street, Leicester, were recommended to the pecuniary support of the Churches.

Mr. J. Stevenson moved, and Mr. Burns seconded, that, "We have witnessed with devout satisfaction and delight, the formation of the British Anti-State-Churches Association—that we cordially sympathize in its spirit and design, and earnestly recommend its objects and measures to the prayerful, zealous, and persevering attention and co-operation of all our Churches." Mr. Goadby moved, as an amendment, and it was seconded, that the question be deferred until the next Association. A very animated discussion ensued, in which the original motion was supported by Messrs. J. Stevenson, Burns, J. Wherry, Winks, T. Stevenson, and others; and the amendment, by Messrs. J. G. Pike, Goadby, Bultor, C. Pike, Jones, &c. It was ultimately carried, on a division, in which there were 51 for the original motion, 31 for the amendment, and five neutral. A resolution was passed, recommending the Churches in circumstances to do it, to support the schools conducted on the system of the British and Foreign School Society. The next Association to be at Friar lane, Leicester: brethren Burditt, of Long-Sutton, and Burton, of Portsea, to preach: in case of failure, brethren Carey Pike, of Wisbech, and T. Hoe, of Spalding. A great amount of good feeling pervaded the various meetings, and

the hospitality of the Wisbech friends was gratefully acknowledged at the close of the sittings. Sermons were preached during the Association, by brethren Butler, Underwood, and J. Wigner, of Lynn.

The following are the Statistics of the Connexion, for the year, as nearly as we can at present ascertain:—

Additions by baptism	1,184
Sunday-scholars	21,903
Teachers	3,591

Total number of members	17,464
Last Year	17,076

Clear increase 388

GENERAL BAPTIST ACADEMY.—The annual meeting of the Committee and subscribers to this Institution, was held at Wisbech, on Wednesday, June 26. The Report of the Institution, prepared by the Secretary, with that of the brethren who had attended the examination of the students, was read and adopted. From this document it appeared, that the course of studies pursued under the present Tutor, (who is exclusively devoted to the duties of his office,) is more extended and liberal, than at any previous period in the history of the Institution. The circumstance of Mr. Wallis being relieved from the care of a Church, places him in a position far more advantageous than that occupied by former Tutors. His peculiar aptitude for his present engagements, and the ease and promptitude with which he entered at once into the very efficient course of instruction adopted, cannot but be gratifying to all who wish for a well-instructed ministry.

At this meeting letters of thanks were presented from Mr. Horsefield, who is gone to serve the Church at Wendover; and from Mr. Orton, who is serving the Church at Morcott and Barrowden; and an application from Mr. Lewitt, who is supplying the Church at Coventry, for a longer period of study. The students admitted on the Institution, who enter after the vacation, are, Mr. J. C. Sarjant, Mr. J. A. Jones, Mr. Greenwood, and Mr. C. Springthorpe.

May I be permitted to add, Mr. Editor, that the Institution is invested with the very strongest claims on the sympathies, prayers, and liberality of the Churches, and to express my hope that it may supply our Connexion with a succession of efficient ministers of the Word of life, and that its revered president may be long preserved as a guide to the rising ministry, and a blessing to the General Baptist Body. C. S.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.—At a meeting of the committee held at Loughborough, on Wednes-

day July 17, 1844, a letter was read from J. W. Alexander, Esq., in reference to the Calcutta station; his intention not being to continue the entire support of the station, after the time specified. Mr. A., however, hopes that the labor bestowed on the Oreahs in and about Calcutta has not been in vain.

Mr. Hudson.—A letter was read from one of the secretaries of the Bible Society, offering to supply brother H. with Chinese Scriptures, &c., A letter of a similar kind was also received from the Tract Society, offering to supply the Chinese missionary with their publications. A variety of information was given in reference to the best time for the departure of Mr. Hudson for China; when it was ascertained that there are ships sailing for China every month, and that the best time for sailing, is, April, May, or January, and that the summer months were least eligible. After considerable conversation, it was resolved unanimously,—

“That the Committee think it desirable, if possible, to send another brother to China with brother Hudson, and settle, that if there be a reasonable prospect of getting one, brother Hudson may continue to January as the latest time for his departure; but that if no prospect of obtaining a fellow-laborer appears, he shall then be at liberty to go about October, in the same vessel with Mr. Fairbrother.”*

Mr. R. Ingham.—A letter from Mr. R. Ingham, of Bradford, which arrived too late for the last meeting, being read; in which our brother expressed his readiness to go to China, rather than the mission should be given up; the Committee resolved, that they would be “very happy to have brother I. engaged as a fellow-laborer with brother Hudson, and should the difficulties in his way be so far removed, that he can make an unconditional offer of his services, they would most gladly receive it.” The Committee so fully approve of Mr. I., that they will not look out elsewhere, so long as there is any hope of Mr. Ingham’s going; and a vote to that effect was passed.

Missionary Designation.—It was also arranged that brother Hudson’s designation take place at Loughborough, about a fortnight previous to his departure, and that a valedictory service be held at Ænon chapel, to be arranged by brethren Burns, Stevenson, and Underwood.

Want of Missionaries.—The paucity of suitable laborers was again referred to; and after some serious conversation, the following resolution was adopted:—

“Feeling how entirely we depend on the Great Head of the Church to raise up

suitable missionaries, and to bless their efforts; the Committee earnestly recommend it to the Churches generally to make it a matter of special prayer that suitable laborers may be raised up; that a more abundant blessing may attend the labors of our brethren in Orissa—and that the commencement of our missionary efforts in China, may be under his special guidance and blessing.”

THE MISSIONARY BOX sent from Nottingham, for the native preachers, &c., included, together with many other things, thirteen separate parcels, each addressed to one of the native preachers, and containing,—for the preacher, a good scarlet woollen frock, a scarlet worsted cap, a scarlet comforter for the neck, and a pair of woollen gloves; and for the preacher’s wife, a piece of good unbleached calico, seven yards long; a work-bag, in which were put, six metal table spoons, one pair of scissors, several thimbles of different sizes, bodkins, needle-book and needles, pincushion and pins, tape, thread, in balls and on reels, &c., &c. Most of these thirteen parcels, if not the whole of them, contained also an affectionate note, addressed, by the party sending, to the individual native preacher for whom the parcel was intended; and expressive of christian sympathy, brotherly kindness, and the most affectionate hopes and wishes concerning them, both as to the present and the future.

In addition to these thirteen parcels, there were five others, each containing a similar suit of warm clothing, intended for other native preachers, or left to the disposal of our European missionary brethren, as they may think proper; and, in addition to these, there were considerable quantities of articles of the peculiar manufacture of Nottingham, for our European missionary sisters; also various articles in cutlery and hardware, for the missionary families; with penknives, quills, and stationary, for the schools; and pins, needles, tapes, thread, scissors, thimbles, &c., &c., for the girls and females of the asylum. There was also included a tin box, containing a very valuable present of ironmongery, cutlery, &c.; sent by our esteemed brother Ashton, of Louth. I think I am right in the name, and I do not know whether there were any other persons associated in the sending of this box or not.

B. W.

THE LINCOLNSHIRE CONFERENCE was held at Whittlesea, June 6th. Brother Yates of Fleet, preached in the morning, from Matt. xiii. 41. Fifty two persons were reported as baptized since the last Conference, viz., at Castleacre, twenty-three; Chatteris, two; Fleet, four; Lincoln, three; Morcott, one; Pinchbeck, six; Spalding, six; Stamford, three; St. James, three; Whittlesea, one.

* Mr. Fairbrother is connected with the London Missionary Society, and is expecting to sail early in the Autumn.

The annual report of the treasurer of the Home Mission was received, and grants were made to the stations at Stamford and Castle-acre, for the ensuing year. The newly formed Church at Pinchbeck, of which Mr. Simons is the minister, applied to be admitted into the Conference, and was received. The following resolution on the subject of daily education, was unanimously adopted by the meeting. "That this Conference recommends the Churches of the district, to keep in view the importance of providing *daily* education for the children in the Sabbath-schools; and where daily schools are requisite, would decidedly recommend their establishment, upon the broad principles of the British and Foreign School Society, in preference to denominational effort." The next Conference to be at Stamford, on Thursday, September 26th. Brother Maddeys, of Gedney Hill, to preach.

J. C. PIKE, *Secretary.*

CHAPELS.

EARL SHILTON.—This place of worship, which has been rebuilt and considerably enlarged, was re-opened for Divine worship, on Tuesday, July 9th, and on Lord's-day, July 14th, 1844. On Tuesday, the devotional exercises were conducted by Messrs. Dicks, (Independent minister, of Earl Shilton,) Beales, of Leicester; Knight, of Wolvey, and Cotton, of Barlestone; and sermons were preached in the morning and afternoon by Mr. Goadby, of Leicester; and in the evening by Mr. Green. On the Lord's-day, Mr. Wigg, of Leicester, preached in the afternoon, and Mr. Cheate, of Birmingham, in the evening. Mr. Jarrom, of Northampton, and Mr. Smith, of Hinckley, prayed. Messrs. Winks, Verow, and Chamberlain, gave out the hymns. The congregations were good, and the collections liberal, amounting to £42. May the Lord send prosperity!

ANNIVERSARIES.

WOLVERHAMPTON.—On Lord's-day, June 23rd, 1844, sermons were preached in behalf of our Sunday School, by the Rev. M. Shore, and the Rev. J. G. Pigg, B. A., (Independent.) Collections, £8. This, for our infant cause, we consider excellent.

We are happy in having to state, that during the last six months, we have been enabled to clear off a debt of £80, which was remaining upon our school-room: T. Brenton, Esq., kindly gave us twenty sovereigns, and the rest we have succeeded in begging from other kind friends, both at home and abroad, to whom we feel sincerely grateful.

BURNLEY.—July 16th, 1844, the anniversary sermons in behalf of the General Baptist Sunday-school at this place were preached by the Rev. T. S. Baker, of Mill-

wood, Yorkshire; the collections amounting to the liberal sum of £23. 15s. 4½d. It is pleasing to add that as our school increases, the funds supplied by the kindness of our friends have been augmented. In 1842, 3, and 4, our numbers were 200, 240, 283; and our collections £11. 13s. 6½; £17. 0s. 2½; and £23. 15s. 4½. THOMAS BOOTH.

BAPTISMS.

MANSFIELD.—On Lord's-day, June 23rd, 1844, six candidates, (two of whom were Wesleyans,) were baptized in the reservoir, about a mile from the town. An appropriate sermon was preached on the subject by the water side, by the minister, the Rev. J. Wood, previous to the administration of the ordinance. From five to six thousand individuals were supposed to be present on the occasion, to witness the solemn ordinance. In the evening the candidates for fellowship were publicly received, and the day was one of unusual excitement and interest.

WOLVERHAMPTON.—On Lord's-day July 7, six persons, (females,) were baptized and added to the Church.

LONGFORD.—June, 1844, after a discourse by Mr. Chapman, on the subject and mode of Christian baptism, delivered to a respectable congregation, (so far at least as numbers are concerned,) we adjourned to our usual place, the canal, where an immense concourse of spectators were already assembled. What added greatly to the interest usually felt on such occasions, was the circumstance of there being a baptism at the same time and place, connected with our other friends, at Union Place chapel; but no inconvenience arose from this interesting fact. Mr. Shaw delivered the address, and Mr. Chapman gave out the hymn, and then immersed six persons, one male and five females. J. WRIGHT.

SHEFFIELD.—On Lord's-day, June 16th, 1844, the infant cause at this place received into its fellowship, three individuals by baptism. Our respected brother Bott, of Wimeswold, was supplying us at the time, and after a useful discourse, suited to the occasion, baptized the candidates. In the afternoon the Lord's-supper was administered, and the newly baptized received the right hand of fellowship. L.

WHITTLESEA.—On Lord's-day, June 30th, 1844, three useful sermons were preached in the General Baptist chapel, by the Rev. W. Butler, of Heptonstall Slack, when collections were made for the chapel debt. On the following Monday, ninety persons partook of an excellent tea, provided gratuitously by friends; after which addresses were delivered by brethren J. Wherry, Swantou, E. Stevenson, Loughborough, W. Butler, Slack, and J. Peggs, Ilkerton. H. B. H.

MISCELLANEOUS.

Infanticide in China.—It appears from credible testimony that one third of the infant children in China are destroyed. From a number of cases given by Dr. Abeel, we select the following:—At a village called Aunai, about ten miles from Amoy, I was informed that about one third of the female children were destroyed. My informant said that he had killed two out of four of his own. At Lunchiu, distant one tide from Amoy, it was the belief of the one with whom I conversed, that only one half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three. A patient from Pulankio, who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was, that he had already had three, and was unable to sustain this additional expense. I asked a man from Ngotong about the custom of his native village. He said that the inhabitants were very poor, and rice dear; that a large majority of females were early put to death; and that he himself had killed two, saving but one alive. During the summer of 1842, two Chinese nurses were engaged by the families then on the island, one of whom acknowledged that she had murdered two of her own children.

Shanghai.—Dr. Lockhart states of this place that it has a large and important trade, and it is said that about 4,000 junks resort hither every year, from the northern and southern provinces, Manilla, Siam, and Singapore. The population may be, perhaps, 300,000 for the city and suburbs. The city has, as its chief officer, a Taontae, who has also the governance of Song-keang-foo, and Soo-chew-foo. All Chinese cities are very filthy, and in this respect Shanghai does not differ from others. There are large numbers of very rich shops, and many residences of wealthy families; the people seem to be healthy and well fed; and much bustle and activity pervade all the business streets.

Healthiness of the Country.—The country around the city is a level flat, there being no hills within thirty miles of the walls. It is intersected by various canals and rivulets, is remarkably fertile, being covered with a rich alluvial soil, and produces large quantities of wheat, cotton, and various vegetables. I have walked out in several directions for four or five miles, and found the country very beautiful, and in a high state of cultivation. I had been led to suppose, from the observations of others previous to my visit, that this place was very unhealthy, but I see no evidence of it, though I have paid particular attention to this point: in fact, the people appear to be strong and healthy. It is true it is now the winter season; but, if disease prevailed to any great extent here during the summer, I think there would be more evidence of it than I have found. Since wheat and vegetables are the chief products of the fields around the city, the ground must be dry, and not such a marsh as exists in and around Tinghae, or even around Ningpo. I am thus led to hope, that, under the blessing of our heavenly Father, we shall enjoy a good state of health if permitted to labor in this neighbourhood. Dr. Lockhart.

Persecution in future to be mitigated in Turkey. In August last, an Armenian youth of 18 or 20, who had turned Mahomedan, and afterward returned to the Christian religion, was beheaded at Constantinople with circumstances of great barbarity. Sir Stratford Canning, the British ambassador, exerted himself to save the youth, but in vain. The general question was earnestly and energetically taken up by him, and also by

the French and Prussian ambassadors. In the event the following "Official Declaration" was obtained, dated March 21, 1844.—

It is the special and constant intention of His Highness the Sultan, that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased. The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.

At an audience which Sir Stratford Canning had of the Sultan on the 23rd of March, His Highness declared, "Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion." Glory be to God, for this incalculably important concession! To the firm and decided course taken by Sir Stratford Canning in this business, in which he was cordially and effectually supported by the British Ministry, is, under God, to be ascribed the favorable issue to which it was at length brought.—*Church Miss. Record.*

Feejee Islands.—The horrid custom of strangling widows obtains in these islands. A man had died in some expedition, and the signal being hoisted when the canoes neared the shore; the missionary repaired to the house to endeavour to dissuade the widow from being strangled, and the people from doing the horrid deed. He entreated her also to love her own life, and to love her children, and live to attend and take care of them. At all this she was very much annoyed and angry; and frequently asked, "Why should I live? Of what use is it? My husband is dead: for what then should I live? No," she added, "I will not live. If you will not strangle me, I will be buried alive, or jumper over the cliffs." I could have wept over her delusion and blind infatuation; but she was determined not to live, and resolved to die.—*Wesleyan Notices.*

Burying the sick alive also attains to a fearful extent. Take the following as an example. A poor man, very ill, one day begged his friends and relatives to be "of a good mind toward him, and bury him." His friends said, they would, if it was his particular wish; but that, if they did so, they would not see each other again, for he would at once go hence. "Yes," said he, "only let it be easy for me to go. Go and dig my grave." He then blackened his face and body, and tied on a new head dress. He cautioned his relatives not to come near him, lest his disease should seize them; for he and a very bad disease had met together. When thus prepared for burial according to the Feejean custom, they called him out, and seated him on the ground a few yards distant from the spot where they were still employed in digging his grave. On looking at the men who were thus engaged, he remarked that the hole which was being dug was exceedingly small, and scarcely big enough to cover bananas; and added, "Let it be mine only; dig away, children." The undertakers then laid him back, in order to wrap him up in the mats and *masi* which they had prepared for that purpose. On their doing this, the sick man began to cry out in good earnest, and asked, "What! are you going to bury me? Have you no love, then, to me? O desist! desist! and let me live." At this they derided him, charged him with cowardice, and asked whether they were not doing thus in compliance with his own request. They soon tied him up, and trod him down into the narrow hole. The poor man bitterly cursed them from his grave for trampling on his body; and he continued for some moments to cry out from beneath the sod, until the sound grew fainter and fainter, and at length dwindled away.—*Ditto.*

MISSIONARY OBSERVER.

ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the General Baptist Missionary Society was held at the General Baptist chapel, Ely Place, Wisbech, on Wednesday, June 26th. After prayer had been offered by brother T. H. Hudson, (who has been finally accepted as a missionary to China,) Mr. R. Pegg, of Derby, was called to preside.

The secretary, the Rev. J. G. Pike, of Derby, read abstracts of the Report. Various details were given of the progress and labors of the missionaries. Among others, an excellent military officer was mentioned, who had displayed great facility in acquiring the language of Orissa, and zeal in the promotion of the interests of the mission; who was expected shortly to devote himself to the great work of evangelizing the heathen.

The Rev. H. Hunter moved,—

“That the Report, abstracts of which have been read, be adopted; and that it be published under the direction of the committee.”

Mr. H. remarked, that there was one feature of the Report with which he was much pleased, viz., its *fidelity*. We wish our friends to know the real state of the Mission. While it was undesirable to misrepresent in any way the state of the Mission, he could not but feel grieved when any thing was written or published with a view to discourage its friends. There was much in the Mission to give encouragement. Whether our attention was directed to the native schools, to the children rescued from sacrifice, to the character and ability of the native preachers, or to the distribution of religious publications, there was reason to “thank God, and take courage.” It was delightful to hear, that so many Christian villages had sprung up in that desert land, where the Gospel was formerly unknown; and to know, that, among the Oreahs, the domestic altar had been erected, that hymns were sung, and the daily prayer was offered up unto the living God. How interesting must these things be to the missionaries themselves; to behold the dead rising up to life and hope!

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Sometimes, he said, that even, in relation to Missions, afflictions were a great blessing. They taught our dependence on God, and led us to seek his help and his grace more fervently. The visit of brother Stubbins to this country was through affliction, but it would be a blessing to our Churches. He was a man of the right stamp; his dear partner, too, was a devoted missionary. (cheers.) May God bless them, restore their health, and grant that they may return to the land of their labor, and make them instrumental in emancipating hundreds and thousands from the thralldom of idolatry and sin. “I have often been with him,” observed Mr. H., “at missionary meetings, and have always been delighted with him. By his powerful and ever-varying appeals, my heart has been made better. Mr. Buckley, too, who is now on the bosom of the ocean, is a man of a right spirit. I never met with any man more devoted to his Master’s cause. O that his life may be preserved, that Christ may hold him as a star in his right hand, and that he may reflect a light which shall illuminate the dense darkness of Orissa.” Reference had been made to a box sent from Nottingham. The suggestion was made by brother Stubbins, that articles of clothing would be of great service to the native preachers. It was taken up by one of our friends, and to each native a number of useful articles were forwarded, accompanied by a letter, a reply to which was anticipated with great interest. A Mission to China had been contemplated. The committee had decided on that day, that Mr. Hudson should go to China. He, Mr. H., hoped that all our ministers and friends would encourage their friends steadily to support and pray for this Mission. Those Churches the most devoted to missionary objects were the most flourishing. All Christians ought now to be active, both at home and abroad, for Puseyism was making rapid strides, and Popery was gathering fresh strength. Mr. H. concluded by recommending the establishment of juvenile missionary associ-

2 H

tions, and expressing his hope, that the visit of Mr. Stubbins to Nottingham would be a lasting blessing to our Churches there.

The Rev. T. Stevenson, of Leicester, briefly seconded the resolution, expressing his cordial approbation of the Mission to China.

The Rev. J. T. Wigner, of Lynn, supported the resolution. He expressed his delight in the fact, that Christian Churches were becoming more missionary in their spirit and character, as they had thus more of the mind of Christ. He had carefully read the history of the Baptist denomination, and marked its progress. Nowhere had he observed so much prosperity and peace, as where the greatest degree of zeal was cherished for the missionary enterprize.

The Rev. J. Wallis, Tutor of the General Baptist Academy, proposed the second resolution,—

“That this meeting devoutly acknowledges the goodness of God to the Orissa Mission; bows with resignation to his mysterious, but doubtless, wise providence, in causing brother Stubbins, (whom we gladly welcome,) to revisit his native land; offers thanksgiving to him for raising up among the converts in India, brethren qualified to preach the unsearchable riches of Christ; approves of the committee's resolution to send additional missionaries to China, and recommends fervent and unwearied supplication for the abundant effusion of the Divine Spirit, to prosper the operations of the society, and of all kindred institutions.”

Mr. Wallis was glad that brother Stubbins was present, and they should regard him as a telescope, through which they could see the hateful scenes of vile idolatry exhibited in India. The resolution referred to China. This was a great subject, one which filled the soul with its vastness, and brought us low, so as to feel our own impotence, and our need of the help of Omnipotence. There were three hundred and thirty millions of human beings, all needing instruction in the all-important verities of the Christian religion. This was an awful scene. Satan reigns triumphant through the whole land. One of the first questions that occurred as to attempting a Mission to China, was, “Is it right?” Was there any aspect in which it appeared that such an attempt could be wrong? All were agreed that the missionary enterprize was right, that it accorded with the will of Christ, and

that it brought back the greatest measure of reflex good. But was it right to attempt a Mission to China? Was this the dictate of prudence, of discretion, under all the circumstances of the case? One of the first ideas suggested in connection with this question was, in the language of our Lord, “The harvest truly is plenteous, but the labourers are few.” There is a vast disproportion between the laborers and the field. “The question of prudence,” Mr W. observed, “includes stations, men, and money. As to the *stations*, a voice of thunder says, that China is thrown open to missionary effort. Merchants and others have been awed formerly by the exclusive laws of the empire. They have, however, proved that these are powerless, and they have brought them into contempt. We have all provision for stations in free towns and ceded provinces. Then, as to the *men*, I cannot restrain my thoughts, that God, who formed men for the Reformation, as Wickliffe, Luther, and others, has raised up among us an individual for China.” He referred to Mr. Hudson. He, (Mr. W.), had had some proof of him. Mr. Knibb had borne the best testimony to the patience, zeal, and tenderness, of our friend, when a missionary in Jamaica. “I have seen him,” remarked that distinguished liberator of the West, “display the utmost kindness and daring in visiting the afflicted, in braving the power of infection, that he might administer instruction and consolation to the sick, the neglected, and the dying negro.” Mr. Hudson's restlessness (laughter) too, was a strong proof he was intended for this work. Mr. Hall had said, that restlessness in labor at home, was a proof that those who felt it were intended to labor abroad. Look at brother Hudson; his restlessness in this country was remarkable. At Queenshead, at Leeds, at Sheffield, and in London, at my former Church, he was ever restless. This was indicative that he was not intended to tarry and labor here. His talents were adapted to the work, and his conflicts with Socialism at Queenshead, and his able lectures against it, convinced him, (Mr. W.,) that Mr. Hudson had been prepared for conflicts with the disciples of Confucius in China. He had been studying Chinese, and so successful and devoted had he been, that his Chinese tutor was astonished at his progress, and,

because of the extreme length of his exercises, had nearly doubled the price of his lessons, because of the labor they imposed upon him. He, (the Chinese professor,) had written to say, that not only was the progress of Mr. Hudson satisfactory, but that it greatly surprised him, and that he could account for it only by believing that Mr. Hudson's *heart* was in the study. Frequently one lesson occupied his tutor four hours; and he had no doubt, that Mr. Hudson, who could read the written language of China already with considerable facility, would soon be able to use their oral language. "From all I know of Mr. Hudson, and of Chinese students," the professor remarked, "your society may wait many years for one so well qualified to go as a missionary to China." It was also hinted that there was another, willing to go on this enterprize. In this, the finger of God may be seen. He now came to the question of money, and he hoped, from all he knew of the resources of our connexion and friends, that this would not be wanting. "China," Mr. W. observed, "has claims on our compassion. Its system of morals is godless; it contains nothing to awe or quicken. It is a land of Atheism: idolatry and obscenity also prevail. I cannot read of the conquests of China without tears; the thousands that were swept away by our cannon! Our enterprize is bloodless, and our triumphs will give joy. They will give delight to the whole of us, and to benevolent myriads in heaven. Let us, therefore, support the China Mission."

In seconding the resolution, the Rev. J. C. Pike, of Wisbech, observed, All may say, after hearing the Report and the resolutions, we sing of mercy. The goodness of God was seen in raising up men to labor, and granting them success. As to native labourers, there was much cause for thankfulness. The fall of one had been a great affliction; it had greatly depressed the minds of the brethren. He hoped yet, that *He*, who welcomed Peter to his bosom, would yet welcome repenting Pooroosootum to his heart. In reference to the resolution to send out additional missionaries, he thought it absolutely necessary. Brother Sutton used a strong expression, in allusion to his constant confinement to the desk. "He was nailed to the wood." "If he have not help

soon, I fear," said Mr. P., "he will be nailed *in* the wood. I feel not able to trust myself to speak of the fact, that there are no missionaries ready to go forth. Where are the parents who will consecrate their Isaacs? Where the young men who will swear, not by Cæsar, but by Christ, that they will rush into the thick battle? Where are the spirits of such men as Williams and Moffatt? Are there none amongst us? Why are none going out with Mr. Buckley?" Mr. P. then referred to his own desire to go out as a missionary, and to the fact, that the certainty of an early death had prevented him; and, in very strong terms, urged the importance of prayer, and of effort, that more missionaries might be sent forth to Orissa, and to China.

The Rev. J. Burns, of London, moved the third resolution,—

"That, considering how much has in some cases been raised by young persons to support the cause of missions, this meeting recommends the Churches to encourage juvenile missionary associations."

Mr. B. observed, that, during the last year, a very considerable amount had been raised for missionary objects in this country by juvenile associations. In connection with the various missionary societies, not less than £8,000 had been obtained from such sources. A missionary ship, for the London Missionary Society, had been provided by juvenile effort. He then referred to efforts made amongst the young people in his own congregation, from 1838 to the present time, and to the fact, that these had been the means of inducing others to enter on this kind of effort. At Aenon Chapel, and at Praed Street, the sum of £120 had been contributed for the mission, a large portion of which had been collected by the young. The sum of £51. 5s. 10d. had thus been obtained at Aenon Chapel. Juvenile efforts deserved attention. Was it not desirable, that our 21,000 Sabbath-schoolers should labor for Christ? They would soon become men and women, and it would be no injury to them in any respect, that, in early life, their sympathies and efforts were called forth in this good cause. He hoped that the young people would soon raise funds sufficient to support two or three missionaries to China. Mr. B. then strongly urged the formation of juvenile

missionary associations; alluded in impressive terms to our want of suitable labourers for the missionary field; and declared, if it were necessary to draft off some of our settled pastors for this work, he would not shrink from the results of such a movement.

The Rev. I. Stubbins, missionary to Orissa, briefly, (for want of time,) seconded the resolution. Mr. S. gave a graphic description of a cold season tour, and of the mode of preaching amongst the natives, in village after village, from day to day. He also described the consternation and terror thrown amongst the brahmins, and the contempt which spread throughout one immense multitude of Oreahs, by his repeating *The Sacred Muntra*. This is an incantation known only to the highest caste of brahmins, and is said to give life to the idol, and to cause the god to dwell in it. For a man of low caste to see it, the brahmins say he would become blind; to hear it, he would become deaf; to speak it, his tongue would split, and he would be dumb; and to touch it, he would fall to ashes. The report of this performance, and its ludicrous effect, gave a thrill of joy and delight to the whole assembly.

The Rev. J. Goadby, of Leicester, briefly moved the last resolution, viz.,—

“That the thanks of this meeting be presented to the Committee, Treasurers, and Secretary, of this Society, and to all its active friends, especially to those who have travelled to plead its cause, or who are collectors of its funds; that the Treasurer and Secretary be requested to continue their services, for another year; and that Messrs. R. Clarke, R. Seals and B. Gray, be added to the Committee in place of those who by rule retire.”

The Rev. E. H. Burton, of Portsea, seconded the resolution, and alluded to the magnitude of the missionary enterprise. So it was when the fishermen of Galilee were sent forth by their great Master, to convert the world; so when Carey and Pearce entered on their work in Hindostan. We may look at the result, and take courage. “I am one of those,” observed Mr. B., “who believe that Christianity wants no adventitious aid to give it success. It can stand and flourish by its own strength, and the favor of its Great Head. It requires no Red Cross Knights, no battle-axes, no sounding litanies, no mitred bishops, nor Gothic temples, for its support; relying on its

own resources, it will go on from conquering to conquer.”

The attendance at this meeting was large, and the interest was sustained until its close, which was at forty minutes past five.

EXTRACTS OF A LETTER FROM MISS DERRY TO MRS. STUBBINS.

Berhampore, April 12th, 1844.

MY BELOVED FRIEND,—Two welcome letters from you have gladdened my heart. The last came to hand March 31st. The prospect of your speedy return to your sphere of labor is exceedingly cheering to my soul. How thankful I feel your love and compassion to souls in India, is not weakened by those strong natural ties, which take such deep hold of a mother's heart. Oh my beloved friend, the thought of your separation from your babies, at such a tender age, is truly agonizing; blessed grace that enables you to triumph; never will I forget to pray that you may be supported, when the trying moment arrives, and that the desire of your heart, may be given you, in reference to your dear little ones.

I have been living with brother and sister Wilkinson, whilst your house was thatched, and put into good repair, and should probably have been with them now, had not the hot winds commenced, which made it dangerous for me to walk backward and forward to the school from their house. Since Mrs. Grant's marriage, I have had neither school master nor superintendent. The more I see of the native character, the more convinced I am of the importance of a thorough training, and that instead of spending a few hours with them every day, it would be better for me to spend every hour in the day with them, that I might correct their errors, and rightly inform their judgment. I think I have informed you that the children's premises are made quite retired. The large room where the girls slept, I now keep exclusively for teaching. It is furnished with books, shelves, desks, and forms, and the walls are neatly white-washed. The only remaining house is occupied by Bhojaner and his wife, the former for several months has been employed as a tract reader; I think it is possible Mr. Wilkinson will employ him as a school master. I hope his present master will become a useful native preacher.

There are now twenty boarders in the school, besides which, six of the native Christian children attend as day scholars.

Erun* appears anxious for me to have

*Erun, the first Telinga convert baptized by

his youngest daughter for two years, but I know not whether I shall be able to persuade the mother to let her come. I could also obtain more girls, and sometimes look forward with hope to establishing a day school for heathen girls, and employing one of the Christian girls in instructing them; Maria and Kali are very capable of any thing of this kind, and if it were the cold season instead of the hot, I should certainly make the attempt; but as it is, I usually feel very tired when bed time arrives, and do not always get through my present duties so thoroughly as I desire. The school at Bajapore is prospering; there are twenty-seven boys in daily attendance. I sometimes go early in a morning to see them. The boys appear pleased with my visits; some of them are getting on very nicely with their reading, and promise to attend the chapel when finished, which will I expect be in less than two months. I trust we shall be able to form a Sabbath-school for heathen children; taught by those who have so long received instruction in our Christian asylum.

My present plan is to devote to my girls as much time as I can spare from other duties. We commence at seven o'clock in the morning, from that time till half past eight, is devoted to mental instruction; at half-past nine, the girls come to the large room, and we have family worship, after which they knit and sew till twelve, when they return to their own premises, and remain till three o'clock; they then come to me and continue their sewing, &c., till five if I go out; if I am at home they remain till six. When I cannot spend the evening with them, they invariably ask me for work, and several times of late, when I have gone to the school unexpectedly I have had the pleasure of seeing them seated on their mats, around their little lamps, sewing, and singing a pretty English tune to an Oriya hymn; at other times the elder girls have had the little ones seated around them, catechising them. Such scenes as these are very cheering to my heart, after the trials I have endured. I do hope the Lord is with us, and that to bless us. Several of the girls appear thoughtful, Poda and Johnna, especially so. All the girls were much delighted with your letter, they remember you with great affection; Kali* has written you a hurried letter, I think it is the language of her heart. I sometimes think she may become a missionary to her own country.

brother Bampton. He has long been an honor to his profession; his wife is a heathen.

* Kali was intended for sacrifice among the Kunds, was rescued by Captain M., baptized several years ago, and is still in the Bernhamptore Asylum.

As far as my own feelings are concerned, a throne of grace is increasingly precious; here I have sweet intercourse with my heavenly Father, and feel a pleasure in relying on the promises; but there are moments when I feel depressed with the thought of my entire unfitness for so important, and responsible a sphere. I have heard from Gardy (a native Christian,) she is Mrs. Dawson's servant, and is getting on well. I have also heard glad tidings from Lochme, the woman who was with me for a time, she appears really concerned about her soul's welfare. From Budda Ma I received a note this morning; she remembers you all with much affection, but especially sends much love to Harriet. Mr.——— has mastered Oriya, and is getting on with the Khund language; he has applied for a civil appointment in that country, and intends writing a Grammar and Dictionary; he also continues to take a deep interest in missionary work. Adieu,

Yours most affectionately
SARAH DERRY.

LETTER FROM REV. C. LACEY.

(Continued from page 250.)

The early occurrence of a large festival at Kopaläss, about sixteen miles north of Cuttack, induced me to leave Jerun sooner than I otherwise should have done; consequently, after remaining about sixteen days out, I turned my steps homewards. On the 12th of February, I, in company with a friend, G. Hough, Esq., and followed by four of our native preachers, set out for Kopaläss in the rajuary of Dakenäll. It is a tributary hill estate, as large as two or three English counties. We proceeded by a very circuitous route, and reached Dalgà, at the foot of the Kopaläss hill, after journeying three days. The jungles are very dense, but they formed a cool shade by day, and much facilitated the comfort of travelling. On our second day's journey we were benighted, in consequence of two of our attendants not having come up. While we waited for them we collected small trees, branches of trees, leaves, and sticks, and ignited a large fire, which served for a signal and encouragement to our overloaded followers, and to protect us from the advance of the tiger while we rested. We got in, all safe to our tent about nine o'clock, though not without incurring much danger to our eyes from the thorny bamboo, which hung across our path. Two persons were beset with tigers, at the very place where we lighted our fire on the next day, and came to tell us of their narrow escape. The rajah or king of Dakenäll, is very zealous in his

endeavours to destroy these beasts, and has succeeded in killing upwards of forty in his own territories, in the past year, with his own hand. By Friday evening

GREAT NUMBERS OF PEOPLE

had collected, from Dakenäll, Balasore, Koojung, Durhun, Pooree, Cuttack, Bawd, Tigene, Bankee, and other gurgat estates. I proceeded with the native preachers, and standing on an elevated place, I preached to the multitudes "the glorious Gospel of the blessed God," and was followed by the native preachers. The manner of our preaching was much as usual, consisting of a remonstrance against idolatry, an exposure of the guilt and sinfulness of man, and an exhibition of the remedy which Christ effected for man's pardon and salvation; concluding with various exhortations to turn from sin, and worship the blessed God. The people listened with considerable attention, and started no objection. I then commenced the distribution of tracts, and nothing could exceed the eagerness with which the people rushed to receive them: even the women came to us and asked for tracts for their sons, who, they said, could read. On the morning of Saturday the people commenced descending from the mountain, and our tract distribution began early, and continued till two o'clock, with occasional suspensions for preaching and conversation. At this festival, we have met with about 10,000 people, and have put into circulation about three thousand tracts, books, and parts of the Scriptures. About ten o'clock we commenced

OUR JOURNEY HOME

by a nearer route, lying directly across the mountains to Cuttack. We could not take our tent with us, and on some part of the way could not ride on our ponies. The way lay through a thick, unfrequented, and silent jungle. Those shades are seldom trodden by human footsteps, and the silence is never broken by the voice of man. When we shouted the sound was re-echoed from the surrounding mountains, and flowed down the deep and rocky ravines which separated us from the nearest hills. Here the savage tiger maintains his rule, and the majestic elk and timid deer, flit about beneath the shades. The silence was sometimes broken by the notes of some wild bird, or the rustling of the wind through the thick and towering trees. Our ascent on the hills, and descent into the plains on the Cuttack side, was effected with some difficulty. On this side, at the bottom of the hills, we came to a pure and cooling fountain, where we quenched our thirst, and recruited our exhausted energies. We now travelled pleasantly along, till, at five o'clock in the afternoon, we arrived at

Choga, our little Christian location, where we were gladly received by our native Christians, who came round to do the rites of hospitality by washing our feet, and shampooing us from head to foot. We rode on to Cuttack on Lord's-day morning, but not without some danger from quicksands in crossing the Mähän nuddy.

And now may God upon his word,
Send forth a gracious shower;
May harvests of celestial growth,
Throughout these wilds appear.

In this prayer I know you will unite, and many will unite. The Gospel is made known, and we wait and long for that power from on high, which alone is able to render it effectual to the salvation of men.

The miserable condition of the poor hill people, some of whom we met with on our journey, affected us much; but so thinly scattered are they, and so degraded, that there seems little possibility of doing much for them. They reside almost entirely in the jungles, and are constantly a prey to the wild beasts. In passing through their native wilderness I could not resist the following thoughts, though in reference only to the present and temporal improvement of the people:—

O may these shades which own the tigers sway,
And scarce admit, at noon, the light of day;
Where, if man treads, he treads with trembling
Around the scene a watchful vigil keeps; [steps,
O, 'mid those shades may Christian dwellings rise,
And Christian temples emulate the skies.
From hill to hill, may Christian anthems swell.
Roll down the rocks, and fill the lengthening vale,
'Till joy to frightful solitude succeed, [God.
And nature's cheerful voice proclaim a gracious

I wish I could relate to you pleasing instances of success, or inform you of a state of local improvement; but I can do neither at present. In operating upon a mass of people like the Hindoos, a great deal of time and labor must be expended ere much can appear of pleasing and satisfactory results. The improvement is real, but apparently slow, and promises glorious results for the future rather than for the present time. We may, and do expect, occasional conversions; but the harvest will be gathered by our successors. The light of truth resembles the rising sun, which does not diffuse its beams on particular spots, but spreads everywhere, and at once enlightens the whole hemisphere, till darkness is banished. Of this gradual progress we enjoy many evidences. *Twenty-two years ago* it was not known that there was a God, by the Oreahs; *now*, this truth is everywhere acknowledged;—the name of Christ, as a Saviour, was not known, and could not be pronounced,—*now*, many, in every village throughout the land, know that *He* is the Saviour, and can pronounce his name, though with stammering tongues. It was not conceived that there existed an antago-

nist system of religion, to hindooism: *now*, the brahmins, the conservators of idolatry, feel that they are assailed, that their system has commenced to wane; and are called upon to step forward in defence of the faith which has made them, and supports them in their dignities and emoluments. No voice exhibited and explained the doctrines of Christianity—*now*, tens of thousands have heard them from our lips, and retain a portion of the precious truth they have listened to. No doubt ever disturbed the mind of any among the mass of the population, that "Perhaps hindooism is not true,"—*now*, doubts are everywhere discovered to exist; they set in from the sphere of our labours and ministry, and, like a wave of the sea, are spreading wider and wider:—not a book existed, but books of false religion and sin—*now*, every village in the country possesses many, and some of these are being daily read. The increasing light and influence of Christianity has already destroyed some of the monstrous institutions engendered by a dark, an infernal, and destructive system of idolatry. The flames of the suttee have been quenched; human sacrifices have been abolished;* brahmins are rendered amenable to the law of criminal jurisprudence;—punishment for embracing Christianity is done away with, and the tax by government on shrines of idolatry abolished. Not a Christian native existed from east to west of the land,—*now*, we have eight Churches and branch-Churches, containing several hundreds of converted natives; and our schools are rearing numbers of young persons of both sexes, who are forming families, and those families Christian locations among the people. The work has commenced, and has considerably advanced; and these testimonies are many of them among the means of facilitating its progress: so that every year the general improvement will be more and more strongly developed, till converts (for conversion is a degree in its progress) will, in large numbers, be brought into the fold of Jesus Christ. To promote the moral, intellectual, and spiritual regeneration of these degraded and miserable people,

OUR EFFORTS MUST BE INCREASED

and continuous. Our labors and sacrifices have been already crowned and rewarded, and converts from time to time will still come forth to encourage our efforts; but, in a while, thousands and tens of thousands will bless us for thinking of them, and laboring for them: and when the brief scenes of time shall close, we shall reap eternal and peculiar satisfaction for having brought the Gospel here. How glad should

I be could I encourage the exertions of our friends at home by a relation of instances of conversion among the heathen, but I can only encourage them by the considerations with which I am myself encouraged. I enjoy the immediate approbation of God in spending my life and labors here; and so may they in sending us forth, and keeping us here—we are, (I mean, ourselves and they,) effectually though apparently slowly, demolishing a system of idolatry which has flourished for unknown ages, and has defied all other attempts;—the mighty superstructure is being undermined, and is cracking and splitting, preparatory to its fall, its fall to rise no more. These efforts they have largely contributed to produce; and, as the crisis comes on they do not think of slackening their efforts, much less of suspending them! How act the brave phalanx which assails the citadel of the foe? Every intimation of approaching success, serves but to stimulate their zeal and increase their efforts, and though many brave men may fall in the breach, they press on till the standards are planted on the conquered battlements, and shouts of joy proclaim the conquest effected. So we may fall, and our friends at home may fall; yet, seeing the intimations of approaching conquest, we must press onward in our labors till the enemy is subdued, and Christ shall reign in the plains of Orissa. As foremost in the band we write to tell our fellow-laborers, our help-fellows in the rear, that many and indubitable signs exist that the enemy is yielding, and the conquest is proceeding. Let them continue, and if possible, increase their efforts; and in due time, all these fair realms, at present blasted and cursed by idolatry, will yield to our Lord, the prince of peace; and his banner will wave throughout the land. I am often delighted with the grateful sense our native Christians feel and express for the Gospel and all its blessings, sent to them by, as they designate them, their brothers and sisters in England. We should like to see them much improved beyond what they are; but this improvement will occur as they recover from the physical, moral, and intellectual weakness, induced by idolatry. Meantime, they see and feel the value of the precious Gospel, and rejoice in its communications, and various privileges; and are especially thankful that our friends at home ever sent forth the tidings of revealed mercy to them. O how important it appears to me, that this precious plant has been placed in this soil! Happy are those who sent the seed, and happy are those who put it in the ground! It is bearing the fruit of everlasting life, in many instances, and must now multiply till it fills the land.

* They still exist in the tributary states.

MISSIONARY ANNIVERSARIES.

SPALDING.—On Lord's day, June 30th, two sermons were delivered in the General Baptist chapel by the Rev. I. Stubbins, on behalf of the General Baptist Missionary Society. A public meeting was held on the following evening. Mr. Butters presided. After prayer by brother Matthews, of Boston, addresses were delivered by brethren Ferneyhough, of Nottingham, Goadby, of Leicester, Stubbins, Hearnshaw, (Wesleyan) and Everard, of Gosberton. Mr. Hoe gave out the hymns, and intimated that he should be glad to receive the names of several young people as collectors. A friend promised to give five shillings each to five collectors, to encourage them in beginning.

BOURNE.—Three sermons were delivered in the General Baptist chapel in this place, on Lord's-day, June 30th, by Mr. Goadby, of Leicester. A public meeting was held on Tuesday evening, July 2nd. Mr. W. Wherry presided. Addresses were delivered by brethren Deacon, Peggs, Goadby, and Stubbins. Great interest was excited by the address of brother Stubbins. In addition to the usual collections and contributions, it was announced at this meeting, that four respected friends had given a donation of £5 each for the China Mission.

LETTER FROM J. POYNDR, ESQ.

We have much pleasure in laying the following brief communication before our readers; but we must express our surprize that the account of Mr. Phillips, in our last, (p. 251,) should not be thought of sufficient importance for the India House. When will British patronage of idolatry cease?

London, June 22, 1844.

MY DEAR SIR,—Your anecdote as to the salt golahs is not formidable enough for the India House. What are all the missionaries now about, to report nothing of the annual festival of Juggernaut?—no doubt as bad as ever—but no thanks to them for their silence.

Of course you saw the account of the court of 19th inst. Whether lord Ellenborough's madness and wickedness united, or the wickedness of agents and collectors, hindered the Bengal government report coming here, viz., that there was no pledge for this £6,000 annual payment, I cannot tell; but certain it is, the Report has been suppressed, and has never officially arrived! So much power has the god of this wretched world over it and its victims. I cannot enlarge; but you must read the statement of the court. My heart would sink but that I know the fall of heathenism, puseyism, socinianism, chartism, mahomedanism, socialism, arianism, and all other devilism, is certain. Luther said, read the 55th Psalm,

I say, read the 2nd Psa., that is enough for me.
Yours ever, J. POYNDR.

EXTRACT OF LETTERS FROM MR. AND MRS. SUTTON.

Cuttack, March 18, 1844.

What can you do for the mission? Why, think about our claims. Look over the length and breath of the land; look at our few stations, and how many more are wanted? Reflect, that while we keep ostensibly the possession of the field and do not cultivate it, that we are cognizant of all these myriads going down to the grave without the Gospel! We virtually prevent others coming to their rescue. Think of it, dear brother, and be very serious and earnest in sending us more help, and may God bless you in the effort. We want a few good men who can and will work for Christ. Now is the time for our efforts to tell. Our materials are ready for the workman's hand, but the laborers are wanted. We want, as Harris says, "picked men," the very best the Churches can supply,—wise, pious, devoted, hard-working, resolute, possessing, with all the required knowledge to be had, a good stock of common sense; more fond of sterling truth and sober plans, than speculations, fancies, and fickle scheming.

Payne has just taken his farewell of Cuttack. He says, "I now begin to feel as you do, that the Company are wrong in having anything to do with Juggernaut, and that they ought to give back his lands, and have no more to do with him."

But I must say, good bye. Our united love to thy dear wife, and a kiss all round for the young ones. The proofs are gathering thick round me. Thine affectionately,
A. SUTTON.

MY DEAR SISTER,—I have been reading over my husband's letter and though he has united me in love to you, yet I beg in my own hand-writing to assure you of my affectionate remembrance and my warmest desires for your happiness and usefulness. I hope your dear children, some of them at least, are walking in the fear of God, and that all will chose the path of early piety. I have no young immortals of my own, yet with the eighty precious souls committed by Providence to the united care of my dear husband and myself, you readily allow that I am not without my responsibilities. Sometimes I feel them to be awfully solemn. Pray that we may have "grace to be faithful," and that God would pour out upon our schools the blessed influences of the Holy Spirit.

Yours in the best of bonds,
E. W. SUTTON.

IRISH CHRONICLE.

FOR AUGUST, 1844.

BE MEN.

SOME of the supporters of Christian institutions become dispirited from what they deem past want of success ; and relax in those persevering efforts which are necessary, not only to maintain our ground, but to achieve greater things. Of course we have special reference to Ireland.

“ Want of success ” is a comparative term, unless it be *total*. But thousands of immortal spirits have already been the reward of evangelical labour in Ireland ; not a *few* of whom were in connexion with the church of Rome. It would be difficult to ascertain what amount of this success belongs to each section of the church of Christ there. But the Baptist Irish Society has not been less favoured of God than any similar institution, while it is unquestionable that, for some time past, it has been more successful than at any former period. There is not space to suggest more than a few thoughts, which our Christian friends are requested to *consider patiently and seriously, as men* of intelligence, and then to act *as men* of principle ; only premising, that the want of success (whatever the different estimate of its degree) is always attributed to the difficulties to be surmounted.

1. Success is not the rule of duty, but the encouragement to its full and continued performance. Were it entirely withheld, the obligation would still remain, to go forth sowing the precious seed, in faith and hope, imploring the needful blessing in earnest importunity with God. It is distinctly intimated in scripture, that patience of *many days* may be required to witness the result of the “ bread cast upon the waters.”

2. Success is not doubtful in the degree in which difficulties are presented. In both the ancient and the modern instances in which the largest amount has been realized, God has taken occasion from their most formidable appearance to glorify himself, and to magnify his word.

3. Difficulties are designed to act on the respective qualities of the Christian mind as stimulants ; producing the exercise of fortitude, and perseverance, commensurate with faith in the promises of God, and the convictions arising from an experience of the power of the gospel. Thus the apostle was not discouraged in the prospect of preaching in imperial Rome. “ If thou faint in the day of adversity thy strength is small.”

4. Continuous effort in the discharge of a divine requirement, when combined with suitable motives, is a moral alliance with infinite wisdom and goodness. Distrust and despair were shamefully dishonourable, like the spirit of the spies who brought up an evil report from the land of Canaan.

5. Effort itself, in circumstances of difficulty, is a part of mental and moral discipline that must be advantageous. Every single act of resistance to the tendency towards discouragement must be valuable, and this in proportion to the goodness of the cause we seek to promote. The adverse influences surrounding all evangelical effort in Ireland, and especially, in some respects, that put forth by voluntaries, is indeed great ; but we must either meet them *as men*, or relinquish that effort altogether. Let it be considered whether the latter course can be adopted, consistently with our allegiance to Christ, who has not yet excepted Ireland from the visits of his servants.

6. The amount of apparent difficulties is not to be considered alone. There may be much at work in the interior of a system to be assailed, which, were it known, would encourage the most vigorous operations, as if the face of a fortification *within* had been rapidly crumbling away. There may be events transpiring, or about to transpire, *to us* invisibly connected, that will soon become powerfully auxiliary.

The war with China, for instance, led to the introduction of the gospel there. How important to be prepared to take advantage of such movements!

7. Above all, is it desirable fully to ascertain our duty. Happily for India, the suggestions of the good men who thought the effort to evangelize her inhabitants impracticable, were not regarded. The promise of the Father, and the commission of Christ, were opposed to these, and all similar intimations. What a calamity and dishonour would the recall of Carey or Moffat have been! Next to this, is the feeble support, or relaxing effort with respect to *any* Christian mission. *While continued*, let not the voice of discouragement be heard! No one interested in Ireland's welfare will read the last Chronicle without thanking God and taking courage. Her friends will watch over their own spirits in connexion with all the events which affect her condition. They will stand fast in the faith that she will yet be Christ's, an emerald in his crown. They will quit themselves like men!

C. H.

The following extracts, from the letters of some of the readers, will be read with satisfaction and pleasure.

PATRICK GUNNING writes, June 1:—

At one of my stations recently visited there were about eighteen Romanists among the congregation. I read several portions of the Irish Testament, and spoke to them from the tenth chapter of Hebrews, and showed them the wickedness of keeping the word of God from them. Several of them boldly declared, that liberty of conscience to study his word and to teach it to others was the right of all, and that no man was justified in interfering with it. Such as could read, confessed that there was nothing in the Bible to countenance such interference.

At another place, where I went the following day, many left the fields and their work to listen to the truth. Some of them invited me to their houses, assuring me of a warm reception. They said to me, if the priest would read to us in our own language, we would understand him better than we do now. The man of the house observed, "I remember when priest Sheehee burned the testaments; at that time I thought he was doing God's service; but now the case is altered. I have one, and I would not suffer either priest or bishop to injure it."

JOHN NASH writes under dates of April 2 and June 4. The following are extracts:—

At one of my stations, T——, there was a man whom I had taught to read the scriptures in Irish. The Lord was graciously pleased to show him the truth; he renounced his errors, and, instead of going to mass, he spent his time in improving his knowledge of scripture, burnt the scapulas he wore, and left the town carrying his bible with him, his

employer being afraid the priest would prevent people sending work, if he kept him any longer.

Passing through N—— a few days since, I went into the house of a man named B——. The woman and many of her children were there. She said to me, "I believe it is about six years since you taught my husband to read the Irish testament, and we have suffered many troubles in consequence of the priest setting our neighbours against us. I have six children here, two more are with their father. Four are able to read the Irish testament, through the means of a neighbouring farmer, whom my husband taught to read. This farmer, likewise, has given up going to the priest."

ADAM JOHNSON, under date of June 14, gives the following encouraging instances of success:—

I gave a testament to a man named F. a few months ago. I visited him shortly after, to give him some instruction in the Irish language. I found him and his three sons contending about the consecrated wafer. I endeavoured to show them, from the word of God, the impossibility of that wafer being Christ, quoting those passages which assert both the humanity and divinity of our Lord. The old man said he would not believe such an absurd doctrine, and has not gone to mass since. I gave a testament to one of his sons some time after, and I have hope that he will soon become obedient to the faith.

I also read and expounded a few chapters in the house of a man named F—— to himself and family; showing that there is salvation for the chief of sinners through the blood and righteousness of Jesus Christ. A few

days after, the priest came and told him he must quit the preaching and give up his testament. He refused to submit to the priest, because, as he said, he had been directed to the great High Priest above. The priest went off, declaring he would make him an example in the country. I visited this man again, and he says he would not give up his testament for all the priests and bishops in the world.

I have given two Irish testaments to two young men named M' T—, and taught them to read them in their native tongue. They told me they have given up going to mass, and are searching the scriptures daily to see whether these things are so.

JOHN MONAGHAN writes, under date of June 21st :—

In one of the houses where I read the scriptures in S—, I met a man who showed much opposition. After much discussion on various leading points of the popish system, he asked with an air of triumph, which was the oldest religion? I replied, we had first better ascertain what religion meant, and asked him for a definition of it. He replied, to believe every thing taught by the church. I said, we should be sure the church is scriptural, before we attend to her commands. I then brought instances from scripture, Noah and his family, Lot, Moses, Daniel, and, passing on to the New Testament, showed that religion consisted, not in obedience to a church, but to God; not in the performance of ceremonies, but in reliance on Jesus; that *this* was the oldest religion, and the true religion, and was the religion of all sound protestants. An aged man said, "How do we spend our lives! I am now in my declining years, and never knew the right ground of religion before." My opponent added, "No, nor do I think the best informed of us ever did before hear of the right way of a sinner's acceptance with God." A third person exclaimed, "God help us, we are all ignorant, and I am afraid we shall all die in our sins." I endeavoured to set forth the Saviour's invitations to penitent sinners.

I am also happy to inform you (Mr. Bates), that many who heard you when you were here, have expressed an earnest wish that you would come again soon. A romanist who attended, and whom I thought a protestant, from his assisting in singing the *last hymn*, after leaving the preaching-room, went into a shop, and hearing a respectable protestant use profane language, said to him, "Ah, sir, if you had heard the gentlemen that preached there beyond, just now, I think you would not make use of any language so injurious to your own soul, or so dishonourable to your Maker."

PATRICK BRENNAN writes as follows, June 20 :—

Since my last I have travelled through large portions of Leitrim, Roscommon, and Sligo. I inspected the schools in my district, and found them getting on well. I read the word of God in every place where I had an opportunity. Several romanists attended, and the people are very attentive. I went to the house of D. D—, and this man's children learned to read the scriptures, and commit portions to memory, in one of our schools. It pleased the Lord to bring the daughter to a knowledge of the truth. When the mother had an opportunity of hearing it, God was pleased to give her a desire to know more. I trust she, too, is growing in knowledge and grace. They are much persecuted by their ungodly neighbours. One of her sons, also, was savingly converted, and was so much persecuted by his own relations that he went to Australia. These are some of the fruits of our schools.

I spent four days, in company with Capt. R—, visiting the poor, and reading the word in their cabins. We had a meeting every day, and spent the remainder in going from house to house.

While writing this, a young man named M'G—, that had an opportunity of hearing me speak to a sick woman in the workhouse, came in. He got a testament, and began to read it. An old man told the priest; and the following Sunday he spoke of him in the chapel. He came to me afterwards, and said he hoped God had brought this about for his good; "for since I began to read, my conscience was not easy; I did not know how to act; but now the Lord hath opened a way. I shall not go to chapel again." He promised to attend our meetings. I read several chapters for him, gave him an Irish testament, and several suitable tracts.

JOHN TALBOT mentions the following interesting fact, under date of June 1.

A romanist, named T. B—, highly esteemed, and inclined to read all the authors he could get, is much resorted to by neighbours from all parts. He did his best to make them believe the Douay testament I read to them was false. I gave him the testament, and asked him to show it to the priest. I do not know whether he has done so, nor will he tell me; but it has had such effect on the people's minds, that they gave 10s. for a Douay bible, and he is continually reading it to them. His house is filled with hearers. I spent the greater part of last sabbath with them, comparing the two versions, and they agree that the difference is, *not in the Bibles, but in the teachers*. You can hardly believe how earnest is the spirit of inquiry among the people.

POSTSCRIPT.

Several intimations have been given to the Secretary that the Chronicle is not sent, where formerly it was. The Committee are glad to learn that there is a growing desire to have it. If our friends will inform the Secretary how it may be sent, every month, free of expense, their wishes shall be carefully attended to.

The correspondence of the past two months, from Ireland, of which a few specimens are given above, is of the most encouraging kind. All our agents speak of an intense spirit of inquiry among the people, which is rapidly extending. Several readers have offered themselves for employment, highly recommended, and duly qualified. It is to be hoped that the Committee will be spared the pain of declining these offers, when every thing invites to increased effort, and openings are presenting themselves on every hand. All our agents call loudly for increased aid. What can the Committee do, unless more funds are placed at their disposal? Brethren, shall this appeal be made in vain!

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Mr. Jay, Pimlico.....	1	0	0	Mr. Falkner	0	5	0
Mr. Hewitt, Islington.....	1	0	0	Mr. Burry	0	5	0
Prescot Street Auxiliary.....	15	0	0	Mr. Coxeter	0	2	6
Mrs. Newman, Bow.....	1	0	0	Mr. Ballard	0	2	6
Mr. M'Laren, Kingsland.....	1	0	0	Mr. Jackson	0	6	0
Mr. Black	1	0	0	Wantage, Collection after Lecture.....	2	13	2
Abingdon—				Coate, Collection after Sermon.....	3	5	0
Collection after Lectures.....	3	10	0	Witney, Collection after Lecture	1	12	6
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Miss Tomkins	1	0	0	Rev. Mr. Tozer	0	7	6
Mrs. Leader.....	1	0	0	E. Foster, Esq., Cambridge.....	0	10	0
Mr. Kent.....	0	10	0	Pembroke Dock, Collection.....	2	11	6
Mr. Strange	0	10	0	Glasgow, box in Mr. Deacon's shop.....	0	8	6
Mr. Collier.....	0	10	0	Wycomb, Messrs. Hearn and Veary.....	2	10	0
Mr. E. Payne.....	0	10	0	Legacy, B. Lepard, Esq., late of Birming-			
Mr. Dickey.....	0	10	0	ham, by Mr. Green	50	0	0
Mr. Badcock.....	0	10	0	C. M.....	60	0	0
Mr. Harris	0	10	0	Mrs. George, Millbrook, Devon.....	1	0	0

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SEPTEMBER, 1844.

[NEW SERIES.

A BRIEF MEMOIR OF THE LATE REV. JOHN BISSILL,
OF SUTTERTON.

“THE memory of the just is blessed.” Many of the friends of the Saviour, to whom the subject of this memoir was known, have felt, and will frequently realize, the delightful truth declared in this Scripture, while bringing into review the excellency and usefulness by which his character and labors were distinguished. It was his happiness to be the child of parents who loved and served God, by whom he was accustomed in early years to be brought to attend the means of grace. In this respect, they were careful to train him up in the way in which he should go; and all their exertions were recompensed by the pleasure of witnessing that, when he was come to years, he did not depart from it. The writer is not acquainted with the precise period, or the exact circumstances, of his being brought in a saving manner to Christ; it is, however, apparent, from other records belonging to his history, that it was while he was in the youth of life. At the distance of forty-six years from the present time, in 1798, we learn, that he was a member of the ancient General Baptist society at Knipton, by which Church he had

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been called to the ministry. Of this Church, it is presumed, his parents, who then resided in that neighbourhood, were members. Our esteemed brother, now no more, then in the full possession of youthful ardor, moved by the constraining influences of the love of Christ, in his excursions in preaching the Gospel, penetrated as far as Hose, and took his part in the labors and persecutions which attended the introduction of the Gospel ministry into that village. No inconsiderable share of moral intrepidity belonged to him through life; and at this period it doubtless dwelt in him in its full vigor. His labors, in endeavouring to extend the knowledge of Christ, introduced him to an acquaintance with the friends at Broughton, and the Church at Leake, which issued in their requesting him to settle amongst them. He complied with their request, and, after spending some time at the academy, then under the care of the Rev. Dan Taylor, in Mile-end Road, London, he fixed his residence at Wimeswold, in the spring of 1800.

Brother Bissill's stay at the academy was very short, only about a year;

and yet, in this limited space, by a diligent application to his studies, he was enabled to lay a foundation for those attainments in the knowledge of the Greek and Hebrew languages, and in theological literature, which he in subsequent years acquired. His labors at Wimeswold, and in its neighbourhood, were greatly owned and blessed of God. In the letter from the Church at Leake, of which Wimeswold was a branch, to the Association, held at Spalding, in this year, (1800,) they say, "We have long prayed for a revival, and now, in some branches of the Church, we behold it with joy. We have public worship in five villages. Hearers, in most of our places, are numerous and attentive; many, we hope, feed on the bread of life; and, upon the whole, vital religion appears to be on the advance. We hope to see better days than these." It is not intended to say, that all this resulted solely from the labors of brother Bissill; without doubt, by the blessing of God, it was partly the effect of the co-operation of his fellow-laborers in the ministry, and of the activity of the friends in general; but we would be understood to state, that his ministry contributed to it in a measure that led many to glorify God on his account. His continuance in this sphere of labor was not long, for in 1803 we find him settled at Sutterton, in Lincolnshire, and discharging the duties of his ministry in the Church at Gosberton, in that neighbourhood. Here he labored with diligence, zeal, and success; and the cause extended into neighbouring places. When he first settled at Sutterton, the neighbourhood was almost totally ignorant of dissenters, and paid very little attention to religion. The Methodists had indeed, a few weeks previously, registered a small house in the village, which was occupied by a person whose wife had been connected with the General Baptists; but Mr. Bissill being in-

vited to preach in it, the Methodists discontinued their visits. He continued, therefore, to preach there regularly on the evenings of Lord's-days; and the house was soon crowded with hearers. This place being found too small, and in other respects inconvenient, several of the friends exerted themselves, and a new and commodious meeting-house was erected, at an expence of £300, which was opened by Mr. Dan Taylor, of London, Sep. 29th, 1803.

After some time, Mr. Bissill, finding himself incapable, through weakness of body, of preaching twice every Lord's-day at Gosberton, and once at Sutterton, relinquished the morning service at the former place, and when his strength was in some measure recovered, commenced service in the morning and evening at Sutterton, visiting Gosberton in the afternoon. At first the congregations in the morning were small, but they gradually increased, till they became too large for the meeting-house. It was at these places, and chiefly at Sutterton, and in the neighbourhood, that Mr. B. developed, amidst many distressing variations in his own health, and in the state of the Church and congregation, the characters which distinguish an able minister of the New Testament. Intent on usefulness, he preached for several years at Fosdike, a place within two or three miles of Sutterton, every Friday evening. This was commenced in compliance with the invitation of a gentleman there, whose family had attended with profit on Mr. B.'s ministry, and who, in 1805, licensed one of his own houses, that his neighbours might hear the way of salvation proclaimed amongst them. His labors here were useful; the hearers were numerous, and several were brought to profess their faith in Christ. On the 24th of October, in this year, 1805, he was ordained to the pastoral office over the Church at Gosberton, to which the friends at

Sutterton were then united. On this occasion, Mr. Dan Taylor addressed a very faithful and impressive, but also a truly affectionate charge, to the minister, from Prov. xxiii. 15, 16; and Mr. John Deacon addressed the Church, from 1 Thess. v. 12, 13. Several neighbouring ministers were present, and took part in the services of the day, which was indeed a day of great solemnity. After this, for about two years, the cause of religion here prospered abundantly; but then a cloud came over it; indisposition obliged Mr. B. to suspend his exertions, and this suspension was soon followed by a division in the Church: the friends at Sutterton and its vicinity withdrew from Gosberton early in 1808, and formed themselves into a distinct society, consisting of thirty-one members, and invited Mr. Bissill to take the oversight of them. His indisposition, which was very severe, induced very much, it was thought, by his vigorous exertions to spread the Gospel, was of long continuance; and, during this afflictive period, the cause declined. In 1809, Mr. James Smith, who was then at Kirton-in-Lindsey, was invited as an assistant to the pastor. He accepted the invitation, and removed to Sutterton in August in this year. At first the hope was cherished that his labors here would be acceptable and useful; but the hearers, who had begun to decline before his arrival, were afterwards still more diminished. Discontent arose, altercation ensued, parties were formed, the peace of the Church was destroyed, and the progress of religion retarded. This was a season of severe trial to both the minister and the Church. At Sutterton the congregations were still more diminished by these intestine contentions; and the places at Fosdike and Kirton, in which preaching had been maintained with much success, were shut against the ministers. In 1811 the health of the pastor was so far recovered as to enable him in

some measure to resume his pastoral duties; and in addition to this, Mr. W. Bampton, who had been called to the ministry by the Church at Boston, was invited to settle there; and now the cause at Sutterton gained ground; the congregations improved; but the other places, Fosdike and Kirton, were lost.

About this time, an attempt was made to introduce the Gospel into Swineshead. It was not without considerable difficulty that brother B. gained a standing in this place. Several discouragements were surmounted, and preaching maintained in it, with various interruptions and some success, for several years; but at length the distance and the want of ministers induced them, in 1817, to discontinue their visits. In 1812 some unsuccessful efforts were made to establish a station for preaching at Algarkirk. In 1814 death deprived the society at Sutterton of several valuable members, which, in connection with the discouraging aspect of the times, and the precarious state of the pastor's health, cast a still deeper gloom over the prospect. In 1817 the number of members was twenty-six, and they complained that the word was attended with little success. But, amidst all these discouragements, brother B. filled up his place as a good and faithful servant of our Lord Jesus Christ.

These incidents connected with the history of our esteemed departed brother, derived principally from Adam Taylor's History of the General Baptists, evince him to have been a character of no ordinary excellence. It is unnecessary, and it would be tedious, in the same manner to go through the whole period of his continuance at Sutterton up to the time when, induced by the debilitating effects of often repeated attacks of severe indisposition, and the infirmities incident to advanced years, he resigned his pastoral office, and removed his residence to Boston.

Through all the years of his long continued relation to the Church at Sutterton he maintained a high degree of consistency of character, and enjoyed the unfeigned esteem of his friends. It is highly agreeable to affection and friendship, now death has removed him to a better world, to review some of the leading excellencies of character by which, as a Christian and a minister, he has left us an example, that we should follow his steps. His piety towards God, and his benevolent regard to mankind, could not, to such as were favored with intimate acquaintance with him, be matters of doubt. There was a happy union of these attributes in his character, and every part of his conduct bore testimony to the fact, that he was a holy man of God. Our remarks in this brief memoir are intended to bear more immediately on what pertained to his ministerial career; but this must not induce us to omit saying, that he knew and felt in himself the importance of the great truths which he preached to others, and enjoyed in his own soul that great salvation which it was the pleasure, the happiness of his life, to announce in the name of Christ to his perishing fellow-sinners. It is not necessary to conceal the fact, that, on some points he entertained views different from those of the denomination in general to which he belonged; particularly in regard to the personal reign of Christ on earth, and some other topics, in his view connected with this; but in his ministry he was accustomed to dwell much on the guilty and depraved state of man by nature, and on the rich provision of redemption in Christ, whom God hath set forth to be a propitiation through faith in his blood. That Christ put away sin by the sacrifice of himself, 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, were truths which he constantly proclaimed;

and of them, when called to it by circumstances of any pressing description, he was the ready and powerful defender. These doctrines of the New Testament, together with such as relate to the operations of the Gospel through the Spirit, by which the world is convinced, the believer renewed and sanctified, and made meet for everlasting glory, made a prominent appearance in his daily ministrations. Nor did he speak of them as if they were matters of inferior or transient concern to himself or his hearers; but, with the earnestness which conviction of their transcendent importance might be expected to inspire, he entreated and urged mankind to believe the record which God gave of his Son, and to be reconciled to God. His hearers will bear testimony to the faithfulness and affectionate solicitude with which he announced to all a free and full salvation, provided for them by the mediatorial work of Christ, who died for our sins, according to the Scriptures, and was buried, and rose again the third day, according to the Scriptures. He testified to all, repentance towards God, and faith towards our Lord Jesus Christ. His useful labors were not confined to Sutterton and its neighbourhood, but were frequently extended to distant parts of the connexion. The reputation in which he was held by his brethren in the ministry may be seen in the frequency with which he was called to take a leading part in services in which experience and ability are thought to be peculiarly required. In ordination services, and in preaching at quarterly meetings and associations, he was often engaged; and on occasions of this kind many have heard him with great delight. That he possessed considerable abilities for the Christian ministry, and that his earthen vessel contained much heavenly treasure, all who knew him were prepared to acknowledge. His knowledge was various and extensive, and, before wasting disease

had enfeebled his powers and depressed his spirits, he displayed great readiness in giving a clear and energetic utterance of his views on any subject which he employed himself to discuss.

His unbounded hospitality to all the disciples of the Redeemer deserves distinct and honorable mention. Few ministers of Christ were more "given to hospitality" than brother Bissill. His heart and his house were ever open to the brethren; and many, both living and dead, have borne thankful testimony to the kindness with which, on all occasions, they were received, and the cheerful liberality with which they were entertained under his hospitable roof. Every minister in our Connexion, old or young, on entering his house, soon felt at home; and from our brother and his affectionate partner at once received all the attentions that liberal kindness could supply. The charm of Christian intercourse, the attractions of a cordial welcome, and the pleasures of domestic piety, enjoyed by those who had once visited his house, invariably secured an extension, or a repetition, of their visits.

His disinterestedness in his work as a Christian minister must not be overlooked. He knew, he felt, he publicly advocated the claims of the Christian minister to the pecuniary support of the people whom he serves. "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." But this claim, under the circumstances in which Providence had placed him, he forbore to urge, lest he should hinder the Gospel of Christ. In the spirit of the apostle Paul, he declined to be burdensome to any. With striking propriety he might appropriate his address to the elders of the Church at Ephesus; "I have coveted no man's gold, or silver, or apparel; yea, ye yourselves know that these hands have ministered to my necessities, and them that are with me." Brother Bissill did not think that attention to

secular business was incompatible with a faithful discharge of the duties of the Christian ministry: at times, indeed, the cultivation of a considerable farm, like all other connections with earth, must, without continued watchfulness, have induced some degree of distraction; but both his public ministrations and his more social intercourse with his friends attested that his worldly occupations had not prevented him from accumulating stores of mental furniture, which enabled him, as a scribe instructed unto the kingdom of heaven, to bring out of his treasure things new and old. For his stated arduous services he took nothing of the people, and, in the spirit of sacrifice, he sustained the loss arising out of his absence from business, when called to occasional services, in hope of being useful to souls and the cause of the Redeemer. His conduct as a master endeared him to all who were employed by him. By his laborers and servants he was greatly esteemed; and in this department, as well as in others, he adorned the doctrine of our God and Saviour. At length, however, the infirmities of years incapacitated him for both the regular discharge of his ministerial duties and his accustomed vigilant attention to secular business. At first he was assisted, and afterwards succeeded in his ministry, by brother Goldsworthy, of Boston, now the useful and esteemed pastor of the Church at Sutterton; and, finding an opportunity to sell his estate there, he availed himself of it, and henceforth the chief place of his residence was at Boston. In this town he made some efforts, at a very considerable pecuniary sacrifice, by the employment of a town missionary, and the services of an additional Baptist minister, to do good to the souls of others around him. Unhappily, however, some considerable difference of opinion and alienation of affection arose between him and some of his former friends in the General Baptist Church there,

the particulars of which it is not necessary to record, which became a source of disquietude to himself and them, and the matter of regret to most of the neighbouring ministers and Churches, to whom the circumstances of this incident were known. His desire to be useful, it is generally allowed, remained with him to the last; of the course which he adopted in expression of this, in Boston, some of his brethren thought less favorably than himself.

The time of his sojourn in this place was not of long continuance. He, in whose hands our times and our lives are, permitted disease and then death to seize this man of God as their prey. His death was preceded by a painful struggle, notwithstanding, to distant friends, who received the tidings of it without having previously heard of his affliction, it appeared altogether sudden. On Thursday, the 11th of January, he went to London, where he continued for nearly a week; and it was remarked by all his friends who saw him, that he appeared to be much better in health than he had been for a long time previously. He went home on the 17th, in good spirits; but, being weary with his journey, went to bed, and rested comfortably till seven in the morning, when he was seized with an attack of paralysis, which deprived him of the use of one side; from which time his frame continued gradually to sink, and he breathed his last on the morning of the following Tuesday. The best medical aid was procured; but it was of no avail.

Throughout his last affliction, which at times was very severe, he maintained an humble and entire confidence in Christ, and was eminently filled with joy and peace in believing. He expressed repeatedly his earnest desire for that complete deliverance from sin which the heavenly state

will confer. As long, indeed, as he was capable of an exercise of collected thought, and of giving utterance to it, his friends around him were consoled and cheered to learn, that, when the earthly house of this tabernacle was manifestly sinking under the assaults of the last enemy, the groaning sufferer was looking for the mercy of our Lord Jesus Christ, unto eternal life. His friend, Mr. F. Cameron, to whom his removal was a stroke acutely felt, and by whom the deceased had been known and very much esteemed for about forty years, at the request of the family, delivered an address to the assembly who came together on occasion of his interment, on Friday, Feb. 2nd; and preached his funeral discourse, from Rev. xiv. 5, "They are without fault before the throne of God," on the following Lord's-day afternoon, Feb. 4th, 1844. The large congregations which assembled on both these occasions, from the surrounding neighbourhood, for several miles distant, notwithstanding the unfavorable state of the weather, bore testimony to the feelings of respect and veneration cherished for his memory, when death assured them that they should see his face no more. A spirit of deep solemnity rested on these large assemblies, and it is hoped that some who had turned a deaf ear to the message of heavenly grace, published by the living voice of this faithful and earnest preacher, might be benefited by his death. By the recollection of his faithful warnings, his lucid and powerful developments of Gospel truth, and his affectionate and earnest entreaties to repent and turn to God, many, it was not difficult to discern, were then saying to themselves, with emotions of heart too powerful and affecting to be easily, if at all, adequately expressed, "He being dead, yet speaketh."

Louth.

F. C.

HEAVEN, THE HOME OF THE BELIEVER.

How numerous and delightful are the ideas associated with home! Its charms and attractions are felt and acknowledged by persons of every class and of every age. The aged are most content at home, the young most secure. Parents love their homes, and so do children. The rich and the great, who for pleasure or amusement are often abroad, are sensible of attachment to country and to home; and the poor, though their residence is a cottage, feel that their home is dear and delightful to them. The invalid and afflicted, if among strangers, sigh for the attentions, the comfort, and the affections of home; and those who are friendless and helpless, tell a tale of woe that sinks into every feeling heart, when they say, they "have no home." Let us be thankful for our social and domestic comforts, and strive, by the cultivation of kind affections, to render our homes the abodes of contentment, piety, and peace.

Amongst the delightful and elevating representations given of heaven in the divine word, there is none perhaps more interesting and more easily appreciated than that which sets it forth as the home of the believer. It is easily comprehended; it is adapted to give sweet consolation to those who are troubled with the sorrows pertaining to the present state. Hence the Redeemer used it as a means of assuaging the griefs of his disciples, when he was about to leave them. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. * * I go to prepare a place for you. And * * I will come again, and receive you to myself, that where I am, ye may be also." When he rose from the dead, and appeared to Mary, as if he would remind her and the disciples of his words, he said, "Go to my brethren,

and say unto them, I ascend unto my Father and your Father, and to my God and your God. Here the idea is given, that heaven is the disciples' home; and the great Redeemer is comforting them by an intimation of this, and by the announcement of the fact, that he was going before them, to prepare a place for them, that they and all the redeemed might dwell with him for ever.

Heaven, then, is the home of the believer, and is so designated, in effect, by the Lord Jesus Christ himself. There are many aspects in which the idea of home may be contemplated that give us cheering and delightful thoughts of heaven. The mind dwells on them with profit, and they tend to encourage us to "set our affection on things above, and to utter with due earnestness the prayer,—

"May I but safely reach my home,
My God, my heaven, my all."

One of the simplest definitions of home, and which almost every child might be supposed to give, is that which our Lord has presented to us,—It is "my father's house." It is the place where he dwells, and where the child expects every thing that is needful for him, and that is in his father's power to bestow. All believers, as the children of God by regeneration and adoption, are warranted in this way to think and speak of heaven. It is their Father's house. There God dwells; that region he fills with his cheering presence; there he unveils his glory, and condescends to hold intimate and endearing communion with his children;—this, the region of perfection, of blessedness, of grandeur and immortality, is the believer's home. Its glories, its joys, its magnificence, all its blessings, are his; provision is being made by his elder brother for his happy residence there, not as "a stranger or a guest," but as "a child at home."

It is at home that the whole family meet and dwell. They may be occasional wanderers; they may visit other places, either for instruction or friendship; but it is at home they all meet and dwell. What a family is that, of which the believer is an admitted member! It includes all that are holy and happy among all intelligences, in every part of the universe. It is in heaven all will meet and abide. There is the Lord Jesus Christ, our Redeemer and our friend; our elder brother, who by his great work procured that we should be "heirs of God, and joint heirs" with himself. He resides there in all his glory and majesty; yet he is not ashamed to call his disciples "brethren." With what delight will the whole of the redeemed meet him, when he brings them home! "He will come to be admired in his saints, and glorified in all them that believe." There, too, are the angels of light. They are part of God's family, though not redeemed ones. They have never sinned; but they have not been indifferent or uninterested spectators of the great work of redemption. They "desired to look into" its wonders; they sang "glory to God in the highest," at its manifestation; they rejoice over its trophies; and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And, when the redeemed are "equal to the angels," will they not welcome them to bliss, as partakers of their immunities? The whole of the redeemed will be there; patriarchs, prophets, apostles; all the blood-bought throng of every clime and every age. From the east and the west, and the north and the south, they shall come and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. What a glorious family! what a splendid home!

Nor will the social enjoyment, the mutual affections, the sweet and delightful intercourse, which characterize home, be absent in heaven. All

the members of that happy family enjoy the most delightful communion with their Father and their God. Towards him they cherish supreme affection; to him they are bound by the strongest ties of obligation and love. Amongst themselves will exist one common, indissoluble feeling, of holy brotherhood. All holy and perfect, there will be nothing to disturb their peace, or alienate their affection, or destroy their confidence. One pure and heaven-born affection will unite heart to heart, and all to God. How happy will be the society of heaven! how sweet the fellowship of kindred minds! With what pleasure shall we converse with angels, sit at the feet of patriarchs, prophets, apostles, and martyrs, and hear of their trials and deliverance! How delightful to commune with those of whom we have often read and heard, and whose virtues have awakened a holy emulation! What satisfaction, to meet with those we have known and loved on earth, who are gone before us — fathers, mothers, ministers, friends, to renew our intercourse in a happier clime! Surely we may adopt the words of the Psalmist, in its highest sense, "Blessed are they that dwell in thy house; they shall be still praising thee."

The true rank and condition of persons is known, for the most part, at home. Some persons assume a false character where they are not known. They foolishly wish to appear of more consequence than really belongs to them; whereas others, for special reasons, have adopted the disguise of peasants. But follow them home, and their true rank and condition is known. This is true of heaven. Never, till the "redeemed of the Lord" enter that blessed abode, will their true rank be acknowledged, or their elevated condition manifest. They are now in an enemy's country. They are the sons of God; but "the world knoweth them not." It does not acknowledge their character of

relationship to God. They are subject to many afflictions and trials. Often have they been persecuted, reviled, and "their names cast out as evil." Their various trials are a course of discipline to prepare them for their glory. But in heaven all discipline will have ceased; all sorrows will be ended; they will be recognized as the sons and daughters of the Lord Almighty, and will have obtained the glorious liberty of the children of God." Clothed in light and immortality, they will for ever enjoy their true dignity and rank as the sons of God.

"The saints are here unknown,
Are princes in disguise;
Nor shall their glories be revealed,
Till Christ shall leave the skies."

It is to his home the weary traveller looks for rest. He may have various stations where he enjoys a short cessation of his weary way, and "tarries for a night;" but it is at home he enjoys repose. The laborer looks for evening, when his toils shall have ended, and he shall return home to rest. The Christian pilgrim, glad of "the brook by the way," drinks, and lifts up his head. The laborer in God's vineyard is often refreshed in his toil by the presence of his Lord, and the testimony that he pleases God; but it is most refreshing to know that "there remaineth a rest for the people of God;" and to feel, that, though while in this tabernacle he may "groan, being burdened," he is hastening towards his heavenly home of eternal solace and repose. The Christian soldier will then lay aside his armour, and enjoy the sweets of victory. The war will be ended, the enemy vanquished, and the crown of glory secured.

In how many ways does the feeling of comfort and security adhere to home! There a person is fortified against foes, sheltered from the strife of troubling elements. Within his walls, according to his means or

taste, are various arrangements for comfort and delight. May the homes of England deserve the celebrity they have secured! But what is this to heaven? There, eternal security will be enjoyed. "We have a strong city, salvation is for walls and bulwarks." There, is security, freedom, wealth and peace. No enemy will invade us in heaven; "nor thieves break through and steal."

Has not heaven to the believer all the attractions of home? Does not he long for heaven—look for heaven—delight in the thought of going to heaven; and feel that when there, all his wishes will be gratified, all his prayers answered? Are not all Christians desiring heaven? The rich, the poor, the illiterate, the learned? Is it not one of the tests of our regeneration and sonship, that we "rejoice in hope of the glory of God," and "give thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light?" Surely heaven is the believer's home.

Our heavenly home is a permanent residence. This idea attaches to our homes on earth. But how soon do they change! Death, disease, and a thousand elements of this earthly state, are gradually breaking up the happiest families, and changing the scenes which were once so delightful around our happy hearths. But in heaven there will be no change, no bereavement, no separation. "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." For ever they will dwell in the presence of their Father and their God. They will enjoy his smiles and happy communion with each other, world without end.

In that blessed home, how vast, how varied, will be the holy enjoyments of the redeemed! Let us often meditate on them; let us look to

heaven as our home, where the best affections are cultivated, and the holiest love reigns in every heart. Amidst the trials of earth may we ever have the hope of heaven. Conscious as we are that every view of heaven comes short of the great reality, may we so lay hold on the

grace that is in Christ Jesus, as to be able to adopt the language of the beloved disciple, "Beloved, now are we the sons of God, and it doth 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." J.—R.

HEBREW HISTORY.

FROM THE DEATH OF MOSES TO THAT OF JOSHUA, B. C. 1451 TO 1426.

THE distinguished person who will secure the chief portion of our attention and regard in this paper, was named Joshua. He was called Oshea, —but Moses called him Jehosua, which signifies a saviour, perhaps prophetically, in reference to the great work he would have to perform on behalf of the people of God. He was, however, customarily called Joshua, and this term is invariably rendered Jesus in the Septuagint by the Greek translators: in the New Testament he is termed Jesus, both by Stephen and the apostle Paul, when addressing their Hebrew brethren.* He was the son of Nun, of the tribe of Ephraim, and, at the time of Moses' death, was probably about eighty-four years of age.

There are many reasons why this excellent person should have been chosen as the successor of Moses, so far as any man could be his successor, in the high and responsible office of leading the people on to the possession of the promised land.

He was a man of a willing, faithful, and devoted spirit. For forty-years he had been the constant and confidential friend and servant of Moses. He had distinguished himself by his faithful courage and devotion on various occasions. He was the captain of the Israelites against Amalek, in the first battle. He was one of the two faithful and undaunted spies that were sent from Kadesh, and who served the Lord fully. In him Moses apparently ever confided, nor is there anything ever recorded to his disparagement. But, in ad-

dition to these things, he was specially nominated and appointed by the Almighty, to his important office, and, in pursuance to God's directions, Moses had laid his hands on him, and given him a charge before all the people.

After the death of Moses, therefore, Joshua was the appointed leader of God's people: and that he might be entirely sustained and supported in the discharge of his onerous duties, the Lord himself spoke to him, enjoined his constant attention to the words of the law, promised his presence and blessing, and directed him to lead forward the people to the promised land;—saying, "As I was with Moses, so will I be with thee, I will not fail thee nor forsake thee. Be strong and of good courage: for unto this people thou shalt divide for an inheritance, the land which I swear unto their fathers to give them.—Josh. i. 5, 6.

Thus invested with his authority, Joshua immediately directed the officers, or heralds of the host, to command the people to prepare themselves, that within three days they might pass over Jordan. The Reubenites and Gadites were also reminded of their duty to go over with their brethren to assist them in the war. All instantly promised obedience to their new commander; and of the latter tribes 40,000 of their best men were drafted for this purpose, the remainder being allowed to remain behind for the protection of the families and flocks of themselves and their absent kinsmen.

A little previous to this time, Joshua had sent two men, secretly, to spy out the position and strength of Jericho,

* Acts vii. 45, Heb. iv. 8.

and to ascertain the temper of the inhabitants. This was but a few miles beyond Jordan. They looked about the city, and repaired for shelter to the house of a woman who had been a harlot, but now apparently was an improved character. They were led thither, probably, by the convenience of the place for a secret departure, or by the especial providence of God; and from her they learned, that their terror had fallen on the people, who had heard what wonders God had done for them. She acknowledged God to be the Lord of heaven and earth, and conjured them to shew kindness to her and her father's house. This they promised to do; and a scarlet thread, hung from the window, for her house was on the wall, was to be her token. Suspecting that they had been seen, she concealed them on the flat top of the house, that they might not be easily discovered if search should be made for them.

This had scarcely been done, when messengers came from the king of Jericho to apprehend them. They had been seen and watched into her house. She deceived the police, and told them that the men went away just before the gates of the city were shut, and thus sent them away to pursue them. She then repaired to the spies, told them what had happened, and after renewing their pledge, she let them down out of the window by a cord, and directed them to be concealed three days in the mountains. They regarded her counsel, and returned, reporting to Joshua what had happened unto them.

The camp was now removed to the very edge of the river Jordan, and preparations were made to pass over it. The river was at its full height, it being the first month, or about our April. There was no ford near, and the water was deep. The people had no boats, nor human means of transit; but God, who divided the Red Sea, also enabled them to pass the Jordan, even at this season, as on dry land. In this case there was no smiting the waters, but the ark was borne first by *the priests*, at a distance from the people of about half a mile (1,000 yards). They walked directly to the river, and as soon as their feet touched the waters of the Jordan, the stream above rolled back and stood on a heap, as if congealed, and that below retired and left the

bottom dry. The priests went forward, therefore, and stood in the midst of Jordan, between the heap of waters above and the people, until the whole camp had passed over.

The ark was thus the security of Israel, and the symbol of the presence of Almighty God. Hence the language of the psalmist, "The sea saw it and fled: Jordan was driven back. What ailed thee, O thou sea! that thou fleddest, and thou Jordan that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills like lambs?" God was there. "Tremble O earth, at the presence of the Lord, at the presence of the God of Jacob."

That there might be a memorial of this very wonderful event, a man from every tribe was directed to take a large stone from the midst of Jordan, where the priests stood with the ark, and bring them out to be piled together for that purpose. This was afterwards done, probably on a mound of earth, in Gilgal, the place of the next encampment. Twelve larger stones were also set up in the midst of Jordan, where the priests stood, on the same account, which would ordinarily be visible, that both land and water might bear testimony to the same miracle. These things being done, and the crossing entirely and safely effected, the priests who bore the ark were directed to come up out of Jordan, when the waters immediately and quietly returned to their accustomed course. So signal was the miracle by which God introduced his people into the promised land! The waters were divided, and no enemy appeared to dispute their passage. Thus, also, God "magnified Joshua in the sight of all Israel."

The day of their passing through Jordan, was the tenth of the first month, and the event was soon known to the inhabitants of the land, so that this, in addition to the former wonders God had wrought for his people, filled them with extreme terror and dismay. When men are doomed of God to perdition for their crimes, they have at times a premonition of the event.

With the utmost confidence in God, as to his preserving care, Joshua now obeyed his command, and caused the people to be circumcised; by which means they would be disabled from fighting for some time. This was

effected apparently on the eleventh, and the place was called Gilgal, "a rolling," because there they rolled away "the reproach of Egypt;" this painful ceremony not having been performed on those who had been born since the departure from Egypt. The passover was celebrated on the fourteenth, and on the day afterwards, when they ate the fruit of the land, either from the fields or deserted granaries, the manna ceased. And now, apparently, the pillar of cloud was withdrawn. Thus, while in the wilderness, God miraculously fed and guided his people; but now he had brought them into the land flowing with abundance, his miraculous sustenance was withheld. So does he deal with his Church. While they need his means of grace and word on earth, they are given; but in heaven these means will be superceded by the better blessings of his presence.

No steps had been taken to possess the land on this side Jordan, and while Joshua was waiting for instructions from heaven, there appeared to him a man with his sword drawn. Joshua boldly went to him and said, "Art thou for us, or for our adversaries?" The reply was, "As captain of the host of the Lord, am I now come." Joshua worshipped as Jehovah, and received from him directions as to the taking of Jericho. He was told that it would be given into his hands, strong as it was, and high and firm as were its walls, by the most singular and superhuman means. The priests were to bear the ark, and pace round Jericho, followed by the armed people, for seven days. The trumpets of ram's horns were to be blown on the six days, and on the seventh, the people by a concerted signal were to set up a loud shout, when the walls of the city would fall down flat, and the men of war were then to advance on the ruined and devoted people, and destroy them. They were, moreover, told that every living thing was to be destroyed, and the city demolished. The silver and gold were not to be a spoil, but were to be all given into the treasury of the Lord. Joshua commanded the people, and they obeyed his instructions. "There was never so strange a siege as this of Jericho," says an excellent author,* "here was no

* Bp. Hall.

mount raised, no sword drawn, no engine planted, no pioneers undermining; here are trumpets sounded, but no enemy seen; here are armed men, but no stroke given; they must walk, and not fight; seven several days must they pace about the walls, which they may not once look over to see what was within. Doubtless these inhabitants of Jericho made merry with this sight; when they had stood six days upon the walls, and seen none but a walking enemy. 'What,' say they, 'could Israel find no walk to breathe them with, but about our walls? Have they not travelled enough in their forty years pilgrimage, but they must stretch themselves in this circle? Surely if their eyes were engines, our wall could not stand: we see they are good footmen; but when shall we try their hands? What do these vain men think Jericho will be won by looking at it? or do they come to count how many paces it is about our city? If this be their manner of siege, we shall have no great cause to fear the sword of Israel.'" But their scoffs were vain, and their boasting too:—on the seventh day the walls fell, and the fearful order was executed, and none were saved, except Rabab and her house.

How does this remind us of the scoffs of the enemies of the cross! "Foolishness," said the Greek philosopher; "weakness," said the legislator, when told that the fishermen of Galilee were about to reform the world by the preaching of the cross. But Paul, with the most astounding facts before him, replied, "The foolishness of God is wiser than men, and the weakness of God is stronger than men." "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; that no flesh should glory in his presence," "The weapons of our warfare are not carnal; but they are mighty through God, to the pulling down of strong holds."

The news of this strange defeat was soon noised abroad. Full of confidence in God's power, a detachment of the army was sent against Ai; but they were defeated and driven back. Joshua, alarmed at this reverse, fell down before God, and inquired the cause; and God told him, that there was sin amongst the people. They were speedily apprized of this charge, and directed to

come before God. The sacred lot was probably resorted to, to discover the offending party; and first the tribe of Judah, then the house of Zerah, and then the family of Zabdi was taken; and then the person of Achar; and he was brought before Joshua, and when he had confessed that, instead of obeying the known commands of God, he had taken from the spoils of Jericho a Babylonish garment, 200 shekels of silver, and a costly wedge of gold; and that they were hid in the earth, in the midst of his tent; he was condemned, and stoned to death; and all his children and possessions were destroyed and burnt. So dreadful was the punishment God caused the people to inflict on this great and covetous offender! The place was called the valley of Achar, or trouble; for Achar troubled the people.

Encouraged of Jehovah, Joshua and the people went up against Ai, took the city by stratagem, leading the people out after them, while an ambush entered and set it on fire; after which the Israelites, both before and behind, fell on them, and routed them, with great slaughter.

As they were now masters of the territory that included Mount Ebal and Mount Gerizim, Joshua and the people discharged the service enjoined on them by Moses, in relation to these moun-

tains. He built an altar of hewn stone, and offered sacrifices thereon; a copy of the law, probably the ten commandments, was written on plastered stones, set up in this place; and then all the people were assembled, and divided into two great companies; the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, on Mount Gerizim; the other tribes on Mount Ebal; and then, in their hearing, were read the blessings and curses which God had uttered by Moses, for the encouragement and admonition of the people. The twenty-seventh and three following chapters of Deuteronomy, were the parts read, though some think the whole of that book.

What a solemn scene and season this would be! The two mountains came near to each other at the base; the ark was in the centre; up the sloping sides of each, rank above rank, stood the people, while, in their hearing, the words of life and death, and blessing and cursing, were read. They were required audibly to make the responses; those on Mount Ebal, to the curses; and those on Mount Gerizim, to the blessings: all were engaged, even to the children and strangers. There they all solemnly renewed their covenant with God. The awfulness of this scene, in the midst of an enemy's land, was scarcely less impressive than that at Sinai.

PATRISTICAL AND EXEGETICAL INVESTIGATION OF THE QUESTION RESPECTING THE REAL BODILY PRESENCE OF CHRIST IN THE ELEMENTS OF THE LORD'S SUPPER.*

By the Rev. J. J. Owen.

No doubt can be entertained that the time is come, when it is our special duty thoroughly to investigate the grounds of our faith. Are our principles based on the truth as it is in Jesus? Are we sufficiently acquainted with the sophisms by which error is upheld, and is our armor not only buckled on, but well-fitted and

polished? The high pretensions made by a large and influential class of men, at once demand that we should be able to give a satisfactory reply to these questions. In whatever light we regard the present period, we wonder not the Christian Church requires purgation; she must ascend to a holier atmosphere;

* The *Bibliotheca Sacra*, an American quarterly, contains an admirable article on the above subject, by Professor Stuart, of Andover. The writer of the present article having collated the historical evidence which Dr. Stuart adduces with the writings of several of the early fathers, and having, with some difficulty, traced the origin and

progress of the erroneous tenet under investigation, has endeavored to furnish, (in the hope it may prove generally useful,) a condensed account of the whole, and has connected with it a brief exegetical examination of the leading portions of truth on the subject.

her zeal, her courage, her benevolence must be increased before she can subdue the world; and who knows but that, in the inscrutable arrangements of heaven, the coming conflict is designed to accomplish these sublime ends!

Among the many subjects of controversy brought before the public mind, that of the Eucharist has received peculiar attention. The connection subsisting between the Lord's Supper and some of the fundamental verities of Divine revelation, renders it especially important that we should fully understand its nature and design. It will be our object in this paper to bring before our readers, as briefly as possible, the different views of contending parties, and to ascertain what the word of God *really* teaches respecting this ordinance.

For a considerable period prior to the Reformation, nearly all Christendom gave implicit credence to the Romish doctrine of *transubstantiation*, i. e., of the actual presence of Christ's body and blood in the elements of the Eucharist, or more correctly, that these elements, after consecration, are actually converted into the body and blood of Christ. Zuingli, Calvin, and their coopeers, called in question this dogma, and with some slight differences, embraced the opinion that the bread and wine are merely symbols of the awful transactions of Calvary. The views of the Lutheran party underwent but a slight modification on this subject. At the present time, this body of Christians believes in the real presence of Christ's body and blood in the sacramental elements. Their mode, however, of expressing their sentiment is somewhat different from that of the Romish church. They say that Christ's body and blood are *in, with, and under the elements*, but, at the same time maintain that the elements preserve unchanged their attributes as bread and wine!

Within the last ten years, strange changes have become apparent among not a few, ostensibly, belonging to those who regard the bread and wine as merely symbolic. From high places, pamphlets have been issued, strongly contending for the literal interpretation of our Lord's words at the institution of the ordinance, and it has been unhesitatingly asserted, that this is one of those matters of which it may be said, *Quod unum, quod semper, quod ubique*; i. e., it has always and

everywhere been one and the same. This is an old assertion, it forms, in fact, one of the strongholds of the Romish party. It is, therefore, of essential importance that we examine how far the statement is correct. We must begin with the early Christian fathers. It is necessary, however, before we do this, to ascertain how much is due to their opinions. In our estimate of Divine truth, how far are we to be guided by their views? The apostle of the Gentiles says, "THAT ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here is a plain and unequivocal declaration, that the inspired volume is sufficient for all that is needed in relation to doctrine or practice. The Christian may be perfected by what is here revealed; in other words, he may be raised to the highest attainments in faith and holiness by means of the word of God. Were any of the early fathers inspired? The united testimony of all ages says "No." It is evident then that their writings are not scripture, for all scripture is inspired. The statement cannot be contradicted that there is not one of them, in whose productions may not be found the strangest anomalies, the most unaccountable puerilities, and the most superstitious notions. In many instances so uncouth and involved is their phraseology, that it requires no little ingenuity to ascertain their real meaning.

We have no wish to speak degradingly of the fathers. We revere the piety of some of them. Still they were men, fallible men, whose errors on many points a mere tyro in theological lore may now easily detect. If we make a few exceptions, their interpretations of Divine truth glaringly violate all sound principles of criticism. Their acquaintance with the sciences was partial. But few of them were even well versed in history. "Only Jerome among them all could read and understand the Hebrew scriptures. Origen had, it is true, a modicum of Hebrew knowledge; it was, however, of but little value for any critical purposes. Possibly Epiphanius, having been brought up in Palestine might know something of Hebrew." It was, therefore, absolutely impossible that such men could expound the Hebrew

scriptures with any philological certainty. They could not even judge correctly of the merits of a translation.

"Such then," says Dr. Stuart, "are the guides whom we are invited to place by the sides of Matthew, and John, and Paul, and other inspired writers. What certainty can we attain to by following them, when they contradict themselves, and contradict each other? What is the poor wanderer to do who has chosen them for his guide?"

But it has been alleged, "that although no one of the fathers is infallible in all cases, yet there is among them a universal agreement in *some things*, and that as to those things, there is good ground for placing them by the side of the Scriptures. The criterion, it is stated, is, *quod unum, quod semper, quod ubique*; i. e., what has been always and everywhere one and the same." Supposing we grant the correctness of this criterion, it will be of no avail to our opponents. "Among all the controverted doctrines of Christianity (and nearly all have been controverted) not one can be found which has not been either called in question by some of the fathers, or, at all events, viewed in a defective light, or in a different light from that in which others have viewed it. If *constant uniformity* be the criterion of appeal to the authority of the fathers, then is their cause truly desperate who make such an appeal. This uniformity cannot possibly be proved."

We are, however, told, that the Divine Spirit has been promised to the Christian in every age, and that the fathers must have been guided by Him to the knowledge of the truth; and if this cannot be specifically asserted of this individual among them, or of that, *yet it may be said of them as a whole*.

"In reply to this it may be stated, that no reason can be advanced why we must not apply such a principle to the Christians in the dark ages, and in the present age, as well as to ancient times. The moment we admit this latter position (and how can the objector refuse to admit it?) all pre-eminence of the fathers ceases, unless indeed they are entitled to one for superior learning and ability; which will not be seriously contended for by any well-informed man. Then as to the assertion, that as a *whole* they must have been guided to a knowledge of the truth, while at the same time we

are obliged to concede that each individual of this whole has been liable to err, and has actually erred, we know not how we shall make the whole to be of a quality altogether different from the qualities of each of its component parts. Infallible no individual was; how then could the sum of the same individuals be infallible?"

And it may be further observed, that "the Spirit was not specifically promised to the individuals who compose the corps of the fathers. It is promised to the Church. God has always had a true Church in the world. But even to her the Spirit is not promised in such a sense, as to make her members inspired and infallible in their writings. The best of men, when uninspired, have always fallen into some errors, and cherished some notions not taught in the Bible. Did we know for certainty who compose the true Church, we could not even then look to them as infallible in all matters of sentiment; the most that we can truly say is, that all truth essential to salvation will be known and acknowledged by the true Church, whenever or wherever she exists. But, after all, some chaff may be, and is, mingled with the wheat."

It is, therefore, not only palpably absurd—it is daring impiety, to elevate uninspired men to the same position as those who are inspired, and to regard them as of equal authority. Let God speak, and we reverently listen to his voice, whether it be through the medium of prophets or apostles, but we shall ever deem it our duty to receive or reject the mere opinions of men, as evidence may require.

Having premised these remarks in relation to the early fathers, we shall proceed to inquire what were their views in reference to the elements of the Lord's Supper. All the parties we have mentioned have thought that their respective opinions were sanctioned by them. And there certainly is some reason for cherishing such a notion, because in some of the fathers sentiments may be found which seem to correspond with transubstantiation, with consubstantiation, and with the idea of symbolic representation. Often, however, we meet with views which harmonize with neither of these creeds. A few particulars will illustrate this statement.

Justin Martyr, who flourished about

A. D., 140, is the first Christian father who has furnished us with specific views respecting the elements of the Lord's table. His larger Apology contains a long paragraph on the subject. His opinion seems to be the following: As the *logos*, or higher spiritual nature of Christ, once assumed a body in connection with himself, and dwelt in the same, so the same *logos* is present in the Eucharistic elements, and for the time being, i. e., when they are consecrated and partaken of, they are, in a like way as his former body and blood, the place or the subject of his indwelling. He who partakes of them, partakes of the present, not the former, body and blood of Christ; and on this ground he receives within himself the germ or element of the future resurrection and immortality of his body.*

It is at once evident, that this is different from the transmutation of the bread and wine into the actual body of Christ, different from Christ's actual body and blood, being in, with, and under the bread, and different from the idea that the elements are only symbols of Christ's broken body, and of his blood that was shed. All these three parties have appealed to Justin for support, but all without any valid reason.

In another place Justin speaks of the supper as a thank or praise-offering to God. Irenæus, who lived towards the close of the second century, speaks of it in similar terms.

Clement, of Alexandria, early in the third century, distinguished in his day for a variety of learning, has expressed himself on the subject, in language much more obscure. Yet it is possible to gather some things from him with sufficient distinctness. He maintains a distinction between the blood of Christ on the cross and his blood in the Eucharist; he asserts the spiritual presence or energy of the *logos* in the elements; and finally he says, in so many words, that the "holy fluid of gladness (i. e., the Eucharistic wine), *allegorizes* the *Logos*, whose [blood] was poured out for the remission of many sins."

Origen, whose fame as a critic and interpreter is generally known, and who lived in the first half of the third century, in his Commentary on Matt. xv. 11,

most explicitly declares that the bread and wine of the Eucharist are nothing without prayer and holy affections; that they remain bread and wine and nothing more; and that merely faith is the measure of profit. In commenting on the words of Christ, he says, "The bread, which is the God *Logos* (*theoslogos*), declared to be his body, is his word which nourishes souls, the word which comes from the *Logos*." And so of the wine he says, "It is his word watering and satisfying the hearts of those who drink it." And in the sequel, "He (Christ) did not call this visible bread which he held in his hand his body, but the word to which the bread to be broken had a mysterious reference. The visible drink he did not call his blood, but the word (or doctrine) to which the wine to be poured out had a mysterious reference. Here, then, we find in full measure, and in the most unequivocal manner, the symbolical significance of the Eucharistic elements.

Tertullian also, in defending the reality of Christ's body and blood against Marcion, avers that the elements are symbols (*figura*) of Christ's body and blood. Cyprian, the famous bishop of Carthage, who flourished about the middle of the third century, has a long passage in his letter to Carcilus on the ordinance. His main object, however, is to show that water should be mingled with the wine; but nowhere does he express himself explicitly or fully respecting the presence of Christ in the elements; the tenor of his reasoning, and the illustrations to which he resorts, show, that he admitted no actual presence, but viewed the whole as symbolic.

We have thus arrived to the close of the third century, and find not a single case in which the doctrine of transubstantiation appears, nor indeed that of consubstantiation in the sense of Luther. The earlier sentiment as exhibited by Justin Martyr and Irenæus appears to be, that the *Logos* was present in the elements, as he once was in the body which he assumed. But there is no transformation of the elements, nor is the human body and blood of Christ regarded as being present. After this we have found that Clement of Alexandria, Origen, Tertullian, and Cyprian in the third century, all unite in considering the elements as *symbols*, although they indulge in some variety of expression

* Justin Martyr Apol. Maj., pp. 82, 83. Edit. Colon.

respecting the matter, and employ not a few loose and undefined expressions.

Here our inquiries must for the present terminate. Next month we hope to return to the subject, and show the

further progress of early opinions respecting it. We shall also endeavour to ascertain in what light it is represented in the word of God.

BRIEF NOTICES.

CHRISTIAN ENCOURAGEMENT; or attempts to console and aid the distressed and the anxious. By JOHN SHEPPARD, author of "*Thoughts on Private Devotion,*" &c. *Third Edition.* Tract Society. 12mo., pp. 417.

IN the retired thoughts and anxious musings of a contemplative Christian, there arise, under different circumstances, doubts, fears, misgivings, that greatly disturb the consolation it is his proper privilege to enjoy. It is to the especial relief of the pensive that the pious and sensible work before us is addressed. The adaptation of the Gospel to remove our sadness and relieve our moral necessities; the nature of faith, or conversion, and a solution of doubts respecting it; the doubts excited by the prevalence of evil in the world, by the difficulties of revealed truth, and by a sense of unworthiness; and the painful emotions occasioned by the various forms of adversity, &c.; constitute the chief topics on which the writer dilates. The work has already had extensive circulation, and the Tract Society has issued a cheaper edition, that it may be within the reach of many more, to whom it may prove a blessing.

A TRACT FOR THE TIMES. A Caveat against the Puseyism of Mr. Wesley's Treatise on Baptism. By JOHN CRAPS. *Houlston and Stoneman.*

THIS twelve-page tract teaches the fearful truth, that when a Christian ordinance is perverted, there is great danger of falling into some serious doctrinal error on account of it. That baptism is the "washing away the guilt of original sin," is "the ordinary instrument of our justification," is "a means of regeneration," &c., &c., are dogmas proved by Mr. Craps to be taught in the writings of Mr. Wesley. The tract is startling, but the proofs are positive, and the appeals founded on them are just. Surely the Wesleyans ought to repudiate this doctrine, though taught by their "venerable founder."

THE USEFUL CHRISTIAN. A Memoir of Thos. Cranfield, for about fifty years a devoted Sunday-school Teacher. 18mo., pp. 332. Tract Society.

WHEN we say that such was the estimate formed of the excellent subject of this memoir,

that his remains were followed to their resting place by the teachers of eleven metropolitan Sabbath-schools, besides many other friends, we have done enough to commend this little book to the attention of Sabbath-school teachers generally: but, when we add, that it contains "a romance in real life," in the apprenticeship, running away, sufferings, military life, toils and perils at the defence of Gibraltar against the Spaniards, in 1779—1782, besides an interesting account of the conversion and devoted labors of its subject, we are sure this book will find many readers. Thomas Cranfield was not an ordinary person.

A BOTANICAL LADDER FOR THE YOUNG. Tract Society. 18mo., pp. 176.

THOUGHTS AMONG FLOWERS. Ditto. 32mo., pp. 156.

THE first of these delightful little books, in a series of conversations between a mother and her daughter, introduces the young reader to an elementary acquaintance with botany. It conveys much instruction. The second takes the peculiarities of several flowers, &c., and adduces scriptural lessons from them. Both are embellished with engravings.

SIGHTS IN SUMMER. Ditto. 16mo., square. pp. 96.

"SIGHTS in Spring" is followed by "Sights in Summer." Rural scenes and occupations, during the summer months, blended with some accounts of plants and trees, flowers and fruit, birds and insects, are here set before us in beautiful engravings and instructive writing.

THE APPRENTICE; or affectionate hints to a young friend entering upon the business of life. Tract Society. 12mo., pp. 176.

THIS well-written, sensible book, a suitable companion to the "young man from home," contains a great variety of instructive and useful admonitions, warnings, and directions, written as a series of letters from an affectionate uncle. It is a very appropriate present for youth when leaving school and entering on the business of life.

POPULAR ROMANISM EXAMINED. Tract Society. 32mo. pp. 224.

A protestant clergyman has put together

the substance of a series of lectures on the claims and authority of the Bible—on purgatory, transubstantiation and the mass, the worship of the virgin, &c. It is a book suitable for the present times.

THE PASTOR'S DAUGHTER. *A Memoir of Susan Amelia W—, who died Jan. 20th, 1843, aged nineteen years. Written by her Father; with an introduction by the author of "The Anxious Inquirer."* Tract Society. 32mo., pp. 128.

CONSIDERATIONS FOR DAYS OF ADVERSITY. *Ditto; ditto.* pp. 68.

GOOD—interesting—useful.

THOUGHTS ON SLAVERY AND CHEAP SUGAR. *A Letter to the members and friends of the British Anti-slavery Society.* By JAMES EWING PRITCHIE. Aylott and Sons.

THIS pamphlet is a rebuke to the anti-slavery committee for supporting the government in their determination to keep slave-grown sugar out of England, by prohibitory duties. The writer contends that the only

course that will secure the abolition of slavery, is the destruction of the monopoly of the West Indians; in other words, "free trade in sugar." He shows that all the efforts of this government to suppress the slave trade, whether by treaty or blockade, have been fruitless, as well as enormously costly; that the conduct of the Anti-slavery Society is inconsistent; that the claims and wants of England, and the welfare of the negro race, would be promoted by the course he recommends.

THE NATIONAL TEMPERANCE MAGAZINE, *a monthly journal, devoted to temperance, literature, education, science, philosophy, morals, &c.* W. Brittain, London; Cook, Leicester.

THIS appears to be a respectable journal. Its articles are many of them the productions of scientific men. Though not quite free from personalities, it is more moderate in its tone than some periodicals of this class. Its intelligence is mainly devoted to tee-total movements.

CORRESPONDENCE.

ON PUBLIC COLLECTIONS, &c.

SIR,—As I am opposed, with my present amount of information, to the practice brought under your notice by "a General Baptist,"* and as it seems to be gaining ground, and to involve an important principle, I trust it will meet with that attention which its merits require. It is presumed that those who have adopted the practice, or who have contended for it, are in the possession of reasons which to themselves are satisfactory; and in that case the hope may be cherished that they will have the kindness to publish them for the satisfaction of their less informed, or more scrupulous brethren. And with the view of eliciting the truth, permit me to submit to your readers the following observations.

1. That religion, considered simply as a scheme of instruction, does not differ from other systems. Its principles, to be understood, must be taught; and if they are taught successfully and extensively, pecuniary support must be afforded. Provision is made for this: when our Lord sent out seventy persons two and two before his face into every city and place whither he himself would come, he said, "carry neither purse, nor scrip, nor shoes; and salute no man by

the way; and into whatsoever house ye enter, first say, peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.—Luke x. 1—7. After his resurrection from the dead, he said to the apostles, "Go ye into all the world, and preach the Gospel to every creature;" but nothing is here said about his making any provision for their support, nor was it necessary; that was a point already determined. In I Cor. chap. ix. Paul takes up the subject, and shows that the Lord hath ordained that they which preach the Gospel should live of the Gospel. The preachers of the Gospel have a right to live of the Gospel, because the Lord hath ordained that it should be so; but he has not ordained any particular mode in which their living shall be collected; and if the mode is not settled in behalf of the ministry, why should we expect such settlement in relation to the building and support of chapels or schools, or any other subordinate institution designed to contribute to the comfort of the Lord's people, or to facilitate the success of the Gospel? If our Lord did not determine the way in which he would have funds raised for the support of that which he *did* institute, how can we expect this *for* that which

he did *not*, i. e., that which is generated by the ministry!

2. The ministry must either be supported by voluntary or involuntary contributions. If by involuntary, where is the law imposing the tax and determining its amount? No such law can be found in the New Testament; but there is on the contrary evidence to prove that the ministry was sustained, so far as sustained at all, by the voluntary contributions of its friends. This paper need not be swelled by adducing this proof, because it is believed that this is a point upon which most of your readers are agreed; but permit me to add, that as the ministry gives birth to every other religious institution, every institution of this kind must be supported on the same principle as that which sustains the ministry. If it be supported by voluntary contributions, so must all the religious institutions to which it gives rise. If the view thus taken be correct, any person will be able to make the necessary application to particular cases, and determine the principle on which every Christian society ought to be supported. In the collections made for the relief of the suffering saints in Judea, we have a striking exemplification of brotherly love and Christian charity. The Churches of Galatia seem to have taken a leading part in this work of faith and labor of love. The Apostle wished to interest the rich Church at Corinth in behalf of their suffering brethren. In his first Epistle, he simply directs them to follow the example of the Churches of Galatia,—1 Cor. xvi. 1, 2. In his second, he enters fully into the subject, and every argument used by him goes to prove that the contribution itself, and also the amount of it, was perfectly voluntary. If this was not the case, why did he speak of the grace of God bestowed on the Churches of Macedonia, which, under very unfavourable circumstances, were willing of themselves to their power, and beyond their power, to assist the suffering saints? Why speak of the Corinthians abounding in every other thing as a reason why they should abound in this also? Why appeal to the knowledge which they had of the grace of our Lord Jesus Christ, who became poor for their sakes, that they through his poverty might be rich? Why speak of his knowledge of their forwardness and of his boasting of them to them of Macedonia? Do not all these considerations tend to prove the truth of what he says, 2 Cor. viii. 8, I speak not by commandment, i. e., so as to take upon me to determine how much or in what proportion ye shall give, but by occasion, &c.; and do they not show that they were left at liberty to follow the direction, "Every man according as he purposeth in his heart, so let him

give; not grudgingly, or of necessity; for God loveth a cheerful giver." The amount to be given was left to be determined by the giver; but whatever it might be, he was to give with a good will, not as if he were sorry to part with it, or was laid under a kind of constraint to do it, for nothing that proceeded from such a disposition could be acceptable to God: the Lord loveth a cheerful giver. We see then that a sum of money was to be raised for the relief of the poor saints in Judea by the operation of the same principle as that which sustained the ministry. This principle is apparently violated when silver is demanded before entering the gallery of a place of worship, and therefore the practice is improper.

3. There is an appearance of covetousness in the practice in question, which makes it desirable that it should be avoided. Perhaps there is no institution that is better supported than the Lord's day school. What is the reason that the silver test is not applied to missionary and chapel anniversaries? Because it is not necessary to apply it; the congregations are not so large, there is not the same amount of general support given. Every friend of the rising generation has in this respect ground for holy exultation; but let no one, because there is a general feeling in the right minded of the community, which disposes them to come forward and to give much, be led by that very consideration to stand forward and ask the more; the feeling that prompts to this can neither be pleasing to God nor man.

4. It is a public avowal of distrust in the voluntary principle, and therefore ought not to be adopted. Abstractedly, this principle is extolled to the stars, it is in all our mouths and in all our publications. I do not find fault with this, but only think, Sir, of this principle's meeting a man at the gallery steps of one of its own sanctuaries, of its looking him in the face, and it may be taking him by the collar, and saying, "You shall not ascend these steps unless you give me silver." Let it never be placed in so degrading a position, a position which must cause some of its best friends to blush, and lay open their sincerity to suspicion. Let no one ever have it in his power to say, "These men professedly hold the voluntary principle, and praise it above every other, but they dare not trust in it themselves." "If it be right in itself, let us commit ourselves to it; if wrong, let it be given up. Let no man halt between two opinions.

5. It may be said that silver has not been required or demanded, that the bill only said that it would be thankfully received. Now if the bill meant no more than that silver would be thankfully received, what a wonderful discovery to make to the public! But the fact is it does mean more; it is

always understood to mean more; it is always understood to mean that those who go into the gallery are expected to give silver, and therefore if they do not they are where, according to the spirit, if not according to the letter of the advertisement, they ought not to be. In short, this mode is open to all the objections that lie against the other, and even more, for while it seeks to accomplish the same end as the other, it tries to hide itself under milder terms.—And if it be allowed that the latter of these plans is less objectionable than the former, is there not reason to suppose that those who have adopted the latter will be lead to exchange it for the former whenever it is thought that it will be more subservient to their purpose? I will not add to this list of objections, but commend it to the impartial consideration of your readers.

But before concluding this paper, permit me to call your attention to the words by which you have prefaced your quotation of I Cor. xvi. 2, (see Repository p. 240.) In this short period you have cast doubt over our scriptural right to make any public collection whatever, and therefore brought the whole practice under suspicion. It ought not, it cannot be left thus. If the practice be scriptural, let not the shadow of a doubt be cast upon it; if the word of God disapprove of the whole course of public collections, let this be pointed out, and your correspondent will never be a party to the making of another. At present he holds that every Church has a Scriptural right to make public collections, if they are voluntary. Christ hath ordained that those that preach the Gospel should live of the Gospel, therefore it is the duty of their friends to make the pro-

vision necessary; and if in the discharge of this duty they make a collection every Lord's day, they have the approval of the word of God in so doing; and the same thing may be affirmed of every other religious institution to which the ministry gives birth.

With respect to I Cor. xvi. 2, I would remark, that it can only be brought to bear against public collections by assuming that the money for this truly charitable object was raised by each individual privately, but that it was so raised is not in evidence; and in the absence of that, any one has an equal right to quote this text to prove that public collections are Scriptural. It is allowed that each individual *might*, during the week, lay up in store as the Lord had prospered him, but it is affirmed that the sum so laid up was brought on the Lord's day to the place of meeting, and there cast into a common treasury: the latter part of the verse, "that there be no gatherings when I come," is a proof of this. The laying up of money privately is not, in the sense in question, a gathering, and therefore it will be difficult to make a number of such acts into gatherings. It is beyond all dispute that the apostle recognizes the existence of gatherings, that he does not disapprove of them, that he directed them to have their contributions ready that there might not be any gatherings when he came. This text then does not disapprove of public collections, but on the contrary it proves that such collections were made, and therefore that it is lawful to make them, at least so it appears to

Yours, &c,

R. HARDY.

Queenshead, Aug. 7th, 1844.

OBITUARY.

Mr. JOSEPH LANE, an honourable member of the Church in Lombard Street, Birmingham, died June 8th, 1844, in the 85th year of his age. For more than forty years he lived without God in the world, a stranger to religion, and devoted to the service of sin; at the same time he called himself a churchman, though he could assign no reason for his assumption of that designation beyond the fact, that his parents were of the Church of England. His prejudices against the dissenters were such, that he could not feel charitable towards them, and consequently never entered their places of worship.

To observe the different methods by which a saving change is produced in the minds of men, is at once pleasing and interesting; and to the way in which his conversion was effected, Mr. L. often referred with feelings of

gratitude and joy. A minister belonging to the Wesleyans was announced to preach in the open air; curiosity led Mr. L. to hear him, and under the sermon his mind was seriously impressed. "When the minister," said he, "described the sufferings of Christ, his agony in the garden, and his sweating as it were great drops of blood, it so affected my heart that I resolved I would go and hear him again." He did not, however, venture to do this at first in the open day, but by night, and secretly, lest his neighbours should brand him a Methodist. His courage increased by degrees, and the reality of his change could not be hid; his sinful habits were laid aside, and he was never happy out of the means of grace. His wife, then unacquainted with religion, and his former companions, took an alarm, and con-

cluded, as the world often does in such cases, that he was insane; but he continued his attendance on the services of religion; and by the consistency of his deportment, and the altered circumstances of his family, gave evidence that he was not mad, but had become wise unto salvation. Our esteemed friend was one of the poor of this world, and often greatly tried. On one occasion, his wife was heavily afflicted, his children almost wanting bread, and himself without employment; in these gloomy circumstances he called his family around him, and said, "we must go to prayer, for the Lord has told his people to call upon him in the day of trouble, and has promised to deliver them; this is our day of trouble, and we will try this promise." Accordingly they knelt before the throne of grace; the good man poured out his soul in prayer, and his petition was heard, for before the close of the day he was provided with the means by which to obtain the necessaries of life. Indeed Mr. L. may be said to be a man of prayer, for not only in private, and in his family, did he call upon his God, but in meetings for prayer he took a lively and active part; and as he never acquired a knowledge of letters, it was surprising with what fluency and correctness he would quote passages from the word of God. Whenever he thought the opportunity favourable, he was never backward to introduce the subject of religion; and though his mode of address was somewhat abrupt, and his language unpolished, he was doubtless the means of good to many. At one time, being in company with a person who was pointing out the beauties of a painting, he seized the opportunity of recommending him also to study the sacred Scriptures; but the man spoke disrespectfully of the Bible. This led him to put the question, What, then, do you think of Jesus Christ? The individual replied, that Jesus Christ was only a man. Only a man! said Mr. L., and referring to the Saviour's miracles, he inquired, Could a mere man do these things? then, having taken the person to be a Jew, he exclaimed with considerable vehemence, "Oh you wicked Jews! you killed the prophets, you put Jesus Christ to death, you slew the apostles: Oh you wicked Jews!" The man was astounded, and quailing before him, said, "I am not a Jew, I am a member of a Church in this town; I am a Unitarian." Oh, replied Mr. L. coolly, I thought you had been a Jew; well, go and read the New Testament for yourself. The person some time after called at the house where this colloquy had taken place, and said, Well, I have taken the old man's advice, and I find he was right. In the latter years of his life he became more and more impressed with a sense of the love of God, and especially its manifestations toward the saints. As an evidence of this,

he invariably, before engaging in prayer among his christian friends, gave out those beautiful words of the poet,—

"His saints are lovely in his sight;
He views his children with delight;
He sees their hopes, he knows their fear,
And looks and loves his image there."

Till the infirmities of old age came on, he was regular and constant in the means of grace; and when disabled from filling up his place, he recommended religion to all who visited him. Through all the affliction which terminated his life, his mind was tranquil: of death he had no dread. "Why," said he "should I fear to die? I want to be with my dear Saviour who died for me." Indeed, if any thing, he was too impatient to depart. On one occasion, the writer entered his chamber, and found him in close communion with God; when after a little time, he said, "I was begging." It was asked, What were you begging for? he replied, "I was hegging my dear Saviour who died for me, to take me to himself." At another interview he said, "I suppose you have heard people sing, 'Home, sweet home.'" Yes, was the reply. "Ah," he added, "that is just where I wish to be; at home, sweet home." Such was the happy experience of our venerable friend in his last moments; and of him it may truly be said, "This poor man cried, and the Lord heard him, and delivered him out of all his troubles."

G. C. B.

WILLIAM SQUIRE was born at Woodhouse, in the county of Leicester. Through the poverty of his parents, he received little or no education besides that which he received in the Sabbath-school. He was many times, in the earlier part of his life, convinced of the reality of the Christian religion, but like Felix, deferred it till a more convenient season. When entering on his nineteenth year, he was bidden to a wedding; but on going to the place where it was to be celebrated, the thought powerfully impressed his mind that he was going to a wedding not having on a wedding garment. When they arrived at the church they were too late, for the door was shut; this circumstance produced such convictions in his mind as were never erased. Early in the spring of 1841, a revival of religion commenced in the village, when a number of young people became anxious about religion; among whom was our departed friend; after many prayers, he obtained peace and joy through believing. He offered himself as a candidate for baptism, the day was appointed, but the Church thought it advisable that W. S. should remain till the next time that sacred ordinance was administered. The morning at length dawned when the candidates were about to profess their attachment to the

Saviour, but our deceased brother was absent. This thought affected his mind : before going to chapel, he retired to his closet and besought the Almighty that he would direct him aright; he arose from his knees with this impression, "except a man be born of water," &c. The discourse delivered on that occasion was founded on "blessed are they that do his commandments," &c. When the administrator came up out of the water, he rushed to the water-side, exclaiming, "What doth hinder me to be baptised?" the answer was given him "If thou believest with all thine heart, thou mayest." He replied, "I believe that Jesus Christ is the Son of God;" and to the astonishment of a crowded congregation they went down into the water, and he baptized him. In the afternoon the right hand of fellowship was given him, and he was received as a member the next Church meeting. Ever since that period he has been regarded by all who knew him as a consistent christian; one of the most distinguished characteristics of his life was, that whenever the house of God was open for worship, unless prevented by illness, our departed friend was there : he could adopt the language of the Psalmist, and say, "I have loved the habitation of thine house, and the place where thine honor dwelleth." On one occasion, being asked the state of his mind, he replied, "My heart is like a garden of weeds, but I am trying to pull up some of the weeds of impiety, and to destroy the rubbish of selfrighteousness." But his piety did not exempt him from affliction; he was the subject of affliction for more than

a year, during which time he was removed to the Leicester Infirmary: but all efforts to restore him were useless.

During the whole of his illness, his patience was remarkable; towards the close of his life he was heard thus to give vent to his feelings in prayer, "O Lord thou didst prepare a chariot for one of thy distinguished servants, to take him to heaven, but thou hast not prepared chariots for all, lest the shogging of the chariot, and the rattling of the wheels, should affect their crazy bones; but thou hast prepared angels to carry them to Abraham's bosom." A few days before he expired, a friend visited him, and inquired where he placed his hope: he quickly answered, "In the Saviour: while I live I will cling to the cross, and I know through the love I have to the Saviour he will ere long take me to heaven." On Lord's-day, April 7, 1844, I visited him for the last time; he was then insensible; I could plainly see that his eyes were becoming dim, his cheek pale, and his tongue almost silenced with death. About four o'clock the following morning he fell asleep in death. His remains were interred in the General Baptist burying ground; and his death improved the following Sabbath, by Mr. I. Bailey, to a deeply affected congregation, from the words of Paul, "For me to live is Christ, but to die is gain." In his death the town has lost a quiet inhabitant, the Church an honourable member, and the Redeemer has received another of his followers home. "Blessed are the dead that die in the Lord."

W. B.

INTELLIGENCE.

DERBYSHIRE CONFERENCE.—This Conference assembled at Smalley, on Monday, August 5, 1844. Mr. Kenny commenced by prayer, and Mr. Wilders, the minister of the Church, presided. The statements from the Churches were not generally of an encouraging character. Since the last meeting eleven have been baptized, and there are seventeen candidates.

Chesterfield.—In the letter from this Home Mission station it was reported,—"Since the last Conference, our congregation has fluctuated. Several of our members have in the course of Divine Providence, removed, to reside in some neighbouring towns. While we regret this, we have cause of joy; three have been added to us by baptism, and we hope some more will be induced by their example to follow the Lord. We are persuaded, if we had a resident minister, it would be much better for our spiritual

improvement, and the good of the cause." Mr. Smith of Chesterfield was present.

It was resolved, "That each Church should appoint a friend to collect the Home Mission subscriptions." The committee, with the deacons of the Churches present, were requested to meet before the evening service.

Ashford and Bradwell.—It was stated that the Independents have relinquished the old chapel at Ashford, and are building a new one; and that the chapel at Bradwell is out of repair. Mr. Kenney was requested to visit these places, and bring his report to the next Conference.

Relation of the Derbyshire with the Midland Conference.—The attention of the meeting was drawn to a resolution of the Midland Conference upon this subject; when, after much consideration, it was agreed unanimously,—"As the Midland Conference comes so seldom into this district, and as our Con-

ferences have been well attended, and have proved interesting, we respectfully separate from the Midland Conference, and purpose to hold our own Conference."

Revival Meeting.—It was suggested that the speakers at the evening meeting should be previously furnished with their subjects, viz., addresses to Church members, inquirers, backsliders, undecided, young, &c.

Order of the Conference.—The secretary was requested to prepare a plan for the next meeting.

The next Conference to be at Belper, on Christmas day. Mr. Kenney to preach in the morning, on *believers' baptism*. Service to commence at eleven o'clock precisely. After tea an open air service was held; and a revival meeting in the chapel, which was addressed by brethren Wilders, Sims, Garratt, Crooks, Kenney, Gutteridge, late town missionary at Boston, and Peggs.

J. PEGGS, Sec.

THE MIDLAND CONFERENCE will meet at Wimeswold, on the third Tuesday in the present month (Sep. 17th.). Messrs. Smith, of Hinckley, and Ferneyhough, of Nottingham, are expected to preach.

THE half-yearly Conference of the London district will be held at Chesham, on Tuesday, Sep. 24th, at eleven o'clock in the forenoon.

ANNIVERSARIES.

LONDON, *Praed Street.*—On Lord's-day, July 21st, the annual sermons for the Sunday-school, were preached; in the morning by Mr. Underwood, in the afternoon by the Rev. Thos. Archer, M.A., of Oxendon chapel, Haymarket; and in the evening by the Rev. R. Redpath, M.A., of Wells-street. On the following day a numerous company took tea in the school-room, and afterwards adjourned to the chapel, when addresses were delivered by the pastor, as chairman; by Rev. T. Yates, of Fleet, and by Messrs. Wileman and Bissill. A paper was also read by Mr. J. Chapman, the superintendent, which he was requested to send for insertion in the Repository. All the above services were extremely well attended, and the collections, together with the profits from the tea, amounted to upwards of £34.

BELPER.—On Lord's-day, July 14th, two excellent and impressive sermons, in aid of our chapel funds, were delivered in this place, by the Rev. J. G. Pike, of Derby. The attendance and liberality of our Christian friends, from neighbouring Churches, far exceeded our most sanguine expectations. Amount of collection £8. 10s. On the ensuing day, a donation of £5., was kindly sent by Jed. Strutt, Esq., of this place, to be appropriated either to the chapel, or school funds. This, amidst all our difficulties,

cheered us, and, as it were, with a "still small voice," bid us go forward, trusting in the Lord. May the Lord prosper Zion.

LONDON, *New Church Street.*—On Lord's-day, July 14th, three sermons were preached in aid of the Sabbath-schools connected with the chapel; in the morning and evening, by our esteemed pastor, J. Burns, and in the afternoon by the Rev. W. Overbury: after which services, several of the children were examined as to their knowledge of the Holy Scriptures. In connection with, and at the close of all the services, the children sang appropriate hymns and pieces, which gave universal satisfaction; the friends especially felt deeply in beholding many of infantile age lisping their "Hosannas to Jesus." The attendance throughout the day was most cheering, and the collections considerably surpassed those of former occasions. J. G.

QUEENSHED.—On Lord's-day, July 21st, two appropriate sermons were preached in the General Baptist chapel at this place, in behalf of the Sabbath-school connected with that place of worship, by the Rev. R. Stocks. The congregations were large, and the collections amounted to £23. 16s. 1d.

BAPTISMS.

LONGFORD, *Union Place.*—June 23rd, 1844, six males and one female were added to our rising Church by baptism, and the right hand of fellowship at the Lord's-table. This was a high day to many. The congregations were large, particularly at the water-side, where we were joined by Mr. Chapman and his friends, who had a baptism at the same time and place, and who took a part in the happy services on the occasion. The public call this, "the double baptism," it being the first time two baptisms have met together in this village, each minister immersing his own candidates.

LEEDS, *Byron Street.*—On Lord's-day, July 7th, three persons were baptized in a new baptistry, recently built in our chapel. The congregation was good, and the scene unusually solemn. Our new baptistry is a beautiful place, by the common consent of all who have seen it; even the Wesleyans admire and I think mean to patronize it, as three of them have already been baptised in it. We want yet twelve pounds to remove the debt upon it: the pædobaptists will help us. I wish some kind-hearted Baptist would set us free; we are few and poor. The Derbyshire friends have sent us eight pounds towards its cost, which will be, in the whole, including necessary alterations for the accommodation of candidates, £24; a few pounds have been obtained among our own friends.

August 4th, four persons were baptized,

one an aged and much-respected Wesleyan, and three persons, the fruit of our own labors. We are improving, and expect still to improve. J. T.

LONDON, *New Church Street*.—On Thursday, July 25th, the ordinance of baptism was administered to four persons, on a profession of their faith in the Lord Jesus Christ, after an appropriate address by our pastor. We trust soon to report respecting others who have followed these, so far as they have followed Christ. J. G.

LONDON, *Praed Street*.—On Wednesday evening, July 31st, five persons, one of whom is a member of the Church of England, were baptized by the pastor of the Church, after a sermon by Mr. Farrant, now of Manchester.

ROTHLEY.—On the 16th of June, six persons were baptized at this village, and added to the Church. The congregation was large, attentive, and apparently serious. May the word preached prosper, to the end for which the Lord sent it.

SMEETON.—On Lord's-day, July 28th, three persons, one male and two females, were added to our little flock by baptism. The sacred ordinance was performed in the canal, about a mile from the chapel, in the presence of six or seven hundred spectators. Messrs. J. Gray, Cook, and Challaton were engaged in the various services of this interesting day. G. H.

STALY BRIDGE.—On Lord's-day, March 3, four—June 23rd, three—and July 28th, two persons were baptized by our highly esteemed minister, Mr. J. Sutcliffe. At the above services the congregations were large and orderly.

August 11th we were favoured with two highly interesting and arousing discourses from our esteemed friend, Mr. W. Butler, who, at the close of the afternoon service, administered the Lord's-supper, to an unusually large number of communicants.

We have received by baptism twenty-one, since the commencement of the present year.

SUTTON BONINGTON.—On Sunday, June 16th, we had the pleasure of adding four to our numbers. Brother Marshall, of Loughborough, preached in the open air, and brother Ball baptized the candidates in the canal, when the greatest decorum prevailed amongst the by-standers.

DOWNTON, WILTS.—On Lord's-day morning, August 11, 1844, after an appropriate and animated discourse, from John 3rd chap. and middle clause of 5th verse, by our beloved pastor, Mr. W. S. Clifton, the ordinance of baptism was administered to two male persons, aged respectively 69 and 80 years. We have several anxious inquirers, and our

prospects are encouraging.

MISCELLANEOUS.

COVENTRY.—Mr. J. Lewitt, late of the Academy, having supplied the General Baptist Church in this city for a few Sabbaths, with very encouraging prospects of success, has accepted a unanimous invitation to serve them for one year. Mr. Lewitt enters on his stated labors the first Lord's-day in Sep. We are truly happy to learn that the congregations have very decidedly increased. May the Lord revive his work.

BARROWDEN.—Mr. W. Orton, late of the General Baptist Academy, Leicester, has engaged for the present to serve the Church at this place. We are happy to learn that both here and at Morcott there are pleasing indications of revival.

MANCHESTER, *Oak Street*.—Mr. Farrant, late of the Leicester college, has engaged to serve the General Baptist Church here.

SEVENOAKS.—A beautiful service for the Lord's-table has been received, bearing the inscription, "For the use of the General Baptists of Bethel chapel, Sevenoaks." It is supposed to be the gift of a munificent hearer at the above place of worship.

REV. J. FELKIN.—We understand that Mr. Felkin's connection with the Church at Sevenoaks will terminate on the 25th inst.

CONTRIBUTIONS from friends in the congregation at Stoney-street chapel, Nottingham, towards the purchase of a Cyclopædia for the General Baptist college, Leicester.

	£.	s.	d.
Mr. Carver	1	0	0
Mr. Stevenson, Sneinton ..	1	0	0
Mr. J. Truman	1	0	0
Rev. H. Hunter	0	10	0
Mr. Kirkby	0	10	0
Mr. Pole	0	10	0
Mr. Roberts, senr.	0	10	0
Mr. Roberts, judr.	0	10	0
Miss Smith	0	10	0
Mrs. Taylor, Haughton Street	0	10	0
Mr. G. Truman	0	10	0
Mr. Booker	0	5	0
Mr. Butler	0	5	0
Mrs. Coulthard	0	5	0
Mr. Palethorpe	0	5	0
Mr. Pegg	0	5	0
Mr. Starr	0	5	0
Mr. Taylor, Sussex Street ..	0	5	0
Smaller sums	1	7	0
Total,	10	2	0

[We are very happy to insert the foregoing list of contributions. The object contemplated is praiseworthy; the collections were obtained by two students during the vacation. The library is disreputable as belonging to our Academical Institution, and inadequate to the positive necessities of the students. Any sums collected by our benevolent friends, for this object, will be thankfully received by the tutor, and judiciously expended.—ED.]

MISSIONARY OBSERVER.

PRESENT STATE OF THE ORISSA MISSION:

An Appeal to the Young Men and Ministers of our Churches.

MY DEAR BRETHREN—There is no subject in which I feel more deeply concerned and humbled than in the fact of there being no suitable men coming forward with an offer of service to the heathen in missionary labor. Though the Divine Being is inquiring, who will go for me?—though our beloved brethren in the field are crying with tears, come over and help us—and though the committee has resolved to send out five additional missionaries to Orissa, yet is there almost no response, the cause of which one is utterly at a loss to divine. Orissa is not like a new field, where some might possibly entertain a doubt whether the effort would succeed; it is one that has been tried, and fruit to a considerable and very gratifying extent has been produced and gathered in. It can, therefore, no longer be a matter of doubtful speculation, even among the most incredulous, whether the deluded, superstitious, and grossly degraded Oriyas will receive the Gospel, since numbers have already done so, and have exhibited its effects in their consecratedness to the Lord Jesus Christ and to his will, in their conversation and conduct in the most trying circumstances of life, and in the pain and prospect of death; native preachers have been raised up from among their priesthood and highest orders of their holy men, to preach the Gospel of redeeming love, with prayerful and untiring zeal to their fellow countrymen; Churches have been raised at our various stations; tracts and portions of the word of God have been prepared and circulated by hundreds of thousands in different parts of the country. In a few months it is expected a new and revised edition of the Holy Scriptures of the Old and New Testaments will come forth from the press. Tens of thousands have heard the Gospel *viva voce*; Brahmans and the most celebrated of their learned and holy men have, times without number, been nonplussed and put to shame before crowds who, but a little before, thought them above all gods. The confidence of vast multitudes has been shaken, not to say destroyed, in their priests, goorons, and gods; and even caste itself is not thought to be that frightful bugbear it once was. Many are, to a greater or less extent, anxiously inquiring after the truth; and the general impression is that their system is destined to decay, and Christianity to prevail. So that in every way there is much

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that is encouraging; but without fresh supplies of missionaries, pleasing prospects, for which we ought surely to thank God and take courage, will of necessity be blighted or entirely destroyed, and thus the kingdom of Satan be promoted in the cause of Christ being neglected. We cannot in the nature of things reasonably expect our beloved and indefatigable brethren, Lacey and Sutton, to be able long to continue uninterruptedly their arduous labours, and if either of them were called away, there is no one in the field that could at present occupy his place with anything like efficiency. What then must be done? Have men been found to commence the work, and are none to be found to carry it on? Have men been found to grapple with all the difficulties which at first presented themselves, and to labour as it were in the very fire, and are there none now to enter into their labors which have been freed from many of the most appalling difficulties connected with them? For not only is all the *materiel* of tracts, scriptures, grammar, dictionaries, &c., &c., prepared, but suttee, the pilgrim tax, and various other disabilities have been removed. Have men been found to break up the fallow ground and sow the seed, and are none to be found to go and reap the harvest, which in many places seems to be already ripening? Oh! who can resist grief most poignant at the thought that all past labor is comparatively to be lost for want of a proper spirit in those who might and ought to go! Think, beloved brethren, of Christ's love to you, and ask yourselves what would now have been your condition had Christ pitied you no more than you pity the heathen, whom you might be the means of saving. Copy, oh! copy his example of zeal and sympathy and self-denying labor, and, if need be, of suffering too. The more we deny ourselves and suffer for his sake, the more glorious will be our reward. "There is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." God will not be unrighteous to forget your work and labor of love which you may thus show unto his name. No sacrifice, if anything we do for Him can merit such an appellation, will escape His notice or approbation.

If we have reason to believe that the world is to be regenerated, what encouragement we have to devote ourselves to the work, even though we should not live to gather the fruit of our labors; we can sow the seed, and that is as important and needful to the har-

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vest as any future operation; and of this we are assured, that they who sow and they who reap shall rejoice together. But I confess, apart from the future reward promised to God's faithful servants—apart from the satisfaction and consolation arising in my breast that I am doing the will of my Father and Redeemer—apart from any considerations which relate to myself, that had I a thousand lives, to this great work should they all be devoted, were it only to raise my fallen fellow men from their PRESENT degradation, wretchedness, and misery. But when I consider that in the conversion of every sinner, a soul, an immortal soul is saved—brought out of the dominion of Satan unto the government of Christ—out of a ruined and hopeless condition unto one of pure and holy enjoyment—that he becomes an heir of God and joint heir with Christ, and possesses a title through Divine grace to eternal bliss, I feel an ecstasy I attempt in vain to describe, and adore the grace that inclined me to count all things loss for Christ.

Certain it is that in the prosecution of missionary labor, there will be many things to discourage, harass, and depress the mind; in the frequent and entire indifference of the people to the all-important message you bear—in turning into ridicule the most sacred and solemn subjects—in resisting the impressions which may have been made on their minds, and denying the concessions they had previously made, thus disappointing the hopes you had fondly cherished concerning them; and even in the native Christians there may be many inconsistencies, and probably the falling away of some—still it is equally, yea more certain that the results will be inconceivably glorious, both for time and eternity. In this confidence it is easy, then, to persevere, as sustained by the presence of Him who has said, "Lo! I am with you always, even unto the end of the world."

It is presumed there are but few who will suppose there are already missionaries enough in the field; still if *any* should, I would merely ask what are we among so many, not hundreds or thousands, but MILLIONS scattered over HUNDREDS OF MILES of territory? And then let it be remembered that not only does the Gospel require to be preached among them, but we also require books preparing, schools superintending, native preachers training up, &c, &c., for the whole of this can four or five missionaries do, even could they all remain in the field? But this they cannot do; sickness often compels, and will continue to compel, one or another to return to his native land; and then his station is left, and the work deserted. To avert such calamities, it is most important that a strong reinforcement be sent out at one time, and to whom are we to look, my

young brethren, for the men, but to you? Oh! that you could be prevailed on by the love of the Lord Jesus—by the miseries of the people and the worth and danger of their souls, to consecrate yourselves to the Lord in this great work!

I leave these remarks with you, my beloved brethren, praying that when you have read them, at least some of you may say with holy devotedness of heart and soul, "Lord, here I am, send me." Amen, and

Believe me, your affectionate brother,

In behalf of Orissa,

Ibstock, July 20th, 1844.

I. STUBBINS.

P.S. We hope to return to India about next June, and shall indeed go with sad and sorrowful hearts, if there are not *at least three or four* more missionaries to accompany us.

EXTENT, POPULATION, CLAIMS, &c., OF CHINA.

THE opening of China is an event of no ordinary kind, especially as it gives the churches of Christ access, at several important points, to millions of her benighted people. The long-pending and unhappy dispute between Europe and China, has been concluded upon a basis of mutual advantage. The treaty has been ratified, and friendly and commercial intercourse has commenced with one-third of the world's population. The deadly war has closed, the din of arms has ceased, and the tidings of peace have reached the shores of Britain. The hearts of the people are filled with sympathetic joy and earnest expectation. British senators will avail themselves of every advantage to increase the influence and consolidate the power of our beloved queen. European scholars will extend their researches to a country now opened to their investigations: and the merchants of our wealthy cities will employ their skill and energies to supply them with the things that perish. All orders of created intelligences must have viewed the opening of China with more than ordinary emotion. Does not Divine Providence seem to call upon the churches of our Lord to look upon this event as the gracious fulfilment of heavenly promise, as a special answer to the fervent supplications of our people, and as laying a sure foundation on which to commence the redemption of her perishing millions, from the galling yoke of pagan superstition, and to bestow upon them the glorious liberty of the children of God? What an opportunity of doing good is afforded to the united zeal and liberality of our churches—"to propagate good instructions, to correct men's vices, and to part with wealth to secure men's happiness!" "Sing, O heavens; and be joyful, O earth; break forth

into singing, O mountains; for the Lord hath thus comforted his people, and will have mercy upon his afflicted!"

The "land of Sinim" is known to the western nations by the name of China; and this name was probably given to it by "the Chinese emperor, *Tsin-che-kwang-te*, whose fame and exploits extended over a great part of Asia. *Tsin, Chin, and Sin* were thus, from the second century before Christ, generally used to signify China." The Chinese, however, "glory in being called after the celebrated dynasties of *Tsan and Tang*, but generally adopt the name *Chun-kwo*," or "middle kingdom." The respective dynasties have bestowed on the country the names which they adopted on ascending the throne. Thus the former dynasty styled China *Ta-ming-kwo*, "the empire of great intelligence," while the present family has called China *Ta-tsing-kwo*, "the empire of great purity." *Taon-kwang*, "reason's glory," is the name of the present Emperor of China. Besides he is "heaven's son," "the lord of ten thousand ages," and "holy lord." He is also "*kwang-te*," and "*kwang shang*," both denoting supreme ruler, august prince, emperor, king of kings, and by which, he is not merely considered the imperial ruler of China, but the exalted potentate of all the kings and princes of the earth. The country which he governs is "the celestial empire," "the flowery nation," "the middle kingdom," "the empire of great purity," and "the empire of ten thousand ages." In his estimation, all other nations are barbarians and demons. Truly human vanity and pride were never displayed in more disgusting assumptions, especially when it is known that the millions of China are the most abject slaves to the absurdities of their antiquated customs, the blasphemies of their atheistic philosophy, and the gross idolatries of Buddhism. Vain imaginations all! What a confirmation of the Bible! The world by wisdom knows not God.

The amazing extent of the Chinese empire demands the consideration of all who wish to sympathize with the woes of her people. The whole territory in breadth, "reckoning from the eastern extremity of Segalien, in Mantchouria, to the Beloor mountains, the frontiers of Turkestan, is about 3,460 miles. Its length from the Stanavoy mountains to the southernmost point of Loo-choo is about 2,000 miles," thus presenting a territory which places the "Chinese empire the next in rank to the Russian colossus." "In addition," says Medhurst, "to Chinese *proper*, which, with its eighteen rich and fertile provinces, each of them equal in extent and population to some European kingdoms, the empire is now swelled by the annexation of Chinese Tartary; its power is strengthened by having Thibet on the one hand and

Corea and Loo-choo on the other, almost entirely subject to its influence, while its importance, in the eyes of European kingdoms, is augmented by its claiming to include Cochín-China, Camboga, Burmah, and Siam, among its tributary kingdoms." What an enormous dominion is presented before us, "covering an area of upwards of three millions of square miles," with a population numbering one-third of the human family!

"China is immensely populous." The number of its population has formed the basis of varied and conflicting opinions. By some it has been declared "thinly populated," and by others it is said to be "exceedingly populous," more so than any other inhabited region of the earth. Sufficient evidence has been furnished, and "to a mind determined to judge according to evidence adduced, independently of previously existing opinions," the conclusion cannot be avoided, that *China proper* contains an immense population—and, alas! a population of hundreds of millions in "the gall of bitterness and the bonds of iniquity."

Modern writers, and especially missionaries, have carefully investigated this subject. The early statements of Dr. Morrison were incorrect, and in subsequent statements he confirms the general opinion. Sir G. Staunton gives 333; Professor Kidd, 307; and Gutzlaff rises to 367 millions. Medhurst, who has fully discussed the question of population, and furnished ample reasons for his conclusions, appears thoroughly convinced that the population of China is upwards of 361 millions. This nearly accords with the latest census taken by imperial order about twenty years ago. "I am fully persuaded," says Gutzlaff, "that the last imperial census is as near the truth as can be ascertained." Several of the provinces contain a population larger than Great Britain. Chih le 27 millions; Keang-so, 37; Ganhwuy, 34; Keang-se 23; and Che-keang 26 millions; besides other provinces equally populous, with crowded cities and numerous villages filled with people needing the bread of life. "It is very probable that neither the Persian nor the Macedonian empires ever equalled China in extent of territory or populousness; even the Roman monarchy, during the age of Augustus, could never muster so many subjects. "The Chinese empire now comprises a greater extent of territory than under any of the preceding dynasties; and its population was never, at any former period, so large. The thought that so many millions are slaves to a debasing superstition, and under the iron rule of antiquated custom, is dark and cheerless; but the day certainly will come, when the hand of the Almighty shall be stretched out to redeem them from spiritual bondage. "A single hair of silk does not make a thread,

nor does one tree make a grove." The union of numbers, however, is strength; and when the Church of Christ shall go to possess China, the hand of the Lord will become mighty to save, and the uttermost parts of the earth become the inheritance of the King of Zion.

"The harvest is great." "The field is the world;" but you have one-third of the human race in China, and one-half of the heathen world in China—all spell-bound in the darkest gloom; one million of whom are dying every month, dropping into eternity unsanctified and unsaved. The fetters of pagan education, and the gross follies of many generations, hold in cruel bondage millions of your fellow-beings, to whose rescue you are now invited by the God of providence and grace. Three hundred and sixty millions is a number easily mentioned, and for want of thought, we lose the deep impression which the solemn fact should inspire. "Were an individual to sit down this day and count sixty in a minute for twelve hours every day, it would take him twenty-two years to enumerate the population of China; or, "could we bring one thousand individuals under instruction every day, and give them only a day's teaching each, it would take one thousand years to bring all the population of China thus under the sound of the Gospel; and even if ten of these separate thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with Divine truth."* What an impressive view of the subject! The demon of darkness has reigned long over millions; and a whole nation of souls are involved in the captivity of Satan! "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of this people!"

The moral condition of "these mighty hosts," as described in the word of God, is deeply affecting. They are emphatically "without God," "without Christ," and "having no hope," are perishing in the corruptions imposed upon them by their own systems of pagan darkness. If in this life only men have hope, they are of all beings the most miserable. This is the case, not with a few, but millions; and it has been their condition for many ages. The meanest reptile that crawls is happy, when compared to men who are without God and hope. The souls of millions "led captive," "sitting in darkness and in the shadow of death," "lying in wickedness," and "all dead in trespasses and sins." The mischiefs of fire, water, robbers, and political slavery, extend only to time, and only affect the body; but pagan philosophy and pernicious doctrines ruin the souls of men. "Their sorrows shall be mul-

tiplied that hasten after another God." "The dark places of the earth are full of the habitations of cruelty." Their systems of idolatry may be different. Various degrees of depravity may characterize them, and guilt may exist in different proportions; but truly all are grossly immoral, and the people involved in the gall of bitterness and the bonds of iniquity. From the cannibal, whose appetite delights in human flesh—the roaming savage, whose greatest glory is his tomahawk and the bleeding scalp of his murdered victim—the barbarian, steeped in ignorance and freed from all restraint, whose joy is the grossest impurities and the lowest superstitions,—to the polished philosopher, various degrees of civilization are to be found; but where false religion, unbelief, or idolatry prevail, you only meet with diversified aspects of the same dark picture. Depravity is one in principle, and the carnal mind exhibits a universal and fixed disposition of enmity against God. The low vices of a Soodra, the cruel rites of a superstitious Fakeer, the selfishness and unbounded pride of a Hindoo Brahmun, and the atheistic and material doctrines of the civilised Chinese, are but the varied forms of vice, arising from vain imaginations deeply depraved, and immortal spirits alienated from God by wicked inventions. Whether the millions of China embrace the "nullity" of the Confucians, or the "emptiness" of the Jaonists, or the "nonentity" of the Budhists, no first cause characterises all their religious systems, and Jehovah, the self-existent God, cannot be traced through the entire range of their metaphysical jargon. No nation is more truly without God than China. Let China's guilt excite your sympathies, China's danger awaken your energies, and China's salvation call forth your prayers to God, and your contributions to his treasury, to furnish them with the Divine remedy to heal their woes!

"See human nature sunk in shame;
See scandal pour'd on Jesu's name;
The Father wounded through the Son;
The world abus'd; the soul undone.

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."

I remain, yours truly,
PHILANTHROPOS.

EXTRACTS FROM A LETTER TO
MR. STUBBINS FROM MR.
WILKINSON.

Berhampore, April 16th, 1844.

MY VERY DEAR BROTHER STUBBINS—
This month I find it difficult to get on with my overland letters, I am so much immersed in worldly matters. You who have expe-

* See Medhurst on the Population of China.

rienced all the travail of building in India, can well understand my present state, when I tell you we are just in the midst of our chapel building, and I am also now erecting new school rooms, &c. Those only who know about these things, as they can be accomplished in England, can form no idea of the trouble they are here.

I think I told you I had purchased the house belonging to Mr. Schofield, for 105 rupees, and we are now building on that part of the land which was his garden, so that the chapel will be near the two roads; we all think it a very eligible spot. I have had some trouble to get beams long enough for the chapel. At Ganjam I tried hard to meet with some, but the only thing I could get was one of the axle-trees of old Juggernaut's car, that had been brought there for a jury mast for a vessel that was wrecked at Pooree; it was just the thing I wanted, but I had doubts as to whether I ought to have anything to do with it for the house of God; as I could find nothing else, I comforted myself with the thought, that it might be pointed out as a good sign, when the house of God was built of the ruins of an idol's car; this idea pleased me so, I bought it, and had it brought home, when lo! and behold! when we began to prepare it, we found it was almost broken in two; so it is with all those who put their trust in idols; this said axle-tree had deceived others before me; I afterwards found that when they tried to use it for a mast of the vessel, it broke and deceived them.

You will be pleased to know that a very pleasing influence now exists among the native Christians and children; to preach to them and pray with them is most delightful work. There is a better understanding existing among the natives as to the nature of a Christian Church, and the object of our schools. The native Christians have been more humble, and have experienced quite a revival of religion. The Lord appears to be pointing out how easy it is for him to bring good out of evil; five have been baptized, and two restored: we have six candidates. Miss D— finds her work delightful among the girls. There is not one of the old Europeans left at Berhampore, except Capt. M—; he has this year rescued 170 children; no more are to be given away in the way the last were—it is thought we shall get most of them.

How I long to see dear old Buckley's smiling face; his departure ought to be soon. I should much rejoice if he could arrive here so as to go out with me at the beginning of the next cold season. I almost think I see him sitting with me in my tent, and fancy we are talking of "Auld lang syne."

I often picture you in my mind, and fancy how you enjoy the delightful society, the cool

weather, the singing of birds, the spring of new health and vigor, and the faces of old friends, &c. These things are likely to be trials to you when you come to part with them—you must come back again; so mind the delights are no temptation to you.

Kindest love to dear sister Stubbins, Harriet, and little ones. Kate sends love and thanks for the last letter.

Yours affectionately,
H. WILKINSON.

LETTER FROM REV. C. LACEY.

(Continued from page 283.)

March 4th.—Several days have elapsed since I commenced my letter, but now I resume my pen to finish it to-day. To-morrow morning I set out, with my native strength, and one or two European companions, to a large festival, distant from Cuttack about twelve miles, at a place called Beohampoor.

I wish I could give you an account of

OUR LOCALITY AT CUTTACK.

Conceive, then, first, a hill about eighty yards in circumference, and about eight feet above the surrounding level, standing in the middle of five acres of ground, belonging to the Cuttack cantonments. On this hill, which is named "The Mount," stands a moderate sized pukka-house, one story high, surrounded by a verandah, and fronted by a portico. This is our residence. To the eastward of my place, and at one hundred yards distance, is the printing office and school premises, on a piece of ground about four acres. Here Mr. and Mrs. Brooks reside; and here Brother Sutton has built him a house. The old school house is now occupied by the press, and the school abolished. On these premises are locations for some eighty boys and girls, under the care and instruction of brother and sister Sutton. The devotion of sister Sutton to these children is beyond all praise, and she has been rewarded by many of the children becoming pious. Several couples have been baptized, married, and have set up their household in life. Connected with these schools, and on the same premises, I must now mention that there is

A NEAT LITTLE CHAPEL

erected. This Chapel was opened for divine service, with the children, only yesterday. Brother Lacey preached in Oriya from Leviticus xxvi. 11., "And I will place my tabernacle among you." Returning to our own house, twenty or thirty yards to the west of us, is the little native Christian village called

"SOCIETY-POOR,"

Having at present in it five or six families. These are fast increasing. Again, to the south-east of us, distant about 300 yards, and join-

ing the Press compound, is another Christian village, which has been denominated

"LACEY-CIE."

Here there are already four families located; and, two days ago, I portioned out land for three young men, who want to be married, and build themselves houses here. Here also increase is proceeding. Half a-mile east of us, brings us to our oldest Christian village,

"CHRISTIAN POOR."

This comprises about two acres, and has long since been filled. Increase is here rapidly going on, and some of the branches have been obliged to migrate to other places. In Christian-poor stands a house, which serves the double purpose of chapel and school-room. Mrs. Lacey has a school here, containing Christian and heathen children. They are in number about twenty-five—they read the scriptures, Christian poems, and catechisms. Turning from the road which leads to Christian-poor, and directing our steps southerly, after walking about 150 yards, we come to the residence of Gunga Dhor, our senior Christian, senior native preacher, and the first native I baptized. On the ground now occupied by his house once stood a temple of Hoonman. I purchased the god's house over his head, and then pulled it down upon him, and for several days the divine monkey was exposed to the piercing rays of an Indian sun; but such was his power of endurance, that he never, no, not once, cried out, or manifested any signs of uneasiness. The owner at length carried off the godhead in a cart, but that owner afterwards becoming a Christian, he was brought again to Cuttack, and with other divinities and divine things, was delivered up to me. He stood for some time at my door, and my little boy John, and my little girl Harriet, one day got a hammer, and by way of amusing themselves, knocked off the arms, and ears, and nose, of the unfortunate Hoonman! But then, even, he manifested no signs of pain or uneasiness, and the natives said as they say of Juggernaut, that he was a god of "great patience." Gunga Dhor, you are aware, proceeds from this place to proclaim the Gospel every day, into the streets and bazars of Cuttack. Ten yards beyond Gunga's house stands our chapel. It also is erected on the site of an ancient temple of Mahadabe, or Sebo; and in the chapel compound are located two other families of native Christians. Five miles due north from our residence, and visible from "the Mount," is the village of

OODYA-POOR,

The village of rising, or, what we commonly call Choga. It is a Christian village, and has about twelve families located in it. The village is situated in the middle of a

large rice-plain, and stands on a hill, a prominent object in all views to all around. We have had many converts from Choga, but some have become preachers, and are at work in their stations, and others are usefully employed at the press, schools, &c. North-west from Cuttack, on the large Juggernaut road, and forty miles distant is a village named

KHUNDITTA.

Near this village a piece of ground has been given to me, by Mr. Becher, a friend to our mission, for the purpose of locating native Christians. Here are eight native Christian families, and they are fast on the increase. We have at this village a small chapel, a bungalow, and a house, for the native preacher. A native preacher is stationed here, and looks after the Christians, as well as peregrinates about in the thickly populated neighbourhood. I should have mentioned Bhogreepoor but I have mentioned till my paper is full and I must cease. Lying on our south, and commencing 200 yards from my door, is the town of Cuttack, populated by 50,000 inhabitants. Adieu, dear brother: best regards to Mrs. Goadby.

Affectionately yours,
C. LACEY.

"THE SACRED BOOK OF ENGLAND."

DEAR SIR,—In the "Monthly Extracts of the British and Foreign Bible Society, for June 20th, 1844," there is an interesting communication from Mr. G. T. Lay, who dates his letter from the "British Consulate, Canton, Feb. 11th, 1844." This benevolent gentleman takes a lively interest in the welfare of China, and his remarks will afford much encouragement to those friends who seek to improve the people of that country. China, now opened at several important points, presents a wide field for evangelical labors; and, from the present state of the Chinese mind," missionaries may obtain intercourse with millions of "the sons of Ham."

The selection of Hong-kong appears to have been a very judicious step, in various respects, as doubtless it will afford security and protection to British persons and interests in that part of the world. Besides, as Mr. Lay very justly says, "it will form an excellent spot for depositories, and a proper site for the Anglo-Chinese College, as it does already for the Morrison Education Society," though probably Canton and the other ports may afford much greater advantages for missionary labor. In speaking of Canton, and the people generally, this gentleman observes, "Here we have unbounded access to natives from every province, every

one of them mad to possess something that has got an English superscription upon it. It seems a kind of moral influenza, that has seized this people; for it matters not what a thing is made of, or how it is manufactured, so long as it has got some stamp upon it, to authenticate it as coming from the foreigners." Probably similar remarks are applicable to the natives generally at all the ports which are opened to European intercourse; and if so, "the present state of the Chinese mind" is decidedly favorable to the people who are anxious to become better acquainted with their national character and spiritual condition. War has ceased, amicable arrangements are established; an effectual door for the entrance of light and truth has been opened; and thousands of the inquisitive and energetic Chinese are anxious to receive any thing which foreigners are able to impart.

An improved version of the Holy Scriptures is now preparing for the millions of China, and "the work of revision is going on," under the most favorable circumstances. "We have access," says Mr. Lay, "to those who are known to be scholars, and we can ask the opinions of as many as we please. If the revision is not well done, the straitness of means may not be alleged as an apology." This is good news from a far country, and will rejoice the hearts of those who are desirous of circulating the word of life through every province of "the land of Sinim." Bible societies are called by the providence of God to a great work; and may He multiply their friends a thousand fold!

I regret, however, that with one part of Mr. Lay's excellent letter I am not prepared to sympathize. "The best commendation for the Bible," he says, "in the present state of the Chinese mind, is, that it is 'the sacred book of England.' I fervently hope, that, when the version is complete, your society will print an edition, and clothe it altogether in the English dress and costume; and then on the outside write, in the Chinese symbols, 'The Sacred Book of England, the donation of the British and Foreign Bible Society to the people of China.'"

We rejoice to hear that the Chinese are anxious to have some knowledge of the sacred writings. If "the English dress and costume," and its being "a donation" from the Bible Society, will induce the people of China to give a more hearty reception to the Holy Scriptures, let such a course, to some extent, be adopted; but the propriety of writing on the outside in Chinese symbols, with the sanction of the Bible Society, "The Sacred Book of England," appears to me more than doubtful. Such a plan is not very likely to commend the word of God to judicious inquirers, but rather to depreciate its

value, weaken "the best argument" the missionary can employ, "against idolatry," and make it more difficult to remove the supreme attachment which they have cherished for ages towards their own "sacred books." Reasons of the following kind lead me to hope, that the words, "the Sacred Book of England" will not be written on the outside of the improved version of the Chinese Scriptures.

1. Other nations have their sacred books, or books which are by them deemed sacred. Mohammedans have the *Koran*, or *Al-Koran*, which they consider superior to all others, and invested with divine authority. The Hindoos have their *Shastras*, their *Vedas*, and *Muntras*, some of which are too sacred to be repeated in the hearing of the people, and all of which are esteemed by the millions to be more ancient and sacred than any other writings. Millions of the Chinese in early life read their "*Woo-King*,"—the five sacred classics,—and their "*Sze-Shoo*,"—the four books,—which form the sacred literature of this ancient people; to which they attach a sacredness of character, which is now felt by many for the Holy Scriptures in England. To write "*Ying the-le-che-shing-King*," or "the Sacred Book of England," in Chinese symbols on the outside of the improved version of the Chinese Scriptures, appears to place the Bible on a level with the sacred literature of pagan nations, and recommend that inspired volume to their attention *only* as the sacred book of the British nation. Whatever has a tendency to produce such an impression would weaken the claims of the Bible, and induce a more rigid adherence to the sacred writings of pagan philosophers.

2. The Bible is not the peculiar property of England, nor of any one section of the Church of Christ, nor is it strictly correct to call it "the Sacred Book of England." Other nations might put in a similar claim, which would occasion endless confusion, and injure the reputation of the sacred volume, as the word of God. Beside our policy towards heathen countries has not hitherto been of the most conciliating kind. The moral character and deportment of many of our countrymen in pagan lands, have not presented the most favorable specimens of the spirituality and purity of that holy book; and as the Chinese and other nations will be disposed to judge the book by the conduct of those who profess its doctrines, the propriety of the claim may not only be questioned, but many may be led by such inconsistency to reject rather than cordially welcome the sacred volume.

3. The claims of the Bible are Divine, and it is the only book which God has given for the light and life of the world,

and the government of his Church. It is equaled by none, and infinitely superior to all others. Let it be translated as accurately as possible; and then let it go "to every creature," "to all nations," "to the ends of the earth," as the book of God, *in its own name*, and invested with its own authority and power. Truth is its "best commendation," and salvation is its brightest gem. The divine promise is sufficient security for the faith of the Church, and the triumph of the Bible; for the Lord hath said, "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."—Isaiah lv. 11. From the present state of the Chinese mind, an improved version of the Holy Scriptures and abundance of religious tracts, the increased number of devoted missionaries, and the blessing of heaven, we may "attempt great things for God, and expect great things from God," for China. So let it be.

Thanking Mr. G. T. Lay for his encouraging letter, and hoping you will furnish room in your valuable publication for the above remarks,

I remain, dear Sir,

Yours truly,

Aug. 14th, 1844. PHILANTHROPOS.

TAHITI.—If compassion for the oppressed will not move dissenters, let a sense of their own danger stir them up to vigilance. It is their own principles which are assailed in Polynesia,—their own cause which is trampled under foot,—their own interests which are damaged. The spirit which dictated the Factories' bill, conceded the French protectorate of Tahiti. The policy of Rome and the policy of the conservatives of England are alike in direct antagonism with dissent. Our enemies know that we are greatly strengthened in Europe by our successes on the other side of the world. Would we turn their South-Sea plans into a South-Sea bubble, let us do our duty,—use all our moral power as Christians, citizens, and parliamentary constituents. Insist upon the restoration of Pomare to all her unconditional rights as a Queen, and Protestantism is saved in her dominions. As petitions cannot be sent to parliament at present, suitable resolutions, should be passed, and forwarded to Her Majesty's ministers, protesting against the French protectorate of Tahiti. If such steps as these are taken, other denominations will join the movement, and the impetus will be irresistible. Anything short of these efforts will leave it to be inferred that we are not in earnest.—*Patriot*.

MISSION TO CHINA.—The latter summer months being an unfavorable period for sailing to China, the departure of Mr. Hudson

as a missionary to that immense empire, has been delayed for a short time. According to the resolution adopted when a mission to China was resolved on, the Committee are desirous that, if possible, Mr. Hudson should have a suitable fellow-laborer. An esteemed minister, whose mind has been exercised on devoting himself to the Chinese mission, has decided, in consequence of some very formidable obstacles lying in the way, not to offer himself *at present*. Under these circumstances, the Committee would be pleased to receive an application from any other minister in the Connexion, or other suitably qualified brother, who might be willing to embrace the honorable privilege of being one of the first two Baptist missionaries sent from Britain to China. To secure a suitable fellow-laborer with Mr. Hudson, the Committee are willing, if needful, to delay his departure even to next January; but, if no prospect of obtaining such a brother appears, he will, the Lord permitting, proceed on his great enterprise at an earlier period.

MISSIONARY ANNIVERSARIES.

THURLASTON AND EARL SHILTON.—On Lord's-day, August 11th, 1844, missionary sermons were preached at Thurlaston and Earl Shilton, by Mr. Hudson. The congregations were not large, but some interest appeared to be excited; and it is hoped they will continue to cherish a missionary spirit. The collection at each place was £1. 6s.; total, £2. 12s. At these two places missionary meetings should be held by brother Stubbins, before he leaves for India, and collections should, if possible, be obtained.

HINCKLEY.—In the evening of Lord's day, August 11th, 1844, Mr. Hudson preached a missionary sermon at this place. On Monday evening a missionary meeting was held. Brother Smith was in the chair. Messrs. Verow and Sheffield, (Independent,) prayed, and Messrs. Salt, (Independent,) Stubbins, and Hudson, advocated the claims of dying millions. Though the weather was very unfavorable, yet the congregation was good, and much good feeling was produced. May the missionary flame be revived among our dear friends at Hinckley! The collections were £5. 6s. 6½d.

RETFORD.—On Lord's-day, June 2nd, sermons were preached by Messrs. Fogg and Stubbins at Retford and Gamston. A public meeting was held at Retford, on Monday evening, and at Gamston on Tuesday. The addresses of Mr. Stubbins produced a deep impression. Collections, &c., £21. 7s. 8d. At Broughton a meeting was held on the following evening. Several sums were promised for the coming year.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 70]

OCTOBER, 1844.

[NEW SERIES.

MEMOIR OF THE LATE REV. G. HARDSTAFF, OF
KIRKBY WOODHOUSE, NOTTINGHAMSHIRE.

"The righteous shall be in everlasting remembrance."

It is a grateful feeling to cherish the memory of the pious dead. Of the virtuous woman, whose character is described by the wise man, it is said, "Her children arise up and call her blessed." This scene is often verified in life, when the grateful parent, like Job, refers to the happiness of domestic life, saying, "When my children were about me." If the living presence of parents and friends is so delightful, how natural the desire to record their history, for the instruction and benefit of their children and their children's children. The Egyptians embalmed the *bodies* of their friends; the christian embalms the actions and character of their *souls*, in the records of those who were "valiant for the truth upon the earth," and who "have done good in Israel." Who can tell the benefit that may result to generations yet unborn by the perusal of the obituary or memoir of a pious father or mother, brother or sister, friend or neighbour? The writer, when a youth, has read with much interest the grave-stone of his grandfather, who died in 1800, stating that

he was the Baptist minister of a congregation in his native town for fifty years. May succeeding generations of our families and people cherish the sentiments of Cowper, inspired by the sight of his mother's picture—

"My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies."

Mr. George Hardstaff was born at Annesley, a small village in Nottinghamshire, May 6th, 1771. He was the second son of his parents, William and Mary Hardstaff, who occupied a small farm in the village where he was born, under John Musters, Esq., who owned the whole village, and who also resided in the place. Their family consisted of six children, three sons and three daughters, whom they brought up with industry and care from the produce of their small farm. Their son George, the subject of this memoir, received what may be called a common education. The natural bent of his boyish disposition appears to have been that of frivolity and mischief. About the age of fourteen he

was put apprentice to a shoemaker, Mr. Joseph Morrell, of Selstone, whose wife was sister to the late venerable Abraham Booth, of Prescott Street, London. While here, he was induced to attend the ministry of Mr. Truman, who was at that time minister of the General Baptist church at Kirkby Woodhouse. He was convinced of his state as a sinner, and being directed in the way of salvation, soon became a decided follower of Jesus Christ. He was baptized and received into the church at Kirkby Woodhouse in the year 1788. In about a year after his union with the church he began to exercise his gifts by giving exhortations in the school-room, at the end of the chapel, which had been built for their minister, Mr. Truman, who had been raised up in the General Baptist church at Nottingham. He was encouraged to proceed in his attempts to preach, both by the church and the ministers, and was frequently employed, though so young, and still an apprentice.

At the association held at Castle Donington, in 1790, the church at Kirkby Woodhouse say, "We have a young man amongst us who has frequently exercised in public; he appears to have promising gifts, and we hope he will make a useful minister." This year he appeared with their minister as a representative. In the year 1791 the friends at Quorndon invited brother Truman to come and assist brother Pollard in the ministry, and in the minutes for that year they stated, that their hearers had increased since brother Truman came amongst them. In order that brother Hardstaff might be more at liberty to give himself to the ministry, the friends at Loughborough and Quorndon gave the Kirkby Woodhouse church £10, for which Mr. Morrell had agreed to give him his indentures and set him at liberty. Thus, before he was twenty-one, he was the appointed minister at Kirkby Woodhouse. In this year,

1791, he was sent as minister and representative to the Wisbech association. His labors were acceptable and useful.

In the year 1795 he entered the marriage state with Elizabeth Lindley, a pious and amiable young woman, the oldest daughter of James and Ann Lindley, of Middlebrook farm, Annesley. Her grandfather, Mr. James Lindley, was amongst the first who encouraged and supported the preaching of the General Baptists in those parts, nearly a century ago, when Messrs. Kendrick and Dixon first visited Kirkby. This union, directed by a kind Providence, proved a source of comfort and happiness to him till the time it was dissolved, which took place a little more than ten years before his own death.

He continued to labor amongst his friends with increasing acceptance and usefulness, and in the year 1799, besides Kirkby Woodhouse, regular preaching was maintained at Sutton-in-Ashfield, Hucknall Torkard, and Brinsley; and at all these places they were well attended. At this period the church was united and peaceable, and the interest of the Redeemer evidently on the advance. Being thus blest in his ministerial labors, he was called to the pastoral office, and was ordained at Kirkby Woodhouse, August 14th, 1799. On this solemn occasion, Mr. R. Smith, of Nottingham, delivered the introductory discourse; Mr. B. Pollard, of Quorndon, gave the charge to the minister, from Titus ii. 7, 8; and Mr. S. Deacon, of Barton, addressed the church, from Jer. iii. 15.*

Mr. H. continued to labor at the different places before mentioned, and on one occasion, when preaching a baptism sermon at Hucknall, after which a number of persons were to be baptized, the room they occupied

* A request having been expressed to Mr. Deacon to give an outline of his sermon to the people, he acceded to the wish, and addressed the following letter, accompanying the MS.,

being too small to accomodate the hearers, they had the service in the open air, when he stood upon a garden wall and delivered a discourse to a large congregation in the street. In 1802, his labors being acceptable, and the prospects at Sutton-in-Ashfield encouraging, the church at Kirkby Woodhouse, in connexion with the friends at Sutton, agreed to build a new chapel there, and towards defraying the expence of which Mr. H. visited and collected in many churches in the connexion. For a number of years the cause of Christ prospered in this branch of the church till about the year 1816, when some unhappy circumstances arose which ended in its separation, and, after some differences had been settled with the church at Kirkby Woodhouse, Sutton-in-Ashfield was admitted into the connexion in 1819. For several years previous to this period, preaching had been introduced into Kirkby, a village midway between Kirkby Woodhouse and Sutton, where Mr. H. labored with a good degree of acceptance and usefulness; and in the year 1818 a good stone chapel was erected. At this place, and that at Kirkby Woodhouse, he regularly exercised his ministry till the time he was laid aside by affliction, in the year 1839. Although we have reason to believe the ministry of Mr. H. had been attended with a good degree of success at the different places where he had exercised it, yet, in the latter years of his life, he labored under discouragements from various sources,

But perhaps the difficulties and trials he had to endure were permitted, and intended by the all-wise God, as a course of discipline to prepare him for that greater weight of affliction he was shortly to be exercised with, and which ultimately removed him from the church militant to the church triumphant. He had long been reminded of the words of the prophet Micah, "This is not your rest."

It had been observed by some, a short time previous to his affliction, that there were indications that his labors were nearly come to a close; not so much from the appearance of any physical change, as the manner and spirit of his ministerial exercises. As he was sometimes called out to supply destitute churches which lay within a convenient distance, he was frequently requested, at the same time, to administer the ordinance of the Lord's-supper. Ilkeston was one of those churches that he had for a number of years been in the habit of thus supplying, both when connected with Smalley and after their separation in 1822. It was at nearly one of his last visits to this church that he remarked, in the course of his sermon, it was then *fifty years* since he preached his first sermon in that place. The last service he rendered to this church was in March, 1839, about two months before he was attacked with the complaint which laid him aside. After preaching he administered the Lord's-supper; and the deep feeling then manifested in

to the church of Christ at Kirkby Woodhouse:—

"Beloved Brethren,—In answer to your request, I venture to send the following as an epitome of the discourse which was delivered August 14th, 1799, at the ordination of your worthy and beloved pastor, Mr. George Hardstaff. As my notes were very brief, and a month has elapsed since the delivery, you cannot expect it to be accurate; yet the alterations, I think, are not very material. That the God of all grace may make it useful to many souls, to the General Baptist churches in general, and to that of Kirkby

Woodhouse in particular, is the desire and prayer of,
Beloved brethren,

Yours, for Christ's sake,

Barton, Sep. 23, 1789.

S. DEACON."

This discourse was inserted in the *General Baptist Magazine* for 1799, pp. 449—454, 495—501. The Rev. Dan Taylor, the editor, remarked of this original and singular discourse, which is well worth reprinting, "Notwithstanding the peculiarity of Mr. Deacon's diction, we trust his sermon will be read with attention and with advantage, both by ministers and their people."

the remarks he made, previously to administering the emblems of the Saviour's dying love, made impressions of a very solemn character. He took a review of the past; remarked the many times he had administered that solemn ordinance; lamented the neglect of it by many who professed to be the followers of Christ; the coldness and indifference of too many who did attend to it; how far short we all come of the standard we ought to aim at in love to the Saviour, and which it was our privilege to enjoy; the probability that he should not again administer that solemn ordinance in that place; and concluded his remarks by endeavouring to stimulate to increased devotedness and love to the Saviour. He urged, as a motive, the prospect of shortly being introduced into his presence, to behold his glory, and to see him face to face. It was remarked by a friend after the service, "I think Mr. Hardstaff's work is nearly done." The last sermon he preached at his own place, and which he delivered with much energy and faithful appeals to his hearers, was from Peter iv. 17, "What shall the end be of them that obey not the Gospel of God?"

In the year 1832 Mr. H. sustained a severe domestic affliction in the death of Mrs. H., and one of his daughters, within a few days of each other; an account of which appeared in the *General Baptist Repository* for 1833. He felt deeply the loss of his partner, who had been for nearly forty years a "helpmeet" for him, in the fullest sense of the word, in bringing up a numerous family with a comparatively small income.

Although Mr. H. was naturally of a strong constitution, yet he was very subject to nervous depression, from which, at different times, he suffered much. About twelve months before he was attacked with the complaint that laid him aside, and which eventually terminated his stay on earth, he was deprived of the privilege of

reading, in consequence of his eyes becoming diseased by cataract, for which he took medical advice, and, had his health in other respects continued good, would probably have undergone an operation. It appeared, however, that this was but the forerunner of a more serious affliction, as on Lord's-day evening, May 5th, 1839, after returning home from his labors, in which he had that day engaged with unusual fervor and animation, he was seized with a paralytic stroke, which took the use of one side, and affected his mental powers also. Medical aid was called in, and, after a few months, he was so far recovered as to be able to meet with the people of his charge at Kirkby Woodhouse, and administer the ordinance of the Lord's-supper to them. This was the last service he performed within those walls where he had so long and so faithfully proclaimed the glorious Gospel of the blessed God.

Shortly after this he had a relapse by fits of the nature of epilepsy, with which he was afterwards frequently attacked, and, after each of them, both his bodily and mental powers were still more affected. His afflictions were protracted and painfully trying, under which he gradually sunk, till, on November 10th, 1842, his emancipated spirit left its clay tenement, to become an inhabitant of that world where none can say, "I am sick."

His affliction was greatly mitigated by the unwearied attention of his youngest daughter. His mind was "stayed, trusting in the Lord." One of his last expressions was, "I bless God that"—and then utterance failed him. He has left two sons and three daughters, to whom, and to their families, as well as to his late charge and numerous friends, his memory is "as ointment poured forth."

As a husband and parent, Mr. H. was kind and affectionate; and, though his natural temper was rather hasty and impatient, and the parental au-

thority which he exercised in his family sometimes might seem rather severe, yet he ever made it manifest that the present and eternal welfare of his children lay near his heart. Affectionate and sympathizing to the partner of his cares, he was justly beloved and respected in the family circle. As a preacher, though he had not the advantage of academical instruction, yet he possessed gifts for the great work in which he was so long engaged, that rendered it comparatively easy for him to express his views upon the oracles of divine truth, and the glorious doctrines of the Gospel contained in them. While his manner of delivery might be considered rather heavy, and somewhat wanting of animation, yet his ideas were clear and connected, and his assertions well supported with scripture truth. His subjects were principally selected from the New Testament, and were peculiarly marked with soundness of doctrine and evangelical sentiment; his manner of treating them plain, with a close connection of their different bearings, that rendered them easy to be understood and retained; so that he might be considered such an one as Paul, in his epistle to Timothy, exhorts he should study to be, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

With regard to his experience in his affliction and the prospect of death, it may be said, that, while he was deeply conscious of his imperfections and unworthiness in the sight of a holy God, his hopes of pardon and acceptance were firmly fixed on the great atonement made by Jesus Christ when "he suffered for sin, the just for the unjust, to bring us to God." It is a remarkable, yet encouraging fact, that, while in his former seasons of nervous depression, he was sometimes distressed with fears, lest all should not be well at last, the writer does not recollect an instance, in his frequent visits in his last affliction,

when his faith ever so far wavered as to render him unhappy as regarded his acceptance with God; on the contrary, he would frequently adopt the language of the apostle Paul, in reference to his hopes and future prospects, "I know that if this earthly house of my tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." He would then repeat that beautiful hymn of Dr. Watts's, on the same subject, commencing,

"There is a house not made with hands," &c,

as expressive of his own experience and anticipation. On being visited by a friend, shortly after his attack, who expressed a hope that the precious promises contained in the Gospel he had so long and so frequently preached to others, were his support and comfort then, he replied, "Yes: and though I have cause to be humble for the many imperfections that have marked my poor services, yet I bless God I can appeal to him, that he knows I engaged in them from motives he would approve." He then added, "I do not know what may be the issue of this affliction. If it should please the Lord to restore me, I shall feel thankful; but should it be unto death, I have no fear of the consequence." At another time, when suffering much from the complaint affecting his head, and unusual restlessness, as if impatient for his release, he repeated with much emphasis those lines of the poet,—

"Ye wheels of nature speed your course,
Ye mortal powers decay;
Fast as ye bring the night of death,
Ye bring eternal day;"

and then, as if he thought he had manifested impatience, he added, "But I must try to exercise patience, till it is the Lord's time; he knows best." On being visited by his children or friends, after an interval of a few weeks, he would say, "I expected and hoped to have been released before this; but I wish to have patience."

Thus, through so serious and protracted an affliction, his faith was firm, and his confidence unshaken, constantly looking for that "blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

"May we in waiting posture stand,
Prepared to take our flight;
When gentle death, with friendly hand,
Shall change our faith to sight."

His remains were interred in the aisle of the chapel at Kirkby Woodhouse, in a tomb literally "hewn out of the rock." Mr. Peggs, of Ilkerton, conducted the service on the mournful occasion, and preached from 1 Cor. xv. 55—57, to a crowded congregation. His death was improved at Kirkby Woodhouse by Mr. Burrows, of Alfreton, to a numerous congregation, from 2 Tim. iv. 6, "I am now ready to be offered, and the time of my departure is at hand," &c.

Two or three reflections may be permitted in this record of departed worth. How diversified is the course of divine providence and grace; but how happy and glorious its termination! Various and trying were the scenes of life through which our departed brother was led; but it proved a right way to "a city of habitation." How beautiful is the language of Moses relative to the church in the wilderness. "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of the eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. 10—12. "He doth all things well." Hence the confidence of the child of God in all "the various shifting scenes of life's mistaken ill or good." "I will cry unto God, most high, unto God that performeth all things for me." The Rev. J. A. James has beautifully expressed this sentiment, observing,

"The course of providence is not like that of one of our modern railways, without elevations and depressions, without windings or turnings; or like that of one of the ancient Roman roads; but it is like the course of a mighty river, winding and turning, and sometimes rolling back upon its source, but still, by the law that direct its motion, ever urged onwards to the point where it is to touch the ocean."

The importance of early piety is apparent in this brief memoir of a departed minister of Christ. How interesting the course of David, the "sweet psalmist of Israel," "the man after God's own heart!" but he began his career in youth. Look at the account of the anointing of David, the eleventh and youngest son of Jesse:—"And Samuel said unto Jesse 'Are here all thy children?' And he said, 'There remaineth yet the youngest, and, behold, he keepeth the sheep.' And Samuel said unto Jesse, 'Send and fetch him; for we will not sit down till he come hither.' And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, 'Arise, and anoint him, for this is he.' And the spirit of the Lord came upon David from that time forward."—1 Sam. xvi. 11, 12. How delightful is the service of a long life spent in the service of God! In death,

"'Twill please us to look back and see
That our whole lives were thine."

How important, as it respects departed kindred and friends, to "follow them as far as they followed Christ." "Mark the perfect man, and behold the upright, for the end of that man is peace." How many have uttered the wish of the sordid prophet Balaam, who have never in earnest sought the blessing, "Let me die the death of the righteous, and let my last end be like his." May the children, and the children's children, of our departed friend, and all who cherish his memory,

on every perusal of this short and humble memoir of departed worth, derive some spiritual benefit, and be quickened to "give all diligence to make their calling and election sure; that so an entrance may be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "I heard a voice from heaven, saying, Blessed are the dead which die in the Lord, from henceforth; yea, saith

the Spirit; for they rest from their labors, and their works do follow them."

"Cold in the dust the perished heart will lie;
But that which warmed it once will never die;
That spark embosomed in a mortal frame,
That living light, eternal and the same,
Will wear its crown through joys eternal years,
Unveiled with darkness, unassuaged with
tears."

Derbyshire.

P. H.

PREDESTINATION AND ELECTION.

By J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

PREDESTINATION and election are terms which have excited a vast amount of controversial attention, for ages, in the church of Christ. Very different, yea, opposite conclusions have been deduced from them, while all have professed to derive their sentiments from the divine word. Whatever inconsistency may adhere to men, it must be acknowledged there can be none with God; that all truth not only emanates from him, but that all truth proceeds from him in one unbroken chain of harmony. Our mental vision is obscured, or we are powerfully affected by educational prejudices, or the real harmony of revealed truth would be palpably apparent to our minds. How necessary that we should be anxious only for the truth, the whole truth, and nothing but the truth. Let creeds and systems be accounted as nothing; yea, as worse than nothing, if they should trammel and warp our minds in their investigations as to the purposes and mind of God. Of this mind we have only one means of attaining accurate information; and that is, as it is published to us in the pages of inspired truth. To that testimony, then, let us appeal; for, if we judge or speak contrary to it, it is because there is no light in us.

We inquire first, What is the definite meaning of the terms under consideration? To predestinate is to

appoint beforehand, or pre-ordain. To elect is to choose, or select from, or out of, others. Now, in reference to the salvation of mankind, the question arises, Who are predestinated; and on what principle? And, what is the choice or election mentioned in Scripture?

One prevailing opinion is, that certain persons, irrespective of condition and character, have been predestinated to salvation, or elected and chosen from the great mass of mankind, to everlasting life; that this election was an eternal act of God, and originated entirely in his sovereign will and pleasure; that the favored objects of this predestination and choice were redeemed by the death of Christ, and in due time called by effectual or irresistible grace, made holy by the special influences of the Spirit, and are then kept by God's almighty power to eternal salvation. Now with this system is necessarily connected the doctrine, that the non-predestinated or non-elect can have no saving interest in the death of the Redeemer; are not able, through the withholding of special influences, to believe; and therefore can derive no spiritual benefit from the Gospel ceremony. We believe these two views must remain or fall together, and that all attempts to modernize and render these notions less unpalatable must necessarily fail. In support of this

hypothesis, many references are made to Scripture, and a variety of passages adduced to sustain it.

To this system many serious and weighty objections may be presented. It seems to stamp the divine character with distinct partiality. It seems, also, to resolve the final condition of all men into God's sovereign pleasure, irrespective of the holiness, equity, and benevolence, of the divine nature. It appears, also, at utter variance with the solemn asseverations of God's holy word, and the gracious proclamation he has made in the Gospel to all men. But let us consider predestination and election on the opposite hypothesis, and which clearly harmonizes with all the declarations of God's universal grace and love to mankind. The apostle builds predestination on God's foreknowledge, and says, "Whom he did foreknow, he did predestinate."—Rom. viii. 29. Now, the knowledge or foreknowledge of God must embrace all events, and be infallibly certain. God would thus foresee the state, character, and condition, of all his creatures. He would foresee all who would hearken to his voice, who would believe his word, and be influenced by his grace. Such he predestinated to the enjoyment of his favor, and elected to eternal life. But it may be said, "On this principle their predestination resulted from their own goodness, and was not an act of divine grace." But let it be remembered, that, independently of God's redeeming mercy, they would have had no message of goodness proclaimed to them, and no invitation of pity and compassion presented: so that still, all their hope and peace must be traced to the free, unmerited love of God: and as to all acceptable works of righteousness performed by the people of God, they are the fruits of his Holy Spirit within their hearts, and therefore afford no ground of self-glorying or gratulation. Now, let predestination and election have

the place and position thus assigned by the apostle in the text quoted, and we have a superstructure reared, which, while it magnifies the love and mercy of God, exhibits a scheme of salvation in every thing harmonizing with the free agency and responsible condition of every human being. Thus all mere favoritism in the Deity is annihilated, and thus his proclamations of universal mercy are perfectly and clearly consistent with his predestinating and electing his people to everlasting life. Thus Abraham, the father of the faithful, and the friend of God, was elected to the riches of the divine favor, and the fulness of his promises. Thus Jacob was loved and elected, while the profane Esau and his ungodly posterity were rejected. Thus Isaac and his seed were called, and made the favored nation of the Lord. And thus the Israelites were the elect of Jehovah, and on the steadfastness of their faith and continuation of their obedience did enjoy the special blessings of heaven. Thus did the oracles and prophets, and, last of all, did the Messiah, pertain to that people, with all the great and precious blessings of God's covenant, until, at length, as God had foreseen, they were cast off on account of their unbelief, and the Gentiles became elected to their forfeited privileges and favors. (See Rom. xi. 17—27.) Yet in the casting off the Jews, only the unbelieving and disobedient were rejected; and, in the election of the Gentiles, none were so sparingly exalted, but those who were grafted in by faith. So that the election of the Jewish nation to many privileges did not interfere with the personal election to salvation of those only who were truly the partakers of Abraham's faith. Now this view of predestination and election is free from the doubt and perplexity arising from the opposite notion. The question which arises to the inquirer is not, Am I of the elect, who, before all worlds, without any respect to my character, was in-

scribed in the book of life; one towards whom divine favoritism has been imparted? but, Do I believe the Gospel, and love God? and as such was it foreseen by the omniscient Jehovah? and, grounded thereon, did he predestinate me to salvation, and elect me to all the blessedness of the christian character? "For to as many as received him, to them gave he power (or privilege) to become the sons of God; even to them that believe on his name."—John i. 12. To come to the evidence of this text is much safer than if a man could read his name in the Lamb's book of life; for there might be several persons of one name, and the doubt might arise, who was really meant; but, if believers are the only elect, then let us seek the evidences of faith, and, having discovered these, we know that our election is of infallible certainty. I affirm, that, with this view of predestination and election there is not one passage in holy writ which will not most fully harmonize, if we but keep distinctly before us the election of persons or nations to privileges, and the personal election of believers to salvation. The Jewish nation was elected to the most glorious privileges, but only the godly of that nation to the divine favor and eternal life; for

the bones of untold thousands of unbelieving Jews were left in the desert, as tokens of God's righteous displeasure against their iniquity. An epitome of what we judge to be the truth may be thus given:—

That God in his boundless mercy, foreseeing the entrance of sin, determined to provide a remedy for man's misery and guilt; he resolved to make this remedy known to Adam and his posterity; he resolved that an interest in his gracious promises should be connected with faith in his word; and he predestinated all whom he foresaw as believers in his word, and subject and obedient to his merciful authority, to everlasting life. And this he resolved, that all who were foreseen as unbelievers and disobedient should be excluded from the benefits of that amnesty which his boundless love had made for all mankind. The elect, are, therefore, such as the apostle describes, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 1.

An examination of scriptural passages usually brought to support the opposite hypothesis shall (D. V.) receive full attention in our next.

HEBREW HISTORY. (No. VI. *concluded.*)

THE crossing of Jordan, the falling down of Jericho, and the taking of Ai, caused a great consternation amongst the inhabitants of the land; so that the petty kings in every part began to enter into league with each other to fight and subdue the Israelites, as their common foe. This movement, on their part, the sequel will show, accelerated their own downfall. So God often "takes the wise in their own craftiness."

But the Gibeonites, who resided about thirty miles south of Gerizim, and as many south-west of Gilgal, came to the camp, and represented themselves as having been sent from far to make their submission to the Israelites, and

enter into league with them. They put on old raiment, and took old and mouldy provisions, in order to favor the deception; and so cleverly did they perform their part, that they effectually imposed upon Joshua and the people, and they entered into treaty with them. After three days, it was discovered, that they resided near, and had deceived them; the indignant people called for their extirpation, according to the letter of the law; but Joshua and the princes declared that their lives must be spared, according to the oath, though they themselves should be reduced to servitude. To this the Gibeonites willingly submitted, and their cities, Gibeon.

Chephirah, Beeroth, and Kirjath-jearim, were delivered up. So great was the terror which had overspread the land!

The news of the submission of Gibeon, for it was a strong city and kingdom, aroused Adonizedek, the king of Jerusalem, or Jebus, whose territory was near; and he sent to the kings of Hebron, Jarmuth, and Eglon, that they should join him in attacking Gibeon. They immediately came and pitched their camp against this city. The Gibeonites, seeing their danger, sent to Joshua for relief, and he, instead of leaving them to perish, as their wickedness would have been thought by some to deserve, went up, directed of God, travelling in the night, and came upon the enemy suddenly, and smote them, and they fled. God also poured down on their devoted heads hail stones from heaven; so that they were awfully consumed in their flight. They were chased by the army of Israel; and, as they fled, the five kings hid themselves in a cave at Makkedah, about fourteen miles west of Jerusalem; a stone was rolled against the cave's mouth, and a guard set over it, while the main army advanced to cut off the routed enemy, and prevent their entering into fortified cities. Oh, the dreadful carnage of that day, and the wonderful triumph of the armies of Israel! At their return, the kings were brought out of the cave, and destroyed. Makkedah was also taken, and its king slain on the same day. The day was not long enough for their work, and Joshua, strengthened by his confidence in God, commanded the sun to "stand still;" and God hearkened to his voice, and the day was lengthened. So wonderful are his ways!

The cities of Libnah, Lachish, Gezer, and Eglon, were subsequently subdued; Hebron and Debir were secured: so that all the south country, with the exception of the cities of the Philistines, was theirs. Thus ended the first great campaign.

The north country would properly call for their next attention; and they were not long before a fit occasion presented itself. A very powerful combination of the northern chieftains, under Jabin, king of Hazor, assembled on the waters of Merom, a small lake, ten miles north of the sea of Galilee. They had horses and war chariots, and a great force; but they were destroyed,

and their horses houghed, and their chariots burned by Joshua, and their flying forces chased in every direction. The city of Hazor being very strong, was burnt; but the rest were permitted to stand. The war continued in the northern part for some years, and at length, so small were the kingdoms, and so rich was the country, it was recorded, that thirty-one kings had been destroyed on this side Jordan.

Though the land was not completely conquered, the division of it was proceeded with, and Judah, who had the pre-eminence, and the sons of Joseph, took by lot two of the largest portions. This first distribution, however, was not absolute, for the portion of Ephraim and Manasseh was increased; while a part of that of Judah was afterwards taken for Simeon and Dan. Some delay, not explained to us, occurred in the distribution. Joshua, having set up the tabernacle at Shilo, for divine service, and assembled the people, complained of their tardiness and want of courage, to possess the land; and then sent out some twenty men, to survey the whole land, divide it into seven parts, and write it in a book. They returned after this survey had been made, and the respective tribes received their portion by lot. In some such way as this the lot was determined:—the names of the seven parts were written on a paper; and also of the seven tribes. These were put into separate urns, or vessels. Eleazer, the high priest, then drew out the name of a tribe from one urn, and Joshua that of a portion from the other. These then went together. Thus "the lot was cast into the lap; but the disposal thereof was of the Lord." So the psalmist exclaims, "He shall choose our inheritance for us." In a similar manner, probably, were the properties given to the respective families, with the exception of one or two illustrious individuals, as Caleb and others.

It may not be improper just to glance at the different allotments of the tribes. Advancing from the wilderness in the south about forty miles over a space near thirty miles wide, with the Dead Sea for its eastern border, forming a sort of irregular square, was the large and hilly territory of Judah; parallel to its western border, but extending farther south, and east to the Great, or Mediterranean Sea, was the portion of

Simeon; Dan's was rather a small portion, north of Simeon's, bounded on the east by Judah and Benjamin; Benjamin's inheritance was nearly in the form of a triangle, having the Dead Sea and Jordan for its base, and its perpendicular or southern boundary line, dividing Jerusalem with Judah. North of Benjamin were the rich lands of Ephraim, and the half-tribe of Manasseh, extending, in parallel lines, across from the Jordan to the Great Sea. Issachar's allotment was inland, north of Manasseh; and Zebulon extended from the sea of Galilee, on the east, to the Great Sea, on the west. Asher and Naphtali had portions which were northward to Lebanon; the former on the coast of Sidon, and the latter on the Jordan. The whole land, as then divided, comprised about 12,000 square miles, or 6,000,000 acres; giving, on the average, about ten acres to every man capable of bearing arms.

Our sketch is necessarily imperfect, as the names of several towns, and the towns themselves, have long since ceased to exist; and almost all the maps that are published vary in the minutest details. Enough may be known to ascertain the general position and territory of the tribes; and though there may seem some inequality in the distribution, it should be remembered, there was not an equality either in the fertility of the soil or the number of persons to be provided for. On the whole, the division, while it did not occasion discontent amongst the tribes, was as equitable as can be imagined. Forty-eight cities were taken for the Levites, in the proportion of four to a tribe, with suburbs about half a mile round each city. Five, however, were taken out of Judah, and only three from Naphtali. Thus the Levites, who were to be instructors of the people, were dispersed all over the land. Six of these cities of the Levites, three on each side Jordan, were appointed to be cities of refuge; to which any one who had accidentally killed another might flee from the avenger of blood. These were, Hebron, in Judah; Shechem, in Ephraim; Kedesh, in Naphtali; and on the other side Jordan, Beza, in Reuben; Ramoth, in Gad; and Golan, in Manasseh. They were about fifty miles apart; so that the unhappy manslayer, in every place, might have a chance of saving his life.

Before we discuss this part of our subject, we may just notice some of the prophetic language used in the blessing pronounced, both by Jacob and Moses, on the tribes. Thus, both speak of the pre-eminence of Judah; and to him pertained the largest territory, the rule, precedence, and the Messiah; and from him came the very name by which they are now known, Jews. Both enlarge on the multiplication of Joseph. Ephraim became a generic term for the ten tribes; and Manasseh was rich and numerous. Levi was dispersed, as Jacob said; Zebulon, as he foretold, "dwelt in the haven of the sea;" he had two coasts; Asher was rich in mines and produce; Benjamin was warlike, and the Lord dwelt with him; for the temple was erected in his part of Mount Zion. How wonderful the gift of prophecy! how exactly the predictions were fulfilled! The lot decided; but God pre-knew and overruled all.

Thus the land was divided amongst the people, according to their tribes and families; and when this was done, Joshua sent them each to their own inheritance. The entire land was not destroyed, else it would have been desolate, and the beasts of the field would have increased upon them; but it was so far subdued, that the respective tribes had a general and quiet possession. "By little and by little," God hath said, "I will drive them out before you;" and, according to their faith and their necessities, this was done. Joshua, therefore, reminded them, in departing, that "there failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass."

The warriors of Reuben and Gad were dismissed with honor. Joshua, approving of their fidelity, and commending them to God, exhorted them to be steadfast in their obedience to his word. How pleasing it must have been to the mind of this great captain, thus to dismiss every man to his inheritance. Nor did the Israelites forget their leader: they gave him an allotment for his family—Timnath Serah, in the territory of Ephraim, to which tribe he belonged. It was as honorable in him to ask no more, as it was in them freely to accord him his wishes. He was thus in a central place, some ten miles from where the tabernacle was set up.

A serious misunderstanding, which in the end was honorable to both parties, took place soon after the Reubenites had returned. They builded a high altar on the east of Jordan, as a memorial of their deliverance, and not for sacrifice. The ten tribes were alarmed at this, lest it was for idolatry, and would bring down divine vengeance on all. They assembled, sent a deputation, headed by the high priest, to remonstrate; the Reubenites explained their motives, and appealed to God for their sincerity. This pacified their zealous brethren, who returned rejoicing that God was among them. The altar was called "Ed," or, a witness. How happy would have been their children's lot, if they had ever displayed this just dread of offending God!

Time now rolled on, and found the Israelites cultivating their fields, and improving their towns, and occupying their newly-acquired territory. They had cities which they did not build; vineyards and oliveyards they did not plant; and a land flowing with milk and honey. Their remaining enemies were weakened, or kept in strong holds through fear; so that Israel suffered no evil from them.

"A long time" had elapsed in this happy and tranquil manner, when Joshua was become old, and the time of his death drew near. He then assembled the elders and judges of the tribes, and exhorted them to continue in the service of God; and assured them of God's protection and presence, if they were obedient; but warned them, if they formed alliances with the people left in the land, that God would not drive them out, but, through them and their abominable idolatries, would bring great evil upon his disobedient people. He briefly recapitulated God's dealings with them, declared his own determination to serve the Lord, led them then to renew their covenant with God, and set up a stone for a witness of this solemn transaction.

Joseph's bones were then buried in Jacob's burying-place. They had most likely been kept by Manasseh on the other side Jordan until this time. Joshua soon after died, being 110 years old, the same age as Joseph, his great progenitor, had attained. He was a great and distinguished leader; and, after Joshua, we shall long look before we

find one who was his equal in every respect. His virtues were numerous and distinguished, and his defects few and but little marked.

There is a difficulty in ascertaining the exact time which elapsed between his leading Israel into Canaan and his death. Probably this might be about twenty-five or twenty-six years. If we take one year for the first campaign, five or six for the second, and one or two for the survey and settlement,—then eighteen or twenty cannot be too long for "a long time." This agrees with the testimony of Josephus, and the opinion of many of the learned; and would make him to be eighty-three or eighty-four when Moses died. Much here, as in our next paper, must be conjectural, as to chronology; and, indeed, the wonder is that it is not more so rather than less.

A few very important reflections will conclude our present exercise.

1. *What a signal example the destruction of the Canaanites presents of the evil of idolatry.* God hates it; and in this way he taught his people and the world his abhorrence of it. These nations were guilty and incorrigible; all the crimes that can be mentioned sprung out of their idolatry; and though they had been favored with more light and knowledge than others, they had abused them. God might have destroyed them by the elements, as the old world and Sodom; or by pestilence; but he chose the sword of his people, that their minds might acquire an abhorrence of the great evils for which they were cast out.

He prohibited his people from forming an alliance with them, on pain of his displeasure; and enjoined their total extermination. This displeasure was manifested against them afterwards, for not fully executing his just commands. They were also enjoined to exterminate and destroy, without pity, a near friend, a brother, a city, or even a tribe of their own, if any of them fell into this sin. Hence the conduct of the people towards Reuben and Gad, when they had builded an altar east of Jordan. How could the Most High more signally have displayed his just displeasure at the abominable idolatries of men?

2. Spiritually, we are taught by this narrative to hold no compromise with sin. The war against it must be one of extermination; and it is only as we

fight on this principle that we succeed. And let each christian professor see that he is not an Achan in the camp. One sinner destroyeth much good.

3. How proper it seems for us, like the Hobeus, *frequently to renew our covenant*. Here we have two solemn and public renewals of it; when they enter the land, and when they assembled at Joshua's last call.

4. Joshua must be noticed, ere we conclude; as a *remarkable type of Christ*. If Canaan was a type of Heaven, he who was the captain of the Lord's host, who his led people through the river of

separation, who led them on to its possession, and gave to each one his portion, must surely be a type of the "Captain of our salvation," who leads those that trust in him through the Jordan of death to the better and heavenly country above. O let us all enlist under his banners, follow his standard, fight his battles, and "quit ourselves like men;" and then we shall realize and enjoy the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne."

OBSERVATIONS

Upon some of the principal Jewish and Heathen Princes and Governors mentioned in the New Testament.

(Continued from page 235.)

VI. THE accuracy of the statements which the evangelists have made, in reference to Herod the great, and those of his own sons, whom, in the course of their narration, they have been led to mention, having been shown, in the observations which we have already made, we go on to consider any occasional notice they may have taken of some of his more remote descendants. St. Luke, (Acts xii. 1—3) relates, "Now, about that time, *Herod the king* stretched forth his hand to vex certain of the church; and he killed James, the brother of John, with the sword; and, *because he saw it pleased the Jews*, he proceeded further to take Peter also."

Now, the object which we contemplate, and which must not be lost sight of by us, is, to ascertain what confirmation this fact, and others of a like nature, receive from Jewish or heathen historians. This person, whom St. Luke calls Herod, Josephus calls Agrippa. The probability is, that, in this case, as well as in the one which occurred in our last communication, his name was Herod Agrippa, and that St. Luke calls him *Herod*, as this was the family name, and Josephus *Agrippa*, for distinction's sake. He was the brother of Herodias, whose unlawful marriage with Herod Antipas has already engaged our attention, son of Aristobulus, and grandson of Herod the great. That the sacred historian is right in calling him "king," and representing him as king of Judea,

appears very evident from the Jewish Antiquities. During his youth he lived with his mother Bernice, at Rome, where he was honored with the acquaintance of the imperial family. After the death of his mother, having become peculiarly embarrassed through his extravagant way of living, and the immoderate presents he made, chiefly to the freedmen of the emperor, to secure their favor, he was obliged to leave the city; and from this period to the end of Tiberius' reign he led a very various and miserable life, sometimes dwelling in one city, and sometimes making his home in another; now enjoying the friendship, then incurring the displeasure, of the Roman emperor; alternately suffering the extremes of abundance and poverty, imprisonment and liberty: but, when Caius Caligula, the great grandson of Tiberius, had ascended the throne of Rome, the scene changed, his wanderings and miseries terminated, and a glorious prospect of honor and happiness opened before him. No sooner had Caligula become sovereign of Rome than he liberated Agrippa from an imprisonment which he had long endured, sent for him to his palace, with his own hands put a crown upon his head, and appointed him king of the tetrarchy of Philip, intending also to give him the tetrarchy of Lysanias.* Jos. Antiq. lib. xviii. c. 7.

* At page 235, our readers may recollect,

Not long after this dignity had been conferred upon him, it was unexpectedly augmented by receiving from the same emperor, the tetrarchy of his uncle Herod Antipas. Herodias, the wife of Herod Antipas, who was tetrarch of Galilee and Peræa, and the sister of Agrippa, mortified and irritated that fortune had begun so brightly to shine upon her brother, that he was raised to the government of Judea, and had received the title of king, by which he was rendered superior to her husband, envied him his dignity, and persuaded Herod to go to Rome and solicit from the emperor the same distinction. But Caligula was so far from granting his request, that hearing he was in confederacy with one foreign power or more against the imperial government, he took away from him the tetrarchy of Galilee, and gave it to Agrippa: Herod was banished to Lyons, in France, whither his wife followed him. Josephus concludes his account of this event with this reflection, "This punishment did God inflict on Herodias for envying her brother, and on Herod for following the vain counsels of a woman." Jos. Antiq. lib. xviii. c. 8. The prosperity of Agrippa had not yet, however, reached its height. Being at Rome when Caius Caligula died, he interested himself greatly in the succession of Claudius to the throne, and materially contributed to that event. In consideration of this, Claudius confirmed to him all that his predecessor had bestowed, and gave him Judea, Samaria, and the southern parts of Idumea, in the utmost extent as possessed by his grandfather Herod the great. Thus he restored to him the right of consanguinity; but Abila, which had been Lysanias', together with the country in mount Libanus, he added as out of his own territories.

St. Luke says, that having "killed James, the brother of John, with the sword, *because he saw it pleased the Jews*, he proceeded further to take Peter also." This action recorded by the author of the "Acts," is not related

by the Jewish historian, nor is the account of any similar deed by Agrippa; but from what he does relate of him it appears highly probable that he should have thus acted, and that he should have been instigated to act so by such a consideration as that attributed to him by the evangelist. "Herod the great, his grandfather," he says, "was continually obliging foreign states and cities by large bounties, but did very few things to gratify the Jews. Whereas, Agrippa was of a mild and gentle disposition, and good to all men; he was beneficent to strangers, but especially kind to the Jews, his countrymen, and sympathized with them in all their troubles. For which reason he also lived much at Jerusalem, observed the Jewish institutions, practised the purity they require, and did not let a day pass without worshiping God according to the law." Antiq. l. xix. c. 7. This show of zeal for the institutions and customs of the Jews, and desire to oblige that people, very much confirm the account St. Luke gives of his forwardness in persecuting the disciples of Jesus.

What the inspired historian adds concerning this person is very extraordinary, and Josephus concurs with him in it. "And he went down from Judea to Cæsarea, and there abode. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them. And the people gave a shout, saying, "It is the voice of a God, and not of a man." Acts xii. 19, 21—23. Josephus' words are these:—"Having now reigned three whole years over all Judea, he went to the city of Cæsarea, formerly called Straton's tower. Here he celebrated shows in honor of Cæsar, a festival having been appointed to be observed there at this time for his safety. On this occasion there was a vast resort of persons of rank and distinction from all parts of the country. On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver, of the most curious workmanship. The

that we promised "to refer to Lysanias, whom Luke mentions in connection with Herod Antipas and Philip, in a subsequent paper." Of Lysanias being tetrarch of Abilene, there is no distinct account in any writer extant; but, from the allusion which

Josephus here makes to the tetrarchy of Lysanias, as well as in one or two other places in connexion with the two Agrippas, it appears clear to ourselves that there must have been about this time some prince of this name who was tetrarch of Abilene.

rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. In short, they began in several parts of the theatre flattering exclamations, which proved pernicious to him. They called him a god, and intreated him to be propitious to them, saying, "Hitherto we have respected you as a man; but now we acknowledge you to be more than mortal." The king neither reproved these persons, nor rejected the impious flattery. Soon after this, casting his eyes upward, he saw an owl sitting upon a certain cord over his head. He perceived it to be a messenger of evil to him, as it had been before of his prosperity, and he was struck with the deepest concern. Immediately after this he was seized with pains in his bowels, extremely violent at the very first. Then turning himself towards his friends, he spoke to them in this manner: 'I your god, am required to leave this world; fate instantly confuting these false applauses just bestowed upon me: I who have been called immortal, am hurried away to death. But God's appointment must be submitted to. Nor has our condition in this world been despicable; we have lived in the state which is accounted happy.' While he was speaking these words, he was oppressed with an increase of his pains. He was carried, therefore, with all haste to his palace. These pains in his bowels continually tormenting him, he expired in five days' time, in the fifty-fourth year of his age, and of his reign the seventh." *Antiq. lib. xix. c. 8. sect. 2.*

Between this narration and that given by St. Luke, many points of agreement must present themselves to the mind of the reader. In respect to the place where, and the time when, this event happened, the magnificence of Herod's dress, the flattery of the Jews, they entirely accord. But there are two particulars, above all others, in which this harmony is remarkable. One of these is, the temper of mind with which Herod Agrippa received the flattery that was so wickedly bestowed. St. Luke says, "He gave not God the glory;" Josephus, "He neither reproved those persons, nor rejected the impious flattery." These words are deserving of the greater notice in Josephus, because he has at times represented this

Herod Agrippa as an extraordinary person, and free from the vices of his grandfather Herod; and indeed represented his character for lenity and goodness in a manner that is by no means consistent with the representations of some other historians. Dio Cassius says, Agrippa was reckoned one of Caligula's advisers in his cruel and tyrannical measures. *Dio, lib. lix. p. 658.*

Another circumstance in which this agreement is particularly observable, is, that according to St. Luke, "immediately the angel of the Lord smote him:" and Josephus assures us, that these pains seizing him in the theatre, before all the assembly, he apprehended a fatal necessity of leaving this world. And when Josephus says, "these flattering acclamations proved pernicious to Agrippa," he plainly intimates that his death was supposed to be a punishment for the approbation with which he received them.

In these circumstances, then, there is an observable harmony between the history which St. Luke has given, and that furnished by the author of the *Jewish Antiquities*. In one or two others, however, there is a discrepancy. Josephus says in his account of Agrippa's death, that, "casting his eyes upward, he saw an owl sitting upon a certain cord over his head. He perceived it to be a messenger of evil to him as it had been before of his prosperity, and was struck with the deepest concern." Allusion is here made to something which the author had before related; the perching of such a bird upon a tree near this same Agrippa, when he was put into prison by order of Tiberius; and to a prognostication which a German astrologer is said to have delivered at that time concerning him. *Antiq. lib. xviii. c. 7.* Whether such a bird did or did not appear to Agrippa cannot now be determined; nor does it appear important that it should be. Josephus now and then throws a circumstance or two into his relations that give them a heathenish air, with the design, it is probable, of rendering his history more agreeable to the Greeks and Romans, for whom it was principally intended. In our opinion he does so in the present instance. But it is evident from his account, that Herod was seized with a

very uncommon disorder, and that he had the most lively apprehensions of his approaching end.

St. Luke says, "Herod was eaten up of worms." This is not mentioned by Josephus; and his omission of it has been supposed by some to be an objection against the evangelist's account; but in our apprehension without any just reason. The distemper of which Herod Agrippa died, was, according to Josephus' own description of it, very similar to that of Herod, his grandfather, who, besides other disorders, was afflicted with violent pains in his bowels, and an ulcer which bred worms. Now it is not at all unlikely that Agrippa's case was, in this last respect also, very much the same as that of Herod the great. Certainly to represent this as a serious objection and press it, indicates a cavilling, captious disposition, rather than a simple, ardent desire, to discover and embrace the truth. Upon the whole, we believe that this passage which we have extracted out of Josephus will be allowed to be a remarkable attestation of the extraordinary event related by the sacred historian, Luke.

We have been occupied longer with

Herod Agrippa than we had expected to be; the observations, however, we trust, will not be deemed by our readers unimportant and unimportant. If, in these incidental references, the representations which the evangelists make of certain men and things can be shown to agree with such representations made by profane writers living at the same time with the apostles, or subsequently, then the credibility of the former is established beyond a doubt; in respect to these accounts, at least, the faith of the christian is strengthened, and good service done to the cause of truth. And if their accuracy is demonstrated in these things, the truth of which is thus proved, we feel to have no doubt of their accuracy in those things which cannot be thus tested.

Our fourth, and concluding paper, which will appear in the next number of the Repository, will contain observations upon Agrippa, Bernice, and Drusilla, three children of Herod Agrippa, mentioned by the sacred historians; and upon Pilate, Felix, Festus, Sergius Paulus, and Gallio, heathen governors, to whom also they make some allusion.

PATRISTICAL AND EXEGETICAL INVESTIGATION OF THE QUESTION RESPECTING THE REAL BODILY PRESENCE OF CHRIST IN THE ELEMENTS OF THE LORD'S SUPPER.*

BY THE REV. J. J. OWEN.

Continued from page 305.

HAVING traced the history of the subject under consideration down to the close of the third century, we may observe, that the views to which we have adverted continued to be entertained, without any modification, at least for fifty years. During the first quarter of the fourth century, Constantine the Great having ascended the imperial throne, became a professed christian, and, as may be supposed, the aspect of things quickly changed; heathenism, to a considerable extent, lost its power; but this seeming triumph

proved ultimately detrimental to the interests of vital religion. It cannot, however, be denied, that the Church, toward the close of the fourth century, contained men of distinguished abilities. It is sufficient to mention Cyril, of Jerusalem, Ephrem Syrus, Gregory of Nyssa, Athanasius, Chrysostom, Basil, Gregory of Nazianzen, Epiphanius, Ambrose, Jerome, Augustine, and Cassian. Though we may differ from these fathers on many essential points, it would evince extreme stupidity or prejudice not to allow that they possessed

* Will the reader have the kindness to correct the following typographical errors in the article which appeared last month,—page 301, line five on the second column, after "we wonder not," place a semi-colon. Page 304,

second column, 8th line from the top, obliterate the verb "is" and read "The bread which the God Logos (theoslogos) declared," &c. In line 33, same column, for "Carcilius" read, "Caecilium."

strong intellectual powers. In detailing, then, the history of opinions respecting the Eucharist, it is of importance that we ascertain the views which were entertained at this period. "What changes did the doctrine of the earlier christians undergo?" One fact, deserving peculiar attention, strikes the mind in glancing at the transactions of these days, namely, the gradual and insidious introduction of the dogmas of the Romish hierarchy. "The germ began in monkery, and in a multiplication of church offices and ceremonies." The sublime institutions of Christianity became regarded as unattractive, unless attended with worldly pomp and splendour. Not a few of the heathen ceremonies were incorporated into the ritual of the churches. The mysteries associated with heathenism, and the profound reverence entertained for them, gave birth to a desire for corresponding attractions in connection with the christian religion. "Baptism and the Lord's-supper opened a door of easy access to mysteries. In this process little more was required than the confirmation of the views stated in our last article. In the first there was the presence of the Holy Spirit, with his regenerating and sanctifying influence in the consecrated water. The sign of the cross, chrism with holy oil, sponsors, and a variety of other ceremonials," became a part of this ordinance: and as to the supper, every effort was made to associate with it the "most mysterious qualities and influences." "Nothing could be better adapted to this than to interpret the language of Christ '*This is my body, this is my blood,*' in a kind of literal way. This would carry the matter even beyond the bounds of the heathen mysteries; it would fully satisfy the cravings of our nature for the mysterious and the awful."

Such sentiments silently incorporating themselves with human feelings during the progress of the fourth century, we cannot be astonished that the men to whom we have referred seem filled with "ecstasy and awe" when alluding to the Eucharist. A few examples will furnish the reader with a specimen of their general language, "Direct thy view," says Cyril, of Jerusalem, "to the holy body, (meaning the consecrated bread) and sanctify thine eyes; guard well against losing any thing of it; for it would be like losing a member of thine

own body. If any were to commit gold dust to thee, to be conveyed any where, wouldest thou not guard carefully against losing any particle thereof? How much more shouldst thou guard against the smallest crumb of that which is more precious than gold or rubies! Draw near to the cup, bowed down, and with a kind of worshipful reverence. If one drop of it should hang upon thy lips, moisten thine eyes and forehead therewith, and thus sanctify them."* Chrysostom having described with what reverence we are accustomed to approach earthly majesty, gives utterance to the following impassioned language:—"With how much more shuddering shouldst thou approach, when thou seest him (Christ) lying before thee! Say now to thyself, By means of this body, I am no more dust and ashes, no more a captive, but a freeman; through this I expect an eternal life in heaven, with all the blessings there reserved, and to obtain an inheritance with the angels, and intercourse with the Redeemer.†" Again he says, in the sequel, "This entertainment is the nerve of the soul, the bond of the spirit, the foundation of confidence, hope, safety, light, and life. When we go away in possession of this, we find ourselves in possession of golden armour. Why should I speak of the future? This mysterious transaction transforms the earth into heaven. All that the heaven holds of the precious, will I point out to thee on earth. In a royal palace, nothing is more precious than the person of the king. This thou canst now see on earth, yea, touch, eat; purify thself; then, in order to be made partaker" of such mysteries.‡ One more extract, from Cyril, of Alexandria, must conclude these examples. "Christ gives us a feast to day. Christ serves us. Christ, the friend of men, receives us. Awful is what is said; awful, what is done. The fatted calf is slain, the Lamb of God, which takes away the sins of the

* Catech. xxiii. § 21, 22. Some intelligent friends have expressed their regret to the writer, that he did not, in his last article, furnish references to the authorities quoted. This was an inadvertence. In this article, however, constant references are made to all the fathers whose opinions are mentioned.

+ Hom. xxiv. in Ep. ad Cor. Opp. xi.

‡ Idem, p. 261.

world. The father is well pleased; the Son freely presents himself as an offering, not brought forward by the enemies of God, but by himself, to show that he freely took upon him the sorrows that render us happy. Divine presents are offered; the mysterious entertainment is prepared; the life-giving cup is mingled; the King invites to honors; the incarnate *Logos* exhorts us; he imparts his body as bread; he presents his life-giving blood as wine. O, what an indescribable arrangement! What incomprehensible condescension! What unsearchable piety! The Creator gives himself to the creature, to be partaken of; the source of life voluntarily presents himself to mortals as food and drink.*

Whilst there is much in the general strain of this language which is reprehensible, we cannot but admire the deep-toned piety it exhibits. Ought it not to fill many with shame and confusion, who, though possessing clearer views of truth, approach the Lord's-table with comparative coldness and indifference!

In forming an estimate of the real sentiments entertained by these fathers, and their contemporaries, we must enter somewhat more minutely into the subject. At first sight, it would seem as if they unequivocally taught the doctrine of *transubstantiation*; but their writings evince that this was not the case. The following remarks will at once show the truth of this assertion.

First. The fathers not unfrequently draw a comparison between the Eucharist and the ordinance of baptism, and place both in the same class of mysteries; but, in relation to baptism, they never maintain that the water becomes, when consecrated, the Holy Spirit, or that the holy oil undergoes any such change. They regarded this matter merely as standing on the following basis, namely, that the Holy Spirit communicated to those elements an extraordinary and supernatural energy. But this is quite a different thing from a change or transformation of the elements into the Holy Spirit.

Secondly. It is a favorite idea of the fathers in question, that the union of the *Logos* with the bread and wine is like his union with a human body. Now, in regard to this latter union, the ortho-

dox churches never hold that the two natures of Christ were so blended, that they become merely one nature. The *person* was one, but the *natures* two. Eutychiuss, an abbot of Constantinople, who flourished at this period, maintained the doctrine of one nature only in Christ; but Eutychiuss was assailed and opposed from all quarters. The union of the *Logos*, then, with the body of Jesus, did not change or transform the proper human nature of the body. If, now, the same fathers who attacked Eutychiuss, had maintained a real transubstantiation of the elements in the supper into the body and blood of Christ, by the presence of the *logos* in them, then would they have put deadly arms into the hands of Eutychiuss, who might well say, "By your own concession, the Eucharistic elements are transformed, and are no more bread and wine when the *Logos* is present in them; consequently, when he assumes a human body, it no longer remains such, but is transformed into a higher nature." The fathers were in general too wary disputants to expose themselves in this way.

Thirdly. Some of the fathers are occasionally so explicit in regard to the point before us, that no doubt can remain respecting their meaning. Chrysostom, in his epistle to Cæsarius employs the following language, "As we call the bread, before the consecration, *bread*, but after consecration, it loses this name, and is called the *body of the Lord*, ALTHOUGH THE NATURE OF THE BREAD STILL REMAINS."* Theodoret, in writing against the monophysites, assents, "that the body of Christ retains its proper nature when united with the Godhead;" he adds, "as the bread and wine, after the consecration, lose nothing of their sensible substance."†

Gelasius, made bishop of Rome in A. D. 492, who lived a century later than most of the fathers we have quoted, when writing against the Eutychiuss and Nestorians, says in the most explicit manner, "Certainly the sacra-

* *Epis; ad Cæsar. in Canissii Thesaur. l. p. 235.* We are aware that the genuineness of this epistle has been questioned. Muenscher, among others, has objected to it. (*Dogm. Geschichte, iv. p. 389.*) His reasons, however, are far from being conclusive.

† *Dial. Opp. iv., p. 125, Dial. 1, p. 25. Comp. Ephrem. Syr. in Phot. Biblioth. c. 229.*

* *Homil. in Myst. Coen. Opp. v. p. 2, pp. 371, 372.*

ments of the body and blood of Christ which we receive, are a divine matter, and on this account, we are by them made partakers of a divine nature, *but still the substance or nature of the bread and wine does not cease to exist*; although through energy of the Holy Spirit, they pass over into a divine substance, yet *their own proper nature remains*.* If infallibility be the prerogative of the popes of Rome, why has the above doctrine been contradicted by the Council of Trent?

Still there cannot be the slightest doubt, that in the writings of many of the fathers of the fourth century, expressions may be found, which when taken singly would lead to the supposition that they entertained the dogma of transubstantiation. But when we carefully examine their views, and compare one statement with another, we cannot avoid the conviction that the substance of their faith on this point amounted to no more than this, "that the change made in the bread and wine consisted in the accession or addition of preternatural or supernatural influences communicated to these elements, without changing the physical nature of the elements themselves." Cyril, of Jerusalem, the most strenuous of them all, says expressly in his catechism, (21, § 3), that "the body of Christ is presented by the symbol of the bread, and the blood of Christ by the symbol of the wine." And he adds, respecting the declaration of Jesus to the Jews; "that they must eat his flesh, and drink his blood, that they did not understand him in a spiritual manner and so they took offence and went away, because they thought he exhorted them to the literal eating of flesh." And it may here be further observed, that there were peculiarly eminent individuals during the fourth century, who continued to regard the Lord's-supper as only a *memorial* of the Saviour's death. Such were Eusebius, Gregory Nazianzen, and Augustine. But they all seem to have admitted that there was some mysterious virtue in the elements.†

Having thus endeavored to ascertain the opinions of the fathers down to the

fifth century, we may briefly inquire how far their views coincided with those of the three great parties which now divide Christendom. If we compress the various statements we have selected, we presume it will be found that the following proposition involves the sentiments entertained by the authors mentioned, "That by a mysterious and invisible union of the *Logos* with the elements of the Eucharist, or by his supernatural presence and influence upon them, they were to be considered in the light of a body and blood for the time being; so that those who partake of them become physically united to Christ as well as spiritually one with him." "The elements themselves did not change their proper nature, but super-added powers and virtues were connected with them. Nor did the proper body and blood of Christ become present in, with and under the bread and the wine of the supper, but the *Logos* himself pervading and uniting with these elements used them as his body and blood for the time being. Now this is not *transubstantiation*, that is, it is not the transformation of the Eucharistic elements into the proper human body and blood of Jesus, so as to change their nature entirely as elements of bread and wine. Nor was it consubstantiation, which assumes the actual human body and blood of Christ as present in, with and under the elements, for it is the *Logos* who forms a union with them, and not Christ's human body. Nor are the views of the fathers in accordance with those who hold only to the symbolic significancy of the elements. All parties have appealed to the fathers. All can find passages in them which may easily be made to favor their views if no comparison with other passages be made; and all appeal in vain, when they expect to find either union or consistency among them. The *quod unum, quod ubique, quod semper*, is quite out of all reasonable question in regard to this matter.

It is evident, from the preceding remarks, that the views of the fathers on this subject underwent but slight changes during the third, fourth, and fifth centuries. "The first exhibition of the doctrine of *transubstantiation*, which can now be fairly traced, was made by a monk of Picardy, in France, about A. D. 881. His name was Paschasius, surnamed

* Gelas. in Sib. Max. Pat. 8 p. 703.

† Euseb. Dem. Evangel. i. p. 38, 39; iv. p. 223. Greg. Naz. Orat. xvii. p. 273. Aug. Ep. 98. § 9. Con. Faust. xx. c. 18. 21.

Ratbertus. He wrote a treatise on the body and blood of Christ, which is still held in high esteem by the Romanists. In this he maintains, that, after consecration, the Eucharistic elements no longer remain bread and wine, but are absolutely and substantially the body and blood of Christ; but, instead of meeting, as one would expect, from the views of the Romish church in respect to this matter, soon after this period, with universal, or even general approbation, Paschasius was speedily opposed by formidable antagonists, Rabanus Maurus, Johannes Scotus, or Erigena, and Bertramus, or Ratramus, who all flourished about the middle of the ninth century, and were highly distinguished for their literature and talents, wrote against the views of Paschasius, and in favor of the symbolic exegesis of the passages respecting the Eucharist; yet the general inclination of the age to superstitious views, and to mysterious forms and rites, predominated at last over the reasonings of these learned men." It was not, however, until the twelfth century, that the word *transubstantiation* was introduced. It was first employed by the famous Hilbert, of Tours, (1134) and the corresponding verb, *transubstantiate*, was first used by Stephen, bishop of Autun, about the same period, who was somewhat distinguished for his attainments.

Still the doctrine of *transubstantiation* was not received and sanctioned by the pope of Rome, until Innocent III., and the fourth council of Lateran, composed of 418 bishops, and held A. D. 1215, declared it to be essential to the belief of a catholic christian. This was the pope whose administration gave birth to various orders of monks, who first claimed a right to appoint or depose all the kings or emperors of Europe, and even of Asia, who, in his contest with

John, king of England, about the election of an archbishop of Canterbury, not only carried the day, but gave away the dominions of John to the king of France, and finally compelled John, in the sight of all England, to kneel in the dust at the foot of the Romish legate, resign his crown, and, after five days, receive it again from the legate, merely as a gift of the pope's grace, whose vassal he professed himself to be: and, to crown all, this was the pope that first introduced auricular confession, a thing which put the whole mass of the community entirely under the control and at the mercy of the priests.

But, even after the council of Lateran, *transubstantiation* was not universally received. The question continued to be agitated until finally the famous council of Trent, about the middle of the sixteenth century, decreed, that, if any one should deny the conversion of the whole substance of the bread and wine into the body and blood of Christ, leaving nothing more than the mere appearance of those elements, he should be accursed.*

We have thus endeavored to furnish a brief account of the opinions held by the fathers on this subject, and have described the gradual introduction of the Romish dogma. The most important part of the discussion remains to be presented, namely, what is the real truth of the matter as stated in the word of God.

* Principio docet sancta synodus, et aperti ac simpliciter profitetur in almo sanctae Eucharistiae Sacramento, post panis et vini consecrationem, Dominum nostrum Jesum Christum, verum Deum atque hominem, veri, realiter, ac substantialiter sub specie illarum rerum sensibilibus contineri, &c.—*Decreta et Canones Concilii Tridentini. 1 Ecl. Rome, 1564, Sessio 13, sub Julio III. Pont. max. celebrata Die xi. Oct. M. D. 61, caput 1.*

REVIEW.

ANTICHRIST UNMASKED: or popery and christianity contrasted, in their leading principles, their spirit, and practice. By J. G. PIRE. Baynes, London; Wilkins, Derby. 32mo., pp. 468.

THIS is the most complete summary of popery, and exposure of its errors and abominations, with which, in a small work, we are

acquainted. Its worthy author has gathered facts and arguments from all quarters, and presented them in contrast with the pure, the holy, the benevolent and peaceful religion of the New Testament, with excellent effect. He writes like a man in good earnest, and speaks out as one fully convinced of the wickedness of popery, and fearless of the bitter hate his book may provoke from the abet-

tors of antichrist. He calls things by their right names, and displays none of that spurious liberality which hesitates to ascribe to an infernal system its true character. His work is divided into fourteen chapters: the first is introductory; the second shews, that, while christianity was predicted as a universal blessing, popery was foretold as a blight and a curse, and it has verified the prophecy; the third exposes the zeal of the Romanists in suppressing or concealing the scriptures; the fourth, the popish perversion of the word of God; the fifth relates to the absurd doctrine of apostolical succession; the sixth sets forth the idolatry of Rome; the seventh, its opposition to the simple doctrines of Christ; the eighth relates to purgatory; the ninth, to indulgences and extreme unction; the tenth, to the mass; the eleventh exposes the cruel and demoralizing effects of its austerities, convents, &c.; the twelfth, its wickedness in its popes, missions, &c.; the thirteenth contrasts the benevolence of christianity with the wicked and murderous practices of Rome; the fourteenth is a general summary of the points of contrast between pure christianity and popery.

As the work may be had for two shillings, and we wish all our readers, and especially the young and active, to peruse it, we feel that we need do no more than earnestly recommend it to their attention. It is full of painful interest; it is replete with resistless argument. There will be no danger of any one sinking into the errors of popery, after a candid perusal of this volume.

THE PULPIT CYCLOPEDIA, and christian minister's companion. By the author of "Sketches and Skeletons of Sermons," &c. Vol. IV. Houlston and Stoneman. 8vo., pp. 348.

THIS volume concludes the series, and is equal in value to any of its predecessors. To say we have perused every one of the sixty-seven sketches of sermons it contains, would be an overstatement: we have perused several, and would remark, that, while a happy diversity of topics has been selected, they are very frequently arranged in a pleasing, and sometimes in a striking manner. The essays, selected chiefly from American writers, refer to revivals, pastoral duties, &c.; and, though all may not approve of every sentiment or plan contained in them, none will peruse them without benefit. In laying down this well-printed volume, we would again express our gratification that its esteemed author has given in the four volumes, in addition to a most extensive array of various subjects, as specimens of pulpit pre-

parations, so very valuable a series of essays, selected from the most approved evangelical divines, on the ministry, its exercises and obligations. Should any regard the sketches as of inferior value, they will find in the essays much that will repay studious and repeated perusal.

THE INFANTICIDE'S CRY TO BRITAIN. *The present state of infanticide in India, chiefly extracted from the parliamentary papers ordered to be printed by the Honorable House of Commons, June, 1824, July, 1828, and August, 1843.* By the Rev. JAMES PEGGS, late missionary in Orissa, author of "India's Cries," &c. Fourth edition, revised and enlarged. Ward & Co., London.

WE are not aware that there is any thing very attractive in the word "cry," or in its plural, "cries." They denote the exclamation of distress, or the expression of wroth. But when these or any similar terms are used as the standing catch titles to every work which issues from the same pen, they are liable to objection, as they defeat the purpose for which they are used. We hope our brother will take this hint, and though we do not ask him to lay aside his pen, we would suggest the propriety of his "cries" being changed for some other term in any future work he may produce. This pamphlet of one hundred and twelve pages, gives an extended sketch of infanticide in various ages and countries; in China and India; the efforts that have been made at different times for its suppression; and contains a variety of suggestions for the purpose of rendering the humane purposes of the British government more effective. It is painful to learn that the practice still prevails. How true is the language of the psalmist, "The dark places of the earth are full of the habitations of cruelty." Our beloved brother Peggs, who deserves every acknowledgement for his zeal in the interests of humanity and religion, has been assisted, we are happy to say, by two benevolent gentlemen in getting out this enlarged edition of his pamphlet on infanticide, which we cheerfully commend to the attention of our readers.

THE FONT AND THE TUB; or the baptism of the royal prince, Alfred Ernest Albert. Dyer, London; Winks, Brooks, Leicester.

THIS is a four-paged tract. It very facetiously exposes the grave errors of infant baptism, and deserves a place in company with its celebrated forerunner. It is from the same pen.

CORRESPONDENCE.

BRADFORD CHAPEL.

DEAR BROTHER,—We should feel obliged by your allowing us, through the next month's Repository, if it is not too late, to give the following intelligence and request.

The General Baptist church, Bradford, having discovered a serious failure in the roof of their chapel, and its very dangerous condition, have been obliged to uncover it, to pull down and rebuild a portion of the wall, and to incur expense to the amount of nearly £100. Previous to this they were exerting themselves to reduce their debt of £1015, for the payment of a portion of which they had received notice. Being unable of themselves to meet the expense of these necessary repairs, they will be much gratified by the reception of assistance from any of their sister churches that are more favourably circumstanced, or from any christian friends sympathizing with them in their distress; especially from those who have not yet contributed to the removal of their burdensome debt. Please to remit by a post office order, directed to R. INGHAM.

REMARKS ON PUBLIC COLLECTIONS.

DEAR SIR,—Deeming the remarks of brother H. in favor of public collections inconclusive, I would direct his attention, if the subject has been taken up by no other, to one circumstance which he appears to have overlooked.

In public collections, at least, when the box is taken from pew to pew, and presented before each individual, a request is made to each person, irrespective of moral and spiritual character, for pecuniary support, which he grants or refuses according to his own option. This for purely spiritual purposes, is not encouraged, according to the writer's

perceptions, either in Luke x, or 1 Cor. xvi. It is stated by brother H., "Christ has ordained that those who preach the gospel should live of the gospel, therefore it is the duty of their friends to make the necessary provision," &c. Surely this does not prove that it is *scriptural* to solicit the ungodly to sustain the christian ministry, or to assist in defraying the necessary expences connected with the cause of Christ. The deductions of our esteemed brother do not appear here to come to the point.

The expression Luke x. 7, "And in the same house remain, eating and drinking such things as they give," does not apparently recognize a solicitation, but anticipates an offer, and enjoins its acceptance for the reason stated.

It is also observed that 1 Cor. xvi. 2 "can only be brought to bear against public collections by assuming that the money for this truly charitable object was raised by each individual privately." Whether this money, laid by every week, was preserved by each christian to be ready for delivery when the apostle came, or was deposited by each in one common treasury, does not appear, to the writer, to have the least connection with the scripturalness of public collections as they now take place. It is a direction given to the christians at Corinth for the regulation of their individual donations to a benevolent object.

If brother H. would refer to some other passages in vindication of public collections, or would shew more clearly how these afford a precedent for soliciting the money of the unconverted in support of the Redeemer's cause, he would oblige,

Yours in Christ,
I. B

P. S. It is granted that the above remarks do not contain or imply an objection equally strong against every public collection.

OBITUARY.

Death of Rev. J. Wilders.

MY DEAR FRIEND.—It is with very solemn feelings I inform you of the sudden death of my valued friend, J. Wilders, of Smalley; a few particulars of which I have gathered from one of his deacons, and some other members. On Lord's day, Aug. 18th, he preached in the morning, from "Let him that thinketh he standeth take heed lest he fall;" and in the evening from, "Then shall

ye return and discern between the righteous and the wicked," &c. There was much unction in these discourses, which rendered them very interesting. On Thursday the 20th, a young gentleman, whom he was teaching the classics, came to him in his study, and taking out his watch, he said, "It is twenty minutes past two o'clock." In about a quarter of an hour after, he began to cough, and ruptured a blood vessel. He was asked whether he wished to be taken up stairs, when he replied, "If you please." These

were his last words, as he died in about a quarter of an hour, at the early age of thirty-six. "How many fall as sudden, not as safe!" His remains were removed to Kegworth. This stroke is very deeply felt, and all classes in the neighbourhood sympathize in the loss of so valuable a man. The deacon informed me that some weeks since, he was talking with him about death, and he said he had three reasons for wishing to live a little longer; which were—he could wish to pursue his studies, to do a little more good, and to spare his friends the pain of his removal. Our brother has labored in this church about five years. The debt of the Smalley chapel is removed; there are now eight or ten candidates who, I hear, are to be baptized next Lord's day, by Mr. Fogg, who preceded him in this church. Our brother did not "run in vain, nor labor in vain;" and though weak in body, his good sense, varied learning, transparent sincerity, and simple devotedness to God, rendered him a workman not to be ashamed. His memory will be cherished as "ointment poured forth."

Yours in Christ,

Ilkeston, Sep. 5th, 1844. J. PEGGS.

MR. THOMAS ABBOT was born at Tydd St. Mary, Lincolnshire, July 25th, 1795, at which place his ancestors had long inherited a paternal estate. His parents, who were members of the church as by law established, brought him up in an exemplary manner according to their views; but his lot in after life being cast among Baptists, he sat under the ministry of the late revered Mr. Rogers, of Fleet, until the time of Mr. R's decease; and having imbibed the sentiments maintained and held forth under his ministry, was afterwards baptized on a profession of faith, by Mr. Burditt, the pastor of the Baptist church at Long Sutton, for whom he ever cherished the most kind and affectionate regard.

The very distressing nature of his last illness, which continued only five days, viz., from May 2nd to the 7th, prevented his friends conversing much with him, but from what could be gathered, it was evident his mind was contemplating the heavenly state on which he was so soon to enter. That God whom he had so long served in the time of health did not desert him in the hour of sickness and painful affliction. His mourning relatives, though they feel their loss to be utterly irreparable, do not sorrow as those without hope concerning him.

Few persons have passed through life with a more unexceptionable character; few more generally esteemed in their circle. The respect manifested towards him in life and in death affords another testimony to the truth of that word of God, "Them that honor me I will honor." The funeral

sermon preached by Mr. Burditt with a view to the benefit of a large and sympathizing audience, was founded on 2 Sam. xiv. 14, "For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him."

MRS. MARY KNIGHT died at Thurlaston, Leicestershire, on the 22nd day of June, 1844, in the 59th year of her age. Her ancestors were firm General Baptists, and she was trained up in their principles from a child; and as she grew up to maturity, after examination, she found no reason to depart from them. While young she possessed convictions of the importance and value of religion, but did not partake of its blessings, taste its sweetness, or feel its power, till she had nearly arrived at age; but when she by believing in Jesus could rejoice in him as her Saviour, she felt that love to him which constrained her to keep his commandments; and knowing baptism was one, she proposed herself as a candidate for that ordinance to the General Baptist church at Hinckley, and became a member of that church in the year 1806.

In 1810 she was united in marriage to Mr. John Knight, of Thurlaston, who is a member and deacon of that church, and she, with many more residing in that place, separated in 1813 from the church at Hinckley, and formed themselves into a church, of which she continued an honorable member till the Lord of all translated her to the general assembly above. The leading traits in her character were simplicity, meekness, and love. While some of her fellow travelers were surveying the stars which have adorned the christian hemisphere, she kept her eyes on the Sun, as the chiefest among ten thousand and the altogether lovely; on him her eyes, her hope, and her faith, were fixed; and while looking at him she admired him as an example, and learned to imitate him in meekness and lowliness of heart, which are in the sight of God of great price. Her attachment to her christian friends was displayed by a cheerful countenance and an affectionate salutation when she met them in the house of God; nor was she willing to be absent from that house and its ordinances while she could travel, being upheld by her children, or drawn in a carriage obtained for that purpose. Her last affliction commenced with a stroke, which paralyzed nearly all her powers, and for nearly four years she required the assistance of her husband and children, who were all very attentive unto her to the last, and followed her to the grave mourning. But during this long affliction her mind was calm, her prospect bright, her hope lively, and her faith firm. At length

her dismissal from the tabernacle was granted, and she entered on a house not made with hands, eternal in the heavens. A sermon was preached at the time of her interment, by her late minister, from Psalm lxxi. 7, a passage which she made choice of as descriptive of her own case.

MRS. CARTER GARRATT, the beloved wife of Mr. Garratt, Baptist minister, Crich, departed this life July 9th, 1844, aged thirty-six. She had the honor of being converted in early life, having been a member of the Church at Kirkby-Woodhouse and that at Crich, about eighteen years. She was a steady, humble, consistent, and persevering christian. She, to an eminent degree, adorned the doctrine of God her Saviour in all things. About the latter end of last year, consumption attacked her feeble frame; but her heart was fixed, trusting in the Lord. About the commencement of her affliction she told one of her sisters that she had not had a doubt of reaching heaven of a long time. "I have lived," she said, "near to God in my health, and He does not forsake me in my affliction. Glory be to Jesus: I shall soon be as the angels in heaven. 'I know in whom I have believed, and I am persuaded he is able to keep what I have committed unto him against that day.' 'I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing.'" A few days before her end, she said to her husband, "I had such a vision last night, that did my very soul good. O how I long to be gone.

'Jesus, my all to heaven I trust,
And if thou call me down to dust,
I know thy voice, I bless thy hand,
And die in smiles at thy command.'

When the physician had given her up, and said, "Mrs. Garratt, I can do nothing for you, you must die;" she turned her heaven-beaming eyes to him, and said, "Sir, you do not alarm me; I have a better place to go to." Both saint and sinner envied her situation, and retired from her bed-room with the wish, Let me die the death of the righteous, and let my last end be like hers. She had previously made an agreement with her husband, that when the power of utterance failed in death, she would give him a sign, if the Lord was precious to her. In her last convulsive moments, about an hour before her spirit took its flight to be with Jesus, which is far better, she gave her sign. Her remains were carried by the members of the church into Crich chapel, and the Rev. J. Burrows delivered an affecting address, and her re-

mains were afterwards borne to Kirkby-Woodhouse, and interred by the same minister, in the presence of a large concourse of weeping friends. On the Sabbath but one after, the Rev. R. Kenney, of Wirksworth, improved her death from Cor. v. 1; and the following Sabbath, brother Burrows improved it out of doors, at our branch, to a large congregation from Luke viii. 52.

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

MRS. MARTHA HOLBEMEY died at Gamston, August 2nd, 1844, aged 74. She was a stranger to saving grace until the year 1835, when, through attending the ministry of the word, she was brought to feel the burden of sin, and look to "the Lamb of God which taketh away the sin of the world." Having obtained "joy and peace through believing," she was led to offer herself to the church, and was cordially received July 17th, 1836. She has had to endure afflictions of a very painful kind, yet patience had its perfect work. She died in peace. Her interment took place on August 6th, and her funeral sermon was delivered August 11, from Isaiah xl. 2, "Her warfare is accomplished." Numbers attended to shew their respect to her.

W. F.

MARY MALTBY, widow, died Aug. 9th, 1844, aged 77. She had been a member of the General Baptist church, Broad-street, Nottingham, forty-seven years, being baptized by the Rev. Robert Smith in 1797. She had but a rough passage through life, and often with difficulty obtained support. Her partner was no friend to religion, and gave her a deal of trouble, and some of her children did not give their hearts to God, though it was her daily prayer; this was a source of uneasiness. She was what I may call an old fashioned General Baptist; she lived by faith on the Son of God, who died to redeem her precious soul. It was often a comfort to her, "that Jesus Christ came into the world to save sinners." "I can go to him," she would say, "as my Saviour, not as a saint, but as a poor helpless sinner. They talk about mormonites, and latter day saints, and second advent folks; I'll have nothing to do with any of them; my Saviour has supported me fifty years, and I know he will to the end." As she was wont to do, she went to lie down after dinner, and when they went to tell her tea was ready, she was dead! She was an humble, contented, thankful christian, did not murmur at every little disappointment. One day in conversation with her friend, she said, "I have fought a good fight," which short sentence, Mr. Ferneyhough, her minister, made use of as the foundation

for some remarks and improvement of her death. The 411th and 366th hymns she adopted as the language of her heart, and the expressions and sentiments she made her own, and they were sung on the occasion. She was most respected by those who knew her best, and was ever ready to render assistance to any in distress or affliction. Like

the widow who cast two mites into the treasury out of her penury, so she in this way did more than many a showy professor. But she has done what she could, and in we believe, a saint in heaven, ascribing salvation to God and the Lamb for ever and ever.

J. SMITH.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference assembled at Wimeswold, on Tuesday Sep. 17. The morning service was introduced with reading and prayer, by Mr. Peggs; and Mr. Smith, of Hinckley, preached an interesting discourse on the final triumphs of the gospel, from Isaiah xi. 9, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Mr. Hudson, missionary to China, closed the service with prayer.

The business of Conference commenced at half-past 2 o'clock; the minister of the chapel presiding. The reports from many of the churches were of a very encouraging character; 163 having been baptized and 112 being candidates for the sacred ordinance of believers' baptism.* Some very interesting tea meetings, for the reduction of chapel debts, have been recently held, particularly at Stoney Street, Nottingham. The doxology was sung, and Mr. Wigg, of Leicester, was requested to present the gratitude of the assembly to the Father of mercies and God of all grace.

A very favourable report was given from Wolverhampton by one of the brethren who has lately visited that populous part of the country. It is hoped that Mr. Derry will be able to accomplish the liberal intentions cherished by many towards this infant cause.†

The question proposed by the church at Broughton and Hose, relative to the validity of the baptism of the Campbellites in their neighbourhood, was deferred till next Conference.

The retirement of the churches constituting the Derbyshire Conference was reported; and the secretary of the Midland Conference

having resigned his office, a vote of thanks was passed for his services, and Mr. Bott of Wimeswold was appointed to the secretaryship.

In the evening Mr. Goadby read and prayed, and Mr. Ferneyhough preached an excellent discourse, from Mark ix. 23. "All things are possible to him that believeth."

The next conference is to be held at Loughboro, Dec. 31. Mr. Hudson to preach in the morning, on "The claims of China."

J. PEGGS, Sec.

JUBILEE AT SUTTON BONINGTON.—Fifty years having passed away since our chapel was erected and set apart for the worship of God, we agreed to hold special services, and to improve the event by an effort to liquidate the debt remaining on the burial ground, which we purchased a few years back. In carrying out our intentions, brother Stanion delivered two sermons on Lord's-day, Sep. 8th; and on the following Tuesday, the Rev. J. Edwards, of Nottingham, preached in the morning. In the afternoon tea was provided by some of our generous friends, and in the evening a public meeting was held. The Rev. E. Stevenson occupied the chair, and suitable addresses were delivered by Messrs. Ball, Sheppard, Marshall, Bott, and Edwards, and the proceeds of our collections were highly satisfactory.

In taking a review of our history as a church, during the last half century, we are led to exclaim, "what hath God wrought!" Signs and wonders have been done by the name of the holy child Jesus, and we rejoice to believe that there are a considerable number

* The following is our list taken at the time:—Alfreton, no report; Ashby, ditto; Barton, ditto; Beeston, baptized 5; Belper, no report; Broughton and Hose, pap. 3, candidates 3; Burton, pap. 4, can. 5; Castle Donington, pap. 6, can. 6; Crich, no report; Derby, St. Mary's Gate, pap. 7, can. 10; Derby, Sacheverell Street; pap. 9, can. 5; Fleckney, &c., pap. 4; Hinckley, pap. 7; Hugglescote, no report; Ilkeston, pap. 2, can. 2; Kegworth, &c., pap. 2; Kirkby, no report; Knippton, ditto; Leake and Wimeswold, pap. 20, can. 6; Leicester, Archdeacon Lane, no report; Ditto, Carley Street, pap. 3, can. 3; Ditto, Dover Street, pap. 11, can. 7; Friar Lane, pap. 4, can. 3; Longwhetton, can. 5; Loughborough, pap. 18, can. 9; Mansfield, pap. 7; Market Harborough, can. 4; Measham, can. 4; Melbourne, pap. 2; Northamp-

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ton, no report; Nottingham, Broad Street, pap. 7, can. 4; Ditto, Stoney Street, pap. 14, can. 15; Queniborough, pap. 3; Quorndon, &c. can. 11; Rothley, pap. 2; Sheffield, pap. 4; Smalley, pap. 15; Sutton Bonington, pap. 4, can. 2; Thurlaston, no report; Wirksworth, ditto.—Ed.

† We have received a note from brother Derry, in which he states that he has not received a quarter of the sum proposed. It is very desirable that the station should receive the proposed assistance, as our brother Shore, who is very useful there, is depending upon it for his subsistence. Any friend who is disposed to assist may forward his contributions to any of our ministers, for Mr. Derry.—Ed.

before the throne, of whom it will be said, that they were born here; and there are others now travelling towards the house not made with hands, who have frequently found this house of prayer to be a Bethel to their souls. At other times, however, the ways of Zion have mourned because few have attended her solemn feasts. A spirit, the very opposite to the spirit of the gospel, has prevailed, and during the last three or four years, we have sometimes thought that Ichabod has been written on our walls. At present appearances are more favourable, and we have some evidence that the gospel is preached with the Holy Ghost sent down from heaven, and our prayer is, that this may be the time, yea, the set time, when the Lord shall favour Zion, and when his servants shall take pleasure in her stones, and favour the dust thereof.

ANNIVERSARIES.

NOTTINGHAM, *Stoney Street Chapel*.—The friends connected with this place of worship, have had one of the most interesting meetings which has ever taken place in connection with the General Baptist cause in Nottingham. The church appointed a large committee of fifty persons to make arrangements for the meeting; when the committee met, it was agreed, that this should be the last anniversary for the removal of the debt which still remained on this spacious place of worship. The two pastors, Messrs. Pickering and Hunter, were requested to preach on the Lord's day, when collections should be made. It was also agreed that on Monday evening, Sep. 16th, there should be a tea meeting held in the body of the chapel; the ladies were requested to present their trays gratuitously, and after tea the committee proposed to raise whatever might be necessary to remove at once, and for ever, the remainder of the debt. A floor was thrown over the pews in the body of the chapel, from end to end; tables were then placed thereon, flowers and evergreens adorned the pulpit, the lamps round the front of the gallery and the tea tables. Some entertained fears lest there should not be as many as would fill the tables; these fears were soon dispersed. The whole body of the chapel was completely filled, and many had to go into the gallery until the friends below had finished, when they exchanged places with each other. Forty two ladies had nobly responded to the call of the friends; and there they were, each at the head of her table, while in many instances, tables were twice supplied with christian friends who had come to be present at the last anniversary of Stoney Street chapel. It was very pleasing to see some from other branches of the church of Christ present, to share in the spiritual enjoyment of the evening. After tea Mr. Hunter gave out a hymn, and Mr. Pickering prayed—and

prayed with unusual energy. Mr. Thomas Carver was then called to the chair. The chairman occupied the clerk's desk; on either hand were the singers, whose sweet and sacred harmony added greatly to the interest of the meeting. The chairman said, "That he had taken a great interest in the enlargement of this place of worship, and he rejoiced to see it so well filled; he believed it was the intention of the meeting to clear the chapel of debt that evening; it had been enlarged," he said, "at an expence of sixteen hundred pounds, just ten years ago, and this sum had been reduced to one hundred guineas." At this period of the meeting, the secretary, Mr. Taylor, brought in the account and handed it to the chairman, when after reading over a few items, he seemed quite confounded; the fact was, that instead of having to make up any part of the amount after tea, it was found, that the weekly subscriptions, the collections on the Sabbath, and the product of the tea, amounted to two guineas more than paid the whole of the debt. The whole assembly stood and sung,

"Praise God from whom all blessings flow," &c. The meeting was then addressed by brethren Pickering, Hunter, Jones, (student,) Eley, Stevenson, James, Roberts, Booker, Kerry, and Hodges. Reference was made to the erection of another house for God, in this large and populous town. Several sums were mentioned,* if such a project should be taken up. The chairman and others said that whenever such an undertaking was thought necessary, they would cheerfully co-operate with the church in raising another sanctuary, where the gospel might be preached to hundreds now perishing in their sins. Votes of thanks were passed to the collectors, the committee, and to the forty-two ladies who had generously come forward to assist in this good work. A vote of thanks was moved and seconded by the pastors, to the chairman, who delivered a very touching and interesting address. "Africa," was then sung by the singers, and the benediction was pronounced by Mr. Hunter. There is no boasting here; all is of God; our property, health, comfort, are all from him. Christ is all and in all; the Alpha, and the Omega, the channel through which every blessing flows from God to man. "Thine is the kingdom, the power, and the glory, for ever. Amen." A FRIEND.

LEAKE.—On Lord's-day, Sep. 15th, two sermons were delivered in this place, by the Rev. J. Goadby of Leicester, when collections were made towards the liquidation of the chapel debt. The chapel was rebuilt in 1838, and the remaining debt was about

* One, we understand, of £200.—Ed.

£250. On Monday evening, a delightful tea meeting was held, when it was found that the collecting cards and tea, produced about £43. This meeting was addressed by the Revds. E. Bott and J. Goadby, and Messrs. Osborne and Marshall. It was proposed at the meeting that during the next year, the debt should be reduced to £100; though some thought it would be better to discharge the whole debt. Several sums were promised, and it may be hoped that the most sanguine expectations will be realized.

LONGFORD, Union Place.—August 26th, 1844, we held our anniversary tea meeting for the liquidation of the chapel debt, which was well attended. The friends, with few exceptions, brought into the treasury the donations promised, and we have now in hand upwards of £58. towards this object. The singers, with several ministers and friends, interested and edified the audience on this occasion, and we were greatly encouraged.

BAPTISMS.

FLECKNEY.—On Lord's-day morning, Sep. 8th, 1844. The ordinance of believers' baptism was administered to three young females, by W. D. Smith, of Leicester. Three excellent sermons were preached in our chapel; brother Hawley, of Leicester, preached in the morning, from Acts ii. 38; and in the evening, from Rom. v. 11; and brother Smith in the afternoon, from 1 Cor. xv. 58. This was a day of feasting and of good things. G. COLTMAN.

DERBY, Sachelverel Street.—We had a baptism on Aug. 25th, of nine persons, five of them have joined us from the Methodists, and this latter circumstance created great interest; the chapel was densely crowded. 500 tracts were distributed at the doors. Mr. A. Smith preached and baptized, and in the afternoon received the candidates into the church, and Mr. Carey Pike, of Wisbech, administered the Lord's-supper.

WOLVERHAMPTON. On Lord's-day, Sep. 1st, four persons were baptized and added to our church; one of these had been clerk in one of the churches in this town for eight years. It is with pleasure we state that our congregations have so much increased, that we can scarcely accommodate the people.

RETFORD. Lord's-day, Aug. 18th, 1844, four persons were baptized by Mr. Fogg, after a sermon from Mark xi. 29. In the afternoon it was pleasing to see so many around the Lord's table, the greater part of whom had been added to the church within the last nine years. We have established class meetings, and elected nine persons as leaders, and hope that good will result.

W. F.

SMALLEY.—On Lord's-day, September 8th, 1844, the ordinance of believers' baptism was administered to fifteen persons, by brother W. Fogg, of Retford, Nottinghamshire, six females, and nine males; five males and two females, were formerly scholars. There were from fifteen to sixteen hundreds of well behaved spectators; in the afternoon the chapel was crowded to excess. We have a number of hopeful inquirers, who will follow the Redeemer in the same divine ordinance in a very short time. A. W.

Another correspondent adds, "Happy the minister," referring to the late Mr. Wilders, "whose last days are his best days."

BURTON-ON-TRENT.—On Lord's day, September 1st, after a sermon from Jeremiah, xlii. 6, four candidates were baptized in the presence of a very crowded congregation; on the same day they were admitted to the table of the Lord, and the fellowship of the church. We have five others waiting to follow their example.

MAGDALEN.—On Lord's-day, July 21st, 1844, the ordinance of believers' baptism was administered to seven persons, five males, and two females, in brother North's pond, after a very appropriate sermon, delivered by our esteemed minister, Mr. Smith, at the water's edge, to between four and five hundred attentive hearers.

MISCELLANEOUS.

LONGFORD, Union Place.—Sep. 1st, 1844, by the teachers' request, Mr. Shaw, our minister, delivered an address to the children of our Sabbath-school, and presented twelve of the scholars with beautiful copies of the holy scriptures: another copy was sent to a scholar who has left the village. Believing we have found "a more excellent way," these scholars are not dismissed, but having been the full time appointed for them in the school, they are formed into a senior class, that they may be ready to teach others when called for. Two of them are members of the church, and three more are inquirers. This is encouragement for Sunday-school teachers.

REV. T. EWEN, OF MARCH.—A correspondent at Magdalen writes,—I am sorry to say our esteemed friend and pastor, Mr. Ewen, has been obliged to decline labouring amongst us on account of extreme feebleness, and old age, and is now expecting and waiting for his change, in the enjoyment of the consolations of that gospel, he has so often and so faithfully made known to others.

COVENTRY.—A very interesting and delightful tea meeting was held in Saint Mary's Hall, in this city, on Monday, Sep. 9th, the object of which was to welcome Mr. J. Lewitt (late of Leicester college) on his commencing

his ministerial labors in the church assembling in White Friar's Lane. About 350 individuals, many of whom were connected with other churches in the town, partook of the refreshing beverage, the trays, for the most part, being gratuitously provided by the members of the church and congregation. After tea, the Rev. W. Chapman, of Longford, was called upon to preside, and, in a very appropriate speech, introduced Mr. Lewitt to the meeting, and expressed the warmest wishes for his happiness and prosperity, sentiments which were most cordially and heartily responded to by all who were present. Mr. Lewitt then being called upon, alluded to the movements of Providence in directing his steps to Coventry; explained and defended the principles of dissent and expressed a desire to cherish the warmest sympathy towards all the other denominations of christians in the town, and to co-operate with them in diffusing the blessings of our common christianity. Other suitable and encouraging addresses were delivered by the Rev. E. H. Delf, (Independent) Mr. Weighem, and Mr. Jerard, Junr. It was truly gratifying to witness the oneness of feeling which seemed to pervade the whole assembly; and the sympathy and interest which were manifested by the friends generally towards this long drooping interest augur favorably for its success, and give us reason to indulge the hope that the cloud which has for so long a period been hanging over it is passing away, and that brighter and happier days are beginning to dawn. Not the least encouraging feature connected with this meeting was a proposition made by one of the speakers, not connected with the cause, to make an effort to reduce the heavy debt remaining on the chapel. This proposition he supported by the promise of a sovereign; others caught his spirit and followed his example, and, before the meeting closed, upwards of £13 were promised, and a resolution passed to make a strenuous effort to raise £50 towards the object proposed in the course of the next six months. The proceeds of the tea, which amounted to about £11, will be applied towards the support of the cause.

P. S. Should any of the readers of the Repository feel disposed to assist in carrying out the above named object, their donations will be thankfully received and acknowledged.

DEATH OF THE REV. DR. CARSON, OF TUBBERMORE.—It is our melancholy duty to announce the death of this distinguished and venerated divine, which took place Aug. 24th. The circumstances of Dr. Carson's decease, which were in all respects most trying and affecting, are as follows: having been for a few weeks in England, where he had gone on

ecclesiastical business, he was about to return homeward on August 16. He reached the quay at Liverpool, whence he was to take the steamer to Belfast, a considerable period before the hour of sailing; and, while walking leisurely upon the wharf, he pulled out his watch to ascertain how long time would elapse before the vessel would leave the harbour. While in the act of looking at the time-piece, he unconsciously approached too near the edge, and, in an instant, was precipitated into the tide. The fall to the water was about nine feet, while the depth of the liquid element was twenty-five feet more. No sooner, however, had he sunk than a small boat from the quay was pushed off, and immediately on his rising to the surface he was placed in it. His arm, which had been dislocated at the shoulder, was speedily adjusted, and the injury sustained did not appear so great as to forbid his being conveyed to his berth in the Falcon, then about to sail. The passage was unusually long, extending to about twenty-four hours; and, although every attention was paid to him while on board, it was found, on his arrival in Belfast, that he was in a state of extreme debility, although it was not conceived of danger. He was removed to the residence of the Rev. Mr. Wilson, Baptist minister, where he remained till his decease. He had not been long there when symptoms of congestion of blood upon the lungs presented themselves; but, under the judicious treatment of Drs. Moffatt and Purdon, joined by his son, Dr. Carson of Colerain, it was expected that the attack would be arrested. On Friday evening, however, an unfavourable change presented itself, and, on the morning of Saturday, he breathed his last. He retained the full vigour of his mental faculties throughout his illness, and evinced the greatest calmness and composure under the visitation. He was in the 68th year of his age.

Of Dr. Carson's character and labors none who were acquainted with him can speak in any other terms than those of the highest admiration. Ever since the period (we believe of 1801) when, from the purest motives, and in obedience to the dictates of conscience, he felt constrained to abandon the communion of the Synod of Ulster, then in a state of grievous declension, he maintained the position of one of the ablest of our modern theologians. His works upon the subject of christian baptism are regarded as the ablest in defence of the views which he espoused—views to the adoption of which he may have, perhaps, been led by the laxity which too generally prevailed in regard to the administration of that important ordinance. Although, however, he devoted a considerable portion of his time and talents to this subject, he took a lively interest in the affairs of the universal church.

Patriot.

MISSIONARY OBSERVER.

BAZAAR AT NEXT ASSOCIATION.

To the Editor of the Missionary Observer.

DEAR SIR,—We beg through the medium of the Repository, to inform the friends of the mission, 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 the Rev. S. Wigg, New Walk, and Miss Fowkes, Pocklington's Walk, Leicester.

LETTER FROM REV. A. SUTTON.

Cuttack, July 8th, 1844.

MY DEAR BROTHER GOADBY, * * *
I sit at my desk from early morn till dewy eve, and only on rare occasions go out of the sight of home. I sometimes sigh for a little of the old campaigning work, though on the whole I am well satisfied that I am in my proper place. * * *

Yesterday, was however a pleasant day, and furnished somewhat of an exception to my last remark. We had just finished a new hymn book in the Oriya language, containing 310 hymns and an appendix for children. It was the ordinance Sabbath, and the chapel was crowded with our town and country members; but when the latter saw the new hymn books in the hands of the more fortunate town brethren and sisters, their eyes danced, and they seemed to wonder where the new hymns and sweet melodies came from, for they really sung very well yesterday. There have been many eager applicants this morning and within the past few days. One of the country christians has left his mark on the corner of my letter, but whether I shall ever be able to finish it, is a question, for they keep coming in all day, and a Hindoo has no notion that time is of any value. To please them right well, a missionary should have nothing to do, and a very large stock of patience, and let them sit and chat, just as long as they please,—two or three hours at least. This, however, does not exactly square with my pursuits. Ours is a regular house of call; this morning some have been for physic; some for money; some for books; some waiting still; two deputations have been to ask for wives for a couple of country swains; some to sell their country produce, usually oil, vege-

tables, fruit, &c.; these, in addition to our various proper duties with our own large family, press, &c., keep us pretty busy.

A letter just before me reminds me that perhaps a little account of our school-chapel, and the subscriptions for it especially, may not be uninteresting. Last July I published a brief account of the first seven years of our orphan asylum in the *Calcutta Christian Observer*, and in a postscript gave a hint that assistance towards building a chapel for the use of the Institution, would be acceptable. Our first contribution was from Mr. Alexander, our generous Calcutta friend, 100 rupees; Col. Eckford, who was baptized at Cuttack, fifty rupees; J. W. Skipworth—now a pious magistrate, but when I was at Balasore a wild young man who, with three others, used to turn their bounds loose to hunt close at our door nearly every Sabbath. Three out of the four, I have heard, have become changed men,—100 rupees; Anonymous 100 rupees; Capt. H. Lyall (perfect stranger), 50 rupees; George Thompson, Esq., sent to me from Delhi with a little commission. I saw Mr. Thompson in the United States of America, twenty rupees; James Alexander, twenty-five rupees; Mr. Robert Trotter, says he saw that Mr. Skipworth had given and therefore he sends 100 rupees; Captains Martyn, Townshend, and Mac Cleghan, from the banks of the Indus, 50 rupees. A reply to my note thanking these gentlemen brought another which led me to copy these subscriptions; the note being short I copy it. Enclosed was a draft for fifty rupees.

"My dear Sir,—I had the pleasure of receiving a very nice letter from you enclosing one to Col. Eckford, which I forwarded to Sheh jehan-poor. The Lord has been very bountiful to me, and I would humbly present the enclosed for his service, and place it at your disposal. Let us return thanks for his goodness.

I am, dear Sir,
&c., &c."

I apprehend the gentleman and his brother officers, who united in sending the first contributions have passed through the dreadful Afghan campaign. Col. Eckford was shut up with the illustrious garrison at Jellahabad, there also was Dr. Marshman's youngest daughter's husband, the gallant captain Havelock, a pious man. Col. E. was very busy in his attempts to do good. Mrs. E. in a note lately received speaks of his collecting a large company of officers and men, and reading my sermons to them, (forgive this personality*) and goes on to

* I had to make the same apology in my last.

say, "I doubt not at the last great day when we shall see clearly all the way the Lord has led us, we shall then bless him for sending my dear husband to Jellahabad." He then was in daily attendance upon the sick soldiers in the various hospitals, and I rejoice to say many heard him gladly. One man, who died, wrote to his wife in the provinces to tell her, if she was ever near the 6th regiment, to go to it and tell the good colonel "what joy and peace he had been the means of imparting to him." The poor man died soon after leaving Jellahabad.

You will forgive my quoting these letters, notwithstanding personal allusions, as they seem to show something of the liberal spirit of christianity in India; for all these donations were voluntary, and most of them from perfect strangers; while the quotation referring to Col. Eckford will, without I hope trespassing too far upon private communications, show how widely christian influence may be spread, and that even amidst the most appalling wickedness (for such surely was the Afghan war) there may be an under current of good.

I have run so far away from my subject that I have hardly room to say that we have built our school chapel on the mission premises, and have built a wall all round. Our chapel has no pews, but a series of broad steps rising up from the centre on three sides, each step nearly a yard broad, on which a mat is spread, and thus our children and adults too, in fact, sit orientally, alias, tailor fashion.

We are glad to hear the Academy goes on well. In our discussions at our round table as to who was to be tutor, fearing brother John Stevenson's strength would not hold out, we had settled that brother Wallis was the man. I hope, however, you will infuse the missionary spirit into the academy. Our American friends think differently on this point, from what we do. I was again and again invited to address large bodies of students; to persuade them to become missionaries, and in one academy, received the names of twenty-three, most of whom are now in the field. I do not mean to say all these became so through my persuasion, but gave me their names to hand in to the board.

Evening. Have just had worship with our assembled schools in the chapel, and now finish my letter. I see, among others, waiting for correction, a proof of Ezekiel, which reminds me that thus far we have proceeded with the Old Testament. My proof is from the thirteenth to the sixteenth chapter, inclusive. Also a proof of an Oreah vocabulary for government schools, and a proof of the Oreah introductory lessons in progress, nearly completed however. We are also carrying through the press a translation of Barth's Church History, by brother Lacey; and finally, a third volume

of Oreah tracts. I believe these are all we have in hand at present. * * *

A. SUTTON.

LETTER FROM MISS DERRY TO HER SISTER.

Berhampore, May 8th, 1844.

MY DEAR ANN.—The great motive for exertion should be the love of Christ. If this is indeed our motive, it will bear us up under disappointments, and support us when we walk in darkness. Since I last wrote you, my experience has been marked by peculiar trials and peculiar mercies. It is not possible for those who are brought up in a christian land, and favored with a religious education, to conceive of the depravity and degradation of man in an heathen state. The noble faculties of the soul appear to lie dormant, and you see him bent only upon the gratification of his animal propensities, and yet capable of wearing such a fair outside, that, without close intercourse with them, you would not imagine them so wicked as they are. Of course I am now speaking of such as have a motive for this deception; where there is no object to be gained, they are not concerned to hide from you their real character.

Mrs. Grant's giving up the school at the time she did, and my dear friends, the Wilkinsons, not wishing to interfere at all with my plans, only to aid me with their kind and useful advice, rendered it easy for me to have the requisite alterations made in the school premises, for the carrying out of a plan which had long appeared to me highly important; but one which I feared to attempt, while so many difficulties lay in the way. To conduct a school of native children without native aid, is, I believe, an experiment that has not been tried before by any in the missionary field; and it was certainly one which I entered upon with much fear and trembling; but I felt that I would rather sacrifice health, or even life, than leave any means within my reach untried, that might tend to root out vice, and implant virtue. Experience daily confirms my conviction, that, to benefit the Hindoos, we must embody our precepts in our actions. But, to do this in a climate so uncongenial to European constitutions, amongst a people so demoralized, and so incapable of appreciating your efforts to promote their present and eternal welfare, and who often, if you reprove them in the most affectionate manner, only reward you with ingratitude, requires more, much more self renunciation, than do the first steps in the missionary career. Still, whilst we feel weak in ourselves, if we can but feel strong in the Lord, and in the power of his might, we can count all our trials light afflictions,

and rejoice that we are counted worthy to suffer for Him, and to bear witness to the riches of his grace. The Hindoos are not yet a people hungering and thirsting after knowledge; even when we hope they are turned from darkness to light, and from the power of satan unto God, there is yet apparent in them such a degree of apathy as is very painful to the minds of all who long to see them "shine as lights in the world." Let me now, however, turn from this gloomy subject, and record some of the special mercies my Heavenly Father has graciously bestowed upon me; not the least of which is an almost uninterrupted state of health, energy, and spirits; so that, notwithstanding the domestic cares of a family of twenty children, to instruct, provide for, and train to habits of industry, I get through my different duties with some degree of comfort, and fancy it may afford you some degree of satisfaction to know how I spend my time. Well, now you may, if you please, fancy you see me sitting in a large airy room at a desk; to the right of me is a long form, on which stand the elder girls' work-boxes, made of bamboo; on the left is another long form, and a tambour frame, kindly given me by a friend, for the use of the school; there is also a respectable looking clock. This is the room in which I teach not only the girls, but as many of the adult females as wish to be taught sewing, &c. The school premises have a neat appearance, but I wish they joined the mission house, my work would then be less laborious.

I have recently had a covered way made to them to shelter me from the burning rays of the sun. I find early rising essential to my health, and during the hot season I usually rise at half-past four. I go out early each morning. It is not quite light when I commence my morning journey, so that I have a little time for quiet reflection. On reaching home, day has begun to dawn, when I read some good book, which prepares the mind for closet duties. I usually reach home by half past five, at six I ring the bell to let the girls know it is time for them to commence their morning's work. After this, preparation is made for breakfast; then, if time will admit, I go to Bogapore, and spend half an hour in the day school. There are thirty boys in that school, five of whom read nicely. My own school is opened at seven, but I like to go ten minutes before time, to see if each girl has done her appointed work. The first class have obtained wooden boxes, in which to put their clothes, as a reward for industry. All the girls have brass vessels out of which they eat their rice. These are thoroughly cleansed every morning, the compound and all the rooms are well swept, and their persons made neat and clean for school. All the girls past ten years' old wear skirts, made of

neat check; over their shoulders is thrown a piece of coarse white country-made calico; the little girls wear pinafores, but no cloth. This dress is really neat, and strongly opposed as the natives are to any alterations in their customs, I find the native christians are adopting this dress for their children. I always express my dislike to seeing their children naked, because I am sure it has a very demoralizing effect; I usually spend two hours with them giving instruction. At ten they come to the mission house, and continue till twelve at their knitting. The ladies' society have just sent out ten sets of beautiful knitting pins, just sufficient for the first class; I have given the old pins to the little girls, all of whom are beginning to knit. The little creatures are troublesome enough at present, but in the course of another week they will be less so, and not require so much of my attention. If the hot weather does not waste my strength too much, I mean to spend some time in teaching the native christian boys. A rich native has asked me to teach his boy also; I told him if I did, I should certainly try to instruct him in the christian religion, and he was quite willing I should. If he comes I mean to charge his father for his instruction, and tell him to what purpose I intend to apply it. On Mondays I spend an hour with those who profess to be enquiring the way to heaven, and on Wednesdays another with the female members of the church.

The elder girls have been taught to cut out and make up the dresses worn by the natives. One clever girl I am teaching to make European dresses. We have family worship at half-past eight, after which I leave my charge and continue till eleven with my much loved friends the Wilkinsons, often discussing plans of usefulness for the benefit of the poor Oreahs; Mr. Frye is usually with us on these occasions; he is a sharer both in our sorrows and our joys. He is now translating two useful books for children, one called "Peep of day," the other, "Sin upon sin." These books you should have in your day school at Barton. You will probably have heard that two of our children have lately been married. I was pleased to hear the other day that one of them spends an hour each day with one of the nominal christian females, teaching her to read; this she commenced doing of her own accord. Two of the school girls have lately been baptized, and there are four more who are desirous of being united to the church. One of them told me that for a long time, whilst hearing the gospel preached, she had strong desires to yield her heart to God, but during the week the Sabbath impressions wore away, till within the last few months; but now, she said, I have an abiding sense of the evil of sin, a hatred to it, and I feel

the Lord Jesus Christ more precious to me than every other object. I have hope that through his blood my sins are forgiven. She referred to one of Mr. Wilkinson's sermons, as having aided her in deciding for the Lord. The other girls do not appear to have felt the cleansing efficacy of the blood of Christ applied to their souls, but still feel sin to be a burden. Besides these girls there are three adults, two females, and one male, all I believe approved candidates; there are also several interesting youths who attend the means, and who are anxious to learn to read, in whose eternal welfare we feel much interest. The interesting female I named in my letter to dear Mary, is not with me, she wept much when she took her leave. I have heard pleasing accounts from her several times; so that I hope a real work of grace is begun in her heart. Mary, the interesting brahminee, is returned a widow, with a sweet little boy. I am much pleased with her; she is become very industrious, and appears affectionate and mild. To-day she came into my room, and seeing me busy writing, she said, "Give my love to all your beloved friends."

And now, dear Ann, my paper is full. The natives all send their love to you, and wish you would come and live with me. With more love than I can express to all my relations and beloved friends, I remain,
Your ever affectionate sister,

SARAH.

CHINA.

INTERESTING FACTS.

To the Editor of the *Missionary Observer*.

MY DEAR SIR.—The two following items were published by the "*American Messenger*," a journal printed by the American Tract Society. The latter of the two, though brief, is powerful in weight of fact and argument. The friends of the mission will rejoice to see the change produced in the chinese mind, since peace has been proclaimed, and the ports have been opened to European intercourse.

"An example for christians."

"A chinese, who a year ago was a worshiper of idols, and had never heard of the gospel, has been present at the last seven monthly concerts for prayer, and has given one dollar each month. He gains his subsistence by working for twenty-cents a day." May the zeal of converted pagans call forth more extensively the benevolence of British christians.

"The changes in China."

The Rev. Dr. Abeel says:—"The China I knew a few years ago is not the China in which I am now residing. We can no

longer say to the churches at home, 'ye are straightened in us.' The fields, the villages, the junks, the shops, the crowded streets, the numerous temples, are *all open to us*. Hundreds of thousands are accessible. We can with difficulty escape them. If we have no leisure to visit them, they come to us. Many a time have I returned wearied and exhausted, but their voices have rung in my ears, and I have found little or no relief. And yet I fear the hearts of our churches are not prepared to send the men and money which are needful to supply these millions with the bread of life."

British christians, read these facts, and study these remarks! The way is open. The people are evidently anxious to hear what you have to communicate. The bread of life is prepared in the translation of the word of God, and religious tracts are ready for circulation. The harvest is great, the laborers are few. Send, then, the messengers of evangelical truth to explain the way of salvation, and souls will be saved from death. China must be regenerated, and her millions be brought to Jesus!

I remain, yours truly,
Sep. 16th, 1844. PHILANTHROPOS.

CEYLON.

DEATH OF MR. DANIEL.

OUR beloved brother Daniel has closed his life of toil, and entered into his heavenly rest. His illness was short—his sufferings were not severe—his death was peaceful and happy—and, I need not say, his reward is great. He was taken unwell on Sunday evening, the 26th of May, while preaching in the Pettah chapel. Sir Anthony Oliphant, with his accustomed kindness, had him removed to his own house, where he and lady Oliphant continued unremittingly to supply his wants till death removed him from their care. It was not until the Thursday preceding his decease that his symptoms were considered dangerous, and even on Saturday it was confidently hoped that his life would yet be spared. The affection of his stomach and bowels, however, superinduced dysentery, and on Sunday morning at ten o'clock his spirit joined "the spirits of the just made perfect." Mr. Daniel arrived in the island in August, 1830, and his labors there have been unremitting and successful. The committee are affected with the most lively gratitude at the information communicated to them of the kind and assiduous attentions paid to their late lamented missionary by the hon. sir Anthony Oliphant, chief justice of Ceylon, and lady Oliphant; and under a deep sense of obligation for their christian sympathy, offer to them their sincere and respectful acknowledgements.—*Bap. Mag.*

IRISH CHRONICLE.

THE RIGHT METHOD PURSUED.

IN our last Chronicle some suggestions were thrown out on the subject of "Efficient Support" to our missionary institutions. They must have commended themselves to all our readers. If they were generally adopted, great good would result to them all. We beg to call the attention of our friends to the following letter, which is so important, so kind, and so much in accordance with the design of our last paper, that we print it here, that it may secure the notice it deserves. It is not pretended that the course taken by our esteemed friend, and the church of which he is pastor, originated in our remarks; but it is a most pleasing *coincidence*: and while tendering to him our warmest thanks, we earnestly beseech other churches, of similar ability, to *go and do likewise*. The letter is as follows:—

"Rochdale, September 11, 1844.

"My dear Brother,

"Last evening I submitted to the church here a proposition to the following effect:—that we open a correspondence with some half-dozen of the adjacent churches, with the design of engaging them to concur with us in sustaining a ministerial agent in Ireland, in connexion with your Society. The proposal, I am happy to say, was cordially approved and adopted. But before it was carried into effect, it was deemed desirable I should communicate with you, to ascertain some few particulars on the following points. First, what is the salary you allow a ministerial agent? Second, do you know any active, good brother, whom we could take under our special patronage? Third, have you any important station presenting itself to attention, and for which provision is not yet made? Fourth, supposing two such agents, and two such stations could be adopted, could you furnish them?

"I have inquired for an *important* station, that is, a large town, rather than a rural district. Our attention would be fixed on the former, rather than on the latter. This is the principle on which we are acting in connexion with our County Home Mission, and find it most advantageous; we would therefore adopt it in any other sphere of Christian operation. If "the high places" can be subdued, the less potent and defensible will soon submit. Let me hear from you immediately, and believe me, my dear brother,

"Yours very affectionately,

"W. F. BURCHELL."

The information desired was sent off at once, and we hope ere long to communicate the results, which we cannot but hope will be most gratifying. It is encouraging to see these tokens of a growing interest in the operations of the Irish Mission.

Mr. BERRY supplies the following intelligence, under date of August 5th:—

In my last I informed you of our increase in the church, of our interesting open-air services, and of our prospects of a greater increase; and now it affords me great pleasure to say that our service yesterday, at the water-side, was, if possible, even more interesting than on any former occasion. The number of protestants was not so great; but the Romanists mustered stronger. I was greatly pleased to see a very considerable number of young persons. Our friends assembled early. After prayer we went to the water, and were soon surrounded by a large and attentive congregation; and I think that almost all, if not altogether the whole, felt that God was with us. After the baptism, I administered the Lord's supper, and had the pleasure of admitting two other persons, besides the one baptized; and thus *three* were added to our little band yesterday. The other candidates will be baptized in September and October.

I had also the satisfaction of preaching to a large congregation of Romanists, at a funeral. I went to the house, and was at once asked to preach. I never remember to have seen greater attention. Deep impressions were made on some, as the numerous applications by them for bibles plainly proves. My congregations in the country, and towns, are very cheering; that at Kyle much so; and at Maryborough even more.

We extract the following from a letter of MULLARKY, at Parson's Town, a comparatively new station, which not only exhibits the difficulties with which our brethren have to contend, but also how richly zeal and perseverance are rewarded, even in dark, benighted Ireland. But where such opposition is raised, it is clear that the labours of the brethren *tell* on the people.

I have had a gloomy season lately in consequence of the opposition of the priests in different parts of my district. For three Lord's days successively I was the subject of the priests' address from the altar. Up to this time a very friendly feeling existed towards me in this parish. However, through the divine blessing, the storm has blown over; and things are nearly restored to their former state.

At B— we had 200 children in daily attendance in our schools, three-fourths of whom were Romanists. A great portion were committing the scriptures to memory, and all had the gospel faithfully preached to them. The priest took the alarm, and succeeded in reducing the school to about sixty; and, to prevent others from returning, he

established a school in opposition. Notwithstanding, we expect a full house, when the busy season is over, as the people of the town consider our school superior to any other. Besides the teacher, who is indefatigable, as well as some members of his family, there is a lady who gratuitously supplies the school with maps and tablets, and also materials for knitting. She attends likewise two hours each day to teach knitting, sewing, and reading. I heard a gentleman, who visited the school, say, he never saw one better conducted.

Besides the regular service at Birr, I preach at Whiteford, River's Town, Banagher, Clough-Jordan, and Borrisokane; and occasionally in Castle-Otway. I also visit almost daily from house to house. We are endeavouring to establish a meeting in the county of Galway, through the means of a respectable family, recently gone thither, who lately left the Romish church, and joined our congregation at Birr. They are anxious to introduce the gospel among their friends. We have at present *three* candidates for baptism, *all of whom once were Romanists.*

The church at Cork is prospering greatly under Mr. WATSON, whose removal thither is clearly proved to be ordered by providence. The annexed particulars are taken from several letters received from him during the months of August and September.

We have commenced our Sunday-school, and have succeeded pretty well. With regard to a *day-school*, it is important that it be established as soon as possible. I have several subscribers of £1 per annum; but we must still look to the Society for some help. The congregation increases considerably, and last Wednesday evening we had upwards of forty, and a full prayer-meeting on Friday. Appearances are so far cheering.

A few days ago I heard of a very eligible schoolmaster, who was trained in the Kildare Place Establishment. He will take our school for £26 per annum, and I have engaged him, and taken a room in Fish Street; a capital situation—no school near. The rent is £4; and towards these expenses I have had subscribed £10 annually, and will pledge myself to raise £5 more; and I trust the Society will give us the other £15. As the room offered, and a teacher too, and friends were urging me on, I was compelled to close at once. I trust English friends will not let me fall through for this: *They* know the importance of laying hold on the young too well to permit this to happen. Nothing shall be wanting on my part in the way of

superintendence; and many friends will co-operate. I am already promised many children of the poor.

Last Lord's day, the 25th, our congregation exceeded a hundred. To-morrow I baptize a lady from Limerick. Our day-school, only opened *two weeks*, has *forty* scholars, nearly all Romanists. I shall have to enlarge my borders, unless the committee fail me. Several of the scholars come to our Sunday-school. We had a large congregation at the baptism.

†

A union meeting of the neighbouring churches has been held in Mr. McCARTHY'S district for some years past. Sub-joined is an account of the last, held about the middle of August; which seems to have been one of more than usual interest. Mr. McCARTHY writes:—

On Thursday, the 22nd ult., my dear brother Hardcastle came to my help, accompanied by two esteemed friends. On Saturday, the 24th, brother Sharman preached at Rahue, to a full congregation. We met on Lord's day morning, at 7 o'clock, for prayer. The more general service commenced at 10. Brethren Sharman and Hardcastle preached. As the day threatened rain, we could not have our usual out-door service; and the meeting-house was not large enough for the people. After service we proceeded to the river-side, the banks of which were crowded. Some of my friends think a thousand people were present. Our two brethren conducted the devotions; and after an address from brother Hardcastle, I proceeded to explain and enforce our views of the ordinance to which we were about to attend. When I had baptized the two female candidates, I heard the voice of brother Cleary, whose turn was next. What he said was short, simple, and to the purpose. "For years I have read the word of God as a dead letter. It was only lately that it came home to my heart; and I trembled, prayed, and found mercy. It may be so that some of you are in the same condition. The same mercy is free for you all. Ask me why I thus stand before you, and am going to be baptized? I will tell you. I find it so ordered in the scriptures. Let me beseech you to receive the whole counsel of God." I then baptized him. These three make *eight* additions this present year, and over *TWO HUNDRED* since the commencement of my mission! Yet we still hear a whisper your side of the water, that nothing has been done in Ireland. Brother Hardcastle preached a powerful sermon in the evening, and I summed up the mercies of the day; and we went to our homes pleased, profited, and blessed.

Mr. BATES, who has laboured for many years in one of the most remote and benighted parts of Ireland, writes as follows, dated August 24th:—

We are still going on in our Master's work, and I hope, in some measure, his blessing is enjoyed. I have lately visited some places where I never went before. In one of them the congregation was small. Indeed, there are only three protestant families in the neighbourhood; and we could not persuade the Romanists to come in. But in another, the congregation was quite large, and the people came from *some miles around!* It is true many of them, as Jeremiah says of the Jews of old, "They hold fast deceit, they refuse to return." But after all there is an increasing spirit of inquiry. Truth is stronger than error; and if we are faithful our labours shall not be in vain in the Lord.

I have visited some of the schools lately; and found them very thin, on account of the opposition that the priests are making just now. They seem to be more violent than ever; but I expect it is only a sudden stir, which will soon blow over. Indeed, in many places the people *will* send their children. Notwithstanding all opposition, light is spreading. There are some interesting facts in the journals again this month. Oh, for more faith, devotedness, and zeal!

The following, from Mr. MULHERN, dated September 6, will show that the cause at Conlig is still cheered by tokens of the divine blessing.

In my stated labours I preach regularly four times a week; one day is set apart for visiting, which I consider a very important part of the duties of a missionary. These labours, feeble and inadequate though they be, are in some measure owned and blessed of the Lord. The week before last I had the pleasure of baptizing two persons, who were subsequently added to the church. I am anxiously waiting a reply to my application for a scripture reader. If Christian friends who care for perishing souls, were fully aware of the need and usefulness of such an agency in this district, they would supply the means. We have still a suitable person willing to be employed. It is remarkable that there is not a scripture reader in this district, employed by any denomination of Christians.

JOHN MONAGHAN, whose letters supplied some interesting facts for our last Chronicle, writes again, August 19th, as follows:—

In my former letter I mentioned that the priest of this parish called upon some of his

flock, and admonished them for going to hear the scriptures. Since then he called upon one of these again, and inquired if he persevered in this practice, and being answered in the affirmative, he got very angry. The young man produced his bible, saying, "Sir, this is the book you speak of—point out the errors to which you allude, and if they are so, I will never read it again." He took the book, and walked off with it, telling him he was an impudent cur, and that he would punish him according to the laws of the church. On the following day this young man called at my house. He was greatly distressed at losing his bible, and asked my advice how he should act about it. I gave him another, for which he seemed truly grateful, and expressed his fervent hope that God would enable him to read it with profit to his soul.

The foregoing extract shows that priestly intolerance is not always submitted to: what follows will exhibit our reader in *personal contact with priests*. It is from a letter, dated August 17th, from RICHARD MOORE.

When I was in the lower part of the county of Mayo, I was told that the priest who lived in a village there, was raging furiously against the bible, and all who professed to believe it a sufficient guide to glory. I entered his cottage, and after a short conversation, asked him if he could direct a sinner to heaven. He said he could; and mentioned doing good works as the way. I tried to show him the straight and narrow way, as his was the broad road to destruction. As I had so far succeeded in this attempt, I thought of

making another effort. I called to see suther D—, of M—. After putting several questions of a personal kind to me, he wanted to know what denomination of Christians I belonged to. I told him to the baptists. He said we made too much of baptism. I replied by saying we did not baptize any one until he was a believer, as Peter said, "Can any man forbid water," &c. "Please lay your finger on that passage," said he, handing me a New Testament. I opened the 10th of Acts, for which he thanked me. I then added that it was his church, and the established church, that made too much of it, by making regeneration of it; and quoted the 1st of John, "As many as received him, to them gave he power to become the sons of God." "Right," said he; "but what will happen if the child die unbaptized?" I asked him what it was that damned the soul. "Sin, to be sure." "What is sin?" "The breach of a known law." "What does a child know about any law? Would it not be a bad law that would hang you for my crime?" "You are right," he answered. I then read the 8th of Acts, and showed him that Philip baptized the eunuch on a profession of his belief in Jesus Christ as the Son of God. "I am obliged to you for these passages," he said; "and I admit they have changed the mode." "Yes, and the *subject* too," said I. We then went on to the question of baptism standing in the room of circumcision, and the doctrine of regeneration by the Holy Spirit alone; reading 2nd of Ephesians, the 4th of 1 Tim., and Matt. 10, and other suitable portions of truth. He kindly went with me to the door, and told me to call again to see him. May the Lord water the seed thus sown, as the work is his.

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

		£ s. d.			£ s. d.
Mrs. Hopkins, Newport, by Rev. J. Wilkinson		1 0 0	By Rev. Joseph Angus—		
Hemel Hempsted—			Trinity Square Auxiliary	13 10 10	
Rev. T. Hopley	0 10 0		Mr. Morris, Clapham	0 10 6	
Mr. George	0 10 0		F. W. Cobb, Esq., Margate	2 2 0	
Mrs. Field	0 5 0		Miss Hills, Kidderminster,		
Mr. Davis	0 2 6		collected by	0 10 0	
Mr. Baldwin, Berkhamstead	0 5 0		Amersham—Collection	5 0 0	
Friends	0 3 6		Tring Auxiliary	1 0 0	
		1 16 0	Chesham	9 3 4	
Box Moor—			Edinburgh, by Mrs. McKay	5 0 0	
Collection	1 13 10		Mr. John Chandler	A.S. 0 10 6	
Rev. B. P. Pratten	0 10 0		C. M.	50 0 0	
Mr. John Carey	0 10 0			87 7 2	
		2 13 10	Belfast—Subscriptions and Donations	22 9 0	

IRISH CHRONICLE.

SEPTEMBER, 1844.

EFFICIENT SUPPORT.

SYSTEM, vigorously carried out, is the soul of business ; and under God, it will accomplish wonders in our efforts to evangelize the world. Of this we have very striking examples in the Wesleyan body, and in the progress of our churches in America. If each church at home could be induced to regard itself as *a divinely constituted missionary institution, for the propagation of the gospel*, (1 Thess. i. 3—8.), neither our Foreign, Home, nor Irish Society, would want suitable support.

Deputations are unquestionably important to communicate information, stir up zeal, and increase the number of contributors. But there are numerous churches that cannot possibly be visited, with any effect, except on the Lord's day : and when applications are made, it is often inconvenient to comply with them. The loss which the societies incur, a large portion of the expense of collecting, and much toil, would be saved, if every church would make it a rule to *collect annually for these societies, at periods sufficiently apart from each other*. By proper management, every local object might also receive the required attention.

The Corinthians were instructed to contribute individually, *upon the first day of the week, as God had prospered them*, that they might not have to make the collections when the apostles visited them, 1 Cor. xvi. 2. The noble example of the Macedonians was presented to them for their imitation ; and it most undoubtedly was recorded for ours also, 2 Cor. viii. 9. It is far more delightful to thank our friends for what they have done by themselves, than to importune them for an immediate, and perhaps untimely contribution.

In too many instances our excellent pastors and deacons are hindered, by a sense of delicacy, from urging more than one application within the year, for missionary purposes. As this is almost uniformly for our Foreign mission, the Home, and Irish societies, are obliged to rely on indirect and casual assistance. But if the plan here recommended, were fully carried out, their desire to support all would be accomplished. At all events it is worth the trial.

We have no wish whatever, that our society should be supported at the expense of the Foreign or Home mission ; but most assuredly, no one acquainted with Ireland, and the influence it is exercising, and must continue to exercise, upon British interests, can for a moment doubt, that our missions in that country ought to receive more than *occasional aid*. Its present population is greater than was that of England forty years ago ; and at least two millions of Irish, chiefly Romanists, are now incorporated with our own

Our brethren have too long been absorbed in their own concerns. Too much reliance has been placed on human power to remedy the evils of Ireland. But Christ has committed the evangelization of the world to the church, and not to the civil authorities. As we have reason to hope a brighter day begins to dawn upon her, we beseech our churches to afford more zealous and liberal aid. While pleading for her, we can truly say, we wish to see all our missionary institutions receiving efficient support.

S. D.

The following extracts from the correspondence of our agents, since our last, will be read with gratitude and interest, by our friends.

Mr. MULHERN writes {under date of July 25th:—

Some nine months ago a man called, and stated that he wished to see me. He lived fifteen miles off. I took him into my study and he commenced by taking a bible from his pocket, and in a very modest manner, asking me some pointed questions relative to the person and work of Christ, the nature of a Christian church, and the method of a sinner's acceptance with God. After a considerable time he introduced the subject of baptism. I led him through the scriptures, and he saw that none but believers should be baptized, but did not perceive the necessity of immersion. After some hours close conversation, I commended him to God in prayer, and he left apparently pleased and profited. After he had been gone a considerable time, he returned and asked me whether I would baptize him as a professed believer in Christ, by sprinkling, or pouring; adding that he had no objection to go down into the water, as Christ and the eunuch did, for he was anxious to obey Jesus, and be united with his church, and to commemorate his dying love. I endeavoured to show, that such a mode of doing it would be unscriptural, and would not be an emblem of the death, burial, and resurrection of our Lord. He again went away. I saw nothing more of him, until a few weeks ago he came to me, and said all his scruples were removed, and he wished now to be baptized and added to the church. Two of our brethren were deputed to converse with him; and their report being satisfactory, he was baptized and added to the church the following day.

The following extract will show that our labours are not *wholly* lost on the Roman catholics. JOHN MONAGHAN writes, July 19th:—

On the week after you, (Mr. B.) preached here, the parish priest called upon all the Roman catholics, whom he heard had attended, to inquire why they had done so? One woman told him that her husband, and

two sons went with her advice and full consent, and that for some time past she had read the bible herself. That he need not in future trouble himself about them,—adding, that for several years, whilst her husband had, to his knowledge, wasted and squandered her property in drunkenness, he had never offered his advice to dissuade him from it; and that now she thanked God for his word, as the only means in directing herself and family in their conduct and religious duty.

The following is even more interesting; and is an example of the continued usefulness of our schools, and is communicated by PATRICK BRENNAN, under date of July 19th:—

Last week a poor little girl from the school at C—, was obliged to leave her father's house, because she refused to go to mass. The priest ordered her father to tie her with a hemp rope, and bring her to the chapel to him; and he would settle her religion with the stick. On Miss Holmes hearing this, she wrote to me to receive her, until she could look out a place for her; which she did, and the little girl is gone to Dublin as a servant.

Mr. LORIMER states, in a letter dated August 3rd:—

For several weeks I have visited a young man, in a deep decline. This afforded me an opportunity of making known the way of salvation to the family. Though they were most strongly prejudiced against our body, they soon began to feel differently. The young man died last month. I went to his wake; and was requested by his father to address the people. I spoke from these words—*Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of God.* There were not less than three hundred persons present. I never saw a more attentive congregation. Persons of every variety of sentiment and character, and from consider-

able distances on every side, usually crowd to such places. Those who would not, and others who would, but dare not, listen to us on ordinary occasions, when present on such as these, listen with interest and pleasure. And how thankful should we be to have such opportunities of making known the unsearchable riches of Christ to crowds of perishing sinners!

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We subjoin an interesting example of the usefulness of our readers, and which not only illustrates the ignorance of scripture truth which Romanism is sure to produce; but the interest which is often awakened in the minds of Roman catholics, when the truth is affectionately presented to them. It is furnished by ADAM JOHNSON, July 16th:—

A man who came up from Donegal to see his friends here, stopped at my house one night. I found him ignorant of the way of salvation. I read several chapters to him, both in English and Irish; and endeavoured to lead him to Jesus, the only Saviour of sinners. By and bye we conversed on christian baptism. He was much astonished; having no idea of any baptism but that practised by the church of Rome and the established church. I read to him the scriptures on this point. He lifted up his hands, and said, "The Lord have mercy on us, there is not one, in all the country, baptized according to the scriptures!" He then asked me to lend him a testament, and to mark out all the passages I had been reading. I also gave him a few tracts; and he seemed unable to express his gratitude for what had been given to him.

I have also had several readings with many Roman catholic families, during the past month, on justification by faith, and the statements of Paul and James, which some thought contradictory, but which I was enabled to explain to their satisfaction;—on the difference between repentance and penance, which latter I showed them to be contrary to scripture. The poor people were surprised to find the word of God so opposed to the sentiments they so long held, and admitted that they had no support from scripture. One of them said, "I am not at all surprised that the priests forbid their people to read the bible, for if all were instructed in the scriptures, very few would believe what they teach!" I left them a few tracts, which they received very thankfully.

—

We beg particular attention to the following simple but emphatic testimony to the existence of that spirit of inquiry which has sprung up among the Roman catholics of Ireland. It is taken from a

letter of RICHARD MOORE's, dated July 19th:—

From much experience I am able to state that catholics are anxiously searching for truth. They *put themselves in the way* of hearing the gospel. When they see me crossing the fields, they go to meet me. When I get into houses or cabins, they follow me. I trust the Lord will soon work a mighty work, and a work that shall not be forgotten.

—

The following gratifying intelligence, from our excellent and laborious brother Mr. ECCLES, of Coleraine, under date of August 13th, will be read with deep interest —

Our chapel in Ballymoney was opened on Lord's day the 21st ult. Brother Mulhern preached on the occasion. From a people so poor, the collection was encouraging; it amounted to six guineas. We have now a comfortable chapel in this place, equal, in point of accommodation, to that at Coleraine. The church consists of twenty persons. I continue to preach to them every Lord's-day evening; and the deepest attention prevails.

Our situation here, dear brother, is very trying. Cautious intimidation, and artful manœuvre, are abundantly practised. *My people are menaced with exclusive dealing!* even by those who are ever complaining of persecution. This tells plainly how much our operations are *felt*; but it reminds me that I must now be exclusively at my post in Coleraine. It is indispensable to protect our own territories, as well as to invade the enemies' territory. To this, in the present state of the locality, a *single person is not competent*.

My petition is that an agent be immediately sent to Ballymoney. He will have a comfortable chapel, a little church organized, whose members are affectionate, united, and devoted. He will have several stations in the neighbourhood, which should be immediately occupied. Ballymoney is a superior opening, whether we consider the town itself, or the field around it, now ripe and ready for the harvest. A suitable agent at Ballymoney would greatly strengthen my hands. We could alternate services, and give a greater stimulus to mutual efforts. I trust the committee will consider this immediately. A cool and hesitating policy will not answer the emergency. The breach, to be entered with success, must be entered *at once*. Will British liberality refuse the pittance of fifty or sixty additional pounds? Their former efforts forbid the idea that we should have to publish such a fact in Gath or Askelon! I beg to return my best thanks to Messrs. Thompson and Tucker, and to their friends, as well as

those of Mr. Bannerman's church, for their hospitable attention to me, and their efficient liberality, during my late visit, for this purpose, to Manchester.

The subjoined letter, will, we hope, stimulate some *other* friend, besides the one referred to in the Postscript, to supply the means of meeting this interesting case:—

*Carrickfergus, Baptist Church,
Aug. 16, 1844.*

DEAR SIR,—I have received your letter of the 7th instant, and have laid it before the church. The members have expressed their gratitude for the sympathy and good advice offered by you to them. They have resolved to remain firm in the faith and practice of the primitive churches; and to forward to you whatever contributions they may be able to

collect; being convinced that it is their duty to do so, though they should never be blessed with the services of a minister for the society. They rejoice that you have employed Mr. Bentley; and feel they were perhaps too selfish in wishing for a minister here; and their desire is, that, in waiting for aid, they may do so in the spirit of confidence and love in God their Saviour.

Yours in Christian love,

D. PASLEY.

Mr. MULHERN wishes gratefully to acknowledge a parcel of paper, pamphlets, tracts, pencils, and silk bags, for the Conlig school, which Mrs. Cozens had kindly sent; and Mrs. ECCLES, a parcel of books, tracts, and various articles of dress, from Mrs. BURLS, of Lower Edmonton.

POSTSCRIPT.

OUR readers will be glad to hear that the Committee, encouraged by the aid of an unknown friend, and in reliance upon the liberality of the churches, from many of whom the most gratifying assurances of support have been received, have felt it to be their duty to engage Mr. Bentley, for mission work. He will be set apart to it at Dublin, where all the brethren will shortly meet. We had the pleasure of announcing in our last, the formation of a church at Carrickfergus. They have earnestly requested that a minister might be sent to them. The letter inserted in the present Chronicle will speak for itself. We again have to assure our readers, that our prospects in Ireland are brightening on every hand. We must apologize to our readers for the omission of the names of *individual* contributions, for want of space; being anxious to give as much intelligence as possible. Their names and donations will duly appear in the Annual Report.

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Lincoln—Subscriptions.....	5	15	0	Woolwich—Subscriptions and Dons.....	9	3	4
Collection at Mr. Craps'.....	2	17	0	New Mill and Tring.....	6	16	0
	8	12	0	Leighton—Collection, Rev. E. Adey's.....	2	2	4
Hull—Subscriptions and Donations.....	7	6	0	Coventry, omitted in July 'Chronicle'—			
Beverley—Mr. Atkinson.....	1	1	0	Mr. W. Franklin.....	1	1	0
Bridlington—Subscriptions and Donations	1	17	0	Cambridge—Collection.....	18	14	0
York—Subscriptions and Donations.....	4	15	0	Sheepshead—Mr. Christian.....	1	1	0
Scarboro'—Collection.....	1	12	9	Cork (part endowment).....	18	7	0
Subscriptions and Donations..	12	0	0	Dublin—Collection.....	2	17	0
	13	12	9	Dunstable—Collection.....	8	2	0
Manchester—Subscriptions and Dons.....	6	0	0	Subscriptions.....	1	10	0
Rochdale.....	4	2	6		9	12	0
Henry Kelsall, Esq.....	50	0	0	Houghton Regis—Collection.....	2	0	8
Mrs. Forster, Ilfracombe, by Mr. Green....	5	0	0	Sutton in the Elms—Collection.....	3	5	0
London—Mrs. Hewitt.....	0	10	0	Arnsby.....	4	1	0
A Friend.....	0	5	0	Loughborough.....	4	1	0
J. H. Allen, Esq.....	1	1	0	Leicester—			
W. Blacklock, Esq., by Mr. Frances.....	10	0	0	Harvey Lane—Collection.....	12	0	?
Bedford, by Mrs. Gale—Subs and				Charles' Street.....	6	0	0
Dons.....	5	10	6	Subscriptions and Donations..	28	10	0
Collection, Rev. T. King's.....	5	9	6		44	10	5
	11	0	0	Crewkerne—Z, a Christian Tototaller....	5	0	0

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 71]

NOVEMBER, 1844.

[NEW SERIES.

HARVEST.

THE SUBSTANCE OF A THANKSGIVING SERMON.

“Praise the Lord, O Jerusalem! praise thy God, O Zion! For he hath strengthened the bars of thy gates; he hath blessed thy children within thee; he maketh peace in thy borders, and filleth thee with the finest of the wheat.”

JERUSALEM was the metropolis of Judea; Zion was a hill, or mount, in Jerusalem, on which David built a new city, called it after his own name, and had his royal palace erected therein. The words of our text were addressed to the inhabitants of those two places especially, to remind them of the goodness of God, as manifested towards themselves in various important instances, and admonish them not to forget his benefits, but to render the gratitude and adoration which he so justly and so fairly claimed. In some parts of this psalm the writer refers the people to those *religious* privileges which the Father of mercies had bestowed upon them; but, in the verses I have read as a text, he is specifying some of those signal favors which Jehovah, as the *God of Providence*, had communicated, and which, though less valuable by far than spiritual blessings, were very excellent in their

VOL. 6.—N.S.

places, and very deserving of their grateful acknowledgments.

“He hath strengthened the bars of thy gates,” &c., that is, though the cities in which you dwell are surrounded by walls, and though the gates through which you go out and in are fastened by means of bars, yet you must remember, that nothing of that description would be found sufficient to keep back your enemies, and preserve you in a state of peaceful security, without the constant aid of the Lord Almighty. Then, as to the *food* with which you are so abundantly supplied, is not *He* the bountiful bestower of that likewise? You may talk about the fertility of the soil in the surrounding country; you may talk about the industry and skill of those who cultivate your fields; but, while you give unto them all the praise to which they are fairly entitled, forget not your obligations to that adorable Being “who giveth
2 R

rain, both the former and the latter, in his season; and who reserveth unto us the appointed weeks of the harvest." "*He filleth thee with the finest of the wheat, and blesseth thy children within thee.*"

According to notice, I intend speaking a little this morning in relation to the harvest, and the delightful weather so graciously afforded for the gathering in of the precious fruits of the earth. I am well aware that the greatest of all our temporal blessings are not worthy to be compared for a moment with those spiritual blessings in heavenly things which are by Christ Jesus. The body is as nothing in comparison with the soul: time is as nothing in comparison with eternity. It was with a view to the precious soul's salvation that God the Father sent his only-begotten Son into this world of sin and death; it was with a view to the precious soul's salvation, that Jesus, the Mediator of the better covenant, spontaneously came to "bear our sins in his own body on the tree;" it is with a view to the precious soul's salvation, that the Eternal Spirit is communicated, to enlighten our minds, and change the disposition of our hearts. For the same purpose the sacred scriptures are bestowed, and the ministry of the gospel is maintained. And what can be so important and so essential as blessings like these? O, my brethren, if the God of Providence were to favor us with three or four abundant harvests every year; yea, if he were to shower silver and gold upon the earth every day of our lives; all this would be as nothing when compared with the blood of Christ, the influences of the Holy Ghost, the privileges of the gospel dispensation, and a well-grounded hope of everlasting life. But, while temporal blessings are confessedly so much inferior to spiritual and eternal ones, still they ought not to be overlooked and undervalued; they display the paternal

care and kindness of our Heavenly Father; they are adapted to our present circumstances and requirements; they demand our thanksgivings and praises; and they are calculated to assist in stimulating us to "present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service." Hence we find the inspired writers frequently specify and enlarge upon the ordinary allotments of Providence; such as food and raiment, health and friends, security and peace. Blessings like these are spoken of at considerable length by "men of God, who spoke as they were moved by the Holy Ghost." In imitation of such excellent exemplars, then, I invite your attention, for a few minutes this morning, to some brief observations respecting the *power*, the *goodness*, and the *faithfulness* of Jehovah, as displayed so clearly in "the appointed weeks of harvest."

I. Let us contemplate the *power* of Jehovah. I allude especially now to the *increase of corn* which ordinarily takes place from year to year; to the *largeness* of the quantity gathered out of the fields in autumn, as compared with the *smallness* of the quantity deposited in those fields in seed-time. Many of you, who are engaged in agricultural pursuits, understand this matter very much better than myself, and could give more accurate and detailed accounts than I am able to furnish; but, without attempting to go into particulars, all of us know enough for my present purpose; we know that it is quite a common occurrence for farmers to gather many *quarters* of wheat, for instance, off a piece of land on which, a short time before, only a few *bushels* were scattered; and thus the quantity of grain is remarkably increased from year to year. Now, I want us all to consider by what means this increase is effected; and to ask ourselves whether it does not supply a convincing proof of the amazing power and skill of

that adorable Being who "gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness?" The most ignorant and thoughtless individuals in this assembly must be aware that it is not the farmers themselves who augment the quantity in the way described; they could not do any thing of the kind, any of them; nor could all of them together manufacture a single grain of wheat, by all the skill and energy they unitedly possess. How is it augmented, then? By what kind of agency are the grains of corn so surprisingly multiplied? You know the proper answers to these questions, and I sincerely wish that the contemplation of this subject may produce its appropriate effects on the minds of us all.

In reading the New Testament scriptures, probably all of us have been struck with the various miracles performed by the Son of God "in the days of his flesh." Among the rest, we have noticed with great amazement the miracle of the *loaves and fishes*, an account of which is found in John vi. 5—14. Who can wonder at the effect produced upon the minds of those who saw this miracle performed? Suppose we had been present ourselves; or suppose a similar transaction to take place before our own eyes this day; should we not be completely filled with amazement? Should we not be convinced at once that none but a divinely commissioned personage could ever perform such a marvellous miracle as that? Should we not be telling all our neighbours and friends what we had witnessed? And would it not afford a topic for interesting conversation for months and years to come? Well, is not a similar transaction performed before our eyes every year that we live? True, in one case it was *bread* that was so prodigiously increased, while in the other case it is *corn*. In one case the augmentation was *instantaneously* effected, in the other it is

more *gradually* accomplished; but still in all its substantial parts the occurrence is manifestly similar. O then let us think about it more frequently, and whenever we look upon a crop of corn as it is growing in the field, or whenever we are engaged in cutting and gathering it into the garner, let us seriously meditate upon, and let us freely converse about the almighty power of God.

II. Let us contemplate the *goodness* of Jehovah as it is signally displayed in "the appointed weeks of harvest." The goodness of God is clearly manifested continually in greater or lesser degrees. It shines forth in the sun by day, and in the moon and stars by night. It is distilled (so to speak) in the gentle dews and the fertilizing showers; it is displayed in every season of the year, the dreary and desolate winter not excepted—indeed, "the earth is full of his goodness and all his paths drop fatness." But when is the beneficence of the Deity most signally manifested in the kingdom of nature? When does it stand embodied before us in its fairest and its finest forms? When does it make its most direct and powerful appeal to our bodily organs of sight? When does it seem to put all controversy and all question away from among us? Is it not when "the fields are white unto harvest?" or when we are gathering and storing up for future service the most important productions of our lands? Oh! where is the *farmer* who can gaze upon his crops in harvest, without being powerfully impressed with the kindness and love of God." Where is the *reaper* that can cut down the corn in harvest without greatly admiring the kindness and love of God? Where is the *gleaner* even, who can traverse the fields in harvest, and gather up the very staff of life, without loudly extolling the kindness and love of God? Surely every class of the human family ought most devoutly

to consider at such an interesting season, not only the amazing power of Jehovah's *arm*, but also in connection with that, the benevolence and compassion of his heart.

Here I would take the liberty of saying a few words respecting the custom of *gleaning*—its scriptural origin, and its beneficial effects.

1. The custom of *gleaning* is *scriptural* in its origin. Turn to the book of Leviticus xix. 9—10; also the xxiii. 22; and you will perceive that the practice of *gleaning* originated in the compassion of the Almighty towards the poor and destitute. He was graciously pleased to ordain, that those who had not the means of occupying and cultivating land themselves, should nevertheless have the opportunity of sharing in the generous bestowments of his fatherly love and care.

2. This custom is very beneficial in its effects; what would become of multitudes of poor people in our own neighbourhood for instance, during the inclemency and severity of winter, if deprived of this privilege? Would they not be in very destitute and deplorable circumstances? Would they not be obliged to solicit the charitable aid of neighbours and friends, to a much greater extent than they do; or to avail themselves of the legalized provisions of the parish? In the arrangement now under consideration then, we see the language of the psalmist very interestingly exemplified, "Thou O God, hast prepared of thy goodness for the poor."

III. In the season of harvest the *faithfulness* of Jehovah is delightfully displayed. After the waters of that fearful deluge had subsided, which swept away nearly all the human race because of their infidelity and iniquity; and when Noah with his family were come out of the ark, and had offered burnt offerings on an altar erected for that purpose; the blessed God was mercifully pleased to

declare as follows, "I will not again curse the ground any more for man's sake; neither will I again smite any more every living thing as I have done. While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease." This was the solemn proclamation of the Great Supreme, and we have now a fair opportunity of testing his veracity every day and every night, every summer and every winter, every seed-time and every harvest. If the sun were *not* to rise some morning and communicate his genial influences to our hemisphere; or if he were *not* to set some evening, but continue above the horizon during all the hours of the night, then our confidence in the veracity of our Maker would be materially shaken, and we should be constrained to apprehend that he had suffered his "faithfulness to fail." So it would be if no opportunity were afforded for getting the seed into the ground, or for gathering the produce of the fields when it had arrived at maturity. But if on the other hand, the sun *does* appear in due time every morning, and *does* disappear in due time every night; if opportunities *are* periodically afforded for getting in the seed and gathering up the produce; then we have standing proofs, incontrovertible evidences that Jehovah is "a God of truth and without iniquity, just and right is he." In harvest then, *especially*, since it is so interesting and important a period, we should seriously meditate on the unimpeachable *veracity* of our covenant-keeping Lord; every field of corn we cut should remind us of *that*, every stack of corn we set up should remind us of *that*, and every portion of precious grain we convert into food for the sustenance of our bodies, should impress our minds with *that*; and induce us to unite with the poet in singing,

"His covenant with the earth he keeps;
My tongue his praise shall sing;
Summer and winter know their time;
His harvest crowns the spring."

But the above observations will apply to harvests *in general*; permit me to offer a very few remarks concerning the one with which we have been so recently favored in particular. I shall allude not so much to the quantity or the quality of the grain, (leaving such particulars to individuals whose means of ascertaining and whose skill in judging, are superior to my own,) as to the very favourable and delightful weather which the God of providence has vouchsafed unto us. Did any of us ever know a more auspicious season on the whole, than this has been? Would it not be difficult to conceive of a more auspicious season? True, our apprehensions were a little excited, and our fears were promptly enough expressed; but that only showed the shortness of our sight, and the weakness of our faith. The sun has shone upon us day after day in all his matchless effulgence; and though we may have felt his fervid beams inconvenient and oppressive in some respects, yet we have at the same time rejoiced in them, because of their delightful and admirable effects.

Fine weather in harvest, I presume we shall all allow, is a great *national* blessing; since it authorizes us to hope for sound and palatable and nourishing food during the approaching winter; it should therefore call forth the gratitude and praise of the high and the low, the rich and the poor together.

Let us now for a moment or two contemplate the *duty* which devolves upon us, in relation to this subject; as that duty is pointed out in the passage before us, "Praise the Lord, &c." Praise is the act of glorifying God with the *voice*. To be acceptable to the Most High, it must proceed from cordial feelings of love and thankfulness. It does not consist, you must be aware, in mere noise or

vociferation. Speaking and singing are appropriate *acts* of praise; but however loudly we may speak, and however melodiously we may sing, if there is nothing of gratitude and love in our souls, it is mere lip service, and cannot be acceptable to that holy Being, who seeketh such to worship him, as will do so "in spirit and in truth,"

"Rehearse his praise with awe profound,
Let knowledge lead the song;
Nor mock him with a solemn sound,
Upon a thoughtless tongue."

In concluding this address, suffer me to remind you of two or three metaphorical applications of the term harvest in "the oracles of God."

1. It is employed to represent a nation or people, whose sins are so numerous and atrocious, that they are fully ripe for the chastizing and destroying judgments of Almighty God. Thus we read in the prophecies of Joel, "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow: for their wickedness is great." See also Revelations xiv. 15—19.

2. The term harvest is employed to represent a people who are ready and waiting to receive religious instruction; "Say not ye there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal," &c.

3. The term harvest is employed to represent the end of the world. "The harvest is the end of the world; and the reapers are the angels." &c. Matthew xiii. 39—43.

O my friends, let all of us prepare for this solemn crisis, by "repentance toward God and faith in our Lord Jesus Christ;" by "breaking up our fallow ground, and sowing to ourselves in righteousness." &c.

"Then in the last great harvest, we
Shall reap a glorious crop;
The harvest shall by far exceed,
What we have sown in hope."

T. Y., F.

HELL, THE PRISON OF THE UNGODLY.

"My thoughts on awful subjects roll,
Damnation and the dead."—WATTS.

EVERY subject relating to futurity, and clearly revealed in the divine word, deserves our serious consideration. Some are more attractive than others, and are adapted to comfort the afflicted christian, and animate the languid with inspiring hope. But those of the most awful kind have their uses, and tend, if rightly regarded, to promote our best interests. They are solemn warnings against evil. They are powerful stimulants to vigilance and devotion. They awaken our gratitude for redeeming mercy and sanctifying grace. They lead us to self-inspection, that our "loins may be girded about, and our lights burning," and that we may be in the possession of those evidences of grace which assure us we are "passed from death unto life." They fill the mind with reverence for God as "the judge of all:" "My flesh trembleth for fear of Thee, I am afraid of Thy judgments," was the language of the devout psalmist; while his compassions for thoughtless sinful men were excited, and he said, "Rivers of waters run down mine eyes because they keep not thy law." They impel the devoted christian with more intense and earnest affection, "knowing the terrors of the Lord, to persuade men."

That the God of love has revealed the solemnities of judgment, and the terrors of perdition, in his blessed word, and that the Lord Jesus, in his benevolent and holy ministry, so frequently alluded to these themes, constitute sufficient reasons why all who wish to know the truth, and feel its power, and secure all its benefits, should not be unwilling to meditate upon them; but sitting at his feet, we should learn the "dreadful" as well as "the peaceful" lines. He who has correct apprehensions of the

fearful nature of future woe, as portrayed in the inspired pages, is more likely to "flee from the wrath to come," than he who with timid tenderness, or Sadducean scepticism, refuses to know "what shall the end be of them that obey not the gospel of God."

Every representation of future woe given in the oracles of God, deserves attention. Many are doubtless figurative,—some are more or less literal; but all, whatever they may be, are appalling and terrible. If we think of "the lake of fire,"—"the worm that dieth not,"—"outer darkness,"—"everlasting destruction,"—the "loss of the soul,"—whatever be the peculiar allusions involved in some of them, or the proper explication of their import, we see images of terror, and the sword of omnipotent justice, warning us above all things to avoid sinking into that "place of torment."

Let us, then, take one of those descriptions of this place given to us by divine inspiration, which perhaps, on the whole, is least repulsive, and most easily understood:—hell is the prison of the ungodly. They who are lost, who have withstood "the long-suffering of God," are now "in prison." (1 Peter iii. 19.) What are the ideas we attach to a prison? These, to a certain extent, may serve to assist our meditations.

A prison is a place prepared for the lawless and the wicked. There may have been virtuous and worthy persons incarcerated in a dungeon, through the ignorance of judges, the tyranny of princes, or the malice of false accusers, but the general idea is, that the prison is prepared only for evil doers. If there were no such persons, if there were none injurious, either to the person, or property, or well-being of those around them; if all were righteous, orderly, and harmless, there would be no need of such

places; but so long as the depravity of men leads to the commission of crime, the protection of the peaceful, and the good of the community require them to be maintained. What is the place of woe but a prison, a divinely-appointed receptacle for the wicked and rebellious? It is not for the penitent, the holy, the obedient. If there had been no evil among the subjects of divine government, no treason against his rightful throne, no rebellion against his just laws, nothing injurious, the terrors of the divine judgments would have been unknown. The wickedness of his free, intelligent creatures, led the Creator to provide a prison for them. His own honor and the well-being of his obedient subjects required that this should be done. It was "prepared for the devil and his angels," and will be filled with all those who follow in his path, who rebel against God and resist and refuse his grace.

There is an ignominy attaching to the idea of being cast into prison, which makes all anxious to avoid it. The felon-mark on the person incarcerated for his misdeeds, is never obliterated. The most hardened transgressors recoil and relent when the huge gates of a dungeon are opened for their reception. Though they delight in crime, they tremble at its approaching results. All felons dread a prison. Is not this true of the more fearful prison the governor of the universe has prepared for the unholy? The ignominy, the terror of perdition, awaken the fears of the most deliberate and determined transgressor. He has made a mock of sin, and despised the counsel of God while death was out of sight; but when the summons comes, and the hand of the messenger of justice is laid upon him; when "hell from beneath is moved to meet him at his coming," he shrinks, he trembles, he tries to escape, but in vain. "Through every lane of life" his guilty soul is followed, until at length "he sinks!"

It is not merely as a receptacle for the wicked, or to prevent their further malpractices, that a prison is intended; it is a place of punishment. Privation, labor, stripes, are awarded to the wicked for their crimes. So of the deeper and darker cell, it is a place of punishment. The penalties of a broken law are inflicted there. The curses of an injured and offended Creator are discharged there. The fruits of folly are reaped there, and the consequences of abused mercy and neglected grace are endured. But one difference obtains between the punishment of earth and hell. The former is disciplinary, the latter, retributive. The former is frequently intended to correct and reclaim the wanderer; the latter regards him as "past hope," and consigns him only to receive the due reward of his countless crimes. There are disciplinary punishments inflicted by heaven, but these are inflicted only in the present life; but when the transgressor is committed by sovereign justice to the prison of the ungodly, he is regarded as incorrigible and undone. The idea of disciplinary punishment in perdition is entirely without sanction in the word of God. It is a fiction of idolatry, a favorite dogma of anti-christ, used only for "the merchandise of souls."

Is not misery, the absence of true enjoyment, the destitution of all real solace and satisfaction, among our thoughts of a place of severe punishment? A man's own reflections, especially if he has been guilty of great crimes, are but ill adapted to minister to his consolation. He knows his guilt; he is self-condemned. He is conscious of his desert. He hates to be alone, for his thoughts prey upon him. Self-respect has fled,—he is degraded in the esteem of others, and vile in his own. If the earthly prisoner is wretched on account of his own self-condemnation, what is his state who is sunk down into "the bottomless pit?" Are his reflections

sweet or bitter? Is his conscience at ease, or does it pierce him with inward pangs? His intelligence is free from the cloud which on earth darkened it; his moral nature released from the cords that here bound it; his conscience elevated to its true and mighty dominion and power, exists only to accuse and condemn. It inflicts woes which are but faintly portrayed by "the worm that dieth not, and the fire that is not quenched." The recollection of an offended God, a violated law, abused mercies, an insulted Saviour, a neglected gospel, a resisted Spirit; the remembrance of presumptuous sins, wilful blindness, resolute impenitence, and cherished perverseness, will be unspeakably oppressive. His guilt will appear in all its enormity. There will be no escaping from its dreadful image. It will admit of no palliation. "God was good, but I hated him; his laws were just, but I trampled on them; his mercy was great, but I refused it: yea I wished to be blind, that I might add sin to sin." These will be the darts which will pierce his soul, the self-accusations which will ever disturb his spirit.

Can the felon prisoner look for solace amongst his companions in punishment? Alas, each eyes the other with malignant countenance. Inured to selfishness, to fraud, to suspicion; accustomed to cherish the darker passions, "hateful and hating one another," the society of felons is a misery, and not a pleasure. Unless when signs of contrition and hope of favor come, this is ever their fearful state. But there is no "place for repentance" in the gloomy abodes of death. If solitude is terrible, society is even more terrible still. What are the associates in perdition? Fallen angels, and lost men! The vile, the abominable, the profane, the malignant, the unrenewed of every age and clime. The tempter and the tempted meet there. The seducer and the seduced. There,

exists no bond of union but the walls of their prison: no sentiment of sympathy or brotherhood prevails. Miserable and hopeless, unrenewed and abandoned of the fountain of grace and mercy, hatred of self and of all around reigns supreme in every mind. Association tends only to mutual torment. The common receptacle of the moral corruption of the entire universe, perdition affords no relief from suffering, no prospect of improvement. It is all evil and no good. The rich man did not wish his brothers to partake of his torment, lest they should augment his unutterable woe.

Every thing which accosts the attention of the felon in his prison,—his habit, his cell, his couch, his chains, his keepers, his companions,—remind him of his wretchedness. The more accurate his observations, the more perfect his sense of woe. How fearfully will this be realized in those regions of sorrow which we are now contemplating. The language of the immortal poet, as applied to satan, may be referred to all who share in his punishment.

"Me miserable! Which way shall I fly
Infinite wrath, or infinite despair?
Which way I fly is hell, myself am hell;
And in the lowest deep a lower deep,
Still threatening to devour me, opens wide,
To which the hell I suffer seems a heaven."

Every precaution is taken that there may be no escape from prison. But what is the security of high walls, and massive gates, when compared to that which Omnipotence has provided for the keeping of those who are the victims of his just displeasure? Who can escape his hand? Who can elude his vigilance? Who can pass the bound he has prescribed?

Lastly, a prison is sometimes used as a place of permanent confinement. And this which is the exception in the visible, is the rule in the invisible prison. This is the most fearful representation given of it in the revelation of God. There can be no

mistake in his language. Its fires are "never quenched." Its darkness is "for ever." Its punishment is "everlasting." Its misery is without end. How awful the idea! Separate from the source and means of happiness! from God, from Christ, from mercy, from grace, and that for ever!

How different is hell from heaven! The latter is home,* the former a prison. In heaven all is happiness, and perfection, and joy. The affections are sanctified—the society is joyful—the region is glorious. In hell all is woe. The affections are unsanctified—conscience is a terror—

* See page 295.

society a torment, and every element of man's dignity, his intelligence and immortality, a means and a source of degradation and dismay.

Oh then, dear reader, flee from the pit! Avoid and hate sin — seek the path of life! Flee to the only and all-sufficient Redeemer, and give no rest to your spirit until you possess a hope of salvation through his atoning blood, and enjoy the renewing grace of the Holy Spirit. The prison of hell is a fearful reality. The character of God, the claims of his law, the declarations of his word, attest it; and the very vindication of neglected mercy insures the perdition of the impenitent. J.—R.

AN EXAMINATION OF PASSAGES OF SCRIPTURE OFTEN ADVANCED IN SUPPORT OF CALVINIAN PRE- DESTINATION AND ELECTION.

By J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

THE Bible cannot possibly contradict itself. If there are passages of Scripture, therefore, which seem to teach both unconditional and conditional election, it is highly desirable that we carefully examine them in their clear and obvious significations, and also in their respective connections, so as to arrive at that harmony of revealed truth which must necessarily exist in the infallible oracles of God. To bring this part of the subject into reasonable bounds, we shall select those passages only which have been considered as the bulwarks of unconditional, eternal election; and, if the difficulties connected with these are removed, we shall regard a very important part of our task accomplished.

The cases generally adduced by those from whom we differ, are Cain, Esau, and Pharaoh, on the one hand, and Abel, Jacob, the Jewish nation, Jeremiah, and Paul, on the other.

The cases of Cain and Abel may be dismissed in a few words, inasmuch as the ground of God's favor to the
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one, and rejection of the other, is distinctly referred to the sacrifices they presented, and not to any arbitrary spirit or conduct in the Deity. "God had respect to Abel, and his offering:" and wherefore? The apostle says, "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," &c.—Heb. xi. 4; and Jehovah, in his address to Cain, in the exercise of his spotless equity, inquires, "If thou doest well, shalt thou not be accepted?" &c.—Gen. iv. 7. Here God's special approbation of Abel is identified with character, as he was a believer in the promised Messiah; and his disapprobation of Cain was the result of Cain's offering wanting the essential element of all acceptable worship, faith in God and in the Redeemer he had promised. Matthew Henry, in his exposition on Gen. iv. 6, 7, remarks, "God sets before Cain life and a blessing.—(verse 7.) 'If thou hadst done well, as thy brother, thou
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shouldest have been accepted as he.' God is no respecter of persons, hates nothing that he has made, denies his favor to none but those who have forfeited it, and is an enemy to none but those who have by sin made him so: so that, if we come short of acceptance with him, the fault is wholly our own. This will justify God in the destruction of sinners, and will aggravate their ruin. There is not a sinner in hell, but, if he had done well, had been a glorified saint in heaven. Every mouth will shortly be stopped with this."

The next cases adduced are those of Jacob and Esau, and the passage quoted is from Rom. ix., "And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—(v. 10—13.) Now, in explaining this passage, it will be requisite that we refer to the covenants which God made with Abraham, and which, we think, will remove all difficulty to our clearly perceiving the meaning of the apostle.

The one covenant had respect to Abraham, as the father of the Jewish nation, it included the promise of the land of Canaan to his posterity, and was to be symbolized by the rite of circumcision. Now this covenant obviously had respect to temporal privileges, temporal promises, and temporal blessings. "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt," &c.—Deut. vii. 8, &c. But this covenant rested on their obedience to the laws of God. In

this covenant, all the lineal seed of Abraham were interested. To these advantages they were elected as a nation. "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee."—Gen. xii. 2, and part of 3. The other covenant had a spiritual aspect. "And in thee shall all the families of the earth be blessed." Now, all the privileges and blessings of the last covenant belonged to the *spiritual* seed of Abraham only, and to that seed, whether Jews or Gentiles. Hence Paul says, "Know ye, therefore, that they who are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they who are of faith are blessed with faithful Abraham."—Gal. iii. 7—9.

All Israelites therefore as such, were entitled to the blessings of the temporal covenant, but only his spiritual descendants were savingly interested in the spiritual and better covenant.

It will be seen, then, that the passage concerning Esau and Jacob is only applicable to the first or temporal covenant, and that there is not in it the least reference to spiritual or eternal things. God intended that the privileges and blessings of the temporal covenant should flow through Jacob and his seed, and not through Esau and his descendants. Hence it is written, that "the elder shall serve the younger," which is only true of their posterity, as Esau never did in person serve Jacob. And it is well known that the passage, "Jacob have I loved, and Esau have I hated," signifies only a greater degree of love to Jacob, and a less degree to Esau, and is illustrated by a similar use of words in the teaching of our blessed Lord, who

said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple."—Luke xiv. 26.

As to Esau's final condition, there is nothing in the scriptures by which we can come to a just or satisfactory conclusion. The passage in Heb. xii. 16, refers to his undervaluing his birthright, and profanely selling it, without the possibility of reversing the bargain, though he afterwards repented, and sought to do so carefully with tears. His so freely forgiving Jacob, and evincing a generous and fraternal spirit towards him, notwithstanding the unprincipled advantage which had been taken of him, is decidedly favorable to the moral integrity and true benevolence of Esau. It would be extreme rashness to judge of Esau's final condition from any reference that is made to him, either in the Old or New Testament scriptures.

We now proceed to consider the case of Pharaoh. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 17, 18.

The history of Pharaoh is given at length in the Book of Exodus, and will require careful perusal, but the exposition of Barnes, in his admirable "Notes" on the Romans, so fully vindicates the honor of the Divine character, that I prefer giving it to any lengthened remarks of my own.

"'Unto Pharaoh.' The haughty and oppressive king of Egypt; thus showing that the most mighty and wicked monarchs are under his control.—(Comp. Isa. x. 5—7.) 'For this same purpose.' For the design, or with the intent, that is immediately specified. This was the leading pur-

pose, or design, of his sustaining him. 'Have I raised thee up.'—(Margin in Ex. ix. 16.) 'Made thee to stand,' that is, sustained thee. The Greek word used by the apostle (*ἐξήγειρα*) means properly, I have excited, roused, or stirred thee up. But it may also have the meaning, 'I have sustained or supported thee.' That is, I have kept thee from death; I have preserved thee from ruin; I have ministered strength to thee; so that thy full character has been developed. It does not mean that God had infused into his mind any positive evil, or that, by any direct influence, he had excited any evil feelings, but that he had kept him in circumstances which were fitted to develop his true character.

"The meaning of the word and the truth of the case may be expressed in the following particulars:—(1.)—God meant to accomplish some great purposes by his existence and conduct. (2.)—He kept him, or sustained him, with reference to that. (3.)—He had control over the haughty and wicked monarch. He could take his life, or he could continue him on earth. As he had control over all things that could affect the pride, the feelings, and the happiness of the monarch, so he had control over the monarch himself. (4.)—*He placed him in circumstances just fitted to develop his character.* He kept him amidst those circumstances until his character was fully developed. (5.)—He did not exert a positive evil influence on the mind of Pharaoh; for, (6) in all this, the monarch acted freely. He did that which he chose to do. He pursued his own course. He was voluntary in his schemes of oppressing the Israelites. He was voluntary in his opposition to God. He was voluntary when he pursued the Israelites to the Red Sea. In all his doings, he acted as he chose to do, and with a determined choice of evil, from which neither warning nor judgment would turn him away. Thus, he is said to have hardened his own heart.—Ex.

viii. 15. (7.)—Neither Pharaoh nor any sinner can justly blame God for placing them in circumstances where they shall develop their own character, and show what they are. It is not the fault of God, but their own fault. The sinner is not compelled to sin; nor is God under obligation to save him contrary to the prevalent desires and wishes of the sinner himself. ‘*My power in thee.*’ Or, by means of thee, by the judgments exerted in delivering an entire, oppressed people, from thy grasp, God’s most signal acts of *power* were thus shown in consequence of his disobedience and rebellion. ‘*My name.*’ The name of Jehovah, as the only true God, and the deliverer of his people. ‘*Throughout all the earth.*’ Or throughout all the land of Egypt. Note, Luke ii. 1. We may learn here. (1.)—That a leading design of God in the government of the world is to make his power, and name, and character, known. (2.)—That this is often accomplished in a most signal manner, by the destruction of the wicked. (3.)—That wicked men should be alarmed, since *their* arm cannot contend with God, and since

his enemies shall be destroyed. (4.) It is right that the incorrigibly wicked should be cut off. When a man’s character is fully developed; when he is fairly tried; when, in all circumstances, he has shown that he *will* not obey God, neither justice nor mercy hinders the Almighty from cutting him down, and consigning him to death. (18th verse.)—‘*Therefore hath he mercy,*’ &c. This is a conclusion, stated by the apostle as the result of all the argument. ‘*Whom he will, he hardeneth.*’ This is not stated in what the scripture said to Pharaoh, but is a conclusion to which the apostle had arrived, in view of the case of Pharaoh. The word ‘*hardeneth*’ means only to harden in the manner specified in the case of Pharaoh. It does not mean to exert a positive influence, but to leave a sinner to his own course, and place him in circumstances where the character will be more and more developed.”—*Barnes on the Romans*, [Am. Ed.,] pp. 195, 6, 7.

We shall proceed with the explanation of other passages in our next.*

* In the last article, p 331, col. 2, six lines from bottom, for *ceremony* read *economy*.

HEBREW HISTORY. (No. VII.)

FROM THE DEATH OF JOSHUA, B. C. 1426, TO THE ELECTION OF SAUL, B. C. 1006.

THE period upon which we are now entered is uncertain as to its chronology, and has been very differently computed; and the events which are recorded in the book of Judges do not appear to be all inserted in the exact order in which they occurred. It is even probable that some of the judges were contemporary.

The view presented to us in this book of the character and condition of the Hebrews, is sufficiently gloomy. Probably we see more of their reverses and afflictions than of their quiet and prosperity. A close examination will convince us, however, that, amidst the most general corruption, there were many examples of piety and virtue; and that, though the people were often in bou-

dage to the heathen, the days of their tranquility and prosperity were much more numerous than those of their suffering. The whole narrative furnishes us with painful proofs of the evils which result from a want of entire obedience to the divine will.

God had devoted the Canaanites, the inhabitants of the land, to entire destruction, because of their abominable vices and idolatry; and he appointed his own people to be the executioners of his vengeance. Thus he intended to produce in their minds a settled abhorrence of the sins and of the religion of the heathen, and to make their quiet and happy possession of the promised inheritance dependent, in some measure, on their

zeal for God, their confidence in his power, and their strict obedience to his precepts. The war against the heathen of the land was to be a war of extermination; they were not to be allowed to live. If they fled, as there are evidences that, in the time of Joshua, many of them did, and formed colonies in other lands, they of course were free, but neither they nor their religion were to be allowed to exist any longer in that land. The Israelites had every proper inducement to carry out the purposes of God. They had his own oft-repeated command; they had the promises of his power and presence, and the recollection of the wonders he had already performed for them in driving out so many of the people: then there were the repeated charges of their former and honored leaders, Moses and Joshua; their own covenant; the value of the territory yet occupied by the heathen; and the warnings they had received of the evils that would follow, if they did not fully execute the divine purpose. These at first seemed to influence them; and Judah, the most powerful, and now, by divine revelation, recognized as the leading tribe, with Simeon, made some remarkable conquests in their own allotment; and so, indeed, did most of the other tribes: but, instead of pushing on their conquests until the whole land was cleared, both of idols and idolaters, as both duty and interest dictated, it is recorded to their dishonor, that their efforts were relaxed, their courage and confidence in God failed them, and they timidly contented themselves with a partial possession of the land. In some cases they cowered before the enemy, and, in others, they so far prevailed as to exact a tribute. Thus, neither Judah nor Benjamin had full possession of Jerusalem; the Jebusites were there: the Philistines remained on the coast of Judah and Dan; and the Sidonians, on that of Asher; and many Canaanites were left in Lebanon, and in other parts of the land; while all continued to increase in strength and power.

God regarded the timid policy of his people, as an infraction of their covenant, and sent an angel to them as they assembled at Shilo, where the tabernacle was set up, on one of their great religious festivals, and he told them that they had done evil against God, and against themselves, in coming to

terms with any of the inhabitants of the land; that their duty was to have destroyed every vestige of idolatry; that their conquests would now cease, as God would not further assist them; and that the idolaters and their gods would be a great snare to them in days to come. The people wept bitterly at this intelligence; they saw their error, and their want of faith in God; they perceived at once the incalculable injury inflicted on themselves and their children by their cowardice and disobedience; and so deep was their distress, that the place was called "Bochim," or the weepers. Oh, the sorrows that follow irresolution in the service of God! The people offered sacrifices unto the Lord, as an atonement for their sin.

The penitence of the Israelites appears to have been sincere; but obedience is better than repentance, especially, as in this case, when it came too late to free them from the evil consequences of their sin. The nation apparently was preserved from open idolatry for a number of years after Joshua's death; but, as the next generation grew up, the worst effects were experienced. From living with the heathen, in a state of tranquility, they and their children proceeded to intercourse and intimacy; intermarriages followed, and idolatry, with all its pollutions, until the people, in many parts at least, became as vile as the heathen themselves. Probably, as directed in the law, the elders and parents sought to inculcate on their children their duties to God, and to lead them to Shilo to worship; but their commingling with the heathen rendered all the means used for their preservation abortive. So do "evil communications corrupt good manners."

About twenty years after the death of Joshua, a species of idolatry, mingled with the worship of the true God, was adopted in a private family in Ephraim. A section of the Danites, driven from their inheritance by the Amorites who remained in that region, travelled northward, to seize on a territory which their spies reported as feebly guarded, and in their march, they plundered this family of its idols, and induced the Levite who had been their priest to go with them; and there, in their new possession at the risings of Jordan, they set up this worship, and had, as is supposed by some, a grandson of Moses, and his descen-

dants, as their priests, until the time of their captivity. So prone were they to idol worship!

About the same period, that dreadful example of corrupt and mad debauchery, such as is fostered and engendered by idolatry, and which is recorded in the last three chapters in the book of Judges, occurred in Gibeah, a small town, a little north of Jerusalem, and of the tribe of Benjamin. It is too revolting and vile to be repeated. Suffice it to say, that the protection afforded to the young men who had been guilty of a licentious outrage on a passing stranger, by the whole tribe of Benjamin, was an indication of criminal connivance at their dreadful abominations. This so exasperated the other tribes, who were summoned by the Levite sending the body of his abused and murdered concubine, by piece-meal, to every tribe in Israel, that, though they suffered severely by the onslaught of the Benjamites, so as to lose at least 40,000 men, they nearly extirpated the whole tribe, only 600 out of 30,000, besides their families, escaping from slaughter. So disastrous were the consequences of this sin!

This display of abhorrence of wrong did not check the downward progress of the people. Corruption, and pollution, and the vices of idolatry, rapidly spread their influence throughout the land. The people forsook the Lord, and went after other gods: they served Baal and Astaroth, gods analagous to the Jupiter and Venus of the Greeks, and there worshipped as the sun and moon, with obscene and abominable rites. To chastize them, they were delivered of God into the hands of Chushan-rithashaim, the warlike king of Mesopotamia, who subdued them, and compelled them to pay tribute. The people were thus awakened to a sense of their folly, and, when they cried unto the Lord, he raised up, as their deliverer, Othniel, a relation of the distinguished Caleb. He was the first of that extraordinary class of men called judges, who, led by a special impulse from God, ruled and guided the people. By his means they were delivered, after eight years servitude, and, under his presidency, the land had rest forty years.

Again they relapsed into idolatry, and its attendant pollutions, and Eglon, king of the Moabites, came upon them,

and, after subduing them, fortified the old site of Jericho. For eighteen years he dwelt in the midst of them. They again, as their fathers had done, cried unto God, and, by the hand of Ehud, a Benjamite, he was privately killed, and his people, as they sought to pass the ford of Jordan, were destroyed. The land then had a long interval of tranquility, viz., eighty years. Shangar, of the tribe of Judah, or Dan, in his time repressed a party of the Philistines, and with an ox goad, a formidable weapon, slew 600 of them. So did God protect and deliver a repentant people!

A new generation appeared, and they fell into the vices of their heathen neighbours. Their next conqueror was from the north of the land. Jabin, king of Hazor, a successor of a king of that name, whom Joshua had overcome, was now become strong, and he subdued and oppressed the people for twenty years. In this instance a woman was their deliverer, Deborah, a prophetess, residing in mount Ephraim, to whom the people resorted for counsel in their difficulties. She, inspired of God, sent to Barak, who dwelt in the Kadesh, north of the sea of Galilee, that he should collect 10,000 men of war from Naphtali and Zebulun to mount Tabor. To inspirit him, she went with him. Sisera, the captain of Jabin's forces, came against him, with a great and powerful army, and pitched his camp near the foot of the mountain, in the plain of Jezreel. Barak went down upon his adversary, and, though he had 9,000 chariots of iron, and an immense force, God filled them all with terror, and they were put to confusion and the sword. Josephus says, that a great storm of rain and hail disabled the Canaanites. Sisera fled away on foot, and alone, and was killed by a woman, Jael, a Kenite, whose family had migrated thither, in whose tent he had taken shelter. Thus ended this cruel bondage.

This wonderful deliverance was celebrated by Deborah in a triumphant song, which constitutes the fifth chapter of the book of Judges, and of which it is said, that, "considered as a specimen of lyric composition, it may challenge comparison with the finest effusions of the classic muse in any age or country." Among other representations, it presents an affecting view of the previous degradation and insecurity of the people, a glow-

ing description of the battle, and the vile manners of the Canaanites.

After this time, the land had rest forty years; but as the subsequent race sunk into their fathers' sins, they were exposed for seven years to a heavy and exhausting visitation. The Midianites, Amalekites, and other wandering tribes of the east, races very similar to the Bedouin Arabs of the present day, poured in upon them with their camels and horses, in great multitudes. They pitched their tents among them, devoured their provisions and their cattle; so that, from the east, where they entered, to the borders of the great sea on the west, the whole breadth of the land, they spread famine, desolation, and death. The Israelites, unable to resist their lawless depredations, were driven to secrete themselves in dens and caves of the mountains, and in their strongholds. This was the severest chastisement the central and southern parts of the land had ever experienced. They were plundered and destroyed daily. When they looked up to God in their extremity, a prophet was sent amongst them, to instruct them in their duty, and to rebuke them for their ingratitude, disobedience, and idolatry, and, in process of time, a deliverer was raised up from an humble and obscure family of the tribe of Manasseh. Gideon, of Ophrah, about sixteen miles north of Jericho, was thrashing his wheat, not in the usual thrashing floor, nor in the common way, with the treading of oxen, but with a stick, in a wine press, from poverty, and for fear of the Midianites, and an angel appeared to him, and hailed him as blessed of God, and the deliverer of his people; but Gideon complained that God, who had brought them out of Egypt, had forsaken them, and delivered them into the hand of the Midianites, and moreover said, "My family is poor in Manasseh, how can I save Israel?" He perceived, by a sign, that it was an angel who spoke to him. Directed and encouraged by him, and assisted by his father's servant, in that night he destroyed the altar of Baal, and cut down the grove that was by it, belonging to his father, and building an altar to the Lord, put a suitable sacrifice upon it. His father, struck with the holdness of the deed, protected him against the idolaters of the place, who called for his death on the coming day, and

he said, if any avenged Baal, it should be the god himself; and hence he called his name Jerubaal, or "let Baal plead."

The devouring foe, like locusts, were now encamped in the plain of Jezreel, and Gideon, inspired of God, summoned the tribe of Manasseh, and the northern tribes, who were yet unbroken by the enemy, and soon had an army of 32,000 men. Sign after sign was given him, in order to assure him of the divine protection; and thus he approached the host of Midian. That it might clearly appear that God was their deliverer, Gideon, instructed from heaven, proclaimed that all who were fearful, or not disposed to fight, were at liberty to retire, and 22,000 left the ranks. Another reduction was made; so that he was left with only 300 men against a countless multitude. He then sent out to Ephraim, that they should hasten to the plains of Jordan, to intercept their retreat, and once more encouraged of God, by the dream of a Midianite, which he heard recited when by night he went near their camp, he divided his little force into three sections, of 100 each. Each man took a lamp, an empty pitcher, and a trumpet, and posting themselves on the eminences round the enemies' camp, in the stillness of the night, they all at once blew their trumpets, broke their pitchers, and raised a loud shout. This very naturally aroused the Midianites from their slumbers, who seeing the numerous lights around them, and hearing their war cry, were taken with a panic, and Josephus says they fell on each other and at length took to flight. Gideon and his small army pursued them, and those who had been dismissed with the Ephraimites and others, fell on them, and in their attempts to cross the Jordan, slew immense multitudes, and Oreb and Zeeb, princes of Midian.

Gideon pursued the Midianites who had escaped, and surprised them, when they had passed the borders of Israel, and thought themselves secure. He slew their kings, Zeba and Zalmunna; and as he returned, he severely chastized the inhabitants of Penuel and Succoth, of the tribe of Gad, who had cruelly refused sustenance to his fainting soldiers in their pursuit of a common foe. He also pacified the Ephraimites who envied him his success. With the utmost magnanimity also he

refused to be made a king, now for the first time proposed in Israel, reminding the people that God was their king. He became their judge, and preserved the land for forty years. Unadvisedly, he introduced an unwarranted worship in his native city, which, in time, degenerated into idolatry. After his death, the Shechemites made Abimelech, the least worthy of his sons, their sovereign. He began like a despot, and murdered all his father's sons, seventy in number, except Jotham, the youngest, who escaped. But though he had all the attributes of a tyrant, he does not appear to have been generally recognized, and after a troubled course of about three years, he came to an inglorious end. Cruelty and ambition often lead to misery and contempt! Jotham posted on an eminence had rebuked the people of Shechem, when assembled together, in the oldest, and one of the most beautiful parables in existence.

It was during the period we have just passed over, it is supposed, that the incidents occurred which are narrated in the book of Ruth. A family consisting of four persons, the parents and two sons, emigrated from Bethlehem in Judah, to the land of Moab, in consequence of the famine occasioned by the incursions of the Midianites. There, the two young men married two of the daughters of Moab: but about ten years after the migration, the

father and his two sons died, leaving the mother and her daughters-in-law, widows. The mother being destitute and in a strange land, and hearing that order was restored in Judah, determined to return to her own inheritance, which had been sold, probably for a trifle in those troublous times. On her return, one of her daughters-in-law, Ruth, filled with regard for her, and with a desire to serve the true God, resolved to go with her, and said, "Thy people shall be my people, and thy God my God." They came to Bethlehem; and Ruth, instructed of her mother, first gleaned in the fields of Boaz, a rich kinsman, and afterwards claimed the conjugal relation, according to the custom of the people. Boaz, who was pious and prudent as well as wealthy, informed her that there was a nearer kinsman than himself, but if the nearer kinsman would not discharge his obligations, he promised they should not be overlooked. Accordingly, a court was called, and Boaz, by the defaulter of the nearer kinsman, redeemed her inheritance, and took Ruth to be his wife, amid the blessings of a large assembly of people. From this union sprung the family of David, "of whom according to the flesh Christ came, who is over all, God blessed for ever." So accurately is the genealogy of the great Redeemer marked in the inspired volume!

OBSERVATIONS

Upon some of the principal Jewish and Heathen Princes and Governors mentioned in the New Testament.

*(Continued from page 340.)**

VII. Agrippa, who was the subject of our last communication, and who is generally styled Agrippa the great, had several children. "Thus died king Agrippa," writes Josephus, *Antiq. lib. xix. c. 9*, "leaving behind him one son named Agrippa, then seventeen years of age; and three daughters, Bernice, who was married to Herod, her father's brother, being sixteen years of age; Mariamne, and Drusilla, who were unmarried. The former was ten years old, and Drusilla six. Drusilla was contracted to Epiphanes, son of Antiochus king of Commagene." Of these four, three, namely, Agrippa, Bernice and Drusilla,

are mentioned in the New Testament: to these our attention will be confined.

The first mention that is made of Agrippa, for distinction's sake commonly called Agrippa the younger, occurs Acts xxv. 13; where St. Luke relates, that, "After certain days, king Agrippa came to Cæsarea, to salute Festus." The sacred historian calls him king, as Josephus also very frequently does: but he does not suppose

* In the last article, page 338, col. 1, for, "Thus he restored to him the right of consanguinity," read, "This he restored to him by right of consanguinity."

him to be king of Judea, for all the judicial proceedings in that country relating to Paul were transacted before Felix, and his successor, Festus. Besides he says here, that "Agrippa came to Cæsarea to salute Festus," that is, to pay his respects to him, and to compliment him upon his arrival in the province.

When his father died, Claudius intended at first to have put him immediately in possession of his father's dominions; but as Agrippa was then but seventeen years old, the emperor was persuaded to alter his mind, and appoint Cuspius Fadus prefect of Judea and the whole kingdom. Agrippa was, therefore, disappointed of his father's kingdom; he had, by this time, however, obtained considerable territories. But on the death of Herod, brother of king Agrippa the great, in the eighth year of the reign of Claudius, A.D. 49, this emperor gave his, that is, Herod's, government, to Agrippa the younger, that is, the Agrippa of whom we are now speaking, and who was at this time twenty-two years of age. *Antiq. lib. xx. c. 5.* "When Claudius had completed the twelfth year of his reign, Agrippa being twenty-six years old, he gave him the tetrarchy of Philip, and Batanea, adding also Trachonitis with Abila. This had been the tetrarchy of Lysanias. But he took away from him Chalcis, after he had governed it four years." This passage occurs in the *Antiq. lib. xx. c. 7.* In the *Wars, lib. ii. c. 12,* Josephus writes in the following manner:—"After this, Claudius sent Felix, the son of Pallas, to be procurator of Galilee, Samaria, and Peræa; and promoted Agrippa from Chalcis to a greater kingdom, giving to him the tetrarchy which had been Philip's. (This was Batanea, Gaulanitis, and Trachonitis.) And he added moreover the kingdom of Lysanias, and the province which had belonged to Varus." Nero, the successor of Claudius, in the first year of his reign, A.D. 54, gave Agrippa a certain part of Galilee, ordering Tiberias and Taricheas to be subject to him. He gave him also Julius, a city of Peræa, and fourteen towns in its vicinity. *Antiq. lib. xx. c. 8.* The evangelist Luke is, therefore, right in giving to Agrippa the title of king at this time.

This is the Agrippa before whom

Paul appeared, and whose name frequently occurs in the twenty-fifth and twenty-sixth chapters of the Acts of the apostles. It may not be improper to remark what the reader has doubtless observed, that when Paul was in the presence of Agrippa, he addressed himself to him as a Jew. *Acts xxvi. 2, 3, 27,* "I think myself happy, king Agrippa, because I shall answer for myself this day before thee; especially because I know thee to be expert in all customs and questions which are among the Jews. * * * King Agrippa, believest thou the prophets? I know that thou believest." From what has been said relating to Herod Agrippa, it is evident that he was a zealous Jew, or at least appeared so at Jerusalem, and had educated all his children in the Jewish religion. This Agrippa, his son, undoubtedly maintained the same profession; and now he had, by the permission of the emperor, the direction of the sacred treasury, the government of the temple, and the right of nominating the high priests. That St. Paul, therefore, told Agrippa, that he "knew him to be expert in all customs and questions which were among the Jews," is nothing surprizing.

VIII. Bernice, whose name occurs twice in the narrative of St. Luke, *Acts xxv. 13,* and *xxvi. 30,* was a lady well known in those times. There are several particulars respecting her related by Josephus, as well as other writers. But as St. Luke says nothing of her, except that she visited Festus with Agrippa, and it has been already shewn who she was, namely, the daughter of Herod Agrippa, and the sister of Agrippa the younger, it is not requisite for us to take further notice of her.

IX. Of Drusilla, a notice somewhat more extended will be necessary. While Paul was at Cæsarea, the sacred historian says, "And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ." *Acts xxiv. 24.* We have already shewn that this Drusilla was the youngest daughter of king Agrippa the great. The following account of her marriage with Felix, A.D. 52, or 53, appears in the *Antiq. lib. xx. c. vii.* "Agrippa having received this present from Claudius, gave his sister Drusilla
2 T

in marriage to Azizus, king of the Emesenes, when he had consented to be circumcised. For Epiphanes, the son of king Antiochus, had broken the contract with her, by refusing to embrace the Jewish customs, although he had promised her father he would. *

* * But this marriage of Drusilla with Azizus was dissolved, in a short time, after this manner:—When Felix was procurator of Judea, having had a sight of her, he was mightily taken with her; and indeed she was the most beautiful of her sex. He therefore sent to her Simon, a Jew, of Cyprus, who was one of his friends, and pretended to magic; by whom he persuaded her to leave her husband, and marry him, promising to make her perfectly happy, if she did not disdain him. It was far from being a sufficient reason; but to avoid the envy of her sister Bernice, who was continually doing her ill offices, because of her beauty, she was induced to transgress the laws of her country, and marry Felix."

Tacitus, *Hist. lib. v. c. 9*, represents the Drusilla whom Felix married, as the daughter of Cleopatra and Antony; and this has been thought by some to be an objection to Josephus as well as to St. Luke. With ourselves, however, it possesses no weight. For, in the first place, Josephus agrees with St. Luke that Drusilla was "a Jewess;" and that he should be quite as well acquainted as Tacitus with the parentage and education of this lady, it is very reasonable to suppose. Then, again, Suetonius, in *Claudio, c. 28*, says, that "Felix married three queens, or three ladies of royal families." One of these, it is certain, was Drusilla mentioned by the evangelist Luke; another might be a Drusilla who had descended from Cleopatra, queen of Egypt, and Antony; who the third was, it is not known.

X. Having thus considered and confirmed the observations of the sacred historians respecting the Jewish princes to whom they had occasion to refer in the course of their narratives, we proceed now to take similar notice of those heathen governors whose names they have mentioned.* The first of these that we would now introduce is Felix.

One circumstance which they have related in regard to him, namely, his marriage with Drusilla, the daughter of Agrippa the great, we have already shewn to be true in our own observations upon that princess. There are, however, one or two other particulars which it may be interesting and useful to consider. We have hitherto adduced no proof of his being procurator of Judea, at the time he is said to have been by the writers of the New Testament. That he was, however, is abundantly evident from Josephus, who frequently mentions him. *Antiq. lib. xx. c. vi. vii. viii.*

Tacitus says, *Hist. lib. v. c. 9*, "that while Felix was procurator of Judea, he acted in a very arbitrary manner, and made no scruple of committing the grossest injustice." Josephus, in his *Antiq. lib. xx. c. 7*, has recorded one instance of abominable villainy of which he was guilty. "Jonathan the high priest often admonished Felix to correct his administration; otherwise he himself would be in danger of the illwill and resentment of the people, since he had desired the emperor to make him procurator of Judea." But he not being able to bear these remonstrances, "by a large sum of money corrupted an intimate friend of Jonathan's, who got him to be assassinated." His government was so irregular, that the Jews followed him with complaints to Rome after he had left the province, and it was owing to a very powerful interest at court, that he escaped the resentment of Nero.

These particulars, from Josephus and Tacitus, may satisfy us, that when (*Acts xxiv. 25*), "Paul reasoned of righteousness, temperance, (or chastity) and judgment to come," his subjects were well chosen, with respect to both his hearers and that what St. Luke adds concerning Felix, that he, *v. 26*, "hoped that money should have been given him of Paul, that he might loose him," is no calumny. Some, indeed, may think it strange that Felix should have had any hopes of receiving money from this prisoner, who does not appear to have had any estate, and who seems to have been obliged at times, to "labor,

* For the present we omit Pilate, the first of whom we read in the New Testament, intending at some future time to notice him,

and consider the part which he took in the condemnation and crucifixion of our Lord.

working with his hands," for a subsistence. 1 Cor. iv. 12, Acts xx. 34. But in answer to this it has been observed by expositors, that Paul had told Felix, that "after many years" he "came to bring alms to his nation and offerings," Acts xxiv. 17. It is likely, therefore, that Felix imagined that the money had not been all distributed as yet, since Paul was apprehended within a few days after his coming to Jerusalem; chap. xxi. 27, xxiv. 11, or, at least, concluded he must needs be a person of some consequence, and have good friends.

XI. That Porcius Festus was governor in Judea, and succeeded Felix, as represented by the evangelist, receives confirmation from Josephus. Antiq. lib. xx. c. vi. vii. viii. As nothing of peculiar importance is recorded by the sacred penmen in respect to Festus, this notice of him will suffice.

XII. Before concluding these observations we would notice two other things, which, though to some they may appear too minute to be mentioned, appear to us instances of great exactness and propriety, affording strong proof that St. Luke was well acquainted with the matters of which he wrote. Paul and Barnabas having preached the word of God at Salamis, (in Cyprus) went through "the isle to Paphos, where they found Bar-jesus, who was with the *deputy* of the country, Sergius Paulus;" Acts xiii. 7. But in the Greek it is, with the *proconsul*, Sergius Paulus. Upon Augustus' becoming absolute master of the Roman commonwealth, there was a division made of the provinces of the empire; the most powerful, or at least, those which required the greatest number of troops, the emperor kept to himself; the rest were made over to the people and senate. The officers sent by the emperor were called lieutenants, or pro-prætors, though they were consular persons; that is, though they had served the consulship in the city. The governors sent by the senate into the provinces that belonged to their share, he appointed to be called proconsuls. But the division made at this time underwent many changes; a province, assigned at first to the senate, was

afterwards made over to the emperor; and on the contrary. Such a change happened with respect to this province of Cyprus: in the first partition it was one of the emperor's provinces, but was afterwards given to the senate. In this state the province continued, and the proper title of the governor of Cyprus was that of proconsul.

XIII. The last thing we shall take notice of is the title given to Gallio, in our translation, Acts xviii. 12, called the *deputy*, but in the Greek, *proconsul* of Achaia. In this instance, St. Luke's accuracy appears more conspicuous than in the former, because this province had a more various fortune than the other. In the original partition they were assigned to the people and the senate. In the reign of Tiberius, they were, at their own request, made over to the emperor. In the reign of Claudius, A.D. 44, they were again restored to the senate. From that time *proconsuls* were sent into this country. St. Paul was brought before Gallio, A.D. 52, or 53; consequently Gallio was *proconsul* of Achaia, as St. Luke calls him.

There is likewise peculiar propriety in the name of the province of which Gallio was proconsul. The country subject to him was all Greece; but the proper name of the province among the Romans was Achaia.

We have now fulfilled our intention. Our object was to point out the accuracy of the evangelists, in the occasional observations which they have made upon certain persons of eminence with whom they had to do, and whom they were obliged to mention in the interesting narratives which they have penned, by pointing out their agreement with contemporary historians. This we trust we have, to some extent, accomplished; to how great an extent must be left to the judgment of our readers. We conclude with an observation similar to one that has already been made, that the correctness of the sacred writers in these instances, furnishes a good reason for the conviction that the more important parts of their history are credible, and therefore deserving our supreme regard.

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W. JARROM.

REVIEW.

AN ESSAY towards a new translation of the Epistle of Paul to the Romans, on the basis of the authorised version; with a paraphrase and brief explanatory notes. By **BASIL H. COOPER, B. A., of the university of London.** Intended for English readers. London. 8vo., pp. 72.

THIS learned and elaborate production seems to us rather adapted for scholars than for mere English readers. Few of the latter will find the translation so intelligible in all its passages as the received text; while the various and recondite interpretations given of several parts will not be adopted by any scholar without close examination. The work will repay a careful study, and an inquisitive and careful student will find many views and renderings which will interest and instruct. We confess we are not in love with the phrases "enrighteous," "enrighteousdom," for "justify," "justification;" but the author's own explanation of his purpose in adopting them, and others of the like class, is worthy of attention. A larger work, detailing the "process" of the author's investigations, is contemplated, for which we shall look with considerable interest.

BAPTISM, THE SACRAMENT OF LIBERTY. A letter to the churches of the Baptist denomination, with an epistle dedicatory to the Rev. Alexander Carson, L. L. D. By **CHARLES THOMPSON, minister of York Street chapel, Manchester.** Dyer, London.

THIS letter was prepared for the annual circular of the Lancashire and Cheshire Baptist Churches; and on account of objections to certain parts, as being adapted to give offence to pædobaptists, was withdrawn. It is now presented to the Baptists generally for their perusal. It contains good truths, and is designed to shew that the Baptists, in maintaining the voluntarism of religion, are the conservators of freedom. We should like to see the argument drawn out in a more simple

and extended form. We believe it is perfectly sound. The only body of christians that entirely repudiate all human authority in religion, are the Baptists. Their adherence to apostolical baptism secures this principle.

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THE latter of these beautiful little books is like its predecessors on the seasons, full of interesting and instructive remark, and embellished by a variety of excellent engravings. The former speaks for itself in its title.

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THESE little books, at a half-penny each, are very suitable for small rewards. Their titles are, "A few words to children about missions," "A hindoo city," "The tornado," "Mary Graham," "A Jamaica baptizing," "The Negro servant," "The two school boys," "Africa's lost sons restored." Each is embellished with an engraving.

CORRESPONDENCE.

BAPTIST AUTHORS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES.

MY DEAR BROTHER,—I beg through the medium of the Repository to direct the attention of our churches to the following proposal, made by Mr. Underhill, of Avening House, near Stroud, Gloucestershire. I think the object deserves the cordial support of every Baptist.

"It is proposed to reprint, without alteration or abridgment, and accompanied by biographical notices and illustrations, such of the writings of the early English and Welsh Baptists, both General and Particular, as may be deemed worthy of perpetuation, of not later date than A. D., 1700: works on baptism will form but a very small part of the reprints; they will be mainly theological, practical, and historical.

A part of the plan relates to the printing

of records and manuscripts respecting the formation and procedure of the earliest Baptist Churches.

By an annual subscription of one pound, on the plan of the Parker, Calvin, and Wycliff societies, it is conceived this desirable object may be effected in the course of a few years, and the denomination be put in the possession of a most valuable series of its early writers and founders. It is calculated that a subscription of this amount from a thousand subscribers will secure to them the return of four octavo volumes annually, of about 500 pages each."

The fathers of our denomination were no ordinary men; they went forth "weeping, bearing precious seed" during times of darkness and persecution; "they took joyfully the spoiling of their goods, knowing in themselves, that they had in heaven a better and an enduring substance." Their names deserve to be embalmed in our memories and affections, and their writings (in not a few cases the productions of powerful intellects, enriched with varied learning,) claim a careful perusal,

It may not, perhaps, be out of place here, to state that in the last number of the Baptist Magazine, Mr. Underhill has a paper containing a brief account of some of the early Baptists; amongst others, John Smyth, Henry Denne, Francis Cornwell, and Thomas Grantham, are prominently mentioned. The worthy writer, however, makes no allusion to the fact that they were General Baptists. Through entertaining no very great reverence for the mere designation of G. B., or P. B., yet thinking as the distinction does exist, that the above fact should have been recognized, I wrote to Mr. Underhill, and received from him the following explanation,—“The distinction was not made partly owing to my wish that in this matter the two bodies should be united, and recognize their equal indebtedness to the admirable men ‘who bore the heat and burden of the day’ of trial, and partly to my not having met with the distinction in any of the early works or documents I have consulted. A general fraternal intercourse appears to have been maintained, until the revolution gave time and opportunity for a closer attention to be paid to the differences existing among the Baptists themselves. Nor do I think that the distinction would have been perpetrated, had not the lapse into error of so many churches at the beginning of the last century rendered it necessary on the part of the orthodox Baptists, for them to maintain some clear and definite line of demarcation. That error, however, it is probable was much increased by the antinomian tendencies of so large a part of the Particular Baptists. Late years have seen a gradual approximation in sentiment, which

I hope is the precursor of union in all evangelical efforts, both at home and abroad.”

The commencement of the last century, to which Mr. Underhill refers, was a period of general defection. Amongst all denominations there was a fearful departure from the truth. A change has, however, been effected, which has produced a mighty revolution in the history of the British church.

I cannot but rejoice that Antinomianism has lost so much of its power among the other section of the denomination, and that juster views of the sublime arrangements of heaven are entertained. Nor can I but feel grateful to God that our own body has been saved from the awful heresies to which reference has been made. We yield to none in our attachment to the cross of Christ, and we love to meditate and expatiate on his infinite majesty, as “God over all blessed for ever.”

But I have digressed; let the churches courage the proposal we have mentioned; and let them endeavour to furnish their pastors with the whole series of writings of the early fathers of the denomination.

As the productions of General as well as Particular Baptists are to be published, I think it is but just that some of our ministers should form a part of the committee of management.

I remain yours affectionately,
Castle Donington. J. J. OWEN.

THE SMEETON CHAPEL CASE.

Dear Sir,—Will you permit me to tender my grateful acknowledgments to those brethren and friends who have assisted in this case, pursuant to the advice of the associations in 1842* and 1844†. I am still £70 out pocket, and as this is to me a serious inconvenience, I respectfully but earnestly solicit the kind and prompt assistance of our benevolent and wealthy friends. Any contributions forwarded to me will be gratefully acknowledged.

Yours truly,
Leicester, Oct. 17th, 1844. S. HULL.

QUERY.

Is it either scriptural or expedient in any case, to announce to a congregation that any member of a church has been excluded from fellowship?—DUBRO.

OUGHT persons to be continued as members of a church, who from the circumstance of their residing at a distance, neither attend nor commune with such church, nor contribute to its funds, but either do so with the church where they reside, or are virtually unconnected with any?—DIACONUS.

* See Minutes, 1842, p. 32. † Ditto, 1844, p. 42.

OBITUARY.

ELIZABETH STOREY was born at Downton, Wilts., in the year 1805, and was baptized at Lyndhurst, in 1839; since which time to her death, her conduct was of the most consistent character. In her general deportment our dear sister was quiet, meek, humble, and inoffensive. The natural weakness of her constitution rendered her incapable of discharging some of the more active duties of the christian life; she was, however, (notwithstanding the distance she lived from the house of God,) punctual in her attendance on the means of grace.

In the month of August, our dear sister was attacked with fever, and died after a fortnight's illness. During her affliction she was frequently delirious, and when lucid intervals were granted, her mind was frequently cloudy; nor did those gloomy feelings appear to be removed till just previous to her departure from this life. She now sleeps in Jesus.

JOHN STOREY, husband of the above, Elizabeth Storey, was born at Downton, Wilts., in the year 1805; and united with the church at Lyndhurst by baptism in 1839. In the same year he was appointed to the office of deacon, the duties of which office he ever after honorably performed. As a christian he was sincerely pious; as a friend, constant and affectionate; as a member of the church, active and punctual in the discharge of all religious duties; "ready to every good word and work." Our dear brother was highly esteemed by every one who knew him; he had a good report of all "that are without;" was not one who could be lost and not missed, for "he was a good man and full of the Holy Ghost." Our brother was attacked with fever on August 13th, and died on the 7th of September. Like his dear wife, he was frequently delirious, and some times doubted his interest in Christ; but at length his fears were dispelled, and he fell asleep in Jesus. Our beloved friends both repose in the same grave, in the General Baptist burial ground, Lyndhurst. It is right we should mention

the death of *Sarah Storey*, daughter of the above, who died on the 20th of July, aged sixteen years. She was a hopeful enquirer. She was the oldest of seven children. The remaining six still survive to lament their irreparable loss. R. C.

June 13, died at Quorndon, aged 90 years, *Sarah*, wife of Richard Wilson. She was much respected as a member of the church. Her end was peace.

August 15, died at Quorndon, *Richard Wilson*, aged 84 years, widower of the above, and a member of the same church. He stated in his last illness his hopes in the gospel, and his faith in Christ for salvation. The infirmities of nature consequent from so protracted a life, connected with the cold hand of poverty, precluded from them many of the comforts which old age must require.

August 26, died at Quorndon, after a long and painful illness, *Mary*, widow of William Johnson, aged 73 years. She was, during her long pilgrimage, an honorable member of the church, and has left behind her a lasting example of punctuality in her attendance on the means of grace; she was always in her place when service commenced. In her last moments, she said Jesus was precious to her soul, and all her trust.

September 6, died at Quorndon, *Catherine*, widow of Thomas Gamble, aged 65 years, after a short and painful illness of six days. She was a very honorable member of the church, and had been exercised through her long course with many and heavy trials; but faith had enabled her to look to the end for a crown of life which fadeth not away. She maintained her character for christian consistency; and in her last conflict with the enemy was enabled to trust in the Saviour. Her end was peace.

From August 1831, to August 1844, there have been 187 persons buried in the General Baptist burying ground, Quorndon, viz., forty members, chiefly of our church, eighty non-members, and sixty-seven children. T.

INTELLIGENCE.

LONDON CONFERENCE, held at Chesham, September 22nd, 1844.—After prayers, offered by brethren Hood, Horsfield, and Hudson, brother Ayrtton was called to preside, and brother Horsfield to act as *Sec. pro tem*. Four of the Churches had omitted to send reports. Those forwarded were, on the whole, encouraging; these stated that there had been

seventy baptized, and that there are now twenty-nine candidates. After considerable discussion, on the propriety of endeavouring to revive and establish the cause in Aylesbury, and the best means of doing so, the following resolution was unanimously passed,—“That he brethren at Chesham and Berkhamstead, together with the friends at Wendover

and Ford, be earnestly recommended to confer respecting the cause at Aylesbury, and that, if they agree to build a new chapel, this case be strongly recommended to the liberality of the Churches of the Conference and Connexion."

Brother Stevenson reported result of visit to Downton,—That the property there had been secured to the connexion, and that the present aspect of the cause there is encouraging.

This being the time for the election of the Secretary, resolved,—“ That the cordial thanks of conference be presented to brother Underwood for his efficient services during the last three years, and that brother Stevenson be elected secretary for the ensuing three years. R. HORSFIELD, *Sec. pro tem.*

WARWICKSHIRE CONFERENCE.—This Conference assembled at Wolvey, on Tuesday, October 1st, 1844. The services of the day were introduced with reading and prayer, by Mr. Smith of Hinckley, and Mr. Chamberlain preached from *Phillippians i. 27.*

In the afternoon, at half past two, the brethren met for business; Mr. Shaw of Longford, opened the meeting with prayer, and Mr. Knight, minister of the place, presided. It was resolved,—

1. To receive the church at Wolverhampton into this Conference.

2. That the following revised plan for the holding of the Conference be adopted.

1845—*January*.....Wolverhampton.

May.....Coventry.

September...Cradley

1846—*January*.....Longford

May.....Austrey

September...Birmingham

1847—*January*.....Longford, Union Place

May.....Netherton

September...Wolvey

The Conference to be held the second Tuesday in every month.

3. That we thank the church at Hinckley for acceding to our request to hold the Conference there, and will avail ourselves of the privilege granted when we have opportunity.

4. That the case from Hinckley church, requesting assistance for Nuneaton, be postponed until next Conference.

5. That the next conference be at Wolverhampton, the second Tuesday in January, and that Mr. Lewitt preach, on *The present position and duty of dissenters.* This meeting was but thinly attended. The verbal reports from the churches were unusually interesting. Forty-one persons had been baptized and there are now twenty-six candidates. Mr. Lewitt preached in the evening, from *Psalms lxxxvii. 3.*

F. CHAMBERLAIN, *Secretary.*

THE YORKSHIRE CONFERENCE assembled at Clayton, August 13th, 1844. Mr. H. Hollinrake opened the public worship in the

morning, by reading the Scriptures and prayer, and Mr. W. Butler preached from *Gal. iv. 15.*

Mr. W. Butler read the report of the Home Mission, which was adopted, and ordered to be printed. He received the thanks of the meeting for his valuable services during the past year, and was desired to continue in office the year ensuing.

It was agreed that the interest, for another year, on the chapel, at Prospect Place, Bradford, should be paid.

Messrs. W. Crabtree, W. Butler, H. Hollinrake, Jas. Hodgson, Francis Smith, and R. Hardy, were nominated as a committee to arrange the Conferences for a few years to come.

As Mr. Stubbins is expected to collect in Sep. for the Foreign Mission in Yorkshire, the pastors of Churches and representatives are requested to fix on the times and places for the public services, that they may be published.

A new Home Missionary station was recommended, but the consideration of it was deferred till the next Conference.

The following are the statistics of the churches:—At Leeds the congregations are increasing; five have been baptized, and they have two candidates and many inquirers. Two have been baptized at Bradford, and they have a few inquirers. At Clayton and Queenshead no visible change has transpired. Two have been baptized at Halifax. An improved aspect presents itself at Birchescliff. At Heptonstall Slack twenty one have been baptized, and the church remains in a peaceable state. They have baptized one at Shore, and appearances do not suggest any apparent alteration there or at Lineholm. A revival has taken place at Allerton, and they have admitted to church fellowship ten members by baptism. JAMES HODGSON, *Secretary.*

OPENINGS.

PINCHBECK, Lincolnshire.—The friends connected with the General Baptist cause in this place have erected a large and spacious chapel, which was opened on August 25th, when Mr. Matthews of Boston preached morning and evening, from *Matt. xvii 5,* and Mr. Simons in the afternoon, from *Gal. vi 14;* and on Lord's-day, Sep. 1, Mr. Cameron, of Louth, preached morning and evening, from *Isaiah lvi 7,* and *John iv 23;* Mr. C. also administered the Lord's-supper in the afternoon. On the Monday following a tea meeting was held, when large parties of friends connected with the General Baptist causes at Bourn, Spalding, Boston, Gosberton, and Sutterton, attended; several ministers were present, and the choir of singers, connected with the cause at Boston, sang several pieces of sacred music. It was an excellent meeting, and at all the services the chapel was crowded. The large sum of £60 was collected. The ground,

and a handsome donation, were given by J. West, Esqr., of Pinchbeck. The chapel is large and capacious, and substantially built; and two thirds of its cost have been raised, viz, by contributions £160, proceeds of old chapel £65, collections at the opening £60. Considering the size of the village, it is perhaps one of the best village chapels in the Connexion; it will hold, without galleries, about 400 persons, and it is built sufficiently high for galleries when needed. The cost, inclusive of lamps, baptistry, iron gates, wall, trust deeds, &c, is £460; though many friends, who are accustomed to the building of chapels, computed it to have cost £600 or £700.*

A little more than twelve months since, (when Mr. Simons, their present minister, came to Pinchbeck,) the old chapel was nearly deserted, as not more than about twenty persons attended; since then the old chapel became far too small—this large chapel was needful—a church is formed, several have been baptized, great good is doing. Mr. Simons is much esteemed and loved. May the Lord bless and prosper him and his charge.

F. M.

WOLVEY.—The General Baptist chapel, Wolvey, having been closed for three weeks, for painting, coloring, and other improvements, was re-opened for divine worship on Lord's-day, Aug. 18th, when two very appropriate and impressive sermons were preached by the Rev. J. G. Pike, of Derby; the collections after which amounted to the liberal sum of £30. 10s. 6d. This, with some former contributions, and donations since received, enables us to defray the whole of the expence incurred, which was upwards of £40.

SHEPHERD'S BUSH, near London.—A new school-room, equal to many village chapels, has been erected here by our liberal friend, Mr. Wileman, of Praed-street, at an expence of £200. An infant school is conducted in it during the week, and a branch Sabbath-school on Lord's-days. It was opened for worship, Sep, 29th, 1844. The Rev. Mr. Stoughton, successor to Dr. Vaughan, of Kensington, preached in the afternoon, and the Rev. W. Underwood in the evening. The place was crowded at both services. It will accommodate about 200 people. A gentleman, a member of Paddington chapel, (Indep.) kindly offered to give the timber for the forms, which have backs, and pulpit.

ANNIVERSARIES.

LEICESTER, Carley Street.—On Lord's-day, Oct. 13th, 1844, two sermons were delivered in this place by the Rev. H. Hunter, of Nottingham, when collections were made towards liquidating the debt re-

maining on this place of worship. On Monday evening, Oct. 14th, a tea-meeting was held, which was appropriately addressed by Messrs. Winks, Wallis, Hunter, Wood, of Melbourne, Goadby, and Wigg. It is pleasing to add, that about eleven months ago this place of worship was enlarged, with the addition of new school-rooms, at an expence of about £225, and that the collections at the opening, and subsequent subscriptions, with the present anniversary, have raised nearly half the money. The congregations and school are improved; and the chapel, which presents a very neat appearance, is likely to prove a great blessing to the poor but populous neighbourhood in which it is located. May the "little one become a thousand!"

LONDON, Praed Street.—On Lord's day, Oct. 13th, the annual sermons for the reduction of the debt on the Tabernacle, were preached by Rev. W. Underwood. On the following evening about 200 friends partook of tea in the school-room, the provisions for which were gratuitously furnished by various members of the church. The collecting cards were called in, when the tea was over, which together with the collections on Lord's-day, and the product of the tea tickets, realized the sum of £147. The debt, which three years ago amounted to £2,000, is now reduced to a little below £1,200. At seven o'clock, a public meeting was held in the Tabernacle. The pastor of the church presided, and interesting addresses were delivered by Messrs. T. H. Bissil, Joseph Wallis, B. A., of the Baptist college, Bristol; J. Stevenson, M.A., Borough Road; and H. Wileman, the treasurer of the church. The latter speaker proposed that at the next anniversary we should endeavor to bring down the debt to £1000. This proposition, accompanied by a liberal offer, having been moved and seconded was put to the meeting, and carried with acclamation.

BARROWDEN.—The anniversary services connected with the ancient cause in this place, were held on the 29th and 30th of September. Appropriate and eloquent sermons were preached by the Rev. J. Wallis, president of the Baptist academy, Leicester. On Monday a public tea was provided in the school-rooms, which were tastefully decorated and liberally furnished with provisions by the ladies of the congregation. After the entertainment, several pleasing and animating addresses were delivered. At the close of these services it was found to the surprise of many that a sum not less than £55. 17s. had been collected. This more than twice exceeded the sum obtained on the previous year, and it is confidently expected that at the next anniversary the chapel debt, which has long been a heavy incumbrance, will be entirely removed.

* The builders of the chapel have erected a convenient vestry, and have in the handsomest manner made the friends a present of it.

ILKESTON.—On Lord's-day, Oct. 13th, the second anniversary of the re-opening of this chapel was commemorated by two excellent sermons being preached by Mr. Owen, of Castle Donington. Collections, £5. 5s. On Monday evening a social tea-meeting was held, which was attended by the Ilkeston choral society, and several pieces of music were sung. It had been stated, that only £13. remained of the expence incurred by improving the chapel, and the propriety of its removal was urged upon the audience; but, on a debt of £50. being found in some "old dusty book," it was "thought scorn" to lay hand upon the smaller debt. Mr. Owen and Mr. Moore, of Castle Donington, urged the people to sweep away the whole in another year. In imitation of the different classes in railway travelling, the various sums were engaged to be given, or collected, from £5., £3., £2., to 2s. 6d., amounting to £44. 10. The meeting was of an interesting character. Happy day! when every church and every christian shall obey the Divine command, "Owe no man any thing."

SHARDLOW.—The anniversary sermons in this village were preached on Lord's-day, Oct. 6th, by Mr. Peggs, of Ilkeston, from, "Go ye into the vineyard," &c., and, "My son, give me thine heart." Collections, £3. 0s. 2d. It is hoped another year a tea-meeting on the Monday evening will add to the interest and efficiency of the anniversary services. The debt on the chapel is still £80.

BARTON-IN-THE-BEANS. *Anniversary of day school.*—Perhaps the oldest inhabitant in this village does not remember a more interesting day than Oct. 3rd, 1844. After singing and prayer, the children appointed for examination, arranged in classes on a platform below the pulpit, were examined in reading, mental arithmetic, geography, scripture history, &c., very much to the delight of the assembled audience. After tea had been taken by both the children and friends, they again assembled, when addresses were given, detailing the rise and progress of the school, its various claims to support and encouragement. "What a blessing," our correspondent adds, "it would be to the rising race of the poor, if such schools were attached to all our chapels."

BOSTON, *Lincolnshire.*—The anniversary services connected with this chapel, took place on Sep. 22nd and 23rd. On the 22nd, brother Burns, of London, and brother Mathews, preached, when the collections amounted to £32. On the Monday the annual tea-meeting was held, when about 600 sat down to tea. The meeting was addressed by brethren Burns, Mathews, Golsworthy, and Man, (Baptists,) and Flather, (Methodist;) and notes of apology were read from other minis-

ters who intended to present. Altogether, considering the holy feeling and gratitude excited, and the sum of money obtained, (between £50. and £60.) this is considered the best anniversary we have had.

BOURNE.—Interesting services were recently held at Bourne, on the occasion of the ninth anniversary of the new chapel. Rev. W. Underwood, of London, preached in the morning of Lord's-day, Sep. 22nd, from Psalm xxvi. 8, and in the evening from Jer. li. 50, middle and last clause. Rev. T. Yates, of Fleet, preached in the afternoon, from Heb. xi. 16, first clause; and again on Monday evening, from Acts xxi. 13. Previous to the latter meeting, numerous friends assembled for tea in the old chapel, and enjoyed an agreeable interview. The sum of £48. 11s. 8d. was collected.

SMEETON.—On Lord's day, Aug. 25th, two sermons were preached by Mr. J. Bealcs, of Leicester, in behalf of the Sabbath-school connected with that place. On Monday Aug. 26th, about 120 friends and teachers partook of tea, and addresses were delivered by brethren Cook, Sutton, Challaton, and W. Deacon. Our Sabbath-school is in a very flourishing state. G. H.

TICKNALL.—On Lord's-day, Sep. 22nd, 1844, two impressive sermons were preached in the Baptist chapel, Ticknall, by Mr. John Richardson, of Derby, formerly of Wirksworth, after which the sum of £6. 1s. 1d. was collected, to assist the friends in paying off the entire debt on this place of worship. The friends of the Redeemer's cause here have for some time felt anxious to remove the chapel debt, and have been making a strenuous effort for this purpose during the past year. They are happy to state, that, with the collections on this occasion, they have enough, and to spare. With the surplus, the friends intend to make some repairs that are necessary to the chapel. On Monday afternoon, Sep. 23rd, there was a tea-meeting in the chapel, when about 100 sat down. At seven o'clock there was a meeting for prayer and thanksgiving to the Great Head of the church, that this branch of the church have been enabled to discharge all their responsibilities in connection with the chapel, and that it is now free from encumbrance. The meeting was well attended, and addresses were delivered by Mr. Stanion, our minister, and Mr. Wood, of Melbourne; also by Mr. T. Banton, Wesleyan, and J. Brooks, of Ticknall. This was an interesting opportunity. J. B.

BAPTISMS.

WOLVERHAMPTON.—The Lord continues to smile upon us as a church. On the first Sabbath in October, four more persons were added to us by baptism, one of whom was in
2 V

his eighty-first year. Mr. Shore preached, from Mark i. 9, and then administered the sacred rite in the presence of a respectable and deeply affected assembly. Several more are asking the way to Zion, with their faces thitherward.

BIRMINGHAM.—On Lord's day, Oct. 6th, five persons were baptized by Rev. G. Cheate, at Lombard-street chapel. Amongst these were a son, and a daughter, and daughter-in-law, of the pastor. We are happy to state, that, notwithstanding the trials through which our brother has recently passed, the cause wears a decidedly improving aspect. A FRIEND.

LONDON, Praed Street.—Five persons were baptized by the pastor, Rev. W. Underwood, on Lord's day, Oct. 6th, after a sermon on baptism.

LYNDHURST, Hants.—Two persons were added to this church by baptism, on Lord's day, Oct 6th, 1844.

KIRKBY WOODHOUSE.—On Lord's-day, Oct. 2nd, the ordinance of baptism was administered to five persons, three males and two females, at Kirkby lane end, when our respected minister, E. Stenson, late of Congleton, preached from Mark xvi. 15, 16. One or two of these converts present interesting evidence of the great power of divine grace. We have several inquirers, of whom we hope well. Since brother Stenson came amongst us, the cause of religion has advanced, and the congregations have increased. T. ELLIS.

NOTTINGHAM, Stoney Street.—On Lord's-day, Oct. 6th, sixteen persons, one of whom was sixty-six years of age, were baptized and added to the church. Mr. Hugh Hunter preached, and Mr. James administered the sacred rite. The venerable senior pastor, Mr. Pickering, presided at the Lord's-table, but was so feeble and tremulous as not to be able to pour out the wine. The body of the spacious chapel was filled with communicants. It was a solemn and interesting scene.

LEICESTER, Dover Street.—On Lord's-day, Oct. 6th, two young persons were baptized by Mr. Goadby, and added to the church. What rendered this baptism peculiarly interesting, was the fact, that one of the candidates was the eldest son of the pastor, and the other, the grandson of the late Rev. J. Deacon. An affectionate discourse was delivered in the morning from 2 Tim. ii. 2, being the same that the pastor's own father took at his ordination charge. May they be "strong in the grace that is in Christ Jesus!"

QUORNDON.—On Lord's day morning, Oct. 6th, one male and three females were baptized at this place. Mr. Wallis, tutor of

the academy, preached from 1 Pet. iii. 21. In the afternoon Mr. Wallis gave the newly baptized the right hand of fellowship, in the name of the church, and administered the Lord's-supper. Truly, "it was good to be there."

STAMFORD, Lincolnshire.—Mr. Mathews, of Boston, baptized on September the 25th, one person, and on the 26th, three persons, two of whom were acceptable local preachers among the Wesleyans. There are others who have offered themselves as candidates.

BOSTON, Lincolnshire.—The ordinance of baptism has been administered five times since June. During the past month Mr. Mathews has baptized five persons.

SHEFFIELD.—On Lord's-day, September 8th, 1844, the infant cause at this important Home Mission station was further strengthened by the addition of six individuals, four of whom were baptized during the morning service, by the Rev. J. J. Owen, of Castle Donington, the other two having previously undergone the sacred rite. The services were very appropriate and encouraging.

QUENIBOROUGH AND THRUSSINGTON.—On Lord's day, October 13th, the ordinance of believers' baptism was administered to seven candidates in the Baptist chapel at Syston, which was lent to us for the occasion, four males and three females. Mr. Jones preached in the morning from Gal. iii 17. Mr. Hawley, from Leicester, administered the ordinance of baptism; in the afternoon preached at Queniborough and administered the Lord's supper. The newly baptized candidates were received into the church, by giving them the right hand of fellowship. It was a refreshing time.

ORDINATIONS, &c.

LONGFORD. Ordination of Rev. W. Chapman.—The solemn and very delightful services connected with the ordination of Mr. W. Chapman to the pastoral office over the first General Baptist church, Longford, took place October 8th. Mr. F. Franklin, (P. B.) of Coventry, opened the meeting, after which Mr. I. Stubbins, missionary from India, read suitable portions of Scripture, and offered up the general prayer. Mr. J. Goadby, of Leicester, delivered a very argumentative and powerful introductory discourse on the nature and constitution of a christian church, from Rev. iii. 22; after which he proposed to the church and minister the usual questions, the answers to which were listened to with thrilling interest, many being deeply affected at the rehearsal of the way in which the Lord had led both minister and people. The designating prayer, by Mr. J. G. Pike, of Derby, was most solemn, deep, and comprehensive,

and was accompanied by the imposition of hands. Mr. J. Stevenson, A. M., of London, gave an eloquent charge, from Acts xiv. 1. Dr. Hewlett, of Coventry, concluded with prayer. In the evening, Mr. J. Lewitt, of Coventry, engaged in prayer, after which, Mr. J. Wallis, tutor of the General Baptist college, addressed the people in a very appropriate discourse, from Luke iii. 10, "What shall we do then?" Mr. J. Knight, of Wolvey, concluded with prayer the exercises of this interesting day. In the evening the chapel was filled, but in the morning it was crowded to excess, and, though the service continued four hours, scarcely an individual moved from his seat during the whole of the time. Nearly thirty accredited ministers of different denominations were present; and what added greatly to the interest of our meeting, was, that five of the senior students favored us with their company, three of whom, with Mr. Hudson, missionary to China, gave out the hymns. Long may this day be recollected as one of the most important connected with this little hill of Zion. May He that walketh amidst the golden candlesticks bless us with peace and prosperity, and grant that his servant, whom he hath sent among us, may be the honored instrument of turning many from darkness to light, from the power of satan to serve the living and true God.

"High heaven that heard the solemn vow,
That vow renew'd shall daily hear,
'Till in life's latest hour we bow,
And bless in death a bond so dear."

J. WRIGHT.

MORCOTT AND BARROWDEN. — Mr. W. Orton, late of the General Baptist academy, Leicester, has accepted an invitation to serve the ancient church assembling in these places. It is pleasing to add that since Mr. Orton went to labor amongst this people, the congregations have greatly improved, and the church assumes a promising aspect.

MISCELLANEOUS.

FORMATION OF A NEW GENERAL BAPTIST CHURCH IN BIRMINGHAM. — About three months ago, a few of the members of the General Baptist church, Lombard Street, withdrew from their connection with that church; and as they could not conscientiously unite with the other religious denominations in the town, they entered into an engagement to form a separate church on General Baptist principles. Since that time, they have met for Divine worship in a school-room, and have conducted the services principally among themselves. As the congregations and Sabbath-school continue to increase, and having a candidate for baptism, they were desirous of being organized as a christian church, and invited Mr. Barnes, of Austrey, and Mr. Staddon, of Burton-on-Trent, to visit them for this purpose. On

Wednesday evening, the 25th, ult.,—after a very appropriate address by Mr. Staddon, on the nature of a christian church, and the duties and privileges of its members; and on receiving a satisfactory statement as to their separation from Lombard Street, and their desire to be constituted a society on the principles of the christian religion,—he gave to each the right hand of fellowship. After which, Mr. Barnes, who had spent the previous Sunday in Birmingham, delivered a short address, and administered the ordinance of the Lord's-supper. Birmingham, which is often denominated the midland metropolis, contains upwards of 200,000 inhabitants, with an increasing population, and has in it but one General Baptist chapel. L.

ILKESTON BRITISH SCHOOLS.—On Monday, Oct. 7th, the erection of the school-rooms, for the accommodation of the British schools recently established in this town, was commenced. The estimate for the building is £489., exclusive of the land. A liberal subscription has been commenced by the committee, and those friendly to the institution, which has been aided by subscriptions from W. Evans, Esq., M. P., £20., and E. Strutt, Esq., M. P., £50. The government grant is £200. These schools, almost from their establishment, have been *self-supporting*. The children are divided into three classes, as it respects payment of 2d., 3d., and 4d., per week. Two or three of a family pay a half-penny each less. The master and mistress have been sent to London, to the Borough Road schools; and the former receives one guinea per week, and the latter, who is a young female member, £30. per annum. These facts are mentioned to stimulate the friends of education in every town to commence these invaluable institutions.

KIRTON, Notts.—The resignation of Mr. Stubbings of his pastoral charge over this church, occasioned much grief. As a testimonial of their respect for his gratuitous labors, the members have commenced a subscription, for the purpose of tendering to him a suitable present. W. H.

IPSWICH.—Cannot the General Baptists have even yet a cause at Ipswich? We once had a church there. See G. B. His., Vol. II., p. 446. There is now a good chapel, seventy feet by forty-five, to be let for £30 per annum, and a steadfast brother on the spot who will give £20 per annum, towards assisting to make the attempt. Have we no zealous and devoted brethren who will come forward and assist?

QUERIST.

THE FREE-WILL-BAPTISTS, in America, have now 1201 churches; 797 ordained ministers; and 60,735 communicants.

Morning Star, Sep. 4th, 1844.

MISSIONARY OBSERVER.

BAZAAR AT NEXT ASSOCIATION.

To the Editor of the Missionary Observer.

SIR,—I was gratified by the announcement in your last number of the intention of the Leicester friends, at the approaching Association, to make preparations for a bazaar. I was much grieved to find that at the last Association at Wisbech the proceeds, without a bazaar, only reached £13. 18s. 5½d., whereas when there was a bazaar in 1828, it realized £50. I think every place that is of sufficient importance to have the Association should not lose sight of this very efficient means of aiding the missionary cause. I would also beg to add a few suggestions for future occasions. If a *provision stall* could be arranged, it might meet the views and circumstances of many persons attending the association, and be made a *source of profit*. Let the wealthy, and such as prefer a respectable and sumptuous feast, enjoy themselves at their "inns," but let those who wish to economize, that they may be liberal, have facilities for so doing. A book and print stall might, I think, be supplied by many friends who could better afford to give such things than money. Some may have duplicates of works which they would like to part with to aid the cause. Any old and rare Connexional works might here find willing purchasers, which, if sold to an ordinary bookseller, could only make waste-paper price. Might not some of our tradesmen also select from their stock some articles which have been long on hand, and which they cannot very readily dispose of, that would here either find purchasers or might be of use to send out to the missionaries. If these hints in any way aid the mission cause it will be gratifying to

Yours, in gospel bonds,

E. A.

TRIP TO BURADA AND HURRIHURPOOR.

(From Mr. Sutton, August 12th, 1844.)

In pursuance of the plan adopted by brother Lacey and myself, of dividing the Cuttack section of the province into five distinct fields of labor, namely, the central station to be Cuttack, embracing the city and country ten miles round it, and four others nearly at the cardinal points, extending to about fifty miles from Cuttack, making the whole area about 100 miles in diameter, I have lately paid three visits to the eastern field, which falls under my charge

pro tem. In the first trip, I went eastward, to a place called Burada, but had scarcely reached it before an express came to fetch me home; so that I could do little more than explore the neighbourhood of Cuttack eastward, for about twelve or thirteen miles. I found, however, many villages which seemed to invite attention. As soon as I could secure another day, I again visited Burada, by a somewhat different route, having previously sent forward Doytari and Damuda. They were about a week exploring the neighbourhood of Burada, and found a vast many places of considerable size for Oriya villages. Burada itself is a large village, surrounded by others, at half a mile to a mile distant from each other, on the north and eastern sides; westward is the road to Cuttack, where there are many hamlets, and some large villages; and southward is the Katjoori river. At Burada is a large salt depot, to which numbers of people flock from the surrounding country. Our native brethren found good employ among them during part of two days they remained. The day I was there a market also was held, close to where we stopped. It was but a small one, but we preached the Gospel for hours, to from ten to forty men, that is, to a fluctuating congregation, averaging that number. The place is rendered more important by its being the high-way to all the south-eastern part of the province, and, consequently, many people are constantly passing and repassing to and from Cuttack. The distance being about as far as I could hope to visit, we looked about for a spot on which to build a small hut to accommodate us, or perhaps to form a permanent residence for a couple of native preachers. Such a spot we selected near the market, and obtained the promise of it from a native official. Dwarkanath Tagore is the zemindar of all this part of the country though he has never seen it, and manages it by native agents. I found, however, by the next time I visited the place, that they did not intend I should have the piece of ground if they could help it; so have written to the Baboo himself. Whether we make it a sub-station or not, it is a place we shall probably visit; and a spot of ground that will cost a shilling or two a year for rent will be worth securing.

To-day, July 27th, I have just returned from a more extended trip into the Hurrihurpoor Purgunnah. By travelling at night in a palke, I reached Teen Teer, or Tribena, upwards of twenty miles, by morning, a place we have several times visited at an idolatrous festival. The native preachers, however, Doytaree and Damuda, were about

a koss further on, at Hurrihurpoor village; so, after getting some refreshment, I started after them. But a mile and a half on this side, as I passed a native market, I saw them under a tree, just commencing operations. I took them by surprise, but it was a mutually agreeable one, and we had a very good opportunity, in a large market and among many hearers, who behaved very well. The rain however came down heavily at times. There being a small bungalow belonging to the superintendent of the embankments near Tribena, we retired early in the afternoon, and took up our abode in the verandah. The owner, though an Englishman residing at Cuttack, is not favourable to missionaries, and we dared not seek an entrance. The verandah, however, answered our purpose. Here we had some profitable talk with an individual or two. And in the evening Damuda and Doytaree each preached nearly an hour in the neighbouring large village (while I stood by them) called Nooa Patna. I was obliged to start off towards home after dark, but my bearers were fagged, and the rain was heavy, so that it was nearly noon to day ere I reached Cuttack. The part of the country I have now visited presents a wide, populous, and convenient field. There are many large markets, the best preaching places in Orissa, at the present stage of missionary operations, situated at a very easy distance from Tribena; and altogether the district seems strongly to plead for a missionary able and willing to labor. Many of these markets have been visited by brother Lacey in his former missionary tours, and appear in his journals as affording his most encouraging opportunities.

Doytari and Damuda I have sent into another part of the purgunnah, or country of Hurrihurpoor, and when they return, after two days, will be able to give me about all the information needed respecting it. This will probably be the field where I shall form a station, in hope of the society placing a missionary brother there; and Burada will form a good halting place about half way in the direct road towards it from Cuttack.

India being so large a country, the maps are usually on so small a scale that no idea of the extent of particular districts can be gathered from them; the names, even of purgunnahs, or small countries, are not often mentioned. The location however is as follows. The Katjoora river runs to the south of Cuttack toward the sea eastward; after throwing off the Sarah, Daib, and Moocha, branches, it divides at Tribena, or three streams; the largest branch, which runs towards the black Pagoda, is the Alunkar, and the other, still called Katjoora, turns to the north east and rejoins the Mahanuda. The Hurrihurpoor purgunnah commences at Burada, and runs along the northern

shores of the Katjoora, some ten miles below Tribena, where it also turns southward and is bounded by the Alunkar, and the southern banks of the Katjoora; on the western side of the Alunkar are the Purgunnahs, Sibeer, and Syboo, also in my division. The whole division embraces five or six of these countries, or purgunnahs; of the four nearest Cuttack, or western part of my division, I have obtained a tolerably accurate map, with the principal villages. In Kodindah, the most westerly Purgunnah through which I pass, there are nearly sixty villages and hamlets, varying from ten to two hundred houses, put down.

(To be continued.)

LETTER FROM MR. WILKINSON.

*Gopalpore, near Berhampore,
June 5th, 1844.*

MY DEAR SIR.—We have been spending a short time at this place for the benefit of the sea air: the very great heat of Berhampore during the last month brought on a slight return of dysentery. Mrs. Wilkinson's health has very much suffered, and Miss Derry has been unwell; I am thankful to say we are all much improved; Miss Derry and the girls school returned a few days ago, and we return this week. We have had some rain, so we hope to have cooler weather.

As Mrs. Wilkinson is writing this month, in answer to your kind letter, dated February 29th, I only think of sending a few lines with my accounts, which I am sorry I have not been able to get off earlier.

Our new chapel is almost finished; I hope to be able to send a drawing of it when complete. We have been fortunate in getting the roof on before the commencement of the rains; I am sorry we have obtained very few subscribers yet.

We hope soon to see Mr. Buckley: I am sorry no more like him can be found. We are about to have a prayer-meeting that the Lord of the harvest may send more labourers into the field. I should much like to see Mr. ——— engaged in translations in Orissa.

Our young friend Lieut. ——— still continues to aid us in our duties; his progress in the language is most astonishing; he is now translating two books for the use of our schools, one is the "Peep of day," the other, "The Hindoo Traveller." We have lately had some conversation on the probability of his being entirely employed in seeking the spiritual good of the natives; his present duties are far from being in accordance with either his taste or the desires of his heart; but there are many openings in the civil service for young men of talents. He has applied to be employed in such a way as

will enable him to possess more influence over the natives, and means of doing them good, than if he were engaged as a missionary. He is expecting to be engaged in stopping the human sacrifices among the Khunds, when he hopes to arrange their language and introduce among them a written character, and ultimately the Word of life, in their own tongue; for this I do not think any one could be better fitted than himself. He is now unwell, and is spending a few days with us at this place.

With kind regards, believe me

Yours cordially,

H. WILKINSON.

LETTER FROM AN OREAH GIRL.

The following letter, addressed to Mr. and Mrs. Stubbins, was received a short time ago, from Maria, a girl in the Berhampore Asylum; she was baptized about three years ago, and has adorned her profession by her consistent and amiable deportment.

Berhampore March 17th, 1844.

"To you, O my very beloved parents, I sending loving salutations, write this letter. Through the mercy of God, the brethren, sisters, and children, are all well. My anxious desire is again to see you; but what shall we say? God has separated us; and it is because his love is within you that you have not forgotten us. My earnest hope is that, should we not see you again in this world, we shall certainly meet you in heaven. This hope delights my soul! The will of the Lord be done! The letter that you wrote to Poorsootom we all heard, and were filled with pleasure, because we found that papa was so much improved in his health. Our earnest prayer is, that the Lord may ever continue to bless you abundantly. In your letter you said you should leave dear Harriet and Carey behind you, when you returned; hearing this my mind was much distressed; but again I thought it will be for their welfare, and it will be right.

The Lord in mercy has preserved us from accident and danger, and not leading us into temptation, he has kept us to this day, and has given us grace to continue in his service, in which we hope to remain till we die. Our prayer is, that he will enable us to continue the faithful disciples of the Saviour, and after death receive us into glory. The Lord grant this, the desire of our heart.

We were formerly ignorant and wretched, but the Lord had mercy upon us; and now that we have believed upon Christ, he will not suffer us to lack any good thing. Darlinbo, Juggernaut, Negare, and

Jugapa,* believing in Christ, have recently been baptized, and are now members of the church. O my dear parents, remember that in this country there are few christians, and very many heathen: pray much to the Lord that there may be many christians, and his churches continually increased; that as in heaven so on earth his will may be done.

Here our dear and honored Miss Derry, with greater love than our parents cherished, instructs and takes care of us; our parents were sinful, and could give us no good instruction, but because the love of God has filled the heart of this our dear teacher, she is exceedingly kind, and has conferred all these favours upon us.

Though we are weak in the faith, God has until this day preserved us in one place, in one house, in one church.

On March 7th, our school fellows Jamine and Juggernaut, also Hurry and Bamadabe's daughter, were married; it was a day of great festive enjoyment; it seemed a type of the feast in heaven, only that will be immortal. O that we may ever be able so to live as to be prepared to enter upon that feast.

The children all unite with me in many loving salutations and kisses for dear Harriet and Carey.

Your affectionate daughter,

MARIA.

THE CLAIMS OF INDIA UPON CHRISTIAN PHILANTHROPY.

From the Calcutta "Christian Advocate," August 10th, 1844.

We have received, as we are accustomed to do annually, a packet of pamphlets from that indefatigable friend to the amelioration of India, the Rev. J. Peggs, formerly connected with the General Baptist Mission in Orissa. Mr. Peggs deserves the warmest thanks of all who wish well to India, for his zealous and persevering labors over a long period of years; amidst difficulties and trials which would have served to deter ordinary men from the prosecution of their labors. He is to be found addressing ministers of state, at home and abroad, editors equally of religious and secular periodicals, ministers of religion and laymen; warning, exhorting, and entreating all, according to the peculiar circumstances in which they are placed, or the influence they possess, to do good to India.

The subject on which Mr. Peggs has long been seeking to awaken and inform the mind of the British parliament, the court

* The three first are children in the Asylum, the latter a Telinga who has been an inquirer three years.

of directors, the public, and the Indian authorities, are all of the most humane and christian character, viz., *the government connection with idolatry, infanticide, ghaut murders, slavery.* The pamphlets on these important subjects are usually accompanied by small tracts, on the best means of preserving health in tropical climates—directions for recovering apparently drowned persons, and on the duty of Sabbath observance. These pamphlets and papers would appear to be despatched almost annually, and are usually accompanied by a brief, faithful, and christian exhortation to be watchful and active in endeavouring to sever *entirely* the government connection with idolatry, to effect the *complete* suppression of infanticide, the *practical* abolition of slavery, and to *attempt* the suppression of that most diabolical practice of ghaut murders. We understand that he is aided by christian men in these efforts. We would render all praise to him and his friends, for they have lived and laboured for India, at a time when her enslaved thousands, her ghaut murders, her infanticide,* and her other myriad crying disabilities—religious, moral, and social, were not enough fully to awaken the sympathies and efforts of even the religious public of Britain. Notwithstanding the comparative unpopularity of their cause, these true friends of India continued to hold her up in all her wants, and with all her claims upon British charity and justice.

Nor have they labored in vain. *Slavery has been abolished by the legislature.* Let the friends of the oppressed see that the law be not a dead letter. Slavery is now a crime in British India, as well as in the crown colonies. Infanticide has been rendered in most parts of India a crime. It is still, however, practiced to a fearful extent by many of the natives, especially female infanticide. This is a subject which should engage the efforts of the friends of humanity. Let them seek to complete a work already well begun, and, to a great extent, accomplished. The government connection with idolatry is generally severed. The annual stipend to the horrid rites at Juggernaut, is yet continued; we trust it will soon cease. The friends of christianity and of the people, have but to put their shoulders to the wheel, to help the India government to relieve itself of this remaining blot upon its christian character in this matter.

Ghaut murders. This fearful subject has as yet engaged but little of the public attention; but what a vast field does it open for the benevolent and well-directed efforts of all who profess and call themselves christians! How many a fellow-creature is daily, under

the mask of religion, murdered on the banks of the Ganges, from Hurdwar to Calcutta! The ten thousand desperate motives which would impel, in all countries, the wicked to dispatch, unrepented and unprepared, those who are in the way of their ambition or desire, find an ample cloak in India in the professed offices of religion for the dying! Here all suspicion is lulled under circumstances which in Britain would move a country.

Added to these evils, are the manifold disabilities of our native christians. The laws of inheritance, the loss of wives and children, homestead and *status* in society, the fearful oppression of the zemindary system, and the degraded state of the ryots; all these subjects, and more of a similar nature, demand the attention of all who wish to see India what she has been declared to be, but which as yet she is not, but may be, the brightest gem in the British crown.

These are all subordinate to that subject, in our estimation paramount to them all, the religious education and conversion of the natives, in heart and life, to the faith of Christ. Whatever other things be done, this must not be left undone, but, in concert with it, and with the same agency, may be accomplished, as far as legal measures are concerned, the other important, but subordinate, yet great objects, to which we have referred.

The radical cure for all the ills under which India suffers, morally and spiritually, is the conversion of the hearts of the people to Christ, the bringing the natives under the saving influence of the truth, doctrinal and practical. Purify the heart with heaven's truth, and all the streams which flow from it, as the fountain of Achan, will be pure and holy; and then will India not only become the brightest gem in the crown of Britain, but in the diadem of him who is the King of kings and Lord of lords."

MISSIONARY ANNIVERSARIES.

LONGFORD, *Union Place.*—The first public missionary meeting in connection with the second General Baptist church Longford, was held in their chapel, Union Place, Oct. 7th, 1844. These delightful services commenced a little after three o'clock in the afternoon. The minister of the place gave out the hymns, the Rev. T. H. Hudson, missionary for China, read a portion of the scriptures and engaged in prayer, and the Rev. J. G. Pike, secretary to the missions, preached a very solemn and impressive preparatory sermon, to a tolerably good congregation, from the important and incomprehensible word "*eternity.*" The friends adjourned for tea, and the services were resumed at half past six in the evening. The

* We are surprised the writer has not distinctly referred to the *Suttee.*—Ed.

Rev. Dr. Hewlett, of Coventry, occupied the chair, and the following ministers took their seats on the platform to address the meeting. T. H. Hudson, I. Stubbins, (missionary from India), J. G. Pike, F. Franklin, J. Weigham, J. Shaw, W. Chapman, J. Lewitt, J. Goadby, and G. White. After singing and prayer the chairman in his opening address, very beautifully explained the object of the meeting, and then called upon J. Shaw, the pastor of the church, to read the report, which stated that this auxiliary society commenced with the minister and his friends, only a little more than six months ago, and in the character of a gleaner, or of one that "gathereth up the fragments that nothing may be lost." Messrs. Hudson and Stubbins very highly interested the meeting with their speeches; and the heart rending accounts which they gave of the deluded heathen, to the listening multitudes who had crowded the chapel to excess, we doubt not, will long be remembered to the benefit of the missionary cause. Monies raised for this object by missionary collectors, missionary boxes, donations, and public collections, £13. 6s.

BRADFORD.—In the evening of Lord's day, Sep. 1st, 1844, Mr. Stubbins preached a sermon in the Independent chapel, Horton Lane, Bradford, in behalf of our Foreign Mission. On Monday evening a missionary meeting was held in the Particular Baptist chapel, Westgate, which was addressed by Messrs. Ingham, Hardy, Tunnicliffe, Butler, and Stubbins. Collections, £10. 13s. 0½d. The above chapels were kindly lent, because the General Baptist chapel was undergoing repair.

CLAYTON.—On Tuesday, Sep. 3rd, a missionary meeting was held at this place. After a hymn had been sung, and prayer offered, Mr. J. Ingham, Allerton, was called to the chair, and the meeting was addressed by the brethren named above. Collection, £1. 12s.

ALLERTON.—On the 4th, a similar meeting was held at Allerton; J. Ingham, R. Ingham, and I. Stubbins, were engaged in pleading the cause of the poor heathen. Collection, £2. 2s.

BIRCHCLIFFE.—At this place, on Lord's day, Sep. 8th, the sum of £4. 1s., was collected for the mission, after a sermon by Mr. Stubbins. Mr. S. also preached a sermon at Heptonstall Slack on the 8th, and on the 9th a missionary meeting was held at that place. Speeches were delivered by W. Butler, I. Stubbins, and two brethren of the Methodist persuasion, whose names are not retained by the writer. Collections, £12. 7s. 4d.

SHORE.—On the 10th a missionary meet-

ing was held at this place, which was addressed by Messrs. Ingham, Hardy, Gill, Butler, and Stubbins. Collections, £2. 2s. 0½d.

LINEHOLME.—On the 11th, a similar meeting was held at this place, and the same brethren were again engaged. Collection, £3.

BURNLEY.—On the 12th the same ministers went to hold a meeting at this village, and were assisted by Mr. Crabtree, and Mr. Abrahams, (Independent). Collections at the meeting, and on the previous Lord's-day, £6. 7s.

QUEENSHED.—On Lord's-day, Sep. 15, Mr. Stubbins preached a sermon at this place, in behalf of the mission, and on Monday evening a missionary meeting was held, which was addressed by Messrs. Hardy, Smith, Ingham, Bradford, and Stubbins. Collections, £6. 16s. 1d.

HALIFAX.—On the 17th, a missionary service was held at this place; Messrs. Smith, Ewen, (Indep.) Whitewood, (P. B.), Stubbins and Hardy, were engaged. Collection, £3. 17s.

Meetings more interesting than the above, which have been noticed with as much brevity as possible, it is thought, were never held in this district. Of the addresses of Mr. Stubbins it would be difficult to speak too highly, and the least that can be said respecting them is, that they produced an extraordinary effect, and gave universal satisfaction. Should the interest thus created be sustained, a great deal more will be done by our churches here for the mission.

STALYBRIDGE.—On Lord's-day, Sep. 22, our beloved brother Stubbins favored us with a visit, and preached in the afternoon to a very attentive congregation, and in the evening addressed the Sabbath-school children, on the horrid nature and effects of idolatry in Orissa. Collections, £8. 8s. 3d.; collected at the prayer-meetings, £1. 0. 6d.; collected at Sabbath-school, £1. 15s. 10½d.; private subscriptions, £1. 5s. 6d. Total, £12. 10s. 2½d. J. S.

LONG WHATTON.—An interesting missionary meeting was held in this place on Wednesday, Oct. 16th. It was addressed by Messrs. Stubbins, Hudson, Derry, Cotton, E. Stevenson, and Ball. Collections, £3. 4s. 7½d. This is the first missionary meeting in this place for many years. It is hoped, that the missionary spirit will revive in this place.

NEWTON NETHERCOTE.—A missionary meeting was held in the Independent chapel in this place, on Thursday, Oct. 17th. Mr. Derry presided. Addresses were delivered by Messrs. Mac Donald, minister of the place, Stubbins, Smith, of Measham. This is the first missionary meeting ever held in this village.

IRISH CHRONICLE.

NOVEMBER, 1844.

SHORT DAYS.

In the sacred scriptures almost every object is rendered instructive and admonitory. All nature is laid under contribution for this purpose, and the daily exhibition of "the shadow that declineth" is made to furnish an impressive and repeated lesson. The greater variation in the length of days in our latitude than in Palestine affords an annual admonition with accumulated solemnity. "Whosoever thy hand findeth to do, do it with thy might."

Brethren, let us yield ourselves to the impressions which another declining year is adapted to produce: our blessed Lord himself was not a stranger to them; "I must work the works of Him that sent me while it is *day*, the night cometh when no man can work." Such an example will not be lost on any devout mind; and if these brief prefaces to our monthly Chronicle, designed, by encouragement and admonition, to stimulate *exertion for Ireland specially*, should impart greater vigour to your efforts to benefit mankind, their object will be fully accomplished.

The brevity of life has been proverbial, even before its duration was reduced to threescore years and ten. How perceptibly fleeting, how full of necessary avocation, are its hours; while even where the amount of leisure is considerable, what periods of indisposition, to labour for the spiritual good of others, intervene! Truly the time is short for that kind of active service for God, which the present state alone affords. *The greatness of the work to be done by us during our earthly sojourn demands reflection.* The whole world lieth in wickedness—some portions are "wholly given to idolatry." *Ireland is shrouded in superstition.* God employs his servants as the instruments of accomplishing his gracious purposes. He honours, as he blesses, the diligent and faithful. Look, brethren, at the necessity for exertion, at your capabilities and obligations, and blend your energies with ours, that some may be awakened from the sleep of death.

The utter uncertainty of our period of service is an awakening thought. Unlike the sun in the natural heavens, ours may go down at noon! There is neither work, nor knowledge, nor device, in the grave; therefore, brethren, commence your labour; and if commenced, redouble your exertions. Wait for nothing; not even for longer days, lest the night should suddenly come. And oh! let Ireland share in your immediate efforts to benefit a dying world.

How much of life is irrecoverably gone: to many how emphatically short its remaining sum! Some of these have been *very idle*; may they have grace to redeem the time:—few have done "what they could." Some indeed are full of years, and honours too; having borne the heat and burden of the day. Their zeal is youthful still; but more valuable as associated with increasing wisdom. Honoured brethren! yet a little while, and though your labours here must cease, your interest and your joy in the advancing kingdom of your Lord shall be unspeakable.

It is a time of difficulty and opposition. Let us connect the fact with an instructive intimation, which may stimulate our exertions. *May not the great and subtle adversary of all good be practising the lesson we wish to inculcate upon you?* And, "because he knoweth that he hath but a short time," be putting forth his power with great wrath? Gird, up then, the loins of your mind. Be wise and active; and let not the shortening year repeat to any of you, at its close, what its predecessors may have uttered,—*you have forgotten Ireland.*

C. H.

Mr. HAMILTON, of Moate, who has for a long time been discouraged at the little fruit which appeared from his labours, has recently been much encouraged; as the following extract from his letter of the 29th ult. will show:—

You will be glad to hear that the Lord has lately given us some tokens of his love, in the conversion of sinners. I have recently baptized five persons on a profession of their faith in Jesus Christ. I proposed an inquirers' meeting. Several stayed to converse about the concerns of their souls. The result was the baptism of three. Another meeting of a similar kind, led to the baptism of two more. I have every reason to be satisfied with their real conversion to God. I trust this good work will not stop here.

The difficulties with which our brethren in Ireland have to contend, are greatly aggravated by the hostility which the protestant clergy have lately more openly displayed. THOMAS COOKE, a most zealous and devoted reader, informs us, September 30th:

I mentioned to you in my last that the curate of the parish was about to oppose our meetings, he has said all he could to prevent my usefulness. When told by M——, at whose house we hold one of our meetings, that if I knew of his coming, I would come to hear him; he said he would sooner meet the blackest papist in his parish, and wished that baptism was *entirely out of scripture*, and that it was enough to have infant baptism. There is great opposition too from the priests, one in the next parish exhorts his people not to give their children education, and says it is enough for them to know how to till their ground. The priest of this parish is cursing the children of his flock that go to Miss S.'s school, saying that the whole object of that school, as of all others, is *to teach their children the scriptures.*

The opposition of both Roman catholic, and protestant clergy, is, at present, very great. I am confident that the tracts we distribute trouble them very much. Notwithstanding this opposition, the meetings will do well. The

meetings held here at C——, at six o'clock, and at our next station at eight o'clock in the morning, were the largest in attendance during the past month.

We have great pleasure in directing attention to the following fact, which affords another instance of what we have often maintained, the gradually diminishing power of the priesthood, and the growing spirit of independence springing up among the people. It is communicated by our worthy brother, PATRICK BRENNAN, September 19th:—

A Romanist, with whom I conversed the other day, told me that the priest came to his house to get him to take his little boy from Mr. H.'s school. The man said he would not, for though he went to the chapel school a long time, he got no good; and he would not take him away from a school that he was benefiting by. The priest insisted on his removing the lad from the protestant school; the man replied, it is your duty to give the children spiritual instruction, but it is my duty to send them to any school where they may get good. So the child continues; this is a great change. *Before now it was enough for the priest to say that it was not right for them to send their children to such a school, and they would at once take them away.*

The last tracts you (Mr. B.) sent me, were received by Romanists, as they were under the name of *repeal!* But many of them said after reading it, *that was the best repeal which was pointed out in the tract.* Please send me some more of them, as they would be a good introduction for me, since repeal is the general topic of the day.

Here is an instance of the usefulness of schools, and the importance of circulating the word of God in the Irish, in those districts where that language only is spoken. It is supplied in an earlier letter by the same reader:—

I spent two days visiting the tenants of C——. I found the Irish testament in five houses, and some of the families able to read it. I was highly pleased with one boy. I asked

him, "Can you tell me the way to heaven?" "Yes, sir," opening the testament, and reading John xiv. 6. "Is there any other way to heaven?" "No; for such as strive to go any other way are compared to thieves and robbers." "Can good works bring us to heaven?" "No;" and he read from Eph. ii. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "How did you get to know that blessed truth?" "In my Irish testament, by the blessed Spirit." I had a long conversation with the lad and his father, and praying with them, was going away; they begged me to visit them soon again. I gave some tracts to the little boy, thinking he would make a good use of them.

We give below an interesting specimen of the very ingenious manner in which our readers can turn aside prejudice, and the adroitness which they display in introducing truth, where it would at once be rejected, if presented in the ordinary methods. It is from JOHN MONAGHAN'S letter of the 20th September.

In one of the houses where I called, the woman told me she did not want to hear the scriptures read, for the clergy forbid it. I replied, "If you have any objection to my conversation I will go." "Oh no," said she, "not in the least." I then talked to her about the fallen state of man, the dreadful nature and tendency of sin, and the gracious means provided by God for the recovery of his fallen creatures. Having paused a few moments for her opinion, she said, "Well, I believe every word you have spoken." "Well now," said I, "you have heard what I was about to read; for this is the sum and substance of the bible." She looked at me sternly, and said, "Sir, I wonder at you, for if the bible was in accordance with what you say, our clergy would never forbid us to hear it." I said to her, if she would hear me read, she could then judge for herself. Having obtained permission, I read portions proving the above doctrines. In our subsequent conversation she said, she never heard a better book in her life; and that from this time forth she would send her son to Mr. O'B's school, in order to obtain a testament, which he might read to her. When I was going away she requested I would call whenever passing that way, or as often as convenient, to read the scriptures to her.

Our indefatigable agent, JOHN TALBOT, in two letters of August 31st, and September 30th, communicates many striking and delightful instances of the progress of truth, and the success of his labours. We can only find space for a few.

When you (Mr. Berry,) come here again, I hope to introduce you to a Roman catholic woman, of as good feeling, and right ideas, as any you could meet. Twelve months ago she knew nothing about religion, except to reckon her beads. Now, it would delight you to see how eagerly she seems to eat every word you speak to her.

I also visit a young man, a Romanist, at B—. He has the scriptures marked from one visit to another. The scripture which first drew his attention was Romans ch. viii. He is now trying to find out every verse in the new testament which proves the necessity of regeneration. When I first became acquainted with him he thought that no man had a right to take on himself to explain the scripture but he that was regularly ordained for that purpose; but now he is beginning to understand what the Saviour meant in John vii. 16, 17.

On the 21st Sept., I called at a school-house. The master is a bigoted Romanist; but not so much so as to prevent his reading, or hearing what I had to say. I always call when going that way. When I went in he was fitting the children for confirmation. I noticed the explanations given of baptism and penance. When he had done, I took the catechism, and showed him where it is said that baptism cleansed from original sin, and makes us Christians and children of God, and that penance secures forgiveness for sins into which we fall after baptism. I showed him that according to this, sin both original and actual, was forgiven without the smallest reference to Jesus Christ. I then opened the Duoay testament, and read Heb. ix. 12; 1 John i. 7; 1 Pet. i. 19; Rev. i. 5. He seemed much astonished, and was with me *next morning*, about five o'clock; and as soon as he got in I heard him, rose and came down, when he asked me the loan of a bible. I kept him till 10 o'clock, proving from scripture that Christ was the way, the truth, and the life. He took the bible, has had it ever since, and is reading it for the people.

POSTSCRIPT.

The winter will soon set in. We respectfully urge on our friends the remembrance of poor children in our schools, to whom articles of clothing are so acceptable. We also beg our brethren most earnestly to make speedy arrange-

ments for collections. The Treasurer will be in advance on the present quarter £100. We must, therefore, *reduce* our already small operations in Ireland to a scale still smaller, or our friends must endeavour to sustain us more liberally. To those who have acceded to our request, hearty thanks are due; for they have devised liberal things. It is so pleasant a thing to be grateful, that we wish we had simply to ask, have, and return our thanks.

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
London—				Kirkland, Miss.	0	10	0
Allan, T. Esq.	2	2	0	Thomas, Rev. J.	0	10	0
Bailey, Mr. W.	1	1	0	Turton, Mrs.	0	5	0
Benham, Mr. J.	1	1	0	Winterbotham, Mr. R.	0	10	0
Bigh, Mr. I. S.	1	1	0	Winterbotham, Mr. J.	0	10	0
Burgess, Mr.	0	10	6				
Buris, Mrs.	1	1	0	Edinburgh—			
Buris, Mr. J.	1	1	0	Collection, by Mr. McKay	5	0	0
Cadby, S., Esq. (2 years).....	2	2	0	Huntingdon—			
Cartwright, Mr. R.	1	1	0	Foster, Mr., by Mr. B. Green.....	0	10	0
Collard, J., Esq.	1	1	0	Hempstead—			
Cooper, Mr. W.	1	1	0	Castleden, Mr. J.	0	10	0
Danford, Mr. J.	1	1	0	Newtown—			
Freeman, Mr. J.	1	1	0	Morgan, Mr., by Mr. Jones.....	1	0	0
Goodings, Mr.	1	1	0	Bristol—			
Gurney, W. B., Esq.	2	2	0	Collection at Broadmead, by			
Gurney, Joseph, Esq.	2	2	0	Rev. G. Gould	9	5	6
Gurney, Mr. T.	1	1	0	Collections after Lectures by			
J. H.	1	0	0	Secretary—Broadmead.....	5	2	10
Low, Mr. J.	1	1	0	King Street	6	8	0
Napier, T., Esq.	1	1	0	Subscriptions and donations... 29	4	6	
Pewtress, Mr. T.	1	1	0	Holland, Mrs. (ann.).....	50	0	0
Poole, M., Esq.	1	1	0				100
Saunders, Mr. A.	2	2	0				
Stock, Mr. R.	1	1	0	Horham, Suffolk—			
Tritton, J., Esq.	5	5	0	The Church	3	0	0
Woolley, Mr.	1	1	0	Sullivan, Mary, a servant, for reader,			
				Castle Island	0	14	0
Bath—				Northampton —			
Friends	0	18	10	Collections	11	1	6
Gay, Mrs.	0	10	0	Subs. and donations	4	13	0
Godwin, Mr. C.	0	10	0				15
Hancock, Mr.	0	10	0	St. Alban's—			
Harris, Mrs.	0	10	0	Collections	7	11	0
Hunt, Mr. W.	0	10	0	Subscriptions	3	0	0
Mansford, Mr.	1	0	0				10
Moore, Mr. R.	0	10	0	Clipstone—			
			4	Collection	3	3	0
Charford—				Brennard, Mrs., pupils	0	10	6
Whitchurch, Mr., sen.....	1	0	0	Eaton, Mr.	0	10	0
Tewkesbury—				Weekly subs.	0	7	6
Collection at Rev. J. Bergs....	4	0	0				4
Ladies' Assoc. by Miss Jones	3	15	0	Cork—			
			7	Endowment, on account	18	11	0
Cheltenham—							
A Friend	0	10	0				
Beckingsale, Mr. J.	0	2	6				
Beckingsale, Mr. T.	0	5	0				
Friends at Rev. W. G. Lewis's	2	3	0				
Gardner, Mrs.	2	0	0				
Jones, Mrs.	1	1	0				

* * Woolwich Subscriptions in September Chronicle should have been entered, not £9 3s. 4d., but £10 11s.

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[NEW SERIES.

AN EXAMINATION OF PASSAGES OF SCRIPTURE OFTEN
ADVANCED IN SUPPORT OF CALVINIAN PRE-
DESTINATION AND ELECTION.

By J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

HAVING adverted to the cases of Abel and Cain, Jacob and Esau, and also to the history of Pharaoh, we now refer to the Jewish nation, as they occupy a prominent place, both in the writings of the Old and New Testament.

They are often described as God's peculiar people, as his chosen and elect nation. The election of the Jewish nation was an election to distinguished immunities and privileges, and not to individual and everlasting salvation; and even their election to these privileges was conditional. The apostle shows the superior advantages conferred upon them above other nations. "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."—Rom. ix. 4, 5. They were blessed with the most distinguished promises as to temporal mercies and enjoyments; for a record of which, let the reader per-

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ruse the last chapter of the book of Deuteronomy. But these national blessings depended on their obedience to God's righteous laws, and God suspended over them the most terrible threatenings in case of their rebellion against his holy commandments. In their history we often see these threatenings executed; and hundreds of thousands of them perished, as monuments of the Divine displeasure. Their various captivities, with death, famine, and war, were sent to punish them for their numerous apostacies from the service of the living God. Hear what the apostle says in reference to those who were excluded from the land of promise,—“But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he, that they should not enter into his rest, but to them that believed not? So we see, that they could not enter in, because of unbelief.”—Heb. iii. 17—19. See also the profitable caution the apostle urges from these examples,—“Let us labor therefore 2 W

to enter into that rest, lest any man fall after the same example of unbelief:”—Heb. iv. 11. And [at length, when the elect Jewish nation had filled up the cup of their iniquity by crucifying the Lord's anointed, and refusing the Gospel of his grace, they were cut off from their national privileges, and scattered throughout the world as a proverb and a by-word.

Now the election of the Jews was clearly to national privileges, and did not include their individual and everlasting salvation; and was suspended on condition of obedience to God.

Within the Jewish nation, no doubt God had always a pious seed, who served and glorified him, and formed an illustrious number of that *holy character*, whom God had predestinated to eternal life.

The case of Jeremiah is clearly one of official election. God called and qualified him for the prophetic work. “Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee; and, before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations.”—Jer. i. 4, 5. Now, that God foresaw the piety of Jeremiah, none can dispute; and that he had a sovereign right to elect him to the prophetic office, who will deny? but the case itself says nothing either for or against the doctrine of eternal, unconditional election to salvation.

The case of the apostle Paul is precisely of the same kind. Thus, Ananias was inspired to tell him, “The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard:”—Acts xxii. 14, 15: and Paul, in describing to Agrippa his conversion, represents Jesus as saying to him, “Rise, and stand upon thy feet; for I have appeared unto thee

for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee:”—Acts xxvi. 16, 17: and he concludes by saying, that “he was not disobedient to the heavenly vision.” Paul was therefore miraculously arrested, and deputed by the direct authority of Christ to fulfil the apostolic office. His personal salvation the apostle clearly connects with faith in the Lord Jesus, and with perseveringly maintaining the spiritual conflict. Hence he says, “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a cast-away.”—1 Cor. ix. 26, 27. Here the apostle evidently did not understand his election to be an unconditional one to eternal life, but considered his own salvation connected with fidelity and perseverance in the Christian course.

From these instances we may turn to several passages where the doctrine of eternal, unconditional salvation, is supposed to be laid down.

In the teachings of the Redeemer we find several passages supposed to favor this doctrine. On one occasion he says, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.”—John xv. 16. Barnes, in his admirable “Notes,” says, “It refers here, doubtless, to his choosing or electing of them to be apostles.” And, even if the passage might be applied to their personal salvation, it is manifestly conditional; for, in the preceding verses, he speaks of their fruitfulness depending on their abiding

in him; (verse 4) and of the withered branch not abiding in him being cast into the fire and burned.—(verse 6.) Those who think that eternal, unconditional election, is here taught, must reconcile it with a parallel passage, "Have not I chosen you twelve, and one of you is a devil?"—John vi. 70.

Another passage often repeated is that in Matt. xxii. 14, "For many are called, but few are chosen." But as this is the application of the parable of the man expelled for not having on the wedding garment, is it not designed to teach us, that we must have the required spiritual costume to enjoy the privilege of those who shall sit down at the marriage banquet of the Lamb? It proves nothing whatever as to the predestinating acts of Deity, and is most grossly distorted when thus applied.

The addresses of Jesus were of the most universal kind, every where exhibiting God's love to the world, and expressing his gracious readiness to receive all who should come unto him in the way he had appointed.

Some persons have drawn an inference in favor of unconditional election from an incident referred to by the evangelist, where, in speaking of Christ's journeys of mercy, it is said, "He must needs go through Samaria."—John iv. 4. But the reason of this is obvious, and involves no mystical truth, either as to the doctrine of election, or any other subject; but simply because Samaria was directly between Judea and Galilee, and he must either have gone that way or attained the end of his journey by a very lengthened and circuitous route. A glance at the map of Palestine is all that is requisite to rescue this passage from any supposed connection with the doctrine of eternal predestination.

Acts xiii. 48, it is written, "As many as were ordained to eternal life believed." This has ever been considered one of the bulwarks of

unconditional election; and I do not wonder that the ordinary reader should so interpret it. As rendered in our translation, I confess it presents a formidable difficulty to our views of this subject. Barnes, a professed Calvinist however, relieves us on this point. He says, in his notes on this passage, "It does not properly refer to an eternal decree, or directly to the doctrine of election, though that may be inferred from it; but it refers to their being *THEN IN FACT disposed to embrace* eternal life." We have given his words in capitals and italics, as he has printed them in his own commentary. It is confessed by nearly all critics, that the word should have been "disposed," instead of "ordained;" that those Gentiles, who heard the word with gladness, and were disposed to receive the offer of eternal life, believed. Let the reader compare this verse, thus rendered, with verse 46, and this must commend itself as being the meaning of the sacred writer. The editor of the Baptist edition of the "American Comprehensive Commentary," says, in a note on this text, "It would seem, that we must look elsewhere for the doctrine of absolute election."

Again we read, that the Lord spake to Paul, and said, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."—Acts xviii. 9, 10.—those whom God foresaw would receive the Gospel, and thus by faith become the members of his spiritual family; and this fully harmonizes with the doctrine, that God hath elected all believers, of every age and country, to everlasting life.

The epistle to the Romans has been generally considered the chief armory by those who defend unconditional, personal election, and therefore to the scope and design of this epistle, great and careful attention should be paid. This epistle seems

to contain five grand divisions. First, the great doctrine of justification by faith, as applicable to all, whether Jews or Gentiles. In this department the apostle dwells on the riches of the Divine grace, and the meritorious efficacy of the sacrifice of the Lord Jesus Christ. This therefore occupies the first five chapters of the epistle. Secondly, the holiness of heart and righteousness of life which the grace of God will produce in all believing, justified persons: and this is argued and illustrated in the sixth and seventh chapters. Thirdly, the distinguished privileges to which such are called in the Gospel, including their adoption and heirship to eternal glory: beautifully exhibited in the eighth chapter. Fourthly, the ground on which God had cast off the Jewish nation, and had admitted the Gentiles to the glorious immunities of the heavenly dispensation. The sovereign right of God is illustrated in the ninth chapter. The eligibility of the Jews to be co-sharers with the Gentiles, and the freeness of divine grace to all who should call upon the name of the Lord Jesus, in the tenth chapter. The true position both of Jews and Gentiles, and the manifest *conditional* election of both, in the eleventh chapter. Fifthly, the epistle concludes with sundry practical exhortations and admonitions, with directions on the subject of Christian forbearance and charity, and the apostle's salutations to various distinguished disciples of Christ.

The reader who will take a candid and comprehensive survey of the scope of the whole epistle, in all its connections and bearings, will perceive, that it has only been by the most partial selection of passages from their legitimate connections, and a distorted view of these passages, that the doctrine of unconditional election has been deduced from the epistle to the Romans. We aver, moreover, that there is not one text in the epistle,

even isolated from the rest, which is not capable of being consistently explained, so as to teach the election of character rather than unconditional, personal election. The cases referred to in the ninth of Romans, we have already discussed; but let us attempt a simple paraphrase or exposition of several texts in the eighth and ninth chapters.

“For whom he did foreknow,” as repenting of their sins, and believing the message of salvation, “he also did predestinate,” or fore-appoint, “to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did” thus “predestinate, them he also called,” invited, by the proclamation of the Gospel, according to his glorious purpose; “and whom he called, them he also justified; and whom he justified, them he also glorified,”—(Romans viii. 29, 30.)—rendered the subjects of the glorious immunities and privileges of the heavenly dispensation. The term, glorified, used by the apostle is in the past tense, and evidently refers to the glory which believers have in their union to Christ, and heirship with him of the fulness of the blessings of the Divine favor; and not to the glory which is reserved in heaven for all saints. Hence, the apostle says, “But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 Cor. iii. 18.

The right of God to elect some and reject others, and that unconditionally, has been boldly argued from what the apostle says,—“Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?”—Rom ix. 21. He is here evidently referring to a passage in the prophecy of Jeremiah, where it is said, “O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are

ye in mine hand, O house of Israel." —Jer. xviii. 6. But, so far from this teaching any such doctrine, hear what the Lord says by the mouth of the same prophet,—“At what instant I shall speak, concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.” —(verses 7—10.) We marvel that any person, who has read these connective verses of the prophet, should ever quote the language of the apostle as favorable to the doctrine of unconditional election, when the very opposite sentiment is evidently taught.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”—Eph. i. 4, 5. The

first twelve verses refer to the apostles, as will be seen by reading the thirteenth verse; but, supposing the Ephesian saints were intended, a few questions will tend to the removal of every difficulty as to its Calvinian signification. Who were chosen of God the Father? The saints at Ephesus, the faithful in Christ Jesus. (verse 1.) They are said also to be “chosen in him,” that is, in Christ, in connection with their vital union to him by saving faith. What was the end of their election? That they should be “holy, and without blame before him in love”, &c.—(verse 4.) Now, the very spirit and letter of this passage favors the conditional election of a certain description of character which is here fully and clearly described by the apostle.

Let this principle of interpretation be applied to 1 Thes. i. 4, 1 Peter i. 2, and it will be seen, that the election of the word of God is invariably the election of described character, and not the unconditional election of persons to eternal salvation.

Our purpose in our next to exhibit those passages where the universal love of God towards all men, and their possible salvation, is unequivocally affirmed.

HEBREW HISTORY. (No. VII. *concluded.*)

AFTER this time there appears to have been a lengthened period of order and quiet in the land. Tola, of Issachar; and Jair, of Gilead, judged the people, —the former twenty-three, and the latter twenty-two years. But as their successors fell into idolatry, they were delivered into the hands of the Ammonites and Philistines. The Ammonites in the east of Reuben, pressed upon them severely, and overrun their land even unto Judah and Ephraim. The people, conscious from whence their deliverance must come, cried unto God, who told them, by his servants, to go to the idol-gods they had served, for help.

They were moreover reminded of former rebellions and deliverances, and of their ingratitude. They then humbled themselves greatly before the Lord, confessed their sins, and like true penitents, put away their polluted idols from them, and at length God interposed in their behalf. Jephthah, a Gileadite, a sort of freebooter, a very valiant man, was the instrument employed for their liberation. God's instruments are ever adapted to the work assigned them.

By a rash vow, which indicates the daring and unsubdued spirit of the man, his daughter, an only child, was devoted to perpetual virginity, or, as the Jews

think, to death. The Ephraimites, sensible of their importance, made war with him because he had not consulted them in his movements, but they were defeated by him. Of all war, that amongst brethren is most to be deprecated. Jephthah ruled six years. Ibzan, Elon, and Abdon, judged Israel for some twenty-five years; and as we hear of no war it may be hoped that the reformation which preceded the defeat of the Ammonites, was lasting and beneficial; though it should seem that while these rulers were exercising their jurisdiction beneficially in the north-east of the land, the south-west was subject, in some degree, to the control of the Philistines.

Our attention is next called to one of the most extraordinary characters mentioned in the sacred pages, whose amazing strength and prowess, and the deeds in which they were displayed, are supposed to have given origin to the fables of the heathen god, Hercules, and who is ever known as the strongest of men—Samson. He was a singular example of strength and weakness. While his physical power was prodigious and unexampled, he was mentally and morally so feeble as to be the slave and victim of his own passions. So true it is, that he who conquers himself and his depraved propensities, is stronger than Samson. But even the weaknesses and follies of Samson were made subservient to the end for which he was raised up, viz., to humble and weaken the Philistines, who then enslaved Israel. So God, as in the case of Jephthah, sometimes uses and employs persons of mixed and doubtful character, for the execution of his own will, and the deliverance of his people.

It is not necessary to notice all the events recorded in the very strange career of Samson, and which are given in the thirteenth and three following chapters of the book of Judges. Some of them would not be suitable in this place. A few of the chief shall suffice. He was of the tribe of Dan. His birth was by an extraordinary promise of God. He was a Nazarite, or one unshaven, by the special direction of God perhaps to distinguish him from others; and the condition on which his strength was granted, was that he should remain a Nazarite. But as he grew to maturity, his habits, and the timidity of his brethren,

prevented him from being a leader of their forces, and even induced them on one occasion to deliver him bound into the hands of the Philistines. He was never subdued by his enemies, until he foolishly and wantonly violated the conditions on which his great strength was given him. His force was astounding. The following are some of his exploits. He killed a lion that came on him as if it had been a kid. When he was delivered bound by the men of Judah into the hands of the Philistines through fear of their oppressors, his bands were broken as thread, and with the jaw-bone of an ass he then killed 1,000 armed Philistines. When in Gaza, the chief city of the Philistines, and they were all plotting how they might secure him, he arose in the night, trampled down all opposition, and, as the gates of the city were shut and barred, and guarded purposely to secure him, he lifted the massy gates, and carried them far away. These, and other deeds of a similar kind, are the evidences recorded of his matchless strength. But he was subdued. When his folly had caused him to fall into the hands of the Philistines, they bored out his eyes, bound him with fetters, and subjected him to the degrading drudgery of a prison; and after a short time, when the lords, ladies, and immense numbers of the Philistines, were assembled at the temple of Dagon, (a hideous idol, half man and half fish,) to sacrifice to him, and to revel, after the manner of the heathen, in honor of Dagon, as their deliverer from Samson, they sent for their captive, that they might insult him and his God, and pour contempt on their now fallen foe. Having been paraded about for a time, the laughing stock of the assembled multitude, as one who would kill no more of them, he rested between the two pillars which supported the projecting circle of the temple, now crowded above and below with the idolatrous Philistines. Thoughts of his own degradation and folly, sentiments of contrition, and zeal for God who had been dishonored through his folly and sin, deeply occupied his laboring breast. Calling to mind the fact, that, though his eyes were gone, his hair was returning, he felt the movings of his great strength once more within him, and silently lifting his prayer to God for help "this once,"

he devoted himself to death for God's glory. He laid his hands on the pillars, and bowed himself with all his might—the pillars rocked, and were loosed—the whole building tottered to its fall, and, amid the screams and cries of those who trusted in Dagon, the temple fell with a tremendous crash, and buried 3,000 of the Philistines in its ruins. How soon were the shouts of revelry, the exultations of his enemies, and the honor of Dagon, covered with shame, defeat, and death! So thine enemies perish, O Lord! The greatest and best deed of Samson was his last. Samson's career continued for about twenty years, and, though he did not liberate the Israelites from the Philistines, yet he was a terror and a defence.

It should seem that Eli was the high priest about the time of Samson's exploits. He is the only high priest, except Phinehas, the grandson of Aaron, whose name is mentioned in the period now under review. The tabernacle was yet in Shilo, where it had been set up by Joshua; and it is reasonable to suppose, that the solemn and appointed rites of religion had never been entirely suspended. They might, at some seasons, be very much deserted, on account of the prevalence of idolatry and confusion; but surely he who had reserved to himself 7,000 men, in the corrupt days of Ahab, who had not bowed the knee to Baal, saw, among the thousands of Israel, many, in every generation, who were uncontaminated by the pollutions around them, and who, mourning over the abominations of the land, worshipped him in sincerity and truth.

Concerning the administration of Eli, we read but little. His sons, Hophni and Phinehas, seemed as if they were disposed, by their lawlessness and vices, to convert the tabernacle of God into a heathen temple; and, by their atrocious wickedness, the sanctuary was dishonored in the estimation of the people; but their father, instead of causing summary justice to be inflicted on them, only mildly rebuked them. His foolish and timid fondness offended God, who forewarned him by a prophet, that great evils would come upon his house for his sin. A more marked threatening was conveyed to the prophet through the medium of Samuel, a young man who was his attendant from childhood. Samuel was the child of a Levite, given

in answer to prayer. His mother devoted him to God; and, from his infancy, he was with the high priest, attending upon him. When God called him, by a special revelation of himself, the sad fate of Eli's family was revealed to him; and, as he attained to maturity, he began to be recognized by the people as a prophet of the Lord.

About this time it was, when Eli was old, and some suppose soon after the death of Samson, that the Israelites determined to be rid of the yoke of the Philistines. They accordingly assembled their forces at Mizpeh, some twenty miles west of Jerusalem, but were defeated by their enemies. Without the sanction of God, they resolved to bring the ark into the field of battle, in the hope, that the fortune of a succeeding struggle would thus be turned in their favor. It would have been better to have humbled themselves before God than thus to treat his sacred ark, as if it was an idol. Hophni and Phinehas brought the ark into the camp, and, though it rang with their shouts, the Philistines overcame them with great slaughter, slew the priests, and even took the ark itself, and placed it in the temple of their god, Dagon, in Ashdod. The news of these calamities so affected Eli, who had trembled when the ark was removed, that he fell down and died; and all felt as if the greatest calamity had happened to Israel. "The glory was departed." But the idol Dagon fell down before the ark, and when set up, it fell again, and was broken to pieces. So God dishonored their daring folly. He also smote the inhabitants with plague and disease; and, when the ark was removed to Gath, the same evils followed; and the same again at Ekron. God's people were dishonored for their disobedience; but God asserted his own honor among their foes. After seven months' suffering, the Philistines took counsel, and the ark was sent to the people of Israel, with presents; and, at Bethshemesh, the Levites took the milch kine, that had gone of their own accord thither when yoked to the carriage that contained the ark, and offered them a sacrifice unto the Lord. A sinful curiosity led the men of Bethshemesh to look into the ark, and they were smitten of God for their presumption. It was removed thence to Kirjath-jearim, and was placed

under the custody of an appointed person, and there it remained for many years, until David, in happier times, brought it to the house of the Lord.

After the death of Eli and his sons, Samuel devoted himself diligently to the reformation of the people, and travelled from place to place, to execute judgment, and to exhort them to turn to God. His labors were successful, and when, at a fixed time, they were assembled in Mizpeh, solemnly to ratify their devotion to God, the Philistines, supposing them met for battle, came upon them, and the people were afraid; but God heard their cry, and, by his thunder, assisted them to discomfit their foes, who were at that time compelled to give up several cities they had taken from the Israelites, and, for a considerable period, were kept in awe. This victory was properly ascribed unto God; and Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, or "the stone of help," saying, "Hitherto the Lord hath helped us." So did God deliver his people when they cried unto him.

When Samuel was old, he made his sons judges over Israel; but they were corrupt, and perverted judgment; so that the elders of the people complained to Samuel, and desired that a king might rule over them. This request resulted in the appointment of Saul, of the tribe of Benjamin, which took place about the year 1096, B. C. Into the particulars of this change of government, we shall not now enter, but call your attention, by way of conclusion, to a few obvious reflections.

1. What an illustration is here given of the important maxim, "The path of duty is that of safety." Had the Israelites been resolutely obedient, God would have been with them, "their enemies would have been found liars unto them," and they would have trodden on their high places! But, for want of this courage and zeal, they were dishonored, their children corrupted, and often ruined. This should teach us, in our spiritual warfare, to make no compromise with sin. "He that walketh up-

rightly walketh surely." Throughout this book we see a faithful and merciful God. He defended his people when they were obedient, he delivered them when penitent, and he punished them when they were rebellious.

2. What an insatuated proneness is here displayed to idolatry! In every age, in spite of admonition, and trouble, and sorrow. Why was this? The answer is obvious—the deep corruption of the human heart. Idolatry sanctions crime; true religion condemns it. Idolatry exists and luxuriates in pollution; the service of the true God is holiness. The latter appeals to our reason and conscience; the former, to the corrupt propensities of fallen man. This is the true secret. As in Hindostan, in the present day, the temple is a brothel, and the priests and priestesses the vilest of creatures; so it was in Judea; and the groves connected with their idols indicate their debased purpose. Great must have been the sorrows of the faithful amongst these abominations. Like Lot in Sodom, their righteous souls would be vexed with the filthy conversation of the wicked.

3. Do we not see even here types and indications of the coming Messiah? Like Samson, that strange and inexplicable character, the Lord Jesus Christ's birth was previously announced; he annoyed and disturbed the enemies of God by his discourses and miracles; and, like him, he effected more by his death than his life. Thus, he "spoiled principalities and powers, and made a show of them openly, triumphing over them in it;" and, just at the period when they exulted over him, and thought their triumph complete, was their confusion and defeat secured.

4. Lastly. Let us not be unmindful of the deliverances and mercies we experience, but from time to time erect our Ebenezer, and say, "Hitherto the Lord hath helped us."

"My grateful soul, on Jordan's shore,
Shall raise one sacred pillar more;
Then bear, in his bright courts above,
Inscriptions of immortal love."

PATRISTICAL AND EXEGETICAL INVESTIGATION OF THE QUESTION RESPECTING THE REAL BODILY PRESENCE OF CHRIST IN THE ELEMENTS OF THE LORD'S SUPPER.

BY THE REV. J. J. OWEN.

IN our preceding articles, it has been our aim, to present an epitome of the opinions of the early fathers on this important subject. We have also endeavored to shew that their views cannot possibly be the standard by which we are to regulate our faith. If we have a revelation from heaven, it evidently follows that human authority must ever give way before its unerring decision. It deserves however special notice, that supposing our theological creed is to be deduced from the lucubrations of the men to whom we have referred, it is peculiarly unfortunate for the abettors of this sentiment that their dogmas on the point in question, have no place in the writings of those whom they thus take for their guides. It is a palpable fact that the fathers, though often vague and obscure in their phraseology, and almost always disposed to indulge in the marvellous, knew nothing of transubstantiation, nor of its twin doctrine, consubstantiation. And while we are ready to support this assertion, and could, if necessary, furnish a variety of proofs, in addition to those already introduced, we feel no hesitation in acknowledging that though many of the most eminent early teachers of the church regard the eucharistic elements merely as symbolic, yet their views are so encumbered with puerilities, extravagancies, and direct violations of truth, that Protestants cannot rely on, nor boast of this slight coincidence.

All attempts to settle this question from the fathers must prove abortive. We then hasten to an examination of the word of God. The leading passages bearing on the subject are the following:—“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.” Matt. xxvi. 26—28. “And as they did eat, Jesus took bread and

blessed, and brake it and gave to them, and said, Take eat: this is my body; and he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many.” Mark xiv. 22, —24. “And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.” Luke xxii. 19, 20. “For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed took bread: and when he had given thanks, he brake it and said, Take eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood. This do ye as oft as ye drink it, in remembrance of me.” 1 Cor. xi. 23—25. The reader in perusing the above passages will perceive that there are minute differences in all the details of the various narrators. Matthew has the words, “drink ye all of it,” which Mark omits. Matthew also represents Jesus as saying in regard to his blood, “which is shed for many, for the remission of sins.” Mark wants this clause, but records the following fact, “and they all drank of it.” The account furnished by Luke also is somewhat different. Both Matthew and Mark say, “Take eat, this is my body.” Luke merely says, “This is my body, which is given for you.” Likewise of the cup the two first evangelists say, “This is my blood of the New Testament;” while Luke says, “This cup is the New Testament in my blood.” Both the former say, “which is shed for many.” Luke says, “which is shed for you;” on the other hand, Luke says of the bread, “this do in remembrance of me,” which Matthew and Mark omit. Paul differs in some respects from the 2 W

whole three evangelists, though he approaches very near to the statements presented by Luke. The apostle inserts the words, "take eat," which Luke does not mention,* but which are introduced by the other two evangelists. Paul repeats the words, "this do in remembrance of me," both after breaking the bread and distributing the cup, while Matthew and Mark omit these words entirely, and Luke has them only after the breaking of the bread.

It is worthy of notice that it cannot be pretended that in all these accounts there is the slightest contradiction. The case amounts simply to this. Here are four independent witnesses, and each relates the transactions under consideration for himself, and in his own way. It is a fact which cannot be controverted, that four different and independent men never relate a circumstance in the same identical words, or with a repetition of minute details precisely the same. "Such testimony, if it could be found, would be regarded in no other light than as a matter of mere collusion and concert between the narrators, and would consequently lose its credibility." So infinite wisdom has ordered it in this instance. "Each of the inspired writers preserves his own personal characteristics, his own style, his own views; each has inserted something omitted by the others, and omitted something inserted by them; and yet there is a harmony of method, in regard to the exhibition of all the essential facts of the case." All agree that Jesus said of the bread, "This is my body,"—two of them add, "which is given for you,"—"which is broken for you." Substantially they all agree that Jesus said, respecting the cup, "This is my blood of the New Testament," or as Luke and Paul express it, "This cup is the New Testament in my blood." We regard both these statements as being essentially equivalent, for both declare the fact that the New Testament or covenant is established and confirmed by the blood of Jesus. Three of the witnesses also agree in re-

lating the fact, that Jesus said concerning his blood, that "it was shed for many;" (Luke, *for you.*;) and Matthew adds, "for the remission of sins." And though Paul does not introduce this last declaration, still the whole tenor of his statement implies it.

Having premised these remarks, the question presents itself to our notice, What is the meaning of our Saviour's language at the institution of the ordinance? Our view of the matter may be embodied in the following language,—That the bread that was broken was a sign, symbol, or emblem of our Lord's body that was to be broken; and after his death, of his body that had been broken; and that the wine which was poured out was a symbol or emblem of his blood that was then to be shed and afterwards of his blood that had been shed. This statement, however, requires to be proved, inasmuch as it is not in accordance with the literal sense of the word. We therefore lay it down as a principle which we shall endeavour to illustrate and confirm, that it is impossible to interpret our Lord's words at the supper in a literal manner without renouncing the use of our reason and understanding, and without violating all sound principles of scriptural interpretation.

Is the Bible always to be understood in a literal sense? What then shall we make of the representation which the apocalypse contains of heaven, in which it is described as 375 miles square, having walls eighteen miles high, and gates of pearl, and streets of gold; and a river running through its centre, adorned with rows of trees on its banks? What shall be said of leaning on Abraham's bosom in the regions of glory, while reclining at the feast table; of the viands with which that table is spread; of the feasts of love there held; of the banqueting, and new wine there; of the crowns, and garlands, and palm branches, and white robes of saints, of harps and trumpets? Or what shall we say of hell? now a deep, and lonely, and dark pit, in which the wicked are confined

* "Take eat" (*λαβετε φάγετε*). These words are not found in several MSS. of the western recension, such as Italic, Copt. and Sahidic versions, and are therefore cancelled by Griesbach and Scholz. But as the present account bears a strong similarity to that of Luke, by whom the words are not introduced,

may we not suspect that the early critics omitted the words for the purpose of making that correspondence the stronger? Besides the MSS. in question are all of the *altered* sort, and not many in number. *Vide Bloomfield in Loc.*

with chains; again, an immense burning lake; then an underground residence, where only shadowy beings flit around; then a prison, with walls that cannot be scaled; now so near heaven, that Abraham and the rich man in hell can address each other; then in the extremity of the universe, at the farthest possible distance from Jehovah.

What shall we say of the floods clapping their hands, of the hills being joyful together, of the mountains skipping like rams, the little hills like lambs, of the elements singing praise to God, of inanimate nature discoursing on his glory, of the earth being turned upside-down, of its being emptied of its inhabitants, of its mourning and weeping, and a multitude of the like representations? There is not a man in his senses on earth who does not instantly reject the literal interpretation in all such instances. Reason does this instinctively; and she requires no precept, for she spontaneously decides.

Both testaments abound with tropical and symbolical language. It is scarcely possible to open either of them without casting our eye on a variety of instances. Our Lord, addressing the Pharisees, said, that "they strained at a gnat, and swallowed a camel." Referring to himself, he said, "The zeal of thine house hath eaten me up." Alluding to the efficacy of faith, he says, "Whosoever believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." We are told "we must be born again." Are we to understand this as Nicodemus did, in a literal sense? Almost every paragraph in the sermon on the mount is couched in figurative language.

It may probably be said, that the instances we have presented of the necessity of a tropical sense differ from the passage under discussion, respecting the body and blood of Christ, inasmuch as the bread and wine, if they are not to be literally understood, must be symbols, and not tropes. A moment's consideration will show us that the opinions we are controverting can derive no support from this assertion. "The only difference between trope, or parable, and symbol, is, that the former points out some resemblance by means of *words*, the latter by means of actions or things." "A discourse may be a parable or an allegory, or be filled with tropes or metaphors, while symbols must be significant

actions or things." These truths may be illustrated by a variety of circumstances. When our Lord breathed on his disciples, and said, "Receive ye the Holy Ghost," was this breathing any thing more than a symbol? Or, in other words, was the Holy Ghost enclosed in the air which Jesus breathed? We presume no one will seriously contend for this. When the Spirit in the form of a dove descended on the Saviour at his baptism, did this dove contain and enclose the Holy Spirit, in his essential nature? We know that the infinite God is not thus circumscribed. The dove was merely the symbol of the descent of the Spirit. We may add here, relative to symbol and trope, that, however different, the mere manner of them may be, they both agree in that which is most important and essential. Both of them teach by resemblances or similitudes, and have the same general end in view.

As it is then evident, that the Old and New Testaments abound with symbolical, and tropical representations, and statements, we may, on the principle of analogy, assign a tropical meaning to the language of Christ at the institution of the supper. We have not yet heard of any one who has sufficient temerity to assert that the water of baptism is converted into the Holy Spirit; why then should the bread and wine be regarded as the flesh and blood of Christ? Probably we shall be told, that the cases are widely different. It may be alleged that the Saviour distinctly asserts, "*This is my body, this is my blood;*" whereas it is never said of the baptismal water, "*This is the Holy Spirit.*" We are therefore, under the necessity of carefully examining the *DICTION* employed at the institution of the Eucharist, for the purpose of ascertaining, whether any argument can consistently, be deduced from it for the physical presence of Christ in the elements. What then is the import of the term *body*? (*σωμα*) It cannot with any propriety, be regarded as synonymous with flesh. In writing to the Romans, Paul distinctly states what *body* means. "The body is not one member, but many." "As the body is one, and hath many members; and all these members of the body, being many, are one body." The body then includes flesh, bones, muscles, limbs, head, blood—in a word, the whole of the material part of man.

That such is the constant biblical usage, is abundantly evident from the fact, that the sacred writers never contrast *body* and *blood*, but flesh and blood; and the reason is obvious: the body itself comprehends the blood, as well as the other constituent elements of the human frame. From this observation, then, there can be no doubt, if our Saviour's language is to be understood literally, that the bread represented his whole body, flesh, blood, bones, nerves, and every other part. According to this interpretation, *each* communicant receives the *body* of Christ: there must be therefore as many physical frames of the Redeemer as there are communicants, at the same time, or successively.

But this cannot possibly be the import of the language; the last clause of the declaration directly forbids it. The blood is part of the body. Even the schoolmen, during the middle ages, made this discovery. The injunction, then, literally considered, to partake of the blood of Christ, after having partaken of his *body*, must be wholly superfluous.

We are forced, then, upon another and different meaning of the word *body*, (*σῶμα*) if we are to adhere to the literal sense. "And what is this? The same, say the Romanists and others, as *flesh*. But let us inquire for a moment. *Flesh* (*σὰρξ*) is living, animated flesh, not dead flesh, not meat. Now if the body of Christ had been broken, and distributed among the disciples, and his blood had been poured out, before they received the sacramental elements, (and surely the words of Christ imply this), then was Christ's flesh no longer living flesh. The blood thereof, which was the life, was gone, or as the evangelist has it, was *poured out*. Christ's body was a (*πρῶμα*) *corpse*; his flesh (*κρέας*) dead flesh, not (*σὰρξ*), living and animated flesh. How then could the disciples eat the body of Christ, even if this means to eat of the flesh of Christ, and then afterwards drink his blood? If they ate his *body*, they ate the blood with it, they must have swallowed the physical frame, whole and living; for *σὰρξ* is live flesh. If they ate his flesh, that is, his living flesh, then they must have eaten it before the blood was poured out from it. But this they did not; for it was the broken body of Christ which they eat,

if they did literally eat his body at all." We now discover at once that the literal sense of these passages, is surrounded with insurmountable difficulties. It may, however, be stated, that the whole must be regarded as miraculous. If we examine this assertion in the light of truth, we shall find that it is totally destitute of any foundation. In other instances of supernatural interposition the senses are appealed to. When Jesus transformed water into wine, the taste of the guests decided that the miracle had been wrought. When the blind were made to see, the deaf to hear, the dumb to speak, the lame to walk, the sick to rise from the bed of languishment, the dead to burst their tombs, demoniacs to be freed from their malady,—all these cases were examined and judged of by the senses. And why should they be appealed to everywhere, and always in respect to miracles, and yet be utterly rejected in the case before us?

Besides, a miracle is something which is *possible*. It cannot involve a contradiction, nor an absurdity. But the *physical* presence of Christ, unperceived by any of the senses, is an absurdity,—a contradiction. A man's whole body and blood cannot be masticated and swallowed, (and less than this cannot be meant by the Saviour's words, if they are to be literally taken), without a perception by at least four of the senses.

Our opponents may, however, say, that they assume a supernatural, a miraculous eating and drinking. Very well, then, they are bound, to admit that there must be a supernatural body and blood to feed upon. But in this case they are vanquished on their own premises, because the physical body and blood of Christ are not fed upon. If the eating and drinking be supernatural—something above us, beyond us, not carried on by any organs that we possess, then the act is not ours, it is not we who eat and drink; it is omnipotence which accomplishes certain things that are merely carried on within us, and of which we are not so much as even the conscious instruments. If it is the exclusive work of omnipotence, then how comes the work over to be done wrongly? How can any man eat and drink damnation to himself?

We shall now proceed to show that

there is nothing in the form of the expressions used which binds us to the literal sense. "THIS IS MY BODY, THIS IS MY BLOOD." If the declaration, "THIS IS," renders it imperatively necessary that we should give a literal interpretation, then, of course, the same rule of exegesis must be extended to other cases of a similar nature. We are bound to be consistent and congruous in the application of a general principle.*

Every critical reader of the word of God knows, "that in the very numerous cases where one thing is compared with another, or likened to another, or may be represented, or symbolized by another, the Hebrews did not usually designate this, by inserting words which literally, and directly express the idea, *it is likened to*, *it may be compared with*, *it resembles*, *it is symbolized by*, *it signifies*." Throughout the Old and New Testaments, the usual and ordinary mode of asserting or expressing these and the like ideas, is by the use of the verb *is*, either expressed or implied. Often the verb *is* designates the idea of *signifies*, *means*. Thus, in Matt. xxvii. 46, "Eli, Eli, lama sabachthani, *that is*," adds the evangelist, "My God, my God, why hast thou forsaken me." Also, Mark iii. 17, "Boanerges, which is, (*means*), sons of thunder."

Very frequently, too, the verb *is* implies comparison, or resemblance, "The Lord is my rock,—is my fortress,—is my buckler," &c. "The Lord is my shepherd," "God is our sun;" and this phraseology is not peculiar to the Old Testament, it is also found in the New. "Our God is a consuming fire." "I am the true vine, my father is the husbandman." Did any man of common sense ever attempt to give these, and similar declarations, which are almost without number, in both Testaments, a literal meaning? For example, did any one ever venture to maintain that God is a literal rock, a literal shield, a literal tower, that Christ is literally a lamb, the door of the sheep, bread which came

down from heaven; that his apostles are salt, and light, and a city on a hill? &c. No, among all the ravings and crudities of commentators on the Bible, none have ever reached such an eminence of folly and extravagance and stupidity as such an exegesis would indicate. There is another shade of meaning to the verb *is*, which is still more important and direct to our purpose. It is this, *viz.*, *symbolizes*, *betokens*, *represents*. Examples in which it has this meaning are found in abundance in the scriptures. Joseph, when he interprets Pharaoh's dream, says, "The seven kine *are* seven years; and the seven good ears *are* seven years;" &c. When Jotham proposed the fable of the trees going forth in quest of a king and seeking in vain for one that would reign peaceably over them; no one will contend that this did not represent the men of Shechem seeking to make Abimelech their king. When Isaiah sung his song respecting the vineyard, that brought forth wild grapes, was there any difficulty in understanding him when he said, "The vineyard of the Lord of Hosts *is* the house of Israel, and the men of Judah his pleasant plant?" Look at the parable of the sower. "The seed sown by the way-side, *is* he that heareth the word and speedily hath it taken from him by the wicked one," &c. So also in the parable of the tares. "The field *is* the world, the good seed *are* the children of the kingdom, the tares *are* the children of the wicked one, the enemy that sowed them *is* the devil; the harvest *is* the end of the world; and the angels *are* the reapers." See 1 Cor. x.; Rev. xvii. To all these passages we must of course give a tropical sense. The only question now before us, is, whether the words connected with the eucharist stand on the same basis, and must be interpreted by a reference to the same principles of exegesis? If it can be made evident that any other than a tropical interpretation would involve absurdities, impossibilities, or incongruities, we shall at once be able to

* All the best commentators are agreed that the sense of *εστιν* is *represents*, or *signifies*, an idiom common in Hebrew, which wanting a more distinctive term, made use of the verb substantive; a simple form of speech, yet subsisting in the common language of most nations. Thus the Jews answered their

children, who asked respecting the passover, "What is this?" "This is the body of the lamb which our fathers ate in Egypt."—*Vide Bloomfield's, Greek Testament, Vol. III. p. 160. Bishop Marsh's Lectures, p. 332—335. Dean Turton's, Reply to Dr. Wiseman's Lectures.*

dispose of the question. No appeal can be made from this test.

In attending to this department of the subject, we notice, that there are unanswerable arguments against a literal exegesis.

I. The literal interpretation is highly improbable. The idea of eating *flesh and blood*—above all, of eating *human* flesh and blood commingled, or of eating blood at all, was, and is abhorrent, both to the Old and New dispensation. Gen. ix. 4; Lev. iii. 17; Acts xv. 20. Now is it to be supposed that the apostles ever regarded their Master as having taught them really and actually to eat his own flesh and drink his own blood? and taught them to do this, not once only, when he was with them, but down to the time when he should come to judge the world? Had they understood him in this way, how could they have refrained from the highest degree of astonishment and horror? Not only as Jews would they have shuddered to their inmost soul, but as the Saviour's friends,—their astonishment would have been irrepressible, their horror beyond expression. But we find no trace of anything of the kind.

II. Let us advert to the POSSIBILITIES of feeding on the real body and blood of Jesus. "This is my body, which is broken for you, eat ye all of it. This is my blood which is shed for you; drink ye all of it." What is this? Here is his *body* first of all, that is, the whole of his frame with all its parts, including the *blood*. This is presented to them as *broken*, and they are to eat it. But how is this possible in the literal sense? The body of Jesus was not then broken. The Saviour was sitting before them, clothed, sound, unmaimed. To say that the disciples ate his *broken* body before it was broken, is to affirm, that a thing can be and not be at one and the same time. The same statement holds good with regard to the blood.

III. It is evident that one concrete, specific thing, or object, cannot at one and the same time be another and different concrete, and specific thing, or object. A man, for example, may be a father, a magistrate, and the like, or he may be amiable, gentle, intelligent, learned, benevolent, or the reverse, and yet be one and the same man: but all these are mere qualities or attributes of

the substance or man. But a man cannot be a tree or a stone at the same time that he is a man. It is, then, plain, that the body and blood of Christ cannot, in the nature of things, be at the same time bread and wine; and bread and wine, as such, cannot, in the nature of things, be the body and blood of Christ. And if it be endeavored to avoid the force of this, by asserting that transubstantiation only maintains that the bread and wine go over into and become the body and blood of Christ, this will not satisfy a sober inquirer. All the attributes of bread and wine still remain after consecration, and it is impossible, therefore, that the substances themselves should not still remain.

IV. Another consideration is, that the real *human body and blood* of Christ have now no actual existence, and have not had any for more than 1800 years. The proof is incontrovertible. Paul says, "that flesh and blood cannot inherit the kingdom of God," &c. "That a human body is sown a natural body, and raised a spiritual one." The Saviour, it is true, is in heaven, extending his dominion over the whole universe, and his presence is every where. But he is not in heaven in a body of flesh and blood, but in a glorified body. Nor is his body of flesh and blood in the tomb, where it was once laid. "He is not there, but has risen from the dead." More than 1800 years ago, Jesus's body became a spiritual one. Can *physical* organs devour *spiritual* existences?

V. We further observe, that if the real presence in the elements is to be maintained, then Christ's human body and blood must be *ubiquitous*, that is, every where at the same time. This statement requires only a brief illustration. The supper may be in actual celebration at the same moment on different sides of the globe. Now, according to the doctrine in question, Christ's human body and blood must be present in all these places; and what is more, each individual communicant masticates and swallows the whole. The material body of Jesus, then, must be not only ubiquitous, but indefinitely multiplied at one and the same time. But this is plainly an impossibility and an absurdity. If it be denied that there is any such actual bodily presence, then the literal interpretation is given up.

What possible advantage can be derived from this doctrine? Religion is essentially spiritual. We deny not the importance of human instrumentality, but spiritual truth is the grand means in the conversion and sanctification of men. "The law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple." "Sanctify them through thy truth; thy word is truth." "Ye shall know the *truth*, and the *truth* shall make you free." Even those dispensations of Divine Providence which are often regarded as instrumental in conversion and edification accomplish the great end, by impressing on the mind some momentous religious truth. Truth "is the proper aliment of the spiritual man, and all expectation of being spiritually renovated, or nourished, without Divine truth, is like the expectation of receiving bodily nutriment by feeding upon the air." How is it possible with the word of God in our hands, to suppose that the mere eating and drinking of the proper physical body and blood of Jesus is spiritually saving, or salutary in its nature? "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

"Even the most strenuous advocates of the bodily presence of Christ in the

eucharist, are constrained to acknowledge that unbelievers can derive no profit. So then, by their own statement, faith is indispensably requisite. But faith is the belief of something, and not the eating of flesh and blood. Faith is the giving of credit to divine truth, and it fixes, of course, upon truth as its proper aliment. A faith which *spiritually* profits at the Lord's table, must then be a faith which fixes upon and receives the truths there taught. But what is there taught must be that which is there symbolized, or betokened, not what is eaten, or drunk."

It is now evident that we must have recourse to the symbolic exegesis. The elements are emblems of the Saviour's broken body and shed blood. We partake of them to call afresh to mind our crucified Lord. We believe the atonement of Christ to be the glory of Christianity. "We have redemption in his blood, even the forgiveness of sins;" The symbols at the supper are "to show FORTH HIS DEATH until he come;" to pourtray the mysterious transactions which are the basis of our hope. With what emotions of gratitude, of love, of solemnity, ought we to approach the Lord's table! What trembling of heart ought we to experience lest we should eat and drink unworthily! Reader what is *thy* conduct?

REVIEW.

NARRATIVE OF A MISSION OF INQUIRY TO THE JEWS, *from the Church of Scotland, in 1839.* Edinburgh; W. Whyte and Co. Third Edition. 1844.

WE have read this work with great interest, though not with exactly the kind of interest we had anticipated. We have met with much valuable information on the present condition of the chosen nation, though, in this respect, we confess it has not equaled our desires and expectations. The deputation consisted of four ministers of the church of Scotland, who appear to have been every way fitted for the important embassy to which the General Assembly appointed them. One of the number, while the present edition was passing through the press, finished his course. When approaching Jerusalem, he ran before his companions, that he might obtain the first sight of the holy city. He has entered "the heavenly Jerusalem" before them. The most interesting parts of the work, in our opinion,

are those in which they minutely describe the scenery of the holy land, and the feelings which the sight of it enkindled. They tell us, that the emotions of that hour when they entered Jerusalem, hallowed to the christian mind by a thousand interesting associations, could not be spoken. Absorbed in thought, and indisposed for converse, they entered the city where "God manifest in the flesh" suffered for the sins of the world. The precise site of Calvary, they inform us, cannot be ascertained; but it appears, that the spot which interested monks have pointed out as that where "our Lord was crucified," has little or no claim to be thus regarded. We were struck with the reflections which they make on this circumstance. "It is wisely ordered that a cloud of oblivion should rest over the spot where Immanuel died; and there is something pleasing to the mind in reflecting, that the turf that was stained with his blood, and the rocky tomb where he lay, are left unprofaned by the followers of a

blind and wicked superstition." With no ordinary feelings did they several times visit the place, which, on good grounds, is believed to be the garden of Gethsemane. "We read over all the passages of Scripture relating to Gethsemane, while seated together there. Each of us occupied part of the time alone, in private meditation; and then we joined together in prayer, putting our sins into that cup which our Master drank for us here, and, pleading for our own souls, for our far distant friends, and for the flocks committed to our care." Additional interest was felt on each successive visit to this hallowed spot, and the last "left a fragrant remembrance on their minds, that can never fade away." With Bethany, the village where resided the happy family which Jesus oftentimes visited, and from which he was received up into glory, they were highly gratified. "How pleasing are all the associations that cluster around it! Perhaps there was no scene in the Holy Land which afforded us more unmingled enjoyment; we even fancied, that the curse that every where rests so visibly upon the land, had fallen more lightly here. In point of situation, nothing could have come up more completely to our previous imagination of the place to which Jesus delighted to retire at evening from the bustle of the city, and the vexations of the unbelieving multitude; sometimes traversing the road by which we had come, and perhaps oftener still coming up the face of the hill by the footpath that passes on the north of Gethsemane. What a peaceful scene! Amidst these trees, or in that grassy field, he may often have been seen in deep communion with the Father; and in sight of this verdant spot it was that he took his last farewell of his disciples, and went upward to resume the deep, unbroken fellowship, of 'his God and our God,' uttering blessings even at the moment when he began to be parted from them. And it was here that the two angels stood by them in white apparel, and left us this glorious message,—'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'" At Nazareth, a town long proverbial for wickedness, they saw little to interest them. The ignorant monks of Bethlehem shewed them a *marble manger*, though, as their visitors were intelligent Protestants, they had the honesty to allow, that it was not the original manger, but they affirmed, that the spot was the same; which, however, there is no reason to believe. The deputation saw the fulfilment of the woe pronounced by the Divine Teacher on Capernaum, Chorazin, and Bethsaida. The remains of Capernaum, Christ's "own city," are scarcely to be found; those of Chorazin and Bethsaida are still more doubtful. We were pleased with the remark, which the distant sight of Patmos called forth, "It was intensely

interesting to get even a glance of that remarkable spot, where the beloved disciple saw the visions of God; the spot, too, where the Saviour was seen, and his voice heard, for the last time, till he comes again. It is the only spot in Europe where the Son of Man showed himself in his humanity."

There are many illustrations of Scripture in this volume which cannot fail to interest the general reader. We select two, almost at random:—"We stopped a little to examine a plough, which lay thrown aside under a tree. It was made entirely of wood, the coulter only being sheathed in a very thin plate of iron, and was therefore exceedingly light, and fit to be guided by a single hand. We at once saw how easy a matter it would be literally to fulfil the words of the prophets, 'They shall beat their swords into ploughshares,'" "A laborer was returning from the country, with his pruning-hook in his hand, a long piece of iron, curved towards the point. This pruning-hook might once have been a spear, and could easily be converted into one again. The prophets attended to the nature of things when they said, 'They shall beat their spears into pruning-hooks;' and again, reversing the command, 'Beat your pruning-hooks into spears.'"

In many of the places which the deputation visited, they saw much of the superstition of popery, and of the Greek church, especially of the former. The appendix contains a very striking article on the coincidence between modern Judaism and popery.

It appears, that the number of Jews in Palestine is about 10,000, and that their condition is deeply afflictive. Many of them are supported in part by contributions from Europe; but, unlike their brethren in France and Germany, they are firm believers in the Old Testament. The deputation express a fear that half the nation of Israel is tottering on the brink of infidelity!

In commending this work, which, we are glad to find, has already reached a third edition, to the favorable regard of our readers, we cannot but express our fervent hope that it will excite increased attention to "the lost sheep of the house of Israel," and tend to accelerate the day when they, with the fulness of the Gentiles, shall be gathered into the fold of Immanuel.

THE CHRISTIAN ALMANACK, for the Year 1845. THE POCKET-BOOK ALMANACK, for 1845. THE TRACT SOCIETY'S PENNY ALMANACK, for 1845. *Tract Society.*

THE first of these books contains a great variety of instructive and useful matter; astronomical occurrences, planets, tides, tax tables, &c. The third is small and simple, and the second is like it, only every alternate leaf is blank for memoranda.

CORRESPONDENCE.

ON PUBLIC COLLECTIONS.

To the Editor of the General Baptist Repository.

MY DEAR SIR,—I am not certain that I have the honor of I. B.'s acquaintance, but should he write again it is hoped that he will have the kindness to introduce himself; and in the mean time permit me to tender him my hearty thanks for having so completely demolished the silver test. Your original correspondent, sir, seemed to invite attention, not to the propriety of making public collections, but to the lawfulness of making certain collections in a particular manner; and my previous letter was chiefly designed to meet his views on that point. The remarks of I. B. contain, or imply, an objection, though not equally strong, against every public collection, and therefore against every mode in which such collection may be made; for it is obvious that there can be no right method of doing that which is morally wrong, upon which the word of God has set the seal of condemnation. That it is sinful to make public collections—that the word of God condemns the practice, is what I am anxious to see proved; and this anxiety was produced by its being asked, "If the appeal be to the word of God, will not the whole practice of public collections be found to be disapproved?"—1 Cor. xvi. 2. My remarks upon this passage were designed to show that it did not answer the end for which it was quoted, that is, that it did not disprove of public collections. This is the only scripture that has been adduced, and even this is left undefended; nay, I am required to "shew more clearly how it can afford a precedent for soliciting the money of the unconverted in support of the Redeemer's cause." Why truly if I can do this, so much the better, but if not it will be sufficient for me to know that it does not condemn the practice. By this time my good brother will better understand my position in this discussion. All that are associated with making public collections lie under the imputation of doing what the word of God disapproves; and under such circumstances have they not a right to ask for proof? This has already been done, but no proof has been given; and if none be forthcoming, if the sinfulness of the practice be not proved from the word of God, I shall consider myself entitled to a very honorable acquittal, however inconclusive my reasoning, or however wide my deductions may appear from the point. I might here have left the subject, and have waited for a response, had not some of my previous observations been subjected to a little friendly criticism which it is deemed necessary to notice. The writer

is still of opinion that any church has a scriptural right to make public collections if they are voluntary. The gospel ministry* by the appointment of our Lord, is to continue to the end of time; he hath ordained that those who preach the gospel should live of the gospel, but he hath not ordained any particular mode by which contributions shall be collected, and therefore if the members of any church (for the sake of perspicuity it is here confined to them) should think proper to make a collection every Lord's day, for the support of their minister, they would have the approval of the word of God in so doing. It might from time to time, announce from the pulpit, or from the press, or from both, that such collections would be made; they would then be public, that is, notorious, generally known; still it would have a scriptural right to make them. If it has not this right now it could not have it if all were pious. Is this conclusive? Further, it appears, sir, to your correspondent, that it is lawful for any church to make public collections in the ordinary way, that is, to collect of all indiscriminately who are willing to give, and this, if I can understand I. B. (for he seems to have taken care not to commit himself too far) is the point of difference. "In public collections," says I. B., "at least, when the box is taken from pew to pew, and presented before each individual, a request is made to each person, irrespective of moral and spiritual character, for pecuniary support, which he grants or refuses according to his own option. This, for purely spiritual purposes, is not encouraged, according to the writer's perceptions, either in Luke x. or 1 Cor. xvi. It is presumed, however, that there is something in each of these chapters that does encourage the practice in question. I. B. says "the expression, Luke x. 7, does not apparently recognize a solicitation, but anticipates an offer, and enjoins its acceptance for the reason stated.

Well then, verse 10, anticipates some cases in which they would be rejected, and denied those necessities to which their office entitled them; and if so, they must have placed themselves in such a position as that it was in the power both of the good and bad either to receive or reject them. How this was done our Lord clearly shows in verse 5. Their first salutation, upon entering any house, was to be, "Peace be to this house." This was the criterion, the box if you please, by which they became acquainted with the different dispositions of men, and which led to reception or rejection. It appears quite

* I refer to the ministry simply and solely as a medium of proof.

evident that the disciples sent forth by Christ were cast by him, during the period of their mission, entirely upon the public; that their salutation of peace led in some cases to their reception and entertainment, gave them an opportunity of healing the sick, and of saying, the kingdom of God is come nigh unto you; and that in other cases this salutation led to their rejection; that such rejection occasioned their departure, and heightened to a fearful extent the condemnation of those by whom they were thus treated. Now, unless it can be proved that all those persons that did receive and entertain the disciples were, at the time of such reception and entertainment, pious persons, and except it can be shown that the disciples did not give to the wicked an opportunity of receiving and entertaining them, and that the wicked by refusing to give such receptions and entertainment, did not increase their guilt and heighten their condemnation, I shall hold, not simply that there is something in this chapter that encourages public collections, for purely spiritual purposes, but something which gives to such collections, and to all other, the force and power of law. I might blot from the book the kind salutation, and allow my brother his very good-natured invitation, and even then I should have sufficient left for my purpose; I should even then argue that the rejection of something, necessarily supposed something offered; it was *anticipated* that some wicked men would not receive the disciples, and therefore it was *anticipated* that they would have the opportunity, the offer. Is it not proved that the ungodly *might* have received the disciples into their houses, and have supplied them with those things that were necessary? The *might* is all I ask for, is all I want. If they might have contributed to the support of these ministers, support may be given now by the same kind of persons; and as there is no appointed mode, it may be given in any, and therefore in public collections; and again we say that this holds in relation to all religious institutions.

Further evidence is not wanting to show that our Lord himself was sustained, during his ministry by others, or to prove that the publican and pharisee contributed to his support, see Luke vii. 36, viii. 1—3, xix. 1—7. How, or by what means our Lord found the way to the homes and tables of these men is not of the least importance; it is quite sufficient to know that he was there, and that they did contribute to his support. Now, sir, unless it can be proved that the Saviour acted improperly, another verdict is claimed for the principle in question, viz., that it is lawful for the ungodly to aid the ministers of Christ, and to support religious institutions. And as the Lord Jesus has not ordained any method in which this shall

be given, it may be given in any, and therefore in public collections. In 1 Cor. ix. 11, Paul asks, if we have sown unto spiritual things, is it a great thing if we shall reap your carnal things? Spiritual blessings are the most valuable of all blessings. The apostle had been the happy instrument of conveying these to the Corinthians, and therefore it would have been no great thing if he had reaped in return their carnal things. He had a just claim upon them on the ground of benefits received; and this text clearly recognizes the principle, that those who are under obligation to religion, whether pious or not, may lawfully contribute to its support. There is not an individual in this great nation who is not under obligation to religion, and who may not therefore contribute to its support. If the church may not receive the money of the unconverted as voluntarily given in public collections, it may not receive it in any other way, and it is bound by every principle that we hold sacred, not only to refuse such aid in future, but to restore, so far as it can, the large sums received in time past. Finally, suffer me to remind I. B. that all the pious are not at present within the pale of the church, nor are all the ungodly beyond its limits; and if there be a law which makes it sinful for any but the pious to contribute to the support of religion, that law was given, it is presumed, that it might be obeyed; but it would be utterly impossible at present to receive it as a rule of action; it would require an amount of intelligence not possessed by mortals in the present state. The Lord might communicate this, but until such communication was made, all good men would decline the collector's office, lest they should offend. It is not believed that the Saviour was in the habit of giving rules of action upon which it is impossible to act, and for this reason it is not thought that there is any such rule upon the subject. I fear, sir, to proceed: suffer me, however, to add, that after this free expression of opinion, I am not anxious again to return to the subject. If I. B., can demolish my premises, overturn my conclusions, and establish the opposite proposition, he will have my hearty thanks for his labors. Let this be done, or the imputation be withdrawn. I am ready to bow to the truth; but I confess that significant hints, half-uttered and half-suppressed sentiments, are worse to me than the fear of purgatory. If the church is in error, let her be humbled and reformed; let the whole fabric of religion fall,—fall finally, fall eternally, rather than resort to and continue a sinful practice to sustain it; but let no man, without just reason, be aided in his attempts to destroy it, or furnished with an excuse for not supporting it.

I remain, my dear sir, yours respectfully,
R. HARDY.

ON THE IMPROPRIETY OF CHURCHES NOT PAYING THE EXPENSES OF THEIR PASTORS TO ATTEND CONFERENCES AND THE ASSOCIATION.

To the Editor of the General Baptist Repository.

DEAR SIR,—I was surprized on a recent occasion to learn that some ministers in our connexion, who are settled pastors, frequently are compelled to refrain from attending conferences and the association, because the Churches over which they preside, do not reimburse them the expense thus incurred. It has been so customary with the Church to which I belong to defray these expenses, (as much so as paying the ordinary salary of the ministry,) that I took it for granted it was a *universal rule*, excepting in *very small and destitute Churches*. "Who goeth a warfare at his own charges?" may well be applied to this case. I do think where such cases exist it must have been an inadvertent oversight on the part of the officers which the diffidence and modesty of the pastor, has prevented him from bringing under their notice. Allow me, therefore, Mr. Editor, to solicit the attention of any church to whom these remarks may be applicable, immediately to remedy such an evil. There may be cases, when the meetings may be at such a distance, that the expenses would be so great that it might *not* be desirable for the pastor to be *sent*. Hoping these remarks may be beneficial and be accepted by all

parties with the candour with which they are offered. I am, &c.,

A LAY OFFICER.

HOME MISSION SERVICES.

It has been resolved to hold an annual meeting to promote the interests of the Home Mission in the Derby and Donington circuits. The first of which will be (D. V.), at Melbourne, on Christmas day next. In the afternoon a public meeting will be held in the General Baptist meeting-house, when it is expected that addresses will be delivered by the Rev. J. J. Owen, J. Staddon, I. Stubbins, R. Stanion, and others.

In the evening, the Rev. I. Stubbins will preach, (D. V.), on the reciprocal interests of the Home and Foreign Missions. Service to commence at half-past two, and half-past six. As these meetings are designed to promote the zealous co-operation of all the churches comprising the above circuits, in forwarding the object of the mission, it is hoped as many as possible will attend from each church. Tea will be provided in the school-room. As the churches in the circuits usually collect, there will be no public collections on these occasions.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Stamford, Sep. 26th, 1844. Brother Maddeys, of Gedney Hill, preached in the morning, from Phil. i. 27. A Home Missionary meeting was held in the evening, which was well attended. Forty-one persons were reported as baptized since the last Conference:—at Boston, nine; Bourne, three; Castleacre, two; Fleet, three; Gedney Hill, three; Magdalen, seven; March, six; Stamford, one; Whittlesea, one; Wisbech, six.

A report was received from brother Jones, of March, stating, that, in compliance with the wish of the Conference, he had visited Stamford, made several calls among the friends, preached to them one Sabbath, administered the Lord's-Supper, and held a Church meeting.

An application was received from brother Scott, of Norwich, for a deputation from this Conference, to attend the first half-yearly meeting of the Norfolk Branch Conference, to be held in that city Oct. 24. The application was cheerfully acceded to, and brother Jones was requested to undertake this mission, or, in case of failure, brother Yates, of Fleet.

The secretary stated, that he had fulfilled

his three years of office, and desired the Conference to appoint a successor. Resolved, that the thanks of the Conference be presented to brother Pike, for his past services, and that brother Burditt, of Long Sutton, be requested to undertake the office of secretary for the next three years.

The next Conference to be at Fleet, on Thursday, Dec. 19th. Brother Pentney, of Stamford, to preach.

J. C. PIKE, *Secretary*.

OPENINGS.

BRADFORD.—Our chapel was re-opened for divine service on the 20th, 27th, and 28th, of October. Messrs. Calvert, (Independent) Pottinger, (P. B.) Ingham, and Hudson, were engaged. Collections amounted to £53. 7s., which sum is very nearly one half of the outlay. We have also received from Birchcliffe £2. 1s. 6d., and from Tarporley £1. 10s. The assistance of other friends will be gratefully received, and duly acknowledged.

BAPTISMS.

LONGFORD, *Union Place*.—On Lord's-day, Nov. 3rd, 1844, a discourse on the subjects

and mode of christian baptism, was delivered by J. Shaw, minister of the place, from Acts viii. 35—39. After which he baptized four persons, two males and two females, and received them into the church in the usual way.

HINCKLEY.—On the 17th of March, six persons were baptized, three males, and an equal number of females; and on the 23rd of June, seven others followed their example, four males and three females, declaring their faith in Christ, by being immersed in the name of the Father, Son, and Holy Ghost.

RAMSGATE.—On Tuesday, Oct. 29th, the ordinance of believers' baptism was attended to in the ancient General Baptist chapel, Ramsgate, when two females submitted to the sacred rite, and on the following Lord's-day were received into the Church.

BOSTON.—Mr. Mathews baptized one on the 31st of October. F. M.

LONDON, Aeon chapel.—On Lord's-day, Oct. 27th, after an appropriate sermon by our pastor, from Acts viii. 12, he administered the sacred rite to twelve persons, eleven of whom, received, the following Lord's-day evening, the right hand of fellowship. We trust soon to report of many hopeful ones who in like manner will have put on Christ. J. G.

GEDNEY HILL.—On Lord's-day, Sep. 22, the ordinance of believers' baptism was administered by our esteemed pastor, in the new river, Parson Drove, to three persons; a very numerous assembly being present. One or two of the candidates have been rescued from the depths of Satan.

BELFER.—On Lord's day, November 10th, the ordinance of baptism was administered to three persons, when the Rev. R. Kenny, of Wirksworth, preached from Gal. iii. 27, and brother Sims administered the ordinance. It is a long time since we witnessed such delightful seasons. Clouds and thick darkness have too long beset our path. May this be the commencement of happier days.

CASTLE DONINGTON.—On the first Sabbath in October, two persons were baptized by Mr. Owen, after a sermon from Matt. xxviii. 18, 19, "All power is given unto me in heaven and earth," &c.

CRADLEY.—Eight persons were baptized on Lord's day, Nov. 3.

ANNIVERSARIES.

LONG SUTTON.—The anniversary services of the Baptist chapel in this town were held on the 27th, and 28th, Oct. Sermons were preached on Lord's-day by the Rev. E. H. Burton, of Portsea. On Monday afternoon, the Rev. J. T. Wigner, of Lynn, preached, after which a large number of friends took

tea together in the school-room. In the evening a public meeting was held, and addresses were delivered by the Revds. E. H. Burton, J. T. Wigner, T. Yates, Dr. Simpson, and T. Burditt. This opportunity was peculiarly interesting, and it is hoped that the solemn and impressive exhortations given, and the striking instances of usefulness related, have produced an effect, the fruits of which will appear in the future. The amount realized by these services was about £20., being an advance upon last year: besides which, there are weekly, and other subscriptions expected, that will bring in a much larger sum. On these accounts we have reason for thankfulness and rejoicing,—though in reference to the enlargement of the church and progress of the cause of Christ amongst us, we have cause for humility and sorrow. Our desires are not fulfilled, and we feel discouraged; our prayer is, that the reviving and refreshing showers may come down, so that precious souls may be gathered from an ungodly world, and be planted and flourish in the vineyard of the Lord. C. A.

STAMFORD.—The General Baptists at Stamford celebrated the anniversary of their chapel Oct. 20th, and 21st. On the Sabbath, three sermons were preached by the Rev. T. W. Mathews, of Boston, and on Monday a tea-meeting was held, and addresses delivered, by the Revds. Amos, Whitlock, Green, Orton, Mathews, and Pentney. The liberal sum of £9. 10s. 8d. was realized. That which rendered this anniversary so peculiarly interesting was, twelve persons, eight of whom have lately been baptized, were received as members of the church on Sabbath-day, and sat down with us at the table of the Lord. One other person was baptized, but not received into the church, as he lives at a considerable distance from Stamford. We anticipate more shortly. May God send prosperity. W. P.

BELFER.—On Lord's day, Oct. 20th, two very useful and appropriate sermons were preached in the General Baptist chapel in this place, by Mr. John Dunkley, of Exhall, near Bedworth, for the benefit of the Sunday-school connected with the above place of worship. Collections £7. 4s.

LONDON, Aeon chapel.—The anniversary services were held Oct. 20th, 21st, and 22nd. On Lord's-day two sermons were preached by J. Burns, the pastor, and a special prayer-meeting was held in the afternoon. On Monday evening a sermon was preached by the Rev. J. Hamilton, M.A., of the Scotch Free Church; and on the Tuesday evening, the annual tea meeting was held, which was more numerously attended than on any former occasion. Excellent addresses were delivered on the occasion, by the Rev. J.

Stevenson, W. M. Baker, &c. From the collections, tea, and collecting cards, £200. were realized, and the meeting engaged to liquidate the £70. still remaining on the school, &c., by Good Friday next. A very excellent spirit pervaded the whole of the services, and from the account read by our pastor, it was evident that special prosperity had been vouchsafed during the past year, and that the various institutions had been liberally supported, and were in a thriving state.

SPALDING, *Lincolnshire*.—The anniversary services connected with the General Baptist chapel in this town, took place Oct. 20th, and 21st. On Lord's-day, the 20th, Mr. Hoe, Mr. Simons, and Mr. Strutt, (Indep.), preached, and collections were made. The annual tea-meeting was held on Monday, when a very respectable company sat down to tea in the school rooms. The meeting was addressed by Messrs. Everard, Goldsworthy, Strutt, (Indep.) and Wilkinson, (Wesleyan.) The meeting was much enlivened by singing several pieces of sacred music. Mr. Butters was called to preside, when he briefly stated that the Baptist interest at Spalding had continued nearly 200 years, the first preacher's name was Denney, — in 1646; the first chapel, built in the year 1689, cost £89; the second in 1716, £137. 18s. 1½d.; the third, 1811, £400.; the fourth, which is the present, on the same site, in 1828, £800.; considerable enlargement was made in 1842, at a cost of £450.; also one built at Pinchbeck, by the Spalding friends, in 1818, and cost £160. The proceeds of this interesting meeting were upwards of £70., leaving a debt of £200., which we feel anxious to pay off the next two years, which will complete the second centenary.

WISBECH.—At the last anniversary, Nov. 4th, a gentleman offered £100 towards the £350 debt, providing the remainder should be collected in one year; upwards of £200 has been already offered.

THE MIDLAND CONFERENCE will meet at Loughborough, on Tuesday, Dec. 31st. Brother Hudson is expected to preach.

REMOVALS.

MR. J. LINDLEY has resigned the pastoral care of the Church at Macclesfield. His closing service was on Lord's-day, Oct. 27th.

MR. W. GOODLIFFE has resigned his ministry at Kirton-in-Lindsay.

MISCELLANEOUS.

THE ACADEMY, LEICESTER.—At a committee meeting held in Leicester, Oct. 29th, it was resolved:—

1. To sanction and approve the engagement of Mr. J. Lewitt with the church at Coventry.

2. To sustain the arrangement of the sub-committee in the appointment of Mr. J. Noble, of Belgrave, as treasurer, pro tem., consequent on the resignation of Mr. J. Hodgson, on account of distance, feeble health, and various engagements.

3. To confirm the following probationary students in the enjoyment of the privileges of the institution; viz., Messrs. J. C. Sarjant, W. Greenwood, John A. Jones, and Caleb Springthorpe; in consequence of the favorable report of the tutor as to their talents, conduct, and application.

4. To receive the two missionary students into the institution, subject to such charge on the Foreign Mission funds as shall be agreed on by the finance committee.

5. As several churches have not collected for the Academy, or the special appeal, it was agreed to address them by circular on this subject, soliciting their co-operation and assistance.

6. That we request the sub-committee to take into their consideration what steps can be recommended as adapted to promote the benefits and efficiency of the Academy.

SINGULAR OPEN-AIR SERVICES.—Being on a visit to the coast, at Hunstanton, Norfolk, in July last, I was delighted, when walking on the sands, to meet Mr. Underwood, from London, Mr. Pike, of Wisbech, Mr. Pegg, of Derby, &c. Will it not add to the pleasures of heaven, to see first one and then another of our acquaintances that we have loved below? I persuade myself it will; and I do expect to see many of my relatives and friends, with whom I have often held sweet converse, and recount the love and mercy of Him who has brought us safely to Canaan's happy shore. But I am digressing. There were some interesting services held here in the open air; and they excited considerable attention. Mr. Hamilton, of Lynn, an Independent minister, preached one Lord's-day evening, on the shore; a large rock served him as a pulpit, and the surrounding rocks were used as seats by a considerable audience. Mr. Underwood preached on a piece of ground called "the butt land," to a good congregation, on the week-night; and, the following Lord's-day evening, the congregation met again on the rocks. A Wesleyan gave out the hymns; Mr. H. preached an excellent sermon, from, "Go up now, look toward the sea;" and two grey-headed deacons, one a Particular Baptist, from Lynn, and the other a General Baptist, from Nottingham, raised the tunes. The sun shone in all his glory, while the ever-moving sea rolled at our feet with all its solemn grandeur. These interesting services, of course, somewhat disturbed the equanimity of certain clerical dignitaries in the place.

JAMES SMITH.

MISSIONARY OBSERVER.

ARRIVAL OF MR. BUCKLEY AT
MADRAS.

[We are exceedingly delighted to receive the following letter from our dear brother Buckley. The voyage was very prosperous, performed in little more than *eleven weeks*. Our brother regards his pleasant and safe voyage as an answer to prayer.—Ed.]

Madras, Sep. 10th, 1844.

MY VERY DEAR BROTHER,—I rejoice, in commencing my first letter to you from this idolatrous land, that the information I have to communicate is such as constrains me to say to all my dear friends, "Come magnify the Lord with me, and let us exalt his name together." I have had a remarkably propitious voyage; it is, with one exception, the quickest voyage ever made. We lost sight of dear Old England's shores on Friday, June 14th, being then within a mile of Eddystone light-house, and seventy-eight days after, Aug. 31st, we anchored in Madras roads. In this respect, then, of all the thousands who have gone to India by way of the Cape, none have been *more* favored than we, and only one ship's company *equally* so. We have had much less rough weather than usual, though it is singular that most of our Sabbaths were rough. With captain Toller I was a good deal pleased, and my fellow passengers were for the most part agreeable and intelligent, a goodly number of them were truly devoted to the Lord. For three or four days after the pilot left us, I suffered considerably from sea-sickness;—but afterwards I bore the motion so well that I was as able to read and study as on land. Indeed often when in smooth water I could scarcely realize being at sea, it seemed as if I was pacing to and fro in the study, instead of being in a floating habitation, thousands of miles distant from that land which, with all its faults, I shall always ardently love. I frequently regretted, especially during the former part of the voyage, that I had not the opportunity of preaching to my fellow-passengers. The clergyman who was with us was very friendly,—was warmly attached to evangelical doctrines, but not sufficiently catholic to unite in conducting service with a dissenting minister. The captain expressed his regret that it could not be arranged for us to preach alternately, and I expressed mine more strongly, believing, as Philip Henry says, that "candles were made to burn, and ministers made to preach." I regularly devoted a part of the Sabbath to the soldiers and sailors, and could not but hope that these exercises were a good preparation for my future work. Shall I furnish you with a description of one of these

opportunities as a specimen? It shall be the first. After entreating Divine assistance, I went forth, scarcely knowing how to begin, and fearing that I should not be able to adapt myself to the class of minds with which I had to deal. On seeing a number of sailors smoking their pipes under the fore-castle, I went and sat by the side of one, and began to tell him that I felt myself to be in the sight of God on a level with him, that his soul was as precious as mine, or, as the captain's—that I felt that I was a sinner born to die, and in danger of the wrath of God, but that I hoped through Christ I had obtained mercy—that I was going to tell the poor idolaters of India of Jesus Christ, who came into the world to save sinners, and that I was glad of an opportunity of directing him, and his companions, to the same blessed Saviour. Others soon gathered round, and all that could read eagerly received the tracts, with which I was favored by the Religious Tract Society, many of which I have no reason to doubt were attentively read. I found, from the answers which some of them returned to my questions, that they were deplorably ignorant and indifferent: they needed line upon line—here a little, and there a little. I had, also, a lengthened conversation with one of the soldiers; several others sitting or standing by as listeners. I asked him what his mother said when he enlisted, which I found he had but recently done. He was startled; and though he tried to suppress emotion, was obviously touched by the question; he confessed that he had run away from home, and that she did not know what had become of him. I expostulated with him—told him that I was surprized and shocked at his conduct, as well as grieved for his poor broken-hearted mother. Could not but think that I had proof, in this instance, that there is no readier way of arresting the attention, and of getting at the stony heart of a thoughtless youth, than by reminding him of his best earthly friend. On learning that this youthful trifer was a Roman Catholic, and that he placed great dependence on the apostle, who, according to the Papists, keeps the keys of the kingdom, I told him that I had two of *Peter's letters* in my pocket. He looked amazed; but I assured him that my statement was perfectly correct, and then taking out the Holy Book, I read some select portions from the *first letter*, on Christ "bearing our sins in his own body on the tree;" and on the awful "end of those who obey not the Gospel of God." Altogether, it was to me an interest-

ing opportunity, and, though what was done must not be dignified with the name of preaching, it was much more adapted to those addressed than any regular sermon would have been. As most of the soldiers were Irish Roman Catholics, and as I could not but hope that I gained their confidence, I was favorably circumstanced for judging as to the influence which popery exerts over its deluded votaries. My previous impressions of its being essentially mischievous were very decided, and they have been abundantly confirmed. I was especially struck with the influence which the belief of purgatory has. It at once destroys the hope of heaven and the fear of hell. They had not the most distant expectation of being with Christ as soon as they departed, nor were they alarmed by fears of being consigned to *endless* misery. They expected, as a matter of course, that at death they should go to "limbo," as they usually designate purgatory; and that they should be released at the day of judgment, if not previously delivered by the prayers of the priest; and this belief emboldened them in sin. One of the men lent me the Douay version of the New Testament, and I carefully looked it over. There was more scriptural truth in some of the notes than might have been expected—a circumstance which reminded me of an old remark, that Satan generally mixed truth with his lies, that they may be more readily believed; but, in other places, the impudence of the statements (I use that ugly word advisedly) was amazing. I have entered at some length into the matter in my journal, which I hope to forward to Mr. Pike by the overland next month.

We had evening worship in Mrs. Gordon's cabin. Mrs. G. is the wife of one of the Independent missionaries at Chicacole. With many of these opportunities I was a good deal pleased. By request of the ladies, I expounded. Our number was usually ten or eleven, a very gratifying number indeed, when it is considered what a ship's company too often is, and when it is added, that all who united with us were Episcopalians, and that none were invited.

I paid considerable attention to the language, not, I hope, without making some improvement, though scarcely so much as I expected. I often pleased myself with the thought that the peculiar mercies of this propitious voyage were vouchsafed in answer to the prayers of many dear friends in England, and some in India; but I do not imagine that any of my friends supposed that I was so happy as I really was. I have never enjoyed, in the same length of time, so much of that "calm and heavenly frame," which is so desirable and welcome. Happier hours than many spent in the *Wollesley* I neither expect nor desire to

spend upon earth. In musing, as I often did, on the arduous but most blessed work to which infinite grace has called me, *Joshua* i. 7—9, was much in my thoughts,—a text which clearly teaches that if the servants of God enter on his work with holy courage,—exercising strong confidence in him, and with an humble determination to make his word the chosen theme of their meditation and discourse, he will bless them in all that they do, and attend them whithersoever they go. My prayer is, that my missionary career, which I cannot but feel has been auspiciously commenced, may be marked by an adherence to these grand principles. Henceforth, I only wish to live to promote the kingdom of Christ in this idolatrous land.

I wish I could describe the scene witnessed as soon as we anchored, but it would require a much more practised pen,—the strange appearance of the boats, the swarms of natives, their being almost naked, and their responsive singing while conveying us to the beach, presented a scene which beggars description, and which produced strange emotions; it is as common, however, as the arrival of a vessel. I could not but be thankful on seeing my degraded brethren in human nature; that "honor all men," was a part of the divine word. And then, how peculiar the feelings realized on landing! How afflictive the thought, "In this land satan has probably done more mischief than any where else!" But O how cheering, that the divine faithfulness is pledged, that India, which is now "the hold of every foul spirit, and the cage of every unclean and hateful bird," shall be wrested from the malignant grasp of the great adversary, and become one of the brightest gems in *Immanuel's* crown! It must be so, it will be so; and it is to my present circumstances, a most animating consideration that my humble labors, by the blessing of the eternal Spirit, may accelerate the glories of that day when bright spirits of light, bending from their thrones, will see every idol banished from India, and her millions uniting in the song, "Worthy is the Lamb that was slain." But I am digressing. I must proceed, then, to inform you that I was introduced on landing to Mr. Van Someren, (who is a Baptist, but as there is no Baptist church in Madras, he is connected with the Independents,) and was soon conveyed to the hospitable abode of this gentleman; and while enjoying a refreshing cup of tea, I found to my surprize and pleasure that one of the company, (a missionary's wife), was intimately acquainted with *Harboro'* and its vicinity. At once I felt myself at home; and when the evening had been agreeably and profitably spent with christian friends who I had not previously seen. As Mr.

Van Someren had another visiter on the Monday following, he transferred me, reluctantly, as he said, to the Rev. A. Leitch, an estimable missionary of the London Society, to whose christian kindness, as well as to that of his brethren with whom I have enjoyed daily intercourse, I am deeply indebted. At first I regretted that we should be detained at Madras as much as ten days, but now rejoice that this has been the case, as it has furnished a good opportunity of obtaining much information respecting missionary operations in Southern India. I should like to communicate much of what I have seen and heard, but have not time; hope to do so on a future occasion. Have been gratified with the kind manner in which our dear mission band are always spoken of. Have preached twice for Mr Porter, (pastor of the English Independent church), and have addressed his Bible class. Last evening I had the pleasure of meeting with ten missionaries: the subject discussed was the character and success of popish missions in India. Much important information was elicited.

The ship will leave the roads early to-morrow morning, and all my overland letters must be finished this evening. We expect to reach Vizagapatam on Friday or Saturday. Brother Wilkinson will meet me there. Berhampore is 150 miles from Vizagapatam, but travelling in India is a very different affair from railway-travelling in England. I have only in conclusion to say that I feel as deeply desirous as ever that my dear friends will, "for the Lord Jesus Christ's sake and for the love of the Spirit, strive, (*agonize*, you know is the original word), together with me in their prayer to God for me." With kind regards to Mrs. G.,

Yours, very affectionately,

JOHN BUCKLEY.

P. S. Tuesday-night, Sep. 10. Have just heard from Berhampore. All is well. Farewell.

GENERAL BAPTIST MISSIONARY SOCIETY.

RECEPTION OF ADDITIONAL MISSIONARIES.—At a meeting of the committee, held in Dover Street vestry, Leicester, Oct. 29th, 1844, the treasurer, Mr. W. Stevenson, in the chair, a considerable amount of very important business was transacted.

It had been ascertained by the secretary, that Mr. W. Jarrom, of Northampton, was willing to engage in the service of the society, and to devote himself to the China mission,—the committee, after serious deliberation, agreed, *nem. con.*, to invite Mr. Jarrom to commit himself to this important work, and accompany brother Hudson at a period early in the spring. It was also

agreed that the designating services connected with Mr. Jarrom should take place at Wisbech. The addition of Mr. Jarrom to the China mission is generally considered most important and valuable; as his various learning, and other mental and moral qualities, cannot fail to be of essential service to an infant missionary enterprise.

Applications for engagement in missionary labor were received from Mr. W. Bailey, son of Mr. J. Bailey, of Woodhouse; and from Mr. W. Millar, of Staley Bridge. Various testimonials were read respecting these two enterprising and devoted young brethren, and it was determined that they be accepted as candidates for missionary labor, with a view of ascertaining if they may be qualified to go out with Mr. Stubbins in June or July next; and that they be placed under the care of Rev. J. Wallis, tutor of the General Baptist academy Leicester, in order to receive such instruction as the period will admit. Both these brethren go out unmarried, and will reside severally with a missionary after their arrival in Orissa, that they may be there assisted and prepared for missionary labor. It is probable one will be stationed at Cuttack with brother A. Sutton, and the other at Berhampore, with brother Stubbins.

A pious lieutenant being stationed near to our brethren, and having displayed a zealous disposition to labor in the work of the mission, it was resolved that, in the event of lieutenant — becoming identified with our body, and being likely to be removed by his superiors into a distant part of the country, that the Orissa conference should be empowered to engage him as a regular missionary for the Society.

A communication having been received from Mr. Wilkinson, as to three young men, Oreeh converts, who display considerable talents for the ministry, it was agreed, that they be employed and trained under the direction of the Orissa Conference, and that the Conference receive instructions to support and train, at the expense of the Society, any such persons as possess suitable qualifications; it being considered of the highest moment, that the raising up of an effective native ministry should be encouraged.

EXTRAORDINARY CONVERSIONS. — The *Religious Herald* for this month, published in the Burmese language, by the American missionaries, contains an account of the conversion to Christianity of about two thousand Karens, in the province of Arrakan, the result of the missionary labors of the Rev. Mr. Abbot, within less than a year past. Truly on such a subject as this, the friends of christian missions may well rejoice, and derive from it encouragement to persevering exertions.—*Patriot*.

IRISH CHRONICLE.

A GOOD CONSCIENCE.

THIS is a jewel beyond all price. The wealth of worlds cannot purchase it. The testimony of a good conscience sustained martyrs at the stake, and has enabled the Lord's people, amidst all their trials, ever to rejoice.

A good conscience can only be possessed when we have a conviction that every claim has been met to the full amount of our ability. We cannot have it in relation to that which we have knowingly neglected. The declining year reminds us of our own rapidly approaching end. Permit us to ask whether Ireland has yet been *occupied* as a missionary field? We know how your zeal towards other lands has abounded, and how God has honoured it. But should your own neighbours be suffered to perish, when strangers are relieved? Should the cry which comes from a distance, however piercing, justify a disregard of a similar cry immediately at your side. Go on, brethren, as you have begun, in every quarter of the globe; but we pray you to give more determined effect to all the kind feelings you cherish for Ireland. How else can you have a good conscience towards her people?

Brethren, if ever there was a time when Ireland might be neglected, this is not that time. We have no choice but to advance with honour, or retire with aggravated disgrace. Our efforts have been too successful not to excite deep attention in many quarters. New and promising stations are opening in different parts of the field. In connexion with other labourers, our efforts have given an impulse to public opinion, of which advantage must be taken. Dare we stand still? Dare we retire? It must not be. Forward we must go, or we cannot have a good conscience towards Ireland.

The present year will soon bid us farewell, and carry its testimony to the eternal Judge. Among its many just accusations, will omission of duty to Ireland be one? The new year is hastening on. It is about to commence its record. Shall it also accuse you? God forbid.

Come then, brethren, to the foot of the cross. There think how much you owe to infinite love! While melted by that love, listen to the cry, borne to you by every gale from Erin's fertile but unhallowed shores. Send forth, we beseech you, more labourers into the harvest. Supply a force somewhat adequate to the work to be done. Let not the stigma of deficient funds any more sully your otherwise honoured name. Do in Ireland, as you have done in other lands, "attempt great things for God, and expect great things from God." He will bless your efforts. But should you not see success, you will, at least, have a good conscience.

W. E.

The following kind letter will show that Ireland's cry, so eloquently enforced by our brother in the preceding paper, is not disregarded. May it occasion many more of a like kind:—

In the Chronicle for October, there is a letter from Mr. Mulhern, expressing his

ardent desire for a scripture reader, stating that no one is employed in that district, though a suitable person is waiting. I think no agency more adapted for usefulness in Ireland, and it is sad that any missionary should apply in vain for such help. I know not what the expense of a reader is, but if any other friend will supply the deficiency, I

will gladly give you £10 for the first year, that the person referred to by Mr. M. may be employed.

I am, dear Sir, yours truly,
J. B. BURR.

Beaulieu, Hants, Nov. 8, 1844.

A letter from Mr. MULHERN to the treasurer, dated Oct., 11, forms a beautiful sequel to the foregoing, and will yield peculiar pleasure to our generous friend, as well as delight all our friends:

You will be glad to hear that we still go on at Conlig. After a long and hard struggle, opposition is fast dying away. The enemy, from different directions long kept up a hot fire upon our little citadel, but the Lord being on our side, they found it impregnable. Their ammunition being spent, and their strength exhausted, they are now, one after another retreating, while our banner, which we first set up in the name of the Lord, is still seen waving in the breeze!

Yesterday evening I baptized the last of FIFTY-SEVEN of my fellow countrymen within these four years. Surely this is far more than a reward for our feeble efforts in the cause of our exalted king. We have, by the good hand of God, achieved more than the temporal salvation of fifty-seven worlds! Oh! what honour hath the Lord put upon us. After the baptism, another candidate was proposed. This has cheered me more than the conversion of any other, because he is the *first fruits* of our sabbath school. He is a promising lad of about seventeen years of age.

How I am cheered by seeing, in the Chronicle for this month, the letter of brother Burchell. To me, its contents are truly refreshing. This effort is an indication that more will soon be done for Ireland. May the Lord put it into the hearts of many of our churches in your happy land to follow this example. Truly this is the time for increased and vigorous efforts. Fruit begins to appear in all directions; and it is my firm conviction, that our society, if they faint not, will soon reap more abundantly.

Again brother M. reports, under date of November 6th:—

Our prospects are still encouraging. The congregations are good, and new stations are inviting my attention. The week before last I preached six times, in five different places. I lately baptized an interesting young person, who has occasionally attended for the last two years. We were last week favoured with a visit from brother Gould, as a deputation for our missions. Our church gave him £4.

Brother Wilson and myself have made arrangements for visiting Carrickfergus once a fortnight.

The following extracts of a letter from brother ECCLES, will be read with interest, dated November 12:—

We are still going on. The congregations are more encouraging than ever. One was added by baptism the week before last. The light of God's countenance is evidently lifted upon us. I trust soon to have very cheering news to report.

The Glasgow friends, it seems, are getting quite enthusiastic in reference to Ireland. I am written for to go there, next week, to plead its cause. Dear brother, pray for me. I am weakness itself in the midst of difficulties.

We have recently received an encouraging account of the state of the Parson's Town Mission, a comparatively new station. Mr. MULLARKY writes thus:—

At no time, since our commencement here, were our prospects more encouraging than at present. A great work seems to be going on at Banagher. At our last meeting the house was filled, and several are anxiously inquiring, "What shall I do to be saved." The congregation at Birr is also increasing. Persons who seemed heretofore unwilling to have any intercourse with me, have invited me to visit them at their own houses. So anxious are the people in several villages to hear the gospel, that I had to preach four times last Lord's day. My Roman catholic neighbours are also willing to hear the word. One sick man told me yesterday that he trusted in Christ alone for salvation. He had not been to the priest for the last twelve months, and does not intend to trouble him any more. A poor woman, who attends constantly, was during a late illness, in a state of unconsciousness; her friends brought the priest to her at this time. When told on her recovery what had taken place, she expressed herself greatly displeased; and now that she is up and well, she is generally the first at meeting, and wishes to be baptized in the name of Jesus.

The spirit of confidence and hope which pervades the following remarks from Mr. BATES's last letter, is truly admirable. We wish every pastor and member of our churches were imbued with it:—

As for myself, I am still going on in my Master's work. To look at present circum-

stances *only*, might fill one with despair. But standing on the promises of God, and by faith viewing the prophecies of divine truth, a scene rises up sufficient to inspire the most exalted hopes. I seem to see these deluded devotees "new creatures." Every high thing cast down—superstition destroyed—light dispersing darkness—priestly power broken—"the man of sin," in all his forms overthrown—and Ireland a land of light, liberty, and joy! Yes, my brother, these scenes must be realized even here, where Satan's seat is; for "the mouth of the Lord hath spoken it."

I am sorry the funds are low. This is sure to be the case sometimes. Faith and patience must be tried in every form, that it may be known what is in our heart. There is money enough in the church of Christ for the efficient support of all agency, when she is made willing to lay it at the foot of the cross. Oh that the Lord may bless us, and give us favour in the eyes of the people.

—

JOHN TALBOT writes to his superintendent, October 31:—

In one of my last journals I informed you of a parcel of young men purchasing a Douay bible, and perusing the same with diligence. There are now many houses in the parish found with bibles, and what they call other good books. The people are formed into classes for the purpose of meeting at those houses to instruct one another through the winter. This will open a wide field for my labours. I endeavour as much as possible to be friendly with the priests, so there is not a time they come to this place to visit the sick, or hold a station, but they send their horses and gigs to my house. You may remember the young man who came to hear you preach, and dined with you. When returning last Friday with you, he insisted on my going in with him. He seemed cast down, but after awhile he began to say how much he was indebted to me. I inquired what for. He laid his hand on his breast and said, there was something deposited there, which he hoped the world would never remove; and that he thanked me, under God, for the same. On the present sheet I cannot give you any account of what passed, but it was very pleasing indeed.

—

From a large mass of intelligence received from the readers in the Cork district, we have only space this month for a short extract or two. McCURE writes:—

A most gracious spirit of inquiry is excited in the minds of the people in this part, con-

cerning the truth. Some, who for years, did not attend any place of worship are now constant in their attendance. Three and often four romanists come to hear. A woman one of these who attended several sabbaths, recently left, and is now constantly hearing the gospel where she resides. I gave her a New Testament on her going, and she is a diligent reader of it.

—

WILLIAMS, another reader who resides in the city, writes:—

Some romanists often drop into our chapel, and other places of worship. We hope to have, ere long, a whole family, consisting of seven persons. A catholic named Fowkes, whose husband is a protestant, has had her mind, for many years, often impressed with the truth; but his bad example led her to think there was no reality in his religion. I often visited her, and ceased not to point her to the Lord Jesus. She died on the 10th instant, trusting, I humbly hope, in the merits of a crucified Saviour.

—

Mr. WILSON is going on favourably at Belfast, as we learn from his last letter dated November 12th:—

You will be glad to hear that we have obtained a suitable place of worship, and have commenced services in it, with every prospect of success. It is a large room, which is occupied during the week as an academy, for which we pay £10 per annum. It will hold between two and three hundred persons, and is in a central part of the town. We have had an increase of *five* members within these three months. Four of our members are military men; two of them lately returned from India, and are the fruit of our mission there.

About three weeks ago I opened a new preaching station in a neglected outskirts of the town. I was offered a room by a pious family living there, who were greatly concerned for their neighbours, very few of whom attended divine worship at all. The first evening the place was crowded, and many were obliged to go away for want of room. There were some romanists present. At our next meeting the attendance was still larger, an *adjoining* room being fitted up for our accommodation. This interesting station has opened through my preaching on board vessels, as the friend whose house is open to us, being present on one occasion, conceived the idea of getting me to hold meetings at this place. The design is now happily effected, and we have reason to hope it will be owned and blessed.

POSTSCRIPT.

We have lately received very many proofs of the increasing interest awakened in behalf of the Society. The Chronicle is beginning to be used at missionary prayer meetings; and several brethren have expressed the great pleasure felt in perusing its contents. We wish it was larger, or the society could afford to increase its size. There is no lack of intelligence; the want which exists is want of space. In future, our friends must in general be satisfied with the insertion of the amount of collections and subscriptions, especially from large towns, as the insertion of every name occupies so much room. It is scarcely necessary when exact particulars are given in the Report.

We met a kind friend in the West of England, who lately determined, in addition to his general contributions to the cause of Christ, to act upon a suggestion thrown out at a missionary meeting last April, of putting by a penny on every animal brought into his shop for sale. The produce in six months was £3! We recommend this plan, of laying some articles under tribute every week, to other Christian tradesmen. They will not feel the contribution when regularly made, but the amount will surprise and gratify them.

CONTRIBUTIONS SINCE OUR LAST.

		£	s.	d.			£	s.	d.
Hailsham Church, by Mr. Green.....		5	0	0	Hipper, Mr. J.		0	10	0
Milton, Northamptonshire, by Miss Dent...		2	16	0	Rhodos, Mr.....		0	10	0
W. E. Lilly, Esq. Cambridge		10	0	0	Teale, Mr.....		0	10	0
Stanwick, by Mr. Walcot		1	3	6					3 12 0
Chelsea, Collection		6	0	0	Huddersfield—				
Juvenile Association.....		4	4	0	Bentley, Mrs.....		0	10	0
		10	4	0	Brook, Mr. C.....		0	10	0
Herbert, Mr. Coleford		1	0	0	Schofield, Mr. J.....		0	5	0
Harrison, Mr. Bromsgrove		0	10	0	Shaw, Mr. B.....		0	10	0
Derby, by Mr. Thompson		3	3	4	Whitaker, Mrs.....		1	0	0
Friends, by Miss Barnard ...		0	14	0	Willett, Mr. R.....		1	1	0
Douglas, Mr. Burton.....		0	5	0					3 16 0
		4	2	4	Shakespeare's Walk Juvenile Association		1	3	0
Hebden Bridge, Collection at Rev. J.					Shortwood, by Mr Newman.....		30	0	0
Crook's		8	5	6	Sandhurst, by Mr. Angus.....		2	2	4
Bromley Cliff, Mr. J.....		1	0	0	Chudeigh, W. House, Esq., by Mr. Nicholson				5 0 0
Halifax—					Paignton, Mr. Troward and Friends, by ditto.....		3	1	0
Abbott, Mr. J.....		0	10	0	Camberwell, Collection		21	1	9
Akroyd, Mr. J.		1	0	0	Bishop Burton, a Friend.....		1	0	0
Batty, Mr.....		0	5	0	Peto, Mr. and Mrs.....Don.		50	0	0
Batty, Master		0	2	6	Bewsey, Mr. Bristol.....		1	0	0
Browne, Mr. H.....Don.		0	10	6	Collections, Wellington, Taunton, Bridgewater, Stogumber, Watchett, Minehead, Burnham, Wedmore, Wells, Horsington, Montacute, Chard, Crewkerne, Street, Lyme, Bridport, £35 19s. 4d. (one-third)		11	19	9
Browne, Mr. G. B.....		0	10	6	Wellington, Cards by Mr. Greedy		1	5	10
Burgess, Mr. and Mrs.....		0	10	0	Bridgewater, Mr. Jenkins, Missionary Box		2	0	0
Edwards, Mr. G.....		0	10	6	Watchett, Mrs. Gimblett.....		0	5	0
Fawcett, Mrs.....		0	5	0	Stowey, Prayer Meeting, Ivy Cottage		1	0	0
Hitchin, Mr.....		0	10	0	Cheddar, Collection		1	3	0
Swindel, Mr.....		0	5	0	Montacute, Mrs. Geard		0	10	0
Walker, Mr. J.....		0	10	6	Slimsbridge, Gloucestershire, Mr. Rose		0	10	0
Walker, Mrs.....		0	5	0	* * * Bradford and Leeds in the next Chronicle.				
Young Friend, by S. W.....		0	10	0					
		6	4	0					
Shipley—									
Aked, Mr. T.....		1	1	0					
Aked, Mrs.....		1	1	0					