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THE  
GENERAL BAPTIST  
REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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VOL. IX.—NEW SERIES.

1847.

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LONDON:  
PUBLISHED BY SHERWOOD, GILBERT, & PIPER,  
PATERNOSTER-ROW.

## P R E F A C E .

THE lapse of time, and the good providence of Almighty God, permit us to present to our readers the last number of another volume of our denominational magazine. We have thus been enabled, through another year, to hold intercourse with each other as a christian body, to hear of the proceedings and progress of our churches and our missionary brethren, to record the names and characters of our worthy and departed friends, and in various ways to contribute to mutual instruction and encouragement.

The utility and importance of such a periodical cannot be doubted, especially when the ministers and talented members of our respective churches interest themselves in it—make it the medium of communicating their thoughts and sentiments, and enrich it with their various mental stores—a course of conduct which commends itself to the judgment and approbation of every friend of the Connexion, as indicative of a real desire to do good and to promote its prosperity.

Ours is now the pleasing task to acknowledge the kindness and attention of many of our friends and brethren, who have contributed to the completion of the present volume, by the preparation of well-written essays and communications, as well as by the transmission of denominational intelligence. We trust that their efforts, and those of many other gifted and zealous brethren may be relied on for future years.

The labours and attention of the Rev. J. J. Owen, of Castle Donington, require especial notice in this place. During the absence of the Editor, in the United States, this brother has supplied his place. His service has been that of kindness and love; and from a perusal of the several numbers which have been published under his superintendence, the Editor feels assured that his readers sympathize with those grateful sentiments which he himself feels.

At the last Association, held at Nottingham, it was thought desirable and practicable to enlarge the 'Repository,' by the addition of another sheet, or sixteen pages of extra matter, and still

to continue it at its present price. The efficient services of the Rev. Jabez Burns, D.D., were engaged, to take part in the editorship, and thus to add at once to the value and interest of the work.

This alteration will necessarily involve a serious increase in the original expenses of our periodical, which can only be discharged by a very enlarged circulation. It is a bold experiment on the zeal and public spirit of the General Baptist churches. It will render the 'General Baptist Repository' one of the cheapest publications of the present day; and if our friends in the various churches come to the assistance of the Editors, by promoting at once its improvement and its circulation, by the early transmission of intelligence and of well digested communications, and by a liberal use of its advertising medium, the success of the experiment will be honourable to our body, and increasingly useful to its various members.

We do most sincerely hope that this view of the present state of our only denominational periodical will be so impressed on our most zealous members and people, that in good earnest they will afford their aid for the promotion of the interests of our magazine, and in every possible way encourage its conductors and extend its sale.

May we solicit the minister in every church to be our correspondent and contributor; every brother who has been in the habit of transmitting intelligence to us, to continue his useful and valued assistance; and every one of our agents to use his utmost efforts for the advancement of our purpose? Let us all simultaneously exert our powers, and our united energies will be crowned with distinguished success.

During our visit to the Free-Will Baptist Conference, the propriety and desirableness of a closer union between our transatlantic brethren and ourselves, to be effected through the medium of the 'Repository,' was mentioned, and it is pleasing to add that several of the friends there have engaged to become subscribers to our publication, and that some of them promised to favour the Editors with occasional communications.

The Editor once more returns his acknowledgements to his friends and brethren for the assistance and support given to him during his sole management of this periodical; and hopes that in its new and enlarged form he and his respected colleague may enjoy their countenance and favour, and that the blessing of God may rest on them, on this periodical, on our whole denomination, and on the church at large.

*Leicester, Nov, 23rd, 1847.*

THE EDITOR.



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THE  
GENERAL BAPTIST REPOSITORY.

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No. 97]

JANUARY, 1847.

[NEW SERIES.

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OUR TIMES: OR WHAT ARE THE ASPECTS OF THE  
CHURCH OF CHRIST?

THE true christian cannot live to himself: he is constrained by the love of the Saviour, to consecrate his body, soul, and spirit, to the interests of the Redeemer's cause. Hence he is ever anxious to know the true state of the church of Christ, and to mark the progress of divine truth in the world. He associates the concerns of Zion with his deepest solitudes; and makes its peace and prosperity, the objects of his most fervent prayers. His pulsations of joy rise or fall as Zion is distinguished by adversity or prosperity. He may be interested in the freedom of commerce, in the diffusion of knowledge, and in the triumphs of science and art. He may be concerned for the extension of liberty, the amelioration of physical suffering, and the repeal of sanguinary laws, but his chief desires and anxieties relate to Zion. He believes that an intelligent christian church cannot fail to spread useful knowledge, and that all the multifarious evils which distract the world must give way before the power

and brightness of christian piety and influence. We believe there are many who prefer Jerusalem to their chief joy, and who take pleasure in her stones and favour the dust thereof. Surely all who possess such an attachment to the Saviour's kingdom, will see the propriety of being scrupulously jealous of all that can by any device be injurious to its spiritual and permanent advancement in the world. True affection for evangelical religion is as enlightened as it is devoted; as pure as it is ardent. Fictitious prosperity will be deprecated as more detrimental, if possible, than even a state of formalism and apathy. Nothing can meet the desires, or give fruition to the christian's hope, in reference to Zion, when sinners are not converted to God, and when believers are not manifestly growing in grace and in the knowledge of the Lord Jesus Christ. Without these, numbers, show, wealth, decorated buildings, and an imposing ceremonial, are mere empty pageantry, reflecting no

glory to God and conferring no benefits on the children of men. How appropriate is the question, then, at the commencement of a new year—What are the characteristics of our times, and what the aspects of the Church of Christ? We regret to reply, that in a christian and religious sense, our times are dark and dreary; and that the church of Christ, has not for the last century, evinced so much weakness, apathy, and nominalism. A fearful dearth seems to pervade the churches of all evangelical denominations in our land. The most lively and active sections among us, are scarcely maintaining their numerical position, and many have considerably declined. And the additions by conversion to the whole evangelical community, does not bear any proportion to the ratio of our increased population. The world is advancing while the church is almost stationary. The numerical strength of Satan's kingdom is daily increasing, while few are enquiring their way to Zion with their faces thitherward. The treasures of commercial speculators, and the coffers of worldly pleasures are overflowing, while the professed friends of religion are supporting christian institutions with a wretched and parsimonious spirit. We preach of the triumphs of the cross, but the present conquests are those of Satan and of the world.

But wretched as is the state of religion in our own land, it is still worse in the United States of America. Denominations there which have flourished for many years, are decreasing by thousands. We find that one voice of mourning and lamentation pervades the reports of the evangelical churches of that heaven-favoured and richly-privileged country. With this apathy in our churches, there is much around us calculated to produce serious apprehension and alarm.

Anti-christian Rome is putting forth all her energies. Never were

her friends more liberal and zealous. Her altars are laden with the free-will offerings of her devotees, for the extension of the papacy throughout the world. Her priests are being educated in immense numbers for their jesuitical labours. She is sending forth her trained and subtle emissaries into every region of the earth; and it will not be long before the crucifix will be reared on every spot where the evangelical preacher has lifted up the cross of Christ. Our missionary stations are to be the scenes of fierce and protracted conflicts between Maryism and Christianity—between Anti-christ and the Son of God. Already has the warfare begun, and a very partially enlightened heathen are to be distracted and cursed with the sophistry of Romanism, and the gilded blandishments of the scarlet woman. So intensely earnest are the advocates of the papal faith, that the protestants of the United States begin to tremble for the stability of their moral institutions, and for the safety of the ark of God. Without any sympathy with those whose morbid cry for years has been 'No Popery;' yet we cannot be indifferent to the facts which these remarks involve, and not to be deeply concerned at the scene presented, would indicate little less than indifference to the momentous interests of true religion. We perceive, too, in our land the wide spread influences of semi-popery, which has so blighted the established church of this country, and which, especially in rural districts, has been pernicious to a most lamentable degree. Who can tell how many thousands have been turned away from the simplicity of the gospel, and have become absorbed with the cold and empty forms of Puseyism?

Infidelity, though not so glaring in its exhibitions, and combative in its spirit, as it appeared to be a few years ago under the mask of

'Socialism;' is yet holding its fell dominion over vast multitudes in our land. We fear too, that its present operations are less noticed, because its insidious workings keep it more from the eye of popular observation. Infidelity does not now step forth backed by the profoundly subtle reasonings of Bolingbroke, or Hobbes, or Hume, nor with the witty sneers of Voltaire, the violent ebullitions of Paine, nor the disgusting blasphemies of Taylor: but it works secretly and silently under the guise of admiration for Science, Art, and Philosophy. It exalts the marvellous attributes of the laws of nature; it extols the wonders of the physical universe; it adores the overwhelming phenomena which creation presents to the eye of the acute observer; and it takes care that *ЈЕХОВАИ*—the first great intellectual cause—shall have no homage or glory paid to him. It delights to riot in philosophical discoveries, just so far as they seem to be contradictory of the sacred pages of revelation! and rejoices, if men can be so absorbed in Natural Philosophy as to forget that which is moral and divine. How little of God is seen, and how little reverence is given to revealed truth, is apparent to every one who carefully watches the current of mind which floats on the surface of much of the attractive literature of our times. We dread the effects of this negative manifestation of scepticism, in which God and his moral perfections and laws have no part or lot in the matter. We fear the effect of this prevailing spirit, is, to induce thousands to treat with neglect the christian Sabbath, the house of God, and the means of religion. For these plain, and what they deem, antiquated things, they have no relish; and we fear, that many who have only entered the porch of philosophical research, deem an attention to the duties of religion as an exhibition of a weak understanding and an imbecile judgment.

With these evils opposed to the spread of the gospel, there is also a *general prevailing worldliness of spirit*. The love of gain, the eager desire to obtain wealth, is the mania of our times. Men resolve they will be rich, and then it would appear weak to be very scrupulous as to the means of effecting it. And is there not much of this spirit in our congregations,—so that however good the seed, or faithful and diligent the sower, it cannot produce fruit?—for the thorns and the cares of this world and the deceitfulness of riches choke the seed, and utterly prevent moral vegetation. How necessary that men should be warned again and again of this fearful and terrible evil!

We notice also, a *want of general christian activity in the church of Christ*. In many cases most of the responsibility rests on the minister; and in many others—indeed, the majority of instances—the machinery of the church has to be worked by about half a dozen persons, while the hundreds of members are at ease in Zion. The same two or three persons conduct the social prayer-meetings for years. The same two or three persons feel interested and anxious to converse with enquirers, and those who appear seriously disposed. The same small band labour in the Sabbath-school. The same individuals go from house to house with tracts. But where is the church?—where are the hundreds who profess to have given themselves to God and his cause? why, they are each and all seeking their own things, and not the things which are Jesus Christ's. It would be marvellous, with this partial consecration of talent, and limited employment of christian influence and agency, if the church did progress and prosper abundantly. No, the church must be resuscitated—aroused from torpor and slumber; and every converted man must feel, that he has been saved, not only that he may enjoy, but also diffuse religion abroad; for,

in the great vineyard of Christ, every believer has a work to do, and some talent for doing it; and is responsible to God and the church for its faithful performance. We only add, that *the evidences of christian affection and kindness are defective.* The sweet and genial influence of christian love, should render the church of Christ the most beautiful and attractive object in the world. Who could successfully cavil with christianity, if it displayed the mind and spirit of the Lord Jesus?—if its purity were ever linked with pity, mercy, and compassion?—if it were always generous, forbearing, and kind?—if it were clothed with the lovely robes of charity?—if under the influence of that chief of the graces, christians were free from envy and ostentation, not ‘behaving themselves unseemly,’ ‘seeking not their own,’ ‘not easily provoked,’ ‘thinking no evil, rejoicing not in iniquity but in the truth, bearing all things, believing all things, hoping all things, enduring all things?’ But, alas! how feeble is the manifestation of this love even by christians of the same congregation; and it is seldom or ever contemplated in reference to the universal family of the Saviour. We sincerely trust the recent movement having respect to the closer union of all evangelical christians, will be followed by happy results. Indeed the efforts made must be pleasing to God, and we hope that the day is not distant, when the doctrinal basis of the alliance will be so comprehensive as to include all who have been received into the enjoyment of the Divine favour. As love is the very essence of New Testament religion, let it shine forth in all its sacred lustre, in the conduct of professors of religion, and the ancient testimony given to the early disciples shall be revived, ‘See how these christians love one another.’

It might be well for all who are sincerely concerned for the revival of religion at the present crisis, to ask, if any share of the cause of the low

state of Zion rests with them? Do we, ministers, preach with all the simplicity, holy ardour, faith in the power of the truth, and purity of motive, which should distinguish the proclaimers of the Word of life? Do we expect souls to be converted, when we preach? Do we look and pray for this when we have preached? and is this the great, the chief end of our preaching? Do the deacons of our churches exemplify the attributes of their office as described by the apostle Paul? Are they vigilant, faithful, devout, temperate, exercising domestic discipline, and thus purchasing to themselves a good degree?

Members of our churches! Do you feel that interest in Christ’s cause which you often profess to do? Is it your pre-eminent desire to be increasingly holy, active and useful? Do you sustain the ministry?—hold it up by faithful affectionate prayer? and are you ready for every good work?

May all those who bear the Saviour’s name, be devoutly concerned for the prosperity of His kingdom, and for a revival of spiritual religion in the church! The united supplications of His people, making this the burden of their requests, must be effectual. And we hope the day is at hand, when an earnest spirit of hearing shall be excited,—when the word shall have free course and be glorified,—when Zion shall awake and put on her strength, and appear in her beautiful garments,—and when the multitudes of the converted shall resemble the drops of the morning dew:—when the movement of the world towards the church shall create in every pious bosom delight and transport; and when the exclamation shall be general, and from every department of the Redeemer’s kingdom—Who are these that fly as a cloud, and as doves to their windows?

May the Lord who delighteth in mercy, and keepeth covenant with all His people, hasten it in His own time!

JABEZ BURNS,

3, Porteus Road, Paddington.



## LIFE OF THE APOSTLE PAUL.—No. III.

*(Continued from page 37b, Vol. 8.)*

VIII. *His first missionary tour.* The succeeding part of the history of the great apostle, and the events which took place in which he was the principal human agent, are of so momentous and pleasing a kind, that no christian can contemplate them but with thrilling interest. He entered upon a world of darkness and of death. The people whom he visited, were wallowing in pollution. They were free from righteousness, and were the devoted slaves of sin; but Paul penetrated this darkness—instrumentally rescued one soul after another—one town, and city, and province, after another, from the grasp and influence of the infernal foe, and elevated them to the dignity of sons and daughters of the Lord God Almighty.

Let us now follow him in his first journey, which was comparatively a short one, but quite long enough for an heir of heaven to breathe the atmosphere of hell.

Accompanied by Barnabas, and John as their minister or attendant, Paul departed from Antioch, and proceeded to Seleucia, a distance of twelve or fourteen miles. Making here a short stay, he hastened to Cyprus, a large and beautiful island in the Mediterranean, celebrated as being the birth-place of Zeno, the Stoic, and Barnabas, the companion of Paul. Arriving at Salamis—not the Grecian Salamis, but a place founded by Teucer, an emigrant from thence—one of the principal cities of the island, they preached the word of God in the synagogues of the Jews. Whether they were well received or opposed, is not recorded. Leaving Salamis, they proceeded through the island to Paphos, a town situated on the western coast, said to have been built by an Arcadian chief named Agapenor, who was driven on shore

by a storm, on his return from the siege of Troy. There was another place of the same name on the island, called Old Paphos. The place Paul visited, was called New Paphos, to distinguish it from the other. It was at Old Paphos, and not, as has been represented by so many, at New Paphos, that Venus had her favourite abode. New Paphos was, at the time Paul visited it, the principal city of the island, and the residence of the Roman governor. The name of the governor at this time was Sergius Paulus, who, hearing of the arrival of Paul and his associates, sent for them desiring to hear the word of God. On the island, at the time, was a man named Bar-jesus, who pretended to foretel future events, and practised magical arts—another such a person as Simon Magus. This man appears to have had considerable influence with the proconsul, and was with him at the time Paul and Barnabas presented themselves before him to explain the object of their mission, and the word of God. The statements Paul made, and the truths he uttered, were producing a favourable impression upon the mind of the governor. This was perceived by the wily magician, who, fearing his craft was in danger, strenuously exerted himself to counteract the effect produced upon the deputy's mind. Had Elymas, in this opposition, been actuated by a conscientious conviction that the apostle was in error, and by an anxious concern for the welfare of his patron, there is no doubt but he would have met with the kindest treatment from Paul. He always respected conscientious scruples. Anxious as he was that all should become christians, he did not wish any to embrace christianity at a venture. He had not done so himself. He had had the most unequivocal evidence

that the gospel was from God; and he was not reluctant to furnish any ingenuous mind with that evidence which had convinced himself. While, however, he would patiently and perseveringly fan the expiring flax, and gently and tenderly raise the head of the drooping reed, he loathed hypocrisy, and exposed and denounced it in the most honest and fearless manner. And knowing, as he did at this time, that Elymas, in his opposition, was actuated by the lowest and most unworthy motives, if not from a positive hatred of the truth, the apostle being filled with the Holy Ghost, fixed his eyes, flaming with holy indignation, upon the iniquitous wretch, and poured into his inmost soul this withering appeal: 'O, full of all subtilty and all mischief—child of the devil—enemy of all righteousness,—wilt thou not cease to pervert the right ways of the Lord? And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season!' This terrible calamity immediately fell upon Elymas; and he who, a short time before, rashly and wickedly set himself to stem the stream of gospel light, was now, through the judgment of the Author of that light, groping about, seeking some one to lead him by the hand. This terrible judgment tended to confirm the faith of the proconsul, for, 'when he saw what was done, he believed, being astonished at the doctrine of the Lord.'

Leaving Paphos and Cyprus, they directed their course northward, and the next place at which they arrived was Perga, a town of Pamphylia. Nothing is recorded of their proceedings here, excepting that John, their minister, and nephew of Barnabas, departed from them, and returned to Jerusalem. The cause of John's return is not stated; but, whether weakness of faith, or love of ease, or timidity, it furnishes us with a key to the obstacles with which the apostles had to contend. Their difficulties, of va-

rious kinds, were evidently great, or, depend upon it, John, who would be exposed to them the least, would never have returned from the work.

From Perga they came to Antioch, in Pisidia; so called to distinguish it from the Syrian Antioch. On the Sabbath, as was their usual custom, Paul and his associate attended the synagogue of the Jews, where, after the reading of the law and the prophets, the rulers, very courteously, and in accordance with the Jewish custom, sent to inquire if they had any word of exhortation to address to the people; and if so, to proceed. Paul, availing himself of this opportunity, rose, and waving his hand to secure the attention of the people, proceeded to deliver the discourse which is given in Acts xiii.

The effect of this discourse was great. They were taken completely by surprise; and it would seem that the Jewish part of the assembly separated in silence. The poor Gentiles, however, who were present on the occasion, heard such strange things uttered by Paul, that they lingered behind until the Jews had departed, to make further inquiries as to the truth of the doctrines they had heard. On that day the first inquirers' meeting was held at Antioch. Before Paul and the Gentiles separated, the latter earnestly besought him to preach the same sermon to them again the next Sabbath. A greater impression was made on the audience than appeared at first sight; and, although they dare not avow it in a public assembly, yet the truth had found its way into the hearts of many Jews and religious proselytes; and these did not go directly to their homes, but stood about within sight of the synagogue, watching for an opportunity to communicate their thoughts to the new teachers, or to ascertain, if possible, their place of abode. That day was a memorable one in Antioch. The poor Gentiles had never before heard so good

news, and their whole souls were filled with joy. The Jews, on whose mind the discourse of Paul had made a favourable impression, were few compared with the bulk; and if the same law was in operation there as was in Judea, that if any man should confess Jesus to be the Christ, he should be put out of the synagogue, we can easily conceive that these few would be exceedingly cautious in communicating their impressions to each other, lest they should incur suspicion, and be excommunicated. We will not say that the following scene actually occurred; but it is highly probable that something of the kind took place. When the sun had sunk in the western sky, and the shades of evening were fast spreading themselves over the town of Antioch, a Jew might be seen here and there, issuing from his home, and with anxious look and hurried step hastening through bye roads to a certain spot in the town. His mind is evidently agitated by conflicting emotions. He shuns all of his own race, and if perchance he comes into direct contact with one, and an inquiry be made as to the cause of his anxiety, his speed, and the place to which he is going, an evasive answer is returned, and onward he goes. At length he arrives close by the lodgings of Paul. He looks around to see if any eye is upon him. Having ascertained that the way is clear, he asks for admittance. Within the house he hears other voices engaged in earnest conversation. With a palpitating heart he is introduced to those within. He is perplexed and confounded at the sight, until the courteousness and kindness of Paul, and the suavity of the son of consolation, and the fact of all present having come on the same errand, disarm his agitation, and he is able to communicate freely. Probably numbers of this character, and acting in this manner, might have been seen, in different parts of Antioch that night, all of whom were per-

sued to continue in the grace of God.

During the week, the excitement which had been commenced in the synagogue, spread through the whole city, and on the next Sabbath almost the whole city came together to hear the word of God. What a congregation! And how must it have cheered the heart of Paul! Unmixed joy is seldom if ever experienced, and, if experienced, it is only momentarily, in this world. This was the experience of Paul and Barnabas here; for they had scarcely begun to speak to the people, and to preach Christ and him crucified to this vast audience, when clouds, angry and envious clouds, were seen gathering over the countenances of the Jews, which soon burst in a torrent of invective, contradiction, and blasphemy.

Paul and his companion, however, were not the men to be silenced in this way. This opposition increased their courage. They waxed bold, and declared that, as they had delivered their message to them, and it was despised, they would turn to the Gentiles, and justified their conduct by an appeal to Isa. xlix. 6, 'I have set thee a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth.' The effect of this declaration on the Gentiles was of the most animating kind. They were glad, and glorified the word of the Lord. The work of the Lord operated like leaven; it diffused itself over the whole region. The Jews, however, still persisted in their opposition; and the consequence was, that Paul and Barnabas were obliged to depart out of their coasts. In doing so, they obeyed the exhortation of Jesus, Mark vi. 11. They shook off the dust of their feet against them.

From Antioch they came to Iconium, a considerable city in Lycaonia, (now called Konich, and situated southeast of Antioch.) Here the success of their preaching was great. 'A

great multitude, both of the Jews, and also of the Greeks, believed.' This success was achieved amidst a violent storm of persecution, which threatening their destruction, they eventually, in accordance with the command of the Saviour, Matt. x. 23, fled to Lystra, another city of Lycaonia. Paul, here, miraculously healing a cripple who had been lame from his birth, the inhabitants imagined that the gods had paid them a visit in the likeness of men, and proceeded to pay them divine honours. Among the ancient heathen, as now, there was an opinion generally prevailing that the gods were accustomed at times to descend from heaven to earth, especially Jupiter and Mercury; and there was a tradition among the Lycaonians, that these two gods had at one time been entertained in the palace of Lycaon, from whom Lycaonia derived its name. It is not, therefore, very wonderful that these poor credulous idolaters, should look upon Paul and his companion as Gods. Mercury was the god of eloquence, and, on account of Paul being the chief speaker, the Lycaonians thought he must be Mercury; and Barnabas they called Jupiter. But, however flattering to human nature might be the deference and homage paid to them, the apostles protested against their worship—exposed the vanity of their imaginary deities, and directed them to the one living and true God. It was, however, with great difficulty that they restrained the people from offering sacrifice to them.

Who would conceive that these persons would ever lift up a hand against such benefactors of the human race? Yet such is the perversity and fickleness of human nature, that these identical people, who were about to worship Paul and Barnabas, in a short time after, being influenced by certain Jews from Antioch and Iconium, stoned Paul, and dragged him out of the city, supposing him to be dead. What a contrast! One

day they were elevated as gods and the priests, in their sacerdotal attire—conducted to them victims adorned with garlands, and would have offered sacrifice to them, as to the thundering Jupiter, and the eloquent Mercury. A short time after, Paul was stoned, and dragged out of the city, as a worthless dog. Can any good thing come out of Lystra? O, yes. In the midst of all this contradiction, uproar, and cruelty, there was a delicate youth noticing most minutely the conduct and trials of the apostle. A good and lasting impression was made upon his mind, and he afterwards became one of the companions, the bosom friends of Paul, and one of the brightest ornaments of the christian church. This was Timothy, who seems to have been a native of Lystra, and converted by Paul at this time.

Paul, however, was not dead; for, as the disciples stood around him, and mourning over their loss, he showed signs of life, and at length rose up, and went into the city. There is every reason to conclude that a miracle was performed in the restoration of Paul's health; otherwise, we cannot understand how, after such treatment, he could rise up, go into the city, and the next day proceed to Derbe.

Having preached the gospel in Derbe, and made many disciples, they returned to Lystra, Iconium, and Antioch. Their object in visiting these places again was to confirm or establish the young converts in the faith, and to appoint elders to watch over them, and to take the oversight of them in the Lord. This they did by fasting and prayer, commending them to the Lord, in whom they believed.

After this, they passed through Pisidia, and descended to Pamphylia—once more visited Perga, and, having preached the word there, they departed for Attalia, and from thence took shipping for Antioch in Syria, from whence they at first started. It

is thought that this journey occupied about two years. The experience of Paul during it must have been varied. The scenes through which he passed made an indelible impression on his

mind: hence we find him referring to them years afterwards as if they had but recently occurred. (See 2 Tim. iii. 10, 11.)

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### AN ANGEL VISIT.

ON the evening of one thirty-first of December I had been cherishing the humiliating and solemn reflections which are peculiarly suitable to the close of the year, and endeavouring to bring my mind to that view of the past best calculated to influence the future. I had attempted to recall the prominent incidents of the twelve months which had elapsed; and in this endeavour I was led frequently to regret how little my memory could retain even of that most important to be remembered. I could not avoid, at such a period, looking forwards as well as backwards, and anticipating that fearful tribunal at which no occurrence shall be forgotten; whilst my imagination penetrated into the distant destinies which shall be dependent on its decisions. At my usual hour I retired to rest; but the train of meditation I had pursued was so important, that imagination continued it after sense had slumbered. In thoughts, from 'the visions of the night, when deep sleep falleth upon man,' I was mentally concerned in the following scene of interest:—I imagined myself still adding link after link to the chain of reflections the progress of which the time of repose had scarcely interrupted; and whilst thus engaged, I was aware that there remained but a few moments to complete the day. I heard the clock as it tolled the knell of another year; and as it rung slowly the appointed number, each stroke was followed by a sting of conscience, bitterly reproaching me for my neglect of precious time. The last tone was ringing in my ear, painful as the

groan announcing the departure of a valuable friend, when, notwithstanding the meditative posture in which I was sitting, I perceived that the dimness of the apartment became lighter; and, on lifting up my eyes to discover the cause, I was terrified at perceiving that another being was with me in my seclusion: I saw one before me whose form indeed was human, but the bright, burning glance of his eye, and the splendour which beamed forth from every part of his beautiful-proportioned form, convinced me at a glance that it was no mortal being that I saw. The elevation of his brow gave dignity of the highest order to his countenance; the most acute observation was indicated by his piercing eye; and inexorable justice was imprinted on his majestic features. A glittering phylactery encircled his head, upon which was written, as in letters of fire, '*The Faithful One.*' Under one arm he bore two volumes; in his hand he held a pen. I instantly knew the recording angel—the secretary of the terrible tribunal of heaven. With a trembling which convulsed my frame, I heard his unearthly accents. 'Mortal,' he said, 'thou wast longing to recall the events of the past year; thou art permitted to gaze upon the record of the Book of God; peruse, and be wise.' As he spoke thus, he opened before me one of the volumes which he had brought. In fearful apprehension I read in it my *own* name, and recognized the history of my own life during the past year, with all its most minute particulars. Burning words were those which that

volume contained : all the actions and circumstances of my life were registered under their respective heads in that dreadful book. I was first struck by the list of mercies received. Some were there, the remembrance of which I had retained—more which were recalled after having been forgotten ; but the far greater number had never been noticed at all. Oh ! what a detail of preservations and deliverances, invitations and warnings, privileges and bestowments ! I remember that Sabbaths stood out in very prominent characters, as if they had been among the greatest benefits. In observing the recapitulation, I could not but be struck with one circumstance ; it was, that many dispensations which I had considered curses, were enumerated here as blessings. Many a woe which had riven the heart—many a cup whose bitterness seemed to designate it as poison, was there verifying the language of the poet—

‘E’en crosses, from his sovereign hand,  
Are blessings in disguise.’

Another catalogue was there ; it was the enumeration of transgressions. My hand trembles as I remember them ! What an immense variety of classes ! Indifference—thoughtlessness—formality—ingratitude—unbelief ; sins against the world—against the church—against the Father—against the Saviour—against the Sanctifier,—stood at the head of their crowded battalions, as if for the purpose of driving me to despair. Not one sin was forgotten ; there neglected Sabbaths—abused ordinances—misimproved time—encouraged temptations ; there they stood, with no excuse, no extenuation. There was one very long class, I remember well—‘*idle words* :’ and then the passage flashed like lightning across my mind, ‘For every idle word that men speak, they shall give an account in the day of judgment.’ My supernatural visitant here addressed me : ‘Dost thou observe how small a pro-

portion thy sins of commission bear to those of omission ?’ As he spoke, he pointed me to instances in the page like the following : ‘I was hungry, and thou gavest me no meat ; thirsty, and thou gavest me no drink. I was sick, and thou didst not visit me.’ I was conscience-stricken.

In another part of the record, I read the title, ‘Duties Performed.’ Alas ! how small was their number ! Humbly as I had been accustomed to estimate my good works, I was greatly disappointed to perceive that many performances on which I had looked with pride, were omitted, because, my visiter informed me, the motive was impure. It was, however, with feelings of the most affecting gratification, I read beneath this record, small as it was, the following passage : ‘Whosoever shall give a cup of cold water in the name of a disciple, shall in no wise lose his reward.’ Whilst I was gazing on many similar records, such was the intense feeling which seemed to be awakened within me, that my brain grew dizzy, and my eyes became dim. I was awakened from this state by the touch of my supernatural instructor, who pointed me to the volume in which I had read my own terrible history, now closed, and bearing a seal, on which, with sickening heart, I read the inscription, ‘Reserved until the day of judgment.’ ‘And now,’ said the angel, ‘my commission is ended ; thou hast been permitted what was never granted to man before. What thinkest thou of the record ? Dost thou not justly tremble ? How many a line is here, which, dying, thou wouldst wish to blot ! I see thou already shudderest at the thought of the disclosures of this volume, at the day of judgment, when assembled worlds shall listen to its contents ; but, if such be the record of one year, what must be the guilt of thy whole life ! Seek, then, an interest in the blood of Christ, justified by which, thou shalt indeed hear the repetition, but not unto con-

demnation. Pray that, when the other books are opened, thy name may be found in the book of life. And see the volume prepared for the history of another year; yet its page is unsullied. Time is before thee: seek to improve it. Privileges are

before thee: may they prove the gate of heaven. Judgment is before thee: prepare to meet thy God.' He turned to depart, and, as I seemed to hear the rustling which announced his flight, I awoke. *Was it all a dream?*  
ANON.

## LUTHER AND THE REFORMATION

*Continued from page 410, Vol. 8.*

AFTER the sacking of Rome, the emperor Charles and the pope soon became friendly again. A treaty of peace was concluded between them at Barcelona, in June 1528, based on the suppression of heresy, and in November another diet was called to meet at Spire, on the 21st of February, 1529. Charles determined, at first, to destroy the Reformation, if possible, by a federal vote, but if this failed, to crush it by the weight of his imperial power. Germany felt that a momentous crisis was at hand. Mournful forebodings filled every mind; and perhaps when we remember the superstitions, unconnected with religion, which then blended with the feelings of the bravest, it may not be amiss, in a deeper view than as giving a mere picture of the manners of the time, (but indicating how the Reformers connected the appearances of nature with the movements of Providence,) to state what Luther tells in one of his letters of a great light which had suddenly dispersed the darkness of night.\* 'What that forbodes,' said he, 'God only knows.' Other fearful occurrences were also detailed: there were earthquakes at Carinthia, and lightning had split the tower of St. Mark, at Venice. Astrologers ever wise above what is written, peeped and muttered, 'the quartiles of Saturn and Jupiter, and the general position of the stars—are ominous.' The waters of the Elbe rolled thick and stormy, and stones fell from the roofs of churches. 'All

these things,' exclaimed the terrified Melancthon, 'affect me deeply.' But there were signs of less doubtful interpretation, and the conduct of king Ferdinand, combined with the intrigues of the papal princes, forehoded evils of no ordinary magnitude. The diet commenced its sittings, and on the 15th of March, the imperial commissioners announced that the last resolution of the previous diet, which left each state free to act in conformity with the inspirations of its conscience, had been annulled by the emperor, in virtue of his supreme power. 'This arbitrary act, having no precedent in the empire, filled the evangelical princes with indignation and alarm.' 'Christ,' exclaimed Sturm, 'has again fallen into the hands of Caiaphas and Pilate.' A commission was charged to examine the imperial proposition. The priests demanded the execution of the edict of Worms, 1521, and the evangelical members of the commission, among whom were the elector of Saxony, and Sturm, wished for the maintenance of the edict of Spire, 1526. The majority of the commission felt that the re-establishment of the ancient order of things would be a revolution, no less complete than the Reformation itself. Hence, on the 24th of March it was arranged that every religious innovation should continue to be interdicted in the places where the edict of Worms had been carried out; and that in those where the people had deviated from it, and where they could not conform to it, without danger of revolt, they should at least effect no new reform—they should touch upon no controverted point—they should not oppose the celebration of the mass, and permit no Roman Catholic to embrace Lutheranism—they should not decline the episcopal jurisdiction, and

\* The words of Luther are, 'Magnum chasma, quo nox tota illuminabatur,' 'A great gulf (of light) illuminating the whole nocturnal heavens.' Was this an aurora borealis? Probably so; but our philosophy, sometimes in relation to nature and Providence, is far too sceptical.

tolerate no anabaptists, or sacramentarians. The *status quo*, and no proselytism. Such were the essentials of this resolution. Never, perhaps, had there been a more critical moment in the history of the Reformation; but the noble-minded champions of liberty came out of the trial with the laurels of victory. The proposal was rejected. The evangelical princes stood firm, and thus gained for modern times liberty of thought, and independence of faith. Ferdinand was enraged, and being determined to put an end to the struggle, assembled the diet, and declared that he would now accept of no terms but submission. It was at this time that the famous Protest, which henceforward gave the name of *Protestant* to the reformed church, was drawn up. D'Aubigne, after giving the words of the protest, remarks, 'The principles contained in this celebrated protest, constitute the very essence of protestantism. Now this protest opposes two abuses of men in matters of faith: the first is, the intrusion of the civil magistrate; and the second is, the arbitrary authority of the church. Instead of these two abuses, protestantism sets up above the magistrate the power of conscience, and above the visible church, the authority of the word of God. It declines, in the first place, the civil power in divine things, and says with the apostles and prophets—*we must obey God rather than man*. In presence of the crown of Charles V., it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle, that all human teaching should be subordinate to the oracles of God.' A deputation presented the protest to Charles, who manifested the utmost indignation on receiving it, and expressed his full determination to suppress the heretics. Accordingly, on the 21st of the following January, (1530,) he summoned all the states of the empire to meet in diet at Augsburg, concealing, however, his violent intentions under an amiable exhortation to peace and unity, expecting, doubtless, by that means, and by making a few trifling concessions, to induce the protestants to withdraw their protest and agitation. But these distinguished men saw through his tactics, and deemed it necessary to settle what were the essential articles of christian truth, in order to know whether, and in what way, and how far, they might come

to an understanding with their adversaries. The elector sent letters to the four principal theologians of Witttemberg, assigning them this task, all other business being laid aside. Augsburg then became the scene of action. The elector of Saxony was the first to arrive; but soon the town was filled. 'Princes, bishops, deputies, gentlemen, cavaliers, soldiers in rich uniforms, entered by every gate, and thronged the streets, the inns, churches, and palaces. The emperor had not yet arrived. He was at Inspruck, and sent before him by the hands of two counts, a message to the elector. In this message his imperial majesty, declared, that it was to him a source of great grief that religious controversies should disturb the good understanding which had for so many years united the houses of Saxony and Austria—that he was astonished at seeing the elector oppose an edict (that of Worms,) which had been passed by all the states of the empire—that he should require an immediate stop to be put to the preaching of the Reformers;' the counts added, 'that they trembled at the thought of the immediate and deplorable consequences that would certainly follow the elector's refusal to comply with the emperor's request.' The elector felt agitated. 'If his majesty forbids the preaching of the gospel,' he exclaimed, 'I shall immediately return home.' He waited, however, for the advice of his theologians. Luther and Melancthon recommended acquiescence for the present; but the elector, at this critical period, manifested more wisdom and firmness than both. Fortunately there was an intrepid man at the elector's right hand, the chancellor Bruck, who felt convinced that policy, honour, and above all, duty bound the friends of the Reformation to resist the menaces of Charles. 'The emperor's demand,' said he, 'is but a worthy beginning to bring about the definitive abolition of the gospel. If we yield at present, they will crush us by and by. Let us, therefore, humbly beg of his majesty to permit the continuance of the sermons.' Thus at this critical juncture, a statesman stood in the foremost rank of the confessors of Jesus Christ.' On the 31st of May, the elector sent a written reply to the emperor, in which he expressed his full determination to adhere to his principles. Shortly after, Charles himself arrived at



Augsburg, and made in person the demand with which he had entrusted his ministers; but the elector again refused, and all attempts to procure the suppression of protestant preaching were unsuccessful, till his majesty agreed to issue a proclamation forbidding also the preaching of the papists. Under these circumstances the protestants consented to give up, for a time, their public services.

The diet at length met, and after several ineffectual attempts at a private compromise, Friday, the 24th of June, was appointed by the emperor as the day for hearing the Reformers, and they were ordered on the 22nd to have their confession ready by that day. They requested the delay of a day in order to afford them more time for preparing, but it was refused. The theologians accordingly worked during the remainder of the day, and the whole night, in the composition and correction of the confession, the chief part being taken by Melancthon. On Thursday, the 23rd of June, all the protestant princes, deputies, councillors, and theologians met early at the elector's. The confession was read in German, and all gave their adhesion to it, except the landgrave and the Strasburgers, who required a change in the article on the sacrament. The princes rejected their demand. 'The elector of Saxony was preparing to sign, when Melancthon stopped him, fearing that this would render the whole matter too political. The Reformer thought that the church should appear on this occasion, and not the state.' 'It is for theologians and ministers to propose these things,' said he, 'let us reserve for other matters, the authority of the mighty ones of the earth.' 'God forbid that you should exclude me,' exclaimed the elector, 'I am resolved to do what is right, without troubling myself about my crown. I desire to confess the Lord. My electoral hat, and my ermine are not so precious to me as the cross of Jesus. I shall leave on earth these marks of my greatness, but my master's cross, will accompany me to heaven.\* How could such language be resisted? Melancthon gave way. The elector then approached, signed, and handed the pen

to the landgrave, who at first made some objections; however, the enemy was at the door; was this the time for disunion?† At last he signed, but with a declaration that the doctrine of the eucharist did not please him. The margrave and Lunenburg having joyfully subscribed their names, Anhalt took the pen in his turn and said, 'I have tilted more than once to please others; now if the honour of my Lord, Jesus Christ, requires it, I am ready to saddle my horse, to leave my goods, and my life behind, and to rush into eternity towards an everlasting crown.' Then, having signed, this youthful prince said, turning to the theologians, 'Rather renounce my subjects, and my states, rather quit the country of my fathers, staff in hand; rather gain my bread by cleaning the shoes of the foreigner, than receive any other doctrine than that which is contained in this confession.'

On Friday, the 24th, it was found that there was not time for entering on this momentous matter, it was therefore postponed till the next day. This day was destined to be the greatest day of the Reformation, and one of the most glorious in the history of christianity and mankind. 'As the chapel of the palatine palace, where the emperor had resolved to hear the confession, could contain only about two hundred persons, before three o'clock a great crowd was to be seen surrounding the building and thronging the court, hoping by that means to catch a few words. Charles took his seat on his throne. The electors, or their representatives, were on his right and left hand. After them, the other princes and states of the empire. The legate refused to appear, lest he should seem to sanction the reading of the confession. Then stood up John, elector of Saxony, with his son, John Frederick, Philip, landgrave of Hesse, the margrave, George, of Brandenburg, Wolfgang, prince of Anhalt, Ernest, duke of Brunswick—Lunenburg, and his brother Francis, and last of all, the deputies of Nuremberg and Reutlingen. Their air was animated, and their features radiant with joy. The apologies of the early christians—of Tertullian and Justin Martyr, hardly reached in

\* The above eloquent and thrilling declaration, most fearfully rebukes the worldliness and apathy of many who sustain the christian profession.

† Philip the landgrave of Hesse's views of the eucharist were far more scriptural than those of Luther or Melancthon.

writing the sovereigns to whom they were addressed. But now, to hear the new apology of resuscitated christianity—behold, that puissant emperor, whose sceptre stretching far beyond the columns of Hercules, reaches the utmost limits of the world; his brother, the king of the Romans, with electors, princes, prelates, deputies, ambassadors, all of whom desire to crush the gospel, but who are constrained by an invisible power to listen, and by that very listening to honour the confession! One thought was involuntarily present in the minds of the spectators—the recollection of the diet of Worms. Only nine years before, a poor monk stood alone for this same cause, in presence of the empire. And now in his stead behold the foremost of the electors! behold princes and cities! What a victory is declared by this simple fact! The emperor, seeing the protestants stand, motioned them to occupy their seats, and then the two chancellors of the elector, Bruck and Bayer, advanced to the middle of the chapel, and stood before the throne, holding in their hands, the former the Latin, the other the German copy of the confession. The emperor required the Latin copy to be read. "We are Germans," said the elector of Saxony, "and on German soil; I hope, therefore, your majesty will allow us to speak German." If the confession had been read in Latin, a language unknown to most of the princes, the general effect would have been lost. Bayer then began to read the evangelical confession, slowly, seriously, distinctly, with a clear, strong, and sonorous voice, which re-echoed under the arched roof of the chapel, and carried even to the outside, this great testimony paid to the truth. D'Aubigne gives the substance of the confession, and continues; 'Bayer ceased to read. He had spoken for two hours; the silence and serious attention of the assembly were not once disturbed. The confession of Augsburg will ever remain one of the master-pieces of the human mind, enlightened by the Spirit of God. The language that had been adopted, while it was perfectly natural, was the result of a profound study of character. When the reading was finished, chancellor Bruck, with two copies in his hand, advanced towards the emperor's secretary, and presented them to him; Charles, however, himself took them, handed the German copy, con-

sidered as official, to the elector of Mentz, and kept the Latin one for his own use. He then replied to the elector of Saxony, and his allies, that he had graciously heard their confession; but as this affair was one of extreme importance, he required time to deliberate upon it.

The protestants were filled with joy. God had been with them, and they saw that the striking act which had so recently been accomplished, imposed on them the obligation of confessing the truth with immovable perseverance. The Romanists had expected nothing like this. Instead of a hateful controversy, they had heard a striking confession of Jesus Christ; the most hostile minds were consequently disarmed. The effect was so prompt, that for an instant, the cause was thought to be definitively gained. The bishops themselves imposed silence on the sophisms and clamours of the Fabers and Ecks. "All that the Lutherans have said is true," exclaimed the bishop of Augsburg, "we cannot deny it." "Well, doctor," said the duke of Bavaria to Eck, "you have given me a very different idea of this doctrine and this affair." This was the general cry. The archbishop Herrmann, elector of Cologne, the count palatine Frederick, duke Erick, of Brunswick-Lunenburgh, duke Henry, of Mecklenburg, and the dukes of Pomerania, were gained over to the truth. The impression produced in other countries by the confession was perhaps still greater. Charles sent copies to all the courts; it was translated into French, Italian, and even into Spanish and Portuguese; it circulated through all Europe, and thus accomplished what Luther had said, "Our confession will penetrate into every court, and the sound thereof will go through the whole earth." It destroyed the prejudices that had been entertained, gave Europe a sounder idea of the Reformation, and prepared the most distant countries to receive the seeds of the gospel. The advocates of the church of Rome, fearful of the ultimate effects of the confession, made strenuous efforts to gain over the protestants by private arrangement. But Providence overruled all for good. A commission of Romish divines was appointed to refute the doctrines promulgated by the Reformers; but the reply when ready was so voluminous and abusive that Charles sent it back to be shortened and softened down.

At the close of the sixth week from the confession, the revised and corrected refutation was presented to the emperor, who immediately convoked the diet to have it read before them. "On Wednesday, 3rd of August, at two o'clock in the afternoon, the emperor sitting on his throne in the chapel of the palatine palace, surrounded by his brother, and the elector, princes and deputies, the elector of Saxony and his allies were introduced, and the count palatine said to them, "His majesty having handed your confession to several doctors of different nations, illustrious by their knowledge, their morals, and their impartiality, has read their reply with the greatest care, and submits it to you as his own, ordaining that all the members and subjects of the holy empire should accept it with unanimous accord." Alexander Schweiss then took the papers, and read the refutation, and the count palatine declared that the emperor regarded it as orthodox, catholic, and conformable to the gospel, and that he therefore required the protestants to abandon their confession, and to adhere to all the articles that had just been set forth; that if they refused, the emperor would remember his office, and would know how to show himself the advocate and defender of the Roman church." The princes demanded a copy of the refutation; Charles took time to consider, and in the afternoon of the 5th, the count palatine announced that the emperor would give them a copy of the refutation, but on these conditions, namely, that the protestants should not reply—that they should speedily agree with the emperor, and that they would not print nor communicate the refutation to any one. This communication excited murmurs among the protestants. "These conditions," said they all, "are inadmissible." "The papists present us with their paper," added the chancellor Bruck, "as the fox offered a thin broth to his gossip the stork."

The savoury broth upon a plate by Reynard was served up.

But Mrs. Stork, with her long beak, she could not get a sup!

"If the refutation," continued he, "should come to be known, without our participation, (and how can we prevent it?) we shall be charged with it as a crime.

Let us beware of accepting so perfidious an offer. We already possess, in the notes of Camerarius, several articles of this paper, and if we omit any point, no one will have the right to reproach us with it." On the next day, August, 6th, the protestants declared to the diet that they preferred declining the copy thus offered to them, and appealed to God and his majesty.

Agitation and anger pervaded the diet. The reply of the Reformers was war—was rebellion. The upholders of Romanism trembled with indignation. The hopes of agreement, set forth in the edict of convocation, had only been a deceitful lure; now the mask was thrown aside—submission or the sword. Such was the dilemma offered to the Reformation. On the evening of the day to which we are referring, the gates of Augshurg were closed by command of the emperor, and placed under military guard. Orders were also given to keep a strict watch on the elector and his allies. Philip of Hesse was sent for by the emperor, who tried to win him over, but in vain—first by persuasion, and then by threats. "What would you say," asked he, "if I elevated you to the regal dignity? But if you show yourself rebellious to my orders, then I shall behave as becomes a Roman emperor." "I am in the flower of my age," replied Philip, "and I do not pretend to despise the joys of life, and the favours of the great; but to the deceitful goods of this world, I shall always prefer the ineffable grace of my God." The Reformers during the diet had again and again sung, "*Ein feste Burg ist unser Gottee*," Our God is a strong tower, &c.

'With our own strength we nought can do,

Destruction yawns on every side;

He fights for us, our champion true,

Elect of God, to be our guide.

What is his name? The Anointed One—

The God of Armies he;

Of earth and heaven the Lord alone—

With him, on field of battle won,

Abideth victory.'

These distinguished men, therefore, were fearless in the midst of the storm. At this juncture Philip of Hesse resolved to quit the city; having succeeded in passing through the gates unobserved, he hastened to his dominions. The fact of his departure soon became public, and we are told its effect was instantaneous. A real revolution was then effected in

the diet. The elector of Mentz and the bishops of Franconia, Philip's near neighbours, imagined they already saw him on their frontiers at the head of a powerful army, and they replied to the archbishop of Salzburg, who expressed astonishment at their alarm; "Ah! if you were in our place, you would do the same." Ferdinand, knowing the intimate relations of Philip with the duke of Wurtemberg, trembled for the estates of this prince, at that time usurped by Austria; and Charles V., undeceived with regard to those princes, whom he had believed so timid, and whom he had treated with so much arrogance, had no doubt that this sudden fit of Philip's had been maturely deliberated in the common council of the protestants. All saw a declaration of war in the landgrave's sudden departure. They called to mind that at the moment when they thought the least about it, they might see him appear at the head of his soldiers, on the frontiers of his enemies—and no one was ready. 'A thunderbolt had fallen in the midst of the diet. They repeated the news to one another with troubled eyes and affrighted looks. All was confusion in Augsburg, and couriers bore afar in every direction astonishment and consternation. The violence of Charles and of the princes was broken in this memorable night, as if by enchantment; and the furious wolves were suddenly transformed into meek and docile lambs.' The gates were immediately thrown open, and the military guard removed. Charles once more determined to try if he could not by conciliating craft, prevent the crisis which threatened. Accordingly, conferences were again held, and recourse was had to every available appliance; but all, in the end, proved useless. The evangelical princes stood firm, and seeing no prospect of any satisfactory settlement being come to, asked leave from the emperor to quit the city. This Charles would not grant, but requested them to wait two, four, or six days longer. The elector intimated that he would wait four days, but no longer. During the four days every art was tried to induce the Reformers to abandon their position and their testimony, but still in vain. The negotiations were finally broken off, and intimation given, that since all argument had failed, the resort would now be to arms. While

the emperor Charles, surrounded by a numerous train of princes, was approaching the banks of the Rhine, sad and dispirited, the evangelical christians were returning in triumph to their homes. Luther's heart thrilled with joy. "God," he said, "blinds them, and hardens their hearts: he is driving them towards the Red Sea. All the horses of Pharaoh—his chariots, and his horsemen, cannot escape their inevitable destiny. Let them go, then; let them perish, since they will it so! As for us, the Lord is with us."

Thus the diet of Augsburg, destined to crush the Reformation, in reality strengthened it. It has been usual to consider the peace of Augsburg (1555) as the period when the reform was definitely established; that is the date of legal protestantism; evangelical christianity has another—the autumn of 1530. In 1555 was the victory of the sword and diplomacy; in 1530 was that of the word of God and of faith; and this latter victory is by far the most brilliant. The evangelical history of the Reformation in Germany, is nearly finished at the epoch we have reached; and the diplomatic history of legal protestantism begins.

We have thus furnished an abstract of Ranke's\* most interesting work, and of the former part of D'Aubigne's last volume. The latter part refers to the Reformation in Switzerland. Should our life be spared, it is probable we shall direct the attention of our readers, before the close of the year, to this thrilling subject. D'Aubigne's work is a remarkable production, and peculiarly seasonable at this time. Altogether, however, we prefer Ranke. Though not so vivid in his representations of character and events as D'Aubigne, yet he is by far more intellectual, and enters much more profoundly into the causes of the various events which engage his attention. D'Aubigne sketches—paints,—and that most admirably: Ranke philosophises, and that often with a grasp of intellect that is seldom surpassed. The two works should be read together.

The bearing of the Reformation on the liberties of Europe, was most bene-

\* Ranke's work, in the original, consists of five volumes: only a portion of it has as yet been translated into English.

ficial. Nations began to open their eyes, and assert their rights, 'rousing themselves, as Milton has it, like a strong man after sleep, and like the eagle kindling her undazzled eyes at the full mid-day beam, purging her sight at the fountain of heavenly radiance.' Noble indeed was the sight. Men determined to free themselves from hoary thralldom. The cause of literature and science was also greatly benefited by this event. Literature, it is true, had commenced a new career before Luther: but he introduced it among the masses of the people, and created a thirst every where for instruction and information. But what more especially deserves attention here, is the progress which pure christianity made at this

time. Luther maintained the supremacy of the word of God: this was the rock upon which he stood. In theology he brought forth to light the economy of redemption in its lovely proportions, and sublime adaptation to the wants of mankind. He undermined the vast fabric of idolatry which popery had reared in the bosom of christianity. But our space is gone. 'He being dead, yet speaketh.' Luther is a solemn watchword in the world's history, giving forth a tone of deep and ominous warning to the taskmaster, the papist, the tyrant; but urging on every sincere disciple of Jesus in his efforts to benefit his fellow-men, and advance the glory of God.

Castle Donington. J. J. OWEN.

## SABBATH EDUCATION. BY M. B.—No. I.

### WHAT THE WORK IS FOR.

'SUFFER little children,' said the Saviour, 'to come unto me.' The work of Sabbath education should have for its great object, the assisting them *to come*. None of the followers of Jesus will dispute this proposition. Theoretically, it is established. But is it so practically? Look abroad, with a keen, impartial eye, over the wide field of Sabbath education, and say whether it is kept in view as distinctly as it should be, what the work is for. No: here, sectarian aims prevail—there, intellectual aims; here, the general spirit is emulative—there, ambitious; here, it scarcely rises above secular education—and there, above social gatherings.

Teachers are too often deficient in simplicity of aim—singleness of heart. They need a fresh infusion of vital life to quicken their perceptions of the specific nature of their mission. They know that Jesus *is* to be taught, but they do not take the GOSPELS, with their events, character, and principles, comprising every religious and moral element, as the only suitable statute-book and subject-matter for Sabbath education, which, in the writer's opinion, they should do. The gospels are marvellously adapted for juvenile instruction. The interesting aspects in which they exhibit Jesus are calculated to impress powerfully the young mind. And

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they are perfectly inexhaustible; fathomless as the ocean; teeming with wonders; containing every thing to render Sabbath education delightful and efficient; if a system be adopted worthy of the purpose—a system to which all the now discordant parts of the institution should be harmoniously subordinated. We have heard, and desire to hear more, of the Evangelical Alliance of all the various denominations of believers—if ever there was one needed, it is in Sabbath education. Away with all minor differences from *this* ground! Here, the christian work is not with shades of belief, refinements of theological theories, but with the native elements on which all creeds that hold the essential points of faith must rest.

The idea has been gaining ground—that Sabbath education is far from being what it ought to be; and to make it more useful, the advocates of particular truths have desired to make it subserve their objects. Hence such addresses as that of the Rev. W. Forster, to Sunday-school teachers, 'On the duty of inculcating the principles involved in a scriptural separation from state churches.' But this, in the writer's opinion, would be to convert our schools into schools of dissent, instead of schools for the broad and simple teaching of Jesus. Such secondary objects seem to me likely to

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mislead teachers and injure schools. Of course schools of dissent would be opposed by schools of the church, to teach orthodox sentiments in all their niceties, as displayed in the prayer-book. Nor would the example be lost in all the various parties that unhappily divide the power, both of church and dissent. I am speaking as if this sort of desecration of the institution were yet to come; but it already exists, and half of the schools in England, I believe, through such mistakes, are wandering from the proper object of the work.

Much as I honour Elihu Burritt, the head of the great peace movement, and deeply as I sympathize with the numerous superintendents and friends of Sunday-schools who a few weeks past met him in Manchester, to consult upon the importance of inculcating the principles of peace in the education of the young, I should regret to see even this grand truth made too prominent in the schools, because there, the gospels should reign in their entirety—not in part, but as a whole; not through *one* truth, but in the elements of all, harmonized as they are in the life, character, and death of Jesus.

There is another error of teachers. Among the secondary aims which they

are apt to substitute for the true one, is that of the interest of the church with which they are connected—to increase which, scholars are hurried from class to class, from scholarship to teachership, from teachership to fellowship, with rash haste [especially if they happen to be *eligible* for these several positions, in respect of mental qualities, outward position in life, influential connection, &c.,] but the only effectual way to serve the church through the school, is to make the latter a holy nursery of spiritual life, where the children of the stranger are led to the feet of Jesus—made familiar with all that he has done, suffered, and promised, and then the result left to the Lord, and to the free working of individual mind.

Lord let thy grace perform its part,  
And let contention cease;  
And shed abroad in every heart,  
Thine everlasting peace!

Thus chastened cleansed, entirely thine,  
A flock by Jesus led;  
The Sun of Holiness shall shine,  
In glory on our head.

And thou wilt turn our wandering feet,  
And thou wilt bless our way;  
Till worlds shall fade, and faith shall greet  
The dawn of lasting day.

## REVIEW.

ORISSA: *its geography, statistics, history, religion, and antiquities.* By ANDREW STERLING, Esq., *late Persian Secretary, to the Bengal government. To which is added a History of the General Baptist Mission established in the Province.* By JAMES PEGGS, *late Missionary at Cuttack, Orissa, Author of 'India's Cries to British Humanity,' &c., &c.* Large 8vo, pp. 416. Snow, London.

AMONG those striking predictions which refer to the latter days, is the following: 'Many shall run to and fro, and knowledge shall be increased.' The missionary operations of modern times furnish a most interesting illustration of this language. The missionaries of the cross, filled with ardent love to Christ, and zeal for the extension of his spiritual kingdom—imbued with compassion for

dying men, and an unconquerable desire to give them the enjoyment of life and salvation,—have gone to and fro in the earth, and scattered, in all directions, the seed of the kingdom. If we go to the ice-bound regions of the north, we find them there. If we traverse the scorching south, we meet with them there. If we go far west, among the isles of the Atlantic, and the more distant Pacific, they are there. They have gone among the rudest savages, and even cannibals; they have ventured amidst the most ferocious, the most prostrate and wretched of the tribes of men; and they are found where the pride of rank and of civilization, of ancient institutions and a gorgeous polytheism, cause the lofty brahmins to affect to look down with contempt on all the rest of mankind as being earth-born and base, infinitely inferior to the

offspring of Divinity. In every place they have diffused, and are diffusing, saving knowledge. In every place they have achieved victories by the power of truth, 'the sword of the Spirit.' They have won over to truth and righteousness those whom 'Satan had bound, lo, these many years.' The brahmin has been humbled and renewed: 'the barbarian has been elevated and purified; and great numbers have been gathered into the fold of God. The powers of darkness have been shaken; the citadels of Satan have been disturbed; and the ignorance and stupidity, or the false and foolish learning of Pagan lands, supposed to be impregnable, have been proved to be incapable of resisting the weapons of our warfare when they are earnestly and vigorously directed against them. The idolatry of the world trembles before the armies of the cross.

Not only have the heralds of salvation diffused light and knowledge amongst the heathen, and brought many to the enjoyment of God; but they have been the means of greatly extending and correcting the acquaintance of the christian world with the various nations, tribes, and lands, they have visited and blessed. The errors formerly promulgated, have been corrected, and a thousand truths, some of them most deeply painful, yet profoundly interesting as referring to the human family, have been brought to light. In no land have these holy and self-denying adventurers found human nature not sunk in shame; in no region have they found idolatry and false religion not the instrument of degradation, and the 'minister of sin.' In every place, alas! their own observation has furnished fearful evidence that man is fallen, and that the gods he worships are vile, their rites unclean, and the entire influence of their sacred observances, and their mythology, always and only evil. They have also, in various other ways, increased our knowledge of the climate, natural productions, and peculiarities of distant and comparatively unknown regions of the earth; so that the missionary, while he is especially the servant of the churches, and the messenger of truth to benighted man, almost necessarily becomes the instructor of those whose messenger he is; and thus stimulates their zeal as he increases their knowledge of the moral and spiritual prostra-

tion of the heathen; and he also furnishes most interesting information to the men of science, and enlarges the boundaries of human intelligence. These results would arise out of the ordinary correspondence of the missionaries with their friends at home. It would be unavoidable that the scenes they pass through, their adventures, the new things and customs, the various productions of the ever-teeming earth, and the peculiarities of climate, &c., that pass before their observation, and delight or afflict them, should not be frequently referred to in their communications. Many of these, inserted in reports and periodicals, have been constantly increasing and correcting our knowledge. But some of the brethren have gone farther; they have presented to the world the results of their observations, as well as the process of their labours, in the substantial form of well-written volumes. The writings of Campbell and Moffat lay open Southern Africa; those of Ellis and Williams, the isles of the Pacific; and Phillippo's volume, Jamaica; and (not to mention any others) from all these productions is derivable an amount of knowledge, of various kinds, which was unattainable through any other medium.

We are thankful to add to the list of works published by missionaries, and which are adapted to this end, the volume before us. It will be perused with interest by the friends of our Mission, and by those of the missionary enterprise generally. The former part, containing a general description of the country of Orissa, its productions, people, chronology, religion, antiquities, and architecture, was written, as the title imports, by a distinguished civilian; but many appropriate additions are made to it from other and valuable sources. The latter part gives a full and comprehensive history of the General Baptist Mission in that province. The materials for this are diligently collected from Sutton's Narrative, published ten years ago, and from the various communications which have appeared in this country and the East, in relation to it. The rise, establishment, history, and success of the Mission, are here recorded. A chapter is devoted to the American branch of the Mission; another to memorials of departed friends; and the closing chapter shows the

preparations which are now making for the final triumphs of christianity in the East. The work concludes with an appendix, containing the names of the missionaries, statistics, &c.

We cannot lay aside this volume without presenting our thanks to its worthy and devoted author for the pains and care which he has devoted to its interesting details; and expressing our hope that it will have an extensive circulation, and be the means of quickening the zeal and sustaining the hope of all those who pray that Jesus may reign in all lands, and that all men may be blessed in him.

PHILOSOPHY OF THE PLAN OF SALVATION.  
*A Book for the Times; By an American Citizen. Tract Society. Monthly Series.*

THIS 'book for the times' ought to be extensively circulated and attentively perused. Though it appears in the humble form of a sixpenny pamphlet, we can assure our readers that it is a most profound and excellent treatise on a subject of the very last importance. We do most earnestly hope that many of those persons who have entertained some highly intellectual objections to revealed religion, and whose perception of the difficulties, and to some minds the apparent uselessness of the Levitical economy, and its want of reconcilableness to the spirituality of the Divine character, will be induced carefully and studiously to peruse its various sections, as we feel confident their objections will give way, and many of their perplexities will vanish before its clear and convincing reasoning. This book is a suitable present for such persons. It can offend none: it will convince many.

The writer is anonymous. An intelligent friend has ventured the conjecture that Elihu Burritt is the author; but, however correct or erroneous this may be, the treatise is highly deserving attention. Not convinced by the ordinary evidences of christianity, of its divine origin, the author was induced by some unexplained circumstances to examine the Bible itself; and then, by a peculiarly interesting inductive process, he was led to 'a thorough conviction of the truth and divine origin of christianity.' Under the influence of this conviction, he was induced to address a series of letters to an intelligent legal friend, who had shared with him in his previous doubts, that he also might become partaker of 'like precious faith.'

The clue which guided him is now offered to others; and, to afford our readers some feeble idea of it, we will give a very brief analysis of the argument of the work. The propensity of man to worship—the fact that he becomes assimilated to the object of worship—and

the fact that both history and the nature of man show that in himself he was unable to extricate himself from the pollutions of idolatry, constitute the introduction to the work. The utility of the separation of the Hebrews from other nations, of their bondage in Egypt—the necessity of miracles to convince them of the vanity of Egyptian deities, and of the essential existence of God—the power of the divine and special mercies to the Israelites, in producing the spirit of affectionate obedience to God, and the necessity and design of the moral law—the development of the ideas of holiness, justice, and mercy, by the Levitical institutes, and their transfer to the character of God, and the transition from the material system to the spiritual—the proofs and character of Christ, and his Messiahship—the essential principles of his teaching—the power and influence of faith, the means of grace, divine agency, and some practical examples of the effects of christianity. These are the main points in the process of reasoning; but, in order to understand and appreciate them, the reader must 'read, mark, learn, and inwardly digest,' for himself. We do most earnestly call the attention of our readers to this publication. We are assured it will be to them a source of interest and profit, and that none of them will say we have been too earnest or too eulogistic in our recommendation.

THE SOLAR SYSTEM. *By THOS. DICK, L. L. D. Tract Society.*

THIS reprint of two parts of the monthly series, already noticed, makes a nice volume. Its distinguished authorship entitles the Society to our praise, and the work to the confidence of the public.

THE LIFE OF OUR LORD AND SAVIOUR, JESUS CHRIST. *Tract Society. 18mo., pp. 208.*

THE events recorded by the evangelists, are here thrown into a consecutive narrative. The harmony of the gospels is approached as nearly as may be, and the entire work is prepared in a very pleasing style. It is illustrated with engravings.

THE PARAGRAPH BIBLE. *The Holy Bible, according to the authorized version, arranged in paragraphs and parallelisms. With an entirely new selection of references to parallel and illustrative passages, prefaces to the several books, and numerous notes. Illustrated with maps. To be completed in three parts. Part I. Genesis to Esther. Pocket Edition. Tract Society.*

ALL that need be said of this beautiful edition of the sacred scriptures, is, that it fully answers its title, and is printed in a most beautiful type.



ANCIENT JERUSALEM. *Monthly Series. Tract Society.*

HERE is a well-digested history of Jerusalem, from the earliest notice of it, until its destruction by the Romans. The most wonderful and interesting city the world ever knew, was the capital of Judea.

THE ARAB.

THE FAÇON OF THE EARTH. *Tract Society. 16mo., square.*

THE former of these is a beautiful companion to 'The Jew,' published some years since. The latter is full of interest and instruction. Both are embellished with exquisite wood engravings.

THE CHRISTIAN ALMANACK FOR THE YEAR 1847. *Tract Society.*

To give a table of the various and useful contents of this almanack, would be to write an article, for which we have neither time nor space. Suffice it to say, it is equal to its predecessors, and, among other things, contains a good engraving of the great eclipse of the sun, which will take place October 9. This is the greatest eclipse, visible in this kingdom, since 1819, more than eight-tenths of the sun's face being obscured.

THE BIBLE ALMANACK, and *Protestant Reformer's Calendar, for the year 1847. Edited by the REV. INGRAM COBBIN. Partridge and Oakey.*

THIS is a new almanack. Besides other useful matters, it contains a brief practical hint for every day, and a selection of scriptures for morning and evening reading; also, sketches and portraits of the four most distinguished reformers. It is deficient in astronomical information.

THE EVANGELICAL TEXT-BOOK, and *Sacratary Remembrancer, for the year 1847. Partridge and Oakey.*

WHETHER the plan of taking notes during the delivery of sermons, tends to edification, we have serious doubts; but the attempt to remember and retain what we hear, and the subsequent insertion of the text and remarks after we return to our closets, in a book kept for the purpose, we regard as a very salutary and useful practice. This is the object for which the book before us is prepared. A page, with suitable divisions, is given to the morning and evening of each Sabbath for the year.

AN EXPOSITION OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT, *wherein the chapters are summed up in contents; the sacred text inserted in large paragraphs; and each paragraph or verse reduced to its proper head; the sense given, and largely illustrated with practical remarks and observations. By MATTHEW HENRY, Minister of the Gospel. Carefully printed from the original folio edition, with engravings representing scenes, customs, and religious rites. London: Partridge and Oakey.*

OF the excellence and value of Matthew Henry's commentary, it is unnecessary to say one word. He is the prince of practical commentators. This edition has the merit of being very cheap, well-printed, embellished, and in a portable form. Who would be without such an invaluable book, when the whole may be had in penny weekly numbers, or in monthly parts, at four-pence half-penny; and the whole for thirty-five shillings? The edition we have cost ten pounds!

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## CORRESPONDENCE.

### ON SABBATH-SCHOOLS.

*In reply to a Query.*

DEAR SIR,—In the Repository for December are several questions in reference to Sunday-schools, to one of which, namely, 'What are the best means of promoting the religious character of Sunday-schools, and of retaining the older scholars?' I beg to offer a brief reply.

To the first part of this question, 'What are the best means of promoting the religious character of the school?' I reply, the *example of the teachers*. Let them exhibit the temper and spirit of Christ; the gentleness, meekness, self-devotedness, and subdued temper, that were seen in him; inculcating right by an appeal to fixed moral principles,

always keeping in subjection in themselves such passions as pride, envy, anger, hatred, jealousy; esteeming others better than themselves; not seeking their own but others' welfare; and the children will take knowledge of them, that they have been with Jesus, and learned of him; and will thus be *trained* to love that religion the fruits of which they will see are love, peace, joy, goodness. *Teaching* can do little here: training will do much; but training children must be mainly by example. Almost all they do, they have learned to do by imitation. An infant of two years old has acquired the ability to speak the language it is accustomed to hear. How has it acquired it? Simply by imitation. If, then, teachers desire that the character of the school should

be religious, let them set an example by acting out religious principle in all they do and say; and they will have their desire accomplished.

Nor is the conduct of the teachers of much less importance in retaining the older scholars; they will not be anxious to leave those whose every act shows solicitude for their welfare. Still, however, *teaching* must do much here. The scholars have an object in view in coming to a Sunday-school, and, when that is gained, or found not attainable, they will leave, spite of all that can be done to retain them. We have only, then, to discover what it is the older scholars seek for in the school, and then to make that attainable to them; and we shall have no difficulty in retaining them. What then is it? Is it religious knowledge *only*, or *chiefly*? Let experienced teachers answer, and I think they will answer, *No*. What, then, is it? It is general knowledge—reading, writing, arithmetic, history, in all its varieties. Let these have a place in our Sunday-schools, and I venture to say we shall never more hear of any difficulty in retaining the older scholars. Let them be denied, and no power can retain them. But is this work proper for the Sabbath? The Lord of the Sabbath shall answer: ‘*Wherefore* it is lawful to do good on the Sabbath.’—Matt. xii. Such is his reply: and if attention is paid to what goes before that ‘*wherefore*,’ and of which that is the summing up, I think there will be no question as to his meaning; but that he will be understood to teach here, as elsewhere, that it is lawful to do good in the broadest sense in which that term can be understood, to the bodies and souls of men. But is it good to teach these things to Sunday-school children? What says the Lord Christ? ‘*Whatsoever* ye would that men should do unto

you, do ye even so to them.’ Was it good for us to learn them? Then it is *good* they should learn them, and that they should learn them in the Sunday-school, because the *legitimate* Sunday-scholar has no means of learning them elsewhere.

In the above it is assumed, that only such persons are admitted into Sunday-schools as were contemplated when Sunday-schools were first established, namely, such as are not now receiving the advantages of day-school education. Unless this is strictly adhered to, all else will be useless, as the proper objects of the Sunday-school charity will be placed in unfair competition, if brought into contact with those who enjoy the advantages of a day-school; and will not be able to bear the consciousness of their own inferiority, and the ill-natured jests of their more fortunate competitors. Our conclusion, therefore, is, that the character of the school will be religious, if the teachers exemplify religion; that, if the scholars have *only* equal advantages, they will stay in the school as long as they find there is provision made to teach something they desire to learn.

If the question was for teachers to decide, whether the children shall learn religious or common knowledge, then might they decide that they will teach only religious truth, *perhaps*, with propriety, the teachers can decide what they will teach: the children *will* decide what they will learn; they have decided they *will* receive common knowledge at our hands; they will *not* *exclusively* *religious*. The alternative, therefore, is either Sunday schools *must* yield them common instruction, or they will join the ranks of the openly profligate, the swearer, the Sabbath-breaker, the unbeliever, the thief. Sunday-school teachers, think calmly—decide promptly. I am, dear sir, yours truly,

ONE OF THE UNIVERSAL BROTHERHOOD.

## OBITUARY.

‘Seek the true treasure, seldom found,  
Of power the fiercest griefs to calm,  
And soothe the bosom’s deepest wound,  
With heavenly balm.’

J. MONTGOMERY.

MARY ANN HATFIELD.—It is one peculiar excellence of our holy religion, that it is adapted to mankind in every phase of character, and in every conceivable circumstance. A sovereign specific, devised by infinite Wisdom, it anticipates the wants and woes of sinful, suffering humanity, and provides for both. ‘All, all we want, is here.’ It is this that fits us to live—this that prepares us to die; and this that can alone stamp immortality with bliss.

‘Beyond the narrow vale of time,  
Where bright, celestial ages roll,

To scenes eternal, scenes sublime,  
She points the way, and leads the soul.’

To seek this ‘pearl of great price,’ this ‘one thing needful,’ we are called, no less by the Word, the Spirit, and the Providence of God, than by our actual necessities. Possessing it, we lack nothing; destitute of it, we are without every thing. To promote this, is the design of christian biography, in which the subject, ‘being dead, yet speaketh.’

Our late sister, Mary Ann Hatfield, was a native of Wirksworth, in the county of Derby; and from a child was brought up in connection with the General Baptist interest in that town. She was thoughtful beyond her years while a girl, having a pious mother, who was anxious to train her up for

God. At a very early period she became a teacher in our Sabbath-school, and in this department of christian labour and philanthropic effort spent many useful years. How mysterious are the ways of Providence! While she was thus endeavouring to teach others the rudiments of learning, the Holy Spirit became her instructor, and taught her, effectually, one of the first principles of the christian religion, viz., the fear of the Lord, which is the beginning of wisdom. Under a sermon by our brother John Richardson, from 2 Cor. iv. 3, 4, she became awakened to a sense of her sinfulness in the sight of God; and, impressed with the importance of giving her heart to him, resolved, in the strength of grace, to make the surrender. She had many inward struggles, but at length was enabled to do so, and found peace through believing, accompanied with an assurance of the Divine favour and a well-grounded hope of heaven.

But now came the day of trial. Her Lord had said, 'If ye love me, ye will keep my commandments;' 'Ye are my friends, if ye do *whatsoever* I command you.' Most anxious was she to testify her love, so that thereby she might enjoy the friendship of Him. The spirit was willing, but the flesh was weak. Believers' baptism she knew to be a divinely-appointed ordinance, and of perpetual obligation in the church. This conviction she could not withstand. The voice of duty became imperative. At first she shrank; ultimately, however, grace triumphed over nature, and she resolved to follow her Lord in the regeneration. The temptation now assumed another form. Her scruples arose not from any doubts touching the scripturalness of the institution, or from a desire to shun the cross, but solely from her sense of unworthiness. With this demon, in angel form, she was called to grapple for some time. Pious, judicious counsel, eventually overthrew the objection, which arose not from overweening scrupulousness, but from unaffected humility. The spell broken, she was happy; light beamed on her soul; and she went on her way rejoicing. I heard her declare, during her last illness, that, when she had given in her name as a candidate for baptism and fellowship, she felt crucified to the world, and the world to her: and yet, a person farther removed from enthusiasm, I scarcely ever knew.

Brought within the pale of the visible church, our sister continued, for the space of eleven years, to adorn her profession by a holy life and blameless conversation, constantly labouring to walk worthy of her high vocation. She was not only anxious to avoid the church's censure, but to enjoy its confidence and esteem. Her motto was, 'I am a companion of all them that fear thee,

and of them that keep thy precepts.' Naturally serious and thoughtful, she sought the society of those among the church members who most exemplified such mental and moral attributes. Yet, though her piety was of the graver sort, exhibiting nothing of the ephemeral character which is too general among young people now-a-days, it was not of that sombre sort bordering on 'moping melancholy,' but was intelligent and cheerful, commending itself to every man's conscience in the sight of God. This happy combination constituted her an agreeable companion and a valued friend, rendered her amiable and beloved in the family circle and in the church, making her alike useful and happy. Her union in marriage with one whose religious sentiments accorded with her own, who had sympathy with her, in her tastes and pursuits, was justly esteemed one of the greatest blessings of her life; and for such an help-meet our brother, who mourns her loss, had reason to be devoutly thankful. He can witness to the strength and fervour of her piety, and her deep practical acquaintance with the things of God. Religion with her was not a cold abstraction, a barren, speculative thing, but a living active, fruitful principle, that gave law to her thinkings and actings, to every power of her spiritual being. It entered into every thing she did. She not only possessed it—it possessed her. Especially was she careful to show piety at home. Reading the scriptures, devout meditation, closet prayer, and self-examination, were among her favourite exercises. Family worship was a means of grace she highly prized, and most conscientiously observed. This is illustrated by the following trifling incident. Her husband has informed me that if, as it sometimes occurred, he was unexpectedly summoned to business before conducting family devotion, she took the first opportunity of calling him to duty. The worth of such a monitor is not easily estimated. But her love for private religious exercises was scarcely surpassed by her attachment to the public worship of God. The sanctuary was her home. At this spiritual banqueting-house her soul was refreshed and invigorated; she went with a keen appetite, and returned abundantly satisfied with its provisions. Trifles were not allowed to detain her from this feast of fat things. Indisposition, or some unavoidable circumstance, was only sufficient. Often did her soul long, yea, even faint, for the courts of the Lord; so that she could adopt the language of David in the eighty-fourth Psalm.

It soon became her painful experience, however, to suffer a privation she dreaded. Affliction, who can withstand! Our heavenly Father, whose ways are inscrutable to mortal sight, in infinite wisdom and good-

ness, laid upon her his chastening hand; but, though tried in the furnace, she could sing of mercy as well as of judgment. It is somewhat remarkable, but from a girl she thought she should die of consumption, the disease which ultimately terminated her pilgrimage below. In the first stages of it she was very minute in her inquiries of a medical attendant touching the nature of her malady; but, when told the worst, seemed nothing dismayed. Her hope was in God; to him she looked, and on him relied. Nor was she disappointed. Was ever any? I trow not. He is a friend that sticketh closer than a brother. Irritating as was the nature of her affliction, and painfully protracted as it proved to be, extending nearly over the space of three years, she was enabled to bear it with patient submission, and calm fortitude, saying, 'Good is the will of the Lord, and the will of the Lord be done.' A murmur is not known to have escaped her lips. When I first visited our sister, she was the subject of unusual darkness and depression, owing, doubtless, to her serious indisposition and long detention from the means of grace. I tried to encourage her by quoting the promises, and adverting to the gracious character of God in Christ, etc., and succeeded. Peace was restored, but only for a season. At intervals she was the subject of doubts and temptation; alternately hoping and fearing was her experience for weeks. Especially was she harrassed with the fear of death. Deliverance at length came. Frequently had I urged her to put in her claim, and grasp the promises; and now she did it. In an instant her doubting and fear was turned to hoping and confiding. Henceforward she sang,

'Tis all my hope and all my plea—  
For me the Saviour died.'

The application of two texts set her mind at rest. They were the following: 1 John iv. 17, 18; Heb. ii. 14, 15. She was now enabled to repose on the atonement as on a rock of adamant—had given up the world, husband, children, parents, relatives—talked familiarly with death—looked with composure on the grave, and stood plumed for her flight upward. My last visit to her I shall never forget. As I entered the room, she said, while a smile of ineffable sweetness played on her countenance, 'Come and tell me something about heaven; for I wish to know all I may of it before I arrive.' She now wished only the society of the pious, and desired that none might be admitted to her room but such as could edify her with their spiritual conversation. The last Sabbath morning she spent on earth, was rich in consolation, especially about the time of public worship, while prayer was made for her in particular by the church and congregation. In the evening of that day she read

to her husband, with peculiar fervour and pathos, the whole of that beautiful hymn in our collection, beginning with,

'Descend from heaven, immortal dove.'

Arrived at the concluding verse—

'When shall the day, dear Lord, appear, &c.,

she said, with strong emphasis, 'It will not be long.' During Monday a pious relative called to see her, who inquired respecting the state of her mind, to whom she replied, 'I am nearly safe landed.' A short time after, she said, 'I am going home.' Supposing her to be slightly delirious, her husband asked, 'Where is your home?' to which she quickly responded, 'Heaven, to be sure!' These were among her last expressions. A few hours more, and she fell asleep in the arms of Jesus. She died April 7th, aged thirty-one years. In her the church has lost an ornament; her husband, an excellent wife; her children,\* a tender mother; and her parents, a most dutiful daughter. But their loss is her infinite, her eternal gain. May they follow her as she followed Christ.

REBECCA BAILEY died at Woodhouse Eaves, August 14th, 1846, aged twenty years. She was the eldest daughter of Richard and Mary Ann Bailey. Our young friend had been brought up in the General Baptist Sunday-school, and on receiving an honourable dismission as a scholar, she became a zealous and devoted teacher, which office she sustained until she was removed by death. She was baptized and became a member of the church about five years ago, from which time she eminently exemplified the graces of the true christian. She was naturally modest and retiring, and of a very delicate constitution. Her last illness was short and severe, and such in its nature as to prevent the intercourse of christian friends; in her more lucid intervals however she expressed herself happy in the Saviour, and died under the animating hope of eternal life. Her death was improved by the pastor of the church to a large congregation, from Rev. xxi. 4, 'And there shall be no more death.'

FANNY STUBBS.—Died at Quorndon, September 26th, 1846, Fanny, the daughter of Thomas and Mary Stubbs, aged twenty years. She entered the General Baptist Sabbath-school at Quorndon, when she was about five years of age, and continued until the usual age for dismission, when she was dismissed with a copy of the holy scriptures, from which time she was employed as an active and useful teacher up to the time of her last affliction. She was brought to see

\* One of these survived only two weeks.

the great evil of sin, and, through divine grace, she received redemption through the blood of the Lamb. After furnishing the church with satisfactory evidence of the great change, she was baptized and received into christian fellowship, November the 2nd, 1845; and continued a consistent member to the time of her death. She died of consumption, after suffering very severely for several months. Her end was truly peaceable and happy. The event of her death was improved to a large and deeply affected congregation from Matt. xxv. 13, 'Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.' This passage was selected by our friend, with a particular request to her pastor to address the young.

MARY ANN WOODFORTH.—Died at Quorndon, Oct 26th, 1846, aged twenty-one years. She was sent when young to the General Baptist Sunday-school, and received the regular course of instruction given in that

useful institution. After leaving the school, she regularly attended the chapel, and through grace she was brought to embrace the truth as it is in Jesus. She proposed herself to the church for baptism and fellowship, and was baptised November 2nd, 1845, and continued a very consistent member to the time of her death. She died of fever, after a few days illness. She frequently expressed, to her minister, her perfect resignation to the Divine will, believing, that to live would be Christ and to die would be gain. She was much respected in life, and her death was deeply regretted by her christian friends. The event was improved to a full and deeply attentive congregation, Sunday evening, November 8th.

Thus in about three months the church at Quorndon and Woodhouse has sustained a loss of three very promising young members. But we sorrow not as those without hope, having the fullest confidence that our loss is their gain. J. S.

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## INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE assembled at Spalding, December 3rd, 1846. In the morning, at eleven o'clock, brother Deacon, of Bourne, opened the service by reading the scriptures and prayer, and brother Simons, of Pinchbeck, preached from 2 Cor. ii. 16. The brethren met for business in the afternoon, at two o'clock, when brother Butters occupied the chair. It was agreed,

That the report of the home missionary committee now read, be adopted.

That the said committee be recommended to hold its meetings precisely at ten o'clock, A.M., on the day of the conference.

That the case of the chapel at Stamford be left in the hands of the home missionary committee.

That we cordially recommend the chapel case from Chatteris, to the sympathy and aid of the churches of our Connexion, and of the religious public generally.

That the application from Peterborough for pecuniary assistance be referred to the home missionary committee.

That we cannot entertain the case from the friends at Tydd St. Giles, but that we recommend the church to apply to the following brethren to assist them in their difficulty, viz., brethren Kenney, Jones, Simons, Pike, and Sanby.

That in reply to a case from Pinchbeck, we deem it inconsistent to receive into our churches persons who deny the atoning sacrifice of Christ.

In reply to a case from brother Judd—that, believing that Unitarians do not make a

scriptural confession of faith, we cannot recommend our ministers to baptize such persons.

A home missionary meeting was held in the evening, which was addressed by brethren K. Sanby, chairman, Simons, Deacon, Chamberlain, Kenney, and Butters.

The next conference to be held at March, on Thursday, March 25th, 1847, brother Ratcliffe to preach, or in case of failure, brother Chamberlain.

R. KENNY, *Secretary.*

## BAPTISMS.

STOKE-UPON-TRENT.—We have had another visit from our respected friend, the Rev. R. Stanion of Derby, who a short time ago spent three Sabbaths with us, and whose labours at that time were made very useful amongst us. As most of our candidates for baptism in their experience referred to his visit as being blessed to them, it was the request of the church that he should be solicited to preach the baptism sermons, and also receive the friends by giving the right hand of fellowship. Mr. S. accordingly came on the 8th of November, and preached for us. On the following Monday evening he delivered a sermon on baptism, at Hanley Chapel, New Street, which was kindly lent us on the occasion, when five individuals put on the Lord Jesus Christ. Brother Minshall, who occasionally preaches for us, administered the ordinance. On the following Sabbath our brother Stanion again preached for us, and administered the Lord's-supper, receiving

the above friends into fellowship. On the evening of the same day he preached a funeral discourse for one of our members who died during the week, and who had adorned her profession. May this second visit of our brother S. be signally blessed to the advancement of our little hill of Zion.

G. L.

**BREXTON.**—We have great cause for thankfulness to the Giver of all good for the pleasing manifestation he has given us that the labours of our beloved minister have not been in vain. On Lord's day, Dec. 6th, four males and three females professed their faith in Christ by baptism; four of them are from thirteen to eighteen years of age, three are scholars in the Sabbath-school. Our minister preached an excellent sermon from Matt. xxviii. 19.

**BRADFORD.**—On the first Lord's-day in Oct., four persons were baptized. On the

first Lord's-day in Nov., four other persons put on the Lord Jesus by baptism.

**EAST LEAKE.**—On Lord's-day, Nov., 15th, we had a baptism of three females. Mr. Ball, of Loughborough, preached from Acts xviii. 8th verse. In the afternoon our beloved minister gave an address to the newly-baptized candidates, and administered the Lord's-supper.

**SMARDEN.**—On Lord's-day, Nov. 15th, two young persons, one a teacher, and the other a scholar in our Sabbath-school, put on Christ by baptism. What rendered the occasion more interesting, was, that the mother of our young brother, the teacher, was received from the Rev. G. Clayton's church in London; her baptism having taken place previous to her connection with that church. Mr. Jull delivered two appropriate sermons. It was a good day to many.

## POETRY.

[**DEAR SIR,**—The following piece I met with several years ago in a very old book; and having never seen it since, I judge it is rather rare. Should you think it worthy, notwithstanding its faults, of being preserved from oblivion, you will oblige by re-printing it in the 'Repository.'

Yours most respectfully,

Gt. Yarmouth. JAMES HOLLAND ]

BEHOLD, ALAS! OUR DAYS WE SPEND,  
HOW VAIN THEY BE, HOW SOON THEY END.

BEHOLD,

How short a span

Was long enough of old,

To measure out the life of man.

In those well-tempered days, his time was then  
Surveyed, cast up, and found but three-score years  
and ten.

ALAS!

And what is that?

They come, and slide, and pass

Before my pen can tell thee what.

The posts of time are swift, and having run  
Their seven short stages o'er, their short-liv'd task  
is done.

OUR DAYS

Begun, we lend

To sleep or antic plays;

And that until the first stage end. [give

Twelve waning moons, twice five times told, we  
To unrecovered loss:—we rather breathe than  
live!

WE SPEND

A ten-year's breath

Before we apprehend

What 'tis to live, or fear a death.

Our childish days are spent in childish joys,  
Which we, on waking from our slumber, prove  
but toys.

HOW VAIN,

How wretched is

That man that doth remain

A slave to such a state as this

His days are short at longest—few at most;  
They are but bad at best—yet lavish'd out or lost.

THEY BE

The secret springs

Which make our minutes flee,

On wheels more swift than eagles' wings.

Our life's a clock, and every gasp of breath,  
Breathes forth a warning grief—till time shall  
strike a death!

HOW SOON

Our new-born light

Attains to full-aged noon;

And then how soon to grey-haired night.

We spring, we bud, we blossom, and we blast,  
Ere we can count our days, our days they fleet  
so fast.

THEY END

When scarce begun;

And ere we apprehend

That we're alive, our life is done!

Man, count thy days! And if they fly too fast  
For thy dull thoughts to count, count every day  
thy last.

## MISSIONARY OBSERVER.

## INDIA.

## LETTER FROM REV. C. LACEY.

*Cuttack, July 12th, 1846.*

MY DEAR BROTHER PIKE,—I mentioned in a letter written a few days since, that I would write to you again soon; and I now commence a letter on the subject of our late additions and persecutions. We have passed a month of intense interest and anxiety; and it has closed with great satisfaction and pleasure, almost amounting to triumph. While I endeavour to detail the outrage which our poor people have suffered, you will gather the numbers and circumstances of those who have been added, from the narrative. The light of christianity, with a strong conviction of its truth and importance, have spread much wider than we had hoped, and the good work is still going on. Persons whom we have known for years, and who dare not confess the exercises of their minds, appear now to have long been the subjects of powerful religious impressions. I am more entirely convinced that the work going on in the neighbourhood of Choga, is a work of the Holy Spirit, blessing the word of God's grace, and rendering the gospel successful to the salvation of men. I am confirmed in this conviction by observing how entirely contrary it is to all human probabilities. The thickly-crowded plains of the mogulbunde, (where the people would have had the protection and security of British law for their persons and property,) have been overlooked; and God has selected a people living under the government of a hindoo prince, where they have almost no law and no protection. The instructed and the improved have been left, and the poor and uninfluential have been chosen. The satisfaction we derive from this assurance is more than a compensation for our extra anxiety and labour in using every means in our power for the assistance and security of our converts. O may the glory all redound to God! To him, and not us, nor any human means, the praise belongs! May He still bless his own cause in his own way, a thousand fold! The additions we have lately had, have been from one family in the village of Choga. Harumaha-patra died about fifteen months since. For some years before he died, he had obtained a good deal of christian knowledge, which he privately imparted to his wife, his adopted son, and his other dependants. He often came and had religious conversation, but never mustered resolution to cast off idolatry and avow himself a christian; and

died a heathen, so far as we could ever learn. His latter end, however, was kept perfectly private from his christian neighbours and relatives. The knowledge he and his family obtained remained not inert and powerless, and fifteen months after his death, his wife, and his adopted son, Bhagbot, a young man of about twenty-six years of age, resolved to embrace christianity. Their resolution soon became known to the watchful members of their caste and the brahmins, and oaths and dissuasion were strenuously applied. However, towards the latter end of May last, while I was at Choga, about ten o'clock at night, the woman arrived at the mount of Udyapoor with the determination of renouncing caste, and her caste she did renounce; and early the next morning she sent one of the native christians to fetch away her two boys, sons of her deceased husband; and he succeeded in his object. It was an interesting sight to see these two little fellows, holding their christian uncle's hand, leaving the neighbourhood of idolatry, and trudging after their mother to a christian village. On the morning of the day on which the woman came out, the adopted son, Bhagbot, had been taken to the raja's fort to settle some fine which they had involved him in, on account of his inclination towards christianity; and the news of his mother's departure reached the fort before the business was settled. This was news to the raja and the brahmins about him; but the youth had desired her to go during his absence. As soon as the people heard of the mother's defection, they applied all their arguments, threats, and persuasions with the son to renounce his intention of becoming a christian, and promised him, if he would, that he should have all the family property. Herein they were, through his weakness and fear, for a time, successful. He promised to remain an idolater, and was put in possession of the house, rice fields, cattle, &c.—a very nice estate for a native agriculturist. The Padan of the village, however, had to watch the young man very diligently, for he vacillated much in his mind on his return. A few days after he had been put in possession, the Padan took him to a native officer of the athgur estate to confirm him in his possession, and he remained some two days there. On my next visit to Udyapoor, which happened while the youth was away from home, the woman came with her children, and proposed to return to her own house, and occupy her property. I advised her to defer her object till next morning; and she remained. Before I arose next morning, however, she had gone and placed herself in

an out-house; and during the day, the house door being opened, she walked in, and took upon her the orders and management of the family and house affairs, as formerly. The young man's wife ran out as the woman entered, and joined an own brother in the village. Thus Biddama seemed to have gained possession of her house and property, and we hoped all would pass quietly. It was acknowledged by all, that she, with her two sons, children of her late husband, had an undoubted right to her property, in preference of merely an adopted son. However, the raja's people had decided that as she had become a christian, and had lost caste; and as they had promised the son the house and property, she should at all events be turned out; and while she remained at home about three days, it was evident that some means were being arranged of a decided character, not only to expel the woman and her boys from her house, but to punish the christians who, the people said, had been the reason of the woman's defection. On Tuesday I received a message requesting me to say how I thought the property of the family should be divided, and I replied by a letter, stating that though I thought the whole of the property, in right, belonged to the widow and her children, yet to avoid all bitterness and disagreement, the woman should take two thirds for herself and children, and Bhagbot the son one third—that this was much for him, as he had been married but little before the father's death, of course at great expense to the family. This letter I gave to Bamadabe, who carried it to Choga on the Lord's-day. Not wishing to attend to such business on the Sabbath, he did not deliver it that day, but proposed to do so on Monday. However, while the christians were at worship on Sabbath morning, a messenger arrived at the chapel from the Padan, requesting the information contained in the letter, and though the friends excused themselves on account of the Sabbath, the messenger said they must go to Choga, though it should only be to *speak* with the Padan, and not to settle the business. Three or four of them accordingly went down to the village; and not returning so soon as expected, the whole of our christian males, from the mount, one by one, joined their three friends in front of the temple at Choga. Some few minutes after they all appeared, in reference to the business of the letter, Bamadabe observed, 'We will come down, then, to-morrow morning, and talk over the affair,' and having so said, the christian party turned to come away. Bearer Padan now called out, 'Where are you going?' and making a sign, the whole of the Choga people, to the amount of 200, immediately formed a circle round the christians, and they could not

depart. The same bearer Padan took an elevated position near at hand, and calling to his village police, or watchman, and naming our people one by one, ordered him to beat them, commencing with the native preacher, Purasuarout. The man was unwilling, and hesitated for a long time, saying, 'For what reason am I to beat them?' and it was not till he was adjured by his allegiance to the raja that he consented to touch them. When thus adjured, he gave Purasuarout a slight push aside. This was the signal for the commencement of the attack. The whole of the people rushed upon the unresisting christians: They seized them and threw them on the ground, and then bruised them with their heels, elbows, and fists, very severely. Purasua was the first to be punished; and they bruised him until he was unable to rise from the earth, and fainted in the mud into which they had thrown him. Having disposed of Purasua, the infuriated assailants attacked most of the remainder, and, though not so severely, punished them much. Three of our people slipped away and ran off for the mount; but about fifty men pursued them, laid them down in the rice-fields, and bruised them from head to foot, with great barbarity. The principal man of the three, named Rahsdowry, our Sabara convert, was reduced to great weakness, and lay entirely exhausted in the field, and was carried to his house by the christian women who came out to his assistance. He revived by some attention, but his back was that evening swollen like a blown bladder, and he was unable to rise from his floor mat. Three of our young men, after they had received their beating, retired into the house of a christian friend, the only christian house in the village; and for fear of a second turn, hid themselves there. Thus, with the exception of two, the whole of the males received a hard bruising. At the close of the attack, the Padan endeavoured to extort promises from Purasua, that he would never again come to the village to preach. He of course refused all such compliance. The christian party were now permitted to retire, which they did, carrying their disabled preacher with them, but they were threatened with still severer usage, and burnt houses should they persist in visiting Choga and preaching to, or talking with the inhabitants. I had warned the christians in case of an attack, to make no resistance, as in that case no redress could be had; and they submitted patiently to their assailants, committed themselves to the hands of God, for they expected they should have been beaten to death, in some instances. The christians of the mount having retired, the Padan ordered his people to turn the widow and her two children out of her house, which they immediately did,



allowing her to carry no more away than the clothes she wore. They next went in search of the three young men who had hid themselves in Magunea's house, upon whom they meant to fix the charge of theft, and the fault of the whole affray. They therefore violently entered into the house of Magunea with lighted torches, and there they found the objects of their search. These they seized, dragged out and arrested, binding their arms with plough ropes. Some brass vessels were then fetched from the christian widow's house, which were hung about their necks, and which they were charged with having stolen. Padan related in his report which he sent with them, and which subsequently was included in the petition to the commissioner, that they were detected with these brass vessels, and many more goods belonging to Bhabgot, and that when they were attempted to be apprehended they resisted and caused the affray. The three young men were thus marched off as thieves to Moncheswara, where they were immediately shoe-beaten, and placed in the stocks. In the course of the afternoon, the Oâskuran, an officer of the Athgur raja, had them shoe-beaten, and had their ears twisted, commanding them to deny the name of Jesus Christ, and call upon Jagannath. This they steadfastly refused to do, and told their persecutor that he could kill them if he liked, but they would not deny Christ, or call upon his wooden Jagannath. They were kept in the stocks all the afternoon of Lord's-day, and until Monday morning.

(To be continued.)

#### EXTRACTS FROM LETTERS OF MESSRS. BUCKLEY AND BAILEY.

PLEASING SUCCESS.—DEATH OF MR. STUBBINS'S CHILD, &c.

From Gopalpore, Oct. 2nd, Mr. Buckley writes :—

'I anticipated writing you a long letter by the present mail with more pleasure than I have ever before felt; but the severe sickness with which it has pleased God again to visit me, and from which I am, through mercy, recovering, renders it unsafe for me to write more than a few lines. You will rejoice to know that what we have witnessed during the last two months, has filled us with wonder, gratitude, and joy. Our joy has been as the joy of harvest, and as the state of the Israelites when the Lord turned again the captivity of Zion, and they were like them that dreamed—they could scarcely believe their eyes. Their rapture seemed more like a pleasing dream, than a joyful reality. So it has been with us. I cannot but believe that Satan's kingdom in Berham-

pore has received a severer blow than it ever had before—a blow, too, from which it cannot recover. Nevertheless, we all know that the great enemy, (who has already shown us his tremendous hostility,) never tamely yields, and he will, no doubt, make a desperate effort to regain the ground he has lost. I trust we all feel that increased watchfulness and prayer are called for by our altered and happy circumstances. In the dark days that preceded this manifestation of the Spirit of God, to whom alone let the glory be given, we had often prayed, both in secret and unitedly, that we might have grace to discharge our work in the right spirit, whether we witnessed success or not, assured that it would come though we might not live to see it. Now we feel that the confidence which reposes on the power and the promise of God can never be disappointed; and if called in future days seemingly to 'labour in the fire,' we shall be encouraged by what has recently transpired, steadily to go forward. You will not forget, dear brother, to pray for us, as well as to give thanks to God on our behalf. We wrestle against a subtle foe, and need much wisdom and prudence, as well as much self denying zeal and devotedness. The Lord make us like that prince of missionaries—the apostle Paul. And O, forget not in your fervent supplications, those who have recently been gathered to Christ from the ranks of idolatry, and who, owing to the fearful abounding of iniquity, are daily exposed to a thousand temptations.

At the same date, Mr. Bailey writes from Berhampore :—

'Could you be with us in the bazaars on some occasions, you would be delighted to hear brother Stubbins speak to the people. We very often meet with opposition; but this is turned to a good account. A few evenings past, a man came to overturn all that had been said. He said, 'The sahib has been speaking of the glories of heaven. Where is heaven? I have not seen it; therefore, there is no heaven.' Brother Stubbins turned and said, very sarcastically, 'You are very knowing.' This poor fellow required no more. The brahmins are very violent. But could you hear their arguments torn to pieces, and hear them exclaim with dejected countenances, 'The sahib knows everything; what more can we say?' But in defiance of brahmins and gooroos,—the gospel is silently progressing, and it will ere long undermine every species of idolatry, and soon will the song of triumph be sung by the messengers of the cross in India, 'The works of darkness are destroyed, and Christ is king in the earth.' A brighter day is dawning upon our mission in the south: the Spirit of the Lord is at work amongst the people; several have been gathered from the wilds of heathenism, and are

now united with our people. A goodly number are earnestly inquiring the way to heaven—hundreds have been to our house to converse upon religious subjects, and we are not without hope that some of them will eventually become the disciples of Jesus. On Saturday, Sep. 5th, I had the pleasure of baptizing six candidates. Many came to hear the addresses delivered and to see the ordinance administered—not less than 2,000 spectators.

But in the midst of our joy, some of us have been called to suffer affliction. Brother and sister Stubbins have been called to pass through deep waters, in consequence of the unexpected removal of their infant daughter. Sarah Jane Stubbins was born March 16, 1846. At her birth we rejoiced, and fervently prayed that she might be preserved from the arrow that fleeth by day, and from the pestilence that walketh in darkness. She was a lovely child—one of the sweetest little creatures I ever saw. She rarely reminded us that she was out of temper by crying; but 'at early morn, and dewy eve,' greeted us with a smile—but she smiles no more on earth, for a wise and gracious purpose she is taken by our heavenly Father to that bright world where the inhabitants shall never say, 'I am sick.' In the beginning of September, the weather was very damp. On the 9th, she had a slight cold; on the 12th I went into the nursery to see her, and was happy to find her much better—she seemed playful as ever. Brother S. seemed somewhat concerned, but I was not apprehensive of any danger. In the afternoon, Mrs. S. took her to the sea coast, thinking a change might be beneficial. At two o'clock on Sunday morning she altered very rapidly, and appeared in a dangerous state. A medical man was called, and a note was sent to brother S., requesting him to hasten to Gopalpore without delay. Shortly after his arrival she fell asleep. For sometime we could scarcely realize the thought that she was gone. Brother S. frequently said, when nursing his darling child, 'Ah! my dear babe, what should I do were you called away.' He, with dear Mrs. S. felt the stroke most keenly, but with submission said, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Her remains were brought from Gopalpore on Sunday evening, and on the following morning, at sun rise, she was taken to her resting-place, Berhampore cemetery, followed by her afflicted father, myself, and the commanding officer of the Berhampore regiment, Major Bird. It is exceedingly painful in any land to part with children, but especially in this, but Sarah Jane Stubbins was fashioned for a happier world.

'She was a lovely rose, which would have oped,  
Its early blossom to the morning sun;

But God her saw, and took her hence that she,  
Her early beauties might unfold in heaven.'

She is gone to glory to commingle her praises with the children of Peggs, and Lacey, and others that are already before the throne. Thanks be to our God we shall see her again, in the morning of the resurrection, not in the character of a lovely infant, but a glorified angel crowned with honour and immortality.

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## CHINA.

### EXTRACTS FROM LETTERS OF MR. HUDSON.

WE have before us three very long letters from brother Hudson to different friends. They bear date May 27, Aug. 24, and Sep. 8. We select a few passages from each of them.

In writing to a friend, May 27th, 1846, Mr. H. observes, 'China opens a field of missionary labour of the greatest interest and importance. My impressions at home, have, in this respect, been more than realized. The density of the population is amazing, and I do not think that Medhurst's statements are exaggerations, but a calm examination of Chinese statistics. This city is said to contain, with the immediate suburbs, 600,000 souls; and truly the city is crowded with people. The Chinese are partially civilized; government exists; and the most perfect order prevails. A love of literature, has existed for ages, and generally prevails. Readers and books are more abundant than in any other nation. Even a foreign religion is tolerated, and your interests and pursuits are protected from violence by a pagan emperor; and thus the fairest opportunity is afforded you for peacefully propagating the principles of heavenly truth, and the records of the Saviour's love towards a guilty world! What could you wish for more among a reading population, and a people who are more eager to obtain books, than any hungry man is to obtain his food! Rivers and canals intersect the whole country; and, when you possess the means, you may, from a principal city, circulate through a whole province copies of the word of God, and other religious publications, to instruct millions who may never see your face, or hear your voice. This province contains 26,000,000 of people, and, though we have no railways, no stage coaches, there are canals to every part of it, and by which it is connected with other provinces of the empire. In this respect you have no difficulty in relation to the language; for a book written in the Chinese language may travel

a hundred, or 2,000 miles, in this empire, and be read and understood at every stage of its progress, and at the extremity of its destination.'

'The world lieth in wickedness; and remember, my brother, one-third of the world's population is here, and that one half of the pagan empire of Satan is held in cruel bondage in this dark land. However refined and abstract some of the Confucianists may be in their atheistic speculations, it is a land of idolatry, and the country is full of idols. I have frequently asked, "How many gods have you?" and the reply has been, "Moo-yew-soo," (we have not numbered them, or, they are innumerable.) Wherever you go, temples, of various sorts and sizes, may frequently be seen, most of which have numerous graven images of various kinds. This foo, namely, Ningpo-foo, contains more than one hundred temples, of various sects. They have deities to afford protection to various parts of the empire and the seas; the gods of various departments of a city, and of trade; of the different parts of a house; and indeed almost every thing is under the special care or general influence of some presiding deity. The "Isae shin," or the god of wealth, is a great favourite; and I have frequently seen his sacred altar and tablet behind the glare of incense sticks, and blazing candles, in the shops which I have visited.'

'They have no Sabbath; so that every day is right, though they have some lucky ones and special occasions, of which due notice is given. They have nothing in the form of preaching. They chant prayers, the efficacy of which is deemed infinitely superior to any thing like instruction. They have much pomp and mock splendour, and a plentiful supply of drums, gongs, crackers, squibs, and incense sticks, the noise of which is truly horrid and deafening. The streets of the city are frequently lined with placards in relation to temples and gods, and thousands of books are circulated at a very cheap rate. The passions of the multitude are gratified in a variety of ways, and pleasure and amusement appear to be the order of the day. Theatrical amusements are exceedingly common, and, however incongruous it may appear to you, yet it is a fact that, connected with most of the large temples, there is in the court yard, and in the very face of their principal deities, a stage erected, upon which the actors perform their varied parts before assembled crowds who go to witness these scenes of foolish mirth. When the weather is fine, you may frequently see temporary stages erected in the principal parts of the city, where the fool, or villain, performs his part, and the besotted multitudes laugh at the follies or vices which are exhibited before their eager view. On seve-

ral occasions I have passed them, and thrown on the stage religious publications, to awaken them to repentance, and lead them to Christ and a virtuous life. Gambling is a vice exceedingly common, and few are exempt from its baneful influence. Though their rites are not so bloody, nor their immorality so obscene, as those which are found on the plains of Orissa; yet their extolled morality only exists in name—a philosophical maxim, approved in theory, but in practice disregarded.'

Mr. Hudson informs another friend, Aug. 24, 1846:—

'Since I wrote to you, we have been over to Chusan for a few days. As the English were about to leave, I thought we might not have an opportunity of visiting this place for years to come. I went on the Saturday, and spent two or three days with the Rev. Mr. Loomis. I took a good number of tracts in my travelling bag, and Mr. Loomis kindly furnished me with as many as I might desire. On the Lord's day I was out in the city of Tinghae three times, visited every part of it, collected together several congregations in various places, telling them what I could about Jesus Christ, and then distributed discourses on the gospel and the ten commandments, with other religious publications. The people crowded round me to receive books, and manifested, as usual, the utmost eagerness to possess them. The city is said to contain 30,000 inhabitants. I went into many shops, and gave away books, silently praying to my divine Master that the seed thus widely scattered by one of his unworthy servants, might be watered from above, and bring forth, in years to come, fruit unto eternal life. On returning from Chusan, our vessel called at Chinhae, where we anchored until the change of the tide. This is a considerable city at the mouth of the river which connects Ningpo with the sea; and is said to be about 100 le, or twenty-five English miles, from the latter place. Having to wait for several hours, I prepared my books, hired a boat, and went on shore. The teacher of Mr. Loomis happened to be going to Ningpo in the same Chinese junk, and he very kindly offered to assist me. We visited many shops, went to various parts of the city, and circulated several hundreds of gospels and the ten commandments. We had frequently large numbers of people, who crowded round us for books, and to hear what we had to say; but, as it was intensely hot, and near the middle of the day, I did not exert myself much. I could not, however, let the opportunity pass, as I might never have a similar one for proclaiming "the happy sounds of Jesus." Who can tell the results of this feeble effort to do good? Perhaps

some poor sinner may be brought to see his guilt, be led to repentance towards God, and encouraged to exercise faith in the blood of Jesus. One soul redeemed outweighs the worth of worlds.'

'The merchants and soldiers have all left Chusan, and the Rev. Mr. Loomis, the Presbyterian missionary, has come to Ningpo. The Chinese have full possession of Chusan, and have the entire control over the city of Tinghae. Some time may roll over before we may be allowed to visit these places again; nevertheless, we shall rejoice that we have borne our humble testimony for Jesus in these places, and have left behind us hundreds of those heavenly messengers who declare to benighted pagans the glad tidings of heavenly love. We trust the period will come when we may go when and where we please to preach the Saviour's gospel; and when that time does arrive, the missionaries, who can speak the language, may preach to millions the unsearchable riches of Jesus. A wider, more important, more promising field, for real missionary labour, does not exist! The Lord help and bless us!'

*(To be continued.)*

#### MISSIONARY ANNIVERSARIES.

**NOTTINGHAM, Stoney-street. Village missionary Meetings.**—The annual missionary meetings in the villages, where there are congregations connected with the church in Stoney street, Nottingham, for the past year were held during the time commencing with Lord's-day, the 8th of November, and ending with Tuesday, Nov. 19th. On Lord's-day, Nov. 8th, our truly estimable missionary, brother Wilkinson commenced this series of services by preaching missionary sermons at Radford, in the afternoon, and at Hyson Green in the evening. On Monday evening a missionary meeting was held at Ruddington; on Tuesday evening at Bulwell; on Wednesday evening at Lenton; and on Thursday evening at Hyson Green: with this evening, in consequence of the inconvenience of holding meetings later in the week in manufacturing villages, the services of the first week were concluded. On Lord's-day, Nov. 15th, they were resumed by brother Wilkinson preaching missionary sermons at Arnold in the afternoon, and at Old Basford in the evening, and were continued by holding missionary meetings, on Monday evening at Basford; on Tuesday evening at Arnold; on Wednesday evening at Hucknall Torkard, and were concluded with a meeting on Thurs-

day evening at Carlton. On all these occasions, brother Wilkinson was accompanied and assisted by the Rev. H. Hunter, and by brethren B. Wood, R. Eley, and other members of the church. The addresses which were delivered were generally of a very feeling and animating description, the attendance in every place was greater than on any recent occasion. The speakers were listened to with very earnest attention. The collections were larger than they have been on any recent occasion, and it was very manifest that an increase of missionary spirit and feeling was excited. The time spent in these services appeared to be a season of sweet, spiritual refreshment, to those who had the opportunity to enjoy them; and though to some of those who had to take a part in conducting them—the labour and travelling might be attended with a little inconvenience—yet they all felt them to be profitable and delightful occupations, especially when considered in connection with the happy results which may reasonably be expected to follow.

**BRADFORD.**—Mr. Wilkinson preached at our place on behalf of the Foreign Mission, on the 30th of August; also in the morning he addressed and interested the Sabbath-school children. A missionary meeting was held on the 1st of Sep., which was addressed by Messrs. Hardy, Hogg, J. Pike, Glyde, Indep., and Wilkinson. We have been pleased and profited by the visit of our beloved brother and his very estimable partner; and we hope a stimulus has been given to our prayers and contributions for the spread of christianity in India, China, and throughout the world.

R. I.

**WHEELOCK HEATH.**—On Monday evening, Oct. 26th, a missionary meeting was held, when the Revs. Wilkinson, from India; Shore, Wolverhampton; Crowther, Congleton, Gathorpe; and Swinton, delivered interesting addresses on the occasion. Brother Pedley, pastor of the church, presided. Collections and subscriptions, £5. 1s. 6d.

**REV. A. SUTTON.**—Mr. Sutton wishes us to say that, 'He craves the kind indulgence of a number of friends who expect to hear from him; that ill health, family affliction, absence from home; and when at home, pressing claims, have obliged him to suspend all distant correspondence; but that he hopes, sooner or later, D.V., to pay all his debts, though for the present he must plead for time. 'My health is still poor, but improving. Mrs. Sutton is a little better.'—August 27th, 1846.

THE  
GENERAL BAPTIST REPOSITORY.

AND

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[NEW SERIES.

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SIN, THE CAUSE OF INDIVIDUAL, DOMESTIC, AND  
NATIONAL SUFFERING.

WITHOUT confining myself to the precise terms of this proposition, which a simple appeal to general facts would be sufficient to illustrate and establish, I shall take the principle involved in it as universally true, in its application to the intelligent and responsible creation of God, and endeavour to show that sin is the sole and exclusive cause of *all* suffering among creatures who are capable of moral government, and are accountable for their conduct—and that, by consequence, it must be the only cause of the sufferings of the human race. In the examination of this subject, we can have nothing whatever to do with any supposable, unrevealed, and inscrutable decrees of the Almighty; because, what is concealed and undisclosed, cannot, from the nature of the case, render us any service in forming an enlightened judgment; so that, in conducting the argument, it would be absurd to attempt to follow a course of metaphysical reasoning, which has been accustomed to

take refuge in the thick darkness of impenetrable mystery. We shall, therefore, come away from the regions of '*the unknown*,' as an arena on which obviously no question can be discussed or decided, and endeavour to prosecute the inquiry in the broad day-light of reason and revelation.

That suffering does exist to a fearful extent is an affecting and deplorable fact, which it is almost superfluous to attempt to prove. On every hand it meets us in a thousand distressing forms. Its footsteps are traceable through every department of this lower creation. We see its terrific track in the lightning's flash, which consumes the produce of the field, or precipitates the lonely traveller into eternity. We are appalled with the awful proofs of its desolating presence in the districts, towns, and cities, which the earthquake has entombed; and in the once smiling country and peaceful villages which the volcano's eruption has buried with liquid-fire. We trace its destructive course in

the rivers of blood which have rolled their sweeping waves of death over our fields of battle, and in the unsparing ravages of disease, pestilence, and famine. The convulsions of nations, the reverses of families, the afflictions of individuals, the widow's tears, the orphan's cry, the aching head, the bleeding heart, and the dying body, with ten thousand other forms of suffering, proclaim with a voice distinct, impressive, and convincing, that 'man is born unto trouble as the sparks fly upward,' and that 'the whole creation groaneth and travaileth in pain together until now.' And could we as easily traverse the world of *mind* as we can observe the visible manifestations of evil: could we observe the operations of intellect, read the thoughts of man, decypher his solicitudes, and comprehend his forebodings, what an amount of acute, exquisite, and unutterable suffering should we behold! What means that pallid countenance—that melancholy aspect—that stolid look in yonder human form, that shuns the presence and society of those in whose converse he once took great delight? Alas! these are too certain indications that the nobler part of his nature has become the victim of a calamity more insupportable than death. Reason is dethroned and prostrated—the imagination is diseased and confounded—the visions of the soul are filled with scenes more dreadful than the most terrific realities, and a deep, settled and corroding apprehension of approaching evil, deprives life of all its enjoyments, and renders its continuance a burden. What is the cause of those deep and painful solicitudes which agitate the breast of yonder individual, who retires into the solitude of his closet for the purpose of serious reflection? Why those anxious sighs, those gushing tears, those groanings which cannot be uttered, those bitter lamentations, those self-accusations, those desponding exclamations which occa-

sionally escape from a full and heavy heart. 'Surely the mercy of the Lord is clean gone, and he will be favourable no more!' 'I abhor myself, and repent in dust and ashes.' The cause is, a suffering conscience—smitten, penetrated, and oppressed by a sense of guilt. The sufferer has discovered that the law which arraigns, tries, and condemns him to eternal death, is 'holy, just, and good;' that his sole desert is hell and wrath; that he has incurred the anger of his Maker by a course of ingratitude and rebellion; and that, were he to enter into judgment with him, he must endure unmitigated suffering for ever. Could we advance a step further into the regions of spirit, and draw aside the veil which conceals the future from the present, what indescribable scenes of mental wretchedness would burst on our astonished view! Beings of lofty powers, angelic natures, great in ruins; once high among the ranks of heaven, and now chief among the hosts of hell, but as miserable as they are mighty—would first arrest our dismayed attention. The bitter recollection of what they *were*; the oppressive consciousness of what they *are*; and the absolute certainty of what they must be *for ever*—form sources of inconceivable regret, unspeakable anguish, and positive despair, from which they find no possibility of escape. Then in multitudes over which compassion would feign weep tears of blood, would be seen the lost of human kind, enduring the agonies of 'the worm that never dies,' the consumings of the fire which is never quenched; banished from the presence of God, and the communion of all holy and happy beings, and shut up in the outer darkness, where there is weeping, and wailing, and gnashing of teeth.'

This, it will be seen, is but a rapid glance at the existing and ever-accumulating mass of natural and moral evil beneath which an im-

mense portion of the rational universe labours and groans. In its real dimensions it has heights, depths, lengths, and breadths, which imagination fails to conceive. The records of suffering commenced, ere time began its course, when apostate spirits were driven from their own habitation into the everlasting fire, prepared for the devil and his angels; they have been constantly filling up by myriads of painful facts since the remote period of the first revolt from the government of God; nor can they ever be closed, unless there be an end to eternity, and the infliction of punishment can accomplish that which the one sacrifice for sin fails to effect. To read these annals in detail would exhaust the capacities of an archangel, and is a task from which the benevolence of his nature would instinctively sigh for release.

Leaving, therefore, this *vast*, and to my mind, oppressive part of the subject, we shall proceed to the question involved in the proposition before us. Sin, the *cause* of suffering. As an awfully tremendous *effect*, it must have proceeded from some cause. Whence, then, came this dire calamity? Where is the source of this dreadful scourge of the Creator's once fair, beautiful, and happy universe? The statement before me affirms that *sin, is the cause*. This position, however, will require a little explaining. It is of great importance that we should understand in what sense the term *cause* is here employed. If it be taken in the sense of an appointing, determining, judicial authority, or power, then it will be found in applying it to the case under notice, that the affirmation is not true; for the manifest cause of suffering in *this* sense, is, the Divine plan and purpose, that transgression, either of the laws of nature, or revelation, shall be followed by just and appropriate punishment. The Creator has so constituted us, that it is impossible for us, in any instance, to sin without

suffering; and he has invariably annexed to his revealed laws a suitable penalty, which operates as a powerful sanction. 'The soul that sinneth, it shall die;' 'the wages of sin is death.' But if we use the term *cause* in the sense of the immediate, voluntary occasion, then the statement is correct, and may be sustained and illustrated by the most ample evidence in the shape of facts. To explain:—the law of our country inflicts capital punishment on the man who wilfully destroys the life of a fellow-subject. Now this law is, obviously, the authorising and determining cause of the offender's death; but his *offence* is the *proximate, direct* and *occasioning cause* of the tragical event; because, had he not violated the law, he would not have suffered its penalty. Again; the Creator originally placed man in a state of holiness and happiness, the continuance of which depended on his perfect obedience, for he was solemnly assured that in the day he took the interdicted fruit, he should surely die. Man sinned, and the sentence of death was executed. The execution of the sentence was an act of Divine authority and justice, and so might be considered the active and determining cause of man's punishment; but his committing the deed forbidden was clearly the *immediate* and *procuring* cause of his suffering. He had the power of retaining his integrity, and of avoiding the calamity threatened, and hence he was the author and procurer of his own misery. Now it is in this *latter* sense that we adopt the sentiment, that sin is the *cause* of suffering. It has created the necessity of punishment, in order to restrain disobedience, and to operate as a corrective of moral evil. This view of the subject receives confirmation,—

1. From the fact, that where sin is not committed there suffering is *unknown*.

Christianity reveals a condition of

being perfectly free from every description of evil. Jesus Christ, by the gospel has brought life and immortality to light. Heaven is a state in which infirmity, disease, disappointment, sorrow, and death, are entire strangers. Angels, archangels, thrones, principalities, and powers, in heavenly places; those different orders and ranks of unfallen intelligences, that people the glorious dwelling-place of the High and Lofty One, who inhabiteth eternity, possess the fulness of joy, and the pleasures which are for evermore. No cloud ever obscures their meridian sun; no tempest ever agitates their atmosphere of love; no consciousness of wrong ever disturbs their spiritual composure; no dread of coming wrath ever invades the sanctuary of their holy and innocent minds. Unceasingly attendant on the throne of the Great Supreme, they wait to perform his high behests, and find their complete felicity in their perpetual and unflinching allegiance and service. 'They rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.' They worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.' Comprehensive and exalted knowledge, unspotted purity, the full light of God's countenance, uninterrupted communion with him, entire satisfaction, unmitigated joy, and the ever-expanding prospect of progressive intelligence and happiness, form some of the elements of their exceeding great and eternal weight of glory. Swelling the throng, and participating the ineffable enjoyments of these glorious beings, are the spirits of just men made perfect, that have been redeemed from the earth. They have been finally and perfectly delivered from all the inconveniences,

afflictions, and sorrows of this state of trial. 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; the Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of water, and God shall wipe away all tears from their eyes.' 'And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.' And when further describing the celestial city's exemptions from evils, the apostle John says, 'I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And there shall be no more curse; but the throne of God, and the Lamb, shall be in it; and his servants shall serve him; and there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.' This complete freedom from all suffering is described as existing in connexion with the absence of impiety and sin. The four and twenty elders whom the apostle saw sitting, were clothed in '*white raiment*,'—the emblem of holiness and innocence. And of the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, which stood before the throne, and before the Lamb, it is said, 'they were clothed with *white robes*.' And again, 'These are they who came out of great tribulation, and have *washed* their robes, and made them *white* in the blood of the Lamb.' *Therefore* are they before the throne of God, and shall serve him day and night in his temple. Again,—

2. The sufferings of fallen angels are the penal consequence of their pride and rebellion against the government of God.



Of this first awfully-calamitous event, we possess no full and detailed account. It is the subject of only incidental and occasional allusion in the inspired records. But their references to it are sufficiently clear and ample to justify us in concluding that it actually took place. The fullest allusion is made in the sixth verse of the epistle of Jude. There we are informed that these unhappy beings are 'reserved in everlasting chains, under darkness, unto the judgment of the great day.' Admitting that this fearful language is *metaphorical*, yet it evidently and emphatically teaches us that these apostate creatures are the subjects of the greatest suffering—that they have been banished from the realms of light which they originally occupied—that their liberty in the Divine dominions is vastly abridged—that they are bound by the strong and irresistible hand of God's justice—that their degradation and suffering are not complete—but that at the day of eternal retribution they will be tried, and finally condemned with the multitudes of the human family, whom they will have seduced into a course of sin and rebellion against God. Hence, when the apostle John has described the last general effort of Satan and his compeers in crime to deceive the nations, and to compass the camp of the saints about, he says, 'fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast

into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever. And death and hell were cast into the lake of fire.' Now all this indescribable punishment is represented as the *effect* of their defection from God, and their wicked opposition to his purposes of mercy and benevolence. 'They *kept not* their first estate,' or their principality, office, or station which had been assigned them by their Creator, but left their own habitation, voluntarily deserted the blissful residence in which they had been placed, and refused to occupy the post of duty, to which, in the general plan of God's wisdom and love, they had been appointed. Dissatisfied with the relative position which they were called to fill in the graduating scale of created beings, and actuated by a spirit of pride and ambition, they revolted from the government of God, broke the universal subordination, harmony, and order which had hitherto existed throughout all ranks of intelligences, commenced a career of hostility against all goodness and happiness, and set an example of apostacy which has proved fatal to the eternal interests of myriads of immortal beings, who, with them, are peopling the world of outer darkness. Thus, in the very first instance which appears in the annals of crime, we have the clearest evidence that *sin* is the cause of suffering.

(To be concluded in our next.)

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#### LIFE OF THE APOSTLE PAUL.—No. IV.

(Continued from page 9.)

IX. *Paul at Antioch.* Antioch was like another world to Paul. The contrast in his situation was great, as great as that of a man who at one time is exposed to the suffocating and destructive damp of a coal mine—where numbers are dying around him,

and at another, breathes the pure and invigorating air. With the torch of Divine light in his hand, Paul had plunged into the dark and pestilential caverns of heathenism, to arouse, enlighten, enliven, and save those who by its influence were diseased,

dying, and dead. While, however, he was in this position, and thus engaged, his own life—spiritual life—was in danger. How, then, was he preserved in existence? By prayer. He prayed without ceasing. The spirit of prayer in Paul was not fitful, but as continuous as faith or love. At the time referred to here, but for prayer, the Divine life in his soul would have expired. Prayer found a channel of communication between the deep, dark caverns of heathenism and another world, and through this channel flowed a full and constant stream of pure and heavenly air, which supported and strengthened him in the midst of death. Prayer was to Paul what oil is to a lamp. Antioch, then, must have been a welcome spot to the apostle. Soon after his arrival, a missionary meeting was held. The Syrian Antioch occupies a most interesting, if not *the* most interesting position in the history of the church. It was at Antioch that the disciples were first called christians—that the first missionaries to the heathen were ordained—and that the first missionary meeting was held. Damascus has been called '*the eye of the East,*'—if we might be allowed to confer a diploma upon Antioch, it should be, '*the sun of the West,*' because from it principally rolled that flood of light which bore away the thick darkness which had been collecting for ages and generations over its provinces and nations.

The missionary meeting at Antioch was precisely of the same kind as those held among ourselves, when we are favoured with the services of a returned missionary, and for this obvious reason: the work and difficulties of missionaries now are precisely of the same kind as those of the first missionaries. Paul and Barnabas 'related all that God had done with them, and how he had opened the door of faith to the Gentiles.'

Their stay in Antioch was considerable—probably about two years.

During this time the first doctrinal dissention arose in the christian church. The subject or subjects of dispute resolved themselves into this simple question, '*Is circumcision essential to salvation?*' Some from Jerusalem maintained that it was; Paul and Barnabas, on the other hand, resolutely contended that it was not. The disputes, however, ran so high and lasted so long, that it was at length resolved to send a deputation to Jerusalem, to lay the question before the united body of apostles and elders for their decision. It is highly probable that this step, as a matter of expediency, was suggested by Paul, and to take it, he appears, from Gal. ii. 2, to have been influenced by the Holy Ghost.

Having thus determined, Paul and Barnabas, and, as we learn from Galatians, Titus, also, with some others, set out for Jerusalem. They were 'brought on their way by the church,' and their direct road to the metropolis of Palestine leading through Phœnicia and Samaria, they held similar meetings in those places to that which had been held on their arrival at Antioch, declaring the conversion of the Gentiles—information which occasioned 'great joy unto all the brethren.' Arriving at Jerusalem, the deputation was received by the church, apostles and elders, and the object of their mission was communicated. A meeting of the apostles and elders was afterwards held, when, after a lengthened debate, Peter arose and related the circumstances under which he was called to preach, and the success of his preaching among the Gentiles. To him succeeded Paul and Barnabas, who declared what miracles and wonders God had wrought among the Gentiles by them—proving to a demonstration that the effects of their ministry among and upon the Gentiles were precisely the same without attention to circumcision as had followed the ministry of the other apostles among the Jews who had attended to this ceremony.

The inference was inevitable—circumcision is not necessary to salvation.

After Paul and Barnabas had uttered their sentiments, James, the president, arose and delivered his. He concluded by stating as his judgment that the Gentile converts should not be troubled by the imposition or discussion of this ceremony; but as a matter of expediency, and in accommodation to the Jewish prejudices, he advised 'that they should abstain from pollutions of idols, and fornication, and things strangled, and from blood.' A copy of the letter which was sent to the churches is given in Acts xv.

To establish the genuineness of the letter, the council deputed Judas and Silas to accompany Paul and his companions to Antioch. Arriving there, they collected the people—read the epistle to them, and the consequence was, the return of peace and joy.

Any one, on reading this, who is acquainted with the Baptist controversy—who has noticed the stress laid upon the assumption that baptism is a substitution for circumcision—must have wondered at the very circuitous method that the apostles took to come to a conclusion on this subject. For if baptism was an ordinance substituted for circumcision, all the apostles would have had to have done would have been to have said so; indeed it would have been a fact well known among all christians, and by none better than the Jews. If, therefore, baptism had been a substitution for circumcision, this question—as to whether circumcision was essential to salvation—would never have vexed the church. It could not have done. The utter absence of the slightest reference to baptism in the discussion of this question, indisputably proves that the assumption that baptism is a substitution for circumcision, is altogether unwarrantable and without foundation.

It would seem, from Gal. ii. 11, that during their subsequent stay at Antioch, and previously to their set-

ting out on their second journey, Peter paid them a visit, probably on his way to the northern parts of Asia Minor. During the first part of his stay he communicated freely with the Gentile converts, and ate with them; but some inclined to Judaism, coming from James, he manifested a degree of shyness toward the Gentiles, withdrawing and separating himself from them, thus encouraging the prejudices of the Jews. This conduct arose from fear of incurring the censure of those from James. Such perfidy, fickleness, and cowardice, Paul loathed; and knowing that if it were allowed to pass, it might produce, and indeed was producing serious injury to the cause of Christ, with his accustomed faithfulness and fearlessness, before a full assembly of the people, charged Peter with his fault, and reproved him severely for it. Peter, with all his faults, was on the whole a great and good man, but Paul was both vastly greater and better. It would seem that Peter was convinced of his wickedness, for he afterwards refers to Paul as his beloved brother.

Some time had elapsed after their return from Jerusalem when Paul proposed that a second journey should be undertaken. To this Barnabas agreed—but determining to take his nephew, John, with him, an altercation took place, which ended in their separation—Barnabas, with John, going to Cyprus, and Paul, with Silas, taking the direction of Syria and Cilicia.

A question may arise here as to which of the two the sin in this dissension should attach? That there was fault on one side or other is evident—both could not be right—though both indeed might be wrong. If both erred, in what would their error consist? That of Barnabas, we conceive, in being too lenient—and that of Paul in being too stern and unbending. But from what we know of the subsequent conduct of John, it would seem that the expectations of his uncle respecting him

were realized, and from this it appears to follow, of course, that Paul's surmises were groundless, and that therefore he was most to blame. But although appearances are thus in favour of Barnabas, and against Paul, we conceive that Paul acted perfectly right, and that if there be any blame, it must attach to Barnabas. It does not necessarily follow, because John acted faithfully in the ministry, ever after, that Paul's surmises respecting his cowardice were unreasonable or too strong. His very sternness may have had the effect of arousing the dormant courage of the recreant, if he had any, and if not, of creating it; and thus, to Paul's determination on this occasion, we may attribute John's subsequent firmness and usefulness.

That Paul's conduct was considered by the church at Antioch the least reprehensible—if reprehensible at all—appears from the fact that

previous to Paul's departure a farewell service was held, while we read of nothing of the kind in connection with the departure of Barnabas. While, however, we ought to lament this unhappy dispute between two such eminently pious and zealous men, we ought to rejoice at the consequences. They had been together long enough. Although not equally, they were both capable of heading a distinct division of the army of the Prince of peace. The great Head of the church knew this, he therefore overruled this altercation for the good of the church and the world. We would terminate this section by remarking, that there is much reason to conclude that a long time did not elapse before a permanent reconciliation took place between these champions of the cross. This we gather from the honourable mention that Paul afterwards makes both of Barnabas and John, or Mark.

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### THE SUPPORT OF THE CHRISTIAN MINISTRY.

'EVEN SO HATH GOD ORDAINED, THAT THEY WHO PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL.'

[MY DEAR BROTHER.—This subject is one deserving of the serious consideration of the General Baptist Connexion; do, therefore, oblige me by inserting the following admirable remarks of Dr. Humphrey, in the next Repository.

Yours, most truly,  
J. BUENS.]

MY DEAR AND RESPECTED FRIENDS:—Ministers must live by their profession. Like other men, they must be paid and supported by those for whose benefit they labour. Not only is this reasonable in itself, but it is the law and the gospel. While on the one hand a minister may not preach for bread, as the controlling motive, nor refuse to preach, however poorly paid; so on the other hand his congregation may not withhold from him a fair and liberal support, if they are able to give it *What and how much* he is entitled to receive, let us now candidly inquire and ascertain, as near as we can.

A faithful pastor ought to receive enough from his people *to feed and clothe his family—to educate his children—to use hospitality—to set an example to his flock of giving to the poor, and casting liberal offerings into the Lord's treasury, and to lay up a little every year.*

1. He must be furnished with the means of feeding and clothing his family. This none will deny who are willing to pay him any thing; but the difficulty is, to agree upon the proper style of living. What is suitable and respectable in one place, would not be in another; and what in one situation would be counted decent and proper, would not be so regarded where the position and relations of a family are entirely different. A pastor may not demand the means of living as expensively as the rich men of his congregation live. It would not be right. It

is not necessary, either to his comfort or his respectability. He and his household should be contented with plainer fare, and less expensive clothing and furniture. At the same time, he cannot practice all the economy which he might if he were a common farmer or mechanic. He must have more house-room, and keep more fires, and wear a better every-day coat. His people would not respect him if he did not have a proper regard to his public station. Connected as he must be with the upper classes in order to do them good, and liable as he always is to company, and to be called upon by strangers, he must set his table in a different room, and put on more plates, and have his dinner served up in a somewhat different style, and purchase more expensive furniture than most of his neighbours are obliged to do, in order to be respectable and respected in their several spheres and employments. The most penurious among them would be ashamed to have him entertain his company in the kitchen, and upon coarser and scantier fare than is set before them on other tables. If a minister were to clothe himself and his wife and children in mean apparel, and always buy the cheapest things he could find in the market, as the only possible way of keeping within his income, those who were foremost in screwing down his salary to the lowest notch would complain of his parsimony, as a reflection upon the parish. He must appear as if he was well supported, however meagre his salary, or they will not be satisfied.

2. Every faithful pastor ought to have such a salary as will enable him to educate his children; or in other words, to qualify them for usefulness, and by their industry to gain a comfortable living in the world. This is the best, in most cases it is all that a minister can do for his children. He has no money to buy them farms, or set them up in business when they come of age; and he has no advantages, as others have, for bringing them up under his own eye, to any industrious employment. I do not insist that he should be able, out of his salary, to give all his sons a public education; but as they are to have no patrimony, common justice requires that they should be qualified to take care of

themselves. A pastor can ordinarily educate his children so as to prepare them for teachers or for business, cheaper than he can provide equally well for them in any other way; and it is certainly desirable, on every account, that some of the sons of ministers should be educated for the professions. As the general standard of education is much higher now than it was half a century ago, it is of course more expensive, and requires more salary to enable them to pay the bills.

3. If the apostolic injunction, '*Be given to hospitality*,' is binding upon the Christian ministry, which I suppose you will all allow, then this is one of the items of expense to be taken into account in the graduation of salaries. No man can keep an open house and table without adding to his annual expenditure. Some people complain that their pastors entertain too much company, and perhaps this is sometimes the case. Those who open their doors widest do not always 'entertain angels unawares.' There may be now and then a hanger-on, who would considerably relieve his brethren if he could find some good parish. But I hope the New England clergy will always continue to deserve that high reputation for hospitality for which our fathers were so much distinguished. The abuses complained of are the exceptions. Every liberal minded minister esteems it a favour to have his brethren call upon him freely, and to cultivate the acquaintance of intelligent strangers; and he must be extremely unskilful in asking questions, who cannot turn such opportunities to a profitable account.

If you ask me what advantage this can be to his congregation, I answer, 'Much, every way.' The knowledge which he gains, he communicates. The more his own mind is enriched by intercourse with the wise and good, the better will he be qualified to instruct and benefit his people. Ministerial hospitality is one of the most healthful channels of communication between religious societies, and all parties would be great losers if it were dried up. Whatever the cost may be, it is a necessary item in a pastor's current expenses, and ought to be provided for in his annual stipend.

4. A minister must have something

to give to the poor, and to aid the great cause of christian benevolence abroad, as well as at home. It is expected that he will be an example to his congregation in these respects, as in all others. He must be, or he can have little hope of bringing them up to a high standard of liberality. How often, as he visits the indigent members of his flock in their straits and afflictions, does he meet with urgent demands upon his charity; and how important is it that he should be able to leave some substantial evidence of his sympathies behind him. But how can he, if his salary is barely sufficient to meet his own necessary family expenses? How can he show that he pities the heathen, if he gives little or nothing to send them the bread of life; and how can he give, if he receives no adequate compensation for his own services? When he receives a hundred dollars from the treasury, and pays over twenty-five of it to the Boards of Home and Foreign Missions, does he give away the people's money, or his own? Has he not earned it as much as if he were a day-labourer in your harvest-field? Some talk as if they thought that all which their minister contributes for charitable purposes, was so much taken from the pockets of his congregation, by demanding an additional percentage to his salary. It is true, that to meet these demands his salary must be higher than if he gave nothing; but how do his liberal subscriptions come out of the pockets of his parish, any more than what a physician, or a lawyer, or a common labourer gives, comes out of other men's pockets?

If it is the duty of ministers to give their whole time to their appropriate work, and to contribute liberally, when called upon, for charitable objects, then it is the duty of their congregations to furnish them with the means, or in other words, to take this item into account in voting their salaries.

5. A pastor's salary to be adequate, must enable him to lay up a little every year. If I should say a hundred dollars, who would think me extravagant? Where will you find the farmer or the mechanic, who would be satisfied to labour hard during the active period of his life, merely for his daily bread? Who does not wish to lay up something for sickness and old age, and for his

family, should he be taken from them while his children are young? Is it not reasonable that a minister of the gospel should make some provision for the future, as well as other men? Who will support him when he is sick, or worn out in service? Does he not love his wife and children, and will anybody blame him for wishing to leave a little to feed, and clothe, and shelter them when he is dead and gone? But why should I multiply questions like these? I know you will give the right answer; and however delinquent some parishes may be, in furnishing the necessary means, it is universally admitted in theory, I believe, that a pastor's salary ought to be something more than a bare living.

But here somebody may ask, how it happens that ministers at this day need so much higher salaries than their fathers did, half a century ago? If a pastor could then live on four hundred dollars, why should we give his successors seven or eight? My first answer is, the fathers did not, and could not live on their salaries. Most of them had what was called a 'settlement,' which, when land was cheap, enabled them to purchase farms, upon which most of them laboured with their own hands, to make up the deficiency of their salaries. The same congregations would not now be satisfied to have their ministers work, as they did then—with their hired men in the fields. They must study more, and preach more, and visit more, or they cannot expect to satisfy their people. Besides, the necessary expenses of living respectably, are much greater than they were fifty years ago. Houses, and clothing, and furniture, which were then above the common average of cost and convenience, would not, now, that the great body of the people are so much better off, be thought decent. The pastor who should make the experiment of going back to that period, and doing just as his father, or grandfather in the ministry did, would be almost sure to lose his influence and his place.

Men who raise everything on their own farms, have no idea what it costs to buy everything. The worst wish I allow myself to cherish towards a man who wonders how his minister can contrive to spend six or eight

hundred dollars a year, is, that he might learn by his own experience, by being placed in the same circumstances. Let him begin with nothing, and pay the rent of a comfortable house, and buy everything that comes upon his table, and meet all the expenses that a suitable regard to public opinion obliges a minister to incur, and he would soon learn how to get rid of his salary. There is nothing like being obliged to put your hand into your pocket half a dozen times in a day, for whatever bank bills and change you can find there. It seems as if your dollars and half dollars had been stolen, while you was asleep. How often have I lost a five or ten dollar note, by letting it slip away for little family expenses, and been ready to wonder what had become of it.

There are some savings, which turn out to be serious losses in the end; and that of putting a minister upon short allowance, where the people are able to support him handsomely, is one of them. It perplexes and discourages him. It obliges him to be devising

ways and means for bringing the two ends of the year together, when he ought to be devoting all his time and thoughts to the duties of his sacred profession. No people can starve their pastor without growing lean themselves; for how can he minister to them in spiritual things, while they withhold from him their carnal things?

'As I said before, so say I now,' I do not wish ever to see ministers of the gospel growing rich upon their salaries. It would be worse for the cause of religion, than leaving them without half an adequate support. But both right reason and scripture require, that they should be comfortably provided for; 'they who preach the gospel should live of the gospel.' A deficiency of fifty or a hundred dollars may involve a pastor in the most serious embarrassments, when his people might make the addition without feeling it. A burden which would be exceedingly grievous for one man to bear, is nothing when divided among a hundred.—*Dr. Humphrey's 'Pastoral Letters.'*

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## SABBATH EDUCATION. BY M. B.—No. II.

### GENERAL KNOWLEDGE.

'ONE OF THE UNIVERSAL BROTHERHOOD,' in the recent number of the Repository, proposes to give up religious teaching in the Sunday-school, and make it a school of general knowledge, as the only means of retaining the older scholars.

The writer of this startling proposition is a fearless outspoken, therefore to be heard with respect; for nothing is so injurious in what I may call the present educational crisis as partial, lukewarm views on this great subject. He expresses what I believe to be the real sentiments, avowed or not, of a large number of those teachers who are most valuable to the institution; capable of looking out upon this age of marvellous intellectual progress—feeling restless and impatient that the Sunday-school does not advance with the same railroad speed—disheartened that it seems to be rather retrograding. And so to bring about a better state of things they would teach the knowledge which they believe

to be most in demand. 'The scholars have an object in view in coming to a Sabbath-school, and, when that is gained, or found not attainable, they will leave, spite of all that can be done to retain them. We have only, then, to discover what it is the older scholars seek for in the school, and then to make that attainable to them; and we shall have no difficulty in retaining them. What then is it? Is it religious knowledge only, or chiefly? Let experienced teachers answer, and I think they will answer, No. What, then, is it? It is general knowledge—reading, writing, arithmetic, history, in all its varieties. Let these have a place in our Sunday-schools, and I dare venture to say we shall never more hear of any difficulty in retaining the older scholars. Let them be denied, and no power can retain them.' Remarkable words!

It is curious to note, how, when the religious world of England sets its face like a flint against any legislative at-

tempts to teach the common elements of knowledge and decent manners and morals—it is *very* curious to note, how, at the same time, it is coolly abandoning its own proper work, to teach religion to the rising generation, and meddling with that for which it is certainly not fitted, and which in my humble opinion in no way belongs to it.

Let a national education teach general knowledge as it ought, freely, fully, with teachers trained for the purpose, competent to their work; or let other institutions do it; or do you raise up auxiliary schools—there cannot be too many of them—but never, never surrender thus tamely your own institution. Have more faith in your peculiar mission, and others will have more faith in it too. If you yield gospel teaching, who is to take it up? Are there to be no schools where the children of the mass of the people are to be ‘instructed unto the kingdom of heaven?’

You would trust entirely to the example of the teachers. It may be well to enquire, what their example, however perfect, cannot do that ought to be done. It cannot lead an ignorant child step by step through the actual life of Jesus, with which, in whole and part, as the rock of our faith, every child of this christian land ought to be thoroughly familiarized. To teach the life of Jesus as it ought to be taught is work enough not only for amiable and pious dispositions on the teachers’ part, but for their highest intellectual endowments, and the deepest and most earnest study. Example is but a means—a necessary means indeed—but there is wanted beside a lofty and delicate machinery capable of adapting the life of Jesus, in whole and part, to the nature of the child and to growing intelligences.

The example of the teachers cannot instruct the elder scholars in the evidences of christianity—in the history of the early church—in the various interpretations of scripture—in the scheme of salvation as gradually developed from the foundation of the world—in the fulfilment of prophecy—in the science of christian morals. It cannot teach them how to compare and judge of human life, and the various affairs of the world, by the light of gospel truth; nor can it give them any definite notions of the future that awaits mankind as revealed by the word of God. Neither

can it teach them the proofs that exist of the essential character of the Deity, nor many other branches of knowledge that should be taught in a gospel system of education.

You say, No power can retain the older scholars if general knowledge be denied. I beg to make a contrary assertion. *Intellectual religious teaching will retain them, if you are prepared to give it.* It is of small utility, your present style of teaching. Chapters spelled over—hymns and texts committed to memory without any systematic reference to the child’s capacities—will not advance your school; sermonizing is not attractive; catechising is also dull: much more is needed.

I have another theory of my own upon this subject. It is this. That gospel knowledge and secular knowledge ought to be kept carefully distinct. The former rests upon faith, the latter upon demonstration. Both are injured by amalgamation. In the latter, the young mind should be trained to submit all feelings and sentiments to reason; in the former, an exactly opposite course should be pursued; the reason itself, elsewhere supreme, is to be submitted to faith. The former is properly an education of FAITH—the latter an education of REASON. The one rests on the wisdom of man, the other on the wisdom of God. Teach you the wisdom of God—teach it wisely, reverently, trustingly, with single purposes, and you will retain your older scholars.

My first experience of Sabbath education was a unitarian system; and I am bound to state that this was the nearest to my idea for a general system of any that I have seen. There was no exclusion such as ‘One of the Universal Brotherhood’ urges, of those who have the advantages of a day school; young people came who were instructed in the common elements of knowledge—who were attending good day-schools—myself and sister for instance. They did not view this Sabbath education as at all brought into competition with the day-school; they never thought of it as ‘the Sunday-school charity’—therefore felt no degradation in attending. They came to be instructed in Bible knowledge, but not in the way, or of the kind, generally prevailing in our evangelical schools. Here was no ‘general knowledge sought except reading, to those



who could not read. The minister and the most able teachers brought learning and taste to the elucidation of scripture for the elder scholars, who traced on the maps the journeys of the first founders of the christian faith—followed their footsteps from city to city geographically, scenically, and historically, and were assisted to realize in their conceptions in every particular of costume, national customs, and national character, the events which the evangelists record. The charm of those instructions is with me still—they were of the highest value to me—and not to me only, but to many others whom I have known. We wrote religious themes—religious sentiment was cultivated in conversation, singing, and prayer; the parables of Jesus opened to us christian principles—expounded by the minister in the most picturesque manner. There was nothing cold and dry; the symbolic manner adopted by Jesus himself was the model. The younger scholars were

presided over by the minister's wife and sister, aided by the younger teachers. These were taught on the same attractive principle, only the knowledge was simpler, and more simply and tenderly communicated.

Had this Sabbath education been evangelical instead of unitarian it would have flourished far better than it did; but with the disadvantage of an unpopular name, and a cold creed, the excellence of its system was proved by an attendance of scholars much above the average, and by anything but difficulty in retaining the elder scholars. What we call the scheme of salvation was certainly not taught, but the training was such that many, (myself among the number) were almost inevitably led, sooner or later, to evangelical faith as but the finished inner shrine of the beautiful, the grand, the harmonious temple into which they had been introduced under unitarian Sabbath education.

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#### ANCIENT MEETING FOR THE CHOICE OF A PASTOR.

The following article is copied from an American publication, and believing that it is calculated to be useful in this country also, and desiring that it may obtain a wide circulation, I select it for the 'Repository.' W.

A.—What do you think, friends, of Matthew for our minister? He preaches well, I think.

B.—I think he is too dull and prosing. There is nothing brilliant or uncommon in his style of thoughts. True: all he says is solid and good; but I think he wont interest our young people. Besides, I hear he is not a man of learning; and therefore some of our hearers will not like him.

A.—Well, then, I am sure Luke will do for us, for he is a man of learning, and fine classic taste; and if we must please our learned friends, he is the man for us.

D.—I am afraid Doctor Esculapius would not like him; for Luke was a physician once; and they say Dr. Esculapius wont have another doctor in the town if he can help it.

E.—After all I never heard that he was much of a preacher. His sermons are very plain and simple. There is nothing great about him

F.—I like Mark; he says so much in a few words.

G.—Rather dry, I think.

H.—I have heard he is not very fond of selfdenial. You know, he turned back once, after he had started on a mission with Paul and Barnabas. We dont want a man that loves his ease.

I.—But Paul said he was profitable to him after this.

J.—He will never do for us. We must have a smarter man.

K.—What do you say of Timothy? He comes well recommended.

L.—He is not healthy enough for us. I saw, in a letter written to him, that he has to take medicine for bis stomach's sake. I have seen so much of sickly ministers that I am determined never to vote for a minister who is not a healthy man.

M.—But, isn't he a faithful man, and hasn't he a desire to do good? What right have we to hinder him from using the strength he has in the service of his master?

L.—But I dont like to see such pale faces in the pulpit. Besides, they dont speak loud enough; and they never can visit and labour so much as we need.

M.—I think he is too young for us. We want a man of more experience. He will be despised for his youth.

N.—Well: what do think of Barnabas? He is a strong hardy man. He travels about the country on foot, and preaches all along as he goes.

O.—I have heard something against him. They say he is rather headstrong. I cannot think well of a minister who would quarrel with so holy a man as Paul.

P.—I think Peter is the man for us. There were three thousand converted under one sermon of his. I like these bold ministers, who are not afraid to speak out and tell the wicked what they think of them.

Q.—Such rash and imprudent men will never do for us. He would set the whole town by the ears in one week.

R.—He is a very inconsistent man, too. At one time he seems bold as a lion, and at another he is ashamed to own himself a christian; and they say he is sometimes guilty of double dealing.

S.—I am not willing to settle a man so old as he is.

P.—But he is in the vigour of life. You would not certainly have him stop preaching.

S.—He will never get hold of our young people. They must have a young man, or they'll go off some where else.

T.—Brethren, I am afraid we shall never get a minister if we go on at this rate. We shall not find an angel, and if we could he would not be fit to preach the gospel. We want a man who will be one of us, and feel and sympathize with us. And as John is as near perfection, I think, as a man can be in this world, who can say anything against him?

U.—Oh! he'll never do for us. He's always harping on the same strain. It's nothing but *love, love, love*, with him.

S.—True, he talks much of love; but

I never heard a man speak with greater plainness to sinners, or set before them more clearly their dreadful end.

V.—But he says it so moderately, and in such an easy tone, that it cannot make much impression.

W.—But who can help feeling when he speaks of the love of Christ?

V.—His flowing monotonous tone will lull us all to sleep.

W.—I think anybody that would sleep under his preaching, would sleep over the fires of the bottomless pit.

O.—We shall not do better than to take Paul. He is certainly the greatest preacher I ever heard. He is full of original thought; and his figures and illustrations are so grand as often to make one's hair stand on end: and I hear there are revivals wherever he goes.

Y.—He's always harping on election. Our people won't bear it.

Q.—I have been told that he says, 'Let us do evil, that good may come.' That's dangerous doctrine, I think.

R.—He is no orator. He is a little insignificant looking man, and his delivery is bad; absolutely contemptible.

A.—These are the men whom Christ has commissioned to preach his gospel. They are earthen vessels, to be sure, and each of them has his faults. But I think we are taking a dangerous course. Christ says, 'He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me.' Are we not in danger of despising Christ through his ministers; and of rejecting the gospel, because we are not satisfied with the channel in which it comes to us? And can we expect the blessing of God while we thus find fault with his messengers? I am reminded, by what I have heard at this meeting, of the conduct of the peevish child, who threw away his bread because it was not buttered on both sides.

## REVIEW.

MACEDONIA: or, *A Voice to the Christian Church; in Seven Lectures.* By the Rev. G. STAPLES, with an *Introductory Essay* by the Rev. Jabez Burns, D.D. Houlston and Stoneman. 32mo. pp. 152.

THE stationary and languishing con-

dition of the church of God in these days, has justly awakened the deep and prayerful concern of many of the best and most devoted of her members in every section into which her ranks are divided. When we are told that not a single christian denomination is ad-

vancing—that Wesleyans, Congregationalists, Baptists, both in England and America, as a whole, are either stationary or retrograde; and that popery is putting forth unwonted efforts—that puseyism is rapidly advancing—and that infidelity, ever insidious and false, Proteus-like, is assuming new and specious forms, by means of which it is insinuating itself into the minds of the young, the aspiring, and the inquisitive, we are ready to inquire, Is there not a cause? As to the activity of all agents of evil, we are at once reminded of the untiring energy of Satan, and the deep hostility of the human heart to the humbling and holy doctrines of the cross. But in reference to the absence of progress in the evangelical church, the inquiry is of necessity more difficult and perplexing. Are not the weapons of our warfare as ‘mighty’ now ‘to the pulling down of strong holds,’ as ever? Or have those who wield them lost their energy and zeal? Or has the Great Captain of our Salvation, offended by the unfaithfulness of his professed followers, withdrawn from his leadership and ‘forgotten to be gracious?’ Every one of these questions deserves most serious consideration. The ministers of the truth should meditate and pray over them. The leading members in all our churches, and every individual connected with the professed church of God, should do the same. Let every one for himself examine his own heart, and ‘ponder the paths of his feet, that all his ways may be established.’ It is a cheering fact that the attention of the churches generally has been, and is being, directed to the existing state of things. This will certainly result in the production of good. For, though some only inquire that they may shift the burden from their own shoulders, and cast the blame, and with it unsparing reproaches, on others; though some may propound crude and ill-adapted expedients to remove the present depression; the agitation of the question, and the inquiry into its causes, will try men’s souls, and tend ultimately to produce more humility, more prayerfulness, a more regular attendance on the means of grace, more activity in promoting the spiritual welfare of others, and a happier and more consistent display of practical christianity. In the agitation of the mass of professors, too, the precious will be

separated from the vile, and by the closer adhesion of the former their excellence and usefulness will be proportionably advanced. Confident in the omnipotence of truth—in the power, grace, and fidelity of the Great Head of the church, we await the issue with hope, and feel assured that the time of trial will be followed by a season of rejoicing, especially to those who ‘go forth weeping, bearing precious seed.’

It is worthy of serious consideration, whether the inordinate desire to increase our numbers in years past, has not been one of the causes which have led to the present state of things in the churches of God. In America, where we are now told that christian bodies are ‘diminishing by thousands,’ a few years ago they increased in the same ratio. The revivals, as they were called, and the revivalist preachers were the means of ‘gathering’ into the church, as in a net, ‘of every kind.’ Multitudes, under the influence of transient impressions, or mere temporary excitement, were hurried into the churches; and soon it was proved they had ‘no root in themselves,’ and they became a disgrace to the christian name, a hindrance to the church, and were ‘put away,’ or ‘offended.’ The same spirit, to some extent, pervaded the churches in this kingdom, and, in a considerable degree the same results have followed. The present and late depression may have its origin partly from this source. The rapid increase of numbers, unless there be extreme caution in the examination, trial, and reception of them, has ever been the precursor of a time of trial, depression, and reproach. During the past few years, too, besides, the occupation of the public mind with many great questions pertaining to freedom, to commerce, and speculation, has arisen that insult to man, to reason, and to God, denominated Socialism. This had its influence for a time, and, we trust, has had its day. But the impudence, the boldness, the atheism, the hypocrisy, and the subtlety of its advocates, and the licence it seemed to promise for every unbridled passion, produced their influence on the unguarded and corrupt minds of many who were anxious to be free from the wholesome restraint of the laws of God; or who imagined that under the leadership of the apostle of insanity, society might be re-modelled, and they be pro-

moved to a higher and better condition. And then followed, in this country, a combination, chiefly among the uninstructed and oppressed—that detached the masses from their natural guardians, and led them to regard every person, whatever his occupation, who was in a position higher than their own, as their enemies; and under the guidance of leaders as daring as unprincipled they were taught to avoid every place of worship, as the place of mere pretension, and frequently to congregate on the Lord's-day to hear harangues which tended to deepen their discontent, inflame their animosity, and thus to drive them from piety and from God. It is no part of our purpose to inquire, what led on to this state of things. We are willing to hope that this delusion has also expended its strength, and that the masses of our population, under improved and wiser thoughts, will ere long be brought under the influence of christian ordinances: yet it is fearful to contemplate what multitudes were thus injured, and how many, who otherwise might have filled our places of worship, and been among the most active and efficient instruments of usefulness, have been corrupted and ruined for ever. Besides this, there has been great activity infused into the national establishment. By the erection of new churches—by the establishment of day-schools—and by an almost untiring system of domiciliary visits, in many places by persons of opulence, whose gratuities and persuasions, not to mention other expedients, have been the means of attracting considerable numbers into her pale. In some cases this has been a good, because the ministry brought into operation has been evangelical, though bigoted: but in others, alas! it has tended chiefly to the spread of the popish dogmas of puseyism, and thus to delude and destroy the souls of men. These causes, besides many others which affect the evangelical churches themselves, have all contributed their share of influence in producing that state of things so much deplored amongst us.

We have extended these remarks further than we intended, and must apologize to our readers for detaining them so long from the contents of the excellent little volume before us. Mr. Staples appears in this very respectable

publication, before the public for the first time as an author. Our readers, however, who have at various times perused well-digested essays from his pen, must be aware that he possesses considerable powers of discrimination and forcible composition. The title of the work, as well as its tone, reminds us of the publications of Mr. Ford, whose 'Damascus,' 'Decapolis,' 'Chorazin,' and 'Laodicea,' we have in former years introduced to their notice. 'Macedonia' consists of seven lectures, the substance of which the author delivered to his own congregation. The first refers to the aggressive character of the christian church. Here it is contrasted with the Jewish church, the chief object of which was, to be a beacon to the nations of the earth, and to transmit the knowledge of God through succeeding generations of men, and thus to prepare the way for Messiah's spiritual kingdom. Whereas, christianity is intended to be diffusive and aggressive, as is proved by the great commission of its Head, the influence of its members, the principles implanted in their bosom, and by the fact that the period of its greatest activity is that of its highest prosperity.

The necessity of its advancement in this country is the subject of the second lecture. Here the various means employed—by the pulpit, the press, and the school; the favourable circumstances under which we live for religious effort, arising from freedom, education, and commerce; the peculiar crisis through which this country is now passing, and the fact that the evangelization of the world mainly depends on Britain, are brought under notice. The following lecture specifies as causes which have prevented the extension of religion in this country:—the recent popular movements, a want of personal effort, fervent affection, and the spirit of prayer amongst the members of our churches. And the next points out as special means for its promotion—the encouragement of the ministry, the enforcement of scriptural discipline, and the exertion of christian influence. Our author then brings forward the claims of the world to the consecration of the church. These he bases on the representations of scripture, past neglect, and the fact that they are the only means of improving the condition of the world. The ultimate triumph of christian truth is con-

templated in the sixth lecture, in reference to its instrumentality, the greatness of the conquest, and the importance of the interests secured. Ministers, deacons, Sunday-school teachers, tract distributors, and parents and individual members are addressed in the concluding lecture, on their duties and responsibilities, and on the blissful results of their labours.

As a whole, we cordially commend this volume to the careful and repeated perusal of our readers. They will find many things deserving their regard: and though the subject at times is applied honestly and closely to the conscience, there is nothing which can fairly give offence. We have perused the volume with pleasure, and we trust with profit, and therefore we commend it to others as highly adapted to do good.

The lectures are written in a clear, lucid style. Sometimes there appears to be more of what is elaborate than is consistent with ease and freedom. But this as a defect of youth will certainly be corrected by age and experience.

A VOICE FROM CHINA AND INDIA, *relative to the Evils of the Cultivation and Smuggling of Opium: in four letters to the Right Hon. Lord John Russell, first lord of Her Majesty's treasury.* By JAMES PEGGS, late Missionary at Cuttack, Orissa. Author of 'India's Cries,' &c. Harvey and Darton.

THERE is a depth of iniquity and of evil connected with the opium trade with China, and its results, which it is appalling to contemplate. The details which are given in this pamphlet are adapted to make one blush both for our country, our government, and our kind. Whether the noble lord, to whom these letters are addressed, will find time and inclination to interpose his power and authority to mitigate the evils here set forth, or whether he and his government will be able, were they disposed, to remove them, may be justly matters of question; but one thing is very manifest, namely, that the cultivation, the commerce, and the consumption of opium, are sources of great injury and demoralization, both in India and China. If the people of this country feel as they should do on this subject, they will be ready to sustain any government in the adoption of well-directed efforts for the removal of these evils, so that our hands, as a nation, may be free from the abomination.

In these letters Mr. Peggs furnishes the reader with a mass of valuable and important

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information—as to the poppy, and its cultivation; the history of its importation into China; the efforts of the Chinese to exclude it; and its effects on the Chinese who habitually use it. As to the latter it is said:—'Opium can only be regarded, except the small quantities required for the purposes of medicine, as a pernicious poison.....To any friend of humanity, it is a painful subject of contemplation, that we should continue to pour this black and envenomed poison into the sources of human happiness—the misery and demoralization are almost beyond belief. Any man who has witnessed its frightful ravages and demoralizing effects in China, must feel deeply on this subject.' Mr. Medhurst remarked, that 'it would be well if the rich opium merchants could see the frightful effects which the use of their drug produced upon the unhappy beings who used it.' I think so too; and it would be well if the court of directors of the East India Company, if members of the government, and if members of parliament, could also be present to see the effects of this pernicious and detestable drug. 'Calculating, therefore, the shortened lives,' he adds, 'the frequent diseases, and the actual starvation, which are the result of opium smoking in China, we may venture to assert, that this pernicious drug annually destroys *myriads of individuals!*'

The Chinese documents given here are worthy of perusal. The proclamations of Lin, the imperial commissioner, shew the earnest desire of the authorities to suppress the use of the drug, and their solicitude to induce the English to give up its traffic. On the influence of the cultivation of opium in India the sentiments of several missionaries are given. These have appeared in the Baptist Magazine. They shew that it is injurious to the Hindoo population, a means of demoralization and ruin, as well as a great impediment to the progress of christianity. Testimonies on the evils of the use of opium, and of its trade, are brought from all quarters. Mr. Peggs deserves our thanks for the collection of facts and documents, and testimonies he has presented to us on this afflictive subject.

MAN, in his Physical, Intellectual, Social, and Moral relations. BY W. NEWHAM, Esq. Tract Society. Monthly Series.

This is a learned and useful dissertation. For sixpence there is an amount of knowledge provided for the general reader, which, years ago, could not be obtained but at great cost. The Tract Society is doing good service to the young and enquiring by the publication of such treatises as these.

CONSOLATION IN LIFE AND DEATH, *wherein is showed that an interest in Christ is a*

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ground of comfort under all the troubles of life, and terrors of death. Also, how they that have an interest in Christ may retain the same. Begun in a funeral sermon, occasioned by the death of Mrs. Ellen Asty, and since much enlarged. BY OWEN STOCK-

TON, late minister of the gospel at Colchester, in Essex. Tract Soc. 32mo, pp. 136.

The title of this reprint of a small work, published in 1681, sufficiently indicates its excellent contents,

## OBITUARY.

Mrs. ROFE, the beloved wife of the Rev. T. Rofe, General Baptist minister, at Smarden, in Kent, was the daughter of parents who were in comfortable circumstances, which enabled them to give their children some educational advantages. The deceased was from her childhood fond of reading; and possessing a good judgment, and a retentive memory, her company was often rendered agreeable and instructive. She often said, she was the subject of conviction and deep religious impressions when very young, but having no one to foster such feelings, and take her by the hand, they were of short duration. In this state she continued till she was invited by some young females to attend the Wesleyan chapel. Under the ministry of the word among that people, her impressions were soon revived and deepened, and she soon was led to prefer the methodist chapel to the church of England, where she had been trained by her parents to attend. In a short time she was encouraged to join the society, which she did, and continued in that fellowship for several years. Though on some points her views became altered, so that she felt it her duty to leave the Wesleyan connexion, yet she never lost her attachment for those who had guided her youth and led her into the ways of salvation and peace. Her views of baptism having changed, she resolved conscientiously to follow her convictions as a believer, by being immersed in water, in the name of the Holy Three. This event took place on the Sabbath of July 20th, 1817, in the old General Baptist chapel, Smarden. Not long after a union was formed with the church in that place, and in that association were spent the remainder of her days, a period of twenty-nine years. In this connexion she was highly esteemed by all, and truly beloved by many. Though the subject of this memoir was not perfect, she possessed many excellent qualities. As a relative she was affectionate and tenderly solicitous. She was a keeper at home, no place to her was like home; she could not allow her domestic affairs to be neglected. In the love of order and punctuality she was remarkable; amongst her neighbours she lived in peace; in short, she was an humble and deservedly esteemed christian. About five years previous

to her death she was severely afflicted with erysipelas. This, though a time of suffering, was a season of great good to her soul; doubts and fears were overcome, light, love and joy filled her heart, and she gave herself afresh to him who had done so much for her. This time of refreshing was never forgotten by her, it ever after encouraged her to hope in God amidst all her sufferings and trials. In September 1844, when her partner was in town to supply a Sabbath for Mr. Burns, on the Saturday evening, whilst engaged in family prayer, a fit of paralysis deprived her of strength, speech, and reason; but a kind providence soon restored both reason and speech. The effects of this attack remained to the end of life. The nervous system was so disordered as to cause frequent agitation and distressing fears. This state continued two years, with the exception of the three first months, during which time her mind was tranquil and happy. In consequence of the sudden death of a son, on the first of January, 1845, her whole system became disturbed and restless; yet mercy was mixed with this painful dispensation, and many seasons of enjoyment were experienced. Jay's *'Morning and Evening Exercises'* afforded her mind peculiar comfort; she perused them herself as much as strength and sight would permit, and would have others read them when opportunities occurred. They were food to her soul both day and night. Family devotion was a daily relief and comfort; the seasons were often looked forward to and spoken of with much feeling during the day, saying frequently she could not live without them; and that her feelings were often so ecstatic that she could hardly forbear shouting aloud. These seasons of refreshing were frequently referred to with tears of joy and language of praise. During her protracted affliction no subject was so precious as the love of God, as displayed in the salvation of unworthy sinners, of whom she viewed herself the most undeserving. To this endeared subject she referred in the course of the last day of her life, and begged of her distressed partner not to fret on her account. At another time she said to a friend, 'Do you not think I am going?' She replied, 'If your present state continues, you cannot remain

long.' She meekly answered, 'The Lord's will be done; I hope He will take me to himself;' and added, 'but then, He cannot deny himself.' At another time she said, 'My rock is strong, it does not give way.' To her son-in-law, to whom she felt strongly attached, she said among other things, I look to the Saviour; he is my anchor, my sheet anchor. She declined rapidly during the day, till about seven or eight o'clock, when she said, 'I want to be composed;' and was placed in a position for that purpose. She then appeared to fall into a comfortable sleep, but it proved to be the sleep of death. In a short time, without a struggle or groan, she breathed her last, and pleasantly sunk to rest in the 61st year of her age. Truly her end was peace. All present could but wish and pray that their end might be like hers. On the 22nd, the cold, lifeless body was conveyed to the General Baptist burying ground, followed by a long procession of relatives and members of the church, and many others, and there committed to its resting place, till the resurrection morn. An affectionate and impressive address was delivered to the affected multitude, by the Rev. W. Gregsby, Independent minister, by the same beloved servant of God, a suitable sermon to improve the event, was delivered in Zion chapel, to a crowded, attentive, and affected congregation. May the solemn event, and the services connected with it, prove a lasting blessing to many.

MRS. MARY LINDLEY.—The path of the just is as the shining light, that shineth more and more unto the perfect day; and though the Christian is frequently called upon to pass through much tribulation, and it may be to suffer much from affliction, yet God's grace may be magnified, and his glory promoted, as much by the patient suffering as by the active performance of his will. He knows what will best promote that glory and our own future happiness; and it is ours to lie humble and resigned in his hand. Such humble resignation was manifested by the subject of the following brief memoir.

Mrs. Mary Lindley was born at East Leake, in the county of Nottingham; and from her earliest years was accustomed to attend upon the ministry of the General Baptists in her native village; and at a very early age gave evidence of great seriousness and concern for her eternal welfare. When about the age of sixteen, she left home to reside in Nottingham, and made it her first care to obtain a residence in a pious family. She was directed to one who had been previously united to the same church with which her parents were connected, and was thus led, both by choice and circumstances, to the Old Tabernacle, where the late Rev.

Robert Smith at that time was preacher, by whom she was eventually baptized on a profession of faith, in May 1797, then about her twentieth year. From that time to her death, a period of forty-nine years, she was enabled by divine grace to maintain an honourable and consistent profession.

During her pilgrimage she was called to pass through many changing scenes; and the last twenty-eight years was the subject of constant, unremitted affliction; the first seven of which she was confined to her bed; yet throughout its whole length not a murmur ever escaped her, but a constant submission to the divine will marked her course. She knew that she was a sinner, exposed to the wrath of God; and that his dealings towards her were the result of a father's care, intended to discipline her for a higher state of existence.

In the various relations of life, whilst her health was continued, she was assiduous in the active discharge of their several duties, even beyond her ability; for indeed there is much reason to fear that her strength, which was never robust, suffered severely by her close application; and if not the actual cause of her affliction, was at least mainly instrumental to it; and when laid aside and confined to a sick bed her anxiety for the comfort of all connected with her was strongly manifested.

As a mother she was particularly solicitous to train up her numerous family in the path of piety, and was gratified to see all who arrived at maturity united to a christian church; one of whom is now settled in the ministry. The writer of this, the eldest survivor of three, can remember with pleasure and gratitude her pious care to instil the principles of early religion into their opening minds; and the days of their respective espousals to the christian church were seasons of unmingled joy to her mind.

About a year before her decease she removed to Manchester, to reside with her youngest son, from whom and his partner she received every alleviation which her increasing age and infirmities rendered desirable. Her health appeared quite as well as for some time past, until a few weeks before her death, when, feeling a strong desire to hear her son preach, who was supplying Oak street, she went; but the effort proved too much for her feeble and shattered constitution; on the following day she was taken very unwell, and gradually sunk until June 3rd, when she calmly fell asleep in death.

During this last illness, she had an impression from the first she should not recover, but betrayed no alarm; on the contrary, she was anxious to depart, yet chastened by a sweet resignation; and as her bodily strength decayed, her confidence in the atonement of Christ became stronger. Death to her had

lost its sting, and become as a welcome messenger; she knew in whom she had believed, and felt his presence cheer her when passing through the dark valley. A few minutes before she breathed her last, she was asked if Christ was still precious to her, when with difficulty she faintly answered, 'Very, very.' These were the last words she uttered, and her happy spirit immediately left what has been to her emphatically a world of suffering and affliction, for one of 'pure delight,' in the 70th year of her age. May those of her family who survive be preserved blameless to the day of the Lord, and meet their honoured and revered parent at the right hand of God. W.

MARY WATTS.—The Psalmist on one occasion writes, 'The Lord reigneth . . . clouds and darkness are round about him.' The truth of this assertion the writer and many of his friends have recently realized by painful experience, in the mysterious removal of one whose many excellencies, had endeared her to the hearts of all that knew her.

Mary Watts an honourable member of the General Baptist church, Smeeton, died, September 19th, 1846. She was the eldest daughter of Mr. G. Watts, of Kibworth, and was born April 23rd, 1819. She was brought up in the principles of the established church. Though early in life she was the subject of religious impressions, attention to the concerns of her soul was not effectually awakened until about the commencement of the year 1838. About that time she was invited to become a teacher in the Sabbath-school at Smeeton. The church then enjoyed the services of Mr. Hawley, their late respected pastor, whose faithful and affectionate preaching produced a very powerful effect upon the mind of our departed friend, more especially a sermon preached from that portion of the interesting parable of the prodigal son, descriptive of the prodigal's reception on his return to his father's house. The impressions then made were never effaced, but were made instrumental in leading to her sound conversion.

Though it is probable she experienced the saving power of the gospel early in the year 1839, a considerable period elapsed ere she joined the church. Her backwardness in taking this step arose from a deep sense of her utter unworthiness to enjoy this exalted privilege, as well as from a dread lest she should disgrace her profession, and thereby bring discredit upon the cause of Christ. At length however her scruples were removed, she offered herself as a candidate for church fellowship, was joyfully received, and with five others was baptized at Fleckney, on Monday evening, May 27th,

1843. From this time her conduct was most exemplary, the aim and end of her existence appeared to be to adorn the profession she had made. Her piety was as deep and sincere as it was quiet and unobtrusive; it was needful to become intimately acquainted with her to be able to form anything like an adequate estimate of the extent of her religious feeling. Her religion was not one of impulse, it was steady and progressive; a consciousness of deficiency in religious attainments, and an earnest desire after more perfect holiness, ever characterised her christian career. The language of the apostle appropriately represents the sentiment which seemed constantly to prevade her mind, 'Not as though I had already attained, either were already perfect . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' Her piety was evinced by an intense desire to be useful in her day and generation. She was a bright and shining light in the sphere in which she moved; never did the church possess a more zealous member. Zion was near and dear to her heart; when it prospered she rejoiced, when it languished she mourned; and any measure which had a tendency to promote its interests, received her warm support. She continued a most devoted teacher in the Sabbath-school until death, and constant and fervent were her prayers, and unremitting her exertions for the eternal welfare of the youth committed to her charge; but just at the time when her usefulness was the most manifest, when her amiable qualities seemed fully developed, when her sun had arrived at its meridian splendour, it suddenly set. Her connection with the church militant was dissolved, and she was called to join the church triumphant.

Her illness was brief, and her death, almost to the last, quite unexpected. She first complained of being unwell on August 28th, but as it appeared to be little more than a violent cold, her friends entertained no fear respecting her. As a few days after there appeared no signs of amendment, medical aid was procured, but neither her anxious parents, nor her medical attendant apprehended any immediate danger, until the Wednesday preceding her death, when it was very evident a change for the worse had taken place; during the day she became insensible, and on the Thursday the disorder presented itself as Typhus in its most malignant form, under which she sunk until Saturday morning, when nature gave way. The time for her departure had arrived, and 'the silver cord was loosed, and the golden bowl was broken, and her



just returned to the earth as it was, and her spirit to God that gave it.' Her end was tranquil.

'One gentle sigh her fetters broke,  
We scarce could say, "she's gone,"  
Before her willing spirit took  
Its station near the throne.'

Of the state of her mind at the approach of death but little can be said, as from the time her illness became at all alarming to its close, she was, excepting one short return of reason, quite insensible; but what little is known is of the most pleasing kind. On the last Sabbath she spent on earth an opportunity was afforded the writer, of conversing with her; she seemed then to have a strong presentiment of her approaching end, but she said death presented no terrors to her, for she had a hope of immortality beyond the grave. Anxious to ascertain the basis of her hopes, an enquiry was proposed to that effect, in reply she said her hopes rested on Christ, who hath abolished death and brought life and immortality to light; she knew whom she had believed and was persuaded he was able to keep what she had committed unto him against that day. During the short period that reason resumed its seat, she expressed herself in similar language; to her deeply afflicted

parents she remarked, that her soul was safe in Jesus's hands, and she had not then her work to do. Thus she lived, and thus she died. There have been few in a similar position in society, who in life have been more universally beloved, or whose death has been more sincerely lamented, than our departed friend.

By her death her parents have lost a most affectionate daughter, their remaining children a kind sister, society a valued member, the Sabbath School a devoted teacher, and the church of Christ one of its brightest ornaments.

Her remains were interred in the presence of a vast concourse of deeply affected spectators, on the day after her decease; and a funeral sermon was preached by Mr. Hawley, on the following Sabbath, to an overflowing congregation, from 2 Timothy i. 12., 'I know whom I have believed,' &c.

May this afflictive dispensation of providence, be sanctified to the good of all; may it be made instrumental in leading some whose welfare was near the heart of our departed friend, and for whose salvation she laboured and prayed, so to number their days that they may apply their hearts unto wisdom.

J. C.

## INTELLIGENCE.

THE CHESHIRE AND LANCASHIRE CONFERENCE was held in Oak Street chapel, Manchester, October 7th, 1846. In consequence of Mr John Sutcliffe's indisposition, brother Pedley preached in the morning from Gal. vi. 2. In the afternoon brother Lowe was called to preside, there being no stated minister at the place.

The churches represented were eight:—Audlem, Macclesfield, Manchester, Staly Bridge, Stockport, Stoke, Tarporley, and Wheelock Heath.

It was agreed that the friends at Audlem be supplied once per month during the next six.

The Macclesfield friends have given Mr. Maddey an invitation to become their pastor, and he has accepted it. May the Lord ratify this union to the good of their cause. Their pecuniary difficulties are still great; and it was resolved, that they have a further grant of £3 from the Home Mission fund.

Our friends at Oak Street, state, that they have been called upon through the irregularities of some of their members, to exercise the discipline of the church in their exclusion, which, together with the removal of others, has reduced the number of their members very materially; but they have reason to

believe, that, instead of being an injury to the cause, it will rather prove a blessing.

At Staly Bridge twelve have been baptized since last Conference, and there are several inquirers; the prayer and experience meetings are well attended; and the congregation continues to improve.

Our Stoke friends feel a pleasure in being able to say, that through the Divine blessing their prospects are brighter than they have been for some time past: the Lord's-day services continue to be well attended. They hope soon to have an addition to their numbers.

At Tarporley two have been baptized and received into church fellowship.

Our Wheelock friends are not very prosperous.

That the chapel at Congleton be re-opened, and a grant of £3 given towards carrying on the cause.

The Jersey Street friends again made application to be admitted, and after a lengthened discussion, it was resolved that they be received into this conference.

We are happy to have to state, that our Home Mission funds are in a better state, as the treasurer has now a little in hand; yet there is still room for greater exertion.

The next conference to be held at Staly Bridge, on the 2nd of April, being Good Friday. Mr. Maddeys to preach.

W. SUTCLIFFE, *Secretary*.

THE MIDLAND CONFERENCE was held at Dover Street, Leicester, on Tuesday, December 29th, 1846.

There was Divine service in the morning at half-past ten o'clock. Mr. E. Stevenson opened the meeting by reading Psalm lxxii., and prayer; and Mr. Staples preached from Phil. ii. 21, on the subject appointed at the previous conference, namely, 'the present depressed state of religion in the British churches.' In the afternoon at half past two the conference assembled for business; Mr. Goadby presided, and Mr. Fernyhough prayed.

The number of representatives present was good, and most of the churches were reported. Some of the reports were very interesting. Since the last conference 117 had been baptized, and 112 remained as candidates.

The General Baptist church, assembling in the Wood Gate chapel, Loughborough, applied for admission into the conference. Some conversation was held on the subject, and a commendable spirit was displayed by the representatives from both the Loughborough churches. But as it appeared that two points of difference still remained unsettled between those churches; for their mutual peace and prosperity, the conference affectionately recommended the churches assembling in Baxter Gate, and Wood Gate, Loughborough, to form a committee, being equally chosen, with a view to bring the points in question to a speedy and amicable adjustment.

A letter was read from Wolverhampton; but as the conference, as such, had no Home Missionary station—while it rejoiced in the success of Mr. Shore's labours in that large town, it did not see its way clear to take up the case.

The next conference to be held at Beeston, on Easter Tuesday, and Mr. Smith of Leicester to preach.

Mr. Owen of Castle Donington, preached in the evening.

GEORGE STAPLES, *Secretary*.

THE WARWICKSHIRE CONFERENCE was held at Nuneaton, on Tuesday, the 12th of January, 1847.

On account of the absence of brother Shore, W. Chapman preached in the morning. At the close of this service, a Home Mission committee meeting was held.

Brother Crofts, of Wolvey, presided in the afternoon, when, after prayer by brother Cotton, the representatives of the churches gave in their reports. From these we learned,

with deep regret, that five only had been baptized, and that there were but nine candidates.

At Coventry, one baptized, and one candidate, and several hopeful inquirers; Cradley Heath, one baptized, and two candidates; Longford, two baptized, and two candidates, and a few hopeful inquirers; Union Place, Longford, one baptized, and one candidate; Nuneaton, three candidates.

Contributions to the conference fund were received from the following churches, viz., Birmingham, Chapel House Street, Coventry, Cradley Heath, Longford, Nuneaton, and Wolvey.

At the request of the church at Nuneaton, brother Knight, and W. Chapman, engaged to administer the ordinance of the Lord's-supper to the friends there, once each, during the next quarter.

It was resolved, that the next conference should be held at Netherton, on the second Tuesday in May, and that brother Cheate should be requested to preach in the morning.

In the evening brother Knight preached an excellent sermon, from 2 Cor. xii. 7—9.

W. CHAPMAN, *Sec.*

#### ANNIVERSARIES.

LEEDS, *Byron-street*.—On Lord's-day, the 13th of December, the anniversary sermons were preached by the Rev. H. Hunter, and on the following evening an interesting tea-meeting was held in the school-rooms, when the Revds. J. Ely, H. Hunter, R. Ingham, R. Horsfield, and other friends, took part in the proceedings. A handsome sum was realized by these services. We take this opportunity to express our sincere thanks to those friends at a distance who kindly furnished trays on the occasion. It will be gratifying to many, deeply interested in this cause, to be informed that the prospect of establishing an efficient interest in this densely-populated and highly important town was never more encouraging. Our congregations, which are almost entirely new, are gradually increasing—more sittings are let than ever have been hitherto, and we have the pleasing prospect of speedily adding a few to our number by baptism. 'Men of Israel, help!'

DERBY, *Brook-street*.—This place of worship having been closed for the purpose of painting, and other repairs, was re-opened on Lord's-day, Dec. 20, when two very excellent discourses were delivered by the Rev. John Styles, D.D. On Christmas-day a tea-meeting was held for the same object. The trays were provided by the friends, and a pleasing number from other congregations sat down. After tea a very interesting service was held, during which prayer was offered, and addresses delivered, by the minister, the Revds. J. Gawthorne, J. Murwood, (Indeps.) W. F. Poil, John Pike, (P. B.'s) Carey Pike, of

Wishech, and Messrs. G. Stevenson and W. Haslam. The feeling of strong christian sympathy which was expressed by the different speakers towards this young cause in its efforts at advancement, could not fail to be pleasing to its friends. The entire proceeds amounted to upwards of £25. The cost is upwards of £50. 'O Lord, send now prosperity!'

SPALDING.—On Thursday, December 31st 1846, we held our annual members' tea-meeting. Mr. W. T. Deacon, of Leicester college, occupied the chair. At the commencement of the year, we had a debt of £141. 17s. 8½d. on our chapel, and it being the second centenary, we agreed to liquidate it, which we are glad to say we have accomplished. It was one of the happiest meetings we have experienced for several years. Our bazaar, by the unwearied zeal of the ladies, realized £25. 17s. 2½d., to whom great praise is due.  
H. B.

#### BAPTISMS.

RETTFORD.—The ordinance of baptism was administered on Lord's-day, Oct. 11, to nine persons, one male and eight females; and on January 3rd, 1847, six more followed the Lord in his own appointed way—six of these were scholars, and some of them are now teachers, in our Sabbath-school. The season was solemn, and we hope many were impressed.

LONGFORD, *Union-place*.—On Lord's-day, Nov. 1st, 1846, after an appropriate sermon by J. Shaw our minister, one person was baptized and added to the fold of Christ here.

NOTTINGHAM, *Stoney-street*.—On the first Sabbath in January, thirteen persons were baptized in Stoney-street chapel. Mr. Hunter preached from, 'He that believeth and is baptized shall be saved.' Brother James baptized. In the afternoon we were gratified to meet so large a number at the table of our blessed Lord. There is an evident increase in the number of spectators on these occasions. There is a large number of candidates now waiting. It furnishes matter for joy and thanksgiving that as a church we continue to prosper. Great numbers seem deeply impressed, both in the town and in the villages. May the word of God grow and multiply in all our churches.

CASTLEACHE.—On Lord's-day, Jan. 3rd, two believers were baptized here. Our esteemed minister, Mr. Jabez Stutterd, preached an interesting discourse from Matt. iii. 15, to a crowded congregation. Our congregations continue to increase, and God is blessing his own word. We have more waiting to obey the Saviour's command.  
G. C.

#### REMOVALS.

WOLVERHAMPTON.—We have given Mr.

Burrows, of Alfreton, a unanimous call to the pastorate of our church, which he has accepted.  
M. S.

MELBOURNE.—Mr. Gill, the minister at Burnley, has accepted the invitation of the church at Melbourne to become their minister and pastor, and commenced his labours there on the 17th of January.  
J. B.

WOLVERHAMPTON.—We are exceedingly sorry to state that our beloved pastor, brother Shore, after labouring among us very zealously and successfully for the space of three years, took a very affectionate leave of us, on Lord's-day evening, Jan. 3rd, on which occasion the ordinance of the Lord's-supper was administered. The season was a very solemn and affecting one. Our dear brother will be followed by the best wishes and earnest prayers of his people for his future happiness and prosperity.

J. WALKER, G. WARREN, *Deacons*.

#### MISCELLANEOUS.

RETTFORD.—On Dec. 28th, 1846, a social tea-meeting was held at West Retford. Good feelings and brotherly love prevailed. Our minister presided, and several addresses were delivered. The profits were devoted to the distribution of religious tracts.  
W. H.

ACADEMY LIBRARY.—The bequest of considerably more than one hundred volumes, made by the late Mr. J. Taylor, of Hinckley, to the library the of Academic Institution, has been received, and is hereby thankfully acknowledged. Thanks are also tendered to our estimable friend, Mr. Smith, of Hinckley, for a handsome addition to them. New shelves have been made for the arrangement of them; and, as there is now ample room for the bestowment of many more, it is hoped that they who are able to follow Mr. Smith's example will be kindly disposed to act according to their ability.

P. S. The treasurer finds reason to complain that the churches are too backward in collecting for the Institution. They are affectionately and earnestly requested to be both prompt and liberal in their support of an Institution which is commended to their regard by every sign, and every movement of the times.

THE SHOWMAN AND THE RELIGIOUS BOOK.—[We have much pleasure in inserting the following letter, to our friend Mr. Peggs, affording a pleasing instance of usefulness in unfavourable circumstances.]

January 2nd, 1847.

SIR.—I make bold to send you a few lines, that you may call to mind, that a little more than three years ago, on Ilkeston market ground, you offered to make a present of a book to the owner of a show that was nearly blown down, on condition that he would read

it. I promised to do so; and have kept that promise. The name of the book is Pike's 'True Happiness.' Again I thank you for it. I have since fled from the wrath to come, and obtained salvation through our Lord and Saviour Jesus Christ, on April 26th, 1844. In August following I became a Sunday-school teacher, and at our March quarterly meeting, 1845, I was appointed to warn sinners to flee from the wrath to come. In each office I continue to this day, by the help of God. May he be my help while life shall last, and be with you in all your labours. I remain, yours in Christ, C. W.

INDEPENDENT EVANGELICAL CHURCHES IN SWITZERLAND.—From the *Baptist Magazine* we extract the following:—'Of independent churches there are now in round numbers sixty, of which fifty are in French and ten in German Switzerland. These numbers are taken rather under than above truth. Some of these churches are very small, not having more than fifteen members, whilst others number as many as 250. The greater part range from fifty to sixty, and this may be taken as the average of the whole. As might be expected, they are larger in the towns than in the country districts.

These churches meet on the morning of every Sabbath for worship (*culte*). At these morning meetings the word of exhortation and instruction forms part of the regular service, and this is administered by the pastor, and also by any of the brethren who may feel inclined to speak. With the president of the meeting, who is always a pastor, where such an one is present, or in his absence, some one chosen to fill his place, rests the power of restraining this exercise, and directing it for the edification of the church. . . . .

At this morning service, also, the Lord's supper is usually celebrated. The greater part of the churches attend to this ordinance only once a month; but in some of the larger societies it is observed every sabbath. . . . .

Antipædobaptist principles prevail to a considerable extent in these independent churches. For the most part, however, this causes no schism, as the members make differences of sentiment on such points matters of mutual forbearance. In a few cases, secessions have taken place, and churches on the principle of making antipædobaptist views necessary to communion, have been formed. There are also, in the German canton, some remains of the old anabaptist party; but they are few and unimportant.

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## P O E T R Y .

### SELFISH IMPORTUNITY NOT THE PRAYER OF GRACE.

MATT. vi. 5—15.

Not as the priests that stood of yore  
In idol temples vast,  
Calling on Baal o'er and o'er,  
From dawn till noon was past.

'Hear us, O Baal!—Baal, hear!  
But Baal heard them not.  
We pray not so; our God is near;  
By him are none forgot.

Not for much speaking deigneth he  
To hear us when we plead;  
He knows and gives those things that we  
For frame and spiit need.

Creator! Father! holy thou!  
And holy is thy Son;  
O may his kingdom hasten now,  
That by his death was won.

Then, on this rebel earth, thy will,  
Holy, and just, and good,  
All people shall with joy fulfil,  
Redeem'd by Jesus' blood.

This is the prayer that God requires,  
The prayer he loves to hear;  
Quench'd in that prayer all selfish fires,  
All selfish pain and fear.

Thy kingdom come! We know, O Lord,  
Our daily bread is sure;  
And pardon, peace, if in thy word,  
We to the end endure.

O save us in the trying hour,  
Toss'd on temptation's sea;  
Give us deliverance—thine the power,  
And none can help but thee.

Then shall our voices swell the songs,  
The happy songs of heaven;  
Glory and might to thee belong,  
To thee all praise be given.

MARY BENNETT.

## MISSIONARY OBSERVER.

## INDIA.

## THE DOORGA PUGA FESTIVAL.

BY MR. BAILEY.

*Berhampore, Oct. 31st, 1846.*

MY DEAR BROTHER GOADBY,—I will furnish you with a brief account of the Doorga festival, which is celebrated over the continent of India; it commences on the ninth day of the decrease of the moon, in the month Ashwinu, (September,) it is by far the most popular festival celebrated in Bengal. The image of Doorga has ten arms; in one of her right hands is a spear, with which she is piercing a giant; in one of the left she holds the tail of a serpent, and the hair of a giant, whose breast the serpent is biting. Her other hands are all stretched behind her head, and filled with different instruments of war. Against her right leg leans a lion, and against her left a giant. The last day of the festival was large: at Berhampore not less than ten thousand persons were present, all paying their honours to a senseless idol. The sounds we heard, and the scenes we witnessed, forcibly reminded us, that we were in a land of superstition and death. We commenced preaching in the midst of the crowd, and in a short time secured a large and attentive audience. While brother Stubbins was shewing the folly and wickedness of idolatry, six European officers came through the crowd on horseback; you will better imagine than I can describe our feelings, as we beheld our countrymen sanctioning, by their presence, a system which we live and labour to destroy. O that our countrymen were wise! O that by a consistent deportment they would testify to the heathen, that they come from a land of Bibles; but alas! alas! in too many instances, by their impious conduct, they increase the awful darkness that now exists. I will establish what I say by one or two quotations, from *'The Friend of India.'* The following is a letter written by a brahmin, and inserted in a native newspaper, (Bhas kur.) 'Christians manifest great contempt for Hindoo deities, but see what favour the gods shew to us of Hindoo birth; the gods of the Hindoos come at a call, and when we bid them go, they straightway depart. By whatever mode the worshippers desire their presence, in that they manifest themselves, and whatever the worshippers can set before them, of that they partake, and give their blessing. Considering, therefore, the bounties of the deities of the Hindoo race, what

such pity doth Jesus the Son of the Almighty manifest to christians! They rear a splendid edifice, whose summit penetrates the clouds, and decking it with varied ornaments, there they call on him with repeated cries. Yet he vouchsafeth not his presence, nor gives them his blessing. The protectors of the Hindoos come at a call, while the christian's gods, though they be cried to every Sunday, will not hearken. And I suppose for this reason, the christian folk, at every festival, throng and regale themselves in the Hindoo's dwelling; because they can have no communion with their own gods, while they see the Hindoo deities face to face; therefore, many of the christians too, have had faith in the glory of our Gods.' These statements may appear at first sight somewhat glaring, but if you will kindly read another extract or two which I will give, I think you will not be surprised. This is from another native, 'The Doorga Puga does not bring gaiety and mirth to the Hindoo community alone, but also to the christians; they may be seen in every house, (native of course,) partaking of dainties offered to the goddess along with bumpers of sherry and champagne. Good singers and dancing girls are retained at these festivals, to entertain the European friends of the Baboos, (rich natives.) Our countrymen consider everything with the christian religion impure, but christians, it seems, are more liberally disposed towards our faith. Thus we have hopes that our religion will rather meet with encouragement than checks, at the hands of these good christians.' Referring to Raja Radhakauth Deb's party, he writes, 'While dancing and singing were proceeding down stairs, (native) the party up stairs, (European) were entertained on the piano forte, played by two or three of the company. It was attempted by some of the gay young folks in the room, to get up a quadrille, but they could obtain no seconds to the motion, and it fell accordingly. Native dancing was introduced about one, and about three it concluded. Had this proposal succeeded, we should have had another addition to the previous sanction of christians to the naches, (native dances) and a further degradation of the professed christian character, in placing the christian women present with the Ba'ees, (prostitutes) or native dancing women. To a respectable native nothing would be more offensive, than for any woman, save those hired for the purpose, and especially at such a time and in so conspicuous a position.' This native writer, referring to the editor of the

'*Christian Advocate*,' writes, 'He blames the government for aiding the Hindoo religion, by observing the Hindoo festivals as holidays, but what is *he* doing to prevent his countrymen from resorting, with their whole families, to the houses of native gentlemen, to devour the prasad food offered to idols. Should the said editor wish to see it, let him come to night, and we will go along with him, and show him, in many houses, ladies and gentlemen, with their children, &c., sitting at their tables. In this respect Hindoos are more praiseworthy than they. Hindoos do not resort to the houses of christians, on English holidays, to sit and drink and pass away their time—they consider it a sin to do so; but mark the habits of the Sahib caste, they increase the attachment of a people to a system of religion which they themselves have no regard to, by frequenting the houses of the Hindoos, and partaking the favours of their gods. We know it to be a fact, that the feasting, dancing, singing, &c., now so common at the celebration of the Doorga Puga, are got up only on account of the English visitors; if they did not attend, Hindoos would not spend so large sums of money on these occasions; so that the *English in reality are the true cause of all this lavish expenditure.*' We envy not the feelings of that man or woman who can read these fearful statements without weeping, and praying for their misguided and wicked countrymen. How awful! 'The English are the cause of all this lavish expenditure.' More money is spent in a few days in Calcutta at this festival, than is realized annually in England, for all foreign missionary purposes. Do not forget this fearful fact when you retire to your closets. We leave our all and come to this land, to elevate its inhabitants from the depths of degradation into which they have fallen; but others come to perpetuate in the most palpable way, the dreary night of sin and death. Need we wonder that the Hindoos should cling to their system, and revile obristianity. How awful will it be for such characters, at that day when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

You will be delighted to hear that the cause of Christ wears a very encouraging aspect; at Berhampore, at our last church-meeting, we received five candidates for baptism; and this evening I had the honour to baptize them, in a large pond about a mile from our house. A very large crowd came to the water side. Five addresses were de-

livered. Our native brethren spoke well: Christ, and Christ alone, is the Saviour of sinners, was their theme. To-morrow afternoon the newly-baptized will be received into the church. May they continue steadfast, unmovable, always abounding in the work of the Lord. Our last ordinance day was one of peculiar interest; our good old friend Erun brought with him, from the bazaar, about fifty persons, and fifty more came of their own accord, so that our chapel was crowded to excess. Very many in our neighbourhood have given up idolatry, and we believe that a goodly number will soon decide for the Lord. As our converts increase, our responsibility increases in pecuniary matters. When parties have forsaken all that they have for Christ, we think it right to give them a hut, if we give them no more; but when the Lord gives converts, he also gives money. Our beloved brother, Captain Mc. Viccar, has recently sent us two hundred rupees, one hundred for the Schools, and the other to build houses for native christians. Major Russel, of her majesty's 84th regiment, Fort St. George, Madras, sent us 100 more—the private soldiers of the same regiment, sent us thirty more—and our dear friend, captain Toller, sent us twenty more. In conclusion, may I exhort you to pray for us. We often pray for you, and, though the wide ocean rolls between us, yet remember that we are one; though in a foreign land, we never wish to separate ourselves from the great body of the faithful. Farewell. May the Lord be with you. I remain, your affectionate brother in the gospel,  
W. BAILEY.

LETTER FROM MR. MILLER TO  
MR. T. SMITH.

Cuttack, Oct. 29, 1846.

MY VERY DEAR SIR,—You have doubtless heard and know much concerning the people among whom our brethren have now, for about twenty five years, laboured. Though a great deal, through the Divine blessing, has been accomplished, yet in comparison with what remains to be done, before they become the Lord's people, it sinks into oblivion. In Orissa we have millions without God and hope, and what is still more heart-rending, completely under the influence of a system of theology which inculcates doctrines and precepts entirely at variance and subversive of God's moral character, of faith, holiness, and hope. To induce them to abandon their erroneous and vicious creed, and substitute the life-giving gospel, is a work of some moment, and cannot be accomplished without an immense amount of faith, labour, patience, and prayer, in connection with that Divine power which must ever accompany success.

ful human agency; and let it be remembered the difficulty does not lie in exposing and convincing the people of the absurdity and unavailing nature of those means which their shastras point out and enjoin as salvable. This is indeed a comparatively easy task. It consists rather in the sacrifice which a profession of religion must inevitably cost, namely, —their friends, their standing in society, their all. The people, generally speaking, hear the gospel attentively, and eagerly receive books. Sometimes much and violent opposition is offered, though not in the way of sound argument. From all I have seen and heard, the Oreeas are miserable logicians. Their objections and arguments are generally mere assertions; and, on the other hand, you may defeat them by their own weapons. For instance; I have often heard a violent advocate of polytheism confounded and silenced by the following illustration: 'There is only one species of men, spirit, sun, moon; therefore, how can there be more than one God?' The readiness with which all classes of the people refer to and quote passages from their shastras is very remarkable: they seem to have the contents at their finger-ends. I fear they would in this respect put many christians to blush in reference to the word and revelation of the true God. If christians were half as devoted and zealous in the service of their blessed Master, as the heathens are in the service of Satan, how gloriously would christianity flourish in the world! how soon should we hear of the downfall of heathenism, infidelity, and popery; and He whose right it is to reign swaying his sceptre over all lands.

Though there is much cause for lamentation and sorrow, on account of the myriads yet the votaries of idolatry and enemies of God in Orissa, yet we have abundant cause for praise and thanksgiving on the ground of what God has wrought. The goodly number of native christians; efficient native ministers; the printing establishment; schools; asylums; with our institution for the training up of young ministers, demonstrate the delightful truth, that our fathers in the mission have not laboured in vain; that Christ's cause has been planted, and has flourished in the land; yea, has gained that strength and maturity which will require more strength than the united powers of earth and hell can command in order to uproot it. I trust, ere long we shall lengthen our cords, and strengthen our stakes, by establishing two more stations —one east of the province, in a densely-populated district; the other south-east, where population is not less numerous. Situations have been decided on in both places, for the location of a number of native christians, with a native, or if possible, a European brother. In this way we shall diffuse the light of truth, and cause the gospel's holy and saving

leaven to leaven the whole mass. You will I doubt not, be happy to learn that on the first Lord's-day in this month, four heathen converts were baptized and received into the church. Our brother Pursua, from Choga, preached in the morning a very appropriate discourse from Act xviii. 8, to a large congregation, among whom were some of the principal European residents. After the sermon, brother Lacey descended into the water and baptized the candidates, who were received into the church by the right hand of fellowship prior to the Lord's-supper in afternoon. Three of the candidates were females—two, the wives of members who reside at Choga, the other a young woman from Cuttack asylum, and a man named Bbagbot, a notorious character in our community. He has, like Saul of Tarsus, been a persecutor of the christians, though not unto death, yet has been the cause of their imprisonment and being fastened in the stocks. As you have doubtless seen published before this the particulars concerning the persecution which he originated, I shall not now enter into them. Thank God, he has been led to repentance, and we hope he will prove an ornament and a very useful member of our community, as he is a person of considerable property and influence.

You will, I presume, be anxious to learn something about my progress in the language—health, &c. In reference to the former, it affords me no little joy to inform you that I have made my first attempt in public. Monday evening, Oct. 19th, having previously made arrangements, in company with brother Lacey and Brooks, I went to a village a short distance from Cuttack, deeming it a suitable place for an oriental maiden speech, as I did not anticipate a large number of hearers, neither did I wish this. However, to my surprize, as soon as we took our stand in the midst of the village, not less than two hundred persons gathered round us. Brother Lacey having finished his address, I was called on. To describe my feelings at this moment would be impossible. After a little hesitation, I shook off the fear of man, and commenced laying down the law of God, which they had broken, and concluded by exhibiting Christ as the only refuge from the wrath to come. If ever the Lord anointed me, it was at this time, as I was enabled to speak with a freedom which I did not anticipate, and the people seemed to understand every word. I am exceedingly thankful the Lord has enabled me to break the ice, as it were; henceforth, by his grace, I shall be able to stand up with more confidence, and though with much feebleness, yet faithfully to make known to the perishing multitudes the unsearchable riches of Christ. My health, thank God, continues good, and I have been preserved from sickness. The

climate of India I prefer to that of England, as I was always a cold subject and fond of heat. As it regards study: during the last eleven months my time has been almost exclusively absorbed in the Oreeah language, Hindoo mythology, and the Bible. Next year, D.V., I hope to direct my attention to other subjects; but until I become master of the Oreeah, I shall not feel at liberty to spend much time upon other subjects, however desirable they may be. I regret to inform you that Miss Collins has suffered much affliction since her arrival. I begin to fear she will not be able to stand the climate of India. I am now residing with brother Lacey, and under his instruction and protection, and am exceedingly comfortable. His almost perfect knowledge of the language, native mind, habits, religion, &c., combined with his willingness and delight in assisting a young brother, render him a very rare and valuable companion. I invariably accompany him on his preaching excursions, whether they be a long or short distance. At the close of the hot season we made a journey to the Ruth Jutra, at Pooree, where all the misery, degradation, suffering, vice, and abomination peculiar to that horrid place at this particular season, were witnessed. Since then, during the wet season, in consequence of the difficulty and extreme danger connected with travelling in the country, our labours have been confined to Cuttack and its immediate vicinity. Our congregations have generally been large and attentive. God grant that the seed sown may spring up and bear much fruit, to the glory of his name. We are looking forward with great anxiety to the time of our entrance upon the cold season labours. We expected being in the country before this, but in consequence of the lateness of the rains, shall not be able to start before twelve days hence. Our first journey, D.V., will be to Kunditta, the native christian station, fifty miles north of Cuttack, which will occupy ten days; after which we propose going down to the south, in order to meet conference, which will be held at Berhampore this year. Brother Lacey has just made out the report of our church for the association of Indian Baptist churches, which will be held at Serampore in November. It appears from the minutes of last year, that the Cuttack church is the largest but one in the union, and that church, namely Jessore, was established eighteen years earlier. Our statistics for this year are as follows:—baptized, fifteen; received by letter, eleven; excluded, six; clear increase, twenty; present number of members, 153. I received the intelligence of your venerable and deservedly-respected father-in-law's decease prior to the receipt of your letter. Of him it may truly be said, 'Blessed are the dead which die in the Lord, from henceforth; for they rest from their labours, and their works do follow them.'

I was happy to hear of your progress at Hinckley—though I lament the dulness of commercial affairs, which must ever affect in some measure the cause of Christ. I trust, however, the repeal of the corn laws will be the means of reviving the trade, and thus operating favourably on religion. Please present my christian love to Mrs. S. and Taylor, with all inquiring christian friends. Praying that the Lord may ever be with you to bless and succeed your labours, and that many, very many souls may be the crown of your rejoicing at the last great day, as well as entreating a continued interest in your sympathies and prayers,

I remain, yours ever, W. MILLER.

#### LETTER FROM REV. C. LACEY.

*(Continued from page 29.)*

Intelligence of the outrage was sent to me at Cuttack, and reached me about two o'clock, P. M. Brother W. Brooks and I immediately set out for Choga, and reached Odhyapoor in the evening. We found the people in a state of great alarm, and some so stiff and sore, and swollen with the bruising they had received, that they could not rise from their mats. The wives and mothers of the three young men came around us with wailing and tears; and the whole were expecting an attack upon the village during the night. Early on Monday morning, I and Mr. Brooks collected such of the christians as were able to accompany us, and started off to Cuttack by way of Moncheswar, in search of the three young men. We found them bound before the stocks, from which their legs had just been released, when our approach was known. I said a few words of encouragement and commiseration to our young friends, and passed on, promising them assistance as soon as possible. We immediately commenced to seek redress; and as Athgur is a tributary estate, and so not under British government regulation, we applied to A. M. Mills, Esq., the commissioner and superintendent of the Cuttack tributary estates. Mr. Brooks and I, with the native christians, waited upon Mr. Mills, and stated the disturbance, and requested his protection and redress. He very promptly replied, that as the Athgur estate was just now under his management for arrears, he had the powers of a magistrate there, and if the christians would to-morrow present a petition on plain paper, he would attend to the case. Next morning, they were prepared with their complaint, which contained a straight forward account of the affray, but before they could present it, the other party had presented their complaint, and our people were directed to attend next day. This, however, happened well, as, had our



people given their petition first, they would have formed theirs very plausibly upon it; as it was, they crammed the most barefaced lies into their paper, which were so raw, as the natives express it, that their design appeared clear to Mr. Mills, even from the first. They stated, that I and the native christians, had forcibly made people christians, had taken their caste, that we had attempted so to serve Bhagbot's wife, but had not succeeded, owing to our being discovered—that the christians had been detected stealing the property of Bhagbot—corn, oil, seeds, tools, and brass vessels; that, when they were detected and apprehended, they resisted and created a disturbance, and had broken one man's head. The head was here shown, but Mr. Mills ordered the chunam and plastering to be washed off, when there appeared no wound, but the scratch of a pen. Such were their charges, and to all this they swore!! Some little delay occurred in settling the case, though the three young men were released, on their engagement to appear when the case should be adjudged. In the course of a few days the commissioner had considered the two petitions, and the depositions of the witnesses. I need hardly say, that the fabrication of falsehood of the heathen party was clearly detected. The petition contained some enormous lies, with which the principal person, Bhagbot, had never been made acquainted, and of which he knew nothing, so that when questioned on them he flatly denied them. These denials by Bhagbot disconcerted the whole plan; and on explanation the whole of the charges broke down. The petition of the christian converts, when examined, and compared with the statement of the three young men who had been separated from their brethren during the time of its preparation agreed so exactly, in every particular, that the truth clearly appeared. Mr Mills placed a fine of fifty rupees on the Oaskuran, which he immediately paid, for beating and imprisoning the three young men; and a fine of twenty rupees on another man, a police officer of the raja, for apprehending them as thieves, when he knew they were not guilty of such offence; and fifty rupees on Bearer Padan of Choga for maltreating the christians. This sum he could not pay, and was carried off to the jail, there to be confined without labour for the space of one month. I believe the rule is, to give one month's jail for every twenty rupees, and Mr. Bearer Padan ought to have had ten weeks in the stone house; however, one month will teach him wisdom. You will recollect that Bearer Padan is own brother to Bamadabe, and was the chief person concerned in conveying Bamadabe away by force from Cuttaek when he became a christian. He has since that time frequently offended, but having expressed his sorrow,

has always been forgiven. However, we feel upon the whole satisfied with the redress that has been obtained for the bruising the people had; and their patience and attachment to the truth under their sufferings and degradation, have made a very salutary and wide impression upon the neighbourhood. I wish we had reason to be equally satisfied about poor Biddama's petition, to which I must now advert. Biddama is the widow of Harumaha patra, mentioned in the commencement of this letter. I need not reiterate what I have said. She was turned out of her house with her two boys in the midst of the affray. When the petition by the christians was presented, she also presented a separate one, stating that she and her late husband had for some years desired to embrace christianity—that after he died, she still was exercised in her mind about christianity—that at the close of last May, she, with her adopted son, named Bhagbot, determined to profess themselves christians—that having done so, and having returned to her house, she was, by Bearer Padan and others, turned out of her house and deprived of her property. She begged on behalf of her two boys, the sons of her late husband, to have her property restored to her. After retaining this petition for several days, Mr. Mills settled Biddama's affair by rejecting her application; and in a subsequent letter, Mr. Mills, with a copy of his proceedings in this case, has fully given me the reasons for his decision. They are briefly as follows, namely, 'That had the case occurred in the territories of the government, he could have given the widow her property under a certain regulation; but as the regulations of the government do not extend to the tributary estates, he could not interfere in the case; that in the tributary estates such questions are decided by the shastras of the people, and those shastras decree that a person losing caste shall forfeit all claim to their property. Moreover, the case of Treelochun serves as a guide in this suit, as in his case it was decided that he could not recover his property.' Thus the poor widow, with her fatherless boys, was at once involved in temporal ruin, for the sake of her profession of christianity. From being the owner of a comfortable house and a very nice property, she at once became houseless, and without a grain of rice for her two boys. To say nothing of the iniquity of placing a person who embraces christianity in the same category with a person who loses caste by destroying another man's wife's virtue, or by theft or murder, its injustice may be argued from the fact which Mr. Mills himself mentioned at the commencement of the affair, namely, that 'The Athgur estate was under his management for arrears of rent, and that he had the disposal of all civil and crimi-

nal cases, till the estate was released, even to the same extent as a magistrate in the government territories.' Why then did not Mr. Mills award the property, or part of it, to the woman? The people expected that he would do this; and as to the case of Treelochnn, I may observe, that when his case was decided, the estate was not under government management: now, it is. Besides this, I have heard of several cases in which the commissioner has awarded property to persons who have sought for it, within the Athgur territory, and even when the raja had attempted to get possession of it, and when the estate was under the management of the raja. This is one of those clear indications which frequently occur, of how a British magistrate can and will act disfavouredly towards a christian native when his claims are litigated with a heathen. The impression is deeply settled on their mind that 'Justice to a christian native must needs be injustice to a heathen.' Poor Biddama with her two fatherless boys and her christian friends, returned dejected and hopeless from the court of the commissioner, and amidst clearly expressed, though suppressed vauntings and pleasure of heathen native officials. God, however, will not forsake her. He will be the friend of the widow and the fatherless, and what man will not do when he ought, God will do in spite of all the opposition and malice of men!

(To be continued.)

## CHINA.

### EXTRACTS FROM LETTERS OF MR. HUDSON.

(Continued from page 32.)

'In addition to our regular studies, we occasionally, and sometimes frequently, go out among the people. During the intense heat of the summer months, we have avoided exposing ourselves as much as possible; indeed I have not gone out sometimes for days together. I have, however, gone to several tea-shops, to which I referred in my last, and have had several interesting opportunities of saying a few words. This is my plan: I go in, sit down by the side of a table, and call for a cup of tea. You have no sugar nor cream, and of course you must have it in their way, or not at all. (These shops have no intoxicating drinks.) After you have sat awhile, some man will ask you who you are, where you live, from what country you come, and what you do. When I have answered a few of these questions, I stand up, unfold a few tracts in my hand, and begin to tell them what I am able about the gospel, and generally close with an exposure of the folly of their idolatry, and an

exhortation to repent of sin, and believe in the Lord Jesus Christ. Congregations, in these cases, vary from twenty to 100; but sometimes, when persons in the street have heard you talking within, curiosity has brought them to listen to this setting forth of strange things. At the close, we always distribute tracts, which the people sit down to read to their companions; for I have frequently seen one man reading to his associates at the same table. By these means, much true knowledge is diffused, the missionary becomes known, and conciliates their esteem; and we may hope the Divine blessing will render our residence in China productive of some permanent good.'

Sept. 8, 1846, Mr. Hudson writes:—

'However strange it may appear to you, it may be said, that the empire is full of religion; yet China is a most irreligious and godless nation. The reasonings of the *literati* involve you in materialism, and you have no alternative but to worship an unknown something, or to adore a mere abstraction, which the pagan priests, and the ruder portions of the community, having no pleasure in such rapid speculations and abstract notions, and not being able, without divine revelation, to form any just views of the godhead, have become the grossest idolaters. The land abounds with deities, and is full of idols. Nature supplies various objects whom they adore; men and genii have a place in the mythology of this ancient race. Emperors, heroes, philosophers, and ancestors, are honoured with sacred shrines, and receive the homage of adoring millions, in "the celestial empire." Temples are very numerous, some of which are very splendid, and well supplied with the images of their popular deities. On various occasions, these temples are crowded with worshippers, who are engaged in saying prayers, counting beads, burning incense and gilded paper, and performing a variety of prostrations, while large lighted candles illuminate the place, and the rising smoke perfumes the air. Processions of the gods through the principal parts of the city, and in various parts of the adjacent country, are frequent; and at the entrance of the new year, the spring, summer, and autumnal season, the thousands assemble to behold these gaudy and pompous shows. The beating of drums, the din of gongs, the noise of cymbals, and the cracks of squibs and rockets, are truly deafening. These latter exercises are of frequent occurrence, to please the deities, drive away demons, and expel noxious influences which are supposed to induce sickness and bring calamities.'

'Though the Chinese have materialized the Deity, and have deified humanity, yet you will not suppose that their idolatry is

so gross, or that their rites are so cruel and obscene, as those found in the mythology of India. The human mind in China has obtained a considerable degree of development; but, having no infallible and correct standard of truth, we dwell in the regions of fancy and speculation, and, when these do not satisfy us, we descend to the tangible forms of Deity, and supplicate the gods. In times of suffering, or of general calamity, all group together in the same idolatrous herd, and join in the same pagan ditty, trembling for fear of coming vengeance, or howling in the most pitiful supplications to obtain a speedy deliverance from a vengeful foe. This is not declamation. We have lately had an earthquake. The whole city was excited and alarmed, and we were called to witness a confirmation of the correctness of the above remarks. The "*Te-tung-shin*," "the shaking and moving of the earth," agitating our houses, and rocking our beds, called into active operation all the means which priests and superstition could devise to avert the dreaded doom. We were considered the occasion of the threatened calamities, and the most curious and monstrous tales were invented respecting us. Through mercy all have been preserved: no violence has been committed; and we have been allowed to proceed in peace.

Whatever may be the follies and absurdities of the people in relation to religion, they are partially civilized, and much worldly wisdom exists amongst them. Strong government exists, and order generally prevails. Though you have absolute despotism, and the emperor has the power of life and death; yet the people have a considerable portion of liberty. Education is much admired, and extensively prevails. They have many schools; books on various subjects are abundant, and millions can read. The eagerness of the people to obtain books is beyond any description which I can give. They have hitherto treated us with the greatest civility, and so far as I can judge, seem disposed to listen to us, though, alas! they are full of levity and indifference in relation to their best interests. A few years ago, no European could enter the cities of "the celestial empire;" but now we dwell in the midst of thousands in Ningpo, defended by a British arm, and protected by one of the proudest of pagan monarchs. What a change! and who can forbear exclaiming, with adoring gratitude, "What hath God wrought!" Surely the church will occupy a field, which has been so remarkably opened to receive the light of heaven. Here are millions to whom you may have access, and for whom the Saviour shed his blood. Here are millions whose inquiries after knowledge you may answer with the word of truth—whose wounds you may heal with the balm of

Gilead, and whose immortal souls you may assist in guiding to everlasting purity and joy. Who will dare to say, "We will not come up to the help of the Lord against the mighty—we will not aid measures which are destined to bless and elevate a world of souls in the empire of China!"

We pursue our course as usual, and have reason to be thankful with our situation, and prospects. We have a good locality and plenty of work. We have had two services every Lord's day since our place was opened. We have frequently had a native assistant of Dr. Mac Gowan's for one service, and the other I have taken with the aid of my teacher, who is always standing at my side. With the piazza, the place will hold about 150 people, and we have frequently had it full, and sometimes many in the yard. Of course many come out of curiosity, and we shall be some time before we can fix their attention, and have regular hearers. I have frequently been much pleased with our morning service, and have seen some persons many times at the place. When we first commenced they came at all times of the day, for they have no Sabbath, and no knowledge at all of the Lord's-day. I have purposely abstained from having any weekly service, because I wish them to understand the regular return of that day on which we publicly worship God and instruct the people. We can only do things by degrees.

During the week we have frequently had many visitors. On the Lord's day, and at other times, we distribute books, and the eagerness of the people to receive them is truly astonishing. No language of mine can exhibit the intensity of their desire for books. We frequently go out into the city, and, when disposed, can at any time collect groups of people, to whom we may declare the unsearchable riches of Jesus. A more important field, a more promising scene of missionary labour does not exist. Had you lungs of steel and nerves of brass you might employ all your energies in this populous city, containing, it is said, six hundred thousand souls. But here is the practical difficulty. You have to grapple with one of the most peculiar and difficult languages; for though you may know thousands of characters, and read and understand an ordinary work in it, yet you may not be able to utter a single paragraph in it which the people can understand. The *written* and *spoken* language, though not independent, are yet distinct in various respects. I had an excellent teacher in London, from whom I derived much advantage. Though a knowledge of the written tongue is certainly a great help to you; yet, to be able to speak, you must give unwearied attention to the provincial dialect, or the "*Tou-yin*" of the place where you dwell. The *tones* and

sounds to me will ever be a great stumbling-block; and I expect, the Lord willing, Joseph will, ere long, make the best speaker.

'Perhaps you will expect me to say something more about the language of China; but really I hardly know what to say which shall be satisfactory to you. I have read many Chinese books, and have translated some. I am reading and examining every day more or less; and I have always had a teacher since my arrival here, with whom I talk and read every day, and yet it is so different to all our former notions, and to any other language to which we have paid some attention, that one deems it prudent to say little about it until one has had time to re-consider, digest, and apply what one does know in relation to a language respecting which there are so many discordant views. The nature and structure of the language are peculiar, and totally different from the dead languages, and those which exist in Europe. All your acquired notions of grammar amounts to very little, and you seem as though you had to begin entirely afresh—ascend to the origin of the human race, and guide your progress by general principles, and assist yourself by analogies which exist in the various tribes of the human family. If you consult those friends who have for some time had some acquaintance with the language, as to which is the best method of proceeding to acquire a knowledge of it for practical purposes, you are left amidst a variety of conflicting and opposite opinions, and have to judge and act for yourself, adopting that method which seems to suit your taste, or accord with your capacity, or by which you feel you are making some substantive progress up this cloudy ladder to the regions of intellectual delight and mental satisfaction. For my part, from the very first I felt determined to know the names and meaning of as many characters as possible, with the radicals under which they were arranged, and the elements of which they were composed, at the same time taking notice of the compounds which I found in books, the position of characters in the formation of sentences, and the peculiar idiom adopted by writers to communicate their ideas to others. Of course since my arrival here I have paid considerable attention to the spoken language, and am frequently talking with my teacher, and trying to converse with the people. Ever since I have had a house in China, I have had a service in the evening with my teacher and servants, when we read, explain, and talk over a portion of the word of God. Joseph is with us; and we both try to learn and teach at the same time. I always conclude by prayer. The best way is to read, read—talk, talk, talk,—until you can make the people understand you; and then you may analyze

and endeavour to reduce to system what appears at first sight a huge mass of useless characters and grating sounds.

'There is one view connected with the written language of this vast empire, which is a source of encouragement to every christian missionary. Whatever may be the nature and structure of the written forms of speech, it is a fact, that a book printed at Ningpo might travel the length and breadth of the land—to the remotest verge of the empire—and be read and understood in the most distant locality, as easily as in the study in which it was originally prepared. We have had persons at our mission premises from "Loo-choo," "Han-chow-foo," from the inland provinces of "Keang-soo," and "Gan-hwing," to whom we have given books, and who could read them with as much facility as my teacher. We have had also persons from the city of Peking, who read our books with the same ease, and took some with them to the imperial city. This is a facility for diffusing the religion of Jesus among the millions of China which is not presented in any other nation to an equal extent, and of this means of doing good, the church of Christ should avail herself as much as possible. Among all the millions of readers in various regions of the country, the characters are read with facility and understood in the same way, and the people become possessed of knowledge which has been treasured up for ages in their sacred books. The ideas and emotions which exist in Peking to day may in a short time, by means of these symbols, be diffused over a territory of two thousand miles in extent, and be received and felt by other minds, though the persons might not be able to understand a single spoken sentence uttered by the parties who sent the document. Religious publications must therefore form an important method of doing good. I trust all our friends will encourage us, especially in this department of our labour. I need not say, pray and plead for the millions of China. Have confidence in God, and wait patiently for him. We trust he will bless us.

'All the missionaries here are about as usual. Shangae is doing tolerably well. At Amoy, they are encouraged. At Canton the people have been violent, but the cause of Jesus is encouraging. At Foo choo-foo there are no missionaries. Brother and sister Jarrom are here, and tolerably well. Joseph is well, and I hope under the influence of Divine grace. This encourages me. The summer has been very hot, and I have felt it much. We have many mercies. We want news from England. I have written many letters, and though I have been here more than nine months, I have had no letter in reply to mine from this port.

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GENERAL BAPTIST REPOSITORY.

AND

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No. 99.]

MARCH, 1847.

[NEW SERIES.

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MEMOIR OF MR. FRANCIS HILTON, NOTTINGHAM.

MR. HILTON was born at Beverly, near Hull, August 5th, 1773; and here (his father having died during his infancy) his early years were spent with his maternal grandfather, Mr. Fenby, whom he describes as a 'sober, honest, hard-working man; remarkable for his economical and industrious habits.' Perhaps a short digression may be allowed here, while reference is made to his paternal grandfather, Mr. James Hilton, of Beverly.\* In a memoir of Mrs. Jane Barton, daughter of the latter, published in the Wesleyan Magazine for April 1828, is the following notice of him:—'In Beverly, the preachers were entertained at the house of Mr. Hilton, a respectable shoe-maker of that place. Under his hospitable roof the preaching of the gospel was established; and here appears to have been the original hive of the methodist society and congregation in this

town. To take in the preachers was, at this early era, (about 1760) a very serious matter, and exposed the benevolent family which had the fortitude and sympathy to undertake it, to endure many afflictions, and to become a reproach and a hissing to their neighbours. The people were often beset in his house by a furious rabble, when assembled together for religious worship; and himself was hated and despised, for encouraging the "Culamite preachers," or "false prophets," as some termed them.'

But to return to our present notice. Mr. Fenby's house was managed by his daughter Elizabeth, 'a good pious woman, who was as a mother' to the subject of this memoir; concerning whom he said, 'I hope I shall have to bless the Lord to all eternity for her good advice;' and when he visited America, (as mentioned hereafter,) it was a source of heart-felt pleasure on which he often dwelt, once more to meet this dear relative, who had then been living there many years. In a letter

\* It appears the family were Wesleyans, as the celebrated John Wesley was in the habit of visiting at their house, when in that part of the country.

to a young friend, a little before his death, referring to his youthful days with this family, he says, 'till nine years of age I was under the care and instruction of this dear relative, which proved of great use to me, by restraining me from sin, at least in some measure, so that I could not sin with impunity, my conscience upbraiding me with it. From nine to seventeen, I frequently laboured with wicked men, who seemed to take much pleasure in training me up for hell, which had a tendency to destroy the early good advice I had received. However at seventeen I was introduced into a pious family, and my bed-fellow went to pray before getting into bed, so I thought I must do so too. About this time I had an alarming dream: I thought I had died, and gone to hell, which appeared to me like a large blacksmith's shop; and at one of the fires the devil was engaged melting lead to pour down my throat; but while he was busy, I stole away from him and escaped, on which I awoke in a state of mind I cannot describe, and which followed me at times for some years. Having learned that I was a child of wrath even as others, and not knowing the plan of salvation, I looked for some supernatural gift or appearance from heaven. From a little child I had attended preaching among the Calvinists, and had imbibed their doctrines, and learned that I must undergo a change before I could enter heaven; but what this change must be I could not tell. I employed much time in hearing sermons, reading the scriptures, and praying, but derived no spiritual comfort.' Before continuing this extract in his own words it may be stated, that it does not appear at what time he left Yorkshire, but it is evident he went to London, and afterwards to Liverpool, where, while rowing on the river Mersey one day in company with another young man, they were pursued by a press gang, captured, and

forced on board a tender, at anchor a few miles from Liverpool. Here he was confined some weeks, along with some of the vilest company that could be herded together. As the time approached for passing these poor kidnapped men from the tender into actual service, a mutiny which had been some time in formation among them led to their deliverance. Having arranged their plans of operation, they waited till a suitable night, when the force on deck was weaker than usual, several officers having gone ashore, and in the course of a few hours they made themselves masters of the vessel, threw down the officials and subordinates into the hold below, fastened down the hatches on them, and then lowered the boats and rowed for shore. It was now about midnight, and many wild schemes were mooted, such as proceeding to Liverpool and seizing the military stores, &c., &c.; but the deceased was too thankful for his freedom to endanger it again, and as soon as he landed he hastened to the house of a friend for a few hours rest, and early the following morning he left Liverpool far behind him. In continuation of the extract from his letter, as stated above, he says, 'I had now arrived at the age of twenty-one, and lived at Ilkiston, where for the first time I learned that there was such a body as the General Baptists; and happening to be in company with one of them, he very opportunely commenced preaching Christ to me as the way of salvation, and how I was to obtain it. Although this is more than fifty years ago, I well recollect the peculiar sensations of mind I experienced: I was brought to see myself a helpless, undone sinner, and Jesus Christ just such a Saviour as I needed; but being a Calvinist, and believing that he died for only a *part* of the human family, I could not tell whether he died for me. This was a source of sorrow for months. One evening,

on stating my difficulties to a religious friend, he endeavoured to remove them, citing several encouraging passages of scripture, the last of which was, "Fear not, for I have redeemed thee." With this blessed passage I went home to bed, and awaking about four o'clock in the morning, (my usual time) the same scripture was upon my lips,—Fear not, for I have redeemed thee. Well, I thought to myself, the Lord has graciously condescended to remove the difficulty by answering my question; and from that time I believed God's word, and derived unspeakable comfort.' In the twenty-third year of his age, 1795, he made a public profession of his faith in Jesus Christ, by being baptized, along with nineteen others, in the river Erewash, at Ilkiston. Intending to marry, and being resolved by the help of God to choose a helpmate to the kingdom of heaven, he happily found such a one in the church with which he was then connected; and a truly virtuous, amiable, and pious partner she proved; and many were the kind, Samaritan-like deeds, which marked her unassuming course, to which parties still living bear honorable testimony. She died in 1818, leaving two sons to cherish in their maturer years a respect and veneration for her character, which they were unable sufficiently to appreciate, in their youthful days.

Mr. Hilton was subsequently twice married, the parties in both instances being members of a christian church, and one of whom survives him, to mourn the loss of a partner who was truly a comfort to her, and a helper on the way to heaven. But to return. About 1802 he resided at Belper: thence he removed to Borrowash, and subsequently to Derby, where he sat under the ministry of the late Rev. J. Taylor, and that of his successor, the Rev. J. G. Pike; and was actively engaged as a Sabbath-school teacher. In 1810 or 1811, he went to reside at Nottingham, and was united with

the General Baptist church at Stoney-street. Here also, as in Derby, he devoted his attention to Sabbath-school teaching.

The political condition of the country became very unsettled, many measures of government being of an unpopular nature, the trade also of Nottingham became extremely depressed; and these considerations, together with an anxious desire he had to see his relatives who had left England some years antecedent to this, as mentioned above, induced him to fall in with the tide of emigration which was now running strongly towards the United States of America. He accordingly embarked at Liverpool for Baltimore, in July 1821, accompanied by his two sons, whose views were directed to the same quarter. During the voyage he kept a log or diary, from which an extract or two are taken, to indicate his state of mind. 'August 12th, Another christian Sabbath has arrived, but we have the name alone: no public worship—no religious exercises—no christian conversation—those interesting, important, and much-neglected privileges, for a long season so ungratefully received, are now no more, (for the present at least) the loss of which has caused tears of regret to fall from my eyes. O, my God, if I should again be favoured with the privileges of thy house and thy table, and the delightful society of thy children, may I esteem them as my chief good, and as the principal means of leading my soul to the enjoyment of thyself. O ye slothful ones, who cannot attend the house of God until impaired by an overloaded stomach from a sumptuous dinner, look at my privations, and weep at your folly. August 16th, by daily reading the scriptures, I find such consolation and pleasure as I have not been accustomed to in times past. O Lord increase my thirst for divine things. August 17th, As I lay musing on my bed, I supposed a person coming

to me, and asking the reasons of the hope within me, which led me to examine my treasure, and upon investigation I found that Jesus Christ died for sinners, that he gave himself a ransom for all, that they who believe on him have eternal life. But that which gives me the greatest pleasure, is, that he died for my sins, that he rose from the dead for my justification, and that he ever liveth to plead my cause at the right hand of God. All this I believe—help me, Lord, to believe more fully and constantly all thy gracious promises and declarations, that I may be enabled to conquer sin, my worst enemy, and live to thy glory. Lord, thou knowest this is the desire of my heart: O grant that it may be seen in my life if spared. In reading with pleasure the 12th chap. Romans, I felt a desire to recommend to the particular notice of my brethren in Stony-street, a serious perusal of the 9th to the 18th verses inclusive, of that chapter.\*

In the following spring, 1822, he again went to Baltimore, and thence to Washington, where he visited the house of Representatives, the Senate, president's house, &c., &c; and then pursued his journey to the tomb and former residence of General Washington, in Virginia; this being a short tour of observation before returning to his native land. After spending some time in Maryland, with his half-brother, the Rev. Samuel Ellis, Wesleyan minister there, with whom he was on very affectionate terms, and making farewell calls on his other relatives, he embarked at Philadelphia for England, in April 1822, leaving his two sons, by their desire, in the United States. There is no doubt he was disappointed in some of his expectations respecting America. He feared the intense heat of summer

there; and the prevalence of slavery in the southern states was an abomination to him. But independent of these, while he saw much to admire, of which he has given ample proof in his diary of that period, yet, like many others, he had evidently been misled by the false statements which had been published respecting the states, when the intercourse between that country and ours was far less than it now is, and an inquiry into facts was attended with greater difficulty than at the present time. He attributes the dissatisfaction, ruin, and return of emigrants, chiefly to errors of judgment arising from deceptive and fallacious statements sent to England by the weak, designing, or wicked; some of these writers having stated only a part of the truth, while others have communicated gross falsehoods, which have been published as authentic and impartial descriptions of the land of promise. He then proceeds to enumerate the difficulties in the way of the emigrant, to serve as beacons to future wanderers. But perhaps sufficient has been said on these points. On his voyage back he very narrowly escaped shipwreck, off Holyhead, but a merciful providence saved them from destruction. He landed at Liverpool in May. His journey to the United States furnished him with much serious matter for reflection; and on his return he long pondered over it, and often communed with his own heart, and sought more earnestly than ever after that enduring happiness which is of far greater real advantage than any earthly blessing derivable from living either in America or Britain. Some time after this, his health began to decline, and his mind was uneasy on account of the absence of his two sons, whom he had left behind him, being very fearful that the climate might prove fatal to at least one of them, whose health was in a delicate state, and who he was apprehensive might die in a distant land, among strangers, and go to his

\* In the middle of September he landed at Baltimore, and after remaining with his relations nearly a fortnight, he left for Philadelphia, where he spent the winter.



final account in a sinful, unregenerate state. Consequently he became very urgent for their return, which took place in 1824. In a letter to one of his sons, (then under serious impressions) in May, 1825, he says, alluding to his early experience, 'but I overlooked one grand injunction, "Man know [or study] thyself." This has, during the greater part of my religious course, been a barrier to my spiritual improvement; for I have been eager to study any subject but myself, which ought to have been my daily employment; and although at different periods of my life I have suffered heavy afflictions, yet the correcting rod did not bring me to look into myself until after my return from America. My former troubles seem to be lost in the long-continued poignant grief I have experienced since my return. This has arisen from various causes; and nothing but the hope that I had an interest in the all-atoning blood of Jesus Christ prevented my being swallowed up with over much sorrow. However it produced one great good effect, namely, it led me to know more of my own vileness; to discover my easily besetting sins. Dan Taylor, in his life, has enumerated eight or nine besetting sins, all which, with one or two exceptions, I find in myself; and that which stands most conspicuous in me, is irritation. This plague-spot of my own life, and of those around me, continues to be injurious both for time and eternity. It is injurious in business, and makes its appearance on every trifling occasion; in short, it is very hurtful. Thus you see, sin, if suffered to reign, becomes almost habitual. But I hope I am gaining a little on the enemy: I daily pray for strength to resist, but do not watch unto prayer. To find out your evil propensities, it will be well to examine yourself impartially, closely, and daily, and then compare yourself by the word of God, especially such portions as the following,—"Be angry and sin not. Let not the sun

go down upon your wrath. If any man looketh on a woman to lust after her, he hath committed adultery with her already in his heart. He that loveth father, or mother, or house, or land, more than *me*, is not worthy of *me*." In all your transactions, public and private, remember this,—"Thou God seest me." Above all things else watch the *thoughts* of the *heart*, for out of it are the issues of life or death; never forgetting that he who trusteth in his own heart is a fool; and that it is declared to be deceitful above all things, and *desperately wicked*. Another error into which I fell at the beginning of my religious career, was the forming too high an opinion of professors in general, and expecting too much from them; not considering that they were plagued with a depraved nature, and subject to grow cold and backslide, until sorrowful experience taught me they were but men of like passions with myself. I have here endeavoured to expose to your view some of the rocks hidden from the inexperienced,—one remark more, and I have done. The word of God is stored with so great a variety of exceedingly precious promises, that all cases, even the most desperate, may be suited; but they *must* be applied to produce any good effect; and this application is nothing more or less than giving full credit to what God and Jesus Christ have said and done for you; on this hinge turns all that is meant by believing in the Lord Jesus Christ. Were I to say to you, I have every day during the past week been praying for your temporal and spiritual welfare, you would not hesitate for a moment, but give me full credit for my love to you, and anxiety for your welfare: now when you are ready to give credence to the declaration of a frail, fallen, sinful parent, is it rational—is it reasonable, that you should refuse to believe Him who cannot lie.'

That irritability of disposition to which he refers in the above letter,

was long, very long, a thorn in the flesh to him; though his friends bear testimony to the great alteration which took place in him in this respect for some years before his death. By divine grace that acerbity in his character became subdued, and as the fruit in its acid state yields to the genial influence of the sun, so it is trusted he yielded to the operations of divine truth and love, till at length, as a friend of his observed, he became ripened for heaven. He took an active part in the church at Stoney-Street, and filled the office of secretary for about twenty years, till his faculties becoming greatly enfeebled, he sent in his resignation, on Friday the 11th Dec., 1846; and on that very day week he terminated this mortal life; as if, having balanced his books and carefully set them in order for his successor—having wound up his affairs in this office, which indeed was the only matter of business that had for some time engaged his attention, he had nothing further to do than to go and be with Christ, which, as he had many times emphatically observed, was far better. He had been a deacon of the church about eleven years. For a long time previous to his death he talked familiarly about his departure, frequently observing to his wife that the days of his pilgrimage were drawing to a close; and as he lay awake in bed, during the watches of the night, he would be engaged in praising and blessing God for his goodness to him. He certainly had a strong impression that his call hence might be sudden; and come when it might, his desire was to be always ready. His summons was indeed sudden: he had been in his usual state of health—enjoyed his dinner—taken a long walk—and spent the

latter part of the afternoon at the shop of his sons. On going home to tea, he fell, apparently from the slippery state of the road; but there is little doubt it was an apoplectic attack. He walked home, however, and soon afterwards became sick; then rallied a little, but gradually sunk into a state of insensibility, between nine and ten at night; and although he had the aid of two surgeons, it soon appeared that his case was beyond all human skill. One of the medical attendants, a well-known, pious practitioner, remarking, 'Ah! he has long been preparing for this!' He continued in a state of total unconsciousness till Friday morning, Dec. 18th, when he died, in his 74th year.

His prevailing anxiety as a father was to train up his children in the nurture and admonition of the Lord; and many and fervent were the prayers offered up at a domestic altar in their behalf. As a member of the church of Christ, he was enabled, through divine grace, to maintain an honourable profession. As secretary of the church at Stoney-street, he was faithful and punctual, and was conspicuous for his love of order. As a deacon of the church, he may be said to have 'purchased to himself a good degree.'

He enjoyed much friendly intercourse with the ministers of the church at Stoney-street; and he deeply appreciated the society and esteem of the venerable Rev. W. Pickering, with whom he was accustomed frequently to walk, when the latter was able to go from home; and at those times they held sweet communion together of death and the grave—of the deep things of God—and of the glorious future unfolded to the view of the traveller to Zion.

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## SIN, THE CAUSE OF INDIVIDUAL, DOMESTIC, AND NATIONAL SUFFERING.

(Continued from page 37.)

THE third great fact which goes to establish the subject under consideration, is furnished by the *history of the human race*.

The pristine condition of man was distinguished by the most perfect enjoyment. Every benevolent arrangement was made for his accommodation and happiness before he was called into being. The creation of the world was completed. 'The heavens were finished, and all the host of them.' The glorious orb of day was constituted a fountain of light, and placed in the midst of the solar system, to diffuse warmth, life, activity, and pleasure to all the sentient inhabitants of the world. In his absence 'the moon walked in her brightness, to rule the night,' and shed her softer, but not less beautiful splendour over the face of nature. The stars also adorned and bespangled the canopy of heaven, and seemed 'to sing together for joy.' The earth's formation was perfected: clothed with living verdure, replenished with animals, and arrayed in its new-born beauty, sublimity, and magnificence. Fresh from the hand of its Creator, it was a work of such excellence, that Infinite Wisdom, surveying all its parts, pronounced it—'Very good.' Thus provided with everything calculated to gratify his wishes, to entertain his intellect, please his imagination, and warm his heart with gratitude and love to the Great Author of his existence, he was created in the image of God, and placed in paradise—no unhappy resemblance of heaven. In an atmosphere impregnated with life; amidst streams in which life flowed; amid fruits in which life bloomed and ripened; encircled by every living beauty, peaceful within and safe without, and conscious of immortality; he was destined to la-

bour only that he might be useful and happy, and to contemplate the wonders of the universe, and worship its glorious Author. His mind could trace the skill and love of the Creator in the works of his hands; and from the nature of the work could understand, admire, and adore the Framer. The universe was to him a mirror, by which he saw reflected in every place, and in every form, the beauty, greatness, and excellence of Jehovah. To him his affections and praise rose more sweet than the incense of the morning; and formed no unhappy harmony with the music of the skies. In this blessed situation, unacquainted with sorrow and fear, disease and death, he was formed for endless improvement. His mind, like that of angels, was capable of continual expansion, refinement, and elevation; and his life, of perpetual exaltation in worth, usefulness, and honour. God favoured him with the clearest manifestations of his presence, and the most intimate and endearing communion. But alas! how reversed is man's condition now! The gold is become dim, how is the most fine gold changed. 'The glory is departed.' An elegant writer\* observes: 'How often does man in infancy, agonize and expire. If he passes into childhood, how many pains does he undergo; how many fears—how many sorrows. Should he arrive at youth, what a train of new evils is he obliged to encounter. And in how many instances does the canker-worm, or the frost nip the blossom, and wither it beneath the fond eye of parental love, Should he be spared to manhood—sickness, pain, and sorrow, frequently attend him through life; while death, always watching for his prey, descends when he is least aware, seizes, and bears

\* Dr. Dwight.

away the miserable victim. Should he live to old age, his strength declines, his face is furrowed with wrinkles, and his head whitened with hoary locks. His body bends toward the earth from which it was taken; and exhausted by suffering, he resigns his breath, and is conveyed to the dark and narrow house—devoured by worms, dissolved by corruption, and reduced to his original dust. Where is now man's purity, justice, truth and good-will? Where his piety, his morning praise, his evening incense? Where his converse with God, his intercourse with angels? Men are still the family of Adam; but how different a family from that which would have descended from an un-fallen progenitor. Were the great ancestor of mankind to rise from the dead, and cast his eyes over the earth, what a race of children would he behold. Accompany him in your imagination to the retreats of drunkenness, gluttony, and pollution. Could he believe that the wretches collected in these foul recesses sprang from him that once offered up the worship of paradise? Enter with him a hall of justice, and see him ponder in silent amazement the terrible exhibitions of fraud and falsehood, private injustice and personal cruelty. Behold him mark with a dejected eye the terror of the gibbet, the horrid recesses of the gaol, and the felon crimes which they were destined to reward. Follow him to the throne of tyranny, and see his bosom heave with emotions unutterable, while he watches the devastation of human happiness and human hopes accomplished by the iron hand of power; now blasted and withered by its touch, and the fiend himself rioting on sorrow, tears, and death. How would his heart be rent with agony; how would he weep blood at such a view of this miserable world! at the remembrance that both the authors and the subjects of these sufferings were his own offspring. Where would he now find his Eden

—his virtue—his immortality? And what has produced this deplorable reverse in the circumstances of mankind? From whence have issued the streams of misery which bear in their troubled waters the seeds of pain, affliction, and death, and which in their unlimited course visit every continent, every island, every home, and every heart? What has robbed man of his original birth-right—the blessing of immortality; despoiled him of the image of his God in which he was created; rendered him subject to innumerable evils; and converted his abode of peace into a scene of conflict and bloodshed—his habitation of un-decaying life into a Golgotha, or a place of skulls? O what blighting, blasting, consuming, death-bearing influence has swept the face of this once lovely world, and everywhere deposited the perpetually-vegetating seeds of suffering and sorrow? The answer is at hand. 'Twas *sin* brought death into this world, and all our woe.' 'In Adam all die.' By man came death. 'By one man sin entered into the world, and death by sin.'

And is not the same destructive cause still in fearful operation? Entailing diseases, sapping the constitutions, shortening the lives, and bringing numerous individuals to a premature grave? Is it not true, from distressing facts constantly occurring around us, that the wicked scarce live out half their days? How do sins of intemperance, the love of the world, and inordinate attachment to the objects of time, impair, prostrate, and confound the intellects of men, and people our lunatic asylums? What domestic discord, contention, strifes, variance, and separation, is sin producing amongst those who should be indissolubly united together in the dearest bonds of humanity, affection, and religion? What mighty empires has it convulsed to their centres, dismembered, ruined, and numbered among the things that were? Egypt, Babylon, Nineveh, Assyria, Greece.

and Rome—sunk beneath the weight of their national crimes, of ambition, luxury, oppression, and war, and before the blast of the Almighty whose anger they provoked—have passed away like chaff before the wind: He blew upon them and they withered, and the whirlwind of his judgments have carried them away as stubble.' What untold suffering and distress has our own nation endured, from monopoly, unjust legislation, oppressive exactions, and foolish and cruel wars? Our commercial embarrassments, our frequent depression of trade, the privations and sufferings of our industrious poor, with numerous other evils, are all fairly traceable either to the sins of our rulers or the vices of the people. The entire history of our country might be read by an intelligent and reflective person as a clear and affecting comment on the subject of our paper; that sin is the cause of individual, domestic, and national suffering.

IV. That sin is the cause of the perdition of ungodly men.

The absolute certainty of the final and eternal punishment of impenitent sinners after death and judgment is most unequivocally affirmed in the word of God. The wicked shall be turned into hell, with all the nations that forget God.' They are reserved to the day of destruction; they shall be brought forth to the day of wrath. 'Upon the wicked he will reign snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup.' The Lord Jesus Christ shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel—who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. He will reward every man according to his works; to them who by 'patient continuance in well-doing, seek for glory, and honour, and immortality,'—eternal life; but to them who are contentious, and

who do not obey the truth, but obey unrighteousness—indignation, and wrath, tribulation and anguish, on every soul of man; on the Jew first, and also on the Gentile. All attempts to escape this righteous retribution will be completely abortive. No being can flee beyond the boundaries of the Divine empire, because they are unlimited; nor can he hide himself from the full view of God's omniscience, for he is in every place beholding the evil and the good; while the hand of omnipotence comprehends, surrounds, and grasps, every form of existence, and will infallibly bring to judgment every responsible creature. It will be vain to say to 'the mountains and rocks, fall upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.' And where shall we find the true procuring cause of all this final and irrevocable suffering of ungodly men? Can it be discovered in any unwillingness in a God of love to prevent by any means consistent with the principles of his moral government so awful a calamity? 'Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his ways, and live.' 'Turn ye, turn ye, from your evil ways, for why will ye die?' 'He is long-suffering, not willing that any should perish, but that all should come to repentance.' 'He will have all men to be saved, and come unto the knowledge of the truth.' Is it to be found in any deficiency or restriction in the grand provisions of Divine mercy and grace for the restoration of man from the effects of sin? Are not these commensurate with our spiritual and eternal necessities, and are they not offered to *all*, without money and without price? 'Jesus Christ, by the grace of God, tasted death for every man.' 'And he is the propitiation for our sins, and not for ours only, but for the *sins of the whole world.*' Light, peace, joy, purifica-

tion, spiritual comfort, hope in death, full of immortality, and eternal happiness are rendered attainable by *all*. 'The Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst, come; and *whosoever will*, let him take the water of life freely.' Nor can it be in the withholding of any Divine influence necessary to enable man to believe the gospel, and thus to avail himself of the means of recovery. The supposition dishonours God, and throws the reason of the sinner's destruction on the sovereign withholdment of grace indispensably necessary to his salvation, and not on his own transgressions and unbelief. Nothing can be more clear and explicit on this subject than the language of the Redeemer, 'If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him.' Revelation fixes the entire blame of man's everlasting ruin on his own obstinacy, impenitence, and unbelief. 'Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up.' 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will

mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their *own way*, and be filled with their own devices.' Thus, ultimately, will the Judge of all the earth be able to justify his ways to man. His authority will be upheld and confirmed by the most righteous administration; his justice and holiness impressively illustrated in the punishment of sin, while every rejected, condemned, and suffering soul will be constrained to acknowledge that he has procured by his own conduct the perdition which he *might* have avoided.

The grand remedy for the woes and miseries we have adverted to, is the gospel. Although it does not appear to be intended to reach the case of fallen angels, and although it will not *prevent* men perishing by thousands, who love darkness rather than light, because their deeds are evil; yet it is obviously the great catholicon for the sufferings of a miserable world.

Nottingham,

J. F.

#### OUR DAYS: HOW TO ESTIMATE AND EMPLOY THEM.

THE gifts of God are all good and perfect, and worthy of himself. But they are not all alike in their magnitude and their worth. Some are greater and more precious than others.

Life is his gift. Time owes its birth to him. In him we have our being. And this existence of ours is a precious thing. We set a high value on the food we eat, if it be savoury and nutritious. We attach no little importance to the clothing we wear, if it be costly, comely, and durable. But the life is more than

meat, and the body than raiment. And were that life to be threatened with destruction, 'skin for skin,' one thing after another, yea, all that a man hath would he give for its preservation.

Such then being the value of existence, it is important that we should be fully sensible of its worth. Until we have learned how to appreciate a thing, we do not know how to appropriate it. And the more valuable anything is in itself, the greater is the care which is required in the use of it. A sovereign

is not larger than a shilling; and an idiot who knows no difference between the value of gold and silver, might treat the one coin as carelessly as the other. But this is not done by a man who understands the relative value of our currency. We deem it right that our children should be early taught the distinction of coins, and the difference in their value, that they may know how to employ them in the purchase of what money will procure. 'Time is wealth; and as 'money answereth all things', so may time be made subservient 'to every purpose under the heaven.' Yet there is nothing so lightly esteemed, and so wantonly wasted as this precious gift of God. Many of man's inventions have been sought out for the avowed purpose of 'killing time;' a species of slaughter in which worse than blood is spilt.' Yet how few of us are innocent of this great transgression? It is only here and there a solitary individual out of the teeming millions of our race that employs it wisely and well; and this comes from their insensibility to its value. They have never learned the sacred science which Moses desired that he and all Israel might be taught when he prayed: 'So teach us to number our days that we may apply our hearts unto wisdom.

What is comprehended in this supplementary language? Human life has certain breaks and divisions which are made by its self-existent author. The whole term of our present being is not to be measured and reckoned in the gross, but in limited spaces and minuter portions. The Bible speaks of it under the names of our years—the number of our months—and the measure of our days. Such a partition of life is a beneficial appointment. We know the importance of it in relation to our secular affairs, and it is adapted to be even more advantageous in relation to our spiritual concerns. But its utility all depends on the attention that is paid to it—on the interest that is awakened by the completion of such seasons of life as are denoted by the words, our years, our months, our days.

He is the best accountant who can number these aright. But this nice and needful art is not performed merely by reverting to our natal hour, and counting all the years through which we *have existed*. Although it might not be

wholly useless for each of us, at the annual commemoration of our birth, to commune with himself, and thoughtfully to ask, '*How old art thou.*' Nor do we carry out the design of Moses in his prayer, by anxiously considering the age we are likely to attain. Prescience, with respect to life, is not given to mortals. No human foresight can inform us how long we may live. We might visit any family, or public assembly, and select out of it the strongest and the most healthy. We might think his continuance a very probable event. Yet we could not assure even him, that he should come to his grave 'in a *full age*, like as a shock of corn cometh in in its season.' The days of all are doubtless predetermined, and the number of their months is with God. But he does not declare their number. The 'key' to this perplexing sum is withheld from the stealthy hand, and the curious eye of the scholar, and is concealed among 'the secret things' which belong to the Master. He once had compassion on one who prayed earnestly, and 'wept sore,' under the mortal sickness that afflicted him, and granted to him an indulgence which we may not expect. 'Go say to Hezekiah, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. Whether David 'his father' received a similar revelation, we cannot decide; but his request reads like a wish to be so favoured, when he said, 'Make me to know mine end, and the measure of my days what it is;' and also when he asked, 'How many are the days of thy servant?' Yet the precise term of life is not a point which we feel warranted to ask information upon, though we may be accustomed to commune with the Father, and though we 'have boldness and access with confidence through Jesus Christ.' Man knoweth not his time, but must be contented to remain as ignorant of his final hour, 'as the fishes that are taken in an evil net, and as the birds that are caught in the snare.' Degrees of health, and dates of age do not constitute a safe criterion by which to judge of the duration of life; for death has ever been accustomed to insult and disappoint

'All bold conjectures, and fond hopes of man.'

To number our days is to live under the impression that life is short and swift in its course. Human existence

was once protracted to an astonishing length. Nearly a thousand years were attained by some of the early inhabitants of the globe. But that extended term was shortened by degrees until the days of Moses, when it was reduced to what we now find it. Job lived to see his sons, and his son's sons, even four generations; and when he died, was old and full of days. Yet he considered those days to be 'few.' Jacob thought his life a short one, when he had spent in his pilgrimage a hundred and thirty years. And the Psalmist said of the existence that reached to fourscore years, 'It is *soon* cut off, and we *fly* away.' This alacrity or fleetness of life is as much to be noticed as its brevity. The sacred writings abound with metaphors which are designed to teach us

'How swift the torrent rolls  
That bears us to the sea.'

They liken our existence here to 'grass, which in the morning flourisheth and groweth up; and in the evening is cut down, and withereth'—to a 'flower of the field,' which is blighted and dispersed by the passing wind—to 'a dream,' which the first wakeful hour can scarcely recal—to 'a shadow,' which cannot be grasped or detained—to 'a vapour,' which appeareth for a little time, and then vanisheth away.

In numbering our days we must also take into account their *varied and uncertain* nature. The present is a fluctuating scene. Every year presents us with some fresh appearances, or produces some new reality. How often do we alter our condition! Situations are entered, soon to be left—residences are inhabited, soon to be deserted—acquaintances are made, soon to be forgotten—friendships are formed, soon to be dissolved—and life itself is just as uncertain as the state in which it may be passed is varied. It may be lengthened to many years, or it may be shortened to as many months. We cannot assure ourselves of 'to-morrow.' And we know not what 'to-day' may bring forth. We ought to say, 'If the Lord will, we shall live.' But that 'will' cannot be ascertained.

After all we are inclined to think that the art of numbering our days consists, *in keeping before the mind the relation which the present life bears to eternity.* We are too prone to regard this short,

hasty, and chequered existence as a separate and complete state—having no connection with anything beyond the grave. Infidelity declares it to be such—and we sometimes speak and act as if we believe the declaration to be true. Yet this is not the light in which we profess to look at it. Our belief is, that the soul is immortal; that therefore it has but one existence; that though its present tenement may be destroyed, it will survive the wreck, and live on, without interruption and without end; that the life which is *now* is but an introduction to the life which is *to come*; and that we now only begin to be those conscious agents which we shall continue to be in eternity.

Nor must we overlook the probationary character of the present life. This is our time of training—our season of trial. In childhood and youth we form the character by which we are distinguished in our maturity and manhood. The exceptions to this rule are a sort of moral miracles. And in this preliminary state our character is moulded and stamped for eternity. We are free agents. God is our Governor, and will be our final Judge. He has enacted righteous laws, and he subjects us to various processes of trial, that he may prove us, whether we will learn his laws and walk in them or not. Our sentiments and feelings; our actions, and the motives from which those actions spring, are all exposed to His scrutiny: and 'according to' them will he determine whether our eternal condition shall be blessed or accursed. This holy act of numbering our days—of studying the nature of the present life, is one which we should all desire to be taught. For if we do not pray for this teaching, we shall not be properly affected either by its brevity, its uncertainty, or its relation to eternity.

The prayer of Moses, the man of God, had an important practical design. The application of the heart to wisdom was the end of his pious solicitude. A right estimate of our days is necessary to the right employment of them. That right employment is manifested when the heart is applied to wisdom.

Life has to be devoted to secular pursuits. Each has some worldly vocation. None are exempt from the toil of the brain, the labour of the hands, or the sweat of the brow. And it is wise in



all to prosecute their business with cheerfulness, diligence, and industry, nothing can be more foolish than sullen servitude, fitful action, and lazy habits.

The Author of life crowneth us with loving-kindness and tender mercies. The benefits with which he daily loadeth us are to be *enjoyed*. And 'there is nothing better for a man than that he should eat and drink, and that he should make his soul *enjoy* good in his labour. This is from the hand of God.'

But there is a higher wisdom than that which is displayed by the children of this world, who are skilful in their daily work; who 'eat their bread with joy; and who drink their wine with a merry heart.' There is a higher wisdom than that which leads the tongue to 'use knowledge aright'—which is 'a defence' to those who are in danger—which is 'good with an inheritance'—which 'maketh a man's face to shine'—which 'is profitable to direct' the doubting, and which is 'better than strength' to the weak. This higher wisdom is the fear of God—piety—religion. This is the principal thing—choicer than gold—more precious than rubies—and not to be compared with all the things thou canst desire.

To this the heart must be applied: for naturally it does not possess it. 'Man is born like the wild ass's colt;' as devoid of intelligence as the most stupid beast of the desert. This wisdom is not a *heritable* thing.

'The clouds may drop down titles and estates; Wealth may seek us; but wisdom must be sought.'

The wisest parent may be 'the father of a fool.' Eli, the venerable priest, with all his defects, was still a virtuous man; yet his children were 'sons of Belial, who knew not the Lord.' Wisdom, then, is the result of individual application to it. Piety is a personal thing. To apply the heart to it is to make it an object of attachment and desire. Without the love of wisdom no man can be a philosopher: and without the love of godliness no one can become religious. Christ, the wisdom of God, says, 'I love them that *love me*.'

Applying the heart to wisdom means the earnest pursuit of the blessing. Thus Solomon, adverting to his early course, said, 'I applied mine heart to know, and to *search*, and to *seek out* wisdom.'

And he teaches us that if we will incline our ear and apply our heart to it, seeking it as silver, and searching for it as for hid treasures, then we shall understand it and find it. 'For the Lord giveth wisdom,' and from him we may 'get' it. We may get it by the study of His word. His testimonies make wise the simple. But if they be neglected and discarded, we shall die without instruction, and in the greatness of our folly shall go astray. 'How do ye say, we are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed: they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?'

A proper attention to the fewness of our days, will awaken a solicitude to increase in the wisdom we have attained. There are degrees in religion, and our hearts should be set on becoming proficient in the sacred science. The traveller to Zion is to 'go forward.' The racer in the course set before him is to *reach forth*, and to *press toward the mark*. The learner is to go on until he becomes a ripe scholar. The babe in Christ is to become a mother in Israel: and the children in understanding are to become men. Nor must we look to ourselves only. Wisdom is a thing to be imparted as well as acquired; to be diffused as well as retained. 'The lips of wisdom dispense knowledge.' The redeemed of the Lord do not live to themselves. Religion is light, and it must shine. The kingdom of heaven is like unto leaven which will ferment and spread, until all the measures of meal are leavened.

By this application of the heart to spiritual wisdom—to its acquisition—to its augmentation—and to its dissemination, we ensure to ourselves a happy life on earth. The wicked may be mirthful and merry-hearted; but 'delight is not seemly for a fool.' Others are grieved by him, and are sad for him; and sooner or later he will weep for himself. He will 'mourn at the last, and say, How have I hated instruction.' He is not really joyous now; and his most hearty laughter is but 'like the crackling of thorns under a pot.' Yet '*happy* is the man that findeth wisdom.' 'She is a tree of life to them that lay hold upon her; and *happy* is every one

that retaineth her.' Are you the child of a pious father? Your wisdom will make him glad. And to see a parent rejoice is no small addition to our own delight.

Finally, This wise and holy use of 'our days' will secure for us a peaceful termination of life, and a glorious immortality. It is the part of wisdom in every one to think upon his latter end; and *how* to die should concern us much more than when and where our decease may occur. If life has been employed in a preparation for eternity; if we have learned the doctrine of Christ; if we have redemption through the blood of Christ; if we have followed the example of Christ; if we have abounded in the

work of Christ; if we have watched for his coming, looked for his mercy, and loved his appearing; our end will be peace, and our death will be gain; for we shall receive a plaudit from his lips, and a crown from his hands—shall enter into his joy, and inherit the kingdom which he has prepared for us from the foundation of the world! The wise virgins went in with the bridegroom to the marriage. Blessed is the wise and faithful servant, for he shall be rewarded with dominion. *The wise shall inherit glory; but shame shall be the promotion of fools.'*

London.

W. U.

## LIFE OF THE APOSTLE PAUL.—No. V.

(Continued from page 40.)

X. *Paul's second missionary tour.*—At Antioch Paul had recruited his exhausted energies. Like a giant refreshed with new wine, he entered once more on his missionary labours. From this time we shall perceive an increased complication of influences agitating his soul. His principal anxiety hitherto had been, to spread a knowledge of the Saviour. This anxiety had not in the least diminished; but in connection with it had arisen a holy solicitude that those who had embraced the gospel should act in accordance with its spirit. The extent of this care that thus oppressed his soul may be learned by the measure of his love to Christ, because in proportion to his love to Christ would be his concern that those called by his name should walk worthy of their vocation. Numerous examples might be adduced in proof of this, but perhaps none more striking than the emotions which agitated him when he was made acquainted with the state of the church at Corinth—to which we shall hereafter have occasion to refer. With this additional source of anxiety, then, Paul—accompanied by Silas, an eminent teacher from Jerusalem—set out on his second missionary tour.

The first places visited by the apostle were the churches of Syria and Cilicia. His labours and its consequences in these places are expressed in three words in the Acts of the Apostles—

'Confirming the churches.' What we are to understand by 'confirmation,' both here and elsewhere in the Acts of the Apostles, is, *an increase of christian confidence arising from an increase of christian knowledge.*

Quitting his native province, he once more entered Lycaonia, and visited Derbe and Lystra. At the latter place he met with Timothy. This young man had been carefully brought up by his grandmother Lois, and his mother, Eunice. At an early age he was instructed in the Holy Scriptures; and during Paul's first visit he appears to have been converted to the christian faith. Occupying a high place in the estimation of the brethren at Lystra and Iconium, for his eminent piety and preaching abilities, Paul was anxious that he should go forth with him to the work of the ministry. His relations on the maternal side being Jews, Paul thought well to have him circumcised. This conduct of Paul's has been the subject of some animadversion. Why was Timothy required to submit to this ordinance and Titus not? The answer is obvious: Titus was entirely of Grecian origin, while Timothy was partly of Grecian and partly of Jewish origin. The prejudices of the Jews against one of Gentile descent, who had not submitted to circumcision, would be by no means so strong as against one who made some pretensions to Judaism, and

had not attended to that ordinance. The decrees, moreover, directly affected only the Gentiles. Paul's conduct, therefore, on this occasion does not clash with his previous determination with respect to Titus, and is in perfect accordance with the whole of his conduct towards the Jews, (See Acts xv. 28, 29, and xvi. 4.)

Previous to leaving Lystra, we find from 1 Tim. iv. 14, and 2 Tim. i. 6, that Timothy was solemnly set apart and recognized as a minister of Christ. Wherever Paul went he delivered the apostolic decrees. The consequence was that the churches were established in the faith and increased in number daily.

Leaving Lycaonia, Paul and his companions entered Phrygia, another province of the lesser Asia. Colosse was a town of Phrygia, and from some expressions used in his epistle to the Colossians, some have supposed that he visited that place during this or some subsequent journey. There is, however, no positive evidence, and but little probability that he ever was at Colosse. One passage adduced in favour of his having visited that place is, Col. ii. 1, 2. A similar passage is found in Rom. i. 12, 12. We conceive that both these passages were dictated by the same feeling, namely, a longing desire both to see and to minister to those addressed. If any ask, why was he thus anxious? the reply is found in Rom. i. 14, 'I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.' Thus we find that while he indulged a fatherly care for all the churches he had established, he considered himself a debtor to all that had not heard the truth from his lips. \*Knowing this, we cease to wonder at Paul's incessant activity. O for more of this spirit to be poured out upon all our pastors and teachers. Few will bear a comparison with Paul in this respect. Even the indefatigable Moffat—the South African apostle—in his farewell address before his return to Africa, made a remark to the effect, that if he should be spared to plant a missionary station on the banks of a certain river he mentioned—he thought he should be able to say with Simeon of old, 'Lord, now lettest thou thy servant depart in peace.' Not so Paul. He considered himself a debtor to the world, and while a spot of it was destitute of the gospel, he looked upon that

spot with intense interest, and longed to visit it with the light of life. But to our narrative.

From Phrygia he proceeded northward to Galatia. Little is said in the Acts of the reception or success of Paul in these parts, but by referring to Gal. iv. 14, 15, we find expressions which are indicative of a most cordial reception, and of the most devoted love.—He was received as an angel of God, as Christ Jesus! 'If it had been possible, they would have plucked out their own eyes, and have given them unto him.' Some have thought from this expression that Paul's infirmity or temptation was weakness of eyes. Whatever it was, it is evident that during the first part of his stay among them he was greatly afflicted in his body. The great love of the Galatians therefore is the more remarkable, inasmuch as the greater part of the heathen, as well as the Jews, would have considered so afflicted a person to have been suffering the punishment of God, and would therefore have considered him a very unfit person to set himself up as a public instructor.

The furnace of affliction did not destroy his zeal: after he recovered he was instrumental in the establishment of several churches in that province, to which he afterwards addressed an epistle.

Paul's inclination now led him to direct his steps towards Asia, or Ionia; but being forbidden to go thence by the Holy Ghost, he attempted to go into Bythnia. Here again his own will was opposed by the will of God—'the Spirit suffered them not.' Here we have an instance of Paul's docility. What a contrast between him and Jonah! Under the Divine guidance Paul and his companions passed by Mysia and came down to Troas. This town was situated near the place of ancient Troy, so much celebrated in classic history. Soon after his arrival at Troas he had a vision. There stood a man of Macedonia and prayed him, saying, 'Come over into Macedonia and help us.' Concluding that this invitation was in accordance with the will of God, Paul was obedient to the heavenly vision. Luke appears to have joined Paul here. This we gather from the change of person in the 10th verse of the 16th chap. of Acts. Before the 10th verse he had spoken of Paul and his party in the third person,

in this verse he speaks of them in the first person, thus including himself among them. On loosing from Troas, then, Paul's party consisted of himself, Silas, Timothy, and Luke. These were the first European missionaries of the cross. These names will ever be dear to every right-minded European christian. If adoration be due—which it is not—to any apostle or preacher of the gospel, these have a far higher claim to the adoration of the West than Peter or any others of the first teachers of the gospel.

From Troas, Paul and his coadjutors proceeded to Samothracia, an island in the Ægean Sea, and the next day to Neapolis—now called Napoli. From thence he proceeded to Philippi, a city thus designated by Philip, father of Alexander the Great. Here he abode certain days. On the Sabbath, according to his custom, he went to a Jewish place of worship. The place he visited was a proseuchæ, or place of prayer. Here he found some women, and to all appearance none but women. Female prayer-meetings have been by some considered novel and unscriptural. From this, however, we learn that they are neither unscriptural nor novel. Female preaching may be unscriptural and novel, and as such ought to be discouraged. While however we would discourage female preaching, we would that female prayer-meetings may increase on every hand.

Meeting with some praying females at this house of prayer, Paul added to their other exercises a sermon. Paul was ever ready to every good word and work. In what an amiable light does his conduct toward these women place him! His gigantic intellect, and extensive erudition, shone forth even in the Areopagus—the highest court of Athens. The force of his reasoning made even a Felix tremble on the judgment seat, and constrained an apostate Jewish king

to exclaim, 'Almost thou persuadest me to be a christian.' Yet he could descend so low as to suit his instructions to the humblest minds. In speaking thus of the women at Philippi we would not be understood to think meanly of female power of mind, especially as concerns the West of Europe; the position of females in the time of Paul was far different from the position they occupy in this and some other countries now. And it should always be understood by females that it is the gospel, and the gospel only, that has given dignity and consequence to their sex. Taking these facts into consideration, what an interesting sight must it have been to angels, if not to men, to have seen this illustrious apostle in the midst of these devout women, unfurling to their astonished view the doctrines of the cross! Doubtless his theme was Christ and him crucified. Christ and his cross was all, and every where, his theme; and here as elsewhere he probably dwelt on his sufferings, and the manner in which he endured them. He unfolded the scene of agony in the garden—he spake of the piercing, the terrible cry of desertion on the cross; he described in glowing colours the obstinate infidelity and barbarous injustice of that generation of men among whom he appeared, and from whom he suffered such things; he explained the reason why Christ ought to suffer and die; he exhibited the evil of sin, and the misery of the sinner; he proved that it became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering; he taught how, with his last expiring groan, he finished transgression—made an end of sin—made reconciliation for iniquity, and brought in everlasting righteousness; so that God can now be just and yet the justifier of them that believe.

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### CONVERSION OF PETER BASSIERE FROM POPERY.

DEAR SIR,—Some time ago I extracted from an American work an account of the conversion of Peter Bassière. He was a papist, and by popery was rendered an infidel, but became a disciple of Jesus. The narrative from which this account was extracted was mostly written by himself, and furnishes

an interesting display of the influence of the scriptures in guiding one who was an infidel in reality, but a papist in profession, into the way of life and peace. If you think that it will interest and instruct the readers of the Repository, it is at your service.

Yours, &c., P.—

THE narrative of Peter Bassière, from which the following account is extracted, was addressed to his children. It relates his history till he began to search the scriptures, to which he was led by the following circumstance. His wife died. He had little confidence in popish doctrines, yet to please his relatives he consented to the performance of nine masses for the repose of her soul. The first priest he applied to said he was too busy to undertake the whole, but engaged for three. Another engaged to say the remaining six, and did so without delay. The first priest did not perform his engagement. Sunday after Sunday he waited upon him to know whether the three masses would be said in the following week, but the priest always had some excuse. Thus he went on from February to June. Vexed with these delays, the widowed husband mentioned the subject to his aunt. She enquired if he had offered the priest the amount of the masses which he had promised to say. 'No' he replied, 'the idea never occurred to me; but even if it had, I should not have dared to do it for fear of offending him,' adding scornfully, 'it is not usual to pay before one is served. No one ever pays me for a saddle before I make it.' 'No matter,' she answered, 'my advice to you is to return to the priest and offer to pay for the masses. He did so, and laid down a six franc piece. The priest seized the money, and said 'Do you wish me to say six?' 'No,' he indignantly replied, 'no sir, I only want three. Return to me the rest of the money; poor folks cannot afford to spend so much at once.'

This incident awakened various thoughts and feelings in his mind. He was much disposed to think religion a fable. He knew that the priests professed to claim the word of God as their authority for their doctrines and ceremonies; and though he had little belief in the Bible as divine, he felt a curiosity to ascertain whether the lucrative doctrine of purgatory was there. This was in the night. He recollected there was a New Testament on the chimney-piece of his room—he jumped out of bed, and hastily dressing himself, began without delay his researches on the subject of purgatory. He then describes the course he pursued, and its consequences. 'With this sole view I read through the Gospels,

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the Acts, the Epistles, and the Revelation of St. John, confining my attention exclusively to those points that tended either to establish or controvert this doctrine. This perusal of the New Testament, which I accomplished without once stopping, except for refreshment, proved to me that the doctrine of purgatory was not to be found in the gospel, but must have been derived from some other source. Indeed I did not find a single passage which established it, either directly or indirectly; on the contrary, I was struck with many declarations completely opposed to it. Thus I read in St. Matthew, "The wicked shall go away into everlasting punishment, but the righteous into life eternal."—Matt. xxv. 46.

'I read the song of Simeon, by which it clearly imports that the good old man had no idea that he was to stop in the road to heaven, or that he would have to undergo any *purging* fire before he could get there, for he exclaims, holding the infant Jesus in his arms, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—Luke iv. 29. I read the promises which Jesus made to the thief on the cross, when he said to him, "Lord remember me when thou comest into thy kingdom. Luke xxiii. 43. If there were such a place as purgatory, and if any one were likely to be subjected to its fires, surely it would have been this malefactor, condemned by human laws, and probably guilty of many crimes; yet our Saviour replies, "Verily I say unto thee, to day shalt thou be with me in Paradise."

'I read in the epistle to the Romans that "there is now no condemnation to them which are in Christ Jesus," (Rom. viii. 1;) a doctrine altogether opposed to that of purgatory, which teaches that christians are after this life, subjected to a process of torments before they are free from condemnation. I read in the epistle to the Hebrews, that "it is appointed to man once to die, but after that the judgment," (ix. 27.) which clearly proves that the destiny, both of the bad and good, is irrevocably fixed from the moment of their death; and that there is no purgatory, from which masses, prayers—or rather, gold and silver—can deliver any one. I read also in the first epistle of St. John, that the blood of Jesus Christ, the Son of

M

God, cleanseth us from all sin. (1 John i. 7.) which excludes all other kinds of purification, and formally contradicts the doctrine of purgatory. Finally, I read in the book of Revelation, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them. Here is another declaration which confirms what the preceding, and many other passages, establish in so convincing a manner.

'Not having discovered a single text in favour of purgatory: but those which I have quoted, and many others equally opposed to this doctrine, I was fully persuaded that it had never been thought of by the writers of the gospel.'

He now suspected that the doctrine of purgatory must have been an invention of the pope, and states,—'I had often heard and read, both in conversation and from the pulpit, that St. Peter was the chief and head of the apostles: that he had been the first pope at Rome, and that all succeeding popes had inherited his rights and prerogatives. I conceived a wish to know what the New Testament said upon this subject, and I immediately undertook a second perusal of it, absorbed by one sole object, and having nothing in view but to find out whether St. Peter had really been set over all the other apostles, and placed at Rome as head of all the churches. This examination ended in convincing me that the supremacy of St. Peter was no better established by the New Testament than the first doctrine which I had sought for, and that undoubtedly the papacy was without scriptural authority.

'I found in St. Matthew the calling of Simon, who was afterwards called Peter; (Matt. iv. 18, 19, 20,) but it did not appear to me to differ from that addressed to Andrew his brother, and all the other apostles. In the tenth chapter of the same gospel, I also observed that the first *mission* which Jesus gave to his apostles, was given to all, without any particular prerogative to Peter. It is true that Peter is the first named, but this is merely an accidental priority, which implies neither distinction nor superiority; one must have been mentioned first. I made the same observation on the last mission which they received, on the day of their Master's ascension, and which is related by St.

Matthew, (xxviii. 19, 20,) by Mark, (xvi. 15,) and in the Acts of the Apostles, (i. 8.) This mission, though variously expressed in the three places, is the same in substance. It is given indiscriminately to all; the promises by which it is accompanied are for all; and on all the same powers are equally conferred.

'The 18th and 19th verses of chap. xvi. of Matthew, where it is said, "Thou art Peter, and on this rock I will build my church," startled me for a moment, and I was on the point of mistaking the true meaning of this declaration; but having reflected that Jesus Christ asked the question in the 15th verse of *all* his disciples, and that Peter expressed the sentiment of *all* in his animated reply in the 16th verse, I considered that the words which Christ addressed to Peter, were applicable to all his disciples, and that no supremacy could be attributed to him from this passage, more than from any of the preceding. I was confirmed in this opinion when I read in the gospel of St. John, that Jesus, *speaking to all*, had made them nearly the same promise, (John xx. 23,) and also by what St. Paul says to the Ephesians, (Ephes. ii. 20, 21.) I was still more strengthened when I found in the Revelations, that St. John says, "the wall of the city had *twelve foundations*, and in them the names of the twelve apostles of the Lamb," Rev. xxi. 14. By these passages, and many others, I discerned that Jesus Christ is the true *foundation*, the *corner stone* on which the christian church rests: that all the apostles and prophets are indeed mentioned as its foundation, but only because all their doctrines refer to him; and I was convinced that St. Peter was in no degree more distinguished or more elevated than his fellow-labourers. Although I did not then understand the evangelical meaning of St. Matthew, (xvi. 18, 19,) yet I was persuaded that the papacy or sovereignty of St. Peter could not reasonably be deduced from them.'

(To be continued.)

MINISTERIAL ENGAGEMENTS.—Of all positions of difficulty, delicacy, and fatiguing duty, that of a minister of a large congregation, with some good measure of public acceptance, is one of the worst. A correspondence almost sufficient to employ a secretary; invita-

tions abroad, which if accepted would prevent his being ever at home, and duties at home, which if performed, would prevent his being ever abroad; demands of the pulpit which would keep him always in his study, and expectations of visits, which would forbid his entering it; incessant summonses to committees and public meetings; and interruptions without end from callers,

each one of whom naturally supposes his own business the most important that can engage his attention; all this, besides the common obligations which come upon all men, personal and social, may well give peculiar emphasis and intensity to the exclamation—'Who is sufficient for these things?'—*Eclectic Review*.

## REVIEW.

PULPIT STUDIES; or, *Aids to Preaching and Meditation*. By JOHN STYLES, D. D. *Second Series*, London: Ward and Co. 16mo. pp. 232.

WE cannot compare a sketch of a sermon to any thing better than a building in ruins. If the building in its perfect state were remarkable for its beauty and general combination of elegance and grandeur, the ruins will develop the same features—so it is with a sermon. And just as the elegance and grandeur of a ruined castle create in the mind a dissatisfaction in not being able to behold it in its perfection and glory—so do sketches of sermons loaded with choice and valuable thoughts, arranged in admirable order, and illustrated and adorned with beautiful and dignified language, create in the mind a dissatisfaction in not being able to behold the sermons in their entire state. This is the feeling excited in our minds while reading the volume before us. It is evidently the production of an intellect strong by nature, well furnished by diligence, thoroughly disciplined and beautifully polished, and of a heart imbued with the finest sentiments.

Dr. Styles has long been known to the public, both as an eloquent preacher and writer; as a writer he has been known by his separate publications, as well as by his frequent contributions to some of the most popular periodicals of the day. His reputation both as a writer and preacher is likely to be enhanced rather than suffer by the publication of the present volume.

It will be no inferior recommendation of the work before us to the readers of this periodical—to know that it distinctly recognizes the universality of the atonement. In the sermon on 'Christ Crucified,' we find these words, 'The Apostles preached that he suffered as a universal remedy for a universal evil.' Again, 'That Christ crucified is the real victim that intervened between human guilt and divine vengeance, and received on his own head the punishment due to the sins of mankind, whose substitute

he appeared, and for whose sakes he was crucified and slain.' pp. 3—4.

At the present time, when the effects produced by the agency of the church are so few and feeble; when thorough conversions are so few, and apostates so many; when faith is languishing and hope is dying; when the man of sin in all its diversified forms appears to be gaining fresh strength and activity; when the most crude and visionary schemes are conceived, propounded, and propagated, both by the real and nominal christian, for the amelioration of the moral and physical, social and political evils that afflict mankind, how full of encouragement; and yet how well sustained is the following proposition:—

'In the church of God there is hope for the world,' notwithstanding its gross ignorance, its appalling crimes, the corruption of the social principle, and the tremendous evils embodied in its institutions, political, civil, and religious; idolatry, superstition, oppression, tyranny, slavery.

Wherever we turn our eyes do we not behold the total, hopeless prostration of the whole species, intellectual, moral, and social? If there ever was a glory in our nature, it had departed long ere true religion opened a field for the exercise of her regenerating power. If there was ever happiness in our world, it had fled to some distant sphere, beyond the reach of mortal thought, ages and ages before the great Renovator stood and cried, 'Come unto me all ye that labour,' &c.; and even now, the whole creation groans, being burthened. 'Yet is there hope in Israel concerning even this thing.' In the universal triumph of her principles, and the unlimited extension of her empire, are enshrined the hope and happiness of the world. No line of separation will then exist—the god of this world dethroned, all its kingdoms shall cast their diadems, their riches, and their glories, at the feet of Messiah the Prince. But is not this the extravagance of delusion? We think it is sober certainty. This is argued from the records of its history—the promises and prospects which the sacred oracles<sup>o</sup> of the

church ensure and unfold—her present unexhausted and inexhaustible resources—the vitality and diffusiveness of her principles—the prayers, the liberality, and energies of her people, and from the peculiar aspect of the present time.' pp. 11—12.

The subjects in the volume before us are various. To those whom duty calls from friends and home, and to those who have near and dear friends in distant places and climes, how sweet must be the following passage.

'Angels are the attendants of the saints to the world of Glory. Many of our Lord's disciples die far from friends and home. But angels are always nigh, and always kind. It has been sometimes the apprehension of a foreboding spirit, and a gloomy hour—I shall die alone: when the hour of my departure draws nigh, there will be no friendly hand to adjust my pillow, or to wipe the death damp from my brow. I shall be by strangers honoured, and by strangers mourned. And were affection in her gentlest spirit and her loveliest form beside the bed of death, she could not accompany us through the darkening vale as angels can—and well they know the road. With all the tenderness of heavenly pity they look on a dying saint, and wait the bidding of their Sovereign Lord to receive and conduct the departing soul to the bosom of its Father and its God.' p. 77.

We might quote many more passages equally sacred in sentiment, and pathetic in their effect.

There is very little in the volume to which we decidedly object, and there is nothing

which would prevent us from recommending it to our readers; although one of the sketches is headed 'Au Infant's baptism.' The only scripture passage directly adduced as a reason for the baptism of infants is, 'Suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven,' as quoted by the Dr., but in the English translation, and in the original, we read, *for of such*, instead of *for such* is the kingdom of heaven. Dr. Styles, and all who think with him on this subject, must see with very different eyes from our own, to perceive the least shadow of a shade of reference in the above passage, to infant or any other baptism. For our own part we should as soon look for it in the account given in Genesis of Jacob blessing the sons of Joseph, as in the passage in Matthew above referred to.

Although however we should have liked the volume before us quite as well without the sketch on 'An Infant's Baptism,' we anticipate no harm from its insertion; we esteem it only as a blemish, and who or what is free from every stain? even the glorious orb of day has its spots. As a whole therefore we cordially recommend the volume to our readers, as one that will improve their head, their heart, and their taste. We once heard Dr. Styles preach the last sermon in this volume, which is given in full, and we are happy to have it in our possession in a more tangible and permanent form: it alone is worth half the price of the whole volume. C.

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## CORRESPONDENCE.

### THE FAMINE IN IRELAND, &c.

To the Editor of the General Baptist Repository.

DEAR SIR.—Will you allow me to submit two suggestions to the members of our churches through the medium of the Repository.

1. Is it not very desirable that something should be done throughout the connexion for the starving poor in Ireland, and in the north. I am glad to know that some of our churches have already imitated the conduct of the Friends, and other christian bodies, by making collections for this object; and that other churches have it in their hearts to make a similar effort. But should not all our churches do something?

Whatever causes may have led to the present state of things, it is an appalling fact, that the people are starving—literally dying by tens, and by hundreds, for want of food. Surely in the full view of this fearful truth, there is no heart, in which there is a single spark of humanity—to say

nothing of christian feeling—that will hesitate to give its cordial assent to the importance of making an immediate effort, even at some personal sacrifice, to remedy this state of things.

Men of Israel, will you not help? The 'British Relief Fund,' (see *Daily News*,) and the 'Baptist Irish Society,' (see *Irish Chronicle*) supply suitable channels through which your benefactions may flow.

2. Is it not also very important that special meetings should be held in all our chapels, to implore the Almighty to interpose for us—to remove the existing calamity, and to avert his threatening judgments? Meetings of this description have been held in nearly twenty chapels, in East London—Independent, Wesleyan, and Baptist; and it appears to me very desirable that similar services should be held throughout the country. Such a visitation as that under which we are now suffering as a nation, has not come upon us by chance. There must be a cause; and who will tell us that the pro-



feeling church of Christ is quite guiltless here? It may be that we are comparatively spared as yet in England; but let us remember, that the cloud which now appears above us but as a man's hand, may very speedily have overspread the heavens. At all events humiliation and prayer must become us; for even should we be able to

persuade ourselves that we are in no wise responsible for these tremendous judgments, ought we not to take for an example, Abraham pleading for the cities of the plain.

I am, dear Sir,

Yours very truly,

East London, Feb. 16th. G. W. PEGG.

## OBITUARY.

### MRS. ALLSOP.

We are much concerned to state that this excellent friend exchanged time for eternity, after a very short illness, at Walsoken, near Wisbech, on Monday, Feb. 8th, 1847, in her fifty-fourth year. She was the relict of the Rev. J. Allsop, who died at Black River, in Jamaica, in Sep. 1829, and has left three sons to lament their loss. We hope to present our readers with a memoir of her useful course.

JOHN OVERY, of Coningsby, died on Thursday, Sept. 3rd, 1846, in the seventy-eighth year of his age. He was not a member of the church at Coningsby, but a hearty and liberal friend of the cause. Just twelve months since, he built and gave us our handsome and convenient day-school room. The writer would give an unfair view of the character of the deceased, if he did not say that his boyhood, and very much of his manhood, was spent in sin and self-indulgence; but since his connexion (which was late in life) with those who have endeavoured to influence his moral character, and seek his salvation, he became much altered and improved. He never professed conversion, yet he was generally willing to converse about religion. Though not decided, he had pleasure in the prosperity of Zion; and whatever was to be effected, he always contributed his share. Though often the subject of conviction, it is feared, for many years, he withheld his heart from God. Often has the writer conversed with him on the subject of vital religion, but could not bring him to decision. Some years since, after a particular sermon, he manifested apparent deep concern for his soul, and for a short time appeared much in earnest, but, as is too often the case, this concern became diminished, and he relapsed into his former state, and thus continued until some new affliction arose. Age and infirmities however advanced in their natural course, until the icy hand of death began to be felt, when, as is sometimes the case,

all, and perhaps more than all his former solicitude was felt. This affliction was lingering, which afforded the writer many opportunities of conversing with him, and of ascertaining the state of his mind.

From the commencement of his last illness, he appeared deeply in earnest about his soul's salvation, and seemed to have the power of communicating the state of his mind beyond what he had before. He appeared to have a settled conviction that his end was come, and therefore he always spake as a dying man. For years he had been convinced of sin; and in his last affliction it appeared to him in all its deformity, and filled him with deep self-reproach. In the writer's interviews with him, he discovered a deep sense of his state as a guilty sinner before God, and of the need in which he stood of a Saviour, and the suitability of Jesus Christ as such. He appeared to understand the all important fact, that Jesus Christ came into the world to save sinners. In conversation he said, he was sure if ever he was saved it would be through the merits of the Saviour; for he knew there was no other way. He very ardently desired to feel a sense of acceptance. He was overheard in prayer to say, 'Lord thou knowest I want to be right:—I want pardon, and I want to know I am pardoned.' Indeed this appeared to be his greatest cause of disquietude. In this state of mind he gradually sunk into the arms of death.

Now if what has been stated were really the case—that he understood his state as a guilty sinner—saw the need in which he stood of Jesus Christ as his Saviour, and was desirous of a sense of pardon, is there not some reason to hope that through the divine mercy he obtained forgiveness? But notwithstanding the hope we may entertain in such cases, it is wiser and safer to seek religion before we are about to die, that we may have a full assurance of our acceptance with God, before the days come when we shall say 'we have no pleasure in them.'

In the removal referred to, if the church has not lost a member, the cause has lost a friend. May the bereavement be sanctified to the benefit of the survivors; and this brief sketch impress those who are

procrastinating with the importance of being decided in religion, that as death approaches they may not have religion to seek; but, being previously pardoned through the blood of the Lamb, may have a good hope through grace of everlasting life. Amen.

*Coningsby, Oct. 22nd, 1846.* G. J.

SARAH HODGEN, the subject of this obituary, was born in the neighbourhood of Hebden Bridge, Yorkshire, Dec. 6th, 1772; and died at Burnley, July 3rd, 1846, in the seventy-fourth year of her age. She was, at the time of her death, the oldest member of the General Baptist church, Burnley Lane. She was, on many accounts, worthy of the honourable appellation of 'a mother in Israel;' and especially so in consideration of her long standing and usefulness as a member of this church.

Sometime after her removal to Burnley, she began to attend the ministry of the gospel at Burnley Lane chapel—it being then supplied by the ministers and occasional preachers of the Yorkshire churches, with some of whom she was personally acquainted. The word preached was blessed to her conversion; for receiving it by faith, through the operation and influences of the Spirit of God, she obtained pardon of sin, peace with God by Christ Jesus, joy in the Holy Ghost; and by baptism, admission into the fellowship of the saints. At this time, however, writes the aged pastor of one of the Yorkshire churches, (by whom she was baptized,) 'The cause at Burnley Lane was very low. But this did not deter her from an union with the little flock; for having given herself to the Lord, she gave herself to his people "by the will of God," in the ordinance of baptism, sometime in the month of April, 1809. She then became of great service to this little church.' To quote again from the testimony of the worthy minister above referred to, he thus writes:—'She took an active part in singing, encouraging others, and in supporting the cause, even beyond her ability.' As a singer, she was indeed at that time very useful, having frequently to set tunes and lead the singing of the hymns at the public services; her usefulness as an assistant singer was continued for a many years subsequently. She usually occupied a certain place in the singers' pew, which in course of time, from her long attendance, and the regularity with which she filled it, was designated 'Old Sally's corner.' And such was her attachment to singing, and her corner, that when from age and other circumstances she was necessitated to change her place, she considered it almost a calamity; and would sometimes refer to it as being, to her at least, a great privation. But after a while she got comfortably seated, and settled in the corner of another pew, a

little to the back of that she had so long occupied; and to this she continued her visits, as often as circumstances would permit, up to the date of her last illness—the issue of which was to remove her from the place, friends, duties, and privileges she held most dear on earth, into the immediate presence of him who said to his disciples, 'I go to prepare a place for you.'

Her association and history as a church member are intimately connected with the rise and progress of the General Baptist cause at Burnley; and many and varied were the changes she witnessed in this respect. She would at times feel greatly interested in relating some of the circumstances and events that had transpired; and her reminiscences on these matters were evidently invested with a deep and abiding interest in her sympathies.

Many were the evidences she manifested of her attachment to the place, and to the people, with whom she worshipped. It has been already intimated that she contributed liberally of her means to the support of the cause; and this she did in a variety of ways. On baptism occasions she was, for many years, very generally in attendance for the purpose of ministering to the wants and comforts of the minister and the newly baptized. In like manner did she provide the bread required in the celebration of that other most sacred ordinance, the Lord's supper. Her house, also, was for many years frequented for public prayer meetings, and stated or occasional preaching; and her door was always accessible for the entertainment of occasional ministerial supplies, and friends from a distance. And what she did in these respects she did willingly and heartily, 'as unto the Lord.' When spoken to on the subject of her liberality and generosity, she would express her confidence in the providence of God, by observing, that he would not see her want; or that the Lord would provide for her. She lived long enough to prove, again and again, that her confidence had not been misplaced. The Lord raised up and provided for her friends, both in and out of the church, who would as willingly and cheerfully minister to her comfort and wants as she had been in doing the like to others.

Her constitution, which was naturally sound and strong, gradually yielded to some of those infirmities usually consequent and attendant upon approaching old age. She was for several years afflicted with an ailment in one leg and foot, which was an occasion of considerable suffering and inconvenience to her at times; and occasionally prevented her from filling up her place in the sanctuary, when she would otherwise have been glad to have been there. The attack of affliction which terminated her

mortal existence was somewhat sudden and unlooked for. On the Saturday evening preceding this attack, she was, apparently, as well as usual; but early on the Sunday morning she became very ill; which continued, so as to confine her to her bed, and render medical assistance necessary. In the early part of this affliction, however, she, with many of her friends and acquaintances, entertained not only a desire, but the hope, that she would again be restored to her usual state of health; and that her life might be spared to her a while longer. But it soon became apparent that this hope was not to be realized. She was taught by degrees to bow with child-like humility and submission to the will of her heavenly father, being assured that he who 'worketh after the counsel of his own will' was too wise to err, and too good to be unkind; and moreover, was firmly persuaded that he would make 'all things work together for good' in her case. When suffering most intensely, she would express strong confidence in God, and give assurance of her hope in Christ her Saviour; and of her firm persuasion that he would not leave her forsake her now. She would sometimes refer to the sufferings of the Redeemer, as if to fortify her own mind under bodily suffering—accounting her own as light indeed, in comparison with what he had suffered for her. Afraid to murmur and repine, she would earnestly pray for the grace of patience, and an entire resignation to the divine will throughout her affliction. She assured those around her, from time to time, that she was resting 'on the rock.' On the afternoon of Friday—the eleventh week from the commencement of her affliction—she was released from her suffering, and called to her reward. She was interred in the grave-yard adjoining to her place of worship, on the following Tuesday. An improvement of the solemn event was attempted, on Lord's-day afternoon, Aug. 9th, by a funeral discourse founded upon Acts xxi. 16. '*An old disciple.*'

Our dear friend, (now departed) in her religious opinions and principles was a thorough General Baptist. Plain and unsophisticated were her enquiries after the 'old paths.' She could not witness in others a fickleness and fondness for change, without feeling grieved; and occasionally speaking out, very pointedly and faithfully, her views and sentiments on this subject. As a church member, neighbour, and friend, she was deservedly held in high esteem; and especially so by those who had longest known, and were most familiarly acquainted with her. Her sociable, generous, and friendly disposition, and services, commanded the esteem and respect of many christian friends in the town and neighbourhood, of the Wesleyan and other denominations of christians;

and drew around her bed, in her sickness, many anxious inquirers; and also the kind assistance and sympathy of neighbours and friends. To many of those who visited her (especially the young,) she gave much useful advice and good counsel, as she had opportunities, in the prospect of her approaching dissolution and removal hence. She has left a daughter—a member of some years standing in connexion with the same church—to mourn her loss, and to share the sympathy of a mother's friendship. May they meet in heaven, 'where separations are unknown.'

W. W.

MR. WILLIAM THIRLBY, late of Cheap-side, Leicester, exchanged time for eternity Dec. 18th, 1846, in the thirty-fourth year of his age. From his earliest years he had been accustomed to attend the means of grace amongst the General Baptists; and when arriving at maturity, he united himself to the church in Dover-street, Leicester. He was generally esteemed as a decided christian, and was warmly attached to the principles of civil and religious liberty. His life was chequered with affliction. The illness by which it was brought to a close, was apparently growing on him for several years. When his end approached, and he was conscious it was near, he evinced a pleasing confidence in the atoning sacrifice of Christ, and rejoiced in hope of eternal life. This as a solid rock, sustained his sinking spirit, until he passed death's gloomy vale, and entered into rest. The event was improved on Lord's day, Dec. 27th, in a discourse by his pastor, from John xi, 25, 26. May his surviving widow and relatives all realize the enjoyment of 'like precious faith.'

ANN KERR, aged thirty-five, a deserving member of the General Baptist church, Dover-street, Leicester, exchanged time for eternity Feb. 3rd, 1847. She passed through a long and extremely painful affliction, and bore her sufferings with a good measure of christian resignation. She had been a member eleven years.

J. G.

Mrs. F. CLAY died Dec. 15th, 1846, at Knipton, near Belvoir Castle, aged sixty-four. She was the beloved wife of Mr. Thos. Clay, deacon of the General Baptist Church in that place, and the affectionate mother of Mrs. Clare, late of the Market Place, Leicester. The deceased closed this mortal life with great affliction, and truly christian resignation, after having been near forty years an honourable member of the G. B. connexion. She was universally esteemed, and will be held in grateful remembrance by all ministers and christian friends who have occasionally visited the neighbourhood.

WM. HATTON.

## INTELLIGENCE.

THE DERBYSHIRE CONFERENCE was held at Ilkeston, on the 25th of December, 1846. Brother Burrows of Alfreton preached a good and useful sermon in the morning, on christian revivals; and brother Felkin opened the meeting with prayer. The conference assembled at two o'clock P.M. After prayer by brother Ward, of Ripley, a verbal statement was given by the representatives present, of the state of the churches in the union, some of which were cheering: these were, Ilkeston and Ripley; but those from Smalley, Belper, Crich, Alfreton, and Duffield, were rather gloomy and depressing. May the Lord revive his own work, and strengthen the things that remain, and are ready to die. Fifteen had been baptized since the last conference, and there remained thirteen candidates for that ordinance.

The Home Mission at Chesterfield occupied most of the time; and from a recommendation of the committee of that society, it was thought best to discontinue our efforts at Chesterfield as a Home Mission station; but to remind the friends there, that they might make application to individual churches for ministerial aid, and that with some of them they might probably succeed. Agreed, also, to let the furniture remain in the preaching place at Chesterfield, for the accommodation of the friends there, so long as they shall continue to meet for worship as a General Baptist church. But should that be discontinued, that it shall be returned into the hands of those that the committee may appoint.

The next conference to be held on Good Friday, the 2nd of April, at Ripley; to commence at two o'clock in the afternoon.

J. FELKIN, Sec.

THE YORKSHIRE CONFERENCE assembled at Birchescliff, Dec. 29th, 1846. In the morning seven deacons were ordained to attend to the business of the church at this place. Mr. W. Crabtree, of Lineholme, read and prayed; Mr. R. Ingham, of Bradford, offered the ordination prayer, with the imposition of hands; Mr. W. Butler delivered an affectionate charge from Acts vii. 1—7.

The business of the conference commenced at two o'clock. The church at Todmorden presented thanks for ministerial supplies, and also a list of future supplies for the sanction of conference. Their wishes were acceded to, but they were requested to let their future applications be more specific and official.

A letter was received from the church at Ovedon most gratefully acknowledging the ministerial supplies. They desired to be accommodated till next conference, as they had been the last quarter. To this there was no objection. They want more extensive ac-

commodation for their school and congregations. This was referred to Messrs. R. Hardy, of Queenshead, J. Ingham, Allerton, and R. Ingham, Bradford, as a committee; and they are requested to bring their report to the next meeting.

As Mr. Thomas Gill will shortly remove from Burnley to Melbourn, an application by the church at Burnley was made to the conference for a supply of ministers; which was granted, and referred to the financial committee for arrangement.

The meeting expressed a most sincere and lively interest in the welfare of Mr. T. Gill; rejoiced with him in his success at Burnley, and most devoutly prayed that the presence and blessing of the Lord may continue with him.

In the evening, Mr. R. Horsfield, from Leeds, preached an excellent and impressive sermon from 1 Peter iv. 18.

The next Conference to be at Burnley, on Good Friday, April 2nd, 1847. Mr. R. Hardy to preach on the subject assigned him for last meeting. Jas. Hodgson, Sec.

## OPENING.

WALSALL.—Our new chapel was opened for public worship, on Monday, the 25th January; when the Rev. J. Burns, D.D., of London, preached a most suitable and impressive sermon. On the following Wednesday we had a tea-meeting, after which several ministers gave very animating addresses; and Dr. Burns preached to a crowded and very attentive congregation. On Lord's-day, Jan. 31st, the Rev. A. Gorden, M.A., of this town, preached in the morning, and the Rev. T. Swau, of Birmingham, afternoon and night. The attendance was very encouraging, and the discourses rich with the treasure of the gospel of salvation. Nearly £40 were realized by the above services towards the chapel fund. R. H.

## ANNIVERSARIES.

LONDON. *Commercial Road Christian Instruction Society.*—The annual services in connection with this society were held on the 24th and 25th of January. On Sunday, the 24th, the Rev. W. Woodhouse, of Adelphi Chapel, Hackney Road, preached in the morning, from Matt. vi. 10; and our pastor in the evening, from 1 Thess. vi. 7, 8. On the following evening the friends of the society took tea together in the school-room, after which a public meeting was held in the chapel, when interesting and impressive addresses were delivered, by the Revs. J. Skinner, J. Stevenson, M.A. [E. F. Woodman, J. Pitman, Esq, secretary of the parent society, and other friends. In the report it was stated that during the past year the sphere of the society's operations had been

somewhat enlarged—that the districts visited are twenty-six in number, in which fifty visitors are actively engaged, who visit 1140 families every week; thus bringing the words of eternal life under the weekly notice of about 5000 individuals; and making an aggregate of visits during the year of 37,412. It is contemplated during the present year to employ a christian brother, either wholly or in part, as missionary in the neighbourhood of the chapel. W.

LONDON, *Ænon-chapel*.—On Lord's-day, Jan. 10th, 1847, two sermons were preached on behalf of the *Ænon chapel ladies' association* for visiting and relieving the poor and afflicted. In the morning by the pastor of the church, from Heb. xiii. 6; and in the evening by the Rev. Dr. Steane, of Camberwell, from Luke xv. 10. On Monday evening following, the annual meeting was held; J. K. Kent, Esq., in the chair. After the report was read, the meeting was suitably addressed by the Revds. J. L. Wiseman, R. H. Herschell, W. Underwood, W. B. Bowes, our esteemed pastor, and Messrs. W. R. Stevenson, G. East, and J. Batey. Good attendance at all the services; and the collections exceeded those of last year. It was stated in the report, that 861 tickets had been distributed during the past year for grocery, bread, coals, and potatoes; and that £53. 10s. 8½d. had been expended in the assistance furnished. We trust that the anniversary services for this charity will stimulate many to renewed activity and increased liberality. J. G. Sec.

NORTHAMPTON.—On Tuesday, Oct. 20th, 1846, we held our anniversary services, when two excellent sermons were preached by the Rev. J. Burns, D.D., of London, in College-street meeting-house, kindly lent for the occasion. A public tea-meeting was also held the same day, at which a goodly number were present. The collections, proceeds of tea, and private donations during the year, amounted to £20.

#### BAPTISMS.

LONDON, *Ænon-chapel*.—On Lord's-day evening, Jan. 31st, 1847, after a truly appropriate sermon, from John iii. 23, by our respected pastor, he administered the ordinance of believers baptism to thirteen candidates. The sanctuary was densely crowded on the occasion. This solemn season was rendered deeply interesting by five of the candidates being scholars of the girls' Sabbath-school. We rejoice to add that we have several others in our school in an inquiring state of mind. J. G.

BOSTON.—We have had three or four baptisms since I last wrote to you, but there have only been one or two candidates at a time, and I therefore thought them hardly

worth reporting. Last Sabbath (Jan. 31st,) we had a baptism in the evening—a young man lately a local preacher and office bearer among the Methodists; and we have received another brother from a neighbouring church, so that we trust our efforts of usefulness in the villages will be increased. F. M.

LONDON, *Commercial Road*.—On the last Sabbath in December, eight persons put on Christ by baptism. May they be 'steadfast, unmovable, always abounding in the work of the Lord.' W.

PRAED-STREET, *Paddington*.—On Wednesday evening, Feb. 3rd, four persons were baptized by Mr. Underwood. On the next Sunday evening they were received at the Lord's table, when they were presented with copies of 'Counsels to young believers,' and with cards to commemorate the occasion, on which were written the words of Joshua; 'Cleave unto the Lord your God as ye have done unto this day.'

LEICESTER, *Dover-street*.—Three persons were added to our fellowship by baptism, on Lord's-day Feb. 7, after a sermon by our pastor, on the 'moral aspect of baptism,' from 1 Pet. ii. 21. It is pleasing to record, that two of these attributed their decision to the sermons delivered on the day appointed by the Association for humiliation and prayer.

NORTHAMPTON.—On Oct. 4th, 1846, our hearts were cheered by receiving three persons into our church, after submitting to the sacred rite of baptism; and on Feb. 7, 1847, two others followed their Lord in a similar manner and were added to our number, making an addition of eighteen since Mr. Rose has been with us. Our prayer is, that they all may endure to the end.

LEEDS, *Byron-street*.—On Lord's-day, Feb. 14th, after a powerful sermon by our respected minister, Mr. Horsefield, to a very large congregation, three persons followed their Redeemer by putting on baptism. The General Baptist principles are calculated to do good in Leeds, where so many Puseyite and Roman errors exist, and are continuing to spread.

ROTHLEY.—We had a very interesting day on the first Sabbath in the year, when four friends publicly professed the Saviour by being baptized in his name, three of whom were or had been connected with the school. We have three candidates.

#### REMOVALS.

TAPORLEY.—We have given brother Shore of Wolverhampton a unanimous call to the pastorate of our church, which he has accepted; and commenced his labours with us on Lord's-day January 10th, 1847; since which time things have greatly improved amongst us

## MISSIONARY OBSERVER.

## INDIA.

THE DAY OF PRAYER AT BER-  
HAMPORE.

FROM MR. STUBBINS.

*Tent,—Mounshya Pent,  
Dec. 3rd, 1846.*

I WAS affected a short time ago, in reading a statement made respecting one of the most distinguished literary characters that ever adorned our lovely isle—and that individual a pious man and a minister—‘That he was often tempted rather to bewail the wickedness and misery of the world than to set resolutely about the task of amending it.’ To christians generally how affecting must such a statement be, yet how true it is of multitudes who profess to be ‘shocked at the idea of not setting resolutely about amending this world of wickedness and misery. Did every professed christian feel aright on this subject, all would unite in the resolution to give God no rest till his word go forth as brightness, and his salvation as a lamp which burneth. They would wrestle like Jacob, and would not cease till they prevailed like Israel. Prayer would be first, last, middle, and without ceasing, to him with whom is the residue of the Spirit. Nor would they be satisfied with prayer alone; every coffer would be opened to him whose are the silver and gold—every tongue would urge one common plea with man—every heart would bleed, and every voice say, ‘Here am I, Lord send me.’ The sea, comparatively, would be dried up—distance accounted nothing—hard languages be esteemed easy—in short, such devotion would scale every difficulty, beat down every barrier, and trample on every obstacle. Every christian would, in his sphere, be a missionary at home or abroad; our highways and hedges would be traversed, our houses visited, the ungodly would be warned, the inquirer directed, the trembling saint be encouraged, our young be instructed—all the means that could be devised according to the will of Christ, for contesting the powers of darkness, would be resorted to, and that with a vigour that all hell would tremble at, and quake and howl to its very centre. The Lord hasten the time! Reflections similar to the above have frequently occupied my mind, and I have felt them profitable in arousing me from lethargy, to feel more deeply, and pray more fervently, and labour more assiduously for my degraded fellow-men; and should any of your readers experience the same effect from them I shall devoutly rejoice.

We were much interested with the account of the Association, but regretted that the increase in the Connexion was so small. We were sorry too that we did not know a few days previously, the time appointed for humiliation and prayer, as we could then have united with you: as it was, we deferred our meeting till the second Monday. We preferred having our prayer meeting among ourselves in English, but told our native friends, and left it entirely with them to have a meeting or not; and if they choose to have one, to fix the time that suited them best. They said, as tears started in the eyes of some, ‘Shall we not feel deeply concerned, and shall we not weep and pray, when those who sent us the gospel—those through whose instrumentality we live, to whose love and compassion we owe all our hopes for time and eternity, are themselves weeping and praying because the work of the Lord is not prospering among them? And they one and all resolved upon a meeting; but as it was not convenient for them that evening, they fixed for Thursday, when, with most holy fervour, they poured out their souls before God in prayer that he would cause his face to shine upon our connexion at home, and give prosperity to all our churches. It would have done you good, my brother—it would have done the pleaders for the mission good—it would have done the collectors and subscribers good, if they could have heard the earnestness of those who were once sunk in darkness dire as Satan himself could make it or wish it—pleading with the God of love for his blessing upon our churches. Of some they made special mention, but certainly a stranger could scarcely have recognized the names of Leicester, Derby, Nottingham, Barton, London, Fleet, Wisbeach, &c., &c. I believe none of the supplicants in England prayed more feelingly than their coloured brethren in India.

Poor Sarthi, used every means to recover his wife, but all in vain. She declared with the utmost boldness, in the magistrate’s court, that she would have nothing more to do with him. Still even after this he tried again, but only received the grossest abuse for his pains. Now as the word of God says, ‘But if the unbelieving depart, let him depart: a brother or a sister is not in bondage in such cases;’ and as the magistrate gave it as his opinion, that after her avowal in open court that she would have nothing more to do with him for the reasons stated, he was quite at liberty to marry another: as the poor man suffered a great deal of inconvenience and reproach too—and further, as he wished to marry again, we concluded it would be best

for him to do so. He is now blest with an amiable, intelligent, and pious wife, who seems in every way a help-meet for him. Thus are our Lord's words fulfilled. See Matt. 19, 29. An interesting Telingoo woman, about forty years of age, joined our community about a fortnight ago. We trust the Lord has opened her heart. During the last twelve months we have baptized fourteen candidates, twelve of whom are natives. Respecting all these we have hitherto had reason to rejoice. Others, we trust, promise well. Pray for us, my dear brother, and let the friends of missions pray for us, and we shall yet see greater things than these. Many thanks to dear friends, Wallis, and Miss Caroline Balm, for letters duly received. Love to them, and all who love the precious cause in which we are engaged; and a very large share for yourself, Mrs. Goadby, and family, from yours in the bonds of the everlasting gospel, I. STUBBINS.

## LETTER FROM MR. PHILLIPS.

*Jellasore, Orissa, Nov. 20th, 1846.*

MY DEAR BROTHER.—I had the pleasure a few days since, to receive a package containing eight Nos. of 'The General Baptist Repository,' for the present year; I feel much obliged by this favour, and both for myself and colleagues, beg to offer you my sincere thanks. A continuation of the favour would be most acceptable. We have long felt the want of a more familiar acquaintance with the state and prospects of your denomination. This, the perusal of your valuable Magazine will afford, to say nothing of its importance to us in supplying missionary intelligence. Although we labour in the same province with your missionaries and maintain a pretty frequent correspondence with them, still, we are not so familiar as we desire to be with the details of their operations. We have neither railroads nor stage-coaches in Orissa; and travelling is so expensive, that we seldom have the pleasure of seeing each other, and our private letters, generally written in haste, contain less of the details of our work, than letters written for publication. We should also feel grateful for a set of your 'Quarterly Papers,' and a copy of your Annual Report, sent with the Repository. One set sent to me would suffice for our mission, as I would circulate them among my brethren.

I have hardly any thing to write you, in the line of missionary intelligence, at present. Our labours and trials, our successes and reverses are necessarily very similar to those of your own missionaries in this part of the great field. We have both the same to encourage us, and similar evil influences to

contend against, as they have, and of which you are constantly informed. I would that it were in my power to tell you of signal successes of the gospel among the people we are labouring to convert; this pleasure, however, is not allowed me. We are still compelled, to a great extent, to sow in hope: but we have this consolation, that although we may not be permitted to reap extensively, others shall. The word of life we are engaged in publishing in these dark regions, shall not return void. The heathen shall yet be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

It is more than a year since we have had any additions from the ranks of heathenism; while two or three of our church members having fallen into gross sin, compelled us to exclude them from the fellowship of the church. These things are trials, sore trials, and often tend very much to depress our spirits; still, it is no *new* feature in the history of missions. Others have had to labour long, and have their faith severely tried, ere any very signal success was granted them. Why then should we complain. Our prayer is, that our trials may be sanctified to our good, and the furtherance of the gospel in this heathen land. It is, however, some encouragement, for which we would be devoutly thankful, that others of our converts stand fast in the Lord, some of whom are evidently advancing in the divine life. During the past year, three young brethren have been licenced as preachers of the gospel. One of these is an amiable, pious young man, who has joined our mission, from a Baptist church in Calcutta; his name is Mahes; the other two, viz., Reuben and Silas Curtis, together with Roma, a dear, good brother, who has now been preaching more than five years, are the fruits of our own mission; a fourth, Prosuram, is now also employed by us as a preacher. He is less steady, and his conduct less satisfactory than that of the other brethren. He is somewhat advanced in life, the best of his days having been spent in heathenism. The brother from Calcutta has been paying considerable attention (in connection with myself) to the language of the Santals, the past rainy season; and we hope soon to have it in our power, to publish among these rude sons of the forest, in their own tongue, the unsearchable riches of Christ. We have eight Santal lads in our school, and expect to receive others ere long. These people, although not entirely free from the trammels of caste, appear far more unsophisticated and accessible than do the Hindoos. They have no brahmins, shastras, or temples, and hardly any images; these latter I apprehend they may have taken from the Hindoos. They are pecu-

liarily mild and amiable, and are very much noted for their regard for the *truth*. I have been told by an officer of government, that their testimony is very much preferred in the courts of justice to that of either Hindoos or Mussalmans. The Santals are numerous in the northern part of Orissa, and their country extends hundreds of miles farther to the North and North West.

Our Oriya boarding school has become very much reduced as to numbers; several of the larger children have married off; nine the past year, and others have died, while a few have deserted. And there having been no famine of late in Orissa, few children have been brought us to supply the place of those who have gone out. We have at present only twelve girls, and six Oriya boys in the school. A few others are expected soon.

Our mission stands very much in need of a reinforcement. The interest of our denomination in the mission work is comparatively of recent origin. Many of our people have yet to learn the blessedness of giving. Hence our funds are low; and at this time a worthy brother is detained at home, simply for want of the means to send him out, and sustain him in the field.

I rejoice to hear of the paternal correspondence between our denominations at home; and would most cordially join in the request of my own brethren in America, for a delegation from your body to attend our general Conference in 1847. A little admixture would, no doubt, do all good. I would suggest that two brethren be appointed, and that they leave England, so as to have several months leisure on their hands, that they may be able to travel among our churches, and quarterly meetings, as well as attend conference. Our brethren need stirring up to greater faithfulness and devotion, especially in the cause of missions. 'The field is the world.' The good your brethren might do in America, would be felt in India, and to the ends of the earth. The bonds of our common brotherhood would be strengthened and enlarged by such a visitation. Pray urge this point in your next Association.

I am glad to hear that brother Wilkinson has so far regained his health as to contemplate returning soon to Orissa. May he bring a reinforcement with him. The members of our mission are at present all well, except brother How, who has been poorly for a number of months, but is now, I believe regaining his health. This is my eleventh year in Orissa; and for ought I know, my health is as good now as when I first arrived in India. I trust we are remembered at a throne of grace, by our dear brethren in England. I am, my dear brother, yours in the bonds of the gospel,

J. PHILLIPS.

P. S. *Calcutta Dec. 5th.* As I was about to visit Calcutta, I purposely omitted to seal my letter. I have had the pleasure this week to attend the meetings of the Bengal Baptist Association, held the present year at Serhampore. The meetings have been of a very interesting character. There were present about fifty native brethren as delegates from the various churches. The letters from the churches were on the whole encouraging, though in several places trials were complained of. There have been baptized during the past year, in connection with the churches of this Association, 238 persons, the clear increase, however, is only 209, there having been a loss of twenty-nine by deaths and exclusions during the year. The church at Cuttack belongs to the Association; that at Berhampore has not, as yet, joined; and as it is not in the Bengal Presidency, I am not quite sure if it will; the Association being designed to include all the Baptist churches in this Presidency. This organization of the churches into a regular Association, will, I feel assured, prove very beneficial to the interests of true religion in this heathen land; indeed it has done so already; and my prayer is, that it may continue to exert its salutary influence, until the vile and degrading systems of idolatry which curse this land, shall have all been supplanted by the benign and soul-cheering institutions of the gospel. Dear brother, farewell, J. P.

#### LETTER FROM REV. C. LACEY.

(Continued from page 62.)

Bhagbot, who was thus put in possession of the widow's property, was deeply smitten with remorse and sorrow for what he had done; tears started into his eyes as he saw his little brothers and his mother deprived of their right. He started with a feeling of horror when he heard the dreadful lies which were crammed into his petition, and so made his own; and when he looked upon his uncle Parasua, and the other christians, who he knew had been his best friends, his grief became scarcely restrainable, and he was ready even before the judge to renounce heathenism, and avow himself a christian. This however he was prevented from doing by the watchful vigilance of his heathen associates. The Padan and two others were fined or imprisoned, and soon after Bhagbot returned home and possessed his house and property. He had opportunity and felt inclination to consider the question of immediately coming forth and professing himself a christian, of acknowledging his guilt, and of making some reparation, by restoring of his adopted mother and her children, voluntarily the property he had obtained



The painful exercises of his mind were strong, and admitted of little delay. About four days after his return to his village, he paid a visit to Udhypoor, expressed his sorrow for the part he had taken, asked the forgiveness of all parties, and declared that on the morrow he should renounce his cast and his idolatry, and if they would receive him profess himself a christian. Accordingly the next day he informed his wife, his brother, and other heathen acquaintances that he was going; they wept, and conjured him to stay, but it was all useless. He came away accompanied by some of his acquaintances, and arrived at the mount. He was there received with surprise, but this feeling soon yielded to pity and love, when he related the tale of his heart's woe. *He took food with the christian friends there, and broke off his mola, and renounced his caste and his profession of idolatry.* This was an event of great joy, and made us all feel that we were abundantly repaid for all our persecutions and our labours. The triumph was complete. The power of God, which the natives say is a charm, had been too strong for all the combination the heathen could form and exert, aided by the decision of the British magistrate, and the prince of darkness. Next day Bhagbot sent for his mother and her two boys, and himself conducted her to her house and home, and put her in possession of her property. The wife of Bhagbot, however, refused to accompany her husband, and has absconded to the house of her own mother, who lives in a village about a mile from Choga. I do not think she will remain there, but after her feelings have a little subsided, she will suffer herself to be conducted back to her husband's house. I have seen Bhagbot and had conversation with him, and have great reason to be pleased with and thankful for his state of mind. Brother Brooks and I went over a few days since and had prayer in the house, when he and his mother, her boys, and the heathen neighbours were present. Bid-dama's brother, a young man named also Bhagbot, has for years resided in the family, and has become one of its members; he had no temptation to renounce his resolution like those which beset his namesake, and soon after his sister came out he followed her, and renounced his caste and idolatrous marks and appendages. He is about twenty-two, is a superior youth, has gathered a good degree of christian knowledge, and is satisfied of the folly of idols, and all their service of lies. He has some cattle and a house, and will cultivate a peice of land, and assist the family with which he had hitherto lived. Thus I have endeavoured to make you, dear brother, acquainted with some particulars of our

troubles and our joys. The heathen continue to threaten to burn the village of Udhypoor, and turn out the christian occupants; but I do not fear their doing this, it would render them liable to punishment. The more likely method for them to take, will be to withhold engagements for land: if they do this, our people will be reduced to straits, and perhaps entire ruin. I hope the raja and his people, will feel the advantage of having christian tenants—tenants who pay his rent without difficulty, as soon as due; but the brahmins have great influence and control, and it is impossible to calculate with certainty about the people being permitted to remain. God has called them unto his kingdom, and has there commenced and constantly enlarged the number of his people, and he may design to teach us dependance on him, and not on any apparent circumstances of human security. Yesterday our people were over from Udhypoor, to report to me that four others, all I think householders and heads of families, had expressed their desire to embrace christianity. Some of them have been enquirers for many years, and have halted 'between two opinions,' vacillating now towards idolatry, and now towards christianity. The late events appear to have encouraged them. One of them has property, and being uncertain whether he shall be allowed to retain it, he is much perplexed; he feels it hard to leave the means of his livelihood, and become entirely destitute. He wishes to dispose of his property first to his christian brother Bamadabe, but this would be a sort of policy which would not, I think, have a good effect, either upon the public mind, or on his own, or his brothers. I hope I shall have to write to you again soon about these persons. I hope the prayers of our dear fellow helpers in the salvation of Orissa, will be especially turned towards Choga—many are there striving under strong convictions of the truth—in others the seed which has been sown in past years, is just commencing to vegetate—and others again are about making up their minds to leave friends, associations, possessions, caste, and almost all earthly that is dear to them, for the sake of Christ; and earnest and faithful prayer will bring down the divine blessing upon all, as the circumstances of all may require: and may they remember us, also, that a still increasing blessing may attend our labours, and that not only at Choga, but in every place, the signs of spiritual vegetation may richly and strongly appear. The assurance of this co-operation is a constant source of strength and stimulation. I am, dear brother, yours in the gospel and labours of Christ.

C. LACEY.

## CHINA.

## LETTER FROM REV. W. JARROM.

Ningpo, Sep. 19, 1846.

DEAR BROTHER,—I am much obliged for your kind letter of March 24th, which came duly to hand, but some considerable time after you had posted it, (July 30th,) rather more than four months. I fear it will generally be as long as this, or nearly so, before communications from home reach us ordinarily; for however quick they may be in coming to Hong Kong, they are sadly delayed in their way from Hong Kong hither. But the oftener one's friends write, the oftener we may expect to receive letters. You mention a variety of interesting particulars in your last, some of which are of a pleasing, but others of a painful nature. But I have not time to refer to these singly; suffice it to say that I am thankful for information respecting home generally, and that I carefully notice all you are kind enough to send. Since I wrote the above, I have been reading your letter again, and with great interest. If I consulted my own feelings, I should refer to various matters it contains; but I dare not, for I should get the sheet filled before I commenced detailing anything of our operations here; so I will abide by my former resolution.

I am encouraged in my attempts to learn the colloquial dialect of this city. If you remember, I wrote to you from Hong Kong that any acquaintance with the spoken tongue of that place which I might make, would be of no service here. My own experience now confirms what I then wrote, and what every one told me. The two colloquials are as distinct as are English and German; and a Canton man can no more understand a Ningpo one, than an Englishman can a German, of course supposing them to know only their own respective dialects. My impression is, that the colloquial of this city, or this part of China, is more euphonic and is easier to learn than that of Canton; and that this is the case the nearer one approaches Nanking, the ancient capital. It is a most peculiar language: you derive very little aid from books in learning the spoken language; and again, your knowledge of the spoken language of the people, or as it is commonly called, '*too-war*,' from two words which mean, 'the earth' and, 'to speak,' gives you little aid in the study of characters. They are distinct and independent of one another, so that a man may speak well and not know a character; and again, he may be able to read well, and translate too, without being able to make himself understood in the shortest and simplest sentences, unless he writes characters, which a person who can read of course understands:

I mean he cannot speak so as to be comprehended. I am not aware that this is the case with any European language. I have mentioned 'writing' characters. What an advantage, that the same characters, or written signs of ideas, are known all over China! A person, if he knows characters, may interchange sentiments with any Chinaman by writing, supposing they likewise understand characters, when orally they might not be able to make one another understand one sentence. What a facility, and what an encouragement this is too, to the distribution of the scriptures, and christian publications! A tract that is composed in Chinese can be read by the whole reading population in the country, and indeed beyond it. The Chinese characters are extensively known. Residing here but a short time, of course I cannot be expected to have many words at command in speaking. However, as the best way to learn to talk is, to talk yourself, I frequently take a few tracts, and in different places expose the folly and sin of idolatry. The other day I went into a Buddhist temple, at the entrance of which sat behind his stall a fortune-teller, quite alone. Fortune-tellers are numerous here. I noticed the man as I went in, and after examining his pallet, pens, ink, paper, &c., and asking him how he did, I walked on. I found two Buddhist priests, who were very ready to shew me the temple, the gods, &c., and who were equally ready to answer a few questions I proposed them. The people here, for the most part, are particularly civil and obliging in their conduct towards foreigners. After indulging my curiosity a short time with these priests, I told them their idols were all bad; that Ningpo had many boosars, (the common people, and priests too, call all their gods—boosa, or poosa; it is a general or universal name,) but that the true God was one, and one only; that it was he who made the world, and all things it contains, and not boosa; that boosa had no power at all; that the idols were things made by the Ningpo people, of wood, stone, &c.; that they said it was bad to worship a post against which I was standing, or the stones on which I stood,—and was it not therefore as bad to worship wood and stone, though shaped by man's art and device, &c. I directed them to the true God; I told them to try to persuade the Ningpo people when they came to worship at their temple to neglect those false gods, and worship and serve the true God and Jesus Christ his Son. I fear, however, they will not much heed such a direction. They will not so easily, I fear, be brought to forsake these lying vanities. Well, thus I try to make known a little of the truth. It is easier to speak on these general truths, than give utterance in this strange

language to the peculiar truths of the gospel. But I hope in a few months to point out to the people the character and claims of Jesus Christ as the son of God, and as God manifest in the flesh; to explain his atoning work to them; the love of God in the gift of his Son, &c., and urge these poor idolaters to flee for refuge to the hope set before them in the gospel. Till this is done I consider nothing to much purpose is done; and one must necessarily have time to become acquainted with language requisite to make known in an intelligible manner these truths, glorious indeed, but very strange to these people; no less so to these than to the Athenians of old.

But I must take you back again to the temple with me, where I met with the priests, and whom I promised I would visit to day with tracts. In coming out I found that the fortune-teller had an anxious applicant, attended by a considerable number of bystanders desirous of knowing the result of the fortune-teller's investigations. Warned by my rencounter with the priests, I ventured to expose the deceit of the man who was imposing on the people by persuading them he could tell them what would befall them on the morrow—what days were lucky and what unlucky for prosecuting any business in band, &c.; that the future was known to the true God alone; that this man was a cheat, and that it was bad for the Ningpo people to consult him or pay him money. The people seemed to understand what I meant: the applicant put up his money again, and the fortune-teller looked ashamed. Mr. Hudson, you are aware, has opened his house for preaching on the Lord's days, and has congregations every week, but they are very fluctuating and uncertain. He speaks himself once in the day, a native christian from Canton or Hong Kong taking the morning service. I do not venture to speak on these occasions. I prefer, at present, confining my efforts to small parties of Chinese at temples, tea houses, &c., where I can be more familiar. By and bye I hope to hold regular Chinese services on the Lord's day, or unite with Mr. Hudson. At present we are all together in his house, being unable as yet to meet with one for ourselves. We hope to do so soon. Last Sabbath day the first Ningpo convert was introduced on a profession of faith into the American Presbyterian church here. At Shanghai, I believe one or two conversions have taken place. Here then are the first fruits. May a rich harvest speedily follow! What a work to be effected here! O if you could see the people—could witness their idols, and their contempt of them; their duplicity, their entire devotion to money, to gain; their superstition, you would witness some of the principal difficulties lying in our way.

But the work is not ours but God's, and with him all things are possible. 'Who art thou, O great mountain! before Zerubbabel thou shall become a plain.' 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, and every tongue shall swear.' 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' May it be so with us and all missionaries! I am sorry that my paper is not larger. The weather is not so oppressive as it has been, though at times now it is very warm and close. Mr. Hudson has been poorly, but is better. My dear wife too has been poorly, but is better. Through mercy, I am well, and have been well all the summer. On the whole, I hope we all feel encouraged. At the same time we are not so comfortably fixed as we hope soon to be. You will have heard probably that Mr. Thorn is dead—a man much lamented. His successor, Mr. Sullivan, seems a suitable man, as consul, or rather he is vice-consul. It is not the intention of the British government to have a consulate at any of the open ports in China, but Canton and Shanghai; at Amoy, Foochoo, and Ningpo, a vice-consulate. W. JARROM.

## BIRMAH.

### A PEEP AT THE BIRMAN MISSION

[The following memoranda have been copied *verbatim* from a sort of rough journal kept by me during our trip. They were penned down without any regard to composition, merely to preserve the recollection of what struck me as interesting. A. SURTON.]

*April 9th.*—Went on board the 'Enterprise' steamer this evening, preparatory to our expected start to-morrow morning, en route to Maulmein and Tavoy.

*10th.* Friday; started at eleven o'clock, against wind and tide, and anchored at night opposite Futta. Saturday, reached Sandheads. Sabbath morning, was peculiarly uncomfortable: sea rough, vessel pitching, and all more or less sick. However, we held on our way. Monday was tolerably pleasant, and about midnight made our first halt at the Chittagong light vessel. Here we put the captain of the said vessel on board, transferred some luggage, and again turned our vessel's head toward Arrakan. Soon as daylight broke upon the coast, had a beautiful view of the Chittagong shore, or rather Arrakan, about the vicinity of Ramoo. To my dear wife this could not but be an interesting spot. Here seven and twenty years ago, in the very morning of her missionary life, was she left a widow. Remote—alone; alone be-

yond what tongue can tell. Along this coast from that time to this some effort has been made to spread the gospel; nor have there been wanted encouraging instances of success. Still it is grievous to remember how few and fitful those efforts have been; how unutterably inadequate to the field; and how unreasonable it was to hope that by such means a whole land could be enlightened. Unhappy land, whence shall your deliverance arise! Are there none to pity thee—none who shall not count their lives dear unto themselves, so that they may win thee to Christ?..... We kept on our way with the coast full in view, till night closed upon us; but scarcely was it dark ere the first glimmering of Akhyob light-house appeared right ahead. Our skilful captain piloted us safely amidst rocks and islets, till we entered the harbour, and dropped anchor an hour before midnight off Akhyob. A scene so romantic and beautiful was scarcely ever beheld. Under any circumstances the scenery is beautiful: the numberless green islands, bold promontaries, bluff rocks of all imaginable forms, and the pretty town, with its white buildings, studding the borders of the peaceful bay, present no common assemblage of agreeable objects. But there was an additional charm to-night. The light-house stands on an isolated rock of fantastic shape, and a great height, (our captain said two hundred feet; but this seems an exaggeration) however, it is a remarkable object,—and as we entered the bay, the moon rose most majestically immediately behind this rock, and threw her gradually-increasing splendour over all the fairy scene. No soul on board could be so sottish as not to wonder and admire.

We were too late to go on shore; but by sunrise, a note which I contrived to send, brought on board our brethren Stillson and Burpè. Gladly did we accept their invitation to breakfast, and exchange, though it were but a hasty greeting with our friends on shore. Brother Stillson and his wife and four children, it soon appeared, were preparing to accompany us on our way to Maulmein; and as our vessel was to leave at eleven o'clock, their hands were full of labour, and their hearts of care. Our vessel, too, brought them letters from America from dear Abbott and others, which did not under their circumstances much lighten their burden. For ourselves, we were glad to touch the soil of Arrakan, and hastened on with brother Burpè to the mission bungalow. Here was a new scene for an Orissa missionary. The bungalow itself, a different building to any we have in India, is elevated on posts some five or six feet high; the frame of wood with glass sashes; the walls of split bamboo; the roof thatched, with an inner roof of cloth; while the books and furniture

generally spoke of America. The out-buildings too were to me peculiar—similar to the houses, but more fragile, and apparently very liable to take fire. The complexion, features, dress, and I had almost said address, of the females, proclaimed that we were among a new race. The language too was to me unknown; and so we felt the strange sensation of being old missionaries as helpless as new arrivals. Even Hindooethanee, when we heard it occasionally, seemed to us almost like our mother tongue compared with the peculiar tone and sounds of the Arrakanese. I ought, however, to except Mrs. Sutton, for she seemed like one awaking from a dream, and striving to call back old familiar facts. One word after another came to her, until she found she could hold a broken conversation with some of the old converts. But our short visit too rapidly hastened to a close: we sung, and read, and prayed with brother and sister Burpè—took from them their fellow labourers, and hastened on board. But it was with a hope of sending back a brother to occupy brother Stillson's post. May the best of blessings rest on our dear brother and sister! Heartily do we wish that they may be but a sample of many to be sent out by the New Brunswick churches.

On Thursday morning we anchored off Kyouk-Phoo, or 'white stone,' a splendid harbour; scenery resembling the western side of the bay; but bungalows different. Thugs, Chinamen, Mussalmans, and Bengales, form the principal part of our visitors from the shore, not overlooking however our Anglo-Saxon race, some ten or twelve of whom flocked on board in the snug boat with white cloth awning; while on the shore we descried horses, hounds, and a tandem. The clergyman too came on board with a sick passenger. He was evidently bitten with the new mania. Kyouk-Phoo did not impress me favourably. It is low and redolent of malaria. Nor does there appear to be any considerable native population. Excepting as an English station it might well be passed by. Brother Stillson, however, pointed out the ruins of the mission bungalow; and I thought with sadness of dear Comstock, whom I knew; his beloved wife; and Brookline, with the esteemed friends there; of Mr. and Mrs. Hall, whom I knew not; of Abbot and his wife. But what we know not now, we shall know hereafter.

Friday and Saturday, pursued our way steadily along the coast. The weather fine; the sea breeze delightfully invigorating, especially to my dear wife, and we could not but be thankful to find so salutary a change from the heat of the Indian shore, though in the middle of April.

*(To be continued.)*

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[NEW SERIES.

MEMOIR OF THE LATE REV. C. MILLS.

To the Editor of the General Baptist Repository.

DEAR SIR,—The following brief obituary of our late pastor, the Rev. Charles Mills, appeared in the Baptist Record for November last; and believing it will be interesting to your readers generally, and most deeply so to those who knew him, I forward it, with one or two slight alterations and additions, for insertion. To us, as a church, his removal by death was a loss: his talents gave promise of much usefulness: but while we feel the stroke, we mourn him not, for to him it 'is gain.' So far as he followed Christ, may we follow him; and when our course is finished, may we meet him in the 'Spirit land.'

I am, yours sincerely,

Bourn, January, 1847.

A.

THE Rev. Charles Mills was born in Oxford Street, London, in April 1812. His father was a man of sterling piety, a member of one of the Baptist churches in the metropolis; and the care evinced by him, and also by a pious mother, in the healthy influence exercised over their son, and the lessons of wisdom and piety taught by them, was blessed of God. Our departed friend often referred to his early training, and the pious example set before him, as having been the means, not only of preserving him from those gross immoralities into which so many fall, but also of deeply

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impressing his mind concerning the necessity of vital godliness. When he was fifteen years of age, his father was removed by death; and a design which had been entertained of his studying for the law was abandoned. He was placed with Mr. Hoskins of Camberwell, and was much indebted to that excellent man, for the care and attention paid to his best interests. In his twentieth year he became decided for God; and being desirous of usefulness, he offered himself to the committee of the British and Foreign School Society, was accepted, and sent by them to Great Torrington, Devon. Here he publicly confessed Christ, and was baptized by the Rev. T. Pulsford. From thence he removed to a school at St. Austell, Cornwall; and from thence, recommended to the Stephney college committee, by the Revds. Pulsford and Clark, of Truro, he entered that institution in December, 1836. During his residence there, he was diligent in his studies, and devoted to his Redeemer's cause; he was greatly beloved by his brethren, and was known as a man of piety and application. In 1840 he accepted an

invitation to settle at Upwell, in Norfolk. Here he continued till 1842, when, much to the regret of the friends at Upwell, among whom his labours had been very useful, he removed to Bourne, in Lincolnshire, and entered upon the pastorate of the General Baptist church there. A few days previous to his ordination, he went to Spalding, to preach missionary sermons; and returned home in an open conveyance very early on Monday morning; a cold then caught, issued in inflammation of the lungs, from which he never recovered. He was very ill at the time of his ordination, and preached only twice afterwards previously to his going to London for medical advice. In conformity with that advice, he tried change of climate, and went to the south of France and Italy. After more than eighteen months absence, he returned to his beloved flock at Bourne, in October, 1845. He preached only four times. The first sermon was from Psalm xxxiv. 3, 'O magnify the Lord with me, and let us exalt his name together.' The second from Matt. vii. 7, 'Ask and it shall be given you.' The third from Phil. i. 27, 'Let your conversation be as it becometh the gospel of Christ.' And the last from 2 Cor. v. 8, 'Willing rather to be absent from the body and to be present with the Lord.' That service will not soon be forgotten. Mr. M. spoke as a dying man to dying men; and now doubtless is realizing in the full extent the happiness and glory of being 'present with the Lord.' Nor will the church at Bourne, soon forget the last time he presided at the table of the Lord: it was indeed a solemn season, and with feelings deep and hallowed they sung,

'Ye saints below, and hosts of heaven,  
Join all your praising powers;  
No theme is like redeeming love,  
No Saviour is like ours.

He returned to London soon after

this; and writing to a brother in the ministry, he says, 'I was overwhelmed by the kindness and affection of the friends at Bourne; but my work is done, and I have returned to London *to die*.' During the remaining period of life he suffered much, but his mind was kept in perfect peace, stayed on his God. He bowed to all his Father's will, and often spoke to his friends of the supports which he experienced, and the consolations he enjoyed. On the 28th of May, 1846, he was down stairs all day as usual, and retired to rest at half-past nine o'clock. Soon afterwards a great change was felt and seen. When informed he was dying, he expressed thankfulness for the information, adding with much energy, 'I do not fear death.' He then joined in prayer with his beloved family. After this, he asked for a draught of water; receiving it, he thanked the friend who gave it, and said, 'O for that living water of which the Saviour spake. I shall soon rise superior to pain and sorrow for ever.' He then affectionately addressed his friends by name, and concluded by saying, in a transport of joy, 'My heavenly Father is not far off.' These were his last words. He said no more; but

'Joy through his swimming eyes did break,  
And meant the thanks he could not speak.'

At half-past three o'clock on the morning of the 29th of May, his happy spirit was released, and entered on that rest which remains for the people of God. His remains were deposited in the vaults of the Norwood cemetery chapel, on Thursday, June 11th, 1846.

Blessed be God for that gospel which brings life and immortality to light. May all who read this sketch, be interested in its blessings, partake of its hopes, gilded as they are with immortality, and realize its consummation, even life everlasting. Amen.

## MEDITATIONS ON HEBREWS XII. 22—24.

THE epistle to the Hebrews is an inspired commentary on the Levitical economy. It is at once pre-eminently argumentative and practical. The inspired writer expatiates on the glory and the mediation of Christ; and proves that his priesthood was superior to that of Aaron; and his position in the house of God a more honourable and important one than that of Moses. He also clearly establishes the transitory and typical character of the ancient dispensation; and shows how its sacrificial rites, which in themselves could have no efficacy, prefigured that sacrifice of intrinsic and deathless efficacy which was offered by Christ for the sins of the world. Some of the most important texts from the Old Testament scripture are adduced in confirmation of these several positions, and in every instance the reader is impressively reminded of the important practical bearing of the truths delivered. Henry Martyn remarked of this epistle, that before his conversion it was to him the most uninteresting portion of scripture, but that after he knew the Lord it was more precious and profitable than any other part of the inspired word. Many who love the Saviour may feel unable fully to adopt his language, yet it will be admitted by all who have studied it with earnest prayer for the soul-illuminating influences of the Divine Spirit, that it is an invaluable portion of holy writ; and by none will this persuasion be so deeply felt as by those who have investigated its meaning most carefully and prayed over it most frequently. It is truly a rich mine of gospel truth, but we must dig deep and labour hard if we would find all its precious ore.

In the verses at the head of this paper, the inspired writer places the privileged condition of believers in striking contrast with the state of those who were under the law. He

tells the believing Hebrews that they 'had not come to the mount that might be touched, and that burned with fire, nor unto the blackness and darkness and tempest;' that they had not witnessed that scene of awful grandeur which led Moses, accustomed though he was to Divine manifestations, to say, 'I exceedingly fear and quake.' 'But,' he says, 'ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' Let us meditate a little on the precious privileges here enumerated; and may it be given us by experience to know their fulness and joy.

1. 'Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem,' How dear was mount Zion! how interesting was Jerusalem to the pious Israelites! It was the place where their fathers had worshipped God. It was the scene of the splendid temple service. Events of deep importance in their national history had occurred within the precincts of the holy city. The prophetic harp had there been strung and tuned; and poets, divinely inspired, sung of undying truths affecting the whole family of man. Zion lived in their fondest recollections, and was endeared to them by a thousand tender and sacred associations. As an illustration we may refer to the 137th Psalm—a Psalm which surely no one endowed with ordinary sensibility can read without tears. We have often admired its tender and plaintive strains, and its inimitable touches of nature. 'By the rivers of

Babylon there we sat down; yea, we wept when we remembered Zion.' They tell us not that they wept when they thought of the peaceful homes from which they had been taken, or when they remembered the domestic and social enjoyments of which they had been deprived, though it has been elegantly said,—

'Of joys departed, not to be recal'd,  
How painful the remembrance!'

No. 'They wept when they remembered Zion.' And so deep was their sorrow that they were not able to use their harps, which in happier scenes had been employed in celebrating the praises of Jehovah; but they were not willing to break them, for the hope of better days had not departed, and therefore they suspended them on the willows that abounded on the banks of the Tigris and Euphrates. Sitting, and with streaming eyes looking at their harps, and thinking of Zion,—their oppressors, who had heard them speak of Zion, tauntingly say, 'Sing us one of the songs of Zion;' but they cannot sing; their hearts are surcharged with grief, and they are captives in a strange land; but one of them, as the mouth of the rest, bursts into this impassioned language, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.' So dear was Jerusalem to the pious Israelites; and much more dear is the 'Jerusalem which is above,' to us, if we are truly the Lord's. It is our home. Our Father is there. Our elder brother is there. Our best friends are there. All that as christians we love is in heaven, or is tending to that blessed abode.

'Jerusalem, my happy home,  
Name ever dear to me;  
When shall my labours have an end,  
And I thy glory see.'

That blissful day when we shall enter the new Jerusalem will surely come:

it may be much nearer than we anticipate; but at farthest it cannot be very distant. Then, in a nobler and more important sense, will be fulfilled the saying, 'Our feet shall stand within thy gates, O Jerusalem.' Brethren, let us meditate more frequently and believingly on the everlasting home of the faithful. Let us day by day, by holy contemplation, walk up and down the streets of the heavenly Jerusalem; and with Doddridge let us indulge and rejoice in the hope that 'Through the mercy of God in Christ we may be within a few days of heaven.'

2. 'Ye are come.....to an innumerable company of angels;' literally, to 'myriads of angels.' Luther remarks, that we know little about angels, except that they sing in heaven, and minister upon earth: but somewhat more than this is clearly taught us in the word of God. We learn that there are different orders of angels, expressed by the phrases, 'thrones, dominions, principalities, and powers.' We learn, moreover, that they are spiritual beings; that they are high in dignity; mighty in power; vast in capacity; perfect in knowledge and holiness; and that they find their highest happiness in cheerful obedience to the Divine will. The deep interest they have ever felt in the grand designs of redeeming grace is often adverted to in holy scripture, 'They desire,' as Peter says, 'to look into these things,'—1 Pet. i. 12. The critical reader is aware that it may be rendered—'*they stoop down* to look into these things,' the same word being used in the original as is found in Luke xxiv. 12, and John xx. 5 and 11. It is strikingly expressive of the deep humility and intense earnestness with which they study the mysterious wonders of that love which Gethsemane and Calvary unfolded. They bend from their elevated and blissful seats that they may see more and more of its glories. Nor is the conversion of a sinner from the error



of his ways an uninteresting event to these holy and benevolent beings. 'I say unto you, that there is joy in the presence of the angels of God over one sinner that repenteth.' Such an event fills them with joy more pure and elevated and seraphic than human breasts can feel. Had it not been written in the word of God, we should none of us have supposed that the elder offspring of our Father in heaven had cherished so much benevolent regard for the younger members of the family: and we shall never know how much we are indebted to their watchful care till we meet them in the skies. How many interesting particulars they will have to tell us of the works and ways of God! They have 'stood in the presence of God' for thousands of years, and have seen the development of his wondrous designs far more clearly and extensively than mortals are permitted to do. The difficulties that oppress the most gigantic of human intellects, may be all plain and easy to them. How much they know of which we are ignorant! And how greatly it will enhance their happiness to communicate it! Nor are we forbidden to indulge the thought, that holy angels will learn much from glorified human spirits, as well as communicate much to them. The breast of every christian is the seat of emotions of which angels know nothing by experience: the struggles with inbred sin—the trembling anxiety to be accepted at last, coupled with the fear of coming short—the languor and uneasiness induced by the incursions of disease—these are feelings alien from angelic beings, though in our experience they furnish occasion for those interpositions of our heavenly Friend which it is most grateful to review. The scripture doctrine of the ministry of angels is full of encouragement. It shows the dignified character and privileged condition of the disciples of the Lord. Above all, it manifests 'the kindness and love of God our Father.'

He employs the *nobles* of his court as *servants* to wait on his *children*.

'Are they not servants at his call,  
And sent to attend his sons?'

Does not the fact of their being employed to minister to us prove that we are destined to occupy a seat in glory at least as exalted as theirs? Moreover, it merits notice that *all* the angels are employed in these ministrations. We have already adverted to the distinction of rank and order among the angelic host, but some employments are mentioned in scripture as common to them all. They all worshipped Christ, when for the redemption of ruined man he became incarnate. 'When he bringeth in the first begotten in to the world, he saith, And let *all* the angels of God worship him.' They will all attend him at that great day of glory and of terror, when he shall come to judge the world. 'The Son of Man shall come in his glory, and *all* the holy angels with him.' And they all minister to his saints. 'Are they not *all* ministering spirits, sent forth to minister for them who shall inherit salvation,' (so the verse should be read.) The honour of attending Christ was vouchsafed to the meanest angel, and from the duty of ministering to his disciples, the highest is not exempt. 'Ye are come.....to myriads of angels.' Rejoice in the blessed privilege.

3. 'Ye are come.....to the general assembly, and, or even the church of the firstborn, written in heaven.' 'The general assembly' is an obvious allusion to the convocations that were held in the holy city thrice in the year. 'The church of the firstborn ones, written, or enrolled in heaven,' manifestly refers to the custom of enrolling the names of citizens in a public register. 'The firstborn ones,' are—the most excellent, the most beloved ones: so the term is often used. Saints are dear in the eyes of the Lord. Their life and death are precious in his sight. Of all the inhabi-

tants of the world he beholds them only with complacency, for they bear the holy image of him 'who is the firstborn among many brethren.' Their names are enrolled in heaven—they are citizens of heaven. Strangers on earth, their home is in the skies. Scattered over the wide surface of the earth, they have a common origin—a common hope, and a common home. Inhabiting different countries—exhibiting different complexions—speaking different languages—divided into different denominations—characterized by all the shades of intellectual difference, from the man of cultivated mind who sits at the feet of Christ and hears his word, down to the poor Joseph of England, or the poor milkman of Berhampore, who only knew that Christ was the Saviour of sinners, and who lived and died trusting in him—with all these differences, and others that it were easy to enumerate, they are one in Christ. In his service they all realize their purest joy, and in his presence they will all find their heaven. 'Our conversation,' says the apostle, [literally, our citizenship,] 'is in heaven.' Passing through this world, we are related to a better. An Englishman may be far from the land of his birth: he may be in India, or in China; on the shores of Africa, or in the isles that bestud the Pacific; but be he where he may, he retains his relationship to his native land, and no one can infringe on the privileges of this relationship with impunity. In like manner believers, while upon earth, have their citizenship in heaven. Their names are enrolled 'among the living in Jerusalem.' How great this privilege is, and how much it ought to be rejoiced in, we may learn from our Lord's language to his disciples when they unduly rejoiced at exercising dominion over unclean spirits, 'In this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven.'

4. 'Ye are come.....to God the

judge of all.' This is a great privilege—greater than any of those enumerated, though at first sight it appears not to be so. To a reflective person, the thought of standing before the Eternal Judge, awakens great anxiety and alarm. Conscious of having violated the just and holy law of God, and of having exposed himself to the dreadful penalty, he is constrained to say, 'If thou Lord shouldst mark iniquities, O Lord, who shall stand?' 'Enter not into judgment with thy servant, for in thy sight shall no man living be justified.' How, then, it may be asked, can it be a privilege to stand before God as our judge? The answer is at hand. Christ has died; and his atonement, (precious doctrine! may we be living and dying witnesses to its power!) has magnified the law—has done honour to the principles of eternal justice and holiness, on which the Divine government is conducted, so that the holiness and justice of God shine as illustriously as his love in pardoning the guilty and saving the lost. We can now boldly utter the triumphant challenge of the apostle, 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us.' Secure through the sacrifice of Christ, we may not only address God as our Father with reverence and love; but may stand before him as our Judge with confidence and joy.

5. 'Ye are come.....to the spirits of just men made perfect.' The comment of Henry on this is very characteristic:—'Ye are come to the *best men—just men*. Ye are come to the *best part* of the best men—the *spirits* of just men. Ye are come to the best part of the best men in the *best state*—the spirits of just men *made perfect*.' We may add, that they are made perfect in *knowledge*—made perfect in *holiness*—and made perfect

in *love*. Let the reader dwell in his meditations on each of these ideas.

6. 'Ye are come.....to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' The new covenant is that gracious dispensation which God has established with mankind through the atonement of his Son, in which he promises pardon to the penitent and eternal salvation to the believer, persevering in holy obedience to the end. It was this covenant which sustained the dying monarch of Israel; and in the matchless grace which it reveals our own immortal hopes are involved. 'Although my house be not so with God,' were among the last words of the son of Jesse, 'yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation and all my desire.' Much of this important epistle is occupied in proving that the Lord Jesus is every way fitted to be the mediator of the new covenant; and though it is not easy in a few lines to do justice to the argument, yet it is presumed that the principal considerations adduced are the following. The Lord Jesus is the Son of God—the brightness of the Father's glory, and the express image of his substance:\* this is the argument of the first chapter. He has a oneness of feeling with us in trial and suffering, having partaken of our flesh and blood: this is proved in the second chapter. He was appointed to the high office by his divine Father, and was appointed

in the most solemn and impressive manner by an oath: this is a portion of the argument of the fifth and seventh chapters. In the ninth and tenth chapters the efficacy of his atonement, reaching as it does *from* the beginning of the world to the end of time, is luminously evinced; and in connection with this delightful truth is presented, that he remembers us in heaven, and intercedes for us there. The love that lead him *once* to die on Calvary leads him *ever* to plead in heaven.

Surely we cannot meditate on these ideas without feeling that the Lord Jesus is every way worthy of our confidence and love; and that there is no blessing which we can require that he is not able and willing to bestow. Blessed Jesus; thou art fairer than the children of men. Grace is poured into thy lips.

'Salvation in thy name is found,  
Balm of our grief and care;  
A medicine for our every wound—  
All, all we want is there.'

Nothing in ourselves, we are complete in thee. Thou art as full of grace as we are full of sin; and all the treasures of thy grace are for the most unworthy and guilty even for us.

The phrase, 'the blood of sprinkling,' is another of the numerous allusions to Jewish observances that are found in this invaluable epistle, and it may be noticed that while the *washings* appointed by the law were in water, the blood was *sprinkled*. I do not remember any instance in which washing is connected with blood, except Rev. i. 5. Let the reader mark how constantly the apostles of Christ ascribe all their spiritual blessings to the blood of Christ, and let him learn that the doctrine of the atonement is one which lies at the foundation of human hope. 'We have redemption through his blood;' 'Peace through the blood of the cross;' 'Brought nigh through the blood of Christ;' 'Faith in his blood;' 'Justified through his blood;' 'Ye were redeemed, not with cor-

\* The reader is aware that in the English translation of Heb. i. 3, the word 'person' is used—I think improperly so. The original word is used in three other texts, but it is not rendered 'person' in any. It is also pretty frequently used in the Septuagint, but never with the signification of person. I do not know that 'substance' is the best word, but did not think of a better. In the Vulgate it is 'figura substantiæ ejus.' Beza, who is followed by our translators, renders it, 'character personæ illius,' but the reason he assigns for this version is more than unsatisfactory, it is positively bad.

rutable things, as silver and gold, but with the precious blood of Christ,' are among the expressions which abound in the epistolary part of the New Testament. Moreover, the songs of heaven have respect to atoning blood. 'Thou art worthy ..... for thou wast slain, and hast redeemed us to God by thy blood.'

In conclusion. It is said, 'Ye *are* come unto mount Zion,' &c., not, 'Ye shall come, because those who are introduced into a state of grace are prepared for glory. The christian church is a training-house for heaven. 'Grace is glory begun, and glory is grace perfected.' The church on

earth and in heaven is *one* church. All are members of the same family—all adore the same Lord—all unite in the same song: and though divided for a time by the stream of death, yet the day is approaching when the whole family will meet in their Father's house, and go no more out.

'The saints on earth, and all the dead,  
But one communion make;  
All join in Christ, their living head,  
And of his grace partake.'

*Rhumbah,* J. BUCKLEY.  
*On the borders of the Chilka Lake,*  
Dec. 9th. 1846.

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SABBATH EDUCATION. By M. B.—No. III.

ESSENTIAL MEANS.

WHEN we have clearly settled what the work is for—when we have learned to separate it from secondary aims—from matters like the teaching of reading—which in the present deplorable state of education for the multitude, may be necessary in a subordinate sense, but are on no account to be confounded with the high object of the Sabbath school institution; having taken your stand on the Bible—we advance, next, to the consideration of the principles which are to guide us in teaching it.

The motives of teachers are of considerable consequence, and they are more various than might be supposed. Enter into a Sunday-school. You see perhaps ten or twelve teachers voluntarily labouring to teach the children of the poor without remuneration—almost without thanks. Surely there is here signal disinterestedness; surely there can be no motive but true piety—genuine philanthropy. The majority of the teachers are, we would hope and believe, really actuated by such sentiments. They hear the Lord's voice, 'Lovest thou me?' to which they answer, 'Lord, thou knowest that I love thee;' and for his sake they obey the affecting command, 'Feed my Lambs.' They look with tender pity upon the little ones of the fallen and

the destitute, perishing in the wilderness. They are anxious to save immortal souls, and to train those in the right way who have no other teachers to look to. These are motives which will find their reward in heaven. May the spirit ripen them to perfection. But often mixed motives creep into teachers' hearts—vanity and pride—under plausible manifestations. Where these intrude, it is in vain to look for efficient teaching, the first element of which is spirituality. I do not mean formality; I do not mean any seeming or showy piety; but piety itself. There may be spirituality without stern or solemn manners, which seldom take the child's heart. It was said of Dr. Channing, 'Every one who converses with him is struck with his natural supreme regard to the true and the right.' Felix Neff, of Switzerland, perhaps the most successful religious teacher that ever lived, by his earnest spirituality kindled such holy emulation in the hearts of the children of the mountain and vale, that they, like him, after their manual labours of the day were over, risked their lives to teach the word of life, passing from hamlet to hamlet, over perilous passes, and clambering giddy heights, where a false step would have been death. Yes, supported by the

glow of faith, the joy of hope, the sweetness of christian charity, they sallied forth with their torches, when darkness slumbered on the hills and on the depths—animating each other by the friendly shout—the lively response; unconscious of fatigue—hent on fulfilling the mission, 'Feed my Lambs.' The celebrated Charlotte Elizabeth also proved the power of spirituality with children. If any levity occurred during the reading of the word of God to her school of boys, her adopted dumb boy, Tack, sitting a little in the rear of his mistress, would spell on his uplifted hands, with most affectionate earnestness, even to tears, '*God see,*' and the effect was irresistable. Mark this. The genuine spirituality of the good teacher and her adopted, worked as powerfully among rude English boys, as that of Felix Neff, among the Swiss mountaineers. In fact, it is a mighty engine with children; but it must be thoroughly real, or it produces no effect. Children have a keen insight into decent pretences. See in any Sunday-school, how fond a tie is created between a teacher of earnest spirituality and the children, especially if the second essential for efficient religious teaching be there; I mean sympathy with the child and with the poor. It is difficult to imagine abstractedly, that any one can be truly spiritual and want sympathy with either; but practically this often occurs. A minister observes, 'I recently asked how a singularly successful teacher in religion obtained his remarkable ascendancy over the young. The reply was that his whole intercourse expressed affection. His secret was a sincere love. If, teachers, you do not find this love within yourselves, believe that this is not your vocation; if you love the children, you will also extend your interest to their connections—you will go to their homes in the spirit of 'the good archbishop' Fenelon—a truly christian teacher, though a catholic. 'In the course of his walks he would often join the peasants, sit down with them on the grass, talk with them, and console them. He visited them in their cottages, seated himself at table with them and partook of their humble meals. By such kindness and familiarity he won their affections, and gained access to their minds. As they loved him as a father and a friend,

they delighted to listen to his instructions, and to submit to his guidance. Long after his death, the old people who had the happiness of seeing him on these occasions, spoke of him with the most tender reverence. "There," they would say, "is the chair on which our good archbishop used to sit in the midst of us. We shall see him no more;" and then their tears would flow.' This is the way to increase the usefulness of your schools—to enlarge the congregations of your pastors—to spread the love of the gospel.

In the biography of Maria Saunders, which has appeared in the Repository recently, we have an instance of the power of sympathy. Never was a teacher more beloved, or more loving. Her power lay not at all in the intellect, but wholly in the heart. Eminently spiritual—exquisitely sympathetic, and always energetic and cheerful, she acquired a magical influence over the children placed in her charge, and scarcely less among their friends. The kindness and familiarity of Fenelon she practised by instinct, and ever was she welcome in the homes of her scholars. Had her life been prolonged, she would have wrought, I am convinced, great things for Sabbath education, for her whole soul was in the work, and she was rapidly progressing in intellectual knowledge, which is the third essential point.

Teachers, this is an intellectual age, and therefore you must enlarge and enrich your minds with intellectual knowledge, if you would retain the elder scholars. In the Sunday-school you have a wider field of usefulness than you are apt to imagine, without flying off to general knowledge. It is your business to lay a broad and firm foundation, on which the minister may afterwards build. You have to store the rising generation with a variety of delightful associations in connection with the Bible; you have to impart to them in the freshest and most vivid colours, the incidents, trials, and circumstances of the life of Jesus, and the first establishment of christianity, and all the events of the Mosaic dispensation and of prophecy, which are necessary to the elucidation of the gospel. To accomplish this a great deal of knowledge is requisite, and much skill in using it. Every child born in chris-

tian England, that is capable of instruction, ought to receive a thorough education in the Bible as a book of history—as a book of philosophy—as a book of literary interest—as a book of practical wisdom—as a book of inspiration. Your studies of it in these

and other points given, ought to be progressive and profound. Advance yourselves, and you will be able to advance your scholars; but if you are not instructed yourselves, how can you instruct them.

#### HOW MAY THE ANNUAL ASSOCIATION BE MADE MORE INTERESTING AND USEFUL.

THE annual gathering of the ministers and representatives is always the occasion of deep interest to many of the friends of the Connexion. The altered phases of the various churches after the lapse of a year—the brethren who are present—the public services—and the various decisions to which the Association has come, are all matters of considerable excitement to those who attend. Besides the breaches made by death, the removal of valued and influential friends, tend to throw a deep shade of solemnity over the whole.

Yet the question properly arises, Is it not possible greatly to increase the interest and real efficiency of our annual assembly? Might not much of the present business be very profitably condensed, and thus leave greater space for the introduction of questions bearing directly on the advancement and prosperity of the Connexion? Among other means of adding to the interest of the Association, I would suggest the appointment of a business committee, which should meet on the Monday evening, to arrange and put in proper order such matters as would require the peculiar consideration of the associated body. This committee might consist of the president, moderators, and secretary of the last Association; and to render it a committee of *conference and church cases*, it should meet in the place where the Association is held, at the latest on Monday morning. Business prepared for the Association, in general, would not take one quarter of the time in discussion as when introduced in a crude state.

But what seems to me to be the great deficiency of the Association is, its want of attention to and sympathy with weak and suffering churches, when counsel and help are indispensable to their existence. An Association should have for its object, *the strong bearing the burdens of*

*the weak*, and bringing out the wisdom, experience, and liberality of prosperous churches in aid of the feeble and such as may be passing through scenes of perplexity and trial.

Of late great irregularities have taken place in the removal of ministers from one sphere to another, in some cases where the minister retiring has canvassed the church for the introduction of his successor; in others where ministers have introduced themselves and obtained their election suddenly to the pastorate. Now such things must result, sooner or later, in dissatisfaction and confusion. But churches and brethren may do this for want of knowing what better to do. I think the Association should help both vacant churches and ministers who are open to invitations, and by their advice be greatly useful to both.

It strikes me too, that much more time and consideration should be given at the Association to the machinery of the Connexion. I now refer to its foreign missionary department—the academy—and its periodicals and publications. These main arteries of our body demand much more attention than they ever receive; and no time can be so fitting for this as when most of the ministers and influential brethren are assembled in their annual meeting.

A committee of the whole house might also be profitably formed for considering generally what would tend to the increase of vital religion in the Connexion. Five minutes each from fifty brethren, on this first and most important subject could not possibly be in vain.

I would further suggest for the consideration of the friends, if a plan might not be adopted for uniting small and feeble churches into something like the circuits of our Wesleyan brethren, and thus a minister might labour for the

spiritual edification of several, and receive his support unitedly from the whole. It is clear that unless something of this kind is attempted, many of the interests in our villages and small towns must continue to languish. A number of these might be brought under the especial care of the Association, and if possible should receive some annual help.

Such are a few of the thoughts which have crossed my own mind in reference to the Association. If we read the

minutes of the annual assemblies of other denominations, I think we shall perceive that it will be possible very greatly to add to the efficiency of our own Association. Shortly, (D.V.), we shall meet in the midst of brethren who have been favoured with long and extended prosperity, and I devoutly pray that the spirit of wisdom, love, and a sound mind, may copiously descend upon us, and that God, even our own God may graciously revive and bless us.

*Paddington.*

J. BURNS.

### STATE OF RELIGION ON THE CONTINENT.\*

*Extracted from an address by the Rev. R. Baird, D.D., of New York.*

I NEVER rose to address a meeting with feelings of so much hesitation as on the present occasion. I somewhat doubted the propriety of calling such a meeting, having no other claims upon you than those of a stranger who had spent several years on the Continent of Europe, and had enjoyed some opportunities of observing the state of religion in the countries I had visited; but felt that a few British christians, interested in the subject, might not unprofitably spend an hour in listening to such details respecting it, as it was in my power to supply.

Allow me to say, that there are many things about which the church has much to learn; two only I shall briefly notice. One is, the importance of every christian informing himself of the moral and religious state of the whole world. Next, I believe, to the want of piety—at any rate, of the requisite amount of piety—in ourselves and in the church, the grand obstacle to the progress of genuine religion is, that the great bulk of christians are too little informed of the state of the world to know what to do, or even to pray for, in relation to this work. We need, exceedingly, some well-prepared works, not too extensive, nor so costly as to place them above the reach of the great majority, which would make every one, who had time to read them, well acquainted with the moral and religious state of every country. I think those to whom God has given the talent and

opportunity, could hardly employ themselves better than in writing small books, such as a man might read, as Dr. Franklin says, by the fire, if he has not a candle, and which would competently inform him on the subject. The reports of our missionary societies are diffusing much information of the kind to which I refer. As I once heard M. Guizot assert, 'If ever the world is to be well informed respecting itself, it will be done through the efforts of missionaries.' The truth is, that missionaries are doing more to impart a just knowledge of the present state of the world, than all the rest of mankind put together.

The other particular I would mention, is the duty of christians to direct their efforts for the conversion of the world, wisely, and according to the principles of common sense. We have not the means to carry the gospel to *all* who stand in need of it; it becomes us, therefore, to make the most of the appliances we possess.

It seems to me, that we should bestow our first efforts on the most powerful nations, if we would finally convert the world. Not only common sense, but the example of the apostles, leads me to this conclusion. Why do you find Paul preaching on Mars' Hill, amid the splendour and refinement of Athens; and at Antioch, a larger city still, and the seat of greater magnificence; and at Corinth, transcending both in the grandeur of its attractions; and then even longing to proclaim his mission in Rome itself?

\* From the 'Evangelical Christendom.'

Why, but because he knew it to be of the highest moment that the gospel should be preached in those cities and countries, which were the seats of science, and of the arts, and the centres of commerce and of civilization. And, observe the consequence; in the third century christianity had reached the boundaries of the habitable world. But had they begun at the circumference, instead of at the centre, how long would it have been before it had penetrated the strongholds of Paganism, or established itself upon the throne of the Cæsars?

Look at the Roman Catholic world. A few years ago you could do nothing in it. The reformation did its grand work in the sixteenth century. For reasons, some of which we can trace, while others we are unable to discern, God permitted the work of reform to be cut short. In Italy, Spain, and other countries, it made no progress. Its field of victory was confined to the west of Europe—England, Scotland, and Germany. Rome as the consequence, recovered much of her former influence over the first-named countries; and acquired a vast deal more in the colonies they planted, both in the Old and in the New World. But within the last *sixty* years, the whole of the Catholic world has been opened, in the providence of God, to the reception of the truth. We need not dwell upon the causes of this. Mainly, it must be ascribed, to the spread of *political liberty*; first among us, in the United States, then in France, and the feeling has extended to Germany and other parts of Europe.

Poland, which once had the opportunity of becoming a protestant country, has been blotted out of the roll of nations. The diet of Poland succumbed to the Jesuits; the Protestant members were chased out of it, and the whole country was placed under Jesuit control. That country, which, if it *had* become Protestant, would, in all probability, have existed still, as one of the most powerful in Europe, God has given up to be divided between three great monarchies, representing the three great religions of the Roman, Greek, and Protestant churches. The Protestant alone has done anything like justice to the conquered country. And such is the feeling of the Poles themselves.

One of them said to me, 'If all Poland were governed like Posen [the district belonging to Prussia,] we should be satisfied.'

All Roman Catholic countries are not equally prepared to receive the gospel; but enough are open to employ our grandest efforts for many years to come. France and Belgium have, between them, from thirty to forty millions of people, of a race that has done more than all others put together, to uphold the Papal system. That race is now the most open to receive the gospel; and, I doubt not, is destined eventually to be the instrument of breaking the papal power.

Look at the small and poor Evangelical party in France. I do not use the terms in disrespect, but they are weak in numbers and in wealth; the majority are of the industrious classes, and many of them fill humble situations; yet I have seen more of the genuine spirit of liberality among these needy artizans and labourers, than anywhere besides; and their most popular society is that for sending the gospel to the heathen. They have sent forth some of the best missionaries of modern times. I have known nearly all of them. The French Protestants have furnished, I believe, twenty-five missionaries to South Africa alone. This is a delightful fact. I have heard it said, it would be better for them to keep these men at home; but I know too much of the value of foreign missions to question the propriety of sending them abroad. I know the effect it produces upon those at home. I have attended their prayer-meetings; and after praying for their missionaries abroad, they have prayed for their own poor France (as they are in the habit of calling it) with a depth of feeling and earnestness which they would not have experienced had not their sympathies been first called forth towards their fellow-countrymen labouring in distant lands. I would not have you confine your attention to France and Belgium; but I must say, that of all portions of the Latin race, the French is the most important, and the most open to receive the gospel.

It is a singular fact, account for it as we may, that in looking over Europe, we find it occupied by three great races—the Latin in the south, the Teutonic in the middle, and the Slavonic in the east, each including about seventy mil-



lions of human souls. It is just as much divided in religion: the Teutonic is nearly all Protestant, the Latin is almost wholly Roman Catholic, and the Sclavonic belongs to the Greek church,

Of all branches of the Latin race, the Gallic is the most important; and the Pope understands this perfectly. Out of *three hundred* Roman Catholic missionaries, in different parts of the world, *more than one half* are Frenchmen. Such a fact as this sufficiently proves the importance attached to that nation. Take another fact of the same kind. In the Propaganda Society at Lyons, (not to be confounded with the institution of the same name at Rome,) they have men educated for foreign missions. This society raised, last year, four millions of francs, or nearly £167,000 sterling. Ten years ago, it did not receive more than fifty thousand dollars (about £10,600). But now the Leopold Society, which is much less important, raises forty thousand dollars, (£8,500). And besides these, there is the Louis and Bourbon Society, much more important than the last mentioned. Altogether we have the enormous amount of nearly nine hundred thousand dollars, (£193,125.) raised by Rome for foreign missions every year, in these three societies of France and Belgium. Ten years ago, they did not raise the fourth of that amount; and ten years from this time, they will raise five times as much. When this corrupt church applies herself to the work, she says to her sons, 'You must

help us,' and resorts to ten thousand ways of getting money that we cannot approve, and of course cannot employ. The priest says to the rich man about to die, 'Give us your money to found this mission, and we will see to it, that if you have to go through purgatory, you shall stay in it as short a time as possible.' They have, moreover, everywhere, organized associations, for the purpose of procuring funds, besides bulls, and indulgences of all kinds, to juggle sous from the poor, and fortunes from the rich. With all these appliances at their command, they can with perfect ease, in ten years from this time, raise ten times as much as they are getting now. They have also labourers in abundance; for their system being built upon celibacy, puts it in their power to provide and support many more than we can. They are mustering all their forces, and before long the struggle will come.

Their efforts are directed mainly to England and the United States. They are wise. They have their prayers expressly for this object. I have attended their meetings, and have heard them pray for the conversion of England. They feel a deep interest in this subject. They have not been able to gain any footing in Russia, and I do not think they will; but as to England and the United States, they are very sanguine, as I can assure you, from what I have heard at Rome and elsewhere.

(To be continued.)

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## LIFE OF THE APOSTLE PAUL.—No. V.

(Continued from page 80.)

AMONG Paul's audience at Philippi was Lydia, a seller of purple, from Thyatira. The discourse produced a salutary impression upon her. The Lord opened her heart, that she attended to the things spoken by Paul; that is, she submitted to the truth as it is in Jesus. Her servants did the same; and the whole household put on the Lord Jesus Christ by being baptized in his name. Lydia then invited the apostle and his companions to take up their abode in her house, with which invitation they probably complied. She thus evinced

her sense of the value of those blessings which Paul had been the channel of communicating to her benighted soul.

The reminiscences of Philippi were both pleasing and painful. Paul continued to hold meetings at the *proseucha*. On one occasion, while proceeding thither, he was annoyed by a damsel possessed with a spirit of divination, who cried out as they went, 'These men are the servants of the Most High God, who show unto us the way of salvation.' The influence of evil spirits is clearly taught in the word of God; and

there is no doubt but this female was under the dominion of one at the time specified. The girl was profitable to her employers, who wickedly availed themselves of this calamity to increase their wealth. What could induce the spirit to influence the poor girl to make the declaration she did, we are not prepared to say—no good motive doubtless. Paul, however, pitied the damsel, and turning to her said to the spirit, 'I command thee in the name of Jesus Christ to come out of her.' There was an authority in this name which the malignant demon was unable to resist; and he came out the same hour.

The masters of the girl, seeing that all hope of gain was gone, and being enraged at the officiousness of Paul, seized him and Silas, and drew them into the market-place unto the rulers. What charge can be alleged against them? They had performed a deed which ought to have called forth the highest encomium. What then was the charge? Was it that they had healed a poor girl who had been possessed with a devil? Was it that they had been deprived of their iniquitous method of gaining a subsistence? No—they possessed too much of the craft of their father, the devil, to bring forward these facts as matters for accusation. They gave their complaints, therefore, another turn; and as if they were supremely concerned for the honour of their gods, and the dignity of the Roman name, they hypocritically and cantingly insinuated—'These men, being Jews, do exceedingly trouble our city.' Another part of the charge was—'They teach customs which are not lawful for us to receive, neither to observe, being Romans.' All this might be true; but if they had not have been touched in a more tender part than this, we should never have heard of their citing the apostle and Silas before the magistrates. Besides, Paul did not address them so much as Romans as immortal beings; and if what he taught was proper for them to practice, or worthy of their attention as immortal beings, it mattered little to him whether they were Romans, or what they were.

In the whole of this affair we see the perfidious working of self-interest; and with what hideousness does it appear! These men cared nothing about the doctrines Paul preached until they in-

terfered with their gains—but interfering with, and indeed destroying them, their inmost soul was aroused, and they prepared to make them feel the effects of their tiny wrath. The multitude is generally composed of combustible material, and although the influence of the masters separately would be but small, yet by throwing a few sparks from their own fire among the populace, a fire was soon blazing, to all human appearance, large enough to consume a thousand apostles. Here a work of mercy led to the infliction of the severest hardships. On the charge of the masters of the girl being preferred against Paul and Silas, the multitude unanimously 'rose up against them, and the magistrates,' in the most infatuated manner, 'rent off their clothes, and commanded to beat them.' This is one of the beatings referred to, 2 Cor. xi. 23, 25—1 Thess. ii. 2. Having 'laid many stripes upon them, they cast them into prison, and commanded the jailor to keep them safely.' The jailor, perfectly understanding their meaning, 'thrust them into the inner prison, and made their feet fast in the stocks.' All this for what? In reality—for performing an act of mercy.

There then you see Paul and Silas—their legs loaded and dreadfully stretched—their backs lacerated and smarting with pain—incarcerated in a loathsome prison—deprived of the society of their friends—the common talk of the town, and objects of general execration. What a situation! Is it possible under such circumstances to be happy? O yes! for hark! what sounds do we hear? they are singing. Are not their hearts bursting? Yes—but not with grief, for the walls of their dungeon are re-echoing their praises from cell to cell, and astonishing the prisoners. There they are, their bodies bound, but their spirits are free; no natural light penetrates the gloom to cheer them, but the walls of their cell, thick as they are, are not impervious to the beams of the Sun of Righteousness, which enlightens and warms their souls. If religion can make thus happy under such circumstances, who would be without it?

Apart from the consolations of the gospel, however, the situation of the apostle was far preferable to that of the magistrates. Paul had done nothing worthy of punishment—the magistrates

had. Paul *knew* he was innocent—the magistrates only *thought* they were. Paul was a Roman citizen, and one of the privileges of a Roman citizen had been violated by the magistrates, who had in consequence put themselves into the hands of Paul, instead of having him so securely in theirs. A partial effect of their unjust conduct Paul made them experience the next morning.

A few hours work wonderful changes. In the evening all the inhabitants of Philippi were in commotion—like an earthquake, moving to and fro in the most boisterous and tumultuous manner. The storm at length subsides, and the people retire to rest. At midnight the earth begins to heave and shake—the inhabitants are aroused from their slumber—the prison is moved to its foundations—the doors hang open—the bands of the prisoners are shivered to pieces, and the uttermost consternation everywhere prevails.

The effects on the keeper of the prison

are interestingly recorded in Acts, chap. xvi., to which we would refer you.

It would seem that conscience did its duty in the minds of the magistrates during the terrible earthquake—thus illustrating the declaration of Isaiah—‘When thy judgments are in the earth, the inhabitants of the world will learn righteousness.’ In the morning, therefore, they sent the serjeants to order the release of Paul and Silas. Paul, however, thought well to maintain his right as a Roman citizen, and to teach these foolish magistrates a lesson they would be loathe to learn according to his system of tuition; see Acts xvi. 37—39. There is nothing unworthy a christian in all this. By this conduct of Paul’s, his innocence was asserted and his rights maintained; the blundering and injustice of the magistrates were exposed, and a favourable impression with respect to Paul and his doctrines was made on the minds of the people.

## CONVERSION OF PETER BASSIÈRE FROM POPERY.

(Continued from page 82.)

‘FINALLY, my conviction that St. Peter was not above the other apostles, was completed by observing what he says of himself, “The elders which are among you I exhort, who am also an elder,” (1 Pet. v. i,) by what St. Paul says to the Corinthians, “I was not a whit behind the very chiefest apostles,” (2 Cor. xi. 5,) by noticing that St. Paul, according to his own account, “withstood him to the face, because he was to be blamed,” (Gal. ii. 11,) and that he severely and publicly reprehended him, “because he constrained the Gentiles to be circumcised,”—by seeing how the common disciples of the church of Jerusalem made no scruple of reproving Peter, “because he went in unto men uncircumcised, and did eat with them,” (Acts xi. 3.)—how they required from him an explanation of his conduct, and how the apostle hastened to justify himself, by relating to them exactly how the thing had happened. Finally, by observing that “when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.” Acts viii. 14.

There can be no doubt, thought I, as I perused and reperused all these testimonies, that Peter was in every respect equal to the other apostles: that he had no superiority nor jurisdiction over them. Had he been—had he thought himself, or had others thought him, the prince of the apostles and sovereign pastor of the church, would he have called himself an elder like unto the other elders? Is it possible that St. Paul would have declared himself to be “not a whit behind him;” that he would have “withstood him to his face,” and blamed him publicly? Is it probable that mere believers, common members of the church, should have ventured to dispute with him, to require an explanation of his conduct, or that he should have thought it necessary to satisfy them by giving one? Is it likely that he would have been sent by the other apostles, or have received their orders, when it would have been his part, had he been their chief, to command and to send them? I needed no more evidence to be thoroughly convinced that all which is taught by the

Romish church of the supremacy of St. Peter, and of the sovereignty of the popes, his pretended successors, was a fable, destitute of the slightest foundation; at all events, a doctrine no more to be found in the gospel than that of purgatory.

If I were surprised at this, I was no less so when I observed, that in the whole New Testament there was not one word which gave reason to imagine that St. Peter had ever preached, or had even ever been at Rome, where the Roman Catholics assert, and believe as an article of faith, that he was the first pope. The acts of the apostles maintain the most profound silence upon this subject, and afford no ground whatever for the supposition. All the epistles leave it equally in darkness. Those of St. Paul to the Galatians, to the Ephesians, to the Philippians, to the Colossians, the second to Timothy, and the epistle to Philemon, all written from Rome, at different periods; and that to the Hebrews, written from Italy, make no mention of Peter's being there. In the last four, the apostle speaks of his companions in suffering, in labour, and in the work of the Lord, but says not a word of Peter as being with him. Undoubtedly he would have mentioned him as he mentions Tychicus, Onesimus, Aristarchus, Demas, Prudens, Livius, Claudia, &c., had he been at Rome; but neither his name, nor any allusion to his abode in the capital of the world, is to be discovered in any part of St. Paul's epistles. In my opinion there is no proof of his ever having been there, much less of his having held the bishopric. Finally, his own two epistles furnish no evidence for such a supposition: the first, and in all probability, the second also, is written from Babylon, (1 Pet. v. 13,) and addressed, not to the Romans, but to the strangers, [that is to say, the converted Jews] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, (1 Pet. i. 1.) countries where it would appear that he exercised his ministry, after having for some years preached to the church at Antioch.

Thus I discovered that these two primary doctrines of the Romish church—purgatory and the supremacy of St. Peter—had not been inculcated by the writers of the Gospel. I cannot tell you what interest I felt in the new ideas I

had acquired. The New Testament, which I was still far from regarding as a divine revelation, appeared to me a collection of precious documents, in whose authority I then began to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artizan like myself, it was at the same time so attractive to me, that I was induced to continue my researches.

'I have mentioned to you, my dear children, the invincible repugnance I always felt to receiving the sacrament as administered in the Romish church. I have said that nothing in the world could have forced me to this act, by which it is profanely pretended that the *creature EATS his Creator!!* I could never even think of it without shuddering. This doctrine, which asserts that Jesus Christ is present in body and in spirit in the consecrated wafer, and that every communicant is actually nourished by his flesh and blood, is, of all the tenets of popery, that which contributed the most to alienate me from the christian religion, to which I attached it, and to drive me into infidelity. This therefore now attracted all my attention; and again I began to read the New Testament, entirely occupied as previously by the one object which I had in view. I found nothing in the three gospels of St. Matthew, St. Mark, or St. Luke, which gave me the least reason to suppose that their author had recognized the real and corporeal presence of Jesus Christ in the sacrament of the holy supper. The word of the institution as related Matt. xxvi. 26—28, Mark xiv. 22—24, Luke xxii 19, 20, conveyed no other idea than that of a *commemorative ceremony*, designed to preserve and call to remembrance the sufferings, the passion, and the death of Christ. So far I had not discovered the doctrine of the real presence, but I thought I had found it specifically established when I read the words John vi. 51—56. At that moment I was tempted to stop, and to carry no further my researches on a doctrine which I thought I had found clearly set forth, but the absurdity of which had never appeared to me so palpable. I then felt an utter disgust toward the gospel; nevertheless, internally spurred on by an invisible power, (the Holy Spirit,) which was then unknown to me, I resumed my New Testament, which I had for a moment

thrown aside, and recommencing the perusal of the sixth chapter of St. John, I read it to the end, which I had not done before.

'When I reached the sixty-third verse, I was struck as by a flash of lightning, which instantaneously discovered to me the mistake that I had at first made in the meaning of the six verses, 51 to 56, and imparted a new value to the gospel. When I read, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life," I had as it were the key of the chapter, and no longer discerned in it the doctrine of the real presence. I perceived that it in no way referred to swallowing and digesting, with our corporeal organs, the body and blood of Christ; I saw that the expressions of eating and drinking were used figuratively, and that they really signified nothing but knowing Christ, coming to him, and believing on him, as it is explained in the 35th verse of the same chapter, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." It was, then, as clear to me as the day, that Jesus Christ used the terms eating and drinking only in a spiritual manner, and as referring to that faith, which, while it is living and active in our hearts, unites us to him in an inexplicable manner, and clothes us in his merits, at the same time that it purifies and sanctifies our views, our sentiments, and our desires. After having thus discovered my error, I found myself more than ever inclined to persevere in my reading, and to search and see whether the doctrine of the real presence would not be better established in the subsequent parts of the book. The further I advanced, the more reason I had to be convinced that neither Jesus nor his apostles ever intended to convey such an idea. I should be tedious were I to point out all the passages which I found expressly contradictory to this revolting tenet.

'I found in the Acts, that the apostles saw Jesus Christ ascend on high, carried upward by a cloud which concealed him from their sight, and that two angels appeared and said to them, "Men of Galilee, why stand ye gazing up into heaven? 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."—Acts. i. 9. 11. There never was a priest,' said I, 'there never was a Roman Catholic, administering or receiving the sacrament, that ever saw Christ descending from heaven in this manner to enter into the bread. Nevertheless, the angels declared that he should descend from heaven in the same manner as he went up into heaven.

'I found in the same book, that the heavens must receive Jesus Christ till the time of restitution of all things.—Acts iii. 21. He is then,' said I, 'no longer corporeally upon the earth.

'I found in the epistle to the Colossians that "Christ sitteth on the right hand of God," (Col. iii. 1,) whence I drew the inference, that he certainly cannot be actually present on so many altars, or in so great a number of wafers, as the doctrine of the real presence supposes,

I found in the epistle to the Hebrews, chapters ix. and x., the strongest declarations, not only against the real presence, but against the whole system of the mass, by which it is pretended daily to renew the passion and sacrifice of our Saviour. When the apostle says that "Christ is entered into heaven itself," ix. 24; when he says that "unto them that look for him shall he appear the second time without sin unto salvation" (ix 28); lastly, when he says it is the will of God to sanctify us "through the offering of the body of Jesus once made" (x 10,) and that "this man after he had offered one sacrifice for sins, for ever sat down at the right hand of God" (x. 12); having "by one offering perfected for ever them that are sanctified" (x. 14); it appeared to me to prove, with the most unanswerable evidence, that the doctrine of the real presence, and all connected with it, was as far removed from the creed of the apostle as the east is from the west, or as heaven from hell.

'Finally, the very words of the institution of the Lord's-supper, related by St. Paul, (1 Cor. xi.), did not leave a shadow of a doubt on my mind that the doctrine of the Romish church, on the subject of the eucharist, is utterly devoid of any foundation in the gospel. All that our Saviour says on the occasion clearly shews that it was a memorial of himself which he established. After having taken, blessed, and broken the

bread, he commands that it should be eaten in remembrance of him. Having given them the cup to drink, he adds, "this do ye, as oft as ye drink it, *in remembrance of me.*" The words, "this is my body—this cup is the New Testament in my blood," appeared to me only what they really are, figurative expressions, signifying that the bread represented his body, and the wine his blood. These words do in no degree change or modify the principal idea, that of *commemoration*, which runs throughout this action of our Lord.

Had it even been possible that these words had deceived me—had I taken them in their literal meaning—I should soon have been undeceived by those which immediately follow, which in themselves utterly overthrow the doctrine of the real presence, and the whole system of the mass. These are the words, "as often as ye eat this bread and drink this cup, ye do *show* the Lord's death till *he come.*" What further proof was wanting that St Paul never believed that the bread and wine contained the actual body of Christ? I clearly saw

that in this passage he meant that it is really bread we eat, and wine we drink, in the sacrament, and not the actual body and blood of the Son of God. I perceived that he taught that the Lord is not actually present in that ceremony, according to the sense of the Romish church, because he distinctly says that by participating in it we "do *show* the Lord's death till *he come.*"

Subsequently to the time of pursuing these enquiries, the writer became convinced not only that the popish doctrines which he had investigated had no place in the New Testament, but that the New Testament was from God; he became a humble, happy Bible christian. His prejudices were strong against all Protestants, but feeling the want of christian communion, and believing that according to Christ's words he must have a church on earth, which he could not find among the Romanists, he made enquiry respecting Protestants; among them he found the disciples of the Lord, and with them united, while pursuing his pilgrimage to heaven.

## CORRESPONDENCE.

### THE GOVERNMENT PLAN OF EDUCATION.

To the Editor of the *General Baptist Repository*.

SIR.—Will you permit me to occupy a small space in your columns, that I may bring before your readers a few particulars relative to the scheme proposed by the committee of privy council on education? I should hope that ere this article can appear, their attention has been generally directed to it; but as no reference was made to its character and provisions in your last, and as some may not even now be awakened to a sense of its insidiousness and injustice, there will be no impropriety in a brief exposure of its obvious character and purpose.

In 1839, a 'Council of Education' was formed by 'the Queen in council,' or, in other words, by the privy council, without an act of parliament; and its object was to inspect schools on the British system, and the National or Church of England schools, and to regulate the appropriation of public money, voted from time to time by the House of Commons for the purposes of Education. The existence and powers of this 'committee of council,' were soon after objected to as being unconstitutional;

in the House of Commons, by Lord Stanley, who moved an address to the Queen for the dissolving of the Committee, but his motion was lost by a majority of two: 275 voting against it, and 273 for it. In the House of Lords, the Archbishop of Canterbury moved an address to the throne, condemnatory of it as unconstitutional, and carried it by a majority of 229 to 118. Yet it was continued, and employed its inspectors and powers, and published reports which were circulated through the kingdom, and which too plainly shewed the intention of the council, to make their powers and efforts subservient to the interests of the schools of the Established church; and also to cast reproaches and dishonour on British schools, and on Sunday schools connected with the dissenters, if not ultimately to extinguish them. Disapproving as I do of all government interference with the education of the people, and all grants from the taxes for the support of schools, I read with no small degree of concern the reports contained in the volumes referred to, and felt assured that the proceedings of this unconstitutional body, with the demands they might afterwards make on the national exchequer, should be watched with attention, and when known exposed to public view.

No one, however, suspected that this self-appointed committee would proceed so far as it now proposes. It was expected that the present government would bring forward some bill, or legislative enactment on the subject of general education. If they had done so, and proposed parochial schools, with a local board, sustained by a parish rate, there would have been considerable division of opinion on the propriety of the scheme among nonconformists, some entertaining favourable sentiments towards such a measure. But this is not the method proposed. The government bring forward no bill—they will merely, as the agents of the committee of council, ask for money to be voted away as the council shall deem expedient; and thus they will take the public money and the government patronage, to employ them for the purposes of the church of England, for the uprooting of dissent and freedom, and for the accomplishment of purposes in exact accordance with the wishes of the most intolerant ecclesiastics. In other words they propose to establish a new religious establishment out of the public funds!

For proof of this just notice the chief of their proposals: A number of inspectors of schools are to be appointed, all of whom are clergymen, having the sanction of the archbishops. How many will be wanted we are not told, nor are we informed the amount of their stipend. There will be some 15,000 schools to be inspected twice a year; to these schools will be granted from £15 to £25 each. Apprentices, or pupil teachers are to be employed under the instruction of the master, at a rate of not more than one to twenty five scholars. For their instruction various sums are to be paid to the masters, besides a regular annual allowance of from £10 to £20 per annum to each apprentice; and then at the expiration of his term of five years, the alternative is to be presented to the apprentice, of engaging in teaching, or being employed in government service, as an excise-man, or a gauger. Then the teachers in the Normal schools are pensionaries, and every school master, after fifteen years service, will be entitled to a retiring pension of about two thirds of his former income; and all this under the control of the bishops, priests, and privy council. It will be a lure to bring the children of dissenters into church schools, and an effectual means of securing a set of teachers entirely prostrate before the priesthood, on whose smile will hang all their hopes and prospects.

Mr. E. Baines computes that when the plan is perfected, it will bring under the direct patronage of the government no less than 88,000 individuals; and that it will cost to the nation more than a million and

a half sterling per annum! Shall these things be? Will the dissenters tamely and passively allow them to be carried out, and utter no remonstrance? Sir James Graham's Education Bill was nothing in comparison with this proceeding.

The bishops express their high approval of it, seeing as they do it will be a mighty addition to their power and patronage; and the bishop of Exeter is so delighted with it, that he entreats the church to fall in with it—is assured that there will be as much as £50 per head granted to every person under training of the normal schools; and he promises forthwith to begin giving deacons orders to all school masters properly recommended. In various places the clergy are on the alert to seize the new powers which this scheme, if carried out, will give them.

In the mean time dissenters are not asleep. A large and influential meeting of ministers and others, has been held at Leeds. The Wesleyans, it is said, are awake to the tendencies of the measure. The Congregational board has assembled and passed resolutions. A central committee has been formed in London, and in the provinces public meetings have been held in opposition to the measure.

Mr. Haines, of Leeds, and another gentleman, have waited on Lord Morpeth, and other members of the government, as a deputation from Leeds, with a view to express to them the sentiments of dissenters, as to the character and tendencies of this measure. To the deputation it appeared, that the members of the government had not themselves any idea of the true nature of this arrangement; so that the inference is, that they have lent themselves to a measure concocted under the guidance of wily ecclesiastics, or assumed the appearance of simplicity to conceal their real purpose.

Lord John Russel intimated in the house of commons, that the sum he should ask for this year, for the purposes of education, would be the same as was granted last year: viz., £100,000. This may be done to keep all things quiet until after the next election. The measure is altogether Whiggish, and Jesuitical. It must be made a question at every hustings at the forthcoming election; and in the mean time, every effort that can be legitimately put forth to overturn the whole proceeding, by petitioning or otherwise, should be employed.

Apologizing for the length of these remarks,  
I am yours &c.

A FRIEND OF FREEDOM.

#### GOVERNMENT EDUCATION.

The following circular has been addressed

to all the churches in the Connexion:—  
*To the General Baptist Church at*

DEAR BRETHREN.—As the Committee of privileges for the present year, we have felt it to be our duty to meet, for the purpose of considering the government scheme of education, and have unanimously resolved:—

That conscientiously disapproving of the principle of state interference in the education of the people,—we earnestly recommend the churches of the New Connexion promptly and vigorously to oppose the plan of government

education, as developed in the Minutes of Council.

We do not dictate any specific mode of action to the churches, but suppose that generally they will at least petition against this unconstitutional and dangerous measure, and we therefore annex a brief form for your adoption, if approved.

We are,

Yours fraternally,

(Signed) G. W. PEGG, Sec.

London, March 19, 1847.

## REVIEW.

THE RECORDS OF A CHURCH OF CHRIST, *meeting in Broadmead, Bristol, 1640—1687. Edited for the Hanserd Knollys Society, with an Historical Introduction, by EDWARD BEAN UNDERHILL. 8vo. pp. 500. Huddon, London.*

THE present aspect of this country in relation to ecclesiastical affairs, and the progress of religious freedom and independence, does not promise the continuance and enlargement of our liberties. In the simplicity of our hearts we have regarded the domain of conscience as having become sacred, and her rights as established by the labours, sufferings, and resolution of our forefathers. We were even certain of the speedy advancement of public feeling and legislation in the right direction; and ventured to anticipate a period, not very remote, when christianity, emancipated from the trammels of state connection and mere priestism, would go forth through the length and breadth of the land, to cheer and bless mankind by her heavenly gifts; and also when with renewed power and effect the light and liberty of the gospel should radiate from this land to every part of the world. We may have been mistaken—at any rate, if we have not, it is clear that these things will not be effected without a series of severe struggles. Frequent and vigorous efforts are and will be requisite to retain our present position. The aristocracy, whatever may be the liberal names by which certain of its members seek to glose themselves withal, is pledged to the support of the established hierarchy, and strongly inclined to favour their pretensions to spiritual despotism. Even Lord John Russell, who was once thought to be liberal towards dissent, and friendly to freedom, is perhaps more inclined to Erastianism and spiritual domination than some of the high tory lords. If he is not himself a Puseyite—it is certain he countenances by his attendance at a Puseyite place, forms of worship so similar to Romish idolatry, that the papists themselves can scarcely discern the difference. What

can dissenters expect from such men, but chicanery, snares, and bondage? Ever and anon they have had to struggle for the maintenance of their freedom, and they will yet have to contend more and more.

It will become necessary to read with renewed earnestness the book of martyrs—the history of the nonconformists and puritans of the past—and to familiarize our minds with the workings and misdeeds of intolerant and persecuting prelates, in order to realize the evils of Star Chamber rule, and of spiritual despotism, and to fire the mind with a due measure of that bold and daring resistance to the nefarious schemes of a jesuitical government, which will be needful to prevent their success. Our present liberties were not obtained without the greatest firmness and martyr-devotion: and it will require a large portion of the same spirit to maintain and extend them against a power which is essentially selfish, antichristian, and despotic.

The publications of the Hanserd Knollys Society, will, we trust, do good service in this work. When they were projected we were gratified; and felt that the preservation of the first treatises on religious freedom—and condemnatory of persecution, together with some notices of their authors and the times when they lived, might be exceedingly interesting. But we see more than this use in them. In the coming struggles, they will be an armory, whence the friends of freedom may draw many a quiver, and from which they may be prepared with panoply complete for the tug of war. Success, then, to such societies! May they have plenty of supporters—readers—and admirers! and may the conflict, whenever it shall come, demonstrate to the foes of freedom that its friends appreciate its value—are able to establish its righteousness, and will successfully overturn all who shall rise up against it!

The present beautifully-printed volume constitutes the second for the year 1846, which are forwarded to subscribers of ten shillings and sixpence per annum. Vastly cheap in-



deed, and deeply interesting. The former volume, containing Tracts on Liberty of Conscience and Persecution, with an historical introduction, was noticed in our pages in July last. The one now before us contains an historical introduction, embracing the period from 1640 to 1687, and various records of the Baptist church, Broadmead, Bristol, together with addenda, and an index.

In giving a brief analysis of this publication, we shall begin with the valuable historical introduction; and afterwards notice some chief points in the very interesting records.

The reign of Elizabeth, the subject of the first section, 'was an era of conflict. Light struggled with darkness, and by the hands of its professed friends was shut up in the dark lantern of a state establishment. The world became enthroned in the church, and political considerations were of more importance than the laws of the King of kings.' Immediately on her accession, (Nov. 17, 1558) the queen gave an earnest of the course she intended to pursue. She introduced protestants into the council and excluded catholics. She assumed supreme authority in religion, forbid preaching and exposition, till the decision of parliament might be known. She retained in her chapel—the crucifix, and the vestments of popery. She intimated to the parliament her desire for uniformity. Invested with supreme power by the parliament, she instituted the court of high commission, to put down heresy. The prayer-book of Edward, with a few alterations to render it palatable to the catholics, was restored. Fines were imposed for absence from the parish church; the oath of supremacy was administered; and strange to say, out of more than nine thousand clergymen, (catholics) only one hundred and eighty seven refused compliance with it! Still for some years there was not exact uniformity. Orders were issued from court—the bishops were roused—the vestments were prescribed—the terms were, conformity or deprivation.

A sketch, (sec. 2.) is given of the Puritans and their sufferings. Then follows, (sec. 3.) a brief account of the Brownists, whose views of church order were more scriptural. After which follows a more extended notice of the Baptists. (sec. 4.)

(To be concluded in our next.)

#### MODERN JERUSALEM.

THE LIFE OF CYRUS. *Monthly Series.*  
*Tract Society.*

THE first of these valuable publications is an exceedingly well written history of this celebrated city, from the time of Christ down to the present period—its destruction by Titus—its partial restoration—its history during the crusades—its present state &c. With the former number, or 'Ancient Jerusalem,' it forms a compendium of history most interesting, affecting, and instructive; and is an

honour to the society under whose auspices it is prepared and published.

The life of Cyrus, the founder of the Persian Empire, and the liberator of the Jews, comprises the substance of what can be gleaned from the various documents which have survived the wreck and ravages of time. The interest attaching to this publication is heightened by the care and judgment which has been exercised in reference to the various authorities consulted. This is a valuable number of the series.

THE TRIUMPH OF TRUTH; or *Henry and his sister.* 18mo. pp. 112. *Tract Soc.*

THE LIFE OF RAMON MONSALVATGE, a converted Spanish monk, of the order of Capuchins. *With an introduction by the Rev. Robert Baird, D. D.* 18mo. pp. 188. *Tract Society.*

The former of these books is the production of a deceased clergyman. It is a work of fiction, but it exhibits realities of a most vital kind in an impressive and just point of view. Evangelical religion, in its truth, its power over the heart and conscience, its ability to sustain in trying circumstances, and its holy life-giving influence, is strongly contrasted with the cold, undefinable, and inoperative dogmas of Socinianism. It cannot be read without deep emotion, and real benefit. The only objection we feel to it arises from the fact that the church and the unitarian meeting are the only two points of contrast. All dissenters are not Socinians, nor are all churchmen evangelical.

Of the second small volume, the best account we can give is contained in a section of Dr. Baird's introduction:—'These memoirs possess a thrilling interest from beginning to the end. They tell us the history of one who was born and educated in the bosom of the Roman catholic church—not as she is when surrounded by the light which shines upon her in this protestant country, but when enshrouded in the bigotry, ignorance, and ferociousness, which prevail in benighted Spain. They reveal to us the heart of a Capuchin monk, who for years led a monastic life, and submitted to all its repulsive rigours with cheerfulness, in the hope of meriting the felicity of heaven, or at least abridging the pains of purgatory. They re-produce this same man on the stage, no longer as a monk, but as a soldier, a man of blood, fighting for Don Carlos and for Rome, with the same zeal which characterized his life in the monastery. But another change takes place, and the warrior monk again appears as the humble child of grace, meekly bearing insults and blows from his former fellow-soldiers and officers, whilst he goes about bearing to them the sacred Scriptures, and exhorting them to buy and read the word of life.'

## OBITUARY.

MRS. MARY HILL.—The delineation of christian character is a kind of moral painting; and when attempting a portraiture, the original presents deformities of structure and distortions of feature, the task imposed on the spiritual artist must be disagreeable and painful; but when the elements of character are nicely proportioned and well developed, and arrayed in the beauties of holiness, the exercise of portraying the spirit and conduct of those who have 'entered into rest,' is both pleasant and useful. There is nothing, then, in the object contemplated to repel the mind's complacency, while the faithful hand attempts to depict the likeness. Spots and blemishes may be discovered by the scrutinizing eye, sufficient to indicate that the subject had not already attained, neither was already perfect; that it had not received the finishing touch of the Divine Architect, whose workmanship it was: but enough will be perceived to encourage holy emulation, and to furnish reason for thanksgiving to God. In such a favourable position the writer of this brief biographical sketch feels himself placed, while performing this last tribute of christian esteem for one whose memory is eminently blessed.

Mrs. Mary Hill was born on the 9th of June, in 1778. She was the eldest daughter of William and Elizabeth Beecroft, of Hungarton, in the county of Nottingham. Her maternal grandfather, Henry Smith, was a consistent dissenter and zealous christian. He was instrumental in introducing the General Baptist cause into the above village. For this purpose, in 1780, he procured a license for preaching in his house, which was continued till 1807. During the latter part of this period the preachers went from Nottingham, and their labours were attended with success: the house was generally filled with attentive bearers, and several received the truth in the love of it. The parents of Mrs. Hill were both members of the church, then under the care of the late Mr. R. Smith. Her mother was one of 'the excellent of the earth,' and carefully instructed her children in the knowledge of religion. She was kind and benevolent to the poor to the full extent of her ability, and embraced every favourable opportunity of impressing the minds of her neighbours with the importance of salvation. It is worthy of special remark, that she made it a rule to teach every servant she had in her house the way of salvation by Jesus Christ. At her funeral, a neighbouring farmer observed to her pastor, that 'her equal was not left in the village, for piety, as well as domestic management.' Her constant care in the religious education of her children was succeeded with the divino

blessing. Her three eldest daughters became decidedly pious, and were baptized at the same time, by Mr. R. Smith, in a brook near the village, in 1796. This was truly a delightful time to the parent who had so diligently laboured to bring up her children in the nurture and admonition of the Lord! Mary, the subject of this notice, was only in her eighteenth year. From this memorable and interesting period, she continued a consistent and eminently worthy member of the church of Christ, till, on Nov. 6th, 1846, she was called to enter into the joy of her Lord.

In recording a little more fully the religious history of our departed sister, and in pointing out a few of her distinguishing excellencies, we shall only give expression to the unfeigned sentiments of our hearts, and offer a small tribute of praise to the grace which sanctified and enriched her character, and abundantly sustained and comforted her mind in affliction and death.

She was naturally amiable, gentle, and affectionate; and the pious training which she received from childhood must have exerted a powerful influence in the formation of her religious character. The first deep impressions of religion were made on her mind while at school, from reading a hymn which she found at the end of a spelling book, commencing thus:—

'Why should I say, 'Tis yet too soon  
To seek for heaven or think of death.'

The words struck her mind so forcibly, that she borrowed the book of her schoolfellow, and took a copy of the hymn in full. These impressions were deepened by some pointed remarks of the late Mr. T. Rogers, at the close of a sermon, to this effect,—'And now I have done preaching to sinners I have a word or two to you better sort of people. Have you never had a sinful thought? Remember the scripture says, 'The thought of foolishness is sin! These latter words laid hold of her conscience, carried conviction of guilt to her mind, and led her to seek the mercy of God, in the forgiveness of her sins through Jesus Christ. Thus, notwithstanding the correctness of her conduct, her amiableness, and admiration of religious character, she found that she had frequently broken that holy law which takes cognizance of the thoughts, affections, and desires of the heart, and pronounces the sentence of eternal death on the soul that sins but once. All ground of hope of future happiness was now destroyed, but the atoning death of the Son of God; this she gratefully welcomed, and on this she constantly relied. The language of the apostle was often on her lips, 'I know whom I have believed, and am persuaded

that he is able to keep that which I have committed unto him against that day.' 'He loved me and gave himself for me.' The most prominent feature in her life and conversation, was '*meek humility*.' I have selected this poetical form of expression, because it most accurately conveys my idea of her 'ruling passion.' It was a kind of mingled excellence, uniting lowliness before God, sweetness of disposition, and gentleness of manner, which diffused a peculiar grace over all her spirit and deportment. This lovely quality was manifest in an abiding sense of her great unworthiness, in the entire absence of all pretension to superior religious attainments, in her guarded and charitable observations concerning others, and in the kind and unassuming way in which she exercised her benevolence to the poor. It gave mildness and benignity to her countenance, and influenced even the tones of her voice. It was the prevailing and moulding spirit of her whole being, which assimilated her disposition and character so much to her Redeemer, and so powerfully attracted the esteem and affection of those who live to mourn her loss. What a lovely object to contemplate is the christian, when 'clothed with humility.' In the several stations which she was called to fill, she acted with diligence, propriety, and faithfulness.

As a daughter, she was distinguished by filial affection, confidence, and obedience. It was her study to serve and please, and to promote the comfort and happiness of the domestic circle. She grew up in the family as a branch of God's right hand planting, and bore the fruits of early piety in their beauty and fragrance. Her attachments to her younger sisters were sincere, ardent, and faithful. She did not seek connexions abroad, but was their constant companion and judicious friend. Some of them still live, and bear their cheerful testimony to the devotedness of her affection, and the value of her counsels. Soon after the period of her baptism, she was deprived by death of her pious and excellent mother; and her father not marrying again, the care of the house and family for nearly twenty years almost entirely devolved upon her. The duties of this important and responsible situation she discharged with fidelity, and diligence. Inheriting in a good degree, the qualities of her worthy parent, she, in some measure, filled up the vacancy which her decease had occasioned, and exerted a most salutary influence in the guidance and confirmation of the principles of religion, which had been implanted in the minds of the junior members of the family. In this onerous and critical station she pleasingly combined the freedom and affability of the sister, with the gentle control and wisdom of the mother.

Her surviving sisters still retain a lively and grateful remembrance of her devoted and unwearied attentions to their happiness and improvement.

(To be concluded in our next.)

MRS. ELIZABETH TURNER, a member of the General Baptist church, Commercial Road, London, died Jan. 15th, 1847, aged sixty-six years. For nearly forty years our departed friend was a consistent member of the church from which she has been recently removed by death. She was baptized by the late Rev. Dan Taylor, in July, 1809; and although during the last years of her life she was frequently confined at home by severe affliction, yet she uniformly manifested a deep interest in the prosperity of the Saviour's cause. During her last affliction her sufferings were very great. Often has the writer found her in a state of profuse perspiration induced by the pains under which she was suffering; and although at such times, from her state of exhaustion, she could say but little as to her state of mind, yet at other seasons, intervals of comparative quietude and ease, she gave encouraging evidence that she was resting her hopes on the sure foundation. A few days before her death she expressed her desire to depart and to be with Christ; and although at that time she had received no direct premonition that the hour of her deliverance was so near at hand, her desire was soon fulfilled. Almost without a struggle or a groan, she fell asleep in Jesus on the morning of the 15th of January, leaving her bereaved partner, and four children, (all of whom have arrived at years of maturity, and three of whom she had the happiness to welcome into the church.) to mourn her loss. May it be their happiness to meet her in heaven. The event of her death was improved by her pastor before a large and attentive congregation, from 2 Cor. v. 1. 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens.' P.

ELIZABETH HARRISON, died at Retford, Feb. 10th, aged fifty-nine, in the hope of the gospel. She had been a consistent member of the General Baptist church at that place for many years.

MR. CHARLES DRURY, of Sunderland, died, Nov. 26, aged fifty-nine years. He formerly resided at Whetstone, near Leicestershire, and though not a member, was a great means of introducing the General Baptist cause into that populous village.

**LONDON CONFERENCE.**—The churches connected with this conference are respectfully reminded that the next meeting is appointed to be held at the Commercial Road chapel, on Easter Tuesday, April 6th, at two o'clock, p.m.

Brother Ayrton, of Chesham, is expected to preach in the evening.

G. W. PEGG, Sec.

#### BAPTISMS.

**LONDON, Commercial Road.**—On the last Sabbath in February, nine persons, five males and four females, put on Christ by baptism and on the following Lord's-day, seven of them, with five others recently restored to the privileges of the church, were welcomed to the Lord's-table. One of the newly-baptized is the son of one, and the brother of another highly-respected minister in the other section of the Baptist body. It is pleasing also to remark, that on the baptismal occasion we were favoured with the presence of the Rev. A. S. Muir, (Independent, from Scotland,) who kindly conducted the devotional parts of the service, and who expressed himself as much pleased in being permitted, for the first time, to witness the administration of the ordinance by immersion.

**WIRKSWORTH**—Lord's-day, Feb. 28th was a day much to be remembered. Four dear friends, two of each sex, were admitted to church fellowship by witnessing a good confession in immersion, after a sermon 'on the Divine institution and perpetual obligation of believers' baptism,' from Heb. viii. 5, by our pastor. The congregation was large; the attention serious, and we trust the seed sown will be like bread cast upon the waters, seen after many days. In the afternoon the church met at the Lord's table, when the newly-baptized were formally recognized, and received a solemn charge touching the duties, privileges, and responsibilities connected with christian discipleship. We hope the aspect of our church is cheering, but see the necessity for increased purity, spirituality, devotion, and prayer. Others in our congregations are inquiring the way to Zion, with their faces thitherward.

**BIRMINGHAM.**—On Lord's day, March 7th, our minister, Mr. Cheatle, delivered a discourse on baptism to a large and attentive audience, and afterwards immersed seven persons, three of whom were scholars in our Sabbath-school. May the Lord add his blessing to the solemnities of this day.

**HALIFAX.**—On Lord's-day evening, March 14, nine persons were baptized in our chapel, on which occasion our esteemed minister, Rev. J. G. Pike, junr., delivered a discourse on the profession made in baptism. The scene was truly interesting, and our friends

made a good profession before a crowded audience. We are happy to state that four of the baptized are now connected with the General Baptist church recently formed at Ovendon, a village about a mile and a half from Halifax. May the Lord continue to sanction the efforts of his ministers and people by adding to us such as shall be everlastingly saved.

**BARROWDEN.**—On the first Sabbath in December there was a baptism in this place, and four persons were added to the church.

**BURTON-ON-TRENT.**—The ordinance of believers baptism was administered in this town on Lord's-day March 7th, by our friend W. Norton, of Cauldwell. Mr. Peggs preached on the occasion, from Matt. iii. 15. The chapel was well filled, and much holy pleasure was felt. In the afternoon the Lord's-supper was administered, and our new friends were received into fellowship. Some handbills on baptism were circulated. B.

#### ANNIVERSARIES.

**BAPTIST IRISH SOCIETY.**—The annual sermon will be preached at the Weigh House chapel, (Rev. T. Binney's) by Rev. W. Brock, Norwich, on Friday evening, April 23rd, service to commence at half-past six. A special meeting of the members of the society will be held at the Mission House, on Monday morning, April 26th, when a draft of a new constitution will be submitted for consideration, and other business relating to the society transacted. The annual meeting will be held in Finsbury chapel, on Tuesday evening, April 27th. The chair to be taken at six o'clock, by W. Vickers, Esq. Nottingham. Dr. Price and Rev. T. James, of London; Revs. T. Wheeler, of Norwich, T. F. Newman, of Shortwood, T. Berry, of Abbeylix, Ireland, and Rev. H. Dowson, Bradford, are expected to address the meeting.

**RETTFORD.**—On Tuesday, Feb. 16th, the members of the General Baptist church at Retford held their annual tea meeting, and though not so numerously attended as we could have wished, yet the greatest harmony and christian feeling prevailed. An instructive and useful address on the doctrine and discipline of the General Baptists, was delivered by Mr. Fogg. W. H.

**ALFORD.**—On Jan. 20th, 1847, a public tea-meeting was held in the Temperance Hall, when upwards of two hundred friends took tea together; after which, addresses were delivered by Messrs. B. Abbott, (Wesleyan,) W. Rose, (Independent,) T. W. Mathews, and R. B. Buck, Baptists. On Lord's day, Jan. 22, two excellent sermons were preached in our chapel by brother Mathews, to large congregations. Collections were made at the

close of each preaching service, which, with the proceeds of the tea, we were enabled to pay for lighting, cleaning, and warming the chapel, &c., £10. off the chapel debt, and had a surplus of £4. R. B. B.

## MISCELLANEOUS.

FRANCE.—*Religious intolerance*.—Neither the priests of Rome, nor even the civil magistrates seem able to accustom themselves to the simplest consequences of religious liberty. We are always hearing of prosecutions, instances of petty tyranny, and modes of action which peril our most sacred rights. No sooner is the contest ended on one point, than it recommences, next day, on another. In vain do we invoke the Constitutional Charter, which says in its fifth article, 'Every one professes his religion with equal freedom, and obtains for his worship the same protection.' The *procureurs du roi*, who have received orders to do their utmost to win the good graces of the Popish clergy, are ever inventing some fresh subtlety against the provisions, thus clear and explicit, of this article. The *freedom* promised by the Charter is mutilated at the will of the Government, and the *protection* guaranteed to various communions is transformed into judicial processes, whenever men in power are prompted, from political considerations, to institute them.—*From the 'Evangelical Christendom.'*

GERMANY.—*Oppression of protestant dependencies*.—What we could advance, though of overwhelming interest, dare not appear in any accredited shape; dare not be vouched for by noble, or clergymen,—I mean the systematic, unwearied, ever-increasing oppression of Protestantism in the Russian dependencies. I can assure you, that the gradual dissolution of the Lutheran church is advancing with steps both sure and rapid. Seduced by cautiously communicated, but unhesitating promise of government aid if they apostatize, vast numbers of the Livonian peasantry, especially those near the Esthonian frontier, are well prepared to go over to the Greek church; while on not a few the initiating rite of anointing has already been exercised.—*From the 'Evangelical Christendom.'*

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY, designed to combine and extend the advantages attending societies for life assurance and well conducted building societies, 37, New Bridge-street, Blackfriars, London.—We have been much interested in perusing the plan of this newly incorporated society. It appears to us to realize all that can be desired in our assurance company. It is economical—it effects policies of a small amount—it gives a healthy control over the direction to the members of the com-

pany—and it secures to them every benefit that the prosperity of its funds may yield. We are happy to learn that it has already received support beyond even the most sanguine expectations. Liberal men devise liberal things. We trust that agencies will be speedily appointed in all our large towns, and that many of our readers will avail themselves of the benefits of this society.

LOUGHBOROUGH. *Arrangement between Baxter Gate and Wood Gate churches*.—At a meeting of the committee, appointed pursuant to the recommendation of the Midland Conference, held Dec. 29th, 1847,—present, Messrs. W. Stevenson, (Chairman,) John Noble, (Secretary,) John Dean, B. Walker, —and Messrs. John Wallis, John Bennett, John Spanton, and Frederick Stevenson, on behalf of the church in Baxter Gate,—Benjamin Gray, James Moore, John Chapman, and Thomas Chapman, on behalf of the church in Wood Gate.

The chairman asked what are the duties of the committee, and if its decisions were to be final. The friends from Baxter Gate and Wood Gate churches expressed their readiness to consider it so, *individually*, and promised to use all their influence to induce their respective churches to confirm the decision.

On the part of the Wood Gate church, it was stated by Mr. Thomas Chapman, that he was willing to deliver up the deeds belonging to the Baxter Gate chapel, to any person who may be duly authorised by the church assembling there, on himself and the other parties connected with Wood Gate chapel being released from their responsibility in reference to the debt of £393., due to certain parties on note by the Baxter Gate church.

After a full hearing of the case in dispute between the two churches respecting the burial ground, and on inspection of the title deeds, it was *resolved unanimously*.—That the committee—although they are of opinion that the right to the burial ground in Wood Gate lies with the church in Baxter Gate—with a view to promote peace and friendly co-operation between the two churches, and as the church in Baxter Gate have already ceded the perpetual use of the chapel in Wood Gate to the church now meeting there,—it be recommended that the burial ground be also given up to them; the Baxter Gate friends having equally with those in Wood Gate, free access to, and the use of, the said burial ground; and that the use of the chapel be also granted on all occasions of the funerals of Baxter Gate friends. Samuel Smith, the present sexton, to be continued in his office during good behaviour; and that all future appointments of sexton be by a majority of both churches.

The funds arising from funerals to be appropriated to the repairs of the present walls

and fences; and any balance remaining to be put out at interest, to purchase additional burial ground, or be divided between the two churches equally, on a request to that effect from the Baxter Gate friends.

The Sheepshead church being connected with Baxter Gate church, *Resolved*.—That the deeds of the chapel there be placed in the hands of the party appointed to hold the Baxter Gate deeds.

The piece of land in the forest, allotted to

the chapel property in lieu of common right, to be in possession of the Wood Gate church.  
(Signed) W. STEVENSON, *Chairman*.  
J. DEAN, B. WALKER,  
J. NOBLE.

BARROWDEN.—On Sunday, Feb. 28th, collections were made in both our chapels for the distressed Irish. The sum obtained was nearly £6.

## POETRY.

### THE FASHION OF THIS WORLD PASSETH AWAY.

MORNING and evening, midnight and noon,  
The snows of December, the roses of June,  
The heavens with their sunshine, and motion, and light,—  
The earth with its beauty, and blossom, and blight,  
All the eye seeth, of bloom or decay—  
Hearken ye children—'tis passing away.  
Man and his works—cities, temples, and halls,  
The courts of white marble, the clay cottage walls,  
Nature—the sea in its terrible might,  
The mountains, the valleys, the cavern's dim light,  
All, all, like the foam from the cataracts spray,  
Swiftly more swiftly, are passing away.  
Childhood—the smile, and the voice, and the tear,  
Youth and its visions, so sunny and clear,  
Beauty—its bloom, from the fairest young face,  
Love—its enchantment, its flattery, its grace—  
Hearken to me, then, ye children of clay,  
For the fashion of this world is passing away.  
The kingdoms of earth, in their glory and might,  
The cities of earth, in the blaze of their light,  
The monarch, the peasant, the rich, and the poor,  
All that shall be, that is, or that hath been before—  
Hearken to me, O, ye children of clay,  
For the fashion of this world is passing away.  
The ties of affection, so sweet and so strong,  
The love of the ardent, for beauty, for truth,  
The love of the wife for the husband of youth,  
The old man's fond memory of boyhood's young days,  
Cherish them kindly, they're passing away.  
There is a land where the sun ever shines.  
The flower ever blooms round its crystalline shrines,  
There is no change, love never grows cold;  
There is no death, life never grows old;  
There is no sadness, no sorrow, no pain,  
Nor sea of unrest on that beautiful plain;  
Who would not hasten from change and decay,  
To that world of brightness which fades not away.

MARIA.

## MISSIONARY OBSERVER.

## ASSOCIATION BAZAAR.

SOME time ago we announced the intention of our friends at Nottingham to hold a bazaar at the forthcoming association, for the sale of useful and ornamental articles, to benefit the funds of our Foreign Mission. We again wish to draw the attention of our various churches and congregations to the subject, and hope there has been preparations made by every congregation to forward something, either in articles made up, or in money. The committee in Nottingham hope the friends who have taken the management at the various places will please to notice, that they wish to have all the articles sent to them in May, and as early as they conveniently can; in order that a room of a suitable size may be engaged, as they are desirous of exhibiting them to the best advantage.

Contributions may be forwarded either to Mr. W. Stevenson, Draper, Market-place, Mr. G. Truman, Halifax-place, or to Mr. Barwick, Bond-street, Snetton.

## CHINA.

## LETTER FROM REV. W. JARROM.

*Ngyu Wong, Nov. 1st, 1846.*

MY DEAR MR. GOADBY.—This is quite a rural spot, and somewhat romantic too, twelve or fourteen miles from Ningpo, in a north easterly direction, up one of the many canals that intersect this great country. The canals are the highways of China: so far as is practicable they are always used for the transit of goods and the conveyance of travellers from place to place. My observation has necessarily been very limited, but I have noticed that, all about here small towns and villages stand upon canals in many, though not in all instances, and stretch along *one* of their banks, just as our principal villages and country towns are upon a highway leading to other and larger towns. China has very good roads, but they are narrow, very narrow, consisting of moderate-sized, single flag-stones, with about two feet of paved borders on each side; beyond this, for a few feet, is grass, &c., and then hedges, fences, &c., much as in England. Twelve feet is a good average for the whole width of the road

—it is too much. The flag-stones are considered the road, for the most part, and though only wide enough for one person, are well suited for the traffic. Where canals are not found, (this is only among the hills) all sorts of goods and commodities are carried by men. Here, no horses of any description are used, nor any beasts of burden; nor are carts, or drays, &c., used and pulled by men; everything—even goods of the heaviest description, are *carried by men*, and in some instances many miles. All this is done by the men with cheerfulness and industry. The only instances in which I have at present seen brute labour employed, is in ploughing, when a buffalo, (not a horse; there is not a horse to be seen anywhere in this neighbourhood) is yoked to the plough; and when they draw up water by their curious water mills for the rice fields, a buffalo is sometimes used, though often this is done by the hand or foot, and beautifully illustrates some parts of sacred writ.

Farming is a very simple operation in China: rice, the principal article of cultivation, is grown on the same land year after year, without any change; here are a few patches of buck-wheat,\* potatoes, turnips, radishes, lettuce, onions, spinach, &c., though all more or less different from things of the same names which in England are commonly cultivated. And they are all cultivated for man; there are no stock scattered about, as at home. This is a great peculiarity in Chinese scenery, and strikes a European at once—the absence of live stock. There are no pasture-lands. In any descriptions I may give of China and Chinese customs, I am always to be understood, except when the contrary is expressed, to be referring to what I see ten or twenty miles around Ningpo.

I should tell you why we are here. We are here for health's sake; and it affords me pleasure to have it in my power to inform you that Mrs. Jarrom, who has been ill from the effects of the very hot weather we had in the summer, is much better. Here we are among the hills, and when the weather is fine, it is very pleasant and salubrious. Several of the missionaries have been here or at similar places in this neighbourhood this autumn. In these strange and unfriendly climes, changes of this kind are necessary, while they are for the most part pleasant. It is a great privilege that we are permitted to take such journeys, and

\* I have since ascertained that what I took to be buck-wheat is not so, but a different plant, though useful: the Chinese make bread and a kind of wine from it. Buck-wheat is grown commonly more north, where the rice is not.

spend some days or weeks in the open country, away from all the annoyances and disadvantages of a large and crowded city; it is a privilege that is not enjoyed, I believe, by the missionaries of any other of the open ports of this empire. It gives us an opportunity of communicating the scriptures and religious tracts to many who otherwise might never see them, and at the same time of explaining to them the nature and importance of Christian truth, and pointing out the difference between it and the sayings of their own sages, and its infinite superiority. But in these rural districts, not one in twelve or fifteen—and this is a moderate calculation—can read. I suspect that education in China has been very much exaggerated by some Europeans, and that the number of reading persons in the empire is very much less per cent. than many would suppose from the representations that have been made. Many who say they can read, and who perhaps can read, can read only a few common characters, and many of these, it is likely, they do not understand. Indeed it is a very difficult thing for a Chinaman to learn to read, and requires several years of daily application; and the poor, who are the bulk of the people, cannot afford, generally speaking, to keep their children at school a period of time sufficiently long. Hence it is not unworthy the consideration of missionary societies, how far it might be beneficial to have schools connected with their missions almost exclusively for poor children; and perhaps particularly schools for girls, for it is a rare thing to meet with a woman who is able to read; I know of not one school of any description for girls in Ningpo; while for boys there are many. As an individual I have no hope for the daughters of China until pious, devoted young women from christian countries will undertake this important department of missionary labour. Ningpo affords a strange example of one English lady, who, unassisted by any society, for the last ten years has devoted herself and a considerable yearly income to the improvement of the women and daughters of China. For some years she was in Java; as soon as the Chinese war was concluded, she came to Ningpo. She has been and is much succeeded in her benevolent and disinterested labours. She is a holy christian, and estimable lady. This is an example worthy of imitation. May it be imitated! From such sacrifices what rich results might be expected! May the blessed God pour out his Spirit upon the churches of his Son, that such instances of self-denial and devotedness to the cause of the dear Redeemer may be more frequent!

Since I wrote the above, I have had some conversation with others, who hold different opinions about schools, and single christian

females coming out and devoting themselves to the work of instructing the female youth of China. I see no reason, however, at present, to alter my opinion; and if those who came out came under the auspices of a missionary society, and resided in a mission family, I incline to think in a course of years much good would accrue. But wherever there are schools, they must be boarding schools, not day-schools; over the children of the latter one has no power or much influence—they come and go as they choose, any thing christian that they may learn at school is more than counteracted at home; while, by having the children bound over to the schoolmaster or schoolmistress for a term of years, one's object is much more likely to be accomplished.

But I meant to say a little about *Nyu Wong*, the place of our temporary residence. This is the name of a Bhudist monastery, and it is in a monastery that we are taking up our abode. Do you ask, why is this? The answer is ready and obvious. These monasteries stand in the same relation to China as inns do to England, as places for the accommodation of travellers, though very much less used. Within a few miles of this place there are two other monasteries. These are all large, and filled with idols. They generally consist of two or three large temples for idols, and many other smaller buildings, with court-yards and gardens, differing nothing from the generality of Chinese houses. Some of the idols are of large size, and all gilt; principally of wood and clay—some few of brass. The '*San Paou*,' or, 'the three precious ones of Bhuda,' are immensely large, and must have cost a deal. Indeed, this monastery must have cost an immense sum; the priests tell me—more than two hundred thousand dollars. I do not suppose, however, they know much about it. It is very rarely that one meets with a Bhudist priest of a curious or inquisitive mind, that shall lead him to become acquainted with historical facts, or investigate the truth, or probability, or falsity of their traditions. They have a curious old legend here, in connexion with a small metal bell that is preserved in a rich, gilt, brass pagoda, or small tower, within one of the two large temples here. It is said, that about two thousand years ago this bell came out of a hill a little way off, that opened on purpose for its escape; that immediately it issued, it came to this monastery, where it has been ever since; that it is not like silver or gold, copper or iron, &c.; that it has the property of assuming eight different colours, as white and black, yellow and red, blue and green, &c.; that the person who looks at it sees a colour which is indicative of his heart, and of the state of his condition hereafter; white and black, are bad, very bad—yellow and



red are very good; other colours denote a middling state; that these colours change voluntarily, and may be regarded as the correct judgment of the god. As such it is passed off upon the thoughtless and credulous people. The priests call it, 'the living Bhuda,' and say it is the only one in China, or the world. But it is certain that similar impostures are palmed upon the unhappy people in other parts of this land. However, many people come to see it at certain seasons of the year, and the income at times is considerable. This monastery is well endowed with good land, that produces rice, buck-wheat, all sorts of vegetables, &c. There are between twenty and thirty priests here, called '*Ho-Sang*.' This is in China the universal name of a Bhudist priest. But though there are so many monasteries and temples in this country, yet so far as I have seen, the people rarely ever worship. I have seen one man, and only one, worship; and what did his worship consist of? the lighting of a few incense-sticks, and placing them before a few of the idols arranged at the sides of the temple, selecting one here and there, placing the remainder before the '*San Paou*,' and performing several prostrations. But all this time he was engaged with me, answering my questions, while I tried to persuade him to worship the true God, and forsake these dumb idols. But alas! they care nothing; and if you make them see the folly of their doings, they only laugh, acknowledge what you say is good, and return immediately to their own idolatrous practices. But the work is God's, with whom all things are possible. O for the outpouring of his Spirit! Nothing else can 'make these dry bones live.' What faith, what patient perseverance in well-doing, what prayer, are requisite! We are assured that the knowledge of the Lord shall cover the earth; but to see the idolatrous and superstitious practices of a pagan nation, one almost involuntarily asks, Can it ever be? 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.' This is the only ground of our hope, and the only stimulus of our efforts. O for more simple faith!

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## INDIA.

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LETTER FROM MR. BUCKLEY.

*Rumbah, Dec. 8th, 1846.*

MY BELOVED BROTHER,—What will be the issue of my labours when I am peacefully sleeping under the sod? is a question which has probably more or less exercised the mind of every minister and missionary.

And who that has pondered the instructive fact, that the history of the church presents not a scene of progressive advancement, but of alternate prosperity and decay—who that has considered the spiritual desolation of those cities, where flourishing churches were established by the apostles of Christ—who that has marked how often the faithful labours of half a century have been apparently blasted by the divisions of a few weeks after the labourer has been taken to his rest—can help feeling tearful anxiety as to the result of his own labours after his spirit has entered eternity? Experience will often lead us to entertain far more chastened expectations than accord with the ardour of our desires; and the more we realize that we are labouring for God, and that our purest and highest recompense is in His approving smile, the better it will be. Still we must feel and ought to feel deeply solicitous that the work may go on well when we are no more, and those departments of labour which have the most important bearing on its stability should have, (and I trust they do have) a large share of our prayerful attention. An apostle of Christ, when in the prospect of the great change, expressed his earnest desire that his beloved christian friends might, 'after his decease,' have the truths he had taught them 'always in remembrance;' and those who watch, and tremble, and rejoice over flocks gathering from the wide wastes of heathenism, cannot but entertain kindred feelings.

I intend these thoughts to be preparatory to some observations on the most hopeful and important feature of our Indian Mission. I refer to the glorious host of native labourers which God has graciously given us. The pre-eminent importance of an efficient body of native preachers must appear to every reflective person. Missionaries in India are in an unnatural climate, and they cannot bear its burning sun, its relaxing rains, its violent changes, and its noxious dews, without great suffering. They have not the ability to read, or study, or labour in other departments as in their father-land. But it is very different with our converted Hindoo brethren. It is *their own country*; they can safely bear exposure to the fierce rays of the sun that would soon send some of us to heaven; they can live at far less expense than we, and itinerate with much less inconvenience. When the toils of the day are over, they can spread their mat and sleep under a tree without sustaining injury. It would, however, be the height of imprudence for us to do so. Moreover, they must know the thoughts and feelings and reasonings of their own people much better than a foreigner can do, because their knowledge is derived from experience. A deceived heart once turned them aside, as it still turns

aside the myriads of their fellow-countrymen—they once trusted in the refuge of lies in which their countrymen still trust; and they know the power of their dire superstitions, and how it is interwoven with everything that an idolater thinks, and speaks, and does, from the first dawn of reason to the last moment of life. Experienced missionaries, no doubt, obtain considerable insight into the native character, and they find the truth of Solomon's word's—'he that increaseth knowledge increaseth sorrow;' but in the nature of things no man can know the heart of a Hindoo so well as a Hindoo himself. I have often thought with myself, in regard to preaching to the heathen, on this wise—'Now suppose I had been a heathen, what mode of presenting the truths of the gospel would have been most likely to awaken my attention, and to affect my heart.' But it is a most difficult attainment so to put ourselves in their places—so to think with them as to know what is the way of preaching the gospel least likely to irritate and most adapted to secure a favourable consideration. In another aspect the importance of native agency appears very forcibly. So far as we can judge of what *will be* from what *has been*, there is a much greater probability that native labourers will be able to labour for a given number of years than any of the missionaries will. Look at the fact, that Gunga and Rama, our two first native preachers, have now been employed in the work *eighteen years!* Brother Lacey mentions in his last letter but one, that Gunga had preached a sermon containing some bright ideas from, 'Seal not the book of this prophecy;' and in a letter received only a few days since he states, that Rama had preached on a baptismal occasion the best sermon he had ever heard him deliver. If it be probable—and it is so—that most of our native preachers will be spared to make known the undying truths of the gospel when all the present missionaries are crumbling to dust, it surely shows the importance of sparing no pains to render them efficient. Let me have another fact. Nine or ten years ago, an urgent appeal was made by the late excellent W. H. Pearce, of the other Baptist Society, to have *ten* additional missionaries sent to India. The repeal was nobly responded to, and the men were sent out; but disease and death have made affecting changes: some of the number are in heaven, and some are in England; but few, not more, I believe, than two or three are now in India; while—mark this—all the labourers raised up in the country that were then in the field, are still in the field. Such facts furnish data from which wise men reason. Moreover, the wideness of the field that India presents, forbids us to think that it can ever be fully cultivated other than by

native labourers. On the other hand, however, it must not be concealed that European labourers will be necessary for a long time to come. Candour and faithfulness require the admission—that much as we love and rejoice over our Hindoo brethren, they are by no means, as yet, all that we should like them to be. They have much to learn, as well as many errors to be corrected, nor will this excite surprise when the enfeebling, defiling, and hardening influence of idolatry is remembered, and when we further consider that a thousand blessed influences have been operating upon us from childhood, to which, up to a very recent period, they were entire strangers; and a thousand avenues of mental and spiritual improvement have been open to us to which they are denied access. I might say much more, and should be disposed to do so, were I not afraid of severely trying the patience of your readers. All that I have said, however, shows the immense importance of thoroughly imbuing our native ministry with scriptural knowledge. I will therefore pass on to tell you that we have four native helpers at Berhampore, namely, Balagi, Deenabundoo, Damudar, and Bonamali, and that some attention has been paid to their improvement in knowledge and piety. Brother Stubbins has had them almost daily to read and discuss a portion of scripture with him, and we have also had a weekly meeting for their benefit, at which, both of us have been present. Suppose I tell you a little about the weekly meeting. In the first place they were encouraged to mention any difficult portions of scripture, and after we had given the best explanation we could, a sermon was read by one of them for the purpose of being criticised. The exercise has, I think, always been a profitable one to them. You may be interested if I mention some of the scriptures which they thought hard to be understood. On one occasion was mentioned,—'Therefore hath he mercy on whom he will, and whom he will he hardeneth.' The brother who proposed this text for discussion, expressed his full conviction, that God was 'not willing that any should perish, but that all should come to repentance;' still it presented a difficulty to his mind. Need I say what was the answer? You know how that master in Israel at whose feet it was my happiness as well as yours to sit, explained the passage in his able discourses on the chapter. His explanation was in substance the one that was given. Jude verse 9, the archangel and the devil disputing about the body of Moses, was another of the texts proposed for elucidation. The answer was, that the Israelites were greatly addicted to idolatry, and would no doubt have paid divine honours to Moses, had his burying-place been known; but it pleased God that no one should know the

place of his sepulchre; and the devil who fosters idolatry was displeased that it should be so. This was only stated, however, as the *probable* ground of the dispute. One of us asked them why the archangel 'durst not bring against the devil a railing accusation?' why he was afraid of Satan? and as they could not answer, an observation was made from one of the old writers, that Michael was afraid to bring a railing accusation, because the devil would be more than a match for him at railing. The remark excited a smile. On another occasion, an explanation was requested of Mark iii. 5, the anger of our Lord at the Pharisees. Answer. Anger in itself is not sinful, but only so, when causeless, or excessive, or too long continued: the anger of Christ was excited by base hypocrisy, and was blended with 'grief for the hardness of their hearts.' A question was asked at another meeting, as to the meaning of some things in the last mysterious book of scripture: but questions about the 'great red dragon, the three unclean spirits like frogs, and the first resurrection,' are more easily asked than answered. For myself, I was not ashamed to say, that I felt much as Daniel did, when he said after hearing one of those mysterious predictions recorded in his prophecy, 'I heard but I understood not,' but though Daniel did not understand the prediction, he could not mistake the meaning of the direction, 'Go thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.' The introduction of this topic, furnished occasion for the remarks, that though prophecy was usually obscure, duty was always plain. Inquiry was made at another meeting as to the way in which Solomon's Song should be interpreted. It was stated, that though it is not always easy to explain particular texts, yet that in the general, it appears designed to denote the mutual love of Christ and his church. Adam Clarke must have been unaccountably bewildered, when he quoted the Geta Govinda, a filthy Hindoo poem, to explain this divine song.

Some time since, one of our native brethren came to me with this difficulty. In reading the Bible he found mention made of the book of Jasher, the book of Nathan the prophet, and of Gad the seer, but he could not find these books anywhere. I replied, that it appeared to me they were authentic histories, which could be easily referred to at the time those portions of scripture were written; but not being inspired, they had not come to us. The same brother also inquired where was the epistle which Paul wrote to the church at Laodicea, referred to Col. iv. 16? all I could say was, that I knew nothing of the matter beyond what was contained in the verse. But we had all private letters to write, and Paul must have had.

Only what he wrote by inspiration was preserved. Proverbs xvi. 4, 'The Lord hath made all things for himself; yea, even the wicked, for the day of evil,' was mentioned by the same friend, as involving a difficulty. You may remember that the great John Howe, the first of uninspired authors, in my opinion, missed his way in explaining this text. I think the remark, that the day of evil did not necessarily refer to the day of awful doom, but was often used in scripture for the day of calamity or adversity, relieved the mind of our Hindoo brother. Probably the meaning is,—that God often employs wicked men as his instruments in inflicting temporal calamities.

I have written the above in six or seven different places, and chiefly amid the interruptions of a tent life. If it serve increasingly to impress dear friends with the value of native agency, and to lead them to pray with more frequency and fervour for our native brethren, I shall greatly rejoice. Every blessing be with you from our blessed Master.

Yours as ever,

J. BUCKLEY.

## BIRMAH.

### A PEEP AT THE BURMAN MISSION.

(Continued from page 96.)

On the Sabbath-day I preached to my fellow-passengers a short sermon, by which we in some measure vindicated our calling, and bore our testimony for the truth. May it not be in vain in the Lord. At night drew near our destined haven, and soon after midnight dropped anchor off Amherst point.

Monday, 20th.—The shores of Birmanah, stretching far and wide around us; the first temple of Boodh appears—and now we feel we are in a foreign land. About ten, anchored off the landing place of Maulmein, Brethren Osgood and Ronney soon on board. The former, how changed! and giving too plain evidence that although tomorrow he expects to sail for England, yet his departure is not a day too soon. The 'Proserpine' too, the vessel in which we hope to find a passage to Tavoy, is getting up her steam. Brother Osgood accompanied me on board, but the surly captain absolutely refused to take us. Such a sour specimen of an Englishman we hope not again to encounter. In vain did I try by letter to move him, representing how far we had come with the hope of finding a passage to Tavoy: he cared not. And thus, within two days steam of our destination we are detained, and probably shall not reach it at all; and, to make it worse, the vessel has not a single passenger on board.

Visited most of the brethren at their

homes. Could not wish a heartier welcome. Shall for the present stay with brother Stevens; by the way, a distant connection of Mrs. S. by marriage. They muster strong in numbers, yet they say wretchedly weak for the work they have to do, each being overburdened in his peculiar department. The scenery and general aspect of the place far more wild and uncultivated than even Orissa. The appearance of the town by no means neat;—dress of the people, especially the women—execrable; with such exposure of the person, and, compared with Hindoo women, unrestrained appearance in public, nought but licentiousness of conduct can be expected, and such all testify is the case. Hitherto, so far as first impressions go, the bias is in favour of Orissa.

*Tuesday, 21st.* Called on Mr. and Mrs. Hough senior, and their daughter, Mrs. Tremehere. Met the captain of the *Enterprise*. Subsequently called on the Ronney's, and enjoyed a little friendly converse over tiffin: heard to our mortification, that the captain of the *Prosperine* not only refused to take us, but went of without the Tavoy mail, so that our letter to the Wades, explaining our disappointment, has not gone. Here is another disappointment. Brother Osgood, worn down with care, is preparing to go home by an English vessel to-morrow. He goes on in advance to Amherst to prepare his family for their sudden departure. Brother Inoglis consents to go to Akhyab' by the *Enterprise*, so that motion is the order of the day.

Evening, walked to the hill tops with brother Stevens to look at the Pagodas. Stupendous acts of folly—hundreds of colossal images of Gaudama. One in a recumbent position, thirty five to forty feet long. Smaller images beyond enumeration—gilt, plastered, white, black, and grey. Here also, at the steep ascents and landing places, are images of apparently Hindoo gods—asoors, sphinxes with flags, bells, &c. A Tamil woman came and worshipped the images of Gaudama, apparently supposing them to be Hindoo gods. Brother S. had a long controversy with a Birman priest. Several younger ones and students were present, who seemed to make no objection to my handling their malas, (rosaries). Buddhism is evidently a more mild and liberal system than Brabminism.

*Wednesday, 22nd.* Despatched letters to Calcutta, Cuttack, and Berhampore. Dined and spent the day with Houghs. Talking over old times and about old friends. Took a ride through the bazaar—full of Chinese, Arabs, Jews, Thugs, Burmese, East Indians, Europeans, &c. It is evidently a flourishing place. Passed a Chinese temple—returned to tea, and talk with Houghs

*Thursday 23.* Called on the commis-

sioner, captain D——, with a view to securing a passage in the next steamer to Tavoy. Found him and his lady with the Bible before them. He was very courteous—wondered at the captain's discourtesy in refusing us a passage to Tavoy, for which he said there was no earthly reason, and hoped we should be able to go by her the next trip.

Passed the Mission burying ground. Like Abraham, our first possession in the land is often a burying place for our beloved ones.

Found on reaching home a Malabar man, with three others: he was baptized at Cuttack, (Francis) has been to China, and back to Birmah. Has apparently stood his ground, and now preaches occasionally for the brethren here; and wishes moreover to give up his lucrative appointment as mess steward, to become wholly thus engaged. It is pleasant indeed to find him firm, especially as he was received with fear and trembling, and after long hesitation. He had brought, as an expression of gratitude to the mission where he received the truth, a quarter of mutton, a lot of biscuits and cakes, three bundles of tea, two pine-apples, a lot of sugar candy, and a nice silk umbrella for Mrs. Sutton, which must have cost him altogether about fifteen rupees or more. He also expressed a wish to send something by us to Gunga Dhor, the preacher by whom he was led to the truth. Such instances of voluntary gratitude deserve a record.

CHINESE ORDINATION.—A young man, named Tsin-shen, having completed his studies in the Anglo-Chinese College at Malacca, recently received ordination as a preacher of the gospel, and has commenced his labours under the auspices of the London Missionary Society. The ordination service was conducted, for the most part, in the Chinese language, and the body of the chapel was filled with Chinese spectators. This is the first instance of ordination to the Christian ministry of a native Chinese that has taken place in China, and before the eyes of his countrymen.

#### MISSIONARY ANNIVERSARIES.

BURTON AND CAULDWELL.—The missionary services in this neighbourhood commenced on Lord's-day, Feb. 7th, when two excellent discourses were preached by Mr. Wilkinson, our invalid missionary. Missionary meetings were held at Burton on Monday, Cauldwell on Tuesday, Overseal on Wednesday, Walton on Thursday, and Stretton on Friday. It was a subject of regret that Mr. Peggs was prevented attending these meetings through the death of his relatives at Wisbeach. Several ministers in the vicinity kindly aided us. Collections not known to the writer, but a little more than last year.

THE  
GENERAL BAPTIST REPOSITORY.

AND

MISSIONARY OBSERVER.

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LETTER TO THE GENERAL BAPTIST CHURCHES, FROM  
THEIR BRETHREN IN ORISSA.

BELOVED BRETHREN AND SISTERS. —May grace, mercy, and peace be multiplied unto you, from God our Father, and our Lord Jesus Christ. Widely separated as we are from you; and called, as by rich grace we have been, to make known to the benighted heathen the truths which in common we love, we still feel that we are one with you in spirit. We are united with you in the service of our blessed Master, and in the hope of eternal happiness through his dying love; and our hearts have often kindled into rapture as we have thought of meeting you in our Father's kingdom. In another sense than the apostle used the phrase, can we say, we are separated from you 'for a short season, in presence, not in heart;' for though it may not be permitted to some of us to see your faces again in the flesh—nor would we feel a moment's anxiety on the subject—yet at farthest we shall only be separated 'a short time;' and then, through the mercy of our Lord Jesus Christ, we trust it will be given us to meet where

'Adieu and farewells are a sound unknown.'

Vol. 9.—N. S.

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The assurances, dear brethren, that from time to time we have received of your affectionate remembrance, and of your frequent prayers to God on our behalf, have often refreshed our spirits, and have been especially cheering in seasons of discouragement and affliction. Be assured that your affectionate regard is fully reciprocated. 'God is our record how greatly we long after you all in the bowels of Jesus Christ.' Often as we bow the knee to your Father and our Father, to your God and our God, we think of you; and God forbid that we should sin against the Lord in ceasing to pray for you. Some of us can remember seasons of holy enjoyment realized with many of you at Conferences, Associations, and other public occasions; and though now unable to enjoy personal communion with you at these holy convocations, we still feel a lively interest in your peace and prosperity, and can truly say that we have no greater joy, except that which success in our own field of labour affords, than to hear that our beloved friends in England walk in the truth, and that the Lord is

daily adding to the church such as are in a state of salvation. Judge, therefore, brethren, with what heaviness and sorrow of spirit we heard that 'the states' presented to the last Association were generally of a mournful character: that divisions in some churches, and the prevalence of worldliness, with the absence of a vigorous and united co-operation between ministers and people in many more, had grievously retarded the prosperity of the cause of Christ; and that, as the effect of these and kindred causes, the increase during the year had been painfully small. The appointment of a season for special humiliation and prayer appeared to us as a bright ray of hope amid the gloom; and we were also devoutly thankful to learn that there were some pleasing exceptions to this sad state of things. But the fact, that the wonted tokens of the Spirit's presence have been withheld, is a most painful one, and calls for searching self-examination. And while affectionately exhorting you to search and try yourselves, that you may know what it is that Christ has against you, we feel that it is equally necessary that we charge its importance on ourselves. At our recent Conference held at Berhampore, the state of religion in the churches of our fatherland, especially those with whom we are associated, was adverted to with much feeling; and the following resolutions, which are extracted from the secretary's minutes, were adopted thereupon.

'Having heard with unfeigned regret of the languishing state of piety in many of our churches, and the small additions made during the past year to their numbers; it is unanimously agreed, That we cannot separate ourselves, even in thought, from the interests of our beloved Connexion, and earnestly pray for a great and glorious revival, both from a regard to the welfare of our churches at home, and the enlarged sustenance and prosperity of our missions abroad.

'It is moreover agreed, that brother Buckley be requested to draw up a letter to the churches on this subject, for insertion in the Repository, which letter shall receive the signature of the brethren previously to its being forwarded to the Editor of the Repository.'

In accordance with the latter resolution the present epistle solicits your deliberate and prayerful consideration. We trust that you will receive it in the same candour and love with which it is sent.

And, permit us in the first place, beloved brethren, to exhort you, seriously to *inquire into the causes of the present unhappy state of things*; and let each one open his mind to receive the painful conviction that HE may have done something towards producing the declension which we and you deeply deplore. Doubtless the Holy Spirit of God has been grieved, and in righteous anger he has retired, or has withheld the ordinary manifestations of his power. Wherein have you grieved him? is a question which we would urge on the consciences of all. We trust it will not be deemed unseemly, or incompatible with the deference due to brethren, and especially to fathers in Christ, if in faithfulness and love, we inquire whether *political ardour* has not damaged the life of godliness in the souls of many? We freely admit that the times which are passing over us are pregnant with important events; nor would we, by any means, censure all attention to political topics: we are indeed commanded to 'act the citizen as becometh the gospel of Christ.\*' The danger, brethren, is in improperly using things in themselves lawful. All who have embarked on the sea of politics have found it a stormy one; and many, it cannot be denied, have done so to the grievous injury of their deathless interests. We fear, too, that the extent to

\* So some excellent expositors translate, Phil. i. 27, first clause. See the original.

which *commercial speculations* have been recently carried, has led not a few to think and feel less than they were wont to do respecting invisible and eternal verities. Allow us further, dearly beloved, to ask whether there has not been a reprehensible amount of *worldly conformity* amongst you? The design of the sanctifying Spirit is to form a people thinking little of this world and much of the next—confessing that they are strangers and pilgrims upon earth, whose home is in the skies; characterized by self-denial, not self-indulgence; exhibiting the meekness and gentleness, the love and zeal, the humility and entire devotedness of the Lord Jesus; and eagerly pressing after an elevated state of piety and perfect meetness for the holy services of heaven. But do the bulk of christian professors of our own, or of any other denomination, answer to this description? Can it be said of them as it was of the patriarchs, ‘They confess *plainly* that they seek a country?’ Can the important words, ‘They are not of the world, even as Christ was not of the world;’ ‘The world is *crucified* unto me, and I unto the world,’ be applied with propriety to them? Are they not as eager in the pursuit of worldly objects—as anxious to secure worldly gain and honour—or if this be going too far—are they not almost as much so as those who do not profess to belong to Christ? Has not the heart of every faithful pastor ached over many professors of this class? Do not misunderstand us, brethren. We pass no sentence of condemnation; we do not even whisper anything accusatory where an *enlightened* conscience is silent; but we are free to confess that we have sometimes thought that if the Lord Jesus were to send an epistle to the New Connexion of General Baptists, as he did to the seven churches in Asia—and we would apply the same observation to other sections of the church—while he would find much

of which he would express gracious approval, he would have a few things against you; and probably the chief of them would be—the indulgence of a worldly spirit. Can it be denied that the spirit of the world has crept into the church and done inconceivable mischief?

Permit us, brethren, to ask, further, have you been as regular in the discharge of closet duties as heretofore? And have you realized the same life and power as you once did? If not, what is the cause? Have you been as careful in attending to the duties of family religion? As members of the churches of Christ, has the spirit of love, so beautifully described in 1 Cor. xiii., reigned in your midst? Have the deacons, and leading members of the churches seconded the efforts of their pastors for the furtherance of the common cause? Have you all ‘stood fast in one spirit, with one mind, striving together for the faith of the gospel?’

We cannot dismiss our inquiries as to the causes of the declension which is so greatly to be deplored, without solemnly asking, Have not some of you grieved the Holy Spirit by slighting or undervaluing his gracious agency? If we have not recognized the Divine Spirit as the author of regeneration, the inspirer of prayer, the giver of prosperity—if we have not been deeply imbued with the truth that ‘he that planteth and he that watereth is nothing; but God who giveth the increase’—we need not wonder at the present state of things. A friend that from pure, disinterested benevolence should in every way seek our welfare would be deeply grieved if we slighted his kindness. Such a friend is the Holy Spirit. A teacher that should expend unwearied activity in promoting the intellectual and moral improvement of his pupils would be grieved at the heart if his solicitude for their welfare were requited with ingratitude and indifference. Such a teacher

is the Holy Spirit. Have we not all grieved him by not cherishing a more reverential regard for that blessed book which he inspired; by not pressing with increased vehemence of devout affection after that holiness of which he is the Author; or by not prizing more highly his gracious influences, and supplicating more fervently for their vouchsafement? Brethren let us remember that none but He can revive, and sanctify, and comfort us. Let each for himself unite in the prayer of the poet—

‘Return, O holy dove! return  
Sweet messenger of rest:  
I hate the sins that made thee mourn,  
And drove thee from my breast.’

Let none evade that solemn and faithful self-inquiry to which we exhort you, by the plea, that other demerits are in as low a state as ourselves, and some it may be in even a worse condition. If it be so—and we fear it is—the evil is so much the greater, and the importance of individual self-examination so much the more manifest. When God is smiting all his professed servants, it is fitting that they should all humble themselves under his mighty hand.

II. *Fully carry into effect all the holy resolves you formed at the season of special humiliation and prayer.* The history of the children of Israel furnishes impressive evidence of the importance of this exhortation. Read Judges ii. 1—5. The children of Israel had offended God, and he sent an angel to rebuke them for their disobedience. The angel delivered a most heart-searching and faithful discourse. Much feeling was excited and many tears were shed. ‘They called the name of the place, Bochim,’ which signifies, ‘weepers;’ but the subsequent part of the history\* proves that there was no permanent improvement; nay, their rebellion became even more aggravated, and they were

punished with still greater severity. We would, moreover, earnestly entreat you carefully to examine Joshua vii., and apply the instruction it contains to yourselves. Like Joshua and the elders of Israel, you have humbled yourselves before the God of your fathers—and you have done well—but have you put away the accursed thing from among you? The language of God to Joshua is very important. ‘Neither will I be with you any more, except ye destroy the accursed thing from among you.’ If we sincerely wish to see a real and lasting improvement, we must get rid of our pride, worldliness, uncharitableness, envy, strife, and all those unsanctified dispositions, ‘which are not of the Father, but of the world.’ We shall then see better days.

III. *Be very attentive to personal piety.*—Real piety does not court the notice, or desire the applause of an unthinking world: it loves retirement—it delights in self-communion, and in being alone with Jesus. ‘The calm retreat, the silent shade,’ are the scenes which it prefers. It consists much in bewailing our corruptions: in cherishing lowly views of ourselves; in living by faith on the Son of God; in daily striving to be like him, and in constantly doing his will. Under its influence, like the mourners described in Zech. xii. 10—14, and like Peter when smitten by the piercing eye of the Saviour—we shall weep over the sins that have pierced the Lord. Like ‘the disciple whom Jesus loved,’ we shall cheerfully follow Christ, though no one notice or applaud, happy if he behold and approve.\* Like the disciples of John when their master had been beheaded—we shall ‘go and tell Jesus’† of our trials and temptations, assured that his ear will be open to the tale of sorrow and of woe. If called to minister his holy

\* It is hardly necessary to say that the events in this chapter are not related in the order of their occurrence.

\* See John xxi. 20, and Doddridge’s pleasing note.

† Vide Matt. chap. xiv. ver. 12.



word, like the apostles, when they had delivered their message, we shall go to Jesus, 'and tell him all things, both what we have done, and what we have taught.' † It is in secret communion with the Lord that we derive strength for the efficient discharge of public duties. The christian that desires to be 'a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work,' must be much in his closet. The union of private prayer and public labour in the character of our Lord, has often struck us as one of its distinguishing excellencies. His time was divided 'between the mount and the multitude.' After his baptism he ascended the banks of the Jordan, praying. || He commenced one of his preaching tours after 'rising up a great while before day, and departing into a solitary place, and there praying.' ¶ He chose his apostles after 'going out into a mountain to pray, and continuing all night in prayer to God.' \*\* It was while he was praying on the holy mount that he was transfigured before the favoured disciples, and that he received from God the Father glory and honour. †† He entered on the last dark scene of his humiliation after 'he had offered up prayers and supplications, with strong crying and tears.' And the apostles were like their Lord. They nobly resolved to spend their fleeting moments in praying to God and preaching to men. 'We will give ourselves,' said they, 'continually to prayer, and to the ministry of the word.' ††† No stronger proof can be given of the importance of cultivating a spirit of prayer, than the conduct of our Lord and his apostles. Humility, it may be added, is a never-failing accompaniment of elevated piety. Experienced christians are more humble than others, because they have a deeper insight

into the plague of their own hearts, and the perceptions they have of the holiness of God—of the spirituality of his law, and of their own impurity are more vivid and affecting. With the patriarch, after he had been favoured with a vision of the Divine glory, do they say, 'I abhor myself, and repent in dust and ashes.' With the poet they sing:—

'The more thy glories strike mine eyes,  
The humbler I shall lie.'

*A growing attachment to the word of God,* is also a mark of healthful piety. The man 'whose delight is in the law of the Lord, and who meditates in that law day and night,' is pronounced 'blessed.' It is said of him, 'He shall be like a tree planted by the rivers of waters, that bringeth forth its fruit in its season: his leaf, also, shall not wither, and whatsoever he doeth shall prosper.' And here, brethren, permit a passing remark on the paramount importance of steadily maintaining the grand essential doctrines of the gospel. In that beautiful description of primitive christianity which is furnished Acts ii. 42—47, the first thing that is stated to the honour of these baptized believers is, their doctrinal steadfastness. 'They continued steadfast in the apostle's doctrine;' and all experience shows, the history of our own body very forcibly so, that churches which lightly hold the great doctrines of the gospel are on the high road to destruction. 'Earnestly contend for the faith which was once delivered unto the saints,' is a direction as seasonable now as ever.

*A constant striving after increased conformity to Christ,* is another pleasing mark of advancing piety. We are to 'forget those things that are behind, and reach forth unto those things which are before;' we are 'to press toward the mark for the prize of the high calling of God in Christ Jesus.' We should constantly set before us—not the conduct of other professors, or of other denominations—

† Mark vi. 30.

|| Luke iii. ver. 21.

¶ Mark i. 35.

\*\* Luke vi. 12.

†† Luke ix. 29

†† Acts vi. 4.

but the standard of perfect excellence exhibited in the conduct of our Lord, and should try to be altogether like him. We should press after as much holiness and happiness as can be enjoyed on this side of heaven; and should seek our happiness in doing the will of God—in alleviating human wretchedness, and doing all the good we can to the bodies and souls of men. Many christians seek happiness for its own sake, and do not obtain it: if they sought it in the path of holy self-denial and active exertion, they would be sure to secure it.

We have dwelt the longer on the necessity of increased attention to personal piety for the obvious reason, that no considerable or lasting improvement can be realized that is not based

upon it. Let every christian awake to its importance. Let every one be determined, by the help of God, to use his utmost efforts that he may leave the world in a better state than he found it, and the results will be glorious beyond calculation. Let the following weighty remark from the powerful pen of John Foster be deeply pondered; 'If the whole, or the greater number, of the disciples of christianity, were, with an earnest, unflinching resolution of each, to combine, that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign of a revolution of the world being at hand.'

*(To be concluded in our next.)*

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### MINISTERIAL DEPRESSION.

It is a fact known to many, that the ministers of Christ, after they have laboured in the 'good work' for a number of years, are frequently the subjects of deep depression of spirits, almost amounting to melancholy. It has been correctly conjectured, that the habit of constant reading and the almost hourly study requisite for suitable preparations for the pulpit, as well as the various cares which are inseparable from the office of the pastor, have a tendency to produce a morbid state of the mental powers. This, to a certain extent, is true of all those whose profession calls for severe or continued mental exercise. Hence, many distinguished lawyers and philosophers, as well as theologians, have been subject to this distressing malady; and some of them have become its victims in its worst form. It is also known that in some temperaments, there is a kind of tendency to mental depression, and every appropriate expedient has to be resorted to, in order to ward off the approaches of the pain-

ful disease in question. Any person who is labouring under such a calamity, and any minister who is occasionally its victim, has a strong claim on the sympathy and kindness of those who profess to be his friends; a claim that is amply sustained by the mere principles of humanity, to say nothing of the higher influence of christian benevolence. Attentions of a nature adapted to invigorate the system, to chase away the vapours, to cheer and encourage, should be freely given, lest moping melancholy become a fixed disease. Very much in all these cases, depends on the patient himself; but it rarely happens that he can rally without the use of suitable means, and the administration of help, other than that which is supplied from himself.

Is it not however the case that ministers often labour under a depression of mind, which has no imaginary foundation; which has not its origin in a morbid state of the mind, or in any mere constitutional tendency?

Who that for any length of time has made his quiet observations, and has had much intercourse with them, has not learned directly or indirectly that there are things which may eat up their spirits, paralyze their energies, and render their various duties most difficult and irksome?

Amongst men of upright and honourable feelings, what has a more enervating influence than the want of ability to provide for a supply of the common necessaries of life. In proportion to the laudable desire of standing fair with the world, and the love of offspring, (the most powerful of human instincts,) is the pain and distress of not being able to provide for those dependent on them. Are not ministers possessed of the common feelings of men? Do they not rather feel these things the more acutely, as by their station and profession they are expected not to sink to the level of the mere operative, in their appearance and domestic arrangements? It may be said they should engage in some secular employment to extend their means, if they find those supplied by their people inadequate. This is not a very easy thing. A minister has been encouraged to leave a secular calling for his work, and it may not be possible for him to resume it after years of desuetude. Nor indeed if he could, and was likely to be as successful as if he had never relinquished it, will it be found that he can do so without serious loss to his ministerial efforts. 'Every man in his own order.' Though there may have been a few individuals who have succeeded both as ministers and tradesmen, they will form the exception, and not the rule; and even if *they* had been more given to reading, to meditation, to doctrine,—if they had 'given themselves wholly' to these things, they might have succeeded in their work in a higher degree. There is a growing disrelish for preachers being engaged

in a secular calling, and perhaps this may arise from a general conviction that the office of minister and pastor involves as much care, and requires as much attention as one person ought to encounter. But if a minister cannot engage in business, and his income is totally inadequate, what can he be but a depressed and paralyzed man? If 'the destruction of a poor man is his poverty,' surely there is enough in its deep cares, its mental as well as physical privations, to render a minister comparatively ineffective.

Unhappily the cause of real depression is not only such as arises from inadequate support—I have known ministers at times feel greatly cast down, by the coldness and indifference of those who are regarded as the chief supporters, or the leading persons in a church. This coldness may be real, or only apparent; it may have reference to the minister himself, or to the cause of religion. In every case it is an evil, and is adapted to depress and afflict the mind of a sensitive man. If it is real, it is very grievous. What cause can flourish when its leaders are cold and irreligious? How will it be likely that others will unite with a people when its leaders are inert and listless? The well disposed members are disheartened by this conduct in their leaders, and much more must their minister be cast down. How can he admonish some of their negligence, when he is told that others whose office and station should constitute them examples are more negligent still? They are never at a prayer-meeting, they are never at the week-day services, they are then ever after the world in its ordinary business, or are spending their hours in more questionable worldly associations, and they do not appear to have religion, or the spiritual prosperity of the cause of God at heart. Alas! are they not 'of the earth, earthy?'

But if this coldness is only in

appearance, if hearts are warm—desires good—prayers fervent—both for the minister and the cause, how much is the oversight to be lamented. Men look at the outward appearance, and as they do not see these warm hearts, they presume that they are cold. Surely if such brethren would reflect, they would perceive that their apparent coldness has a very injurious influence. They think but little of themselves; but their example is very important, both as to the minister and the people. Every leading member of a church, whether in office or not, but especially the former, should be at the more private means. His office and position require it. The power of his example requires it. It would cheer and stimulate his minister, it would induce the more thoughtful of the hearers to attend, and perhaps become decided; it would stir up the younger members to their religious duties; it would have a salutary influence on all. And if in order to do this, it is felt that a little sacrifice is necessary, it should be remembered that we serve one who became poor for us, that we owe all to him, and that on these things depend very much of our usefulness, our honour, and our happiness, as well as that of our ministers. I have noticed these opposite effects—churches where the chief friends were ever in their places, and those where they have been negligent or cold, have passed under my repeated observation, and they fully sustain the correctness of the above remarks.

A spirit of disaffection and disunion amongst the members of a church, will ever occasion discouragement to a minister. Christianity is a religion of peace. It is only where peace and love prevail amongst the members of a church, that prosperity can be expected. Love and unity will lead to 'do all things without murmurings and disputings;' to be

forbearing and forgiving; to avoid self-seeking; and even to make great sacrifices lest peace and harmony should be disturbed. But if there be 'backbitings, swellings, tumults,' if there be disaffection one towards another among the deacons or members, great evils must accrue. The spirit of God will be withheld, Zion will languish, and the heart of a minister will be lacerated, his hopes blighted, and his energy impaired. How fearful is a state of things like this! How ought it to be deprecated and avoided! A solitary scorner or talebearer, may be cast out; but how fearful when a spirit of dissension infects a whole people!

The prosperous state of the church of God is ever found to be closely connected with the spirit of prayer. This, universal experience testifies. The first churches in their best days enjoyed and cherished it, as well as the churches of modern date, which have had real spiritual prosperity. When therefore it becomes evident that a spirit of prayer is declining in a church, that prayer-meetings are neglected, that domestic worship languishes, and that the closet is therefore visited less, what can be expected but decline and unfruitfulness. 'For these things I will be enquired of, to do them, for them.' 'Continue instant in prayer.' A disregard of these obvious duties will shew itself in a loss of spirituality, zeal, and love; by complainings and dissatisfactions; and by the absence of prosperity and increase: and this must be felt by every pastor in proportion to the degree in which he is devoted to God, and desires the wellbeing of the church.

It is exceedingly adapted to depress and afflict the mind of a minister, if he perceives anything like an indisposition to unite with him in any efforts that may be made to revive or improve the cause of God. The various ways in which the state of religion may be improved, by

bringing down the blessings of heaven, or by causing the influence of the faithful to bear upon the world, are obvious ; but the minister cannot do them all alone. He is the pastor, not the church ; the general, not the army ; and he can do but little without the co-operation of his people. If this is not given, must he not be feeble and afflicted.

There may not be need to extend these observations, or many other causes of real sorrow and discouragement might be noticed ; as the worldliness and irregularity of professors, the want of direct success, the backsliding of those whose conversion had given joy, the want of effective and impartial discipline, of sympathy in discouragements and afflictions. Alas ! 'who is sufficient for these things.' Who can discharge aright the duties,

and bear the cares and sorrows arising from every source, that at one period or other visit the minister of Christ.

Brethren pray for your ministers, and help them, that they may not be 'pressed above measure.' By your prayers, your countenance, your help, your diligent attention to the means of grace, your sympathy, you may do very much for them. Like Aaron and Hur, you may hold up their hands. Do this for their sakes ; do it for your own sakes ; do it for the sake of religion, the salvation of souls, and the honour of God. He who will not let 'a cup of cold water' given to a disciple go without its reward, cannot be indifferent to the manner in which his own ministers are treated whether for good or ill. J.—R.

#### STATE OF RELIGION ON THE CONTINENT.

*Extracted from an address by the Rev. R. Baird, D.D., of New York.*

*(Continued from page 109.)*

SUFFER me now to call your attention to what ought to be a great encouragement to us. There are France and Belgium both open ; and both preparing for a great change. Since the battle of Waterloo, three millions of Bibles have been circulated in those countries, and thirty millions of tracts and religious books. Some of your best works are translated and scattered all through France ; and this is a great thing in the work of preparation. Then there are about two hundred colporteurs, and one hundred evangelists, and besides these, about two hundred ministers, connected with the Protestant Established Church, who preach 'Christ crucified.' Others there are, who, though they do not yet preach the gospel clearly, are coming more and more to the acknowledgment of the truth. And there are a hundred outside the Establishment, including Wesleyan Missionaries, who are mostly Frenchmen, aiding this glorious work. In 1815 there was nothing like this. In 1819, it was with great difficulty that a Bible Society was set on foot at

Paris, for want of materials. But how different is it now ? In the chief cities and towns, you will find little bands of intelligent men and women, who are ready to put their hands to the blessed work. So there is a great beginning. What further is wanted is more money and more men. If you had five hundred men to drop into France, and means to support them, they would find their places before a year, and enough to do. The colporteurs circulate the scriptures everywhere, in a way of which you have no idea ; and so effectually do they do the work, that a gentleman assured me a short time ago, he could, at any time, establish without difficulty, in the course of twelve months, as many churches in various parts of France. The clear enunciation of the gospel takes the French Catholic by surprise. How often have I heard men say to me, when I have explained the gospel, as understood by Protestants, 'And is this christianity ? We had no conception of any other christianity than that which we saw in our churches and in

the ceremonies practised there.' The Wesleyans have done much for France, but I would say to my friends of that communion, that not fifty but a hundred more of their missionaries are wanted there. The French Evangelical Society has laboured most effectively, in endeavouring to meet the wants of the country, but it is at present in great distress from having worked beyond its means. The Genevan Society is in the same position. With respect to the churches in America, they too are coming up to this work, much as they have to do at home. With the fact before them, that their own population will be doubled in forty years, still they must take hold of this work also, for they feel a great interest in the conversion of Europe.

Let me just add a few words on the other Catholic countries. In Portugal and Spain, the door is not open, as it is in France. In Portugal, it may be in the course of forty or fifty years; but something may be done even now. And there is no nation that can operate upon Portugal so effectually as the English. The work however, must be begun in a humble way, for missionaries who preached, would not yet be admitted. But no power could prevent their talking with the natives in their own tongue, nor could any thing repress the curiosity of the Portuguese on the subject of religion. Tracts and books also could be circulated. And the same might be done in Italy and Spain. A great deal might be done by the English who go to these countries for commercial purposes, and touch at their numerous ports; but in the steamer in which I went to Gibraltar, though there were a hundred and fifty English on their way to Spain, I could not find a single Spanish tract among them all. Yet the eagerness of the Spaniards for these and the scriptures is astonishing. I would say of Spain, that I never had my heart so touched in my life, as when staying at Gibraltar, I attended a service of one hundred and forty hoys and youths connected with the Wesleyan school, to whom a young man was preaching in Spanish. This school was established in 1833, but still exerts a considerable influence. The only conditions required of the pupils are, that they shall attend a Bible class every Sunday morning, and this service in the evening, the

week-days being devoted to general instruction. The priests have tried hard to prevent the people sending their children to it, but they have not succeeded. The parents reply, 'Let them make our children Protestants if they can. We see enough of the effects of the school upon them, to believe it is for their good.'

When I passed over to Malta, I could not help thinking what an important place this is, and why God had put it into the hands of the English. But it is the point for attacking Italy. There you have a population of a hundred thousand, who are mostly Italians. What an important field that is! It ought to be cultivated. It requires *men, books, and schools.*

This leads me to Italy. You cannot go and preach there. But, as I said before, you can talk, and it is worth while doing that when you cannot do more. But you can do more, you can circulate tracts and books. These are read with avidity, notwithstanding the *damnationes* every where posted up; for the moment an intelligent Italian sees a book in the *damnatio*, he goes and reads it. A physician once said to me, 'When I want a prohibited book, I go to the pope, and say that I want a book necessary to my profession, and I get it.' They have printed a translation of Voltaire and the infidel French writers, and dispersed them through the country as books on medicine! But there are a great many Italians in Smyrna and Constantinople. We can begin with these, and not wait for Italy. It will be open in good time.

In Greece there are a million who speak the ancient language of that country, with a few trifling variations. I think Greece has been too much overlooked; that christians have been too much discouraged, because they have expected too much, and done too little. Our American brethren have diminished the number of their missionaries too soon. Both they and several of your societies still have missionaries there, but the number should be augmented. And the christians of both countries should pray more for Greece, as well as do more for it. We see here the difficulty of dealing with a country with a corrupt religion. Much may be done by circulating books and tracts, and many Bibles have been scattered through the

land. One thing greatly in our favour is the Greek's love of knowledge. You will find everywhere poor ragged children, to whom nothing gives so much delight as going to school; and if there is any glory left the Greeks, it is their schools. They have their gymnasia, and even a university, which is doing a great deal for the country. They have also twenty-four newspapers, all but one in modern Greek. These are edited by able scholars and patriotic men, who are bent upon regenerating the land and language of their fathers. The hierarchy are greatly opposed to the missionaries, and there is a good deal of infidelity among the higher classes; but there is hope for Greece, and we should go on with a good heart. If we labour twenty years in a heathen land without any visible return, we can surely afford to wait a little longer for Liberty and Learning's Home.

One word with regard to Turkey. There you may learn a most important lesson. Missionaries have laboured there hard and long. They have translated about four hundred books and tracts into Armenian, and have been widely circulating them for many years. Now see the result. God has poured out his spirit, and brought many of the Armenians to the truth. They strove to remain in the Greek church, but were obliged to leave it. They wanted a name, and their enemies gave them one. They called them 'Protestants,' which they were; though they would have styled themselves, 'Evangelical Armenians,' which they were not. They have now formed churches at Constantinople, Erzeroum, Trebisond, and several other places. The wicked Armenians, headed by one of their patriarchs, have done all in their power to persecute and overwhelm them. Some they imprisoned, others they chased out of the country, and nearly all they deprived of their property and subsistence. At length, by the interference of the British ambassador, the Turkish government was induced to put an end to their misdeeds. That government has secured religious liberty as far as it can. But so violent has been the Armenian party, tearing down the houses where their Protestant brethren assembled, that even the Turks have turned out, and taken the part of the oppressed. 'Go home, you wicked dogs,' said they; 'you

that worship images, and let these Protestants alone.' The Turks, as a people, are of an amiable character, and they take a great interest in this movement. I must say that they are a better people, more moral, and more honest, than either the Armenians or the Greeks. The truth will reach them after a while; but if ever it does, it will reach them through Spain.

I would not conclude without a word on Protestant Europe. In Sweden a great deal has been done by Mr. Scott, who laboured for many years, as an English minister, at Stockholm. But his labours were not confined to the English residents; having learnt the language, he effected much good among the Swedish population. The success of his ministry, and of Mr. Knill's, at St. Petersburg, in similar circumstances, leads me to observe, that one of the most important steps you can possibly take for the evangelization of Europe, is to plant active and devoted English chaplains in all the principal cities and sea-ports. I attach very great importance to this.

In Germany Evangelical religion is weak, but it is increasing. It is true that the errors of that country are becoming worse every year. Those who have departed from the true gospel are going further and further from it; but those who have made any approach are coming continually nearer to it. The little band of christians in Germany is gradually increasing. Though the Rationalists at present constitute the great bulk of the Protestant party, they are decreasing, and will shortly become little else than individuals. The government of Prussia is very favourable to religion and religious liberty, and great results may be anticipated from this cause. The king is a truly good man. He may have been misled as to measures, and he certainly has been in the affair of Cracow; but he is the most religious, the most Protestant, and the best disposed towards christianity, of all the sovereigns of Europe. The population of Prussia is about 14,000,000, of whom about 10,000,000 are Protestants.

In France there are about 525 Reformed or Calvinistic churches, and 250 Lutheran churches, both supported by the Government, and constituting together the Protestant Established church of the country.

I do not think that Roman catholicism will ever prevail in Russia and the east of Europe, which belongs almost entirely to the Greek and Armenian churches. The Maronites are the only exception.

The English and American Governments have done much good by the excellent men whom they have appointed as their representatives in the East. Sir Strafford Canning and Sir Edward Lyons deserve the thanks of the world for the noble and generous manner in which they interfered to preserve the liberties of the missionaries, and Protestant Armenians, when they were nearly overwhelmed by their persecuting enemies.

I saw the present pope some years ago, when he was a cardinal, but have not seen him since his accession to St. Peter's chair. But I am acquainted with Catholics who had talked with him, and my opinion is, that he has come to the end of his reforms. He is a well-disposed man, but manifestly unequal to the crisis. He is deficient in courage and energy of character,

and cannot do what he wants. As an instance, I may mention that he dismissed his secretary, because he was an obstacle to reform; but immediately afterwards he appointed him to an office of equal importance. And he continues the grant of five per cent. on all loans to the barber of the late pope, a man enormously rich, who had obtained a complete ascendancy over his infallible master. In church matters, the pope is no reformer at all, but as bigoted an adherent to the errors and superstitions of Romanism as any man could be. Nor is he likely to proceed further than he has already gone in political improvements; this is the expressed opinion of the Italians themselves. That they have rejoiced so excessively at what he has effected, only serves to show how much they must have suffered under his predecessors. It is but just to add, that the schools the pope has lately established, at which 600 boys are being educated, promise to operate very beneficially on the national intelligence.

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## GERMAN TRANSCENDENTALISM.\*

BY J. J. OWEN.

THE science of ontology involves such profound mysteries that the full comprehension of it will, doubtless, ever transcend the most powerful efforts of finite intelligence. There scarcely have been two philosophers whose views on this subject have in all points coincided. One system after another has appeared and disappeared; and even now, after

\* We have been anxious to lay before our readers a brief exposition of this boasted system. The articles have been prepared with care, and rendered as plain as the nature of the subject admits. Still some will probably think them dry and uninteresting. But they are important, as serving to show not only the more prominent cause of the present awful defection in the German Lutheran church, but the absolute folly of mere human speculations, whenever they contravene the obvious dictates of the holy scriptures, and lead men to a region where they must of necessity be encompassed with impervious gloom. We have reason to believe that the next article will contain facts which will amaze our readers.—Ed.

all the labours of the most disciplined minds, and the proud pretensions of literary dictators, a variety of problems, connected with the very first principles of the science, remain unsolved.

It cannot, however, but prove instructive to observe the different methods employed by different intellects in their metaphysical inquiries. Whilst in some instances, it must be acknowledged great and important truths have been brought to light; in others, the mind, starting in a wrong direction, yielding to ingenious but wild speculations; or attempting too much for human capabilities, has been utterly foiled in its endeavours.

Prior to our entering on the subject of this article, it may be proper to glance at the leading philosophic systems of ancient and modern times. The philosophy of Plato was purely contemplative and ideal. He formed for himself a sort of ideal universe, totally distinct from the actual creation; and here he seemed to live, and move, and have his



being. His reasoning, so far as it was based at all on the causal relation, was from cause to effect, rather than from effect to cause, thus inferring the actual from the logical, and not the logical from the actual. Aristotle, with a mind very differently constituted, was capable of much profounder investigations, and though he also was too fond of reasoning *a priori*, his philosophy was much more practical in its character than that of Plato. Whilst Plato gave a free scope to his imagination, and by his doctrine of ideas, independent of the objects which they represent, opened a wide door to the dreams of mysticism—Aristotle was a close and strict observer of both mental and physical phenomena, avoiding all the seductions of fancy, and following a severe, methodical, and strictly scientific course of inquiry. Plato reasoned chiefly by analogy—Aristotle by induction; the one argued—the other felt; the one established by inference—the other saw by intuition.

Aristotle for a long series of ages, maintained an almost undisturbed sway in all the schools of philosophy, and was, to use the language of a distinguished orator, 'idolized as the secretary of nature, who dipped his pen in intellect.' No one durst question his *dicta* without being regarded as approaching the very verge of imbecility. The Aristotelian philosophy, however, after ages of scholastic quibbling, was found to be defective, and the laborious researches of Gassendus, Bacon, and Des Cartes, furnished fresh food for the speculative and inquisitive. How far these illustrious men succeeded in eliciting truth we are not now going to determine; but towards the latter part of the 17th century, John Locke published his treatise on the 'Human Understanding,' and the metaphysics of this work, somewhat modified, have ever since swayed a large portion of the European and American mind. Whether the theory of this eminent philosopher is to suffer the same fate as those of his predecessors, remains to be seen: the fact, however, cannot be concealed, that the influence of his system is gradually decreasing, and that on the whole, it is felt to be meagre and earthly. An increasing number of ardent and inquisitive minds long for something more satisfactory. Our own conviction is, that no philosophy can impart the perfect and absolute truth, for no

philosophic system is more than the consciousness which the philosophers of a certain age have of their own thoughts. Times change; the spirit of every age is different from that of every other, and therefore a new scheme of philosophy must arise with the new developments of the general mind. We do not mean to say that there are no great, primary, and immutable principles which philosophy must ever recognize; but we do say that the views entertained respecting these principles have been as variable as the wind. When Anaxagoras speaks of God, he refers only to the *vois* 'mind.' When the new Pythagoreans refer to God, they mean the universe—matter and mind. When the French materialists employ the same word in their system, it is equivalent to 'chance.' Spinoza uses it to denote the absolute substance; and Fichte, the moral regulation of the world. Even Cicero has said concerning the idea of God, 'Res nulla est de qua non solum indocti, sed etiam docti tantopere dissentiunt;' 'This is not a subject concerning which the untaught alone are not agreed, but the educated also differ greatly, [respecting it.]

Christianity has nothing to fear from systems of philosophy. The remarks we have made furnish abundant evidence how temporary has been the influence of the speculations of the most profound and disciplined minds; but the truth as it is in Jesus lives, and is daily gaining fresh conquests. Ours is a world of experiment; and however the human intellect may cogitate, it must ultimately bow to the supremacy of Him who is head over all things to the church.

The philosophy which during the last seventy years has been predominant in Germany has excited no small attention, and produced very powerful effects on the literature and theology of Europe; the question, therefore, is frequently asked, What are its leading principles? What does it teach? Many are loud in their condemnation of everything German. A book lucid as crystal-pool must have a mystery lying at the bottom of it, over which it behoves the reader to ponder with the awful dubiety of a Peter Bell.

'Is it the moon's distorted face?

The ghost-like image of a cloud?

Is it a gallows there pourtray'd?

Is Peter of himself afraid ?

Is it a coffin, or a shroud ?\*

But we have no sympathy with this spirit, nor are we disposed to think that some of the principles propounded by Kant, the father of transcendentalism, if confined within their legitimate sphere, at all lead to the appalling consequences with which they have been associated. It is well known that Warburton regarded Locke's metaphysics as decidedly hostile to the christian faith, and that the French atheists established on his system the vile theories which converted their country into one scene of wickedness, anarchy, and bloodshed. David Hume, too, deducing his premises from the same distinguished philosopher, argued that there is no connection between cause and effect, and that the very notion of connection is a mere habit of the mind acquired by seeing two events always succeed each other in the same order. Still there can be no doubt that the late development of transcendentalism is decidedly pantheistic. We shall endeavour to bring before the reader, as clearly as we can, its origin, nature, and influence on the doctrines of revealed religion.† The German philosophy professes to unravel mysteries which the English and Scotch metaphysics never touch, and it is so elaborate as to render it difficult to bring it at all within the range of many intellects. Locke says, that all our knowledge is derived from sensation and reflection. Berkeley, adopting this proposition, endeavoured to demonstrate that there can be no such thing as matter, or the external world, or at least, that we can have no evidence of its existence, because, by our senses we are made conscious only of sensations, and not of matter itself, and sensations are affections of the mind. From the days of Aristotle to those of Locke it had been

\* In some branches of literature and science the Germans certainly have excelled all other nations : such is especially the case in history, in philology, in literary criticism, and several departments of theology—as its general development, &c.

† Some months ago we had an article on the origin and nature of German philosophy in the 'Baptist Record;' but as the present article embodies much more, the two are quite distinct, though the first page or so is similar in thought and diction.

asserted that our sensations are copies, or pictures, of the visible universe. Berkeley attempted to prove that a sensation that is an affection of mind can never be a copy of anything which does not resemble mind, can never be a copy of matter. Hume, as we have intimated, examined the point still further. According to his opinion, we are not more conscious of mind in itself than we are of matter in itself. All that we are immediately conscious of are ideas and impressions; consequently, nothing but ideas and impressions exist, or more correctly, nothing else can be known to exist. Following this train of reasoning, Hume proceeds to inquire, Whence is our notion of cause derived? Is it from sensation? Surely not; for the senses show only that the two events which we call cause and effect, follow each other, and never that they are necessarily connected. Is it, then, from reflection? but we reflect only on our sensations, and as these do not contain the notion of cause, so no reflection can discover it in them. Finding, therefore, that these sources of our knowledge, which he with Locke believed to be the only ones, afford no clue to that firm belief which mankind have in the notion of cause, he declared it to be a mere idea, an induction from what we see when two events follow each other. This process of reasoning was at once felt to militate against all the evidences of natural and revealed religion, but it was most triumphantly refuted by Dr. Reid, and Dugald Stewart.

It was the perusal of these speculations of Hume's which first led Kant to examine the matter. The German philosopher thought Hume had clearly proved that the idea of cause is not derived from experience, and yet he had the fullest satisfaction that the mind cannot be divested of the idea. Under these circumstances, he enquired whether it be a mere habit of thought. Unable to arrive at this conclusion, he found himself necessitated to believe that it is a great necessary truth—a truth not derived from experience, but arising with experience—an idea written, as it were in the mind with invisible ink, and requiring only the contact of the external world to make it legible. In other words, Kant contended that we have an intuitive perception of those truths which are above the sphere of

sensation. This forms the foundation of his whole philosophy. He thought there are twelve great necessary truths; these he arranged in four classes, under the heads of quantity, quality, relation, and modality. These truths he designated categories, a term borrowed from the Aristotelian philosophy. He also gave them the name of transcendental truths, or ideas, because they transcend the bounds of experience. The twelve categories are the following: under the head of quantity, he has unity, multitude, totality; under quality, are reality, negation, limitation; under relation, we have substance, and accident, cause and effect, action and re-action; and under modality, possibility, existence, necessity. Space and time, he affirms, are not the properties of objects without us, but exist only in the mind itself, being pure intuitions of the internal sense, and are to be regarded as the universal forms of thought; that is, it is impossible for us to think of anything as unconnected with time and space. Kant distinguished between universal or necessary truths, and merely general or contingent truths. For example, that the sun will rise tomorrow, that all substances have weight, are merely general, or contingent truths; for the sun *may* never rise again, and there *may* be substances that have no weight. This class of truths we derive from experience, and it is the only class of truths which experience is capable of teaching us. But that every thing which begins to exist must have a cause, is a universal, a necessary truth; it is not derived from experience; experience can neither add to, nor take from the evidence of it; and so of all the twelve categories, or universal truths. This philosopher also drew a line of distinction between thought and knowledge. According to his views, we have three faculties by which we acquire knowledge, namely, sense, understanding, and reason: sense is a passive or receptive faculty, by which we become acquainted with the external world; understanding is an active or spontaneous faculty, by which we form conceptions; and reason is the highest faculty of intellectual spontaneity, and by it we form our ideas. Kant contended that we are utterly unable to have any knowledge of the *essential nature* of things. For instance, we see things extended, but space is not a real existence out of

the mind, so that the mind perceives things extended whether they are so or not. Yet it was not thought from this, as the subjective idealism of Berkeley asserts, that nature is to be reduced to a mere ghost-like existence; it was granted, and even maintained, that even behind or beneath the manifestations or phenomena, there was an essence, a nature. But Fichte, Kant's successor, carried this system much further. Fichte's philosophy was entirely founded on our entire ignorance of all external objects, as asserted by Kant. If we have no knowledge of the essential nature of things, what can the whole conception of the final cause of nature, the whole relation between means which there exists, and all the laws of nature, as well the universal as the particular—what can all these be, other than a mere scheme or theory of man's understanding, a *focus imaginarius*, transferred from our own minds into the external world? So reasoned Fichte. In nature, in the external world, there remained nothing that was essential. Nothing is essential, has a real, substantial existence, excepting what is personal, or the *I*. This system is thus developed. To the *I*, or myself, the laws of my nature oblige me to attribute a real, and certain existence. By experience I learn that I have a power of acting, but this power is limited on all sides by insuperable and incomprehensible objects, which are the *Not I*, that is, the external world—the product of my power to form ideas, or a creation made by my own necessary activity. The *I*, thus seeing itself surrounded by the *Not I*, desires and strives after some *arrangement* by which the objects forming its idea of an external world may be brought into proper relations to itself. This principle of arrangement, applied to moral ideas and relations, is the *moral order* of the universe—that is, it is God. Experience teaches that a consistent, practical observance of this moral order brings to the conscious *I* certain feelings which constitute *happiness*. Hence arises the idea and the practical principle of *moral obligation*; and religion is a vital and active belief in the moral order of the universe, which further produces a confident expectation of the ultimate success of every good action. Thus I have no evidence of the existence of any other being than myself. My

own existence is a phenomenon which has occurred without a cause, unless the *I* be self-caused; the external world is a product of myself, an idea, a phantasm, a nothing; and it follows that there is no real, intelligent, conscious being, which I may call God, since the moral order of the universe is but a group of ideas!\*

It is but just, however, to state, that at a later period of his life, Fichte, transposed his absolute *I* into a *one* absolutely self-existent being, pure life; the rational *I*—the only real existence. Here there is evidently a great change, from the subjective to the objective—from the personal to the absolute. It is this change in Fichte's system which constitutes the great peculiarity of Schelling's philosophy, and there was for some time a contest between the two, as to which of them really first made the transition to which we have just adverted. The system of Schelling is called the system of identity, or the philosophy of the absolute. It has also been designated, the philosophy of nature, because he first and chiefly turned his attention to giving to natural science a more speculative character. He starts with the conception of an absolute substance which pervades everything. He thus gave new life to nature, and new impulse to the attempt to bring the results of experimental research into harmony with philosophical speculation. But when this fundamental principle was found, it was necessary to show how it could be applied to the varied departments of matter and mind. Here Schelling found his greatest difficulty. The first thing he had to do was, to define most clearly the meaning of *absolute substance*. Spinoza had defined it as consisting of an infinite number of attributes; only two of them, however, he says, come within the sphere of human knowledge, namely, *extension* and *thought*. Schelling changed

the names of these attributes, and designates them subjective and objective, or real and ideal. Hence his definition of the absolute substance, as the *subject-object, the indifference of the subjective and objective*—the identity of the real and the ideal.† In order to bring the phenomena of the world within the jurisdiction of this system, this philosopher constructed out of its two attributes, a balance with two arms: upon the one arm he suspended *nature*, upon the other, *history*. With Spinoza thought teaches as far as extension—the order of things in the sphere of the *ideal* is the same as in the sphere of the *real*. But Schelling, on the other side of nature, gives the supremacy to the *real*, to the comparative exclusion of the other element; on the side of spirit he gives the supremacy to the *ideal*—each side puts itself into equipoise. But he had another problem to solve, namely, to ascertain by what law finite and individual existences could be derived from the one absolute substance. Spinoza attributes to the alone existing substance, an energy according to which it produced all things from eternity. Schelling, however, overlooked this important point, and consequently found himself involved in inextricable difficulties. It will appear at once to the careful reader that the whole of the system stands directly opposed to a fundamental principle inculcated by the father of the inductive philosophy. Bacon says that we must first examine phenomena; Schelling says, the thing itself must first be scrutinized. Bacon supposes that we can know little or nothing of the thing itself, but only of what it does; but with Schelling, on the con-

\* Such is the system which is idolized by some men. Thomas Carlyle represents Fichte as, 'a colossal, adamantine spirit, standing erect and clear, like a Cato Major among degenerate men, fit to have been the Stoa, and to have discoursed of beauty and virtue in the groves of Academe.' And over Fichte's grave at Berlin, there is inscribed,—'The Teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.'!!!

† The above definitions remind us of a little anecdote we have read somewhere respecting an interview between an American professor, and a German philosopher. The American insisted on precise and definite explanations of every proposition, every term used. The philosopher explained and defined, and defined and explained; but every new explanation and definition seemed only to suggest a new difficulty to the acuteness, or obtuseness of the quiet, imperturbable Yankee; till at length the poor German, almost ready to burst with perplexity and vexation, lifted both hands and eyes to heaven, and exclaimed in a despairing tone, '*Mein Gott, forgive Christopher Columbus for ever having discovered America!*'

trary, the thing itself, the absolute, is the very starting-point of all knowledge. The principal points of Schelling's philosophy are the following:—1. That there exists but one identical nature. 2. The one absolute nature reveals itself in the external generation of existing things, which on their part constitute the form of the first. Consequently, each individual being is a revelation of the absolute being in a determinate form. Nothing can exist which does not participate in the Divine Being. Consequently, the natural world is not dead, but animated and divine, no less

than the ideal. 3. This revelation of the absolute takes place in conformity with certain correlative oppositions which characterize different gradations of development with a preponderance of the ideal or real, and which consequently are nothing more than so many expressions of absolute identity. The system, then, stands thus, — 1. The absolute — the universe in its original form, the Deity manifested in 2. Nature—the absolute in its secondary form, consisting of weight, matter, motion, light, man, truth, science, religion, beauty, art.

(To be continued in our next.)

## SABBATH EDUCATION. BY M. B.—No. IV.

### ENGLISH HEATHENISM AND THE SUNDAY-SCHOOL.

It is a fact truly frightful to contemplate, that at the present moment, amidst all the enlightenment of the age—amidst all the unparalleled exertions of philanthropists—thousands of people exist in England who are utterly ignorant of even the very first principles of religion—*'have no idea of the God that made them; their accountability to him; their state and condition as sinners, or the way by which they may be saved.* On the contrary, it is to be feared they are, as to all moral or spiritual feeling, like the beasts that perish; or, if any concern should be awakened in their minds, they are led to believe that the mere attendance at church, (especially if they "take the sacrament," and send for the clergyman to read a prayer when they are sick and dying,) are all that is necessary to secure for them a safe passage to eternity.'

Thus speaks the Home Missionary Society;\* and it speaks truly, as all who have had opportunities for becoming acquainted with the condition of the people must allow.

It is extremely difficult to realize fully in the mind this state of things. But only imagine thousands of your fellow countrymen and countrywomen—your brethren and sisters—in total spiritual darkness; not only in respect of principles, but in sentiment, in idea.

They look on the glorious orbs that light the firmament; they experience the changes of the seasons; they have before them the divine image created in man; they stand amid a world of thought and conflict, mental and moral excitement, beauty and truth, deformity and falsehood,—and they ask the meaning of nothing—they understand nothing, and do not want to understand; they neither know who is the Creator nor what he has created; they are wallowing in sensual abominations; they hide like wild beasts in the dark places of the earth. And this melancholy condition is for the most part thrust on them by outward circumstances, although combined with inward depravity. If you, intelligent christian, had been born and bred into this state of things, you would have been precisely as they are, unless the grace of God had wrought a miracle on your behalf. This is a consideration that ought deeply to affect every one of us. The benighted outcasts of society are chiefly made so by society. But the question is, What can the Sunday-school do for them? I believe, more, much more than has yet been attempted. A Report of the Manchester Statistical Society, on the state of education in the city of York, has this remark:—'However imperfect the education received at Sunday-schools may be, when compared with a reasonable or a foreign standard, it affords, nevertheless, the most valuable training within the

\* The Independent. We could wish our brethren to give up these *absolute* titles.—ED.  
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reach of the great mass of the population of England.' This would be an argument for teaching everything in the Sunday-school; and I confess it is so, as respects the past and present condition of education in this country; but I trust we are advancing to a better state of things, when every child born in this vast empire will receive as its right an efficient secular education, provided by an *impartial* and philanthropic national system. (?) Whilst this is gradually being accomplished, let the Sunday-school fall back gradually on its proper position, as a system of Sabbath, not working-day education, fulfilling what is after all the greatest of all educational missions, that of teaching the Bible; nor mixing up extraneous, discordant matter, with this holy book.

But I apprehend that even as things are, much may be done for English heathenism by the Sunday-school. It is a favourite scheme of Dr. Chalmers, that of going to seek the lost sheep in the dark places where they hide; and the Home Missions have worked nobly in this new and vast wilderness. The writer was some time associated with the matron-members of a chapel who devoted as much of their time as they could possibly spare to this apparently difficult and dangerous task, and she saw and heard enough to convince her that devoted christians if possessing true sympathy with the wretched and fallen, combined with intelligence and tact, may do incalculable good, especially by pleading with parental hearts for children's welfare. Many a stray lamb may thus be gathered into the fold even from the worst of dens. When with the Sunday-school the auxiliary day school can be combined, (and surely every band of united christians might get up one of some sort,) the success of these visitations is much increased. You have then so many arguments to urge to the parents,—'Send your children to our Sunday-school, and we will admit them to our day school. We are sure, however unfortunate you may have been yourself, that you must wish to see *them* good and sensible, pious and sober, truthful and gentle—such as we hope to make them. Besides, you know they will have a much greater opportunity of getting forward in the world, than if they be left ignorant and wicked. Send

them to our schools. Never mind if they have but rags: the Saviour came to preach the gospel to the poor. The Saviour was very poor, very mean in the world's eyes. He loves you and your little ones as well in rags as if you were clothed in purple and fine linen. We are his disciples: it is our glory, as it was his, to preach to and teach the poor. We come to you making a free gift of our time and labour; we come to you with no selfish purposes to serve; we come from Jesus the poor man's friend, the Saviour of sinners; we come to bring his loving message to you. Suffer your 'little children to come unto me, and forbid them not.'

Auxiliary day-schools are now springing up everywhere—a most cheering sign of the times—but I believe the British mission was the first to experiment with them, and to prove that religious Sabbath education is benefited by them—that day-schools help gospel schools. The only day-schools that will avail against English heathenism, must be what are called Ragged schools; and I very much regret that these remarkable schools did not originate, as they ought to have done, with Sabbath education. It is so strange that all the teachers in this broad land never hit upon such a scheme for bridging over the gulf between the ragged classes of the people and the well dressed. Year after year they pensively listened to the obvious objection of the poor creatures against sending their little ones to school,—'They have only rags to wear,'—and turned away and left the young immortals to go to ruin because of their rags. But christians must cease now to be squeamish even about rags and filth—they must triumph over sense, when the only alternative is abandoning the poor to perish. The ragged school was a sublime idea; its originator was a poor hard-working cobbler, who, after a number of years spent in gratuitous teaching of the ragged amidst his constant labours, was able to enjoy a new year's feast on a mug full of sprats, found on his shelf after his sudden death. Surely what he did on a scale so morally magnificent, Sabbath teachers may do under better circumstances, with mutual aids. I hope to return to this subject next month.

## REVIEW.

THE ENGLISHWOMAN'S MAGAZINE, and *Christian Mother's Miscellany*. Edited by MRS. MILNER, Author of 'The Life of Dean Milner,' 'Historical Sketches.' &c. April, 1847. Fisher, Son, and Co.

THE prospectus of this new series of 'The Christian Mother's Magazine,' in addition to the alteration of its title, has taken for its motto the excellent sentiment of Dr. Arnold—'I never wanted articles on religious subjects half so much, as articles on common subjects, written with a decidedly christian tone.' The articles in the present number fully justify the adoption of such a motto. They are various—including a biographical sketch of Thomas Fowell Buxton, Esq.—thoughts on worldly amusements—the autobiography of Maude Bolingbroke, chaps. III. and IV.—flowers, No. 1.—study of prophecy—the mysterious visitor, a true story of a French school, &c.—monthly notices of public affairs—reviews, &c. The poetic contributions are seasonable and sprightly.

Not having space to notice every article in this very excellent periodical, we shall content ourselves with a passing glance at one or two. Mr. Buxton's excellencies and useful labours are rightly ascribed to his deep and experimental acquaintance with the gospel of Christ. The remarks on dancing, in 'worldly amusements,' are judicious and impressive. The 'true story' about French schools, promises to check the foolish and dangerous propensity, now so common, of sending young ladies to France to complete their education. Surely we have enough of French follies and fashions continually imported into this country, without sending our innocent and unsuspecting daughters to be initiated into the loose manners and popish usages of that volatile people! The article on flowers, (the first of a series,) by Mary Bennett, has much pleased us. Its light and easy style—its rich allusions—its beautiful sentiment and religious tone, are truly refreshing. Take the following, selected at random:—'The primrose is held to be the symbol of early youth; and, taking the class, we think the allusion particularly felicitous. It is next to impossible to think of these flowers without calling to mind the artless beauty and playful innocence of childhood. As the snow-drop is exquisite for its form and tints, and the primrose delightful for its associations, so the violet is renowned for its perfume. It was so among the nations of antiquity, and it is still among us. Kingdoms may perish, but the tiny flowers of antiquity are the same from generation to generation, as bright now in their individual perfections as they were in the bowers of Adam and Eve.'

We shall be happy if our notice will induce

any of our more opulent families to take this periodical. Though edited by a lady who is of the church of England, it is so decidedly evangelical in its tone—so catholic in its spirit—and so free from mere controversy and churchism, that we can have no doubt it will both interest and profitably instruct.

GEOFFREY CHAUCER. By MARY BENNETT. *Nelson's British Tracts for the People*. No. XLVI.

THIS is, or ought to be, a reading age. So many 'books for the people'—popular editions—reprints and abridgments of old and scarce works—and magazines and journals of every sort and size, containing new views of old things, and familiar explanations of recondite subjects, adapted for the multitude, that one would almost think England had become a nation of readers. Messrs. Chambers, however, complain that they have not yet reached 'the masses'—the point at which they aimed. Ragged schools—government schools—free schools, and British schools, will, we should hope, ere long, have the effect of awakening a taste for reading amongst the lowest of her majesty's subjects. But to Chaucer. The venerable 'father of English poetry' is here in a new dress. His tale is well told; and there is at times a kind of witchery thrown around his story that reminds us of the happiest descriptive efforts of the knight of Abbotford. More need not be said of a tract of thirty-two pages—less would not be justice.

REASONS FOR NOT OBSERVING THE FAST. By J. P. MURSELL. London: Clarke & Co., 55, Gracechurch street.

THIS is the substance of a discourse delivered by the author on the evening of the day appointed by government for a general fast. The text is Matt vi. 17, 18. After an appropriate allusion to the origin of fasts—their appointment in the Levitical institute, and their ostentatious observance by the Pharisees in the time of our Lord; the author proceeds to state his objections to observe the imperial mandate. He contends that the occasion did not require it. Great as were the sufferings of the poor Irish who were reduced to depend on the potato for food, their depressed condition was the result of misgovernment rather than of providential visitation, as they ought not to have been reduced to depend on the food of swine; that it is delusive in its tendency, leading men to regard poverty as a crime; that it supposes we have no means of averting the calamity; that it is hypocritical, as those who appointed it have no intention of relinquishing the evils which afflict and

oppress Ireland; that it assumes the oneness of the church and the world; and that the authority and form by which it is enjoined is antichristian and offensive. It concludes by urging that as true religion is personal—facts, if observed at all, should be secret and unobtrusive. This discourse is a pungent and caustic production, little calculated to inspire respect for our rulers. We are not quite certain of the solidity of every part of the argument it contains.

THE COMPREHENSIVE TUNE BOOK. Edited by H. J. Gauntlett, *Mus. Doc.*, consisting of 1. Hymn and Psalm Tunes. 2. Anthems and Choir Music. 3. Sacred harmony pieces for private use. 4. Organ and Piano-forte themes. Together with the Singer's Instructor and Musical Primer. Houston and Stoneman. (To be continued monthly.)

THE title of this serial sufficiently describes its nature; and its author is a guarantee for its excellence and correctness. But when we add that there are thirty-five popular tunes, in four parts, some of them repeated in different keys; three anthems; three pieces of sacred harmony; an organ theme, by Bach, and six pages of the Singer's Instructor, and all for ten pence, our musical friends will be convinced that the publication is as cheap as it promises to be useful. The music and the words of, 'There is a smile' are both pleasing.

'There is a smile for every sigh,  
For every wound a balm;  
A joy for every weeping eye,  
For every storm a calm.

'Each sigh is sent a smile to light,  
Each wound in mercy given;  
Each tear-filled eye will yet be bright,  
Each storm subside in heaven.'

#### LITERARY NOTICES.

*The Pre-Adamite Earth: contributions to Theological science.* By John Harris, D.D., London, 8vo., pp. 367. This treatise evinces considerable ability, and is the first of a series,—each complete in itself, in which the principles or laws hereafter deduced and applied to the successive stages of the Pre-Adamite Earth, will be seen in their historical development, as applied to individual man, to the family, to the nation, to the Son of God, as the Second Adam, the Lord from heaven; to the church which he has founded, to the revelation which he has completed, and to the future prospects of humanity. These are sublime themes indeed, the sublimest in the universe; and we hope soon to be able to direct more fully the attention of our readers to the commencement of Dr. Harris's labours as contained in the treatise before us.

Dr. Winer, of Leipzig, is preparing a new Lexicon of the New Testament, which it is

thought will supersede all others. The best we have at present is Dr. Robinson's, edited by Negris.

Dr. Neander has published a new edition of his History of the Apostolic times, and is carrying forward the revision of his General History.

Dr. Umbreit is publishing a new edition of his work on the Prophecies. The whole forms a practical commentary on these important portions of the sacred volume.

Dr. Cumming has published an important work on the evidences of the christian religion. The title is, 'Is Christianity from God? or, a Manual for Scripture Readers, City Missionaries, Sunday-school Teachers, &c.'

The memoirs of Dr. Yates and Wm. Knibb have appeared; the former by Dr. Hoby, and the latter by John Howard Hinton. They are highly interesting, and we cordially recommend them to our readers. Next month we hope to give a more detailed account of both volumes.

Tholuck's *Litterarischer Anzeiger* for the past year contains several articles of great value on the subject of the 'Angel of Jehova,' mentioned in the Old Testament. The generally received view that this angel was the 'word,' 'the promised one,' or 'Logos' of the New Testament, was ably defended by Dr. Hengstenberg, in the first volume of his Christology. In support of the same view have appeared since that time, Sack, Ebzard, Delitzsch, and Heim. Several writers, however, particularly Stendel, Hoffmann, and Oehler, have taken different ground, and argued against the alleged identity of the Revealer of the Old Testament with the Logos of the New. It is the object of the writer of the articles adverted to, to examine the objections which these latter critics have urged, and to show that the view represented by Hengstenberg is essentially correct; the grounds on which it is assailed being untenable, and the reasons which support it remaining still substantially unanswered.

Dr. Stuart has issued a very valuable edition of Roëdiger's Hebrew Grammar. This edition is by far the best we have seen: it embodies the results of all the recent advances in the knowledge of the Hebrew, and a very complete account of the present state of Hebrew philology.

Berlin university has 279 theological students, whole number 1608; Heidelberg 38 in theology, whole number 839; Leipsig in theology 187, whole number 825; Bonn 213 in theology, whole number 674; Halle 457 in theology, whole number 742.

Freund's Latin Lexicon is now completed. The whole consists of four large octavo volumes. It is the best we know. It would be a great kindness if some friend would make a present of a copy to the Academy.

J. J. O.



## CORRESPONDENCE.

## THE ASSOCIATION.

To the Editor of the General Baptist Repository.

MY DEAR SIR.—I have read with great interest brother Burns's article contained in your last number, and founded on the inquiry, 'How may the Annual Association be made more interesting and useful?' He inquires, 'Might not much of the present business be very profitably condensed, and thus leave greater space for the introduction of questions bearing directly on the advancement and prosperity of the Connexion?' Some of our brethren think that the present mode of reading reports occupies unnecessary time; but others are of a different opinion. The former allege their subsequent appearance in the Minutes, and their uniformity, as reasons why the reading is unnecessary. Many of the reports, however, read in the Association are *not fully* printed in the Minutes. Some are altered by the judgment or caprice of the Secretary;\* others, by the request of the Association; and some, necessarily, from their grammatical errors, &c. Now it seems highly desirable that the full and genuine report should be heard by all the assembled brethren. Is not the most correct knowledge of all the particulars of the actual state of all our churches of the highest importance to them, both in their individual capacity as members of our churches—as the pillars too, as they unquestionably are, of our body; and in their assembled capacity? What else can inspire their love and sympathy; or rightly direct their prayers, judgment, and acts, during their sittings? The reports which some of them may see afterwards in the minutes, will serve to renew and render these more permanent. Put out the eyes, and you put out the heart of the Association. If the reports were not fully read in the open assembly, many churches would be dissatisfied and send none, and that would be a far greater evil than the one imagined to result from reading them. Brother B. then suggests the appointment of a 'business committee to arrange and put in proper order such matters as would require the peculiar consideration of the associated body'. Rules, I believe, exist for directing the order of Association business, a regard to which has operated, in my humble opinion, in a most admirable manner. Nor am I aware that business has been introduced in the 'crude state' to which he refers, and taken up unnecessary time. I do not believe there is a religious body in Christendom that in

apostolic purity, order, and efficiency, considering its resources, equals our annual Association. Brother B. judges 'the great deficiency of the Association is, its want of attention to, and sympathy with weak and suffering churches. As an Association we have but little money to dispose of; then, in *this capacity*, little pecuniary aid *can* be afforded. So far as I can recollect, the assembled brethren have, in every worthy case, tendered their best advice, and their most brotherly recommendation to the individual churches. What more *ought* they to have done?

But what, Mr. Editor, have most forcibly struck my mind in brother B.'s article are, his observations upon assumed irregularities in the removal and introduction of our ministers. That many most deplorable irregularities have arisen, and do exist in our churches; that their consequences are most serious, and if not prevented by wise and energetic means, will be even ruinous—I will not deny. But any steps of the Association to remove them must be taken with great care, or they would do more harm than good. Our church government is Independent, not Presbyterian. Our Conferences and Associations are voluntary meetings to give *counsel*, not *law*. Perhaps the best way to remove irregularities would be, to give our friends ample and affectionate instruction upon these matters, through the 'Repository'; or let cases upon them be presented to the Association, and its judgment be published in our Minutes and 'Repository.' But any steps interfering with the independency of the churches, would be a remedy worse than the disease. One of the cases of irregularity named by our brother B., does not seem to me so bad as he imagines, nor as some that perhaps ought to have been commented on long ago in our Connexional periodical, namely, that of a minister retiring, 'canvassed the church for the introduction of his successor.' Supposing this brother had been approved and successful for only a few years among the people he was leaving, (and without this was the case he would never canvass for a successor), who could be so suitable a person to introduce the minister to occupy the place he had vacated? Who *could* have so correct a knowledge of their capacities, circumstances, and spiritual wants; who could feel so disinterested and deep a solicitude for their spiritual and everlasting welfare, as he who had studied, laboured, and prayed for them, for years? I cannot conceive of a wiser course for a church to pursue, in case they are about to lose a beloved minister, than to put themselves under his guidance as to his successor; nor of more laudable con-

\* The curtailment of many of them is unavoidable; though we are not aware of alterations being made.—Ed.

duct than that of a minister leaving his beloved flock, carrying his anxiety so far concerning the brother to take his place, as to condescend to the course named, especially if he feared they were in danger of having an improper person as a minister. Brother B. will pardon me in referring to the fact of his having introduced several ministers to our churches, all of whom were complete strangers to nearly every individual in the denomination except himself, some of whom, at least, I believe have not succeeded. \* \*

\* Besides other evils resulting from this irregularity, our students have been greatly discouraged, and kept from proper spheres of labour when they had ended their course of study. Is it not extremely inconsistent professedly to support a denominational college, and yet when the students have almost completed their term of study, instead of introducing or calling them to our vacant churches, to receive with open arms men of whose suitability we could have no proper proof, until painful experience has taught us too late, their incompetency for the sphere assigned them? Why do not our influential ministers and friends patronize our students, and our vacant churches call them to be their ministers? The college system has its defects, yet it is the best means hitherto adopted by the churches for training ministers. What would our Connexion be at the present time without its educated ministers? Will not the ordeal of a well managed college level vanity and expose weakness? By properly training young men who have grown up amongst us, do we not lay open before the whole Connexion the length and breadth of their intellect and character, and the details of their habits and attainments? and are not such young men most likely of all to understand the management of our churches, and enter into their spirit and character? My conviction is, Mr. Editor, that if our churches do not show a more honourable and generous spirit in training and patronizing their students than they have hitherto done, they will soon have to bid talent, taste, respectability, and order, yea, religion, in the pulpit, farewell. I do not hesitate to say from observation and experience, that the conduct of some of our churches towards their students has not been honourable and gracious.

Brother B. suggests the propriety of uniting our small churches into something like Wesleyan circuits. I believe that several efficient churches might be formed by the union of our small churches, and each might have a good minister, if they were disposed to unite. But it is a lamentable fact that among many of these churches there is sad apathy, indisposition to union, &c. Others, to save expense prefer the service of un-

educated ministers. If the Association could overcome these difficulties, it would be a blessing. I believe, however, the best course is, frankly but affectionately to discuss these matters in our periodical; and if faithfulness and affection through this medium will not do, I have no hope for these churches. I am obliged to brother Burns for his suggestions, although I differ from him, as they will no doubt lead to reflection. I hope, Mr. Editor, you will pardon the length of my communication. And believe me,

Yours truly,

Derby, April 15, 1847. R. STANION.

### THE HISTORICAL PAINTINGS ON THE BAPTISM OF CHRIST IN THE RIVER JORDAN.

To the Editor of the General Baptist Repository.

MR. EDITOR.—Yesterday I visited the private exhibition of paintings on the baptism of Christ, for which the prize of £1000. was offered two years ago. Eleven paintings have been produced, several of which possess considerable merit. In some of them I regretted to see the rod and cross introduced, in imitation of the old Romish masters; but doubtless the one selected to hand down to posterity a correct representation of the Saviour's baptism will be without this relic of the papacy. Much mischief has been perpetrated in reference to divine truths by false pictorial illustrations, in which the errors of Rome have been transferred to the canvass, and thus the eye has been deceived as well as the ear. So far as baptism is concerned, artists might have vied with each other to render the sacred rite puerile and ridiculous. Now, therefore, the hopeful idea may be entertained that this old error may be exploded, and that prints will be multiplied by thousands, in which the true mode of baptism will be conveyed to the eye of the inquirer. Of course it would be out of place for me to attempt to guess which will be the successful painting, but I am certain many will feel grateful to the originators of this liberal denominational movement.

I will just add that the exhibition will be kept open for several weeks, so that any of our brethren visiting the metropolis, will do well to avail themselves of the privilege. The place of exhibition is, the large room near Hyde Park gates, formerly the Chinese exhibition. Yours most truly,

April 16th, 1847.

J. BURNS.

P. S. I believe Prince Albert and others of the nobility have visited the exhibition already.

## OBITUARY.

MRS. MARY HILL.

*(Continued from page 119.)*

IN the year 1815, she was married to Mr. T. Hill, of Arnold, Nottinghamshire. In this new relationship she acted with the same prudence, propriety, and efficiency, as had characterized her in her former sphere. She endeavoured to promote the comfort and happiness of her husband, managed her domestic affairs with discretion and frugality, and was affectionately watchful over the temporal and spiritual interests of the children committed to her care. A deep and lasting sense of her value as a wife and parent, is cherished by her widowed companion and her worthy sons. They remember with affectionate gratitude her kind and constant exertions to promote their enjoyment and welfare, and entertain the delightful hope of meeting her in that world of spiritual relation where separations will never take place. Mrs. H. was conscientiously a General Baptist. While she could honestly pray, 'grace be with all them that love of our Lord Jesus Christ in sincerity', she firmly held the distinctive doctrines of the connection, and derived great encouragement from the benevolent light in which they exhibit the divine character and designs. She took a warm interest in the prosperity of the institutions of the denomination, and was especially delighted with the cheering success which has attended the operations of our Foreign Mission. She esteemed the ministers of the gospel very highly in love, for their work's sake; and the writer, with many others, has frequently experienced her hospitality and kindness. There was a thoughtfulness and delicacy in her kind attentions, which rendered them peculiarly acceptable and grateful.

The closing scene of our departed friend was one of protracted weakness and affliction. About three years before her death she had a stroke of paralysis, which for some time confined her to her bed, permanently debilitated her constitution, and ultimately terminated her life. Her christian experience during the whole of her affliction, was almost everything which could be desired. At the first, when she ascertained the character of her disease, and learned that it might probably be of long continuance, and superinduce entire helplessness, she appeared somewhat discouraged and dismayed at the prospect. But recollecting that her sufferings were the result of the permissive providence of God, and that he has said, 'I will never leave thee, I will never forsake thee,' she

meekly bowed to the trying dispensation and said, 'not my will, but thine be done.' 'the cup which my father hath given me, shall I not drink it.' She was extremely jealous over her spirit during this affliction, lest she should displease the Lord by impatience and repining. She was as anxious to suffer the will of God as a christian, as she had been concerned to serve him by active labour in health. Often have I heard her say with tears, 'I am so afraid that I should grieve my Heavenly Father by murmuring at his will; but, he has promised to give me grace according to my day.' Her mind was generally composed, confiding, submissive, and happy; and her prevailing desire was to depart and be with Christ, which is far better; but this holy desire she would frequently check, by quoting the words of Job, 'all the days of my appointed time will I wait, till my change come.' One of the privations which she felt most in this season of affliction, was her inability to attend the public means of grace. She would sometimes say to Mr. H. when going to chapel, 'I wish I could go with you: but I have nothing to reflect on in this respect, I went as long as I could.' 'Certain it is,' adds Mr. H., 'she often went in hoidly weakness and pain.' She loved the habitation of God's house, and the place where his honour dwelleth.

Towards the end of October, and the commencement of November, she rapidly declined, and was evidently delighted with the thought, as she expressed it, 'of going home at last.' The Redeemer became increasingly precious to her as she drew near to death; and his sufferings and love were her theme. The view of the act of dying, for a day or two, gave her some uneasiness; but she was soon enabled to divest her mind of this fear, and could say, 'O death! where is thy sting? O grave! where is thy victory?' Thanks be to God, who giveth me the victory, through my Lord Jesus Christ. When she had almost lost the power of speech, she was observed by her affectionate sisters who stood by her bedside, to be making a great effort to articulate a few words, when one of them, thinking that she had caught her meaning, quoted the first line of a hymn,

'Stricken, smitten, and afflicted;'

When, with remarkable emphasis, she said, 'That's it, that's it,' thus evincing that her mind was occupied with the great sufferings of her Lord, in her dying moments, for these were her last words. She shortly after fell asleep in Jesus, and entered on that rest which she had for some time so

ardently desired. Imperfections, undoubtedly our sister had, but a more consistent, amiable, and exemplary christian, I have not had the privilege of knowing. To the glory of divine grace let it be recorded, which is alone able thus to renew and elevate fallen nature. J. FERNEYHOUGH.  
*Nottingham, Feb. 20th, 1847.*

MRS. ANDREWS.—The value of our holy religion, even when viewed only in relation to the present world, is truly inestimable. It is adapted to every period of life, and to every station in society. The young and the old, the illiterate and the learned, the peasant and the prince have alike felt its gracious influence, and borne their living and dying testimony to its incomparable worth. The blessedness it imparts, however, is more frequently experienced by those who move in a more humble sphere, and therefore comparatively unknown—observed by few, excepting angels. The religion of Jesus has cheered the habitation of poverty, has afforded tranquility amid the severest domestic trials, has dried the tears of the solitary mourner, and healed the bleeding hearts of the fatherless and widow, and has ennobled the timid and forsaken to advance with firm and unflinching steps into the valley of the shadow of death. To the sacred list of those who have lived and died under its influence, there are few names more worthy of being added than that of Mrs Mary Andrews of Whymondham, who was called to her rest Oct. 20th, 1846. In her history a chequered scene is unfolded to our view. The early period of her career was spent in the enjoyment of every temporal comfort; and she entered into the conjugal relation with prospects far brighter than those of many in her rank in society. But these were soon hclouded, and in a few years, through losses in business and other causes, she was deprived of the competency she had hitherto possessed, and was reduced to a state of poverty. This change, painful as it was to one who had previously been a stranger to anxious care, was nevertheless overruled by Him who can turn the curse into a blessing, for her spiritual advantage. A desire for more durable treasures was enkindled within her bosom, and her mind thus prepared, she listened with earnestness to the faithful preaching of the gospel, and was induced to seek that inheritance which is incorruptible, undefiled, and that fadeth not away. Accompanied by her beloved partner, to whom the same events were blessed, she was united to the General Baptist church at Barrowden, in November 1818, and was truly worthy of the dignified relation into which she entered, and the sacred name which she assumed. She manifested in her uniform conduct, that mind which was also

in Christ Jesus. As the unpretending violet, though well-nigh concealed, embalms the air with its fragrance, so she breathed around her the spirit of piety though in a state of comparative obscurity. During several years she had endured privation and sorrow with christian fortitude, but now new and severer trials awaited her. In 1826 she was bereaved of her husband, and surrounded by ten children, was left alone to grapple with poverty. Amid her severest trials, however, she was tranquil and resigned to the will of heaven: the voice of murmuring was never heard to escape her lips; and even when destitute of food for her much-loved offspring—though she felt pangs which none but a mother could feel—she often expressed her unwavering confidence in God and testified that she ever found him a father to the fatherless, and a judge of the widows. Impressed deeply with a sense of her maternal responsibility, she ardently sought to guide to the Redeemer her youthful charge, several of whom are living witnesses to the earnestness of her entreaties, and the fervour and frequency of her prayers. But while thus engaged, her bosom was rent by new sorrows; the domestic circle on which her best affections were placed, and within which her most vigorous energies were expended, was again, broken by the ruthless hand of death; one, two, and eventually three of her children were snatched from her tender embrace, and in her presence were consigned to the tomb. Still though smarting severely under the wound thus inflicted ‘in all this she sinned not, nor charged God foolishly.’ As time rolled on, the widowed and now aged mother, found that the poignancy of her grief was lessened, her resignation to the divine will was increased, and the cause of the Redeemer became dearer to her heart. The closing scenes of her mortality unexpectedly drew near; she became slightly indisposed, and no danger was apprehended, but her disease so rapidly strengthened, that in a few days it was feared that her career on earth must speedily close. When intimation was given to her of the near approach of her dissolution, she evinced the most perfect calmness and resignation; and the day prior to her decease, she requested the person who attended her to read over her ‘favourite’ Psalm, xxiii., and when arrived at the 4th verse, she repeated with much emphasis and feeling, ‘Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.’ All could have desired the continuance of her life: but her work was done—her Lord called her. The angel of the covenant was come, and faithful to his promise, stood prepared to walk with her through death’s vale. With sweet and hal-

lowed composure she bade adieu to her frail tabernacle on earth, and ascended to her mansion in heaven. Her corpse was interred in the chapel burying ground, Barrowden, on the following Sabbath, when the mourning survivors were addressed from Luke xxiii. 26, 'Weep not for me, but weep for yourselves, and for your children; a passage she had chosen as embodying her last request, and expressing her intense solicitude for those who had not fully consecrated themselves to the service of the Lord.

Barrowden.

W. O.

ANN CAMMOCK.—'Blessed are the dead which die in the Lord.' If this may be said of any one, it may be said of our friend, Ann Cammock, who departed this life, March 9th, 1847, at Retford, in the thirty-third year of her age. She was born at Holbeach, in Lincolnshire. Her family were among the early Baptists of that county, to whom they evinced their attachment, by their sacrifices and the sufferings they endured for conscience sake; and the aged mother of our departed friend is still identified with the church of God in that place. Our departed sister was the subject of early impressions, arising from the religious instruction received from her parents. Though strictly moral and uniformly obedient, she did not yield up her heart to the Saviour till more advanced in life. Having seen her state, felt herself a sinner, she sued for mercy, and obtained evidence of God's forgiving love. From that time she decided for the Lord, and showed a warm attachment to his cause. She was baptized at Fleet, by the Rev. T. Yates. She was always of an humble frame, mostly placid and serene, yet she was no loiterer in God's vineyard—willing to spend and be spent for the Lord. She continued honourably and usefully employed till her removal to this place. Her recommendation, and that of her beloved sister were of a pleasing and satisfactory character, and she was cordially received by the friends of this place. But her 'days were numbered;' her 'sun went down while it was yet day.'

She rendered herself useful in the tract department, desiring that the poorest and most wicked places might be allotted as her district. It is pleasing to find the visits of her and another friend were not in vain in the Lord; for her affectionate manner and christian sympathy will long be remembered; and 'though being dead she yet speaketh.' The general testimony borne to her character is—that she was a christian woman. She suffered much from her long affliction, but was not entirely confined to her room. She placed all at the disposal of

the Lord, and submissively bowed to his decree, and like her suffering Saviour, she could say with christian resignation, 'Thy will be done.' She placed her firm reliance and christian confidence in her God. She said, 'He cannot err.' She felt his power, and acknowledged his benevolence, saying, 'He cannot be unkind.' By a living faith she grasped the exceeding great and precious promises, saying, 'These are all "yea, and amen in Christ Jesus,"' so that she drew her consolations from a promising and performing God. How happy did she feel when she thought on that truth, 'I will never leave thee, nor forsake thee.' She found the Lord was her helper; and experienced that, to such as believe, 'Christ is precious,' and felt his words sweet—his promise cheering—his ordinances refreshing—his comforts delighted her soul—his presence was life, and his loving-kindness was better than life; so that nothing seemed to wear a gloomy prospect as she approached the valley of the shadow of death, for she knew that God was with her, and she felt persuaded that his rod and his staff would support and comfort her. Sometime before her death, she felt an anxious desire to sit down with her christian friends at the table of the Lord, and with great difficulty she travelled to the sanctuary. Many that saw her, felt persuaded that they should see her face no more. This produced deep sympathy, and called from many a falling tear, especially when her minister referred to her sickly state. She said but little in her affliction, yet she gave the clearest evidence that her soul was alive unto God. She said, 'I am happy,' and spoke of the better country with delight. She expressed her confidence in Jesus as her Saviour and friend, and placed all her trust in his covenantal engagement and mercy. She made no boast—had no extacy, and did not complain or repine. A few hours before her departure her minister said, 'Are you very happy in the love of God?' 'Not as I could wish to be.' 'Do you love the Lord Jesus?' 'Sincerely; and I know he loves me.' But I want you to assist me on my way to heaven by your prayers.' This she said with strong feeling, as she pressed his hand. 'Engage,' she said, 'and make prayer for me now.' We knelt, wept, and poured out our souls before God. As her minister left her, she said, 'Put up special prayer for me.' In a few hours she expired—without a struggle, in sure and certain hope of eternal life. Her mortal remains were interred in the General Baptist burial ground, Retford. Her funeral sermon was preached from Rev. xiv. 13., 'Let me die the death of the righteous.' W Fogg.

## INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Burnley, April 2nd, 1847. Mr. W. Crabtree opened the meeting for public worship in the morning by reading the scriptures and prayer, and Mr. W. Robertshaw, of Shore, preached from Eph. iii. 19.

The meeting for business commenced at two o'clock p.m., when the church at Todmorden presented thanks for ministerial supplies; and proposed an arrangement for the next quarter, which was sanctioned by the meeting.

The committee appointed at the last Conference on behalf of the church at Ovenden, had not met for consultation and decision on more capacious premises for public worship and the Lord's-day school there. They requested an ordained minister to visit them, to preach and administer the Lord's-supper once every two months. The committee nominated by the Conference is hereby requested to bring the report to the next Conference.

The church at Burnley presented thanks for a supply of good ministers for the last quarter. No future arrangement was desired, as the church had invited a minister from London on probation, whose labours were expected to commence the Lord's-day after the Conference.

The report from the Home Mission station at Leeds was, that the cause is gradually progressing: the congregations increase, and the ministerial labours of Mr. Horsfield are acceptable and attended with success. Gratitude was expressed to the Conference for its financial liberality to the church at Leeds, and the Conference responded that it purposed to fulfil its engagements to support the Home Mission station in this populous town.

It was recommended that all the Yorkshire churches, by every constitutional method, oppose the present Government plan for Education.

*Statistics.*—At Leeds they have baptized three, and they have many hopeful inquirers. There is no material change at Bradford. Baptized five at Halifax, and there is a general improvement. At Birchescliff they have several candidates for baptism, and the congregations have increased. There is an improvement at Heptonstall Slack and Shore, and several inquirers at both places. There are good congregations, and several added to the experience meetings at Lineholm. The report from Todmorden was favourable. They are united and prosperous at Burley, and they have nine candidates for baptism.

Mr. J. Pike from Halifax preached in the evening.

The next Conference to be held at Leeds, on Whit Tuesday, May 25th, 1847. Mr. R. Hardy to preach, on the subject given him. If he fail, Mr. J. Pike is requested to preach.

JAS. HODGSON, Sec.

THE MIDLAND CONFERENCE was held at Beeston, on Easter Tuesday, April 6th, 1847. The morning service commenced at half-past ten o'clock. Mr. Staddon read and prayed, and Mr. Goadby preached, from 1 John v. 4. In the afternoon, at half-past two, the conference met for business. Mr. R. Pike, minister of the place, presided, and Mr. Peggs prayed.

From the reports it appeared that 100 persons had been baptized since the last conference, and that 169 waited as candidates.

The General Baptist Church assembling in the Wood Gate chapel, Loughborough, was received into the conference.

Brethren Hunter, Ferneyhough, Wallis, W. Stevenson, and H. Mallet, of Nottingham, were requested to form a committee, to bring before the next conference the question relating to the organization of persons into churches, who may secede from churches, and for their reception into the conference.

Considerable attention was given to the government scheme of education, and it was unanimously resolved, that this conference deems the government scheme of education unconstitutional, insidious, and wicked; and therefore urges all the churches in the conference to petition against the measure, by the 17th at the furthest, and that a circular on this subject be forwarded to all the churches forthwith. It was also agreed, that brethren Stevenson, Burns, Underwood, and Pegg, be requested to represent this conference in the deputation on the 13th, at Crosby Hall.

The next conference to be held at Kegworth, on Whit. Tuesday, and Mr. Wallis be requested to preach, on the connexion between the two dispensations, and the amount of regard which at present is due to the institutions of the Old Testament dispensation.

Divine service was held in the evening. Mr. T. Stevenson opened the meeting, and Mr. Owen preached, from Rom. xiv. 7, 8.

GEORGE STAPLES, Sec.

THE DERBYSHIRE CONFERENCE.—According to advertisement the brethren met at two o'clock, on Friday, April 2nd, 1847, in our beautiful little chapel, at Ripley; when after a hymn and chapter by brother Nightingale, and an appropriate prayer by brother Ward,

the former was called upon to preside, and brother Argile to act as secretary, *pro tem.*, in the unavoidable absence of brother Felkin. Some rather difficult matters occupied the attention of the meeting, but the discussion of every subject was temperately conducted, and the business efficiently transacted. Attention was drawn, especially, to the destitution of the churches, six of which are without pastors; and suggestions offered which, we hope, will be useful. The conference seemed unanimously of opinion that the churches needed the counsels and care of men of apostolic mould, to be 'over them in the Lord,' and build them up in their most holy faith; but a difficulty was experienced on account of the smallness of some, and the poverty of others, thus disqualifying them to support a minister singly: in consequence of which a hint was thrown out by some members, whether in some instances a union might not be advantageously effected. On the whole the aspect of the churches appeared more encouraging. It was reported that since the last conference, fifteen had been baptized, and eight stood as candidates for that ordinance. In the evening, after reading and prayer, by Mr. I. E. Bilson, brother N. preached a serious discourse, from Habakuk's prayer, when we had a time of refreshing coming forth from the presence of the Lord. A short prayer-meeting at the close, in which the brethren engaged with much fervour, terminated the proceedings of the day, which we trust will be long remembered. May all the churches seek a scriptural revival.

At the business meeting the following resolutions were passed in order:—That this conference cannot entertain the question upon which their communication is founded, but, would respectfully request the friends at Langley Mill, for their own good, to unite as promptly as possible, with some Baptist church in the immediate neighbourhood.

That since we have been necessitated to relinquish our Home Mission station, brethren Argile and Abbott be appointed to apportion the balance due to the treasurer, to the respective churches, and advertise them of its amount, the same to be paid in at the coming conference.

That the next conference be held at Crich, on the first Monday in August, 1847; at Belper on Christmas-day, and at Wirksworth on Good Friday, 1848.

R. ARGILE, *Sec., pro tem.*

THE LINCOLNSHIRE CONFERENCE was held at March, March 25th, 1847. In the morning at eleven o'clock, brother Ratcliffe preached from Rev. xiv. 6. The meeting for business was held at half-past two, P.M.; brother Jones presided. As the result of the different discussions of the meeting, it was resolved:—

1. That the resolution of the last Conference conforming the constitution of our Conference to that of the Annual Association be rescinded; and that as many of the members of our churches as can make it convenient to favour us with their presence at these meetings, be affectionately invited to do so.

2. That the report of the Home Mission committee be approved and adopted.

3. That in reply to a case from Long Sutton, enquiring the best means of dispensing with public quarterly collections, it was resolved: That each church must act in such matters upon its own convictions; but that in some instances, a private subscription amongst the friends has been found to obviate the necessity for quarterly collections.

4. In reply to a case from Fleet, asking whether it is orderly for a person not being a member of the General Baptist connexion, to be sent as a delegate from any of our churches, to the Conference? We say, no.

5. That the Conference deems it better not to entertain the case from Fleet, relative to what is called the wine question.

6. That the Conference present a petition to the House of Commons, against the Educational Measure now pending.

7. That the churches belonging to this Conference, be recommended to send petitions against the government plan of education.

8. That the case from Boston, on the subject of church rates, be postponed for the consideration of the next Conference.

9. The church at Bourne presented a case to the meeting, enquiring whether it is in accordance with the rules and discipline of the Conference, for a pastor connected with a church belonging to this Conference, to form into a church persons suspended or excluded from another church belonging to this Conference, without any communication with the church to which they belonged. It was resolved, That it appears to the meeting improper for pastors to adopt this course.

Brother Lyon preached in the evening.

The next Conference to be at Peterborough, June 17th, 1847. Brother Chamberlain is appointed to preach.

R. KENNEY, *Secretary.*

LONDON CONFERENCE.—This Conference met at the Commercial-road chapel, on Tuesday, April 6th, at two o'clock, p.m. As the minister of the place was engaged as secretary of the Conference, at his request, Mr. Underwood was called to the chair.

The returns from those churches which were represented, or which had forwarded reports, were, on the whole, favourable. The number baptized since the last meeting, was stated to

be, at Berkhamstead, five; Chesham, eight; Boro'-road, twelve; Commercial road, seventeen; New Church-street, thirteen; Praed-street, seven; Portsea, eleven; Sevenoaks, three; Smarden, five; making a total of eighty-one. Upwards of thirty candidates were stated to be awaiting the ordinance. From Ford, Isleham, Charles-street, London, Lyndhurst, and Tring, there was no report.

An application having been made by the Baptist church, Northampton street, King's Cross, to be received into this Conference—it was resolved, That the case be deferred to the next meeting, that the church there may have an opportunity of submitting a statement of their religious views.

The Sevenoaks' chapel case having again been submitted to the Conference, an opinion strongly condemnatory of the protracted delay in the settlement of this business was expressed by the brethren assembled; and, after some discussion, brethren Underwood, Burns, and Wileman, were appointed to investigate the matter, and to urge upon the parties concerned, the necessity for its speedy settlement.

In answer to an application from the church at Ramsgate, the Conference recommended the friends there to apply to the church at Sevenoaks for the £30. due to them.

A case having been submitted respecting Aylesbury, the Conference recommended, in order to provide for the security of the chapel, that its present occupants, (who are not General Baptists,) be required to pay to the trustees an annual rent of at least 4s.

It was agreed that the next Conference be held at Wendover, on the last Tuesday in September, to commence at two o'clock. Mr. Pegg, of London, to preach in the evening.

The Conference was closed with prayer, by the chairman. In the evening Mr. Rofe, of Smarden, opened the service, and Mr. Ayrton, of Chesham, preached an appropriate sermon, from Phil. i. 11. 'Being filled with the fruits of righteousness.'

G. W. PEGG, Sec.

#### ANNIVERSARIES.

CHATTERIS.—Our friends here having resolved if it be possible, to remove the heavy debt from their chapel during this year—the third public tea meeting, having this object in view, was held in their vestry on Good Friday, April 2nd, when about seventy persons sat down to tea. After singing and prayer, an address was delivered by the pastor, and an interesting journal was read, written by brother Sears during a visit to a few of the churches; after which the following resolution was passed, 'That this meeting gratefully acknowledges the sympathy expressed, and the aid afforded, by those churches, and christian friends, visited by our brother Sears for the purpose of removing the debt from the G. B. chapel,

Chatteris. And believing there are many other churches, and benevolent individuals, who, when our case is made known to them, will take pleasure in assisting us to accomplish this object—this meeting very earnestly solicits their aid, while it pledges itself to use its utmost efforts to deserve such sympathy and assistance.'

SHEFFIELD.—On Lord's-day, March 21st, two sermons were preached in behalf of the G. B. Sunday-schools in this town, by the Rev. J. Caughey, in the Coalpit-lane chapel, which was kindly lent for the occasion. In consequence of overflowing congregations, services were conducted in our own chapel Eyre-street, by Mr. Louther. Collections of the day amounted to £35.

MELBOURNE.—On Lord's day, April 4th, 1847, two sermons were delivered to crowded and attentive congregations, by Mr. T. Gill, the pastor of the church, after which liberal collections were made, in behalf of the Sabbath-school.

#### BAPTISMS.

BIRMINGHAM.—On Lord's-day, March 7th, our minister (Mr. Cheate,) delivered a discourse on baptism, to a large and attentive audience, and afterwards immersed seven persons, three of whom were once scholars in our Sabbath-school. May the Lord add his blessing to the solemnities of this day.

J. S. C.

MELBOURNE.—On Lord's-day, March 21st, eight believers were immersed at Melbourne, by Mr. Gill (late of Burnley.) Special prayer meetings had been held at six o'clock in the mornings of the four days immediately preceeding the Lord's-day; these meetings were characterized by much fervour of supplication. The interest awakened on this occasion, was indicated by the numbers that attended from most of the surrounding villages. In the morning when the ordinance was administered, the meeting-house was densely crowded; and in the afternoon at the Lord's-supper, the number of communicants was greater than it has been for many years. The gathering of fruit from each of our stations was another pleasing feature in the services; two were from Hartshorne, two from Ticknall, and four from Melbourne. The Lord's name be praised. W.

SHEFFIELD, Eyre-street.—On Lord's-day, April 4th, two young men were baptized and added to the church; and on April 11th, two females followed their Lord through the same ordinance, in the presence of a large and attentive congregation. H.

#### MISCELLANEOUS.

LONDON, Commercial-road.—On Sunday evening, Feb. 28th, a collection was made



among us for the relief of the starving poor in Ireland, &c., when the liberal sum of £11. 16s. 6d. was obtained.

COMMITTEE TO ACCREDIT MINISTERS COMING INTO THE CONNEXION.—At a meeting of the committee of inquiry respecting ministers coming into the Connexion, held at Beeston, on Tuesday, April 6th, the Rev. J. G. Pike in the chair, the following resolutions were passed unanimously:—

1. That although the testimonials respecting Mr. Harcourt are, on the whole, satisfactory, yet the painful circumstances under which the church is placed render it inexpedi-

ent, at present, to recommend his recognition as a minister of the Connexion.

2. That in consequence of our entire ignorance of Mr. Buck, we feel unable to entertain his case.

3. That Mr. Hunter write to Mr. Miller, respectfully requesting him to give a statement of his views of the leading doctrines of divine truth, in compliance with the order of the Association; and that Mr. Miller be requested to mention the churches with which he has been connected.

4. That the secretary send a copy of these resolutions to the various parties concerned.

*Not., April 13. H. HORTER, Sec.*

### WHAT IS HEAVEN?

I ask'd yon radiant Orb among the spheres,  
Shining resplendent o'er his bright compeers;  
He pour'd a flood of glory o'er my sight,  
And told my wondering spirit, 'Heaven is light!'

I ask'd the Morn exulting o'er the plains,  
While hill and dale re-echoed the glad strains;  
The morning deign'd its language to employ,  
And told my thrilling spirit, 'Heaven is joy.'

I ask'd the Night, when all was calm around,  
And nothing earthly broke the still profound;  
Night bade the tumult of my bosom cease,  
And whispered to my spirit, 'Heaven is peace.'

I ask'd the Harmony prevading all  
The beautiful spheres round this terrestrial ball;  
The universal voice, beneath, above,  
Told my enraptur'd spirit, 'Heaven is love.'

*From 'the Englishwoman's Magazine.'*

### THE BAPTISM.

SENT TO A SISTER THE DAY BEFORE SHE  
WAS BAPTIZED.

PLUNGE, young sister, in the water,  
Buried with thy Lord in death;  
From his wounds and sufferings may'st thou  
Breathe a new, diviner breath—

The pure breath of his own spirit:  
And when plunging 'neath the wave,  
Muse on Jesu's boundless merit;  
Jesus Christ alone can save.

Sweet Maria\* went before thee;  
Sweet Maria dwells in heaven;  
All her sins and sorrows ended,  
Washed, and sanctified—forgiven.

Oh I think upon the period,  
When her young form dared the wave  
All alone—the first amongst us  
Following thus to Jesu's grave.

Thus she led† O may we follow;  
Would I might a witness be;  
Would I had been of Maria;  
Would I might be now of thee.

But denied, I'll breathe a prayer  
That the Holy Ghost be there,  
And his choicest blessings shed;  
Glory—peace—upon thy head.

Courage, sister! brave the flood;  
Die to sin, and rise to God;  
And Maria's spirit may,  
Rapturous hail the happy day.

E. SAUNDERS.

\* Miss Maria Saunders, whose obituary is in the Repository, commencing in the No. for May, 1846.

† I am happy to say, this, her youngest sister, is the second who has thus entered into the christian church.

## MISSIONARY OBSERVER.

## INDIA.

## LETTER FROM MR. BAILEY.

*Tent, Degapunde, Jan. 27th, 1847.*

MY BELOVED BROTHER GOADBY.—I sit down this morning beneath the shade of a beautiful mango grove, to answer your very kind and welcome letter, which reached me on the 30th of December, 1846; and I feel bound by the law of love to tender you my many thanks for your very seasonable and fatherly admonitions. As the traveller of the desert is cheered and refreshed by the flowing spring, so are we cheered on our way when we receive epistles like those you always send to the missionaries in India. Fruits and flowers in the world of nature come in their own seasons, but letters from England with us are always in season. Your remarks in reference to the acquisition of the language are of paramount importance; for a European to become thoroughly master of an Oriental language is a great work—a work which requires very much patience and self denial; but a thorough acquaintance must be acquired before it can be said with propriety, that we are good missionaries of Jesus Christ. But the difficulties, however formidable they may appear, have been surmounted by some of our brethren in the field, I refer to brethren Lacey, Sutton, and Stubbins. And what my predecessors have accomplished, I think with the same amount of perseverance I can accomplish. You are quite right, dear brother, when you say, that a comprehensive knowledge of the language will increase my usefulness, and that it will give me honour amongst the people. Many, many times have I been amused when brother Stubbins has addressed the natives, to see them look with no small degree of astonishment, as they say despairingly, 'The Sahib knows everything: what can we say. How wise the Sahib is; he has read all our books.' Some of the natives, after listening to brother Lacey on one occasion said, 'That Sahib will be an Oreah Brahmin in the next birth, because he speaks our language so well.' I believe that very many of our friends at home, entertain the idea that Europeans never can be so efficient as native labourers. This is certainly a mistake. Brother Stubbins speaks so intelligibly that children of seven or eight years of age will understand all. I have seen the little fellows clap their hands and laugh heartily, when a little sarcasm has been used to stop the worse than childish objections offered by the

Brahmins, in opposition to the truths delivered. I might give you a long account of the language, and the way in which I have studied it; but I am afraid this part will be rather dry. When a youth commences the study of the Greek, Latin, or English languages, it is important that he should be acquainted with the grammars of each, but it is not so important with Oreah. I have a first rate Oreah scholar for a teacher, but he knows nothing about nouns, pronouns, verbs, adverbs, &c.; yet he never speaks incorrectly. The less you have to do with English while studying Oreah the better; the rules are quite different; the idiom also is different, so that if you take the English as a guide for Oreah, you fall into a serious error; many do so, and the consequence is, they are never understood by the people. It is a very lamentable fact, that many missionaries have come to this country, and have staid for years; yet have never been able to preach the gospel intelligibly. It is highly important to sing the native shastras, yet it is equally important to have frequent intercourse with the people. Brother Stubbins from the first has always urged me to talk,—'Never mind making blunders: all will come right in time.' Before I pass from this subject, I must mention the assistance I have almost daily received from brother S. However clever pundits may be, yet you cannot depend upon them in all things; on this account, living with a European brother is of immense, yea I would say incalculable advantage. Through the blessing of God I am now engaged every day making known the gospel to the perishing heathen; not unfrequently I am at a loss for words, and now and then I make a blunder in the endings of the sentences; but still the natives never laugh at you; they will always help you out if they can. This is certainly an excellent trait in the Hindoo character.

We are now on a missionary tour, at a place called Degapunde, about seventeen miles from Berhampore. Our work this year is somewhat interrupted by the disturbed state of the Khond country, nevertheless the field is immensely large.

This is by far the most laborious, but at the same time the most interesting part of our work. The scenery in this part of the country is most enchanting, far, very far superior to any thing you have in England. Had I any genius for poetry, I would certainly treat our friends with a few pieces upon Indian scenery. O what a beautiful country will this become when all the lying

superstitions of the people are taken away, and the gospel with all its regenerating and sanctifying influences is received; then shall these lovely groves resound with the songs of Messiah; then shall 'the wilderness and solitary place be glad for them, and the desert shall rejoice and blossom as the rose;' then shall it come to pass that 'The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it.'

Perhaps some of your readers will be anxious to know how we commence and carry on our preaching engagements. We do not go quietly and peaceably to a congregation already collected, as our friends do in England; but we go in company with our native brethren into a village or bazaar, and commence singing a christian poem with loud voices, when a number of men and children (seldom any women) collect together to hear what we have to say. If we ask them why we come to their village or bazaar, some will answer, 'We do not know.' Others, 'You have come to preach the gospel, and to instruct the ignorant.' Others, 'you have come to revile the gods.' We generally, in the first place, expose the folly of idolatry, shew them that their gods are no gods—here we quote from their own shastras, to prove that gods of wood, stone, iron, brass, &c., are devised by wicked men, as certain as their own poets have said, 'That they have eyes, but see not; ears, but hear not; feet, but walk not,' &c. In opposition to this, we show them that our God is a living God—that by his power he spread out the heavens, and laid the foundations of the earth. We tell them that God is a holy being, and that he cannot look upon sin without being angry with the sinner; we also shew them that their outward observances, to purify themselves from sin, and to obtain the favour of God, are all useless—that they have transgressed the holy commandments of God, and that unless they abandon everything in connection with their own system, and seek salvation through the Lord Jesus Christ, they will utterly perish. While we are speaking, several questions are proposed. One man, thinking himself wiser than some of his fellows, will step forward and say, 'Have you seen God? I have not seen him. Show me him, and then I will worship him. How can I worship that which I have not seen?' Then we quote again from their own books,—'All visible things are destructible things.' We tell them that God is a spirit—that we cannot see him with our bodily eyes; but that we may see him with the eye of our minds, by believing on his Son. We sometimes ask them whether they have seen the Queen of Eng-

land. They say, 'No.' Then we ask them whether there is such a person as the Queen of England. They say, 'Yes.' This simple illustration will invariably show them the folly of denying the existence of God because they have not seen him. Another will say that Juggernaut is really divine, that is that the piece of dried wood at Pooree is the lord of the world. This statement is very easily overturned. But while the mass of the people entertain this idea, there is another form of Hindooism advocated by intelligent Hindoos, which is more to be dreaded than the one just mentioned. Here, with your permission, I shall quote a few lines from the Calcutta Review:—'Philosophical Hindoo's maintain the doctrine of the divine unity—that "there is one God." The doctrine of the Bible is, that 'there is one God;' yet no two doctrines can be more distinct from each other than these two, as thus taught, although they may be enumerated in the same words. The doctrine of the Bible is that there is one God, to the exclusion of all other gods; but the doctrine of the Hindoos is, that there is one God to the exclusion of all other existences whatsoever. In the whole universe nothing exists but God. God is everything, and everything is God. The pen with which we now write, the ink that flows from it, the paper on which the characters are traced, and the characters that are traced upon it, the hand that writes, the mind that conceives, all are god. If everything be god, and god be everything, then an idol is god, and god is an idol.' This system moreover strikes at the root of all morality. Whatever man does, God does, for every man is God, but God is not responsible to any, therefore man who is God can not be responsible to any. In fact there is but one being or existence in the universe, consequently it is impossible that this being should either at all injure any other, or benefit any other, there is therefore neither right nor wrong in human actions. \* \* \*

(To be continued.)

## BIRMAH.

### A PEEP AT THE BURMAN MISSION.

(Continued from page 128.)

*April 24th.*—Spent the day in reading Malcom, and committing a few Burman words to paper. Cannot but bear my testimony to the general accuracy of Mr. M's. book. I have not yet read his dissertation and concluding remarks; but as far as I can test the narrative parts of the work it is correct to a very praiseworthy extent.

*Friday.*—Still at Malcom. Went for a ride in the evening, through another part

of the town; afterwards attended evening worship in Burman; and took tea with brother Howard. The singing resembled the Bengalli airs; prayer appeared solemn and appropriate; but the language does not sound well to me in reading, not admitting of eloquence and fervid urgency in speaking. It seems not to admit of rapidity and power in utterance.

*Saturday, 25th.*—With brother Ronney most of the day. Went over the printing-office. Five presses occasionally employed, and another packed up ready to be set up if required. The whole concern does not so far exceed our own in magnitude as I expected. There is a small type foundry attached: and in the whole establishment about five and twenty hands employed. A European liberated soldier superintends the binding, and brother R. the whole concern, and is general agent for the mission.

Brother Judson's house, now occupied by brother Stillson, with the Burman chapel, printing-office, and brother Ronney's house, compose the mission premises, so called, though all the houses occupied by different missionaries are mission property. A covered baptistry also is seen in one corner of the mission premises. I cannot think the premises and buildings either so neat, convenient, or salubrious as they might and ought to be.

*Sabbath.*—Attended Burman worship—an interesting and interested auditory. Brother Stevens appeared to preach with great acceptance and fluency. The psalmody to English tunes, very tolerable, and to me quite exhilarating. Perhaps 150 hearers or more. I enjoyed the service. In the evening I preached in English in another chapel to about sixty or seventy persons. The European troops having been removed has greatly diminished the auditory.

*27th.*—Visited the brethren Vinton and Binney at Ohho, or Newton. This is an interesting section of the mission devoted to the Karens. About a hundred have lately made their way through many dangers from the Burmese territory, and have taken up their abode here for the sake of obtaining christian instruction. Many are candidates or students for the ministry. They are very interesting people, both in appearance and in their state of mental and moral progress. It is not unlikely that though long oppressed they may yet surpass the Burmans. There is a Burman proverb to the effect that the 'Burman will go out of town, and the Karen enter it.' There is here a school, a theological seminary, and a nursery for the Karen nation. Among the labourers here, Miss Miranda Vinton deserves honourable mention. We hope to visit these friends again, and report more largely.

*29th.*—After much vexation and delay we

have succeeded, and this morning, early, came on board. We might as well as not have had a passage before. The captain was taken seriously ill on his voyage—[the mate has the command,] and though so crabbed before is now as polite and kind as we could wish.

*April 30th.*—On board the 'Proserpine,' sailing along the wild, mountainous, jungly shore towards Tavoy. Passing the village of Ye, where there are several christians, I could not but long for a missionary brother, to speed him to these unknown shores.

Anchored about ten o'clock at Goodrich Plains, a small clearing in the interminable jungle. Found Mr. Impey, the assistant commissioner, and two or three other Gentlemen, waiting for the steamer. They obtained letters, &c., and started soon after two for Tavoy. Mr. I. kindly found for me a boat. We waited and dined on board, and about half-past five, before the tide turned, started for Tavoy, were less than an hour after the gentlemen, though our journey through an apparent series of lakes seemed very tedious. Reached Tavoy Ghat about six o'clock, and waited two hours, no one being apprised of our coming, and our servant, after walking a mile to brother Wades, failed to awaken them. So had to walk at last. Mrs. S. managed better than I expected. Our friends heard my first call, and in a few minutes, after twelve years separation, we were all seated in friendly conversation around their table.

*May 1st. Tavoy.*—A beautiful place, far surpassing Mannheim, as a pleasant residence. Here there are views and patches of scenery; green fields and green lanes, that lead back the mind to one's own loved land. Our missionary friends here are delightfully and usefully employed. It seems like holy ground.

Holy gospel! spread thy influence all around. Walked at noon on a visit with brother W. to the commissioners, Were received in a friendly manner. Here too was our steamer's third officer, an invalid. Mr. I. said his father was judge and magistrate at Cuttack, some thirty years ago.

Dined as usual on such food as Orissa would supply, nothing varying excepting it was the large sweet potatoes. Visited brother B's. printing-office: the press, schools, books, and printing, go together. Here there is all the apparatus of a missionary establishment. Elementary schools, theological schools, translation of scriptures, dictionaries, &c., in Karen; preaching in the Karen and Burman languages, with an occasional English service. I should have added, I called on the mission families in the morning, namely, brethren Mason, Bennet, and Cross. Two precious sisters, invalids, seem ripe christians; a third, feeble in health.

THE  
GENERAL BAPTIST REPOSITORY.

AND

MISSIONARY OBSERVER.

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No. 102.]

JUNE, 1847.

[NEW SERIES.

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MEMOIR OF MR. THOMAS BOOTH, OF MARCH.

THE subject of this brief notice was for many years a distinguished member and deacon of the G. B. church at March, in Cambridgeshire. He expired March 26th, 1847, in the eighty-third year of his age.

The removal by death of an individual from time into eternity, is an event most important to himself, and interesting in different degrees, according to various circumstances, to surviving friends. If such an event fail to make a deep impression on our minds, it must be owing partly to the frequency of such visitations, but chiefly to our want of due consideration of all its circumstances. By such consideration, the frequency of the event, and the uncertainty of the time when it may occur to us, who are all assured that we are born to die, might reasonably exercise a salutary influence on our habitual preparation for it. But the lamentable indifference of the world to this subject justifies the reflection, 'All men think all men mortal, but themselves.'

If, then, death itself, occurring to any one, might reasonably engage our thoughtful attention, it ought much

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more when it takes away one from our midst, that from age and sound experience, had long been useful in his neighbourhood. Such an one had been the subject of this brief memoir.

Mr. Booth had lived without true piety more than thirty years, when by divine grace he was arrested in his career of carnal pleasure. This merciful event occurred under the ministry of the late Mr. Burgess, of Fleet, when on one occasion he preached at March, from Rev. iii. 20., 'Behold, I stand at the door, and knock,' &c. The preacher so particularly pointed out many sins which bar the door against the heavenly guest, that as our friend said, 'I thought he was describing me, and preaching especially to me. The arrow of conviction was so strongly fixed that I could not rest night or day. I had been passionately fond of cards, company, and skating, but now I could find no pleasure in any of them; and to cards my antipathy was so strong and decided that I would not remain in the room when they were introduced. This conviction of sin I endured without any

decided relief for two or three years, nor did I ever receive relief so suddenly and decidedly as the conviction came. My mind became enlightened by degrees in the knowledge of the plan of salvation, but more especially by a consideration of Gal. ii. 16.'

It is of great importance for the subsequent experience of the christian, that the soul convinced of sin should not rest satisfied in anything short of a distinct view of the gracious method of justification before God, that is revealed in the scriptures, especially in such passages as that just referred to. Mr. Booth's clear apprehension of this gave him a well founded hope, and even assurance, that he was accepted in the Beloved, and saved not by his own works of righteousness, but by the mercy of God through the Saviour's obedience unto death. In his conception of the way in which sinful man is justified through faith in the sacrifice of Christ, there was great clearness; and in consequence of this he had habitual peace through believing. This was his uniform experience for many years, and a short time before his departure he said, 'I have a good hope that I shall soon enter into the rest that remains for the people of God; *only, only*, through faith in the atoning sacrifice of the Lord Jesus. You see

'Jesus can make a dying bed  
Feel soft as downy pillows are;  
And on his breast I lean my head,  
And breathe my life out sweetly there.

Mr. B. had eminently experienced the power of truth as revealed in the scriptures, to enlighten and comfort the mind darkened and distressed by sin; and this may perhaps account for his remarkable attachment to the Bible, and his intimate and extensive acquaintance with it. He had read many books on the doctrines and practice of religion, but with none was he so delighted and familiar as with the inspired volume. This, especially during many of the latter

years of his life, when he was freed from the anxieties of business, was his daily and almost continual study. The fruit of this was evident in the readiness with which he referred to any part of the scriptures, and his ability to repeat most of the inspired epistles, and almost any other part of the New Testament, from memory. In him was eminently exemplified the practice of the blessed man, 'whose delight is in the law of the Lord, and in his law doth he meditate day and night.' Often did he say the scriptures were a great comfort to him while lying awake for hours in the night. His attainment of scriptural knowledge was not an exercise only of memory, but also of reflection and judgment; hence he had always at hand a passage of scripture appropriate to the circumstances of persons with whom he conversed. This was several times observed in his apt quotations of scripture to persons who visited him, during the confinement of his last illness. This commenced in January, with no particular disease, except perhaps a slight fever, but with great prostration of strength. In this state our friend continued for about nine weeks, alternately reviving and declining, till the weary wheels of nature quite stood still. To the last hour of life his reason continued unaffected by disease, and he was enabled to converse freely and in a very edifying manner with his family and visitors. He was sensible that his end was approaching, and he looked steadily towards it with the composure of unwavering faith, that it would be to him the entrance to a better life. While waiting for this great change, he freely conversed about it, and deliberately bade adieu to earthly things, like one familiar with the world unseen. As indicating the frame of his mind, and the strain of his remarks for several successive weeks, it may be recorded that on one occasion he said, 'The

sting of death is taken away—it has been for years. My father has given me renewed strength to overcome the enemy.' At another time, labouring for breath, he said, 'Soon I shall breathe in heavenly air : I shall have no difficulty then.' Again, after conversing with much composure and spirituality, extending his arms, he said,

'Now to the shining realms above  
I stretch my hands, and glance my eyes;  
O for the pinions of a dove,  
To bear me to the upper skies!

There from the bosom of my God,  
Oceans of endless pleasures roll;  
There would I fix my last abode,  
And drown the sorrows of my soul.'

Thus he continued to cheer the darksome hours in passing through the valley of the shadow of death, until the messenger oft desired by him came, and he peacefully slept in Jesus.

'The chamber where the good man meets his fate,  
Is privileged beyond the common walks  
Of virtuous life, quite on the verge of heaven.'

Let us not quit this chamber without a passing reflection or two, that may aid our preparation to realize it. From the scene here presented we

1. Deduce confirmation of our faith in a future state of happiness, and of the value of a pious preparation for it.

The sincere christian, notwithstanding numerous imperfections which cleave to him in this mortal state, is the most elevated example of conscientiousness and piety that this sinful world can present; and is it conceivable that the holy and gracious God should allow one that habitually lives in his fear, and desires above all things to honour and serve him, to be the victim of a vain and delusive hope. Is it reasonable to suppose that such a person, amidst the various changes of a long life, should anticipate a future state of bliss, with an animation and joy increasing with his years, and in the full and evident

possession of rationality, maintain this glorious hope to the very verge of life, from which he almost looks into eternity, and yet conclude that there is no future state—that his hope, and the hope of many such, is all a delusion? In the face of such evidence the assertions of infidelity must appear very bold and presumptuous. Far more reasonable is it to conclude, that in the regeneration of the spirit, a life of holiness is commenced in the christian believer, which death does not interrupt, but consummate. The dying christian merely pursues his career into a future state of happiness. His sun sets here to rise with renewed glory in heaven.

2. How appropriate to the close of the christian life is the habitual study of the Scriptures.

Oh! it is delightful to see an old christian with the Bible continually before him. This seems to intimate that his taste is becoming too spiritual and celestial to feed on anything inferior to the word of God, which liveth and abideth for ever. While all other books gradually lose their savour as the soul approaches the celestial region, this as the bread of heaven becomes sweeter and more nutritious. This is the pure fountain of the water of life, that oft refreshes the weary pilgrim in his journey through the world, and which becomes more congenial to his taste as he approaches the source whence it issues. When the scriptures become thus increasingly endeared to the soul, it indicates that they are congenial to each other, and that the departing soul is hastening to heaven, the origin and the termination of the scriptures. While a love of the newspaper indicates an interest in the present world, which, as the christian advances through it, should be gradually diminishing—the increasing love of the Bible shows that the soul is advancing in meetness for communion with the spirits of just men made perfect.

J. JONES.

LETTER TO THE GENERAL BAPTIST CHURCHES, FROM  
THEIR BRETHREN IN ORISSA.

IV. *Increased attention to family religion will exert a blessed influence in promoting a revival of religion amongst us.*—The importance of exemplifying the gospel in our daily conduct and conversation before our families, must commend itself to the judgment and conscience of all. A holy life silently but very powerfully recommends the truth; and many who have slighted the faithful warnings of the pulpit, have thus been savingly won. A striking instance of this is furnished in the recorded experience of Mahendra—a heathen who was converted to Christ by the instrumentality of the Free Church missionaries, and who is now, it is trusted, with the Lord. On being questioned as to what it was that first affected his mind, he replied, ‘It was not anything which I had read or heard which led me to serious reflection: it was the *example* of the missionary—his patient, persevering, pains-taking example, amid so much to cross, harass, and oppose him, which first struck me, and led me to inquire what could be the secret cause and motive of it.’ On the other hand, who can tell the baneful influence that one inconsistent professor, or even one sinful act, may exert? ‘A single defect or slip, of which we may think but little at the time, may be copied by our children, servants, neighbours, or friends, over and over again; yea, it may be transmitted to posterity, and pleaded as a precedent for evil when we are no more! Thus it may kindle a fire which if we ourselves are saved from it, may nevertheless burn to the lowest hell, and aggravate the everlasting misery of many around us, who are “flesh of my flesh, and bone of my bone.”’\*

The due observance of family prayer,

and the regular instruction of the children and servants of the family, are too obvious to require enlargement. We would here take leave to direct your attention to an important chapter on ‘Family Duties,’ in the invaluable ‘Guide to Young Disciples,’—a work which all disciples, aged as well as young, may read with great advantage.

V. *Faithfully discharge all the duties you owe to the respective churches with which you are connected.*—Our remarks have already extended to a greater length than we had anticipated, and we cannot enlarge on this as its importance demands: still we cannot forbear entreating you to pray much for your pastors; and, in every possible way, to help them in the work of the Lord. Every faithful minister sets a high value on the prayers of his flock. How often the apostle Paul entreated the prayers of his christian friends, and with what earnestness and pathos was the request presented! See Rom. xv. 30. 2 Cor. i. 11, Eph. vi. 18—20, Col. iv. 3, 4, 1 Thess. v. 25, 2 Thess. iii. 1, Heb. xiii. 18. Surely if an apostle of the Lord who enjoyed supernatural endowments, so greatly needed the prayers of christians, your ministers, who have only received the ordinary gifts of the Spirit, must, to say the least, equally need yours. Consider, brethren, their work is great—its responsibilities are weighty—its difficulties and discouragements are many—its issues are everlasting; *therefore*, you should pray for them. There is an ordained connection between praying for a minister and profiting by his ministrations; *therefore* you should pray for them. They are the men of your choice; no lordly patron, or arbitrary conference forced them upon you; *your* preference raised them to the position they occupy, and they

\* Fuller.



highly value that preference; *therefore* you should pray for them. They often pray for *you*: let the closet, the family, the pulpit, witness for them how they 'always labour fervently for you in prayers, that ye may stand perfect and complete in all the will of God;' *therefore* you should pray for them. And have you not engaged thus to remember them in your prayers? When they were solemnly appointed to the oversight of you in the Lord, did they not say with faltering lips and a full heart, that they undertook the weighty charge, relying on your prayers and co-operation? Did you not give the customary sign, that those prayers should be offered, and that co-operation should not be withheld? and will you disappoint the righteous expectation of holy men of God? Shall any minister in the General Baptist denomination have to complain as a minister once did, that 'he had lost his prayer-book;' or in other words, the warm and earnest supplications of his flock, which once gladdened his heart and stimulated to duty, had ceased to be offered, or were offered with considerable abatement of fervour. Help your ministers in maintaining scriptural discipline. Let the law of love reign in your midst. Let the deacons and leading members be to the minister what Aaron and Hur were to Moses—let them hold up his hands. Let those who are employed in the Sabbath-school, or in tract distribution, or in any other department of usefulness, remember that the one object for which each is to labour is—the furtherance of the cause of Christ; and let each one exert himself as if the prosperity of the church depended on his individual exertions.

We would here express our deep sense of the importance of the churches steadily maintaining the distinctive principles of the Connexion. We would cultivate brotherly love to 'all who call on the name of Jesus Christ our Lord;' but we would not surren-

der a particle of what we honestly believe to be 'the truth as it is in Jesus.' Precious as peace and love are, the truth of God is still more precious. The doctrine that the Lord Jesus is 'the propitiation for the sins of the whole world,' is one which it is important to maintain, as it furnishes the only ground on which the great commission of our Lord, 'preach the gospel to every creature,' can be consistently carried into effect.

VI. *Vigorously exert yourselves for the salvation of the heathen.*—It is one of the characteristics of our holy religion, that those who enjoy its precious blessings care for the souls of others; and it is one of the gracious principles of the Divine administration, that those who seek to bless others shall enjoy a larger blessing themselves. Your own prosperity as a denomination furnishes pleasing proof of the truth of this latter remark. When your first missionaries went forth, you numbered 8,000 members, and now you number more than 18,000. Besides the fruit which God has given you in India, which is probably more abundant than any of you anticipated when the mission was established, every church that has admitted its claims, and from love to Christ contributed to its funds, has been blessed and prospered in consequence. We rejoice that the Lord has disposed your hearts to extend your operations in our own field of labour, and also that the spiritual woes of China's millions have excited your sympathies and called forth your exertions. Our younger sister, the China mission, shares largely in our affections, and is often remembered in our prayers. Continue, dear brethren, to pray for us, and our two dear brethren there. Continue to support the cause to which we and they are devoted; and many from this land of dire superstition, as well as from that immense empire, shall everlastingly call you blessed. You will be encouraged to know that the prospects of the mis-

sion in this province never were brighter. The past year has not been without its trials and discouragements, and some of them have been severe; but we can thankfully assure you that in no former year has the Lord blessed us more abundantly. We look on the past with thankfulness, blended with humiliation on account of our many short-comings. We anticipate the future with encouragement and hope. You have every inducement, brethren, to go forward. Let the word which Moses was commanded to speak to the children of Israel on the borders of the Red Sea be your watchword—'Go forward!' The command of God—the agonies of Calvary—the triumphs of Olivet—the pleadings of the great Intercessor—the work of the Holy Spirit—the existence of the church, like a spark amidst the ocean-waves, during eighteen centuries of opposition—the success that God has already granted—the assurance that the bright prophetic page affords of scenes of ten-fold brightness—the groans of creation—the miseries of the heathen—and the solemn prospect of seeing our Lord in the clouds of heaven—all say, 'Go forward.' All that is imperative in duty—tender in gratitude—attractive in privilege—and overwhelming in importance, says—'Go forward.' In short, all in heaven, upon earth, and in hell, bids us—'Go forward.' Let us, then, go forward, believing that the 'Lord our God is with us whithersoever we go;' and exercising strong faith in him. According to our faith so will it be unto us. Them that honour God he will honour. If we honour God by strong faith he will honour us with great success. Let *Nil desperandum*—despair of nothing—be our motto. Let us one and all repair to the altar of God, and there remembering the scenes of Calvary, and anticipating the realities of eternity, let each for himself solemnly vow, that, assisted by heavenly grace, he will henceforth make the cause of Christ *his own*

*cause*, and will live, and labour, and suffer, and if need be, die for its prosperity. When the grand principle, 'For me to live is Christ,' fully pervades the church of God, the jubilee of the world will be at hand.

We cannot close, beloved brethren, without referring to the affecting changes which have taken place in our denomination during the last few years; and surely these changes forcibly show the importance of manifesting unity, zeal, and love. God has visited us as a Connexion with breach upon breach. How many of our fathers have been taken away! Joseph Jarrom, 'a master in Israel,' a giant in theology; Joseph Goadby, than whom none have better deserved the title, 'A faithful minister of Christ;' Thomas Stevenson, an 'eloquent man,' like Apollos, and 'fervent in spirit;' Richard Ingham, whose head was so clear and whose judgment was so sound, that his motto might have been, 'Sound speech that cannot be condemned;' these—and they were not ordinary men—have finished their course; and to this list of departed fathers must be added the venerated names of Thomas Rogers, John Bissill, Thomas Orton, and James Taylor—men of varied talent, but all of them greatly and deservedly beloved, and most so by those who best knew them.

'Nobly their course was run,  
Splendour is round it;  
Bravely the fight was won,  
Freedom hath crown'd it.'

And now another\* who is dear not only to us, but to the churches of Christ of every name—who has laboured more abundantly than any amongst us, and whom God has more signally honoured—is visited with severe sickness. Very fervent have been our supplications on his behalf. It has been a consolation to us to consider that he is in the Lord's hands,

\* The beloved secretary of our missions is here referred to.

and that the Master will do with his servant as will be most for his own glory; but we have felt that God has been speaking to us in the alarming illness of one who is so justly dear to us all. May we have wisdom to hear the Lord's voice, and to receive the solemn instruction which it conveys.

And now, beloved brethren and sisters, farewell. Be perfect, be of

good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.

Yours in the gospel of Christ,

C. LACEY, J. BUCKLEY,

A. SUTTON, W. BAILEY,

I. STUBBINS, W. MILLER.

W. BROOKS,

*Berhampore, Dec. 27th, 1846.*

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### MINISTERIAL ENCOURAGEMENT.

THE depression to which the faithful ministers of the gospel are at times subject, as glanced at by your correspondent J.—R., of last month, has been perused, I doubt not, by many of your readers, with some considerable degree of feeling. While I would hope that the concluding appeal will meet with a suitable response from many of their old and tried friends, the leading and most influential members in our churches, whose grave attention will induce them to give more diligence to what may seem to them to be minor duties, I have no hesitation in expressing my firm conviction—that our ministers themselves would be most sensible of painful interest in its statements. But the bright, as well as the dark side of a subject may often be contemplated to advantage. I will therefore attempt to supply a glimpse or two of such a view, hoping that the comfort of some of our sorrowing pastors, and the wellbeing of our churches may be promoted thereby.

It will be scarcely needful to state that if every occasion of discouragement alluded to in that paper, were reversed: if instead of mental debility there was vigour; if instead of penury there was at least competency in temporal provision; if for coldness there was warmth, and for neglect and prayerlessness there were fervour and affection; if there was harmony for disunion, and order and steadfastness for irregularity and vacillation—the whole scene would present a brighter and more cheering aspect. This will be admitted. The true prosperity of a church is the minister's joy; but there are many other things which are adapted to afford some considerable measure of consolation, to which I hope your readers, and especially ministers,

will not deem an allusion to be impertinent or obtrusive.

It is a good rule for ministers, as well as private christians, to 'cease from man;' or, in other words, not to seek for or expect their chief encouragement or support from their best earthly friends, or even from direct and obvious success in their work. These things are too important to be held as of no account; but they occupy a wrong position in the mind of a servant of Christ if they are estimated as of the highest consequence. There are things even higher and greater than these.

The testimony of an approving conscience, that, to the best of their ability, they have proclaimed the words of eternal truth—'preaching the word, being instant in season, out of season;' that amidst the trials and difficulties of their position, and the ever-changing currents of opinion that agitate the surface and even the depths of religious speculation, they have held firmly to the simple 'truth as it is in Jesus;' that whatever may have been their errors of judgment, or the infirmities incidental to them as men, it has been their main and prayerful purpose, to fulfil their ministry, and 'save them that hear' them—to honour the authority of God, and the grace that is in Christ Jesus: this testimony will open to them a source of consolation in their own bosoms, which neither apparent success, nor the smiles of men can give. A consolation which will be with them when earth and all its scenes are receding from their mortal sight, and eternity with its splendid and momentous realities dawns upon their departing souls. Standing by a dying minister, I once heard the words: 'I hope, on the whole, it has been my

purpose and aim to serve God in the gospel, and honestly and faithfully to preach his word, and live to him.'

Duty is ours, the issues are God's. Ministers may labour in an unfruitful field, and untoward events may for the present deprive them of their reward; but the fidelity of their purpose, and the devotedness of their heart, constitute as legitimate a source of inward consolation, as the most fruitful field could supply. The toils of Christ himself were not immediately rewarded with an accession of numerous sincere converts. 'The number of the names together,' after his resurrection, 'was about a hundred and twenty.' The language of Christ, given prophetically by Isaiah, suits this aspect of his personal ministry. 'I have laboured in vain, and spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.'

The fact that God is near; that he hears prayer; that his heart is open to receive all the complaints, and to sympathize with all the sorrows of his ministers; and that the Lord Jesus, who was tempted in all points like unto them, has promised ever to be with his servants—afford to ministers consolations of which nothing but unbelief and sin can deprive them. Here there is the greatest encouragement: 'Only believe.' Here you behold the Supreme Power, the disposer of all events, the giver of every good gift, the constant searcher of your hearts, the unvarying observer of your motives purposes and ways, whose award will take cognizance of all your trials and toils, will be righteous, irreversible, and final—ever at hand. Study, then, 'to be approved unto God,' and you will derive enjoyment from his presence. Maintain confidence in him and in his word; cultivate more of the spirit of prayer—'Wait on the Lord, and he will strengthen your heart.' He will be your comforter and friend; and though, like him, you may complain and say, 'all day long we have stretched out our hands to a disobedient and gainsaying people,' 'God is not unrighteous to forget your work of faith, and labour of love, which ye have showed to his name, in that ye have ministered to his saints, and do minister.' Special commendation was given to the pastors of the churches in Smyrna and Philadelphia, not for their

apparent success, for one church was 'poor,' and the other had 'a little strength,'—but for their fidelity and patience: and the servant whose two talents produced four, received the same plaudit as he whose five produced ten. Beware, then, of unbelief: firmly rely on God's word, and exercise yourselves to maintain 'a conscience void of offence toward God, and toward men,' and everlasting consolations will be yours. A neglect of these obvious duties will do more to paralyze the strength of a minister, and to render his work irksome and dispiriting, than all other things put together. Feeble faith will impair the influence of the greatest talents.

Dejected ministers may also take consolation from the fact, that God may permit them for a season to labour apparently with little success and amid much external discouragement, with a special view to their own spiritual improvement. Their trials, if sanctified, will bring them nearer to God, subdue their wills, chasten their spirit, render them more sensible of their dependance on him, deepen the tone of their piety, and ultimately qualify them for greater usefulness. 'What son is he whom the father chasteneth not?' 'Despise not, then, the chastening of the Lord;' it is for your 'profit, that ye may be partakers of his holiness.' There have been few of God's ministers who have not passed through 'a fiery trial.' Think of Paul—how many were his discouragements and sorrows; what unkindness he received—what calumnies he endured. Contemplate the most distinguished of Christ's ministers in every age, and you will find none who have not at times 'groaned, being burdened;' and though the recollection of the sorrows and discouragements of others will not remove your own, yet it will teach you that your lot is not singular, and prepare you to 'possess your souls in patience.'

The analogies of external nature will at times afford suggestions which are encouraging. 'Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient. Stablish your hearts.' How just the comparison here suggested! How judicious the counsel here given! The very mystery which there is in the operations of nature, and

the Divine energy requisite for a successful issue, afford encouragement to labour, though success be small. 'So is the kingdom of God; as if a man shall cast seed into his ground; and should sleep, and rise up night and day, and the seed should spring and grow up, he knoweth not how.' From seed sown there is usually some fruit in most unpropitious seasons. 'The labours of the husbandman must not be relaxed because of 'the years of famine,' nor because the Author of nature has reserved to himself the power over the 'times and seasons.' He must still labour, and hope in God, who will yet in mercy cause 'the earth to yield her increase,' and who has said, 'So shall my word be which goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Patient labour will surely have its ultimate reward.

Leaving, however, the mysterious operations of Divine grace, and the high and exhaustless sources of consolation which God, 'the fountain of living waters,' ever opens to all his faithful, though afflicted servants, in conclusion, I would suggest some minor topics which may not be unuseful. Is it not undoubtedly true,—that the faith of a minister often strengthens that of his people? that his awakening awakens, and his courage inspirits them? that his patience, piety, and forbearance will conciliate esteem, subdue hostility, and also deprive those 'of the contrary part' of the means of permanent injury? that the fickle become constant by his steadfastness, and the wandering are reclaimed by his fidelity? that as he is

'set for the defence of the gospel,' the more entirely he seeks to carry out the great purposes of his office and calling, the more certain he is to secure the protection of his Divine Master, and the co-operation of good men? that if after all there are those who 'do them much evil,' 'the Lord is the avenger of all such;' and that of many who decline and abandon their post, their real character and their destitution of the elements of true piety, are thus merely revealed? 'They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out that they might be made manifest that they were not all of us.' And, finally, is it not certain that the gloom of night is often more awful just before the dawn of day, and that the frosts of April are more sensibly felt, both by the animal and the vegetable kingdom, than those of December? Take heart, then, ye dispirited ministers of the Lord: 'The night is far spent; the day is at hand.' 'Rise up, and come away. For lo! the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.' Your position must be one of frequent trial and of great responsibility;—*that* is unavoidable: but if there be faith and patience; if there be piety and prudence; if there be zeal for God, and an earnest seeking for his 'heavenly benediction and grace,' you will yet be happy in your work and in your God: 'Your soul shall be satisfied as with marrow and fatness, and your mouth shall praise him with joyful lips.' Y. L.

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 GERMAN TRANSCENDENTALISM.

BY J. J. OWEN.

(Continued from page 145.)

THE next system which claims our attention is the Hegelian. Hegel was at first a disciple and associate of Schelling's, though rather his senior. He possessed a powerful, active, and refined intellect; but the strongest minds are not proof against the illusions of fancy. Since his system is one of high preten-

sions, and professes to be able to embody all science and art within its comprehensive principles, and to deduce all things by a necessary law, from its fundamental conceptions, it may be a matter of some interest to give a concise analysis of the whole scheme. Hegel divides the whole of philosophy into three

branches, namely,—logic, natural philosophy, and the philosophy of the spirit. Logic is the science of the idea in and of itself, (an und für sich.) The term *idea* is defined as being what is true in and of itself, the entire correspondence or union between the notion of a thing, and the thing as it really exists—between the conception and the object, the thing in its objective existence. The definition of *idea* and the definition of *truth*, are, according to Hegel, one and the same thing. The idea is the same as what he calls elsewhere—the *absolute*. But the absolute is not with him as with Schelling—the *absolute substance*; it is a *subject*, endued with life, with the power of motion or development. It is by means of this power, the differences in things are produced out of the original substance; the living energy of the absolute consists in this—that it produces from itself, and establishes out of itself the differences, the opposing powers and forces which exist in the universe; while at the same time it exists in them, and is conscious of being by itself, of retaining its own nature and characteristics, of not being lost or destroyed in the midst of all these developments. Thus life is manifested in, or is action. The *absolute is spirit*. The first part of philosophy—logic—is the science of this absolute idea of what is really true, in its absolute character, as it exists in and for itself. Logic is not, with Hegel, the mere form of thinking; it is thought itself, in all its forms and stages, from the simplest notions up to the most concrete and complex. In the system of natural philosophy, the absolute idea is viewed as existing in an external form. Here it has left its state of abstract existence, and become palpable, tangible, material. This philosopher ascribes the creation of the universe to the free act, and as he in one place has said, to the ‘goodness’ of the absolute spirit, but yet in such a way as by no means to annul the pantheism of his system. The necessary result of the materialism of nature is, that it has the appearance of having no permanent existence—that it is composed of parts which may be separated from each other. We may allege respecting any object in the world—that it may exist, or it may not; it has no necessary existence. It is essential to the very conception of any thing external and material, that it

should be susceptible of division into separate parts, which have no necessary nor permanent existence. Hence nature in its existence does not manifest any freedom—there is nothing that can properly be called freedom in nature; we find indeed necessity and chance in the external world—but no freedom. Nature, in itself considered, in its essence, in its idea, is indeed divine; but as it actually exists it does not correspond with its idea. Since now there are eternal and necessary ideas in nature, and yet nature as it actually exists is ever changing, never adequately realizing the ideas which are contained in it, it may be represented as an enigma which is never solved, as comprehending a contradiction for which we have no explanation. We may indeed admire in it the wisdom of God, but when we thoroughly investigate the matter, every mental conception, even the most meagre and transient, every word uttered by the human lips, involves more decisive ground of belief in the being of God, than any single object of nature, however stupendous and magnificent. Even when man, in the exercise of his freedom commits sin, this very state of sin, since it implies the idea of moral agency, infinitely transcends the regular and orderly course of the planets, or the quiescent life of vegetation. Nature is to be regarded as a system of successive stages, each of which proceeds by the law of necessity from the preceding. But it is not true, as it is frequently asserted, that each stage is naturally generated from the previous one, by any force which it has *per se* to produce another; but it is generated by the *absolute idea*, which passes through one stage to another, and is as it were the basis or soul of nature.\* All the substances we find in nature in a concrete form are made up of a collection of properties and qualities which seem to be totally distinct from one another. And the simple substance, or essence, which lies at the

\* Such phrases as the above at once indicate the pantheistic nature of this philosophy. Evidently the Supreme Being is nothing in it but the *absolute idea*, ‘the basis or soul of nature.’ Between this system, however, and that of Schelling’s the reader will discover a wide difference in development, though essentially both lead to a similar result. With Schelling, the universe is God—with Hegel, God is the soul of the world.

basis of these qualities which is the subject to which the properties are attached, appears also to have no necessary connection with the properties themselves. Any accident or external influence may rob any portion of matter of most of its properties—may change it from hard to soft, from one colour to another, from heavy to light, &c. Here we discover the utter impotence of nature as compared with mind or spirit. A spiritual being or substance ever retains its attributes, and corresponds to the statements and definitions we may furnish respecting it; but it is not so with nature. Its forms and states are ever changing. Genera and species run into one another, so that it is scarcely possible to define their boundaries.

The *absolute idea* is developed in nature in three forms, constituting three distinct sciences—mechanics, physics, and the science of organized bodies. Mechanics include space and time, matter and motion. All the different parts of this science are susceptible of division into infinitely small parts, as space may be measured or divided, and so time. Its objects, too, do not exist in any definite form; the unity of form must be looked for somewhere else—it is found in the science of *physics*. In physics, the absolute idea is resolved into single and individual bodies or things. Everything that has a definite form belongs to it, and in this consists its distinction from the previous stage. It includes the free physical bodies—light, the bodies of the opposition, sun, planets, moon, comets, the four elements, meteorological processes, specific gravity, cohesion, sound, caloric. Organics, comprise, geological nature, vegetable nature, and animal organism.\*

In the philosophy of spirit, Hegel represents the absolute idea as having its fullest manifestation. Here it exists for *itself*; not as in nature, for something besides itself. Thus man, so far as he is a spiritual being, brings all other things into relation with himself; he has a certain existence of his own; he is conscious that, as a spiritual being,

he exists for *himself*. This could not be said of any material object, nor of any brute. The spirit is both an object and a subject. Nature is something merely objective. The essence of the spirit is, therefore, freedom; according to which, it can abstract itself from its own externalness, from every thing in the external world, from all sense of existence in any one point of space or moment of time. Hence, too, every spirit has the consciousness of being an individual, existing for itself, having rights and powers of its own. In consequence of this, another distinguished trait of spirit is, that it must manifest itself; since spirit must manifest or reveal itself, it follows that the world, or nature, must be looked upon as constituted and established by spirit, that is, a manifestation of the *absolute spirit*.

There are three stages enumerated in the development of spirit. First it is subjective, that is, considered in itself. There are here three distinct branches: anthropology—the connection between body and soul; the qualities of the soul in consequence of its connection with the world; the different races of mankind; the periods of life; sensation; dreaming; animal magnetism; and the feeling of distinct personal existence. Phenomenology—under this head, human consciousness is discussed:—psychology investigates the powers, the general modes in which spirit acts. Spirit is here viewed as determining itself in itself. The acts considered are proper spiritual acts. That which is truly spiritual is the subject, and the centre of unity of all the powers and faculties. Hegel gives a threefold division of psychology:—the theoretic spirit, by which we are to understand, intellectuality; the practical spirit, or the will; the free spirit. This implies the union of the two preceding parts of the subject—the theoretic and practical, the intelligence and the will. The true idea of freedom is known entirely through the medium of christianity. The most refined and philosophic communities knew nothing

\* The distinguishing characteristic of this sphere of nature is, that in it, while differences of form really exist, things are brought into an organized unity. 'Every living being,' says Cuvier, 'forms a whole, a single, and compact system, all the parts of which corres-

pond to one another, and by their reciprocal action contributed to, and bearing upon the same end. No one of these parts can be changed without a change of the other, and therefore every part taken alone, points to and gives all the others.'

of it prior to the incarnation of Jesus Christ.\*

Secondly, the spirit is objective. By this the spirit is understood to manifest itself in an outward form, in external relations and organizations. There are three ways in which it develops itself; law, embracing the rights of man; private morality, or morals; public morality or ethics.

Thirdly, the spirit is absolute and unlimited in its manifestations, unrestricted by the boundaries of nations, or of the world. This implies the perfect union between the two preceding stages. It is spirit in its absolute truth, when the idea and reality become one. It is the universal substance in a perfectly spiritual form. It is the absolute idea known and understood. It develops itself in art, revealed religion,† philosophy. This constitutes the highest point to which human consciousness can be carried. The true notion of philosophy is, that it is the absolute idea, which has become conscious of itself. In nature it exists unconsciously, unthought. In spirit it both exists, and is the object of thought. It is the truth which knows itself to be the truth. Philosophy differs from logic: the latter is made up of abstract conceptions, universal notions—existing as barren generalities; but the former has the same

truths in a living form, as they have been manifested in the whole realm of nature, and in all the actual developments of spirit. Philosophy has tested these truths, and found them applicable to the worlds of matter and mind. Still, no other truths were found, but those involved in logic; thus we are brought back to our starting point, and the beginning and the end unite.

We have thus endeavoured to furnish an outline of the various systems of philosophy, generally known by the designation—'German Transcendentalism, or Teutonic Metaphysics. There are several modifications of these systems; to these, however, it will not be necessary to advert, except as they are associated with the influence which the whole have exerted on literature and revealed religion. A careful examination of what we have written—and we have used the very words of the respective authors, so far as the genius of the English language permits—cannot fail of convincing every unprejudiced mind that the above philosophy, whatever form it assumes, is decidedly pantheistic. With Fichte, the external world is a phantasm, a product of men's imagination. With Schelling, God is nature—or nature, the development of God. With Hegel, God is the soul of the world, and one of his favourite expressions is, 'The consciousness which man has of himself is the consciousness which God has of himself,' that is, God is a conscious being only in the human soul, as it takes knowledge of itself. Man's consciousness of himself is thus his consciousness of God; and God's knowledge of man is nothing but man's self-consciousness. According to these theories there is in reality No God—no over-ruling Providence. Religion is the development of the divine in the human; there is no immortality save as our race is immortal. These matters, however, we shall bring more fully before the reader. But before we do so, we shall premise by showing that in these boasted systems there is nothing new, setting aside the peculiar garb in which they have appeared. Not to mention for the present the idealism of pagan antiquity, which involved the very same principles as have been discussed, it may be observed that a large portion of the German philosophy may be found in the writings of John Scotus Erigena, and

\* It must not be supposed from the use of such language as the above by the German philosophers, that they are, properly speaking, christians. They frequently and unhesitatingly adopt christian phraseology, while they entirely deny the distinctive peculiarities of the system. Christianity has undoubtedly a place in their creed as an existing dogma, that is, they do not discard it from the sphere of philosophy, like the disciples of Hume and Voltaire; but they view it as a peculiar and necessary development of the human intellect, (and this development of intellect, is the development of God—God in man, and man in God.) Hence, of course, its principles must be investigated by the aid of the superior enlightenment of modern days. Every thing supernatural must be regarded as a myth, a fable, an after-thought, a vagary; but the germs, properly explained, are the result of the inabiding of the absolute in man, and man in the absolute—or the pervading influence of some unknown power, (called God) but not conscious of its existence out of the mind. These points are more fully developed towards the close of the article.

† A confirmation of our note.



several of the mystics of the middle ages.\* A few passages translated from these writers will at once establish this point. Erigena says, 'We can conceive nothing in the creature which is not the Creator, who alone truly *is*. Nothing out of himself can be called really essential, for all things coming from him are nothing more inasmuch as they exist, than a certain participation in the existence of him who alone comes from no other, and subsists of himself,' *De Divis. Nat. v. 2, cap. 2*. Again, 'We ought not to conceive the Lord and all the creation as two beings distinct one from the other; but as one and the same being; for the creature subsists in God, and God in a marvellous and ineffable manner creates himself, so to say, in the creature, in whom he manifests himself, and thus renders the invisible, visible—and the incomprehensible, comprehensible,' *ibid v. 2, p. 74*. In another place he divides nature into four modes of existence—1. *Natura creans, sed non creata*—Nature creating, but not created, that is, God; 2. *Natura creans, et creata*—Nature creating and created, that is, the Son of God; 3. *Natura creata et non creans*—Nature created, and not creating, that is, the world; 4. *Natura non creata, et non creans*—Nature not created, and not creating, that is, God as the final object of all things. Eckart says, 'God has the nature of all creatures *in* him; he is a being which has all beings in him.' 'God acts, but not the God head; it is not to be expected, that the latter should work, since there is no work in it.' 'Prior to the creation of the world, God was not God; but he was what he was; nor was God in himself God, after creatures had been brought into existence, but he was only God in them,' (quoted by Schmidt in the 'Stu-

dien und Kritiken,' 1839, part iii. page 692.) It is therefore evident, whatever vigor of intellect some of the transcendentalists may have displayed, that they are utterly unable to lay claim to anything like originality. They have only broached principles propounded ages before they were born—and again and again refuted. The writings of Scotus Erigena and his cotemporaries contain the entire germs of their systems, and applied too, as well as it is possible to apply them, to the christian economy. This philosophy, as may be supposed, has produced a most deleterious effect, both on literature and religion. A flood of scepticism has diffused itself over a large portion of the Continent; and had it not been for the efforts of a few powerful minds, the consequences would have been much more direful.

The identification of the Deity with the universe, whether that universe be contracted with Fichte into an *Ego*, (I) or expanded with Schelling into a *Non Ego*, (Not I) or poised with Hegel upon the balance between the two—must of course give a thorough change to the entire current of thought, and lead to a denial of all which gladdens our present existence, and invests with hope our future prospects. Much of German literature teems with everything that is impious and abominable. In order to illustrate and confirm this assertion, let us advert to a few prominent facts.\* The denial of the Divine existence distinct from the universe, as a matter of course, rendered it absolutely necessary to expunge from all authentic records of history the traces of miracles or revelation. Miraculous interpositions are inseparably associated with a real God, and the arrangements of his vast and

\* Scotus Erigena was a native of Ireland. He lived in the court of Charles the Bald, in France, and died, it is thought, about the year 877-8. His views, there can be no doubt, were mainly taken from those of the neoplatonists. His principal writings are *Dialogus de divisione Naturæ*; *De Prædestinatione Dei*, and his edition of *Pseudo Dionysius*. Erigena is often confounded with another Scotus, a celebrated man, who lived about the same time, and was highly esteemed by King Alfred, and invited by him to England to superintend the university of Oxford.

\* The periodical literature of England has much improved in every sense within the last twenty years. The most powerful organs of public opinion are now the staunch advocates of revealed religion, and the most disciplined and vigorous intellects bow to the supremacy of truth. Within, however, the last two years or so, a few obscure individuals have managed to establish one or two magazines, the object of which seems to be, to give currency to the German rationalism, and as much as possible in the German way. The attempt however, is despicable. We have seldom seen anything so poor—so meagre. We refer to the 'Truth-Seeker,' &c. Alas! poor Tom Thumb!

unerring providence—consequently, the human mind could never repose in calm consciousness of its own self-sufficiency, till these bold intruders had been expelled. How to accomplish this, required some deliberation. The method adopted by English and French infidels—that of attributing everything in the domain of religion to fraud and forgery—was found ill adapted to the German intellect, though at first it was vigorously attempted in the *Wolfenbuttel Fragments*.\* Besides, the thing must be done covertly, because our leading philosophers were theologians; men of high standing in the Lutheran church, and how could they give up their lucrative offices? At length ingenuity hit on a plan, not indeed new; (for what is new under the sun?) still it was thought much preferable to the old one. It was arranged, that the genuineness of the scriptures could not be assailed, and that the honesty of the writers was unimpeachable; but yet their narratives were not entirely free from fiction: they were often mistaken as to the true nature of the events which passed under their observation, and therefore modern science must set them right. Here the imaginative spirit of the oriental character, and the wild genius of the oriental poetry were invoked, and confident expectations were indulged that with such powerful aid, mighty results would soon be realized. Semler, Paulus and Gabler,

pretended that they could detect in every miracle the precise natural phenomenon, which had deceived the wondering spectators, and lead them to attribute it to the direct interposition of the Divinity. The tree of good and evil, was nothing but a venomous plant, probably a manchineel tree, under which our first parents fell asleep. The shining face of Moses on Sinai was the natural result of electricity. The vision of Zachariah was effected by the smoke of the chandeliers in the temple. The Magian kings with their offerings of myrrh, gold, and incense, three wandering merchants, who brought some glittering tinsel to the child of Bethlehem. The star which went before them, a servant bearing a flambeau. The angels in the scene of the temptation, a caravan traversing the desert, laden with provisions. The two angels in the tomb, clothed in white linen, an illusion caused by a linen garment. The transfiguration, a storm. The cloven tongues, were electric sparks, very common in Syria. 'Post tenebras lux,' 'After darkness, light,' is the complacent motto of the metropolis of Lutheranism; but alas! its most distinguished men have been enveloped in dense and awful darkness! Such wild fictions, however, were soon felt to be too monstrous to be believed, and they were therefore gradually and sensibly abandoned.

*(To be concluded in our next.)*

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## CORRESPONDENCE.

### THE ASSOCIATION.

To the Editor of the General Baptist Repository.

MY DEAR SIR,—I have read with considerable interest, brother Stanion's remarks on my article respecting the Association, and how it might be made more useful, &c. How very clear it is, that there are two sides to most questions, and also, how great a diversity of opinion may exist on some of the most obvious subjects. Brother Stanion seems to object to a condensing of the Reports of the Churches, and concludes, that if they were not all read, and read to all the

Association, they would lose their interest, and the churches would cease to send reports at all. Beyond the statistical information they convey, the reading of them, in my opinion, does not, except in particular cases, tend to much edification. And it is well known, that already they are read at those seasons when there are fewest of the members of the Association present: so that I am persuaded, whatever inconvenience there may be in heavy and monotonous reports, it will ultimately remedy itself. Brother S., appears greatly to object to the appointment of committees for preparing the

\* These were fragments published by Lessing, said to have been found in the library at Wolfenbuttel, and attributed to a Dr. Reimarus. The author pursued a plan which had

been chalked out by Morgan in England, and resolved revealed religion into a system of imposition.

business for the Association, and seems to intimate that this would interfere with the independence of the churches. Our brother here expresses his conviction, that there is not 'a religious body in Christendom, that in apostolic purity, order, and efficiency, (considering its resources,) equals our annual Association.' Now, it is no purpose of mine to enter minutely upon this. If I had not thought, that we were equal, at any rate, to any other religious body, I certainly should not have cast my lot into the General Baptist Connexion. But I should like much to know the apostolic form to which our Association is so purely conformed? I should wish to know where apostolic arrangements or precedents are to be found, or where we have the New Testament pattern for our annual Association? I am not aware of the existence of any apostolic rule or example bearing at all upon the subject. If there be such I shall be happy to have it placed before me, and will then judge whether our annual Association is characterized by greater apostolic purity than any other religious body in Christendom. I presume my worthy brother will not attempt a parallel between the Association and the apostolic council held in Jerusalem, (as described Acts xv.) and if not, I am totally unaware of any scriptural precedent or direction on the subject. So that of the 'apostolical purity, order, and efficiency' of the Association, I find myself unable to form a scriptural judgment. If however I recognize the Association as a wise, judicious, and expedient arrangement for the edification of the General Baptist churches, then I think we may feel no delicacy in thoroughly sifting its rules and customs, and doing all that sanctified good sense may suggest, to render it as serviceable to the connexion as possible. If it had any apostolical characteristics about it, I should approach any alteration in it with fear and trembling; but my own judgment is, that it is clearly within our province to do all we can to render the annual gathering of the brethren really useful to the maintenance of our connexional institutions, and to the extension and prosperity of the cause of God among us.

Now, the appointment of a committee to arrange and put into good order the various items of business to be introduced for the decision of the brethren could not interfere with the supposed existing independency of the churches, but might greatly tend to the saving of time, and facilitate the object for which the Association is convened together. Of this, too, we have examples among ourselves, in reference to our committees on the Academy, the Repository, Home Mission, &c.

I again offer it as my opinion, that one great object of the Association should be, to exhibit sympathy and give help to weak and

suffering churches. That we have but little money for such a purpose, as adduced by brother Stanion, is no reply to this suggestion; for if means are really wanting, and if means to help suffering churches do not exist, who but the Associated brethren should devise measures for raising them; and a kind consideration of such cases, with the wise counsel of the body, might often do much to rescue churches from circumstances of perplexity and embarrassment.

And now for a few words in reference to existing irregularities in the removal and introduction of ministers. Our brother here admits to the full all that I stated. He says, 'That many most deplorable irregularities have arisen, and do exist in our churches; that their consequences are most serious, and if not prevented by wise and energetic means will be even ruinous—I will not deny.' As the case is thus so strongly stated and conceded, the question arises,—What can be done to remedy it? Now, I do not wish that the Association should legislatively interfere, or assume any dictatorial position in reference to such churches. But might not cases of this description undergo careful and friendly attention; and might not such advice be often tendered by the collected brethren as would have very much weight with these churches, and greatly tend to preserve them from ruinous arrangements?

Articles in the *Repository* would only have the weight of their respective writers, but kind and judicious recommendations from the Association, would be clothed with the collective wisdom and experience of the whole body.

In looking over the Minutes of the earlier Associations, I find that much more attention was paid to such cases than has been given of late years.

I regret that my worthy brother should have found it necessary to refer at all to those instances in which I have introduced ministers into the connexion. I can assure him, however, that in all such cases, if I know my own heart and motives, I have ever been influenced by a sincere desire to serve our churches and to glorify God. Having never believed in the infallibility of any man, and therefore never assumed such infallibility for myself, I am not surprised, however much disappointed, that all those persons have not turned out efficient ministers of the gospel, or successful pastors of our churches. I am thankful, however, that I have been enabled, to some extent, to serve, by my advice, vacant churches efficiently; and there are three brethren now labouring among us, in whose unblemished christian reputation, ministerial ability, and pastoral fidelity and usefulness, I do rejoice; yea, and will rejoice.

But let not my excellent Brother Stanion suppose, that the introduction of brethren into the Connexion is necessarily anti-academical in its spirit or tendency. A few years ago, I wrote the best letter I could at that time, in favour of our Academy; and as to its importance to the Connexion, I assure my friend I am not only highly orthodox, but feelingly sensible that if the Academy had issued forth its finished students, so as to have met the demand of our churches, neither my recommendation, nor that of any other minister, would have been necessary. But what are the facts of the case? Not that students have been neglected—and I sincerely hope never will be—but that churches have remained vacant so long, that in many instances their existence has been imperilled. Market Harborough, Long Sutton, and other churches, have been literally forced to go out of the Connexion for pastoral help. Will brother Stanion inform me what acceptable student has had to return to some secular calling through the neglect of the churches? Has not the demand ever been greater than the supply? At this present moment, there is only one pastor out of Derby in the churches of the Derbyshire Conference. Surely my excellent friend will see then, that there is no reason for the fears which he entertains. Active, efficient, and pious students, must be turned out of our College in much greater numbers, before there is any danger of the consequences hypothetically stated by brother Stanion. I fear, however, there is a source of danger to which our brother has not adverted: I mean the want, either of ability or disposition, to give our young men a sufficient remuneration for their services.

A young man with an academical education, feels that he ought to occupy a station in society, in reference to temporal circumstances, at least quite equal to a respectable railway or mercantile clerk. But while many of this class receive their hundred, and hundred and fifty pounds per annum, how many of our churches are only prepared to offer about half, or two thirds at most, of the lowest sum mentioned? And if our churches do not awaken to the absolute necessity of giving adequate support to their ministers, I fear, that after the expense of training our young men has been incurred, many of them will be lost to the connexion. I should like the ministerial curiosity to be published, as to the average amount of the salaries of the pastors of the General Baptist Connexion.

It is therefore, from this inability, or something else, of our churches, that I think we should endeavour to unite two or three adjoining small congregations together, and that the labours of some zealous brother should be given to the whole. I think that this would be an admirable mental training for the young men for the first two or three years after leaving college, and would greatly tend to qualify them for the settled duties of the pastorate. Now, to some of these things I am anxious that the annual Association should give its deliberate and grave attention; and at any rate I fancy that their counsel could not make matters generally worse, but might, through the blessing of God, do at least some good. With sincere respect to my brother Stanion, and earnestly desiring the prosperity of the Connexion,

I am, dear brother, yours sincerely,

JABEZ BURNS.

## REVIEW.

THE RECORDS OF A CHURCH OF CHRIST;  
*meeting in Broadmead, Bristol, &c. Hansard Knollys Society.*

(Concluded from page 117.)

FROM the chapters in the historical introduction relating to the Baptists and Independents, we learn, that it is to the former the praise is clearly due of being the first to assert and maintain religious liberty in its broadest sense. 'They were the first to pioneer the way, through the forests of human superstitions the morasses of human inventions, and the barriers of human usurpations.' And beyond this, it is also evident that this honour belongs to the General Baptists; for in good truth, John Smyth and his followers, like ourselves, 'maintained the divinity and atonement of our Saviour; but rejected the doctrine of

personal and unconditional election and reprobation.\*

The substance of this volume, however, is taken up with 'the records of a church of Christ;' or an account of the formation, growth, and persecutions of the Baptist church, which for nearly two centuries has met in Broadmead, Bristol.

It embraces the period between 1640 and 1687. For its interesting details, posterity are indebted to the pen of Mr. Edward Terrill, who was first a member and afterwards a ruling elder of the church; and to whose magnificent zeal the Bristol Education Society is to the present day deeply indebted.

It will be impossible, in the very brief space allotted to us, to give more than a

\* A Taylor's Hist., Vol. I, pp. 72, &c.

feeble idea of the character and contents of these interesting records.

After a sketch of the times of Henry, Edward, Mary, and Elizabeth, and an allusion to certain religious movements amongst different piously disposed persons in Bristol, reference is made to five persons who in 1640 'met together, and came to a holy resolution to separate from the worship of the world and times they lived in—covenanting that they would, in the strength and assistance of the Lord, come forth of the world, and worship the Lord more purely, persevering therein to the end.' Subsequently, Mr Canne, after some difficulty, introduced the doctrine of believers' baptism amongst them. The troublous times of the conflict between Charles I., and his parliament much affected the city of Bristol; robbed by the king's army when leaving the city, many of the members of this church came to London, 1645; and afterwards returned, on Bristol being delivered up to the parliament, 1645. Mr. Ewins became pastor of this church in 1651, and was also made lecturer for the city of Bristol by the corporation. The church then enjoyed prosperity, though its peace was often disturbed by noisy Quakers and others. In 1658, Edward Terrill was baptized. The tranquility of this church was continued until the restoration of Charles II., when there commenced a period of peculiar trial and persecution both to this and every other nonconforming church in the kingdom. They were ejected from the public places (churches) where they had assembled, and forbidden to preach in their own houses. They were, therefore, frequently apprehended, fined, imprisoned; the various details of which, taken down as they occurred from time to time, with letters from imprisoned ministers, &c., fill up the body of these unique and interesting records.

THE CONGREGATIONAL YEAR BOOK, for 1846, containing the proceedings of the Congregational Union of England and Wales, and its confederated societies for that year. Together with supplementary information respecting the churches, associations, colleges, ministers, and publications, of the Congregational body throughout the United Kingdom. Jackson and Walford. See. pp. 192.

THIS is a very comprehensive pamphlet. It contains a great variety of important information relating to the very large and influential body of christians to whom it belongs. The first eighty pages are occupied with the proceedings of the Congregational union for 1846. The supplemental information is various and valuable, comprising the Congregational Board, county and district associations, collegiate institutions, list of ministers, biographical notices, new churches, chapels, ordinations, removals, publications, &c.

Vol. 9.—N. S.

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As a whole, this pamphlet presents us for one shilling with the most complete view of the Independents as a body we have ever seen. If the number of members, Sabbath scholars, and the amount of contributions to various societies had been added, there would have been little that could be desired, omitted in this year book.

We cannot but rejoice in the vigour, healthiness, and hope, which the present aspect of congregationalism indicates.

OUR YOUNG PEOPLE; *Thoughts about Them, and Counsels for Them; interspersed with interesting extracts, anecdotes, &c.* By THOMAS YATES, Jun. Winks, Brooks, Leicester.

THIS is a very pleasing and interesting little work. It is well adapted to its useful purpose. It consists of ten lectures or chapters, to each of which are appended some appropriate extracts or anecdotes, intended to enforce the counsels given in the preceding essay or address. The titles of the chapters are, 'Claims of the Young—Temptations of the Young—Cautions for the Young—a Pattern for the Young—a Teacher for the Young—an Explanation for the Young—a Saviour for the Young—a Promise to the Young—an Appeal to the Young.' The essays or addresses which form the body of the work, are written in a chaste and lucid style, and breathe an affectionate and christian spirit. We shall not be sorry to meet Mr. Yates in some future walk of this kind.

SALVATION; or the Sinner directed in the Way of Life. By the Rev. W. J. M' Cord. 18mo. pp. 132. Tract Society.

THIS reprint of an American publication, is exceedingly adapted to its purpose. It is plain, scriptural, serious, and instructive. It is highly suitable to put into the hands of enquirers.

GARDEN FLOWERS OF THE YEAR. *Monthly Series.* Tract Society.

THIS number sustains the high and deserved reputation of the series. Its learning, and the various information it contains as to flowers that appear in every month, with their names, origin, &c, commend it to the perusal of all who are pleased with the beauties of the garden.

A PLAIN SERMON ON PEEVISHNESS. By the Rev. James Kendall *Third Edition.* Enlarged. Aylott and Jones.

THIS is a good and useful treatise on a subject which deserves more attention than it obtains. Its perusal will be of service to all.

ANNIE SHERWOOD; or *Scenes at School.* Tract Society.

THIS reward book tells a pretty tale of piety in a young school girl, and of her trials and success. It is written in a pleasing strain.

## OBTUARY.

MR. J. DUNNICLIFFE, of Clifton, near Ashbourne, was born at Castle Donington, in the year 1777. The Duniccliffe family have occupied an important position in connection with our church in this town ever since its formation. Having been placed by the Disposer of all events in circumstances of ease and comfort, and being influenced by christian kindness and liberality, they have been of essential service to the cause of the Redeemer. The late Mr. Thomas Duniccliffe, who died in 1829, full of years and ripe for immortality, was eminently distinguished for his gentleness, integrity, hospitality, attachment to the great principles of the gospel, and holy anxiety for the welfare and prosperity of Zion. His house was always open for the servants of Christ, and he was known and held in esteem throughout the Connexion. We have known persons who have administered a sort of *quietus* to their consciences by indulging the preposterous idea that the liberality of their predecessors has freed them from the necessity and duty of aiding the Saviour's cause. It is difficult to speak in language too strong of such extreme infatuation and impiety. Religion is personal, and God absolutely requires the personal consecration of ourselves, and all that we are and have to him.

In the instance before us we behold the operation of a widely different spirit. The mantle of the father has fallen upon the children, and it is scarcely possible to exceed the kind liberality of the only branch of the respected family to which we are referring, *now* in connection with the church at Castle Donington. It is with peculiar emotions that the writer dwells on the affectionate and unremitting attentions of these estimable friends to him, when oppressed with the cares and duties of his laborious position. Mr. Duniccliffe, of Clifton, was son to the above Mr. Thomas Duniccliffe, and brother to Mrs. Soar, of Donington, (to whom, in connection with her excellent partner, we refer in the preceding remarks.) He was also brother to our worthy friends, Mrs. Scott, of Melbourne, and Mrs. Stevenson, of Derby. In his early days Mr. Duniccliffe sat for some time under the ministry of the late venerable Andrew Fuller, and we have repeatedly heard him allude with great pleasure to this period of his life. The extraordinary powers of Mr. Fuller, especially his power of ratiocination afforded him no small delight. He was led at this time to examine with more care than he had done before, the principles of revealed religion. It was, however, at Castle Donington, during the pastorate of the judicious and excellent Thomas Pickering, that his mind was awakened to a

sense of the importance of vital piety. A thorough change having become visible in his conduct, he was received a candidate for christian fellowship, and on Easter Sunday, 1804. He was baptized in the river Trent, near Sawley, and admitted into the church. Several others, who for a long series of years have been eminently useful in the church, were baptized and received into full membership at the same time. We may just mention the names of our esteemed friends Mrs. Doughty, Mrs. Wright, and Mrs. Soar, now mothers in Israel. The late Mr. Joseph Oldershaw was also admitted into fellowship on this day. He has fallen asleep; but though some branches of his family are far beyond the western waves, there is one with us who treads in his father's steps, and is a worthy and active member. This was a time of considerable prosperity: twenty more were baptized on Whit Sunday in the same year, and ten a few months after. The state of things had been rather depressing, several having been called to their eternal home, and none appearing to come forward to occupy their places. When the darkness seemed clearing away, and the cheering beams of the Sun of Righteousness afresh diffused vigour and splendour through the church, one of the aged members, who had borne the heat and burden of the day, said, 'I had begun to be full of fears about the cause—I trembled even for its existence; but my fears are all gone. Never, never more will I despair.' And is it not a fact in the moral as well as in the natural world, that the darkest moment precedes the bright dawn of the morning? It would be well at all times to exercise confidence in God. Doubts and fears as to the progress of his cause, call in question his goodness and veracity. His time to visit Zion, as well as his mode of accomplishing his purposes, may not correspond with our views, yet his kingdom must come. Are not seasons of gloom as essential to our welfare, as those of unclouded sunshine. Do we not need the snows and storms of winter, as well as the genial warmth and balmy zephyr's of summer? Can there be no prosperity in the church without constant accessions? May there be no growth in the piety of the members? May they not become better instructed, and more qualified for their work? We have no sympathy with those who sink into a state of utter torpor if not well surrounded with scenes of excitement.

Mr. Duniccliffe having put on Christ and united with his people, strove to the utmost of his power to promote the spiritual health of the church, and to extend her borders. He was a man who eminently devised liberal

things, and it was his constant endeavour to exhibit the power of religion before the world. He sacredly observed the Lord's-day, and ever regarded it as a season of hallowed refreshment and delight. The esteem in which he was held by his brethren, and the confidence which they reposed in him were manifested in their unanimously choosing him as deacon of the church, in connection with our respected friend Mr. James Doughty. Circumstances, however, over which he then had no control prevented his accepting the office; but his refusal evinced the strictness of his principles, and the supreme reverence which he paid to the directions of holy writ on the subject. Yet, though he could not conscientiously undertake the duties of the deaconship, he was ever anxious to sustain the credit, and to the utmost of his power to promote the welfare of the cause. 'Whenever,' said he to the treasurer, 'you want assistance, come to me. Don't be put about.' Such a man in a christian church is indeed of great importance. God has entrusted his cause to human agents, and it cannot be carried on without money; is it not, then, a pleasing sight to see a person so influenced by love to God as to rise above the selfishness of the natural heart, and manifest a constant readiness to give of his earthly things for the maintenance of divine worship and the diffusion of the great principles of the gospel?

But in addition to his liberality to the cause, Mr. Duncicliffe was kind to the poor. He felt it his duty to do good, and to communicate. In the year 1820, circumstances, to the great grief of his friends, led to his removal from Castle Donington to the neighbourhood of Ashbourne. Having bought some property and settled at Clifton, he opened a room for divine worship in his house, and shortly after built a small chapel at his own expense. A short time after his settlement at Clifton, he became acquainted with the late Rev. Alexander Start, minister of Lady Huntington's connexion at Ashbourne, and as there was no Baptist chapel in the place, was induced to attend his ministry. Perhaps some would have felt it their duty to act otherwise; there were, however, circumstances to which we need not now refer, which led Mr. Duncicliffe to believe that he was justified in this course. His principles remained unchanged, and to the end of his days he cherished the most cordial affection for the denomination with which he had for so many years been connected. Among the friends at Ashbourne he was greatly beloved. All denominations esteemed him, and regarded him as a man who feared God. In a letter to the writer, the Rev. J. Harris, the present minister of Lady Huntington's connexion in the above town, says, 'He was eminently a man of

prayer; one that walked with God, and could say, "Lord, I have loved the habitation of thine house, the place where thine honour dwelleth." Mr. Duncicliffe's spirit was peculiarly catholic. Though himself a Baptist, he sincerely and fervently loved all who maintained the great principles of the gospel, and exhibited in their conduct the power of vital piety. Nothing was more galling to his feelings than the least approach to anything like animosity among those who profess the same Lord and are looking forward to the same final home. He was a warm and constant supporter of different religious institutions of the day, both among his own friends and other denominations. So far from wishing to find excuse for not giving, his heart seemed always to devise liberal things, remembering the divine maxim, it is more blessed to give than receive. For some time previous to his decease, Mr. Duncicliffe was greatly afflicted, and nearly totally blind. Under these circumstances we need not wonder that he was occasionally depressed; but he was not forsaken: there were moments when he could rejoice in God with exceeding great joy. He was frequently accustomed to amuse himself by composing short pieces of poetry on the sermons which he heard, embodying in his verses the more prominent truths or illustrations which had excited his attention. No person could read these compositions without being impressed with the high-toned piety of the writer. There were, it is true, no flights of fancy or imagination; but there were sterling principles and holy aspirations after the blessedness and glories of the celestial world.

A few weeks previous to his departure, it was evident that our respected friend was fast sinking into the arms of death; but all felt that he was ripe for a blessed immortality. He was able to say but little; he has, however, left behind him a living testimony. On the 17th of March, 1847, he fell asleep in Jesus. His funeral sermon was preached by the Rev. J. Harris, from Job xxxiv. 29, and a sermon was also preached at the chapel which he had erected at Clifton, by Mr. J. Peach, from Rev. vii. 7. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

J. J. OWEN.

MR. JOSEPH BAKEWELL, SON OF MR. J. BAKEWELL, lately of Cosby, Leicestershire, but now of Pool Green, near Burton-on-Trent, died at Castle Donington, September 5th, 1846, in the twenty-fourth year of his age. Our young friend was baptized and received into the fellowship of the church at Castle Donington on the last Lord's-day in October, 1839, and we are happy to be able to state that he continued to adorn his pro-

fession until his death. His disposition was retiring and amiable; his attendance on the means of grace, both public and private, constant; indeed it was abundantly evident that he was profoundly attached to the sanctuary. He was long a useful teacher in the Sabbath school, and his memory is fondly cherished by those with whom he was associated in the important duties of this valuable institution. One prominent feature in his character was his peculiar jealousy for the honour of the cause. He felt greatly grieved when the conduct of professors gave the enemies of religion occasion to blaspheme—whilst, on the other hand, nothing yielded him more real enjoyment than the exhibition of christian purity and love, together with the triumph of divine truth over the hardness and impenitence of the human heart. The writer of this brief biographical notice had frequent opportunities of conversing with him during his protracted affliction, and it has seldom been his lot to meet with a person so calm and serene, so full of holy joy when approaching the valley of the shadow of death. Calling upon him one Monday morning, he said, 'I understand you had a delightful service last evening. My wife tells me the singing was unusually good; but I

have been thinking that I shall hear far sweeter music soon.' 'Yes,' was the reply, 'and join in it, and gaze on the unveiled glories of the Lamb before the throne.' The anticipation of such bliss seemed almost to overwhelm him. 'Dear me,' said he, 'what is this old world? what are our sorrows and pains, when there are such things in reserve for us?' His death was placid, as if angel-spirits communed with the inner man, and stood ready to accompany him to the regions of eternal repose. His remains were interred in the Baptist burying ground, Castle Donington, and a funeral sermon was preached, according to his request, to the young, by the writer. He has left behind him the amiable partner of his days, and a large circle of friends to mourn their loss; but their loss is his gain. He now sleeps in Jesus in anticipation of a joyful resurrection.

J. J. OWEN.

MR. JAMES SMITH, of Nottingham, our venerable and well known friend, departed this life in peace, on Lord's-day, May 2nd, in his eighty-fifth year. This would be a blessed Sabbath to one who had long been looking for heaven.

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## INTELLIGENCE.

THE LANCASHIRE AND CHESHIRE CONFERENCE was held at Stalybridge, April 2nd. In the morning at half past ten o'clock, Mr. Crowther opened the meeting for public worship by reading the scriptures and prayer, and Mr. G. Maddeys preached from 2 Cor. iv. 4. 'The glorious gospel of Christ.' The meeting for business commenced at two o'clock, p. m. Brother Sutcliffe presided.

1. The church at Stockport having sent no representative or report for some time, it was resolved that brethren J. Sutcliffe and Maddeys visit them as soon as convenient, and bring their report to the next meeting.

2. The Macclesfield friends to have a grant of £3. from the Home Mission funds for the next six months.

3. That Stoke be supplied as usual.

4. Mr. Crowther having been labouring at Congleton for the last nine months, and several have been baptized and many more under serious impressions; it was recommended that brethren Sutcliffe, Pedley, and Shore, meet the friends and form them into a church, and that they have a grant of £5. from the Home Mission funds towards carrying on the cause.

5. That the Conference send a petition to the House of Commons against the govern-

ment plan of education, signed by the chairman.

The churches reported as follows. At Audlem they have made an extra effort, and have been enabled to do without the assistance promised at the last Conference; they have one candidate for baptism and several inquirers. No material change at Macclesfield. At Jersey-street, Manchester, the congregations have improved. Baptized eleven at Staly Bridge and they have one candidate. Stockport at peace, but no progress. Five have been baptized at Stoke, their congregations continue good and the Sabbath-school has lately improved. Since Mr. Shore's removal to Tarporley the congregation has been doubled, and the Sabbath-school is also prosperous. At Wheelock Heath the congregation has improved, and several are under serious impressions. From Oak-street, Manchester, there was no report.

It was agreed that the next Conference be held at Stoke, on 23rd of Nov., brother M. Shore, of Tarporley, to preach.

In the evening there was an interesting home missionary meeting; after prayer by brother J. Sutcliffe, the meeting was addressed by brethren Crowther, Lightfoot, Marshall, Shore, Pedley, and Rembridge.

W. SUTCLIFFE, Sec.



## BAPTISMS.

**ARTERBY AND DONINGTON ON BAIN, near Louth.**—On Lord's-day, Nov. 29th, 1846, the ordinance of baptism was administered at the latter place for the first time in our new baptistry, by our esteemed pastor, who preached on the occasion from Acts viii. 38. In the afternoon the Lord's supper was administered, and the newly baptized were recognized by the right hand of fellowship. On April 25th, 1847, the ordinance was again attended to, when our pastor preached from Acts xxviii. 22., and afterwards immersed three persons, two males and one female, in the presence of a very crowded and deeply-affected congregation. The Lord's supper was afterwards administered, and the newly-baptized were recognized in the usual way. It was indeed a season of high enjoyment: there was an unusual number of communicants, several friends from Louth being present, who united with us in commemorating the dying love of our risen Saviour. Our earnest prayer is, that the Lord would continue to smile upon us, and grant us many more such hallowed seasons. T. B.

**CASTLECRE.**—The ordinance of baptism was administered to three persons in our chapel, on Lord's-day, May 2nd, when our respected minister, Mr. Jabez Statterd, preached an appropriate sermon from Eph. iv. 5, 'One baptism,' and afterwards baptized the candidates. In the afternoon, he delivered a discourse on the necessity of a revival of religion, from Amos vii. 2, 'By whom shall Jacob arise, for he is small.' These services excited considerable interest; our chapel was crowded on both occasions; 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. One of the candidates baptized had been in communion with the Wesleyan Methodists for twenty years. 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.

**TARFORLEY.**—On Lord's-day, May 2nd, three more dear friends followed their Lord through the watery grave. This is the second baptism we have had since our esteemed and zealous minister commenced his labours amongst us. May the Lord still continue to succeed his endeavours.

**ISLEHAM.**—On Wednesday, April 28th, 1847, three females were baptized in the River Lark, by Mr. Stenson, minister of the place; and on the following Lord's day were received into the church. I. S. S.

**CALDWELL.**—On Lord's day, March 14th, two female friends were baptized in this

village, by Mr. W. Norton. Mr. Peggs preached in the afternoon from Luke xii. 8, 9; and in the evening from Ruth i. 14. The day was wet, but the chapel was well filled.

**BURTON ON-TRENT.**—We had an interesting baptism on Lord's-day, May 2nd, in the Trent. Mr. Peggs preached from 1 Tim. vi. 12. The weather was unfavourable, but many people assembled by the river side, and some tracts were eagerly received.

**LONDON, Enon Chapel.**—On Lord's day evening, April 25th, the solemn ordinance of believers baptism was administered by our beloved pastor, after delivering a suitable sermon, to fourteen candidates. Three of the number were scholars of the Girl's Sabbath-school. These instances of youthful piety will, we trust, greatly encourage the hearts of the teachers; and we devoutly pray that the serious spirit that now pervades our school will long remain, and that many young hearts may be given to Jesus. We rejoice to add that we have others in an inquiring state of mind. J. G.

**LONGFORD.**—On Lord's day, April 4th, two young people were baptized, and on the following Sabbath received into the church.

**MELBOURNE.**—On Lord's-day, May 16th, ten persons, five males and five females, were baptized by brother J. Heap, in the presence of a large and attentive congregation, after a sermon by Mr. Gill the minister, and an address by brother J. H. Wood. Five of the believers were from our Sabbath school at Melbourne, and three from our branch at Ticknall.

## ANNIVERSARIES.

**BURTON-ON-TRENT.**—Our eighth annual tea-meeting was held on Good Friday, when about 200 persons partook of tea, and in the evening listened to addresses by Messrs. Buck, Peggs, Evans, Swan, Wesley, and Sandars. It was considered one of the best meetings we have ever had.

**LOUTH.**—Two sermons were preached in the General Baptist chapel, on Lord's-day, April 18th, by Mr. Ingham, of Bradford, after which collections were made on behalf of the Sabbath-schools in connection with the church. We trust that the affectionate remarks made in the forenoon by our esteemed brother, on filial piety, as exemplified in the conduct of the dying Saviour, will be long remembered and acted upon, by that portion of the audience to whom they were more particularly applicable; and that all the members of Christ who were present in the evening, will be induced to emulate the christian heroism and self-devotion of the apostle of the gentiles, then illustrated and enforced.

MACCLESFIELD.—On Lord's-day, April 18th, 1847, our annual sermons for the liquidation of the debt on the G. B. chapel, were preached by the Rev. John Sutcliff; in the afternoon from Isaiah lii. 13.; and in the evening from Hebrews i. 14. Collections upwards of seven pounds. J. O.

LONGFORD.—On Lord's-day, April 18th, after two excellent sermons by the Rev. J. Stevenson, M. A., £18, 10s. were collected for the Sabbath-school.

BEDWORTH.—On Lord's-day, May 9th, two sermons were preached by the Rev. W. Chapman, for the benefit of the Sabbath-school. Collections £6. 8s.

#### REMOVAL.

THE REV. JOHN BATEY, of Paddington, London, has received an unanimous call to the pastoral office over the G. B. church Burnley-lane, Burnley. He has kindly accepted it, and enters upon his labours on the first Sabbath in June.

#### MISCELLANEOUS.

VICTORIA PARK CHRISTIAN MISSION, *Hackney*. Formed March 17th 1847.—This very important sphere for christian usefulness, was commenced on Sunday, May 2nd, by two open air preaching services, at the principal gate of this new park. The Rev. G. W. Pegg, (the president,) preached in the morning at seven o'clock, from the appropriate text,—‘There be many that say, who will show us any good?’ The Rev. W. Tyler preached in the afternoon, at three o'clock, to a very large company, from John iii. 17. On the following Tuesday evening, a numerous and interesting public meeting was held at Ebenezer

chapel, Bethnal Green, (near the park,) at five o'clock. About 140 friends of the mission took tea together; and at seven, the Rev. A. Reed, D. D., took the chair; when the Rev. R. Gibson, J. Glanville, Dr. Oxley, and other gentlemen, advocated its claims.

The objects of this society are, to conduct in an efficient manner preaching services in the open air, to circulate religious tracts and hand bills during the Lord's-day, and to carry on any available means of diffusing religious light and knowledge among the thousands of sabbath-day strollers who crowd to the park from all parts of the metropolis, as if to get clear of the means of grace—to enjoy without interruption the glaring desecration of its sacred hours. The committee feel it their imperative duty as christians to spread the gospel net; and have succeeded under a kind Providence in obtaining the efficient services of the accredited ministers of the surrounded neighbourhood, who have kindly and nobly came forward to co-operate in the work. Our prayer is, that it may have to be said of thousands of immortal souls, through the society's instrumentality, ‘this and that man was born there.’ P. W.

THE ANNUAL ASSOCIATION.—Those ministers and friends who intend being at the Association, are requested to signify such intention as early as possible (by post) to Mr. Roberts, Sen., Plumtree-street, Nottingham, in order that arrangements may be made for their accommodation. The Inn will be the Wheat Sheaf, Long Row.

REV. W. BUTLER.—We have great pleasure in announcing to our readers that this respected brother is happily recovering from a stroke of paralysis, which he experienced some times since.

## P O E T R Y .

### WRITTEN IN AFFLICTION.

My God ! oppressed with anguish here I lie,  
And raise to Thee my feeble, mournful cry;  
When shall I quit this scene of tumult strange,  
This world of trial, and this scene of change ?

When shall I bid adieu to care and pain ?  
With thee, O when shall I in glory reign ?  
When shall I be supremely, wholly blest,  
And on thy bosom in thy favour rest ?

When will this feeble failing back of mine  
Cast anchor in a more congenial clime ?  
When shall I gain the shore, and furl my sails,  
And fear no heavy sea, nor furious gales ?

Save me from shipwreck, gracious God, I pray,  
While through life's sea I plough my dangerous way ?

So may I steer, that when my dangers cease,  
I may rest safely in the port of peace.

May I but reach that happy place at last !  
I'll look with joy upon the deeps I've passed ;  
Triumphing, I will then my God adore,  
And trials and distresses fear no more.

When once my rest, my ransom is secured,  
How light the pains will seem that I've endured ?

There, free from pain, I shall for ever sing,  
With saints in light the praises of my King.  
M. S. E.

## MISSIONARY OBSERVER.

## MEMOIR OF MRS. ALLSOP,

*Relict of the Rev. J. Allsop, late missionary in Jamaica.*

‘ Wrapt in the shroud, the earth’s cold breast  
Shall be her bed for many a year ;  
And not a dream disturb her rest,  
Nor pain provoke a single tear.

There, till the angel’s trumpet sound,  
Ages of silence she shall lie ;  
Then from her earthly cell rebound,  
Beauteous in immortality!

It is a natural and grateful feeling to cherish the memory of the pious dead. ‘The righteous shall be had in everlasting remembrance.’ Of the virtuous woman, whose character is described by Solomon, it is said, ‘Her children rise up to call her blessed.’ If the presence of parents and friends is so desirable, and conducive of so much happiness and usefulness, how natural the desire to record their history, especially when it has been intimately connected with the progress of the cause of Christ at home and abroad. The emotions and moral influences of Cowper’s contemplation of his mother’s portrait are revived, when children and children’s children, peruse with deep emotion the record of their parents’ piety, and zeal, and usefulness, in the cause of God: and they are led to exclaim,

‘ 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 child of parents pass’d into the skies.’

The subject of this brief memoir became identified with the band of devoted missionaries who have been raised up in the General Baptist churches, and have successfully laboured in the East and West Indies, by her marriage with the Rev. J. Allsop, then pastor of the church at Quorndon, Leicestershire. He proceeded to Jamaica in 1827; and after a short and useful course, died in that island. Our departed friend being thus united with the missionary enterprise, interest and usefulness have been displayed in her life, deserving of permanent record. ‘Them that honour me I will honour.’

Mrs. Allsop was born at Wisbech, Feb. 28th, 1796. Her parents attended the Established church, but allowed her,

at an early age, occasionally to attend the old chapel in Willis’s yard. In conversation with Mr. Pike, her pastor, the Saturday before her death, she spoke with thankfulness that she had sought the Lord in early life; and observed that her first abiding impression was in the old chapel, under a sermon by Mr. Jarrom, about Noah and his family being saved in the ark. ‘I then thought,’ she said, ‘religion is a nice thing, and I will seek it some time, but not yet.’ Still the impression never left her. She was going to mention something else that more directly influenced her decision for the Saviour, but could not remember what it was, remarking, however, that it would soon come to her. Mr. Pike had scarcely left the room, when she sent out her attendant with a message, ‘Tell Mr. Pike,—“He that believeth not shall be damned;” from which it was concluded that this was the scripture which wrought powerfully upon her mind, and led her in her youthful days earnestly to seek the Lord. The present chapel at Wisbech was erected in 1803, so that the abiding impression above referred to must have been received when she was only six or seven years old. This fact is of a very encouraging character to parents, ministers, teachers, and to the young themselves, showing how very early the good ‘seed of the kingdom’ may be sown, the fruit of which, in after years, shall ‘shake like Lebanon.’ Little was it then apprehended that the Great Head of the church was preparing one of the labourers for future missionary operation.

In 1811 her father removed to Walsoken; and having no pew in Wisbech church, he willingly allowed his three daughters to attend the ministry of Mr. Jarrom. This was an important event, and led to the conversion of the three sisters. Mrs. Allsop, and her second sister, Mrs. Peggs, were baptized at Wisbech the first Lord’s day in Sep. 1817. The family then lived at Walton, a village three miles distant: and dark, and cold, and miry, were the walks of the dear de-

parted in attending the means of grace. Ardent, however, as was her spirit, her constitution could not sustain the fatigue and exertion; and a very serious illness at this time very probably affected her constitution for life; though the buoyancy of her spirits and her zeal in religion raised her above those infirmities 'to which flesh is heir.'

An incident which occurred in the village of Walton is deserving of record. Mrs. Smithie accompanied her daughter to hear one of the students, and was particularly struck with the hymn in Mr. Jarrom's supplement, page 173, on '*Remember me, O my God, for good.*' Many years afterwards, and even on her death-bed, as the writer witnessed, the frequent prayer of the old lady was, 'Dear Lord, remember me.' Thus we should be encouraged. 'Cast thy bread upon the waters, and thou shalt find it after many days.'

In May, 1821, Messrs. Bampton and Peggs proceeded to India, as the first missionaries of the General Baptist Society. Mrs. Allsop was deeply interested in the marriage of her sister to one of the missionaries; and cheerfully and zealously aided in this new effort for the extension of the kingdom of Christ in distant India. In June, 1823, she was married to Mr. Allsop, then minister at Quorndon. In 1824 Mr. A., in reference to joining the missionary band in Orissa, wrote, 'I have very long had an inclination that way, but I have never seen my path clear. Could I view providential circumstances as leading that way, I believe I should feel no hesitation to follow. I remember with what feelings—almost verging on enthusiasm—I read some years since, Fuller's Life of Pearce; nor have I now altogether lost the impression. I am married—have a little one—and though my dear Mary has much of the missionary spirit, I know she feels considerable difficulty in the thought of leaving father quite alone. In that case there would be—two in India, and one in Ireland; not one at home, in their native land. This, she fears, would be almost too much for him to bear.'

Mr. Allsop was ordained to the missionary work at Quorndon, in April, 1827; and in July, with Mrs. Allsop, and their two little boys, sailed for the West Indies, on board a vessel belonging to G. F. Angas, Esq., who on this, as on

many other occasions, manifested his love to the cause of the Redeemer by giving a free passage to missionaries. The voyage was remarkable, on account of the dreadful hurricane which the ship encountered. The almost miraculous preservation of the vessel is fully detailed, in a letter from Montego Bay, Sep. 18, 1837.\* The pious reader may be reminded of Paul's voyage to Rome, and the preservation of the crew for his sake—'Fear not Cæsar; and lo, God hath brought thee before Cæsar; and lo, God hath given thee all them that sail with thee.' Acts xxvii. 24. The details of the West India mission, as given in the 'Missionary Observer,' and the Annual Reports, from 1826 to 1831, show that the labours of Messrs. Hudson, Allsop, and Bromley, were 'not in vain in the Lord.' It is a subject of deep regret, that through the death of Mr. Allsop, and the ill health of Mr. Hudson, and the only remaining missionary hastily dissolving his connection with the Society, in addition to its great expense, the mission in Jamaica was relinquished, and its stations adopted by the other section of the Baptist Denomination. But thus it is written, 'One soweth, and another reapeth. He that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together.' In the 'Missionary Observer,' May 1831, is an interesting memoir of Mr. Allsop, in which it is stated, 'Mr. A.'s labours in Jamaica were attended by a Divine blessing. A number of persons were brought, under his instructions, to embrace the gospel, some of whom, it is believed, have already met their beloved instructor in a better world; while others continue in the wilderness.' In this 'work of faith and labour of love,' Mrs. Allsop was called to co-operate. When her husband was absent at the most distant station, she would conduct the service much to the admiration and benefit of her negro hearers. There is an interesting and amusing account of these services in the G. B. Repository, Sep. 1829, an extract only can be given. 'I had many people this morning, and with great weakness I conducted our usual worship in Mr. A.'s absence at Lucea. I sang, read the good word—then prayed—sang, and read one of Jay's

\* See 'General Baptist Repository,' Jan. 1826.

sermons—sang again, and finished with prayer. After I had done, a man from the country said he wanted to speak with misses. I said, 'Well George, what have you got to say?' 'Misses, we hear you go a-mountain, and leave we.' 'Yes; I have been very sick, and must go to get better.' 'But den, misses, what for we do? de good word so sweet, and nobody to tell it we? Massa gone! misses gone! and what for we do?' The whole letter is very striking, as demonstrating how, in various ways, the wives of missionaries may be 'teachers of good things.'

The labours of Mr. Allsop were of short continuance: a few hours undue fatigue and exposure to the sun brought on fever, of which he died in a few days. This affecting event took place at Lucea, Sep. 14th, 1829; and our beloved sister was left a widow, with three little boys, in a foreign land. Mr. Allsop, at the time of his death, had not completed his thirty-sixth year. How mysterious and afflictive was the removal of this valuable missionary, in the midst of his days and usefulness; and from the embrace of his affectionate wife and children. 'Verily, thou art a God that hidest thyself. O God of Israel, the Saviour.' It has been well observed,—"Though the ways of God are dark and mysterious, yet they are always carried on in infinite wisdom; and the more dark the more wise."

Mrs. Allsop and her children returned to England, in the spring of 1830. Her father met her in the Thames: and the dear old gentleman felt a high gratification in taking his youngest grandson on shore, and being the first to put his feet upon Britain's happy land. After residing for some time under the paternal roof at Wisbech, she settled at Whittlesea, about seventeen miles distant, where she continued to reside till within a few months of her death. Her residence at Whittlesea was a great blessing to the infant cause in that town. She was 'a mother in Israel.' Paul says,—'Gaius, mine host, and of the whole church, saluteth you.' Our dear departed was the host of ministers and the friends of Jesus; and many can bear testimony to her hospitality and christian love. A minister in the Midland district thus expressed his sympathy on the occasion of her death:—'I was very surprised and deeply saddened, to hear of dear

Mrs. Allsop's death. Alas! how short is life! How numerous its cares! How vain is man, when considered only as mortal.

"'Tis immortality deciphers man!"

Only as we have the prospect of immortal good, can we be content; only as we are assured of its existence have we a knowledge of ourselves, or do we see the wisdom and goodness of God in our existence. Well, I hope she is happy; I hope she has joined the departed spirit of her husband, and the multitude of the blest. I begin to feel rather a disposition to envy those who go before me to heaven, than to repine at my loss. The death of Mrs. A. is a loss to me. She was an *early* friend. She was constant, and *semper eadem*.'

A few months before her death, she left Whittlesea, and came to reside at New Walsoken, near Wisbech, next door to her aged and infirm mother-in-law. Here she thought of long years of repose from the cares, and troubles, and trials of her widowhood. She hoped to smooth and brighten the path of her aged mother, and to see her dear children settled in life; herself 'blessed and made a blessing.' Her aged relative was soon laid upon a bed of affliction, and was long confined to it. She died, Jan. 22nd, 1847, seven years after her husband, within one day. Her funeral brought most of the family under the parental roof. Mrs. A. bore up during the affliction, and death, and funeral, with admirable energy. Alas! that energy was the sharp sword cutting its scabbard! In three days after the funeral, before her only sister and her husband had returned, she took to her bed. This was on Lord's-day, Jan. 31, and on Monday, Feb. 8th. about noon

'She heard the summons to ascend,  
And gently bow'd her head, and died!'

Her favourite physician was called in on the Wenesday, and pronounced it a most serious attack of bronchitis. Her three sons were summoned from Bourne and Stamford, and her niece from Coventry. But neither medical skill, nor prayers, nor tears, could relieve the clogged wheels of life, which soon came to the terminus of her course; and as the poet says,—'the weary wheels of life stood still!'

- ' Her call at noontide came,  
When, starting up to hear,  
A mortal arrow pierced her frame—  
She fell, but felt no fear.
- ' Her spirit, with a bound,  
Left its encumbering clay ;  
Her tent at noontide on the ground  
A broken ruin lay.'

She was visited by her pastor, and other christian friends. The shortness and severity of her last illness afforded but little opportunity for conversation on religious subjects. She expressed unshaken confidence in Christ as her Saviour. In the conversation previously referred to, she observed, 'I'm very bad—very bad. I could not do the work now.' She then spoke of feeling conscious of many imperfections, and that her only lament was, that she had not lived more devoted to the Saviour. At this time she entertained some hope of recovery, which for the sake of her beloved sons, she desired: but if the Lord's will were otherwise, she expressed herself as quite resigned to it. Not knowing, however, what the event might be, she mentioned, as a desire which she had long cherished, that whenever she should be taken from the world, nothing might be said in eulogy of her, but that her death might be improved by a plain and useful sermon from this text, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' After a slight pause, she added with emphasis, 'of whom I am chief.' A few hours before her death, she exclaimed, 'The scene will soon close! I shall be a welcome guest to-morrow!' She expressed a desire to be buried in the Wisbech General cemetery. There her remains await the resurrection of the just, near to those of her former much-loved pastor, and 'guide of her youth,' Mr. Jarrom, and of other dear friends who sleep in Jesus. Her funeral sermon was preached on the following Sabbath evening, by Mr. Pike, from the text she had chosen, to a numerous audience.

The importance of early piety is evinced in the life and death of the departed. She received her first impressions in a little retired chapel in early life. Those impressions were matured, and in her youthful days, with her next sister, she devoted herself to God in baptism. But who can tell the fruit of

those conversions? One carries the good seed to the east, and another to the west. They labour for a few years, and then are favoured to return to their native land; and for many years to aid in the dissemination of Divine truth. May their children 'follow them as far as they have followed Christ.'

This memoir shows the necessity of habitual preparation for death and eternity. How suddenly was the dear missionary removed from his scene of labour; and apparently almost as unexpected was the call of his dear widow. She was full of energy and care in ministering to her aged mother, scarcely considering that thus spending she would be spent. May the children and family connections of the departed, and every friend of the mission, and all who read these records of departed worth, prayerfully consider the last text of dear Mr. Allsop in Jamaica:—'Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.'—Rev. xvi. 15. A FRIEND.

#### PRESENTATION OF THE SOCIETY'S MEMORIAL AGAINST THE GO- VERNMENT GRANT TO JUGGERNAUT.

At a committee meeting, held in Notting-ham on the 6th instant, in accordance with the urgent request of the missionaries, it was determined to present memorials against the continued support of Juggernaut's temple, to Sir J. C. Hobhouse, Bart., president of the Board of Control, and to the Courts of Proprietors and Directors of the East India Company. Our brethren, Pike and Peggs, prepared the memorial, and through Mr. Heard, who was in London, obtained an interview with Sir John, at the House of the Board, Cannon Row, Westminster, on Thursday afternoon, the 13th. The deputation consisted of W. Evans Esq., M. P.; John Heard, Esq.; and the Revs. Messrs. Burns, Stevenson, Uderwood, R. Pegg, and J. Peggs. We understand that they were received very courteously, and nearly an hour was spent in a free and animated conversation upon the important object that so deeply engaged the attention of the deputation and their numerous friends in every part of the country. We have not space at this time to give further information, except to add, that the president expressed his desire to see the government separated from Juggernaut, and presented Mr. Peggs with

a copy of the last parliamentary papers respecting the Indian government and the temples of India, indicating his wish to be favoured with any observations upon them. The other memorial is committed to the care of John Poynder, Esq., for presentation at the India House. We subjoin a copy of the memorial. [For an account of similar efforts, we refer to the General Baptist Repository for 1843, p. 256.]

*'To the Right Hon., Sir John Cam Hobhouse, Bart., president of the India Board, the respectful memorial of the committee of the General Baptist Missionary Society, assembled at Nottingham, May 6th, 1847,*

**SHEWETH,**

That the society your memorialists represent, employs several missionaries in the vicinity of the great temple of Juggernaut, in Orissa. The missionaries, while pursuing their benevolent labours, have frequently visited this popular shrine of Hindoo idolatry, and witnessed scenes of infamy, misery, and death, which no pen can fully describe, or thought conceive. Scenes of lewdness and obscenity far too gross to be ever described, are annually beheld: while the more impure the songs, the greater is the applause, not of men only, but of scores of thousands of females, debased by delights in such obscenity.

Your memorialists, in connexion with the christian public, rejoiced in the repeal of the pilgrim tax, and the announced intention to dissolve all the connexion of the British government with the temple, by the restoration of its lands to the Rajah and Pundahs—enjoined in *express terms* by the dispatch of the honourable Court of Directors, dated Dec. 18th, 1844; \* which states,—‘We desire that you will take the necessary measures for carrying this arrangement into effect, that thus the discontinuance of our interference in its concerns may be made complete.’

‘Your memorialists, and the christian public, have had these reasonable expectations disappointed, and the announced intentions of the directors have been worse than frustrated, by the grant of 36,000 rupees per annum, directly from the British treasury, to the support of the idol. This, in connexion with all who receive the christian name, your memorialists must deeply regret. An Indian journal, † recently received, thus describes the position of the temple at the present time,—‘The estates of the temple have been restored to the priests; the scope for extortionate gains has been indefinitely en-

larged by the repeal of the pilgrim tax, which brings pilgrims with more money into the presence of the idol; and in addition, they have the donation of 36,000 rupees from our Treasury. It would scarcely have been possible to devise any plan by which the mischief which the Court of Directors were so anxious to avoid could have been more effectually perpetuated.’ The Rev. C. Lacey writes,—‘Supported by the donation, the idol appears in great glory: but the chief evil is the arguments it furnishes to the people, and especially the Pundahs, on behalf of idolatry. “Who,” say they, “will deny that the enlightened government of Britain does not respect Juggernaut, while it supports him so amply? To facilitate the pilgrimage a splendid road has been made; and now the tax is abolished, that no impediment may exist to the approach of the devotees to the shrine of the world’s lord. This is all done by Europe, and under the inspiration of Juggernaut!” Such are the arguments against christianity, plied by the Pundahs—and they are believed!’

Your memorialists submit, that as God has in the Bible so strongly revealed his hatred of idolatry, its direct support, by increasing His displeasure ‘who rules among the nations,’ must more fearfully compromise the safety of the British empire in India than all the machinations of its foes.

Your memorialists therefore implore you to exert your authority, that Juggernaut and the gods in every part of India may no longer receive support and honour from the public funds, but may be left entirely to the support of their own rotaries.

Signed on behalf of the committee.

J. G. PIKE, *Secretary,*  
W. WILKINS, *Chairman,*  
R. PEGG, *Treasurer.*

PETITIONS TO PARLIAMENT AGAINST  
THE GOVERNMENT SUPPORT  
OF JUGGERNAUT.

MY DEAR SIR,—Allow me about ten lines in your columns to say, that unless a vigorous and public effort be made, the grant of 36,000 rupees by the Indian government, to Juggernaut’s temple, may continue for generations. The pilgrim tax was abolished May 1840; most of the temple lands have been restored; but a vague idea prevails among the authorities in India, and in Leadenhall Street, that the British on taking possession of Orissa, and particularly of Juggernaut’s temple, engaged to protect the natives in their religion. And this has been extended to mean—government grants to idolatry!

Twenty or forty petitions to parliament, and as many memorials to be presented by

\* See this dispatch, General Baptist Repository, 1845, p. 318. We understand Sir John wrote this document.

† *The Friend of India.*

Mr. Poynder to the Court of Directors at the India House on the next court day, June 23rd, would do much good. Let the friends of missions to India, promptly attend to this effort.

May 15th, 1847.

J. PEGGS.

P. S. Mr Poynder's address is, South Lambeth, London. He suggested to me that memorials should be *separately* addressed to the Directors and Proprietors of the India Company.

#### LETTER FROM MESSRS. JARROM AND HUDSON.

To the Secretary and Committee of the G. B. Foreign Missionary Society.

Ningpo, Feb. 13th, 1847.

DEAR BRETHREN.—Situating in a strange and idolatrous land as we are, far away from our native country and all its endearments and enjoyments—the thought that we have many friends at home who are interested in our welfare and the objects of our mission, who sympathize with us, and pray for us, is pleasing and cheering; and to have intercourse with such is refreshing and animating, though it be epistolary intercourse only. Such we trust we may particularly regard you, for though we have relatives and acquaintance in the land we have left, esteemed by us, and dear to us, and who are interested in our welfare and success, with you we have more particularly to do as missionaries, and to you, mainly, we look for direction and support. The work in which we are engaged, while honourable, and of which we are by no means worthy, is very arduous; we feel it to be so more and more, and need constant supplies of strength and encouragement. For these we look to Him who has said, 'As thy day, thy strength shall be;' to the grace of Christ Jesus our Lord, which is sufficient for us in all our duties and difficulties. But in answer to your persevering and believing prayers, how much larger a measure may we not expect. The object of this letter will appear from what follows. We had long thought it desirable to meet together in a more formal manner than we had before done, to converse and consult on the affairs of the mission generally, on which we are sent to this land. We did so for the first time on the 20th of January this year. At this meeting the following resolutions were passed:—

1. That a prayer-meeting be held at each other's house once a week.
2. That a more full religious service be held on the Sabbath day.
3. That the ordinance of the Lord's supper be administered on the first Sabbath-day in every month.

4. That a meeting be held for consultation and prayer, relating to the mission, once a month.

5. That, thankful to receive a friendly and congratulatory letter from our brethren in India, brother Hudson write one in reply, reciprocating their expressions of fraternal affection.

6. That a joint letter be sent to the secretary and committee: first, asking instruction whether or not we should examine each other's financial accounts before sending them home. Second, communicating the substance of these resolutions. Third, that brother Jarrom write it.

The work in which we are occupied, brethren, is no ordinary employment; it requires all the care and prudence, all the strength and time that we possess. The language in itself is difficult, both the spoken and written; but we trust that our efforts to become acquainted with it, and to make ourselves understood by the people, are, in some measure being crowned with success; and that ere long, through the blessing of the Most High, we shall be able to declare to the people the whole counsel of God. They seem very anxious to receive tracts, and will readily and patiently listen to us in our imperfect attempts to explain to them the peculiar doctrines of the gospel; but whatever may be their motive, we fear it is not a desire to know the truth and embrace the truth, that they are prompted by. About the salvation of their souls, they seem particularly indifferent; and while they willingly acknowledge the excellency of christian truth, and the good effect it must have, where embraced, on the whole man—the question of their embracing it, and acting accordingly, appears not to enter their minds, or if so, not to be entertained by them. A considerable number of persons attend from time to time at our Chinese place of worship, opened some months ago by brother Hudson in his house, but there are few or none who can be looked upon as regular attendants; and in reference to these the truth seems like good seed sown upon stony ground. There are a few boys in the day-school who are daily receiving christian instruction; and though, as day scholars, one does not possess that hold upon them, which he would if altogether under his direction and influence, it is trusted that the labour and time bestowed upon them, will not be in vain—that the views and impressions which they receive of the 'glorious gospel of the blessed God,' will be of permanent advantage to them.

The time that we have been in the field is short, and we are not discouraged, for it requires a considerable knowledge of a strange language, particularly of this, to communicate intelligibly to the people, the



doctrines of the cross. New terms and phrases have to be made, or old ones applied in a way altogether new and different from what has been customary, which is the case with the Chinese language; these have to be explained, and the ideas conveyed by them as well, and this done many times ere any correct notion is received, or any good effect results. Disseminating a correct knowledge of the gospel among such a people as this, in a language so difficult to the most apt, must be obviously of necessity a slow work; but this is to be done before real conversions can take place. To this we are directing our attention; and though we may proceed slowly, we pray that it may be surely. We have already distributed many tracts of various sizes and subjects, and several portions of the New Testament; and though we cannot hope that all these are read, it is apprehended many are, either in whole or in part. In addition to a small tract that we have had printed as a sheet tract, we are now about bringing out a small tract of four Chinese pages, containing the ten commandments, with explanations, &c. The aid kindly voted to us by the Religious Tract Society comes opportunely, and is encouraging; we trust it will not be in vain. Our modes of distributing the tracts are various: always on the Sabbath-day after the services, most present who can read are furnished with one or more; persons who come to our houses on various occasions, for various objects, are frequently supplied before they leave; they are left by us in houses and shops, and temples; and every possible way of circulating them is adopted, so far as it seems likely to answer the purpose intended. Conversation, preaching, addresses, distribution of religious tracts, and portions of the word of God, are the principal means which we use to make known among these gentiles, Him whom to know is life eternal; and we pray and believe, that sooner or later such means, through the blessing of God, will be rendered instrumental to the enlightenment, conviction, and conversion of myriads, who now are 'sitting in darkness,' and 'seeking death in the error of their ways.' It is with considerable pleasure that we refer to one, (brother Hudson's teacher) who is giving evidence, we trust, in his general conduct, that his mind is enlightened, and his heart impressed by the truths of the gospel. We know that there is much that is deceitful in the human heart, and especially perhaps among the Chinese; but we are willing to hope that in the heart of Se Sea Sung, (the teachers' name) the work of grace has commenced. We would, however, 'rejoice with trembling,' while our prayer is, that it may be so, and that he may be saved with his countrymen, so proud

and yet so ignorant and deluded, in the day of the Lord Jesus. The blessed God himself has declared, 'My word shall not return unto me void, but it shall accomplish that which I please, &c. This is our great encouragement, and the language of our hearts, as well as of our lips, we trust, is, 'For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness,' &c. Brethren pray for us, that the word of the Lord may run and be glorified. And now brethren farewell. May great grace rest upon you, in all your important engagements, and upon all your missionaries in their arduous duties.

We are, your's sincerely,

W. JARROM,  
T. H. HUDSON.

#### LETTER FROM MR. BAILEY.

(Continued from page 159.)

'Thus the pure spirituality of the system is maintained by utterly denying the existence of matter—the unity of God is vindicated by denying the existence of spirit apart from himself. This system, which of course it is vain to attempt to refute, since no argument adduced by a non-existent can be of any avail for the conviction of a non-existent—is supported by vague analogies and illustrations which always pass with every class of Hindoos in place of arguments.' Parties who take this view say that they do not worship idols; that they merely have an image placed in their temples to remind them of God—so say the papists in reference to the crucifix. Here you see the origin of this part of popery. In our conversations with the Hindoos, we frequently meet with some of this class, who say, 'Sabu maya, sabu maya'—'all is illusion, all is illusion;' that narayan\* is the life of everything, both in the animal and vegetable kingdoms; but they also take care to state that narayan dwells in Juggernaut. Brother Stubbins invariably sets them fast here. He says, 'Suppose a tree be cut down in the forest; does narayan leave that tree, or does he remain in it?' Ans.—'He takes his departure, to be sure.' 'Very well; then narayan never remains in a dead thing!' 'No.' 'Then he does not exist in dried wood. Does he?' 'Certainly not.' 'Very good. Then he cannot dwell in Juggernaut; so that you worship a piece of dried wood after all.' We have no hesitation in saying that this system has led many of its votaries, and is leading others on, to downright atheism.

Since we have left Berhampore I have

\* The supreme spirit of the Hindoos, which is said to pervade all things.

often seen the natives confounded and put to shame by various powerful appeals that have been made to their consciences. Yet still they cling to their system; a system which if not controlled by Satan himself, is certainly carried on by his most devoted servants. How many myriads are now beyond the reach of hope, that have been ruined by this soul-destroying delusion; and how many more are fast ripening for destruction. Very often our hearts are cheered by the attention the people pay to the important truths we deliver; at other times we are grieved beyond description, with the careless manner in which these our fellow immortals speak of eternal realities; but whether the people hear or forbear, still our duty is the same. 'Go ye into all the world, and preach the gospel to every creature.' 'And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.' In proclaiming the glad tidings of salvation to the Hindoos, we, as the servants of the cross, 'are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.'

Shall I again repeat the sad tale; that the Oreahs are a fearfully wicked people. To say they are in darkness, is saying much; but would you know the real character of this people, you must come in close contact with them; you must read their so-called sacred books; you must gaze upon their temples, and visit their shrines. Well may we weep over our degraded and fallen species.

'See human nature sunk in shame.'

Beloved brethren and sisters, would you change the face of things in this at present unhappy and wretched land, send the gospel. This is the only remedy. Bad as the Hindoos may appear, yet blessed be God, the gospel reaches them, and through this mighty lever, India shall be raised in the scale of nations, and shall form one of the brightest gems in the mediatorial crown.

Our annual conference opened on the 14th of Dec. 1846, and closed on the 24th of the same month. The examination of the students for the ministry took three days of the time. We were very gratified with the progress that the young men had made during the past year, and we have reason to hope that at the close of their educational course, they will in a good degree be prepared for the important office of the christian ministry. May they be good ministers of Jesus Christ. Never since the commencement of our mission in Orissa, had we so much reason to thank God and take courage as at the present time. Should a voice from our fatherland be borne by the winds of heaven to

Orissa,—'Watchmen, watchmen, what of the night!' the response would be quickly given—'Behold the morning cometh.'

Yes, we trust the day is breaking. Joyful times are near at hand.

'God, the mighty God is speaking,  
By his word in every land;  
When he chooses,  
Darkness flies at his command.'

I think, upon the whole, our native christians are more consistent than professing christians in England; yet we have no wish to conceal the fact that they are very weak and very liable to fall into sin; but they look heavenward for strength: they are men and women of prayer. Could you transport yourself to Berhampore for a short season, we would take you after the toils of the day are over to our neat little christian village. You should see each family collecting for their evening worship, and from every dwelling you should hear the voice of prayer and praise. I shall not soon forget the manner in which our brother Balajee prayed in our tent a few days ago for the salvation of his misguided and unhappy countrymen. With tearful eyes, and a heart full of compassion, he prayed that their idols might be destroyed, and that they might be led to Jesus, the only refuge for sinners. At the same time he prayed with much feeling for the restoration of our invaluable secretary. The more I see of our dear native preachers, the more satisfied I am that they are men of God. True they are not of the same colour as we; true their habits are very dissimilar; yet we cherish a very high regard for them, and we love them quite as much as we do any ministers in our native land. I feel honoured to accompany them, and stand by them, when they make known the unsearchable riches of Christ. I said to them last Lord's day, 'You must be very weary after travelling so many miles and preaching so many times during the past week.' 'Tired,' they replied, 'were we to walk twenty miles every day to preach the gospel, we should never be weary; it is the greatest pleasure we have upon earth, to make known to the people the way of salvation.' They never seem to grow weary in their embassies of mercy to the heathen. I was sorry to learn from brother Lacey, that our long-tried and highly valued native preacher, Gunga Dhor, is fast going down the hill of time, that he is now nearly unable to preach in the bazaar. He has been of great service, but his work on earth will soon close. May his last days be his best days.

Two or three weeks since, Dootie, the wife of Juggernaut, senior student in the Orissa college, was suddenly called away. Like Stephen, 'she died calling on the name of the Lord.' She is gone to join the number already before the throne, that have been brought to Christ in this province. Thanks

be unto God we have many, many more waiting for the signal of their Master to call them unto himself. Many from Oriya shall come to the heavenly Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. A few Sabbaths ago I went to see Lochman, (a Telinga Bramhun,) whom I had the honour to baptize last September. He was very ill, and apparently fast hastening to the house appointed for all living. I was delighted beyond expression with the statements this sick man made. While suffering the most excruciating pain, he exclaimed with triumph, as he threw up his hand, 'For me to die is gain. I shall soon be there; I shall soon be there. I wish to die; I wish to die. I shall soon be where pain and sorrow are for ever unknown. Lord let me go; let me go.' Such was the language of his lips, and also of his heart. As I returned home, I felt ashamed of my attainments in piety, as I had reason to fear that I could not, under similar circumstances breathe forth similar statements. Oh for more child-like dependence upon the Saviour. But I must close. I know it will be congenial to your feelings to learn, that I continue happy in the great work to which I have consecrated my life. Of all enterprises in which mortals can be engaged, I think the missionary enterprise is the most noble: turning men from darkness to light, and from the power of Satan unto God. Pray, dear brother, that I may be a faithful missionary. With very kind regards to Mrs. G., and to all lovers of the missionary cause, I subscribe myself,

Your ever affectionate brother,  
W. BAILEY.

#### LETTER FROM MR. BUCKLEY TO MR. DERRY.

*Tent, Sookoola, Jan 25th, 1847.*

I INTENDED writing to you by the last mail, some account of our conference, which was held last month at Berhampore, but was unavoidably prevented; having to prepare for a journey into the country, and to finish a letter which the brethren requested might be written to the churches at home on the low state of religion among them. I will now endeavour, however, to fulfil my intention. And first I will tell you a little about the public services; these were chiefly the first Lord's day after we met, which was Dec. 13th. In the morning brother Lacey preached the conference sermon in Oriya, from 'He that winneth souls is wise.' Many weighty remarks were made on the infinite worth of souls, on the importance of labouring for their salvation, and on the

encouragements we had to do so. While the discourse was well fitted to have a salutary effect on all our minds, it appeared to me especially adapted to impress our native brethren with right views and feelings as to their work. The encouragements mentioned were, that all mankind were in a salvable state, Jesus Christ having tasted death for every man; that He had promised to be with his servants alway; that he had assured us of success here and a glorious recompense at the great day; and finally, the greetings we should have in heaven, from those we have been instrumental in converting and saving, was pleasingly dwelt upon. The Lord's-supper was administered in the afternoon, and it was truly a memorable time. The thought, that more voices were raised to praise the Lamb than had ever before been heard in Berhampore, and that a larger number received the memorials of his dying love, drew tears from most of our eyes. All the missionary brethren were there—Lacey, Sutton, Stubbins, Brooks, myself, Bailey, and Miller. With two exceptions, all the sisters were present, Mrs. Lacey, Mrs. Stubbins, Sarah, and Miss Collins. Mrs. Sutton and Mrs. Brooks were unavoidably absent. The assistant tutor, Shem Chunder, a Bengalee christian, of improved habits, and having a good knowledge of the English language, was also with us. In addition there were most of our native preachers:—Doitaree Bamadabe, Balagi, Seboo Sahoo, Seboo Naik, Denabundoo, Damudar, and Bonamallee; three out of four of the students who have been fully received, and those who are on probation, besides our regular christian communicants, some of whom have been delivered during the year, from the kingdom of darkness, and translated into the kingdom of God's dear Son. It was a sight for which we all thanked God. Brother Sutton delivered the address in Oriya, chiefly on union with Christ; and after singing that fine hymn by Charles Wesley, beginning,

'Let all the saints terrestrial sing,  
With those to glory gone;  
For all the servants of our King,  
In earth and heaven are one.'

I delivered the English address from Heb. xii. 22—24, and especially dwelt on the pleasing truth, that the disciples of Christ of every age, and nation, and character, and whether on earth or in heaven, were one church—one family—one body—one in Christ, and therefore one in indissoluble bonds. In the evening brother Sutton preached the conference sermon in English, on the appropriate subject of missionary success. It was founded on Paul's triumphant song, 'Now thanks be unto God which always causeth us to triumph in Christ, &c.—2 Cor. ii. 14. Many judicious and useful remarks were made. He noticed

the nature of missionary success; the grounds on which it might be expected; and the conditions connected with its bestowment. The conditions mentioned were—an earnest desire after success; singleness of purpose; the possession of real personal piety; the cultivation of a spirit of prayer; humility of mind; scriptural faith; and harmonious co-operation. All important. Such was our first Sabbath. The sittings of conference commenced on the following day, and with the intermission of a day and a half, and the Lord's day, continued till Thursday in the following week. Rather a long time, was it not? I imagine you will think there was much more said than done; nevertheless, much important business was transacted, bearing on the prosperity of the church of Christ in Orissa. Our officers are not annually appointed as at home. Brother Lacey as the senior missionary regularly presides; and brother Sutton is permanent secretary. Among other things that engaged our attention, I may mention the selection of tracts for the year; the state of the printing office; the appointment of native preachers; and for the first time in the history of the Orissa conference, the examination of students. A considerable time was occupied in the examination. The minutes of conference will shew that the result was on the whole pleasing and satisfactory. We expressed our deep sympathy with our beloved and afflicted secretary. We had heard of his indisposition a few weeks before our meeting; but from your letter which came during our sittings we learned, with great concern, that it was far more serious than we had apprehended. If it be the Lord's will, may his precious life be spared. The languid state of piety in the Connexion generally was referred to with much regret, and a resolution adopted thereupon. And what else do you think we decided upon? The establishment of a monthly religious newspaper in Oriya, to be called the '*Gyána rûná*, or Dawn of Intelligence.' Brother Sutton to be Editor. All the brethren and sisters are expected to contribute to its pages, and the native friends are encouraged to do so. While I can hardly say that I feel so sanguine in reference to it as some of my dear friends, (those who live longest, as we sometimes say, will see most,) I do trust that it will be interesting and useful; that it will answer to its name, I mean *prospectively*, and be the precursor of the rising sun. The first number is out, and pleases our people very much. We had two other public services of a pleasing character: one was a missionary meeting, the special interest of which consisted in the addresses being delivered by those who have been rescued by heavenly grace from idolatry. I wish you could have heard and understood the addresses; your heart would have been

touched. The other service was for the benefit of the native preachers. By appointment of conference, an address was delivered to them by brother Lacey, on the importance of their work, and the manner in which it should be discharged. The importance of the work was shown from the considerations,—that Christ commanded the gospel to be preached to every creature; that He himself and his apostles were employed in preaching; that the gospel was the only remedy adapted to the state of man; that the issues of hearing it were everlasting; and that those who preached it would have to give an account. He then exhorted them to attend to personal piety; to be often in prayer; to cherish feelings of compassion for the souls of their hearers; to look to the Lord for success; to go to their work expecting success; and closed by reminding them that it was *their own country* for whose salvation they were labouring; and if missionaries had felt so much as to leave their native land and their friends, how much more should *they* feel for their brethren—their kindred, according to the flesh.'

Our friends from Cuttack stayed with us sixteen days, and we much enjoyed intercourse with them. Brother and sister Lacey, their three children, [Carey is becoming an interesting young man] and brother Miller, were our guests. I heard Miller speak in Oriya several times, and was much gratified with his proficiency. He must have been diligent in his studies to have made so much progress. A similar remark may be made in reference to Bailey. May the Lord whom they serve keep them humble, pious, and zealous; they will then be great blessings to the mission, and their friends will have much cause for rejoicing on their account.

After writing the above last evening, I had some conversation with Denabundoo and Damudar, on the best mode of preaching the gospel to idolaters. While we were talking, we heard a great tumult outside, and found on inquiry, that a bear—doubtless wanting his supper, for it was about nine o'clock—was making more free than welcome with some sugar-cane trees near us. \*

Yours affectionately,

J. BUCKLEY.

#### MISSIONARY ANNIVERSARY.

LONGFORD.—Our annual missionary services were held on Tuesday, March 16th; the Rev. E. Stevenson preached in the afternoon, and in connection with Revs. H. Wilkinson, F. Franklin, and S. Hillyard, addressed the meeting in the evening. The services were some of the most interesting we have had. Collections, subscriptions, donations, &c., amounted to £25.

↓ THE

# GENERAL BAPTIST REPOSITORY.

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No. 103.]

JULY, 1847.

[NEW SERIES.

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MEMOIR OF THE LATE MR. JOSEPH SCOTT,  
OF MELBOURNE.

'Men fall as leaves in autumn; and all they hope for as the summer's dust driven by the whirlwind.'

It is now thirty years since the writer permanently left his native village, where he had spent the first fourteen years of his life. On his now occasionally visiting that neighbourhood, one fact constantly presses upon his mind, namely, that a melancholy change has come over it. A large proportion of the friends and companions of his youth are gone; a much larger of the men and women of that day; the old people, indeed, are all but extinct—well nigh 'clean gone.' And when an old acquaintance is recognized, how different from what he once was! The bloom, and joy, and hope of early life, will be almost sure to be found to have given place to the 'marred visage,' to sorrow, and disappointment. Sadly, alas, have the blasts of time withered what the stroke of death has yet spared!

But it is not supposed that such things are peculiar to any one spot of earth; for we 'all do fade as a leaf;' and 'it is appointed unto all men once

to die.' Yet it is only as memory reverts to some far distant period, and fixes upon some familiar locality, that, comparing the past with the present, we become adequately sensible of the extent of the mischief sin has wrought in our world. It then appears as though the destroying angel had been again sent forth on a mission of wrath; then only, perhaps, do we fully understand the meaning of the Psalmist, when he says, 'Thou carriest them away as with a flood.'

In calling to remembrance dear friends now sleeping in Jesus, it is most pleasant to review them as engaged, as they were wont to be, in the services of the sanctuary. To look upon the gray head, it may be, of some, 'the beauty of old men' and 'a crown of glory,' because found in the way of righteousness; to gaze upon their placid countenances; to listen to their cheerful songs of praise—songs which were

——— 'Most sweet, most loud,  
When Jesus was the theme.'

And who does not feel his own devotion kindled while thinking of theirs?

and love heaven more because they are gone thither? Contemplation upon the pious dead can never be a profitless exercise.

The subject of this memoir walked with God many years. He was one of eighteen who were baptized at Melbourne on Dec. 21st, 1794, in the brook which runs near the village; and it was remarked, that though the ice had to be broken, and the candidates had to walk to their homes in their wet clothes, yet no one 'took any lack.' Another of the eighteen was, the late Mr. John Earp, of that place; a man well known in the Connexion, and whose name, as one justly observes, is still 'as ointment poured forth' in the village where he lived and died. Commencing their christian course together, they were, Feb. 15th, 1801, together elected to the office of deacon. Appended to the record of this appointment in the church-book, is this prayer,—'May God grant that they may use the office of a deacon well,' &c., a prayer which was answered in reference to both these worthy men. In 1826 Mr. Scott was appointed to the office of elder. When he had fulfilled his course, therefore, he had been a member fifty-two years, a deacon forty-five, and an elder twenty.

Few men have sustained a more honourable character through a long life, than our departed friend. The tongue even of slander, was, on one occasion, obliged to admit that he 'walked according to godliness.' This was when, by a company of ungodly men, other professors in the neighbourhood having been 'weighed in the balance and found wanting,' the question was asked—'What think you of Joseph Scott?' The answer was, 'There we have nothing to say.' He was indeed remarkably *conscientious*. There was little fear of his doing what he thought to be wrong; on the contrary, he not unfrequently hesitated, perhaps even to a fault, before doing that which was right, while

making up his mind that it was so.

He had much of that charity which 'thinketh no evil.' At all events, he seldom spoke evil of others. And when he did censure, it was with much prudence and moderation. He was indeed, ever singularly cautious in his words, often apparently *weighing* what he was about to say. Hence his words, though always few, were generally 'right words,' their pithiness frequently compensating for their paucity.

His was 'a meek and quiet spirit.' His element was peace; and, as might be expected from his inoffensiveness, equanimity of temper, and unassuming demeanour, he lived 'in peace with all men:' the writer never heard of his having an enemy.

His piety was characterized by cheerfulness: his natural temperament was perhaps peculiarly so. He had in him a rich vein of humour which would often give a sprightliness to his conversation which rendered his company interesting and attractive. This vivacity of spirit remained even in old age; and probably it was that especially, combined with his manifest sincerity, that induced the remark from a neighbour, not a christian, 'I can never look upon Mr. Scott without feeling convinced that there is a reality in religion.'

He was a benevolent man. Frugal in his habits, he saved that he might give. And he gave liberally; not because he did not love money, (his natural disposition, probably, was the reverse of this;) but because he loved Christ and his fellow men more. Hence his liberality was not fitful and uncertain, as that must often be which is prompted merely by the inconstant sympathies of our nature; but the steady result of a gracious principle. He gave, however, cautiously; and therefore in general, wisely. That he was 'given to hospitality' many who will read this memoir need not be told.

His manifest sincerity has been hinted at. His character was so remark-

ably simple and so transparent, that there was no difficulty in understanding it; and the conviction would at once strike an observer of the sincerity of the man: that he was 'without dissimulation'—'an Israelite indeed, in whom there was no guile.'

His mind was of a superior order; acute, perhaps, and penetrating, rather than of comprehensive grasp. His judgment of men and things was generally correct. His reading had not been, probably, very extensive; but accustomed to think, he had well digested what he had read. He was little disposed to take for granted the doctrines and sentiments he professed. And, having thoroughly ascertained, he was able to give a 'reason for the hope that was in him.' Truths thus imbibed were most firmly and tenaciously held. And, at one time, he had to 'contend earnestly for the faith.' About forty years ago a fearful storm passed over the church at Melbourne. A number of its members, (men of considerable worldly influence,) having imbibed the Socinian heresy, zealously sought to turn others aside. One individual, long since gone to his rest, who had 'not so learned Christ,' and whose superior talents and courage pre-eminently pointed him out as one 'set for the defence of the gospel,' would have had to oppose these troublers of Israel, almost single handed, but for Mr. Scott, who, among many faithless, faithful stood. And the writer recollects on one occasion this friend's observing, when referring to this dark period of his church's history, and to his own painful conflict—'While many forsook me, or yielded only a wavering support, not always to be relied on, my brother Scott stood by me, firm as a rock.' It is therefore perhaps not too much to say, that in all probability, but for the stand made by these two faithful men, the church at Melbourne would have been ruined by Socinianism.

'Mark the perfect man, and behold the upright, for the end of that man

is peace.' Such, emphatically, was the end of this servant of God. He had long been in a waiting posture: death, therefore, did not surprise him. Nor was it an unwelcome messenger; on the contrary, he often expressed a 'desire to depart.' For months before his death, he had premonitions that the time of his departure was approaching, though he was confined to his room and his bed only a few weeks. While his tabernacle was being dissolved, it was interesting to observe the influence on his mind of those great doctrines he had so long and so faithfully professed—the doctrines of justification by faith in the atonement of Christ, and sanctification by the word and Spirit of God. An estimable friend thus writes, 'In one of my last visits I said, "You are about, my dear brother, to appear before the Searcher of hearts; eternity is just before you; you will soon meet the Judge. Should you feel satisfied now to appear there with no other plea than your own righteousness and merits, trusting to the general correctness of your moral conduct for acceptance with God?" With great earnestness he replied, "Filthy rags! filthy rags! No! I nothing have; I nothing am! All my hope is in Christ.

'Other refuge have I none,  
Hangs my helpless soul on Thee."

It would be needless to repeat the expressions of confidence and trust he uttered from time to time. One evening he said, 'How many times have I repeated,

"When shall the day, dear Lord, appear,  
That I shall mount to dwell above;  
And stand and bow amongst them there,  
And see thy face and sing thy love!"

But I desire to be patient and wait the Lord's time." And, in reply to a question respecting his state of mind, he said, 'I have no rapture; but bless the Lord, I have not a doubt or a fear. He is precious! he is precious! I can say, though much afflicted, "O

death, where is thy sting? O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth me the victory through our Lord Jesus Christ.'

In this state of perfect and uninterrupted tranquility, he breathed his last, Nov. 14th, 1846, aged seventy-six years. Mr. Yates, of Ashby, attended his funeral, and delivered a

suitable address; and Mr. Wood, of Melbourne, by desire of the deceased, improved his death from 1 Cor. xv. 55—57.

Mr. S. was for many years a respectable farmer at King's Newton, in the parish of Melbourne. He was born in the year 1770. In 1800 he married Ann, daughter of the late Mr. T. Duncicliffe, of Castle Donington, who still survives him.

R. P.

### LIFE OF THE APOSTLE PAUL.—No. V. (*Continued.*)

IN the paradise or pleasure garden of the Lord, Paul was a species of Palm—a tree noble and beautiful in appearance, bearing fruit great in quantity and rich in quality, rising under a weight, and thriving in proportion to its being depressed. In Philippi he had been 'persecuted, but not forsaken; cast down but not destroyed.' Hostility had been most fierce; 'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.' At the time his enemies thought his destruction sure, like the phoenix he arose to new life and activity, and thus disappointed their hopes. Thus preserved and strengthened, Paul left Philippi, and hastening through Amphipolis and Apollonia, came to Thessalonica. Probably the Holy Spirit directed him thither, in consequence of its being a commercial city, holding intercourse with numerous and distant nations, thus affording considerable facilities for the extension of the gospel. What followed the labours of the apostle here tends to confirm the truth of this idea. 'From you,' wrote Paul a very short time after he left them, 'From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.'

The success of the gospel in Thessalonica was great, although it was

confined principally to the Gentile portion of the community. Not that Paul neglected the Jews, he paid as much attention to them here as elsewhere. Such, however, was their bigotry, that they rejected the claims of the gospel; such their pride, that they scorned to be influenced by the arguments of a Nazarene, powerful as they were; such the hardness of their hearts, that they were callous to the persuasive appeals of a message the most soul-subduing of any to which human ear ever listened; and those appeals, too, came warm and glowing from one of the most affectionate hearts that ever beat in a human breast; and that affectionate heart, too, was in its most loving frame. 'We were gentle, among you, even as a nurse cherisheth her children;' 'Being affectionately desirous of you;' 'Ye were dear unto us;' 'Ye know how we exhorted, and comforted, and charged every one of you, as a father does his children.' Such was the spirit in which the gospel was proclaimed in Thessalonica. Happy the man possessing such a spirit! Thrice happy the people possessing such a preacher! For three Sabbaths Paul seems to have preached principally to the Jews and Gentile proselytes, and the remainder of his time to the heathen or idolatrous Gentiles. His converts, then, were from three classes—a fact enabling us



to form some idea of the amount of his success during his short stay, and consequently of the extent of the churches when he departed. The converts from among the Jews were few; from among the devout Greeks, both male and female, a great multitude; and from among the heathen, a considerable number, probably more than all the rest beside; hence their conversion was a matter of public notoriety. 'They themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.'

This success will appear the more astonishing, when we remember that during the whole of his stay in Thessalonica, with the exception of some assistance he twice received from Philippi, which, we must bear in mind, was a poor church, (see 2 Cor. viii. 1, 2.) the apostle was entirely dependent on his own labour for support. His zeal must have been untiring; his consecration to his master's service, perfect. One thing we may learn from the success of the gospel under such circumstances, viz, that poverty and manual labour are not in themselves impediments to a minister's usefulness.

Persecution at length drove Paul from Thessalonica, the particulars of which are recorded in Acts xvii. The apostle went next to Berea; and here, nothing daunted by his past experience, he went into the synagogue of the Jews. 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.' This testimony was pronounced and recorded by the Holy Spirit, and is more honourable to the Bereans than is the most laboured panegyric of the profane historian for the world's most adored hero: one is simple and dignified, the other is turgid and fulsome. Ye that aspire after true nobility of character, imi-

tate not the men whom the world calls noble, but the men whom the Holy Spirit honours with that appellation. The nobility of the one is real; of the other, merely nominal. The Bereans, by their ingenuousness, secured two privileges of which the Thessalonians were deprived. One was, the encomium of the Holy Spirit; the other, a title to eternal life. 'Therefore many of them believed.'

In every place at which Paul had halted while passing through the moral desert of Asia Minor and Greece, he had found a brook which afforded a refreshing and invigorating draught. Berea, however, was not only like a 'brook by the way,' but like an oasis, a fertile spot,

'Where nature has her mossy velvet spread,'

a resting place for the weary and oppressed. For a considerable time Paul enjoyed this delightful calm which was broken only by anxiety for the persecuted in Thessalonica. His course, however, was not run; his warfare was not accomplished. There was much more that had to be done, both by him, and for him. And while he was luxuriating among the delights of the place, the roar of the lion was heard, and he soon quitted the endeared spot.

Never did 'the great adversary, the devil,' defeat his own purposes so signally as when he went about as a roaring lion seeking to devour Paul. We may liken Asia Minor and Greece to a large prairie—dry and ready for ignition: the gospel is the fire applied to it, and the opposition of the devil is the great wind which spreads the fire and hurries it forward with the most fearful rapidity, until the whole prairie is in one vast, universal blaze.

Leaving Silas and Timothy at Berea, Paul proceeded to Athens. Athens was one of the most renowned cities of ancient times. It was celebrated for its learning and civilization;

its poets, philosophers, and orators; its statesmen and warriors; its painters and sculptors; its architecture and its commerce. But renowned as it was for all these, it was equally so for its devotion to the gods—its idolatry. To a certain class of persons, each of the above features would render Athens a place of deep interest. All of them, however, but one, dissolved into nothingness in the estimation of Paul when contrasted with the moral degradation of the Athenians. He envied not their schools or groves; he had been taught in a higher than any they could boast. Their civilization attracted him not; he was debtor alike to the wise and the unwise. With their poets and philosophers he was sufficiently acquainted; but he had drank at a purer and more inspiring fount than Parnassus, and was doctor of a philosophy infinitely superior to that taught in the Lyceum grove. Solon might with advantage have sat at his feet. Demosthenes would have listened with rapture to his adroitness in the presentation and discussion of a subject, although he would have writhed in agony under the conclusive and destructive force of his inductions. None of their warriors had achieved conquests either so extensive or so brilliant; none of their sculptors had effected transformations so wonderful or complete as Paul. Ancient as was their Thesean temple and Acropolis, he knew and was hastening to a building much more ancient, 'eternal in the heavens.' Their Piræus would be interesting only so far as it would afford facilities to waft the gospel to other lands. Their devotion to gods of wood and stone, of silver and gold, affected and excited Paul more than all beside. The apostle intended to wait the arrival of Silas and Timothy, ere he commenced preaching; but seeing the city entirely abandoned to idolatry, his whole soul was stirred within him. All his thoughts were absorbed in

this one subject—how he could open their eyes and persuade them to embrace christianity. To this end he availed himself of the inquisitive disposition of the Athenians. 'Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market, daily, with them that met with him.'

From what follows it is evident that the doctrines propounded and enforced by Paul clashed with the doctrines taught by two of their most renowned philosophers, Zeno and Epicurus. And their disciples, being unable to reply to the christian philosopher, heaped upon him ridicule and abuse, in order to lower him in the estimation of the people. Others, to secure a little respite, and to be for a time free from the destructive fire he was pouring in upon idolatry with so much effect, availed themselves of the use of the names—Jesus and resurrection, to fix upon Paul a serious charge; namely, 'a setter forth of strange gods.' By the laws of Athens a setter forth of strange gods exposed himself to death, unless it could be shown that their existence did not interfere with the influence of those already recognized. Paul, to explain himself on this subject, was taken to the Areopagus, where sat the highest court of Athens. The position of the Seer of Carmel was an exciting and trying one; but Paul's on the Areopagus was much more so. The one influenced the judgment through the senses; the other made a direct appeal to the judgment. Around Paul would be collected numbers from the different sects of philosophy; teachers and pupils; priests and worshippers; strangers and citizens; beside the court itself, which was composed of the most wise, experienced, and devout men of the city. Surrounded by such a concourse of practised disputants—their ears open, and their intellects sharpened to catch, dissect, and expose any and every error of fact or of reasoning

—the position would have been terrific to any ordinary man, and especially so when associated with the recollection that on that very spot and before the predecessors of that very tribunal 'Anaxagoras had been condemned for asserting that the sun, which the Athenians deemed a god, was a dense mass of fire; Diagoras, for deriding the gods; Protagoras, for having written against the deities of Greece; and Socrates, under a charge of introducing new gods, denying the ancient divinities of the state, and corrupting the youth of his country.' Were it not that we knew the result, we should tremble for his safety, for such recollections were not at all calculated to inspire him with courage. Paul, however, proved himself equal to the emergency. He escaped unhurt, and not only so, but a few were converted to the christian faith, 'among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.'

The discourse which the apostle delivered on this occasion, and 'which has always been admired as a model of fine address, and cogent reasoning,' is recorded in Acts xvii. From Athens Paul proceeded to Corinth, called by Cicero, 'the light of Greece.' The great attainments of the Corinthians in every branch of learning is generally and freely admitted; but of all of it they made a pernicious use, for they were quite as celebrated for their universal licentiousness as they were for their universal learning.

To enter minutely into all that transpired during the apostle's protracted stay at Corinth would occupy a much larger space than our limits allow. We must, therefore, be brief.

Paul's whole stay at Corinth was about a year and six months, and

during that time he met with Aquila and Priscilla, a pious Jew and his wife, who had been banished from Italy by an edict of Claudius. With these he lodged, and with these he laboured, and to his intercourse with them, probably we are indebted, so far as human agency is concerned, for that best of all systems of divinity, the epistle to the Romans. Here, too, he taught in the synagogue: Stephanas and Epenetus were among the first-fruits of his ministry. Rejected by the Jews he turned to the Gentiles. Silas and Timothy joined the apostle here from Thessalonica and Berea. Their report cheered his heart and inflamed his zeal. Crispus, the chief-ruler of the synagogue, and all his house, believed on the Lord. 'Many of the Corinthians hearing, believed, and were baptized.' Being fearful, the Lord Jesus appeared to comfort and encourage him. A persecution afterwards arose which was silenced by the prudence of Gallio, and it is probable that the ring-leader was afterwards converted to the christian faith. Compare Acts xviii. 17, and 1 Cor. i. 1. Here, too, and this renders Corinth peculiarly interesting, the first epistles to the churches were written viz., those to Thessalonica and Galatia; writings which, in the language of Chrysostom, 'like a wall of adamant, form a bulwark round all the churches of the world.' Paul's journey from Corinth to Antioch is summed up in few words. On his way at Cenchrea he shaved his head, 'for he had a vow.' He then touched at Ephesus, and promised the Ephesians a second visit. Leaving Ephesus he landed at Cæsarea and went up to Jerusalem; and after a very short stay, returned to Antioch. This journey occupied about three years.

## CHINESE MISSIONS:

*A Circular sent by the Rev. W. Jarrom, prepared by the Presbyterian Missionaries.*

*Ningpo, January 1st, 1847.*

THE providence of God seems to mark the present period, as one of the most remarkable in the world's history. The eyes of the whole civilized world are turned with expectation to the future. The current of passing events is apparently carrying us rapidly onward to some wonderful consummation; and the christian philanthropist, and infidel philosopher, alike await the result with the deepest interest. A revolution is going forward among men, which differs both in its nature and its extent, from all that have before occurred. It relates to great principles; and in its extent, it embraces well-nigh the whole family of man. It is felt in every country in Europe; and is carrying the States of the New World to a destiny which we dare not anticipate. In the Mohammedan states of Western Asia, events are developing a state of things which must lead ere long to important results. In central Asia the eyes of the world are fixed upon the progress of the British Empire in India, and the results to which it will lead. Even the barbarous tribes of distant islands are beginning to be brought within the sphere of new influences, and to rank themselves as nations. In the midst of political changes everywhere in progress, another power is at work with which these changes are closely connected. It is the gospel of Christ. While the world is engaged in a three-fold struggle, for despotism, for liberty, or for agrarian anarchy, the gospel is operating silently but mightily upon the minds and the hearts of men; and the struggle which has ever been waged between the powers of light and of darkness, begins to assume a form which indicates a more desperate and vigorous contest than the world has yet witnessed.

It is a matter of deep interest, that just at this epoch China should be brought into the struggle. The set time, appointed in the counsels of eternity, having arrived. He who is Head over all things to the church, overthrew the barriers by which China had hoped to protect herself from ex-

ternal influences, and opened the way for the entrance of the heralds of salvation. At the same time, a state of things is found to exist within her own borders, from which it may be presumed that the course of events which commenced with the war with England, will result in some wonderful, though perhaps gradual revolution. At all events, China, with her hundreds of millions, has been brought within reach of the mighty influences which agitate the nations of the West: and when these influences begin to be felt, this unwieldy, overgrown empire, weak, decrepid, and wrinkled with age, must be shaken in all its members. Thus China too has at length, among the last, though the oldest, taken her place in the ranks of the nations, and will henceforward march hand and hand with them to fulfil their respective destinies. But it is not as a field of political strife, that the eye of the christian is now directed to China. It is rather as a field for the triumphs of redeeming grace—as a wide and open door to which the Lord is directing his people, commanding them to enter, and proclaim 'peace on earth, good will to men.' In this view only we propose to consider it.

When the armies of Israel went forth against their enemies, their numbers were sometimes diminished by the express command of God, and a large portion of the fighting men were sent back to their homes, or left where they could take no part in the battle. They could not therefore take to themselves the glory of victory, as though they had achieved it by their own courage and strength. Thus it is in the great spiritual struggle in which the Lord's people are now engaged. A mighty work is to be accomplished among the heathen, in which the church is to be instrumental. It must be made evident, however, that she is but an instrument—that by her own strength she can do nothing. The means employed therefore exhibit a striking disproportion to the results to be effected, a disproportion so great as to excite the contempt of the world. The labourers are few. A small and feeble band is sent to attack a countless

host. But even of this small company, the numbers are diminished every year by premature death, or by the attacks of disease. Thus the world will be taught, and the church will be made to feel, that it is God alone that can effect the result. The history of Protestant missions in China, as elsewhere, affords abundant illustrations of these remarks. During the past year, as in previous years, some of those who had entered upon a course of labours for the welfare of China, have been called to their rest, while others have been compelled for a season to leave the field. Of those who have, during the past two years, returned to their native lands in search of health, many hope speedily to resume their work, and some have already arrived in China.

We give a brief view of the present state of the different stations, so far as our information enables us to do so.

The labourers at Canton are the Rev. E. C. Bridgman, D.D., and Mrs. Bridgman; Rev. P. Parker, M.D., and Mrs. Parker; Rev. Dyer Ball, and Mrs. Ball; the Rev. J. G. Bridgman; Mr. S. W. Williams, and Mr. S. W. Bonney of the A. B. C. F. M.;\* and the Rev. W. Dean, Rev. I. J. Roberts, Rev. T. T. Devan, M.D., and the Rev. J. L. Shuck, of the American Baptist Board. Messrs. Shuck and Williams are at present temporarily absent in the United States, but expected soon to return. Messrs. Dean and Devan are about to remove to Hong Kong. Mrs. Devan was suddenly removed from the field of her earthly labours, in October, two years after her arrival in China. Mr. Dean arrived at Canton in October, and after an absence of about two years in the United States. He was accompanied by the Revs. S. C. Clopton, George Percy, and E. N. Jenks, with their wives, all of the American Baptist Board. Mr. and Mrs. Jenks will labour among the Chinese in Siam.

In Hong Kong are stationed the Rev. James Gillespie, Rev. J. F. Cleland, of the London Missionary Society. Mr. Cleland has charge of a press and fount of metal type, which has recently been removed from Singapore. The Rev. Jas. Legge, D.D., and Mrs. Legge, and B. Hobson,

M.B., of the same society, are at present on a visit to England. Dr. Hobson was bereaved of his wife when on the eve of landing in England.

The Rev. S. R. Brown, who has had charge of the flourishing school of the Morrison Education Society, has returned to the United States on account of the ill health of Mrs. Brown, leaving the school in charge of Mr. William A. Macey.

At Macao there is a boarding school of about twenty boys, under the care of the Rev. A. P. Happer, of the American Presbyterian Board. A reinforcement, consisting of the Rev. J. B. French, and the Rev. Wm. Speer and Mrs. Speer, has recently been sent to this mission from the United States.

At Amoy, in connection with the A. B. C. F. M., are the Rev. W. J. Pohlman, and the Rev. E. Doty. The latter is at present absent in the United States, but is expected to return very soon with a reinforcement of several missionaries. W. H. Cumming, M.D., is not connected with any missionary society. The London Missionary Society supports the Rev. John Stronach, the Rev. Alex. Stronach, and Mrs. Stronach,\* Mr. W. Young, and Mrs. Young. The Rev. John Lloyd, and the Rev. H. A. Brown, are supported by the B. F. M. P. C.,† and J. C. Hepburn, M.D., of that board, with Mrs. Hepburn, is temporarily absent in the United States. Mr. and Mrs. Young have also left the field for a time, and may be compelled to visit England.

At Shanghai are stationed the Rev. W. H. Medhurst, D.D., the Rev. W. Milne, and W. Lockhart, physician, and their families, supported by the London Missionary Society; and the Rev. T. M'Clatchie, and Mrs. M'Clatchie, by the English Church Missionary Society; and the Right Rev. Bishop Boone, the Rev. R. Graham, the Rev. J. Syle, and their families, with Misses M. J. Morse, and E. G. Jones, by the American Episcopal Board. Dr. Medhurst has

\* Mrs Stronach died on her passage from Hong Kong to England, her native land, to which she was going for health. She sailed in the 'Duke of Portland' in company with Dr. and Mrs. Legge.

\* We suppose these letters mean 'the American Board of Congregational Foreign Missions.'—E.D.

† We opine 'the Board of Foreign Missions of the Presbyterian Church.'—E.P.

erected a chapel, in which he preaches on the Sabbath to large audiences. Dr. Lockhart's facilities for alleviating the sufferings of the diseased, have been increased by the erection of a building suitable for an hospital.

At Ningpo, the English G. B. Society supports the Rev. T. H. Hudson, and the Rev. Wm. Jarrom, and Mrs. Jarrom. D. J. Macgowan, M.D., and Mrs. Macgowan, are supported by the American Baptist Board. A girl's school of about twenty pupils is sustained by Miss Aldersey, an English lady not connected with any society. The school has overcome many obstacles, and is gradually gaining in the confidence of the people.

The missionaries of the B. F. M. P. C. are the Rev. R. Q. Way, and Mrs. Way, the Rev. W. M. Lowrie, Rev. A. W. Loomis, and Mrs. Loomis, Rev. M. S. Culbertson, and Mrs. Culbertson, D. B. McCartee, M.D., and R. Cole, printer, and Mrs. Cole. Mr. Loomis returned to this station from Chusan when that island was restored to the Chinese. It is expected that the Rev. John Quarterman, who has been appointed to this station, will reach his field early in the ensuing spring. The school in connection with this mission contains thirty boys. A female school has recently been commenced, under the care of Mrs. Cole. A young man, a native of Ningpo, has lately been baptized, and admitted to the communion of the church in connection with this mission. The truth seems to have made some impression upon the minds of several others, who, it is hoped, will yet approve themselves sincere believers.

The friends of missions will rejoice to learn that the gospel is about to be preached to the inhabitants of the Loo Choo islands. Dr. Bettelheim, a converted Jew, with his family, sailed from Hong Kong during the summer to

commence his lonely labours among this interesting people. The few vessels that have visited the islands represent the inhabitants as mild and peaceful.

Protestant missions in China are yet in their infancy. Few of the missionaries enumerated above, have yet been on the ground long enough to accomplish anything more than that preparatory schooling in the knowledge of the language and the people which must constitute the foundation of successful labours; and even in this preparatory work, the greater part are but beginners. Although in one sense it is true that the fields are white to the harvest, it is equally true in another, that the seeding time is hardly arrived; the breaking up of the fallow ground is scarcely yet completed. Those however who have prayed for the millions of this populous empire, will thank God that he has at length brought into its territory so large a body of men, who are making those acquisitions which will fit them to enter the wide doors of usefulness, everywhere opening around them. Already a beginning has been made in the public preaching of the word. In all the ports thrown open by the late treaties to which missionaries have been sent, the gospel is now regularly and publicly proclaimed. It is a further ground for thankfulness, that those for whom a way has been opened by scenes of war and carnage, and the terror of foreign invasion, have in general been received with so much favour by the people. Although in the city of Canton the old hatred and contempt of foreigners, which has been gaining strength for two centuries, continues with all its bitterness; in the northern ports the popular feeling partakes but little of this rancour; and the missionary may pursue his labours, secure both from violence and insult.

*(To be continued.)*

## GERMAN TRANSCENDENTALISM.

BY J. J. OWEN.

*(Continued from page 145.)*

WHEN rationalism, with its ponderous critical machinery, failed, it was found necessary to have recourse to another mode of attack. The removal of the

Bible narratives from the periods when they were written was suggested as fraught with important principles. The new method received the designation

of the 'mythic theory,' and it originated in the peculiar success which had accompanied the application of its principles to the fables of the Greek mythology. A myth is a religious idea, embodied so spontaneously in a miraculous legend, that the very inventors believe it true at the moment they are framing it. It is, however, evident that this is a process so remote from the trains of thought which predominate where the mind is civilized, and religion is rational, that it requires some mental exertion to arrive at an adequate conception of it. We do not for a moment deny the *possibility* of the thing; but we maintain that this possibility demands the existence of certain peculiar conditions. Where the reason is not disciplined—as in half-savages and children, so as not to be able to distinguish between a mere supposition and inference; where the passions are strong and easily excited, the fancy uncurbed, and the conceptions of divine agency, crude and uninformed—myths may certainly be developed. But under no circumstances whatever except these, can the mythical process be carried into operation, and even then the myth will only be received by others in proportion to its correspondence with their tastes and feelings; nor can its reception or rejection at any time be made a question of external evidence, because this would involve the exercise of reason, and the ratiocination of the intellectual power would strangle the mythical feeling at its birth.

Such is the process which has been applied to the records of inspiration. It would be absolutely impossible in this paper, to give an account of all who have thus volunteered their services against the truth. We shall therefore confine ourselves to the labours of one of the most daring of the mythic school. We refer to Dr. David Frederick Strauss. His efforts have more especially been directed to the gospel history.\* The

only facts which Strauss is willing to admit in relation to the founder of christianity are the following:—That he was a great moral teacher—baptized by John—persecuted by the Pharisees—and at last put to death. The rest of the narrative is pure imagination, and the source of its details is to be looked for, not in facts mistaken, or misinterpreted, but in the popular ideas of the Jews concerning the promised Messiah, accommodated to Jesus by the ardent faith of his followers, upon the supposition of his having been the Messiah. In a word, his theory may be thus described:—tradition, the aspirations of seers, and a thousand nameless causes, (which he does not examine—such an examination would doubtless have been very inconvenient) had furnished the Hebrews with a set of imaginative pictures of a great personage, surpassing in dignity their most distinguished princes and heroes. To these pictures every element of Jewish thought had contributed its various hues and colours—patriotism and religion—the mysticism of the East, and in some degree the philosophy of the West, but especially the wild images of their native bards, and the legends of their native story, had all together contributed to paint this gay vision of future glories which hovered in the fancy of a people impatient to believe it realized. At the time of Jesus' appearance, this impatience had risen to its height. The popular hope could wait no longer. The extraordinary character of Christ produced a strong impression upon his contemporaries, and these two causes combining, and insensibly modifying one another, produced at some later period, (*when we are not told, and perhaps this would be rather a difficult problem to solve*) that splendid cycle of mythic legends which have invested the Rabbi of Nazareth with the character and attributes of the promised Redeemer of Israel, and out of which our present gospels have been composed.

\* Das Leben Jesu, Kritisch bearbeitet von Dr. D. F. Strauss. 2 vols. Tübingen, 1840. The statement on the title-page of the English translation of this work—that it is a translation from the German—is a falsehood. It is a lame translation from a French translation. It could easily be shown that the translator is a perfect ignoramus—as it regards the genius of the language, and the sub-

ject handled in the work. We are persuaded that educated English minds will treat Strauss' principles of interpretation with absolute contempt; but we have, however, our fears respecting our manufacturing population in large towns, where there is often a good deal of rude, uncultivated intellect, accompanied with a smattering of knowledge, which, we are sorry to say, the possessors are too prone

The monstrous character of this scheme will appear, even from a cursory examination. We are sorry that our limits, as well as our plan, do not admit of a thorough investigation of the whole subject. Suppose, then, we set aside, for the sake of argument, (though we could easily refute what has been said in opposition to these points,) the genuineness and authenticity of the evangelical narrative, and make the date of them as low as the most credulous incredulity can wish; still difficulties of the most serious nature will exist; aye, and our difficulties will increase at every step. A myth creates no ideas—it merely embodies them; and this theory, which seeks for the germs of christian mythos in the popular legends and creed of the Jews, where can it find, in the real or even the surmised depths of that prolific receptacle—the notion of a crucified Messiah, and a spiritual kingdom? The conceptions of popular Judaism were directly opposed to all such notions. To admit that the prophets had advanced such views utterly annihilates the myth, and brings back the mind to the recognition of principles involving the entire system of revealed religion, divine inspiration, and the development of future events.

If Christ was believed to be the Messiah, this belief must have been founded either on rational and incontrovertible evidence, or on the firm persuasion that he had fulfilled and would fulfil the popular ideas respecting him. If upon the latter, how came the belief to remain even after he had failed to fulfil them, and to exercise such complete control over the intellectual powers, as to give them an entirely new direction, and to summon into being a system totally distinct from all that had occupied the human mind before; more rich, and noble, and lasting—more adapted to all the wants and woes of humanity than the most brilliant discoveries of the most distinguished sages? Strauss has but

one reply, and nothing can exceed both its feebleness and fatuity. The strong impression, produced by the awful character of Jesus, upon the minds of his followers, is the grain of mustard seed from which this mighty tree shot up and covered the world with its branches!! The *awful character* of a poor and despised man, followed by a few illiterate peasants, addressing his calm lessons of moral wisdom to a people swallowed up in factious strife and ceremonial superstition, divided between the hot bigotry of the Pharisees and the cold incredulity of the Sadducees, but worldly and selfish to the heart's core in both extremes, and agitated by that most absorbing of all excitements—a fierce political agitation! Let it be remembered too that christianity started into life and vigor in an enlightened and sceptical age, and inculcated principles diametrically opposed to the religions and philosophy, the poetry and the polity of mankind. Emerging from Judea, a despised country, and making its way through the most polished regions of the globe—Asia Minor, Egypt, Greece, Rome—it excited the most furious hostility. Opposed by the combined powers of the Roman empire, it bore without resistance; and drew fresh strength and vigor from the fires of the stake, the horrors of the cross, and the bloody conflicts of the amphitheatre. In four centuries it had diffused itself throughout the whole civilized world, and made important and gigantic conquests among the rudest nations. It had attracted within its sacred enclosure the most disciplined minds, and rendered science and literature subordinate to its sublime and holy purposes. It lived amid the fearful catastrophes which shivered into fragments the colossal empire of Rome, and triumphed over the rudeness, ignorance, and cruelty, of the barbarian hordes who over-ran the fairest regions of Europe and Asia. It survived the restoration of letters, stood the test of the most rigid

to think it most clever and original to display in carping at established truths. Ministers, therefore, should be well acquainted with, and able to meet all the cavils of such persons. They will meet with them even in their own congregations. The damage of a feeble answer will be incalculable. Far be it from us to despise any talent which may be brought to bear on the cause of Christ; but we do say, that

the time is come when ministers must have thoroughly disciplined minds. The old cant, that ignorant men have been more useful than the educated, is a gross untruth, contradicted by the entire history of the church. What the apostles had not been able to acquire in the ordinary manner, was communicated to them by miraculous interposition.



investigation, and commanded the assent of the greatest minds that ever adorned the annals of the world. It has been the parent of civilization, and the nurse of learning; and if light, and humanity, and freedom are our special boast, we owe them all to christianity. Presenting, in the life of Jesus, a portrait, varied and minute—of perfect humanity united in the divine Loos—in which no power has been able to detect a blemish; a portrait so unique and lovely, so wonderful and glorious that its like has never been witnessed; it has met the wants of universal man, and penetrated the deepest recesses of his heart. It has retained through every age that life-giving power which enables it to throw off corruption, repair decay, and renew its youth, amidst external hostility and internal division. Yet this religion—this miracle of miracles—this gigantic, undying impulse, proceeds, if we believe Strauss, from a myth casually produced in the fancies of illiterate Galilean peasants! The whole domain of civilization and morality has sprung, like the universe of Epicurus, (with the difference, that the elements in the one were material, and in the other mental) from the fortuitous concurrence of atomical mythology! How great must be the credulity of infidels!

But irrespective of all this, Strauss' system involves the most glaring contradictions. He denies the genuineness of the evangelists in general, but receives them as trustworthy witnesses, whenever he thinks they assert anything which can be employed as an argument for impeaching their credit. He professes to regard the contents of our gospels as the result of a process of symbolization so simple and natural that it was carried on by a thousand minds at once, without consciousness or design, and yet when he comes to the actual details he is obliged to assume a degree of reflection and study in adjusting the character of Christ to its supposed mental type, utterly irreconcilable with the idea of any such spontaneous operation. He allows that Luke wrote his gospel in the first age of christianity; and, as every one knows, this evangelist commences his history with the announcement, that many had preceded him in writing on the same subject—it is thus evident, that there could have been no interval of any duration between the crucifixion

and the appearance of written memoirs of the Lord Jesus Christ. Strauss' own admission, therefore, renders his mythic theory an absolute impossibility. In one word, on these principles all history loses its certainty, and becomes a mere phantom—an illusion. No biography was ever written of any individual, no history of any kingdom or nation, which may not be resolved into a set of myths.\* All confidence in the past is destroyed—all distinction between the ideal and actual is annihilated, and men can be certain of nothing which has taken place at any period remote at all from their own time, whatever may be the testimony by which it is supported.

It does not require any very great stretch of intellect to ascertain some of the causes which have given birth to the bold infidelity which at different times has assailed the truths of revealed religion. Irrespective of the native corruption of the human heart, there are several circumstances in connection with the phenomena of mind which throw light on the subject. It is well known there have been periods when, through some strange obliquity, men referred not only the illusions of fancy, but events plainly resulting from the operation of natural causes, to the immediate and miraculous interposition of the Divinity. This tendency to recur on nearly all occasions to the great ultimate cause, produced a most deleterious effect, both on theology and philosophy, inducing a spirit of blind credulity and fanciful indolence. When science, therefore, began to assert her power, she was under the necessity, of course, in vindicating the absolute importance of experiment and

\* We would direct the attention of the reader to Whately's Historical Doubts relative to Napoleon Buonaparte. It gives us pleasure to be able to state that the influence of Strauss is waning, and that the impression which he seemed to produce at first, has given way to a mere estimate of his work considered as an intellectual production—as well as to a conviction of the utter falsity of the critical principles, so called, on which it is written. His dimensions have revealed themselves more clearly to his countrymen, and he is found after all not to be a very formidable personage. Respecting his theory the mere English reader may profitably consult Dr. Beard's 'Voices of the Churches,' and Dr. Dobbin's 'Tentamen Anti-Straussianaum.'

induction, to give a different turn to the mental powers. Accordingly, as modern observation became more extensive and exact, the reduction of anomalies to general and consistent rules acquired gradually more perfection; thus what had been deemed miraculous lost the prejudice which existed in its favour, and hence certain minds were driven to the extreme of scepticism. As the legends of the monks had been disproved, and as many occurrences, at the first apparently mysterious, had been satisfactorily explained, so it was thought, but without due examination, that all the miracles of the inspired volume might in like manner be accounted for. Second causes became substituted in every instance for the great Author of nature—as if, forsooth, it had been impossible for him in the accomplishment of his mighty purposes to go beyond, and even set aside when necessary, his ordinary laws.

In like manner, in the philosophy of mind, some discovery, or supposed discovery, has not unfrequently been thought to clash with the records of inspiration. Nothing can be more unjust and foolish than the processes of reasoning instituted on this principle. Certainty in relation to by far the greater number of mental phenomena is utterly unattainable in our present state. Is it logical, therefore, to deduce theories from what is problematical, and set aside truths which the entire history of the world proves?

The progress of universal literature, too, in the increased study of criticism, languages, and history, has tended to a similar result, bringing men into intimate acquaintance with systems which perhaps in some sense present resemblances to the Mosaic and Christian economies. It is not strange that the amount of knowledge thus obtained, from its very novelty, should be overestimated and misapplied. Even if the coincidences to which we have referred were much more numerous than they are, is it not a fact, that they involve presumptive proofs of the divine origin of the scriptures?

This tendency to speculate from the

progressiveness of intellectual power and to give to the verities of revealed religion just that shape and colour which the predominant philosophy dictates, has manifested itself from an early period. The human mind aims at grasping the universe, but before even it can comprehend an atom, it forms its conclusions relative to the mightiest objects within the range of being. Scotus Eriugena, as we have seen, proceeded on this very principle. In his steps followed Hobbes and Spinoza. From the systems of these men we may trace almost everything in connection with the philosophy which has passed under our notice. In Spinoza's 'Tractatus Historico Theologicus' we have nearly the whole contents of the Wolfenbuttel Fragments, and in his 'Philosophia Scripturæ Interpres,' we have the moral interpretation of Kant. His system contains the germs of the philosophies of Fichte, Schelling, and Hegel.

Such is the character of the German philosophy. After this exposure of its extreme absurdities, we feel convinced that not a word more need be said to guard our friends against its delusive speculations. We are aware that there is a host of pigmies, who think it exceedingly clever to try to walk in the steps of the anti-supernaturalists of the Continent, and do all in their power to inoculate the rising generation with their principles. (How clever to talk like Carlyle, or Emerson—to deal in the innuendoes of Michelet, or the impieties of De Wette.) Still we believe that the triumph of truth is at hand. Error, as Julius Muller, one of the most profound and extraordinary men of Germany observes, when it has reached its climax, involves a prophecy of its speedy downfall.\*

*Castle Donington.*

\* That these systems are losing their influence is evident from many facts. Dr. Rupp, a rationalist at Königsberg, has recently been excluded from the 'Gustavus Adolphus Society.' An evangelical minister has just been elected for one of the most prominent pulpits at Berlin. Strauss can find no employment but in writing plays.

## SABBATH EDUCATION. BY M. B.—No. V.

## HOW ARE GOOD TEACHERS TO BE OBTAINED?

'The seed we cast into the soil,  
The soil with liberal hand repays;  
And he who does a noble work,  
Makes fruitful all his days.

Our seed the richest produce bears,  
Our soil repays a thousand fold:  
A good thought dropped into the mind,  
The harvest is untold.

THIS is the most serious and difficult problem of education. In *all* branches it is so, in England, where the training of teachers has been, and is, universally neglected. For the deficiency of good teachers I believe to be chiefly the result of the neglect of training. An attractive training system meets the universal passion for knowledge, and becomes a very important medium not only for making teachers more valuable, but also for increasing their number. The rising minds of the age are eager for associative inquiry and for associative usefulness. Sabbath education *ought* to attract them, and to flourish in their hands. As a purely benevolent associative institution it has everything in its favour, if it be worthy of its noble foundations.

At the present moment multitudes of young men and women are giving their minds with active faith and burning eagerness to 'debating societies,' 'mutual improvement societies,' 'classes' for learning everything, (except the Bible;) 'movements' of all imaginable kinds, (except movements for learning and teaching the gospel.) Now let us seriously inquire, May not this mountain torrent of youthful energy and passion for knowledge be directed, partially at least, in the channels of Sabbath education? O what good might be effected in the church if we had *here* the enthusiasm, the self-denial for the noblest ends which is visible in the examples that crowd upon us in connection with the spirit of progress out of the church. Even whilst I write, the following meets my eye in a periodical, the '*People's Journal*,' of the present date, June 12, 1847,—

'A few weeks since, a young member of our Mechanic's Institute brought me a list of eight or ten of his fellows who had agreed to meet early in the morning for mutual improvement, and requested

me to meet with them, which I promised to do. We met. There were *seven* the first morning, and we have kept increasing till there are now about *sixty*. As the principal part are young men and women who work in the factories, we have commenced with reading, writing, and English grammar. Some have already made considerable progress; others are but just setting out. \* \* A penny per week is the ordinary subscription.'

Such examples bring forcibly to recollection a passage in the works of a talented writer, respecting the peculiar importance, in these times of strong mental stimulus, of a sound religious education.

'This is the most pressing concern of our times. In all times, indeed, it has strong claims; but it was never perhaps so important as now, and never could its neglect induce such fearful consequences. The present is a season of great peril to the rising generation. It is distinguished by a remarkable development of human power, activity, and freedom. The progress of science has given men a new control of nature, and in this way has opened new sources of wealth, and multiplied the means of indulgence, and in an equal degree multiplied temptations to worldliness, cupidity, and crime. Our times are still more distinguished by the spirit of liberty and innovation. Old institutions and usages, the old restraints on the young, have been broken down. Men of all conditions and ages think, speak, write, act, with a freedom unknown before. Our times have their advantages. But we must not hide from ourselves our true position. This increase of power and freedom, tends, in the first instance, to unsettle moral principles; to give to men's minds a restlessness, a want of stability, a wildness of opinion, an extravagance of desire, a bold, rash, reckless spirit. These are times of great moral danger. Outward restraints are removed to an unprecedented degree, and consequently there is a need of inward restraint, of the controlling power of pure religion, beyond what was ever known before. The principles of the young are exposed to fearful assaults, and they need to be fortified with pecu-

liar care. Temptations throng on the rising generation with new violence, and the power to withstand them must be proportionably increased. Society never needed such zealous efforts, such unslumbering watchfulness for its safety, as at this moment.'

Every church should have its mutual improvement society—for the training of teachers—partly after the manner of the ancient schools of the prophets. Any intelligent and earnest-minded teacher may make a beginning: the object may be simply expressed in writing. 'MUTUAL INSTRUCTION IN RELIGIOUS KNOWLEDGE AND RELIGIOUS TEACHING.' Under this, write your own name, and then set to work to fill up a list from among all teachers who are not in their own estimation too old or too wise to learn, from the older scholars, the young people of the congregation, your relations, friends, acquaintances, and in short, wherever you see a likely person, obtain, if you can, their names.

As the list fills, appoint the most convenient seasons for your meetings—which make as often as possible—and fix a small subscription—small enough to be in no respect irksome. And it is better to trust to generous impulses rather than to rigid rules; for some of your associates may frequently be ill able to spare even a penny, and some may easily deposit sixpence or a shilling. Therefore I would propose to write upon your list, 'Every member to contribute a half-penny at every meeting, and all other contributions to be voluntary—for the purchase of Books, &c., for the use of the teachers' classes.

You next proceed to define briefly in writing the principles on which your classes are to be formed. Premising that, I wish it to be understood that I seek to *suggest* ideas—not to supply them—I would state the essential principles as something near the following:—

I.—Every child of whatever condition born in this christian empire ought, early in life, to be 'instructed unto the kingdom of heaven,'

and led to the Saviour in the Holy Scriptures.

II.—There are in London alone, a hundred thousand children *utterly* destitute of religious, moral, and all other instruction; whilst the number of those children who have had a little general instruction, but *no* Bible instruction, and of those who have had a little instruction in the word of God, but of a very indistinct, imperfect kind, the numbers are past computing.

III.—It is highly necessary *in the present age* to lay such a religious foundation in the youthful understanding as may, with the blessing of God, fortify it against the delusions of scepticism, and to create such an interest in divine truth in its various manifestations as may preserve the imagination from seeking the unwholesome stimulants which abound on every hand, vitiating the moral taste, and corrupting the soul.

IV.—It is necessary for so important, difficult, and solemn a work as religious education, that a portion of time be set apart for this purpose solely, and no time appears so suitable as those hours of the Lord's Sabbath, which are not required for church services,

V.—It is necessary for so important, difficult, and solemn a work, that the teachers be also learners, and study the Bible under different aspects, with all the aids they may be able to command, both separately, and conjointly.

VI.—It is necessary that they study how to adapt Bible knowledge to the child's nature.

VII.—As the Sabbath days are fully occupied with the work of teaching, and with church services, it is necessary for the teachers to meet in the week for purposes of mutual improvement and mutual preparation.

VIII.—The principles previously stated require, that no limits should be placed to the kinds of knowledge which may more vividly present christian truth to the mind of the teacher or the child, or which may illustrate its operations. But the teachers should study as they should teach, *progressively*—beginning with the simplest points.

In my next article I hope to illustrate these principles, from training classes and teachers' associations at present in operation in different parts of the christian world.

## CORRESPONDENCE.

### THE ASSOCIATION.

To the Editor of the General Baptist Repository.

Derby, June 15th, 1847.

DEAR SIR,—I must beg the favour of

another short space in the Repository, to correct and controvert some statements in Dr. Burns' reply to my May communication. After expressing his opinion upon reading reports, my esteemed friend says,—

‘Brother S. appears greatly to object to the appointment of committees for preparing the business for the Association, and seems to intimate that this would interfere with the independence of the churches.’ My objection to the suggestion of committees was stated in the following language,—‘Rules, I believe, exist for directing the order of Association business, a regard to which has operated, in my opinion, in a most admirable manner. Nor am I aware that business has been introduced in the “crude state” to which he refers, and taken up unnecessary time.’ My objection to committees, therefore, was founded, not on an apprehension of their interference with our independence, but their being unnecessary. Had brother B. attempted to show the defects of the rules, or to specify the instances in which business had been introduced in a crude state, instead of referring to our academical committee, he would have argued in point, and perhaps shown the utility of his suggestion; but I do not perceive that he has done either.

Now, my dear sir, allow me a word or two upon what I said relative to the ‘apostolic purity,’ &c., of our Association, the glow of which seems to have tickled my dear brother’s risibility. Brother B. professes to be ignorant of any apostolic rule or example bearing at all upon the constitution of our Association. His language, however, immediately following my remark upon its order, &c., seems hardly consistent with this ignorance. It is the following,—‘Now, it is no purpose of mine to enter minutely upon this. If I had not thought, that we were equal at any rate, to any other religious body, I certainly should not have cast my lot into the General Baptist connexion.’ When my brother speaks of our ‘being equal’ with other bodies, does he not suppose certain excellencies recognized by a comparison with some standard? To what standard, then, will he appeal, except one set by the apostles? It is vain to allege that the equality of our Association to other religious bodies is not meant; for that is the only subject now in question. While disposed to admit that the apostles do not furnish us with *very particular* rules and examples upon either church government, or worship, or discipline,—I cannot deny that they afford us such *general* principles as are sufficient to enable us satisfactorily to judge what is the will of our Divine Master upon each of these important subjects; and therefore, whether *all* parts of our government, &c., as a religious body, are more harmonious with that will than those of many other, and equal to those of any other denominations. ‘We learn, from the Acts and the Epistles that the first churches were congregations of faithful men, voluntarily united

together for the stated ministrations of the word; the administration of christian ordinances; and the mutually assisting of each other in promoting the cause of Christ; that they were governed by bishops and deacons of their own choosing; that a bishop was an overseer, not of other ministers, but of the flock of God; and that the government and discipline of each church was within itself. These general principles are sometimes illustrated by the incidental occurrence of examples; but it is not always so. The general outlines of things are marked out, and we are not at liberty to deviate from them; nor are they to be filled up by worldly policy.’ We have no *particular* rule upon the form and order of our worship: how many sermons shall be preached—how many prayers shall be offered—whether they shall be extempore or written, and what kind of hymns or tunes shall be sung; but we are taught that Christ is to be preached in a style that all may be able to understand; and that we are to sing and pray with the spirit and with the understanding also. By these rules I perceive in a moment that our form of worship is nearer the mind of Christ than that of Rome, or of the Episcopalians. We have no particular rule relative to our periodical church meetings, yet we find the primitive brethren were called together when church business rendered it necessary; as in the case of electing deacons, Acts vi. 1—3, and to exclude wicked persons, 1 Cor. v. 4, 5. Our mode, then, of doing church business, I apprehend, is much more like that of apostolic churches than that of the Romanists, Episcopalians, Presbyterians, or even Wesleyans. Granting, then, that we have no account in the Acts or Epistles of an aggregate periodical church meeting by chosen representatives from each society *exactly* like our annual Association, to bring the wisdom and character of the whole body to bear upon each part, without infringing upon its liberty, will not the general principles we have named enable us to judge whether such a meeting is pleasing to our Divine Lord, and more in harmony with his will than a council of bishops, a Presbyterian assembly, or a Wesleyan conference? This, Mr. Editor, is the point. I maintain the one allows and cherishes the liberty which Christ has bequeathed to all his disciples; the others trample upon it. I have no desire to insist very strongly upon the council whose proceedings are recorded in Acts xv. as a precedent for our Association; yet, upon the general principles above named, I cannot quite give it up. This council was convened by the expressed wish of the brethren at Antioch, upon a case upon which, as an individual church, (although they had Paul and Barnabas with them,) they felt themselves incompetent to decide; therefore,

'they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders, about this question.' Thus by their chosen representatives, without sacrificing any of their liberty as a church, they threw themselves upon the best experience and counsel of the whole church. When the assembly met they not only attended to the difficult case, but 'gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.' Then the assembly adopted a letter of advice upon the difficult case, of which the following is part, 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden,' &c. By the phrase, 'and to us,' we see they acted in this assembly, not merely as infallible teachers giving law, but as ordinary, wise, experienced, pious christians, giving advice. In the latter capacity, it does seem to me, this council sanctions our annual Association; and how much is the report of Paul and Barnabas like one which has so often called forth our thanksgivings. I think from the case of this apostolic council, that the apostles have taught us that it is right and wise for individual churches of a community situated at a distance from each other, when it may be advisable, by representatives, to throw themselves upon the best counsel of the whole body, to seek to encourage each other in their work and labour of love; not that dominion may be exercised over their faith, but that their joy may be promoted. This is exactly the case of our Association. May the Lord ever keep it from assuming any of the despotism, or dogmatism of the other bodies which are still polluted with the relics of the man of sin.

I have inclination and space to say little upon the other point of my excellent brother's last letter. I fear our Association fund would not be the best source of relief to suffering churches; and if the warm recommendation of a body like our Association will not induce wealthy persons to aid such cases, I have no hope of constraining them by any other means. The course brother B.

suggests as to irregularities in the removal of ministers, is nearly the same in thought, although not in language, as that I named in my last. My friend may assure himself that I referred to his introduction of ministers into the connexion, not to question his motives, nor to depreciate the brethren once connected with other bodies, but now labouring with zeal and success in our churches; nor to show that it is impolitic or injurious to receive, in a proper manner, ministers from other denominations; but I thought, and still think, that my brother B. was hardly consistent and orderly in superseding the work of a committee appointed by the Association for the express purpose of testing the credentials of ministers coming to us from other bodies, and yet complaining through the Repository of irregularities in the introduction of ministers. As to what I named relative to the students, I believe, Sir, it is a fact that several of our students have been detained at the institution beyond the proper term because they had not calls to the churches, and that the present senior student, although completing his term during this month, has no call. If our demand for ministers is greater than the supply, let the supply be augmented, and one way of doing it is to give the students greater encouragement. I am not aware that the churches in Derbyshire to which brother B. refers, except one, have made application to the institution for aid. Had they done so, and been denied, then their wants might have been deplored. I close, Sir, by expressing my high sense of the kindly spirit of brother B.'s letter, which I did not deserve, reciprocating to him my respect; and remaining,

Yours affectionately,

R. STANTON.

#### QUERY.

Is Almighty God the author of all and every affliction that comes on his creature man?  
BEREA.

#### REVIEW.

A CONDENSED HISTORY OF THE GENERAL BAPTISTS OF THE NEW CONNEXION. *Preceded by Historical Sketches of the Early Baptists.* By J. H. WOOD. *With a Recommendatory Preface by J. G. PIKE. Simpkin and Marshall, London. Winks, Leicester.* 12mo pp. 376.

THE history of our own denomination cannot fail to be interesting to every true Gene-

ral Baptist, and to every one who has a decided preference for the simple and distinctive scriptural principles which we profess to maintain. The history published some thirty years since by the late Editor of this periodical had great value and importance; but the changes and events of the intervening space, required some further notices and memorials. It was hoped that the statistics of the late Mr. James Taylor, would, in some good measure,

supply that desideratum; but valuable as that publication certainly was, and commendable as were the pains employed in its preparation, every reader felt that more of detail was needed, and that it was highly desirable that more of biography should have been introduced into that work.\* This deficiency is happily provided for in the present publication; and a very considerable amount of interesting historical information is supplied, extending into the earliest ages, so that the reader is furnished with a rapid sketch of ancient church history, so far as the truly apostolical sections of the church are concerned. There is also given a view of the origin, progress, and decline of the Old Connexion of General Baptists in this country, with suitable mention of the illustrious deeds done by them.

The brief preface of Mr. Pike justly states, that this 'little work, though small in size, and low in price,' contains 'an abundant mass of interesting details—much to interest and instruct, and much that is useful for reference. For Baptists generally, it is a compendium of valuable information; and especially should it be welcomed by that branch of the Baptist body for whose benefit it is particularly intended. Their ancestors had the honour of being the first, in modern times, to advocate the sacred rights of conscience. They did this almost a century before Locke advocated the views they asserted. The honour of publishing the pamphlet entitled, "Persecution for religion, judged and condemned," has been claimed by our Independent brethren, but the claim is unfounded in truth—it belongs to the General Baptists. *Let the younger members of that body learn from this volume, what their predecessors endured, in support of the principles they maintain, and to secure the privileges they enjoy; and let them learn to be followers of them who through faith and patience are inheriting the promises.*'

The work is divided into three parts. The first contains notices of the consuetudine and order of the primitive churches; then the Montainsts and Paulicians of the East; afterwards the Novatians, Donatists, Waldenses, Paterines, in Italy, France, and Spain; then those of Germany and Holland are noticed, in connection with much condensed and valuable historical matter; and thus a succession of Baptists from the apostolical times to the sixteenth century is exhibited and proved. A most interesting sketch is also given of the Baptists in Britain, from the earliest times until the reign of Henry VIII. Part II. contains a brief notice of the General Baptists of the seventeenth century, with a digression

as to the rise of the Particular Baptist denomination. The history then proceeds from the commencement of the civil wars, until the Revolution; together with some notices of the lamentable decline of the old Connexion.

Then Part III. gives a history of the origin of the churches in the Midland Counties and Yorkshire, until the formation of the New Connexion. The subsequent history of the Connexion is divided into four periods, each section of which has three distinct parts. An historical and statistical table; notes or remarks as to general progress, &c., obituary of departed ministers. A chapter is devoted to associations and conferences; another to institutions and publications; and a further one gives a sketch of the Orissa mission. The concluding chapter gives a view of the Connexion in 1846. The whole is supplied with a comprehensive index.

Though we have given this extended view of the contents of Mr. Wood's work, our readers will be able from this to receive only a very feeble and inadequate idea of the multifarious and valuable character of the information this volume offers to the reader. Historical information has been carefully gathered from all quarters; and there are few even of those who have made Baptist history their study who will not find some new facts brought to their knowledge by the untiring research of the compiler. Then the statistical information it contains is as complete as can be desired, and has been obtained at immense labour. Its notes and biography are of great value, and rescue from oblivion worthy names, both of the Old and New Connexion. In short, the volume contains a more numerous and better arranged mass of historical, biographical, and statistical detail, than has ever been presented in even a much larger space, concerning the General Baptists, both ancient and modern. It reflects great credit on the skill and assiduity of its worthy compiler, and should obtain a place in the library of every General Baptist, whether he reside in a mansion, or be the tenant of a lowly cottage. We hardly need say that we do most earnestly and cordially recommend it to our readers.

DAWN OF MODERN CIVILIZATION. *Monthly Series. Tract Society.*

In this volume the preface tells us, an attempt is made to develop some of the leading phenomena of society, from the twelfth to the sixteenth century—the period of the dawn of modern civilization. It is intended to form a sequel to 'Glimpses of the Dark Ages.' The attempt appears to us to be successful. Religion, chivalry, commerce, government, literature, and the arts, successively pass under review; and the reader is entertained and instructed as he contemplates the almost panoramic view which this

\* We may just say that there remain only a few copies of the statistics. These may be supplied on applying to Mr. Brooks, Belgrave-gate, Leicester.

interesting volume affords of events and changes that marked the middle ages.

MISSIONARY PIECES, in Verse, for Children.

THE CHILD'S CATECHISM, in Verse, with Scripture Proofs. By JABEZ BURNS, D.D. Houlston and Stoneman, London; Brooks, Leicester.

These penny books are pleasing and useful. While we do not accord to Dr. Burns the highest place as a poet, it is only fair to acknowledge that these specimens are respectable, and that the sentiment is excellent. With the catechism we are much pleased. The life and work of Christ constitute the chief part of the work. It is well adapted for its purpose.

SALLY OF THE GREEN, a Brand plucked out of the Fire, or an account of Elizabeth Kenning.

MISERY AND MERCY, exemplified in the history of several unfortunate females.

A COVENANT WITH THE EYES.

THE WEEPING WOMAN. By the late CHARLOTTE ELIZABETH.

These small books, all bear more or less on the danger of young females in the middle and lower ranks of life. They teach the importance of parental restraint, and the evils connected with a fondness for display. Some of the anecdotes especially in 'Misery and Mercy,' are very touching.

## OBITUARY.

MRS. ELIZABETH MILSON departed this life August the 13th, 1846, at Asterby, in the seventy-fifth year of her age. Our esteemed friend and sister had for many years been a steady and consistent member of the General Baptist church in that village. Like many of the followers of Jesus, it was her lot to walk in a humble sphere of life; consequently her opportunities of usefulness were few and slender. But it may be truly said of her, that she did what she could; for her conduct was exemplary, and her attachment to the house of prayer was most ardent. Such was her constancy in this latter respect, that whoever else might be absent she was always found in her place, unless prevented by some unavoidable circumstance. For some time previous to her dissolution, it pleased the Allwise Disposer of events to deprive her of the use of her mental faculties; therefore nothing could be ascertained as to her experience in her last affliction, or in the immediate prospect of death. But from the uniformity of her previous character, we doubt not that, like as a 'shock of corn,' she came to her grave in full age. Her death was improved on Lord's-day Sep. 20th, from Phil. i. 21,—'To die is gain;' a text selected by her aged and now bereaved partner. May this event be sanctified to the bereaved family, and to the church of which she was for upwards of twenty years a worthy member.

MR. SAMUEL WRIGHT exchanged time for eternity Dec. 19th, 1846, aged seventy-two years. The deceased was the last surviving son of the late Mr. John Wright, many years pastor of the General Baptist church, Asterby and Donington, whose mysterious and apparently premature death was noticed

in an early number of this miscellany.\* It was the happiness of our deceased brother to be blessed with eminently pious parents, who doubtless trained up their children in the nurture and admonition of the Lord. It is not known precisely at what period the subject of this memoir came decidedly under the influence of divine grace, for it was not until after the decease of his esteemed father, above referred to, that he avowed his attachment to Christ by a public profession of his name. This event took place towards the latter part of 1802, when he, with six others, chiefly members of his own family, were baptized by the late Mr. B. Kiddall, of Grainthorpe, (the father of Mr. Kiddall, the esteemed pastor of the General Baptist church Maltby;) so that, for the long period of forty-four years he unwaveringly maintained his fidelity to the cause of Christ. It is due to the memory of our departed friend to state, that throughout this long period of time he was warmly attached to the principles and doctrines of the General Baptists. On one occasion especially, when the cause of Christ here appeared to be in jeopardy, he, with several others, made a noble stand for 'the truth as it is in Jesus' against the heresy espoused by the minister, which was fermenting like leaven among several of the members. Our brother was the subject of a long and painful affliction, which prevented him for some years from attending the sanctuary of the Lord's-house. Notwithstanding he evinced that he feared God above many, for the Bible was his companion: on it he delighted to meditate, thereby making it manifest that he was a child of God. His death was somewhat sudden, as no symptoms of immediate dissolution were apparent

\* Vol i. p. 31.



until a few hours before he was called to cross the swellings of Jordan. But though sudden, we doubt not that death found him prepared. May surviving friends and relatives be prepared to follow him in the footsteps of Christ, that finally they may have a happy meeting in that world where partings will never be known.

Mrs. MARY EMMERSON.—'The memory of the just is blessed.' How truly was this fulfilled in the person of Mrs. Mary Emerson, who, for upwards of thirty years, was a pious and devoted member of the General Baptist church at Asterby. It was her privilege to be trained in the school of piety, for her parents were both righteous before God, 'walking in the ordinances and commandments of the Lord,' and were for many years members of the church to which their daughter and others of their children were afterwards united. It was the portion of Mrs. E. to drink of the cup of sorrow in a variety of ways, for her trials were frequently heavy and long continued. Under them all she invariably evinced a spirit of sweet resignation to the will of God. 'In patience she possessed her soul;' thus proving that she was a 'follower of them who through faith and patience inherit the promises.' Such was the uniformity and consistency of her moral deportment that it has frequently been said by the irreligious and ungodly, that 'If there was a good woman on earth she was Mrs. Emerson.' She was always ready to every good work, both friends and enemies. That she was eminently pious was obvious from that spirit of devotion by which she was distinguished. When sorely

harassed by domestic trials, over which she had no control, and thereby prevented from attending the house of prayer, she would betake herself to her closet, and there, in the bitterness of her spirit pour out her soul unto God; and she has been heard to speak of the comfort she derived from these seasons of special intercourse with her God and Saviour. Her removal was an affecting instance of sudden death. On Lord's day, Feb. 7th, 1847, she entered the meeting-house at Asterby in her usual health; but during the concluding prayer she was seized with a paralytic stroke, and although medical aid was immediately procured, she only lingered until the following morning, and then sweetly fell asleep in Jesus, in the sixty-third year of her age. Her memory will be blessed indeed. Her loss will be severely felt, not only by her family, but by a large circle of friends. At the request of her friends a sermon was preached to improve her death, as well as that of brother Wright, from 'Blessed are the dead which die in the Lord,' &c., to a very large and deeply affected congregation.

Mr. WILLIAM WEST finished his earthly course March 20th, 1847, in the eightieth year of his age. Thus the church at Asterby and Donington has, within the last few months been deprived of four aged and esteemed members. But we would not 'sorrow as those who have no hope;' because fidelity to their character compels us to say, that they exemplified the spirit, and in them was exhibited the power of genuine christianity. To God, then, be all the glory for that rich grace by which they were distinguished and supported in their dying moments.

J. BURTON.

## INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Kegworth, on Tuesday, May 26th. Brother Ferneybough of Nottingham opened the morning service with reading and prayer; and brother Wallis, of the Leicester college, preached 'on the Mosaic and christian economies,' from Eph. v. 17.

In the afternoon, brother Gill, of Melbourne, engaged in prayer, after which verbal reports from the churches were made, from which it appeared, that since the last Conference, April 6th, eighty-seven candidates had been baptized, and 174 were waiting to be thus buried with their Lord.

'Praise God from whom all blessings flow,' being sung, the secretary read the minutes of the last conference. The following resolutions were then agreed to:—

That this conference regrets that the committee appointed at its last meeting, on the subject of the formation of new churches, has

not been convened; and requests the secretary to call them together as early as convenient, and report to the next conference.

That although the numerous petitions of the dissenters against the Government Education Scheme have been disregarded and rejected by the House of Commons, this conference desires to record its confirmed and increasing conviction of the gross injustice of that measure, and regards the misrepresentations and insinuations of Lord John Russell and Mr. Macaulay, as altogether unworthy of notice: and whilst this conference recommends the members of our churches to continue and increase their exertions for the diffusion of education by Sabbath schools and day-schools, it advises them most earnestly, not on any account, to receive Government assistance.

That as an event of great importance to the interests of nonconformity is approaching

in the election of a new parliament, and as the Government have avowed their determination to interfere still farther with religion and education, this conference recommends those members of our churches who may possess an elective franchise, to use it with unflinching decision in defence and support of those high and sacred principles of religious freedom by which their ancestors stood firmly in the days of fierce persecution, and which we ourselves have solemnly adopted and professed.

That the application from Coventry for pecuniary aid be first referred to the early attention of the Churches of the Warwickshire conference.

That this conference recommends the next annual Association at Stoney-street, Nottingham, to take into consideration the propriety of appointing a committee to inquire after, and recommend the best plans that can be adopted for effecting securities by which provision may be made for our aged or infirm ministers.

The next conference to be held at Melbourne on the third Tuesday in September, brother Ferneyhough of Nottingham to preach, *'on a preparation for, and observance of the christian Sabbath.'*

At the evening service, brother Peggs, of Burton, read and prayed; and brother Winks of Leicester, preached on christian courage, as displayed by Paul before Nero, 2 Timothy iv. 16—18. The weather was favourable, and the congregations large at all the services.

GEORGE STAPLES, Sec.

THE YORKSHIRE CONFERENCE assembled at Leeds, May 25th, 1847. As the Particular Baptist Association was held in the town at the same time, we had no public services. The meeting for business commenced at three o'clock p.m.

A letter was received from the church at Todmorden, expressing their gratitude for ministerial assistance, and an intimation of their intention to invite a minister to labour stately amongst them. A grant from the Home Mission Fund was postponed, as the Conference was ignorant of the state of the finances. The church at Heptonstall Slack was requested to unite with this people in arranging supplies.

The committee for Ovenden reported their unanimous opinion to recommend to this people to furnish themselves with extended accommodation in the form of a shell, on a good and eligible site; and to commence subscriptions among themselves, and present the report to the next Conference.

The Conference expressed an united and unshaken resolution to oppose the Government Plan of Education, and resolved not to accept of any money from the state to educate the rising generation.

The following sympathetic vote of condolence passed unanimously through the meeting:—'As a Conference we sincerely sympathize with our esteemed brother, Mr. W. Butler, in the mysterious and painful affliction with which he is visited, and rejoice in the little improvement which has already taken place, and earnestly pray that it may please our Heavenly Father speedily to restore him to his former health and usefulness.'

Mr. W. Foster received the thanks of the Conference for his services as Treasurer for the Home Mission the last year, and he is requested to continue in office the year ensuing.

Mr. R. Hardy was desired to prepare the report of the Home Mission, and print it, with the financial account, under the direction of the following committee, Messrs. J. Ingham, R. Ingham, J. Pike, and R. Hogg.

*Statistics.*—At Burnley they have baptized nine, and have several inquirers, and are at peace among themselves; at Shore they have baptized fourteen, and the chapel is too small for the congregations; they have good congregations, and additions to the experience meetings at Limeholm; at Heptonstall Slack they are peaceable and prosperous, and have nineteen candidates for baptism and fellowship; the congregations are good at Birches-cliff, the church at peace, and they have baptized and admitted ten; at Halifax they have several inquirers; at Queenshead and Clayton there is no visible change; at Allerton the same; at Bradford they have baptized two—they have reduced their debt £300 by the Bazaar, and they desire their thanks to the friends who have kindly assisted them. The congregations increase at Leeds.

The next Conference will be held at Clayton, August 10th, 1847. Mr. R. Hardy to preach, in case of failure Mr. R. Horsfield, of Leeds.

JAS. HODGSON, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Peterboro, June 17th, 1847. In the morning Mr. Pike, of Bourne, commenced service by reading and prayer, and Mr. Orton, of Morecott, preached from Isaiah xl. 30, 31. In the afternoon the brethren met for business. Mr. Pentney being indisposed, Mr. Jones was called to the chair. It was resolved—

That the postponed case from Boston respecting church rates, be deferred till the next Conference.

That the number to go off the Home Missionary committee annually be three, and that they be selected from amongst those who have attended its meetings the least frequently.

That brother Chamberlain, Judd, and [Si-]mons, go off the above-named committee; and that brethren E. Booth, of March, J. Hal-

ford, of Whittlesea, J. B. Pike, of Bourne, be chosen to succeed them.

That the church at Castleacre be allowed a grant of £15. from the Home Mission fund for the ensuing year, and that a donation of £5. be presented to it for the past year.

That a grant of £20. be made to the friends at Peterboro from the Home Mission fund for the ensuing year, and that they be presented with a donation of £5. for the past year.

That a grant of £10. be made to the friends at Gedney Hill for the ensuing year, if they succeed in obtaining a suitable minister.

That the thanks of this Conference be given to Mr. C. Anderson, for his services as Treasurer to the Home Mission during the past year, and that he be requested to fill the office for the year ensuing.

That the thanks of the Conference be given to Mr. Kenney for his services as Secretary to the Home Mission for the past year, and that Mr. J. C. Pike be requested to succeed him in that office during the next year.

That the next Conference be held at Boston, September 23rd, 1847, and that Mr. Kenney be appointed to preach on that occasion.

Mr. Kenney preached in the evening from 1 Pet. i. 11.

R. KENNEY, Sec.

#### ANNIVERSARIES.

LOUGHBOROUGH.—On Lord's day, June 20th, two sermons were preached on behalf of the Wood-gate Sabbath-school, by the Rev. E. H. Burton, of Portsea; and as this was the first appeal the teachers have made since the commencement of the school, the most sanguine did not expect to realize more than £25: all were, therefore, greatly delighted to learn that the collection amounted to the liberal sum of £36. The teachers feel grateful to those friends who have displayed such a liberal spirit of sympathy; and are disposed to thank God and take courage.

QUORNDON.—On Lord's-day, May 30th, two excellent and impressive sermons were preached in the General Baptist chapel, by the Rev. Dr. Burns, of London, on behalf of the Sabbath school. The congregations were large, and the collections more than £20.

BURNLEY.—On Sunday the 13th of June, two sermons were preached in the General Baptist chapel, Burnley, for the benefit of the Sabbath and day schools, by the Rev. John Batey, minister of the place. The weather was very unfavourable. Collections, (including a donation of £5.) amounted to £33. 13s.

#### BAPTISMS.

QUORNDON.—On Lord's-day, June 6th,

the ordinance of baptism was administered in the General Baptist chapel, Quorndon, to eight persons. The congregation was unusually large. Mr. Staddon preached from 'Let us walk by the same rule, let us mind the same thing,' and Mr. J. Bailey baptized. In the afternoon the newly-baptized persons were received into the fellowship of the church, by an address and the right hand of fellowship.

MELBOURNE.—The work of conversion is still progressing in this place, and believers are added to the church monthly. On Lord's-day, June 13th, 1847, eleven persons were immersed at Melbourne in the morning, and partook of the Lord's supper in the afternoon at Ticknall. One of the candidates was sixty-eight years of age. The Lord's-supper was a season of refreshing to many. The congregations at Melbourne, in the morning and evening, were very good. Appropriate sermons were preached by the pastor, Mr. T. Gill, and at the close of the day a prayer-meeting was held, when about two hundred persons were present. A FRIEND.

BIRCHCLIFFE.—On Whit-monday, May 24th, one male and nine females were baptized at Birchcliffe, and added to the church, six of whom were from our own Sunday-school.

SEVEN OAKS.—On Lord's day, June 13th, after a discourse from Acts ii. 41., two candidates were baptized in the General Baptist chapel, they were both females.

PETERBORO'.—On June 6th, after a sermon on 'Why baptizest thou?' two persons were baptized in the presence of a large assembly. One of them a Wesleyan local preacher.

W. P.

CHATTERIS.—On the morning of Lord's-day, May 2nd, after a sermon by the pastor on the subject of baptism, from Rom. vi. 4., two male persons were baptized. They were received into the church and welcomed to the table of the Lord with special joy, being the first-fruits of our labours in a small hamlet two miles distant from Chatteris, where our friends have recently published the glad tidings. In this once dark and long neglected place called Swing Bro, our friends have hired a room and commenced a Sabbath-school, in connection with regular preaching, on the 16th of May, with pleasing prospects of success. J. L.

RIPLEY.—The ordinance of believers' baptism was administered in our chapel, Ripley, on Lord's-day June 13th, to four candidates, whose ages were from twenty to twenty-six. The sermon on the occasion was preached by our minister. The chapel was crowded. We have several inquirers. R. A.

## MISCELLANEOUS.

BRADFORD.—The last week in April, we commenced selling in the Exchange buildings, the various articles we had collected, and which the kindness of various friends had contributed. The proceeds, with donations, &c., amounted to £400. We are truly thankful, and have had a special meeting to give thanks to God, for disposing the hearts of so many to assist us. R. I.

WHITTLESEA.—The interesting services connected with the public recognition of Mr. Thos. Lee, as the pastor of the G. B. church in this place, were attended to on Wednesday, June 2nd. Brother Lyon, of Chatteris commenced with a short prayer; brother Kenney, of Holbeach, read the scriptures and offered the general prayer; and Mr. J. C. Pike, of Wisbech, delivered a very appropriate introductory discourse. The questions were proposed by Mr. J. Stevenson, M. A., of London, after which brother J. Jones, of March, offered the designating prayer, and Mr. Stevenson delivered the charge. In the evening Mr. Crofts, of Ramsay, (P. B.) read and prayed, and Mr. Goadby, of Leicester, delivered an address to the church. Brethren R. J. Pike, F. Chamberlain, and others, assisted in the exercises of the day, the interest of which was well sustained. May the Great Head of the church smile on the union now formed, and 'send prosperity.'

## INCOMES OF RELIGIOUS SOCIETIES FOR THE YEAR 1846-7.

England	£.	s.	d.
Baptist Missionary Society	28,223	11	7
Church Missionary Society	116,827	18	11
London Missionary Society	76,319	7	1
Wesleyan Missionary Soc.	115,762	3	2
Bible Society .....	117,440	9	3
Tract Society .....	59,416	3	9
Bible Translation Society...	2,125	16	1
Baptist Home Mission.....	5,119	1	0
Baptist Irish Society.....	2,283	11	7
Irish Evangelical Society...	2,679	19	3
Colonial Missionary Society	2,500	2	3
London City Mission .....	13,929	14	8½
Sunday School Union .....	1,575	10	4

France.	Francs.
Religious Tract Society .....	30,770
Protestant Bible Society .....	28,555
Evangelical Society .....	226,077
Evangelical Missions to Heathen...	102,509
French and Foreign Bible Society...	88,898

THE CONVERSION OF A LITTLE HEATHEN TRIBE, which remained until very lately in the practice of their ancestral idolatry in the Russian empire.—The statement given is shortly as follows. In the district of Birsok, on the Russian frontier, in an isolated corner and surrounded by impenetrable forests, lived a nation of idolatrous Tschheremissen, who were subjected to the rule of the Minister

for the Imperial domains, and who formed a special society among themselves under the name of Wedris-Kalmaach. The religion of this tribe consisted of a tissue of the wildest and most senseless imaginations. Their chief divinities were named Tari and Kere-met; the one was the Author of all good, the other of all evil. To the first they offered worship, but no sacrifices, as being too benevolent to require such; but to the god Kere-met they frequently sacrificed animals in solitary parts of their forests, in order to appease his wrath. Transmigrations of souls formed also a part of their creed, and, like their Tartaric neighbours, they practised polygamy. Their sole occupation was cultivating the barest necessities for their support in addition to the spoils obtained by hunting, and no art or trade, not even in the way of barter, was resorted to. The government employed various means to introduce civilization among this savage race, but for a long time every effort was vain. At length the unwearied perseverance of M. de Bludareff, governor of the district, aided by a priest, named Pribyloff, has succeeded in gaining the confidence of the Tschheremissen, and shaking the foundations of their pitiable superstition. At first but a very few were won over to the Greek religion; then whole villages followed, and the year 1846 boasts the conversion of 900 individuals. The society has changed its name with its belief, and, doubtless most appropriately (as marking the new source of beneficence they seek to please), have adopted the appellation of Nikoliskishen (Nicolites). A Greek church has been built in the largest of their villages, which was consecrated on the 12th of last October by the bishop of Orenburg, and on the following day mass was read in it for the first time. It is also intended by government to erect an elementary school there. The present gain may be and probably is small on the score of religion, but great in respect of civilization, and that may prove the handmaid to more important benefits.—*Evangelical Christendom.*

THE TEN COMMANDMENTS IN ITALY.—The archbishop of Florence has caused to be translated into Italian a catechism published by the archbishop of Paris, in which the ten commandments, as found in the Bible, are printed, followed by the commands of the church. You know, that for a long period of time, the second commandment has been wiped out of the Decalogue as authorized by the church, and will, I am sure, rejoice that the command not to bow down to stocks and stones has at length, after so long an interval, resumed its place, and that it is used in the public instruction of children; so that even the Italians are allowed to read the command of their Creator, not to worship aught but Him, the Lord of all.—*Evangelical Christendom.*

## MISSIONARY OBSERVER.

## CHINA.

LETTER FROM THE G. B. FOREIGN  
MISSIONARY COMMITTEE

To Brethren Jarrom and Hudson, Missionaries at Ningpo, China.

DEAR BRETHREN,—Your letter of Feb. 13, 1847, was read with considerable pleasure and satisfaction, at our Meeting in Nottingham, May 6, 1847. It was unanimously resolved to forward a reply, expressive of our sympathy, confidence, and affection. We are deeply sensible, dear brethren, of the privations you must feel in being so far away from your friends and relatives, and native land. Intercourse with beloved friends, the endearments and enjoyments which it affords, are now regarded by you as joys that are past, and which possibly will not return; joys which, while immense distance separates you from them, become more intensely and exquisitely valuable as contemplated from your present position, surrounded as you are by people of 'a strange speech and of hard language,' the followers of 'strange gods,' the subjects of strange customs, and without sympathy for your persons or purpose. Faint not, brethren under these privations. You are submitting to them from the best motives, and for the noblest of all objects. Make the best use you can of your present sources of consolation. In yourselves and the few christians in Ningpo you have some society; in correspondence with friends at home you have some solace; and in communion with God we trust you have great consolation and support. 'As thy days, so shall thy strength be,' is a blessed promise; and we doubt not that this, as well as the words of our divine Lord will be accomplished in the experience of his faithful servants. 'Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold in this present time; and in the world to come, eternal life.'

We rejoice, dear brethren, that you become increasingly sensible of the excellence and importance of the great work in which you are engaged, and of your need of the prayers of the church and the blessing of God. Let nothing disturb these divine sentiments. They will stimulate and sustain. We have pleasure in contemplating your arrangements for mutual prayer and worship and the celebration of divine ordinances; for frequent conference on your labours, &c; and for cor-

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respondence with your brethren in India. We hope these exercises will be the means of cementing your regard for each other, and of securing mutual encouragement and edification.

Be not discouraged by the peculiar difficulties of your work. The language, the most difficult in existence, will yield to patient application; and the seeming indifference of the people to eternal realities, will yet in many instances give way before the power of the truth and the influences of the Spirit of God. It is very pleasing that the people are even now willing to receive christian tracts, and that they peruse them with avidity: that they readily acknowledge the excellency of christian truth—that they are courteous and affable, and that a considerable number from time to time, attend worship. These things are all encouraging. Look to God: plead with him for his presence and grace, and you shall not labour in vain. God has opened China to the labours of his Church for the accomplishment of the purposes of his grace. Neither the Chinese themselves, nor the British government, had any such idea or intention in their godless and sanguinary conflicts; but he who overrules the most untoward events for good, has thus made a highway for his gospel, and he will yet 'ride forth from conquering to conquer.' No movement among the nations in modern times has opened a like field for the benevolence, and zeal, and hopes of the Church. And it is a truly sublime spectacle to contemplate a few soldiers of the cross, taking their stations, and setting up their banners in the name of God, prior to the mighty conflict with the errors of the most numerous people upon earth, with the full assurance that their warfare will yet be accomplished, and the whole land brought with glad submission to acknowledge Immanuel to be their Lord.

Your account of your labours amongst the people is grateful to us. Your free distribution of tracts, your domiciliary calls, your frequent conversations, preaching, and addresses, will not be without their results. But it will not disappoint or discourage us, if your labours are continued for some considerable time without much apparent fruit. 'Hath a nation changed their gods, which are yet no gods?' It is a great thing for a people to be induced to forsake their superstitions, and especially to do so that they may embrace the humble, holy, and self-denying religion of Jesus. This however will be done. The land of Sinim shall bow at the feet of Christ, and call him blessed;

and though long before this glorious consummation takes place, you and we may be laid in the dust, yet the thought that any efforts of ours shall have contributed to its accomplishment, as it is now grateful in anticipation, will fill the soul with triumph and praise in the retrospect, when mingling with the spirits of the just before the throne. Go on, beloved brethren, and persevere in your various labours, in the joyful assurance of a future reward. Labour assiduously, and with a devout confidence in the faithful promises of God, and the expectation of his blessing. 'In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'

We are anxious to assure you, brethren, of our confidence in your piety, your zeal and discretion, and of the interest you have in our affection, and our prayers; and while we do this as a committee, we doubt not we are expressing the cordial sentiments of the great body of the supporters of our mission. May the Lord Jesus ever be with your spirits! May he pour down upon you a rich supply of his grace!

The preservation of your bodily health is of great importance; and while we are thankful to hear that this blessing, without which you will be unable to labour, has been vouchsafed unto you, allow us to express our hope that every means within your power for its continuance will be freely employed.

In conclusion, dear brethren, permit us to remind you that the perpetual presence of irreligion and hardness of heart, in the multitudes around you, will have a tendency to lower the tone of pious emotion, as well as to deaden the more heavenly sensibilities of your hearts; and affectionately to suggest to you the importance of the careful cultivation of personal religion, and the frequent communion with the God of glory, 'the Father of the spirits of all flesh;' that, deriving light from his light, holiness from his presence, strength from his grace, you may be 'sanctified, and meet for the master's use, and prepared unto every good work.'

In behalf of the Committee, I am, dear brethren, yours very affectionately,

*Leicester, May 17, 1847. Jos. GOADBY.*

## INDIA.

### LETTER FROM REV. C. LACEY.

*Khundittur, Feb. 20th, 1847.*

MY DEAR BROTHER GOADBY.—I have been longing to write to you for a long time, and have felt some approach to a state of

misery in consequence of not having done so; yet when I tell you that I have been incessantly engaged from home among the people—starting early in the morning, and not returning to my tent till late in the afternoon, all weary and worn out—for the past three months; you will be disposed to make some excuse for me. A missionary's wandering and unsettled life is not friendly to epistolary engagements; for when he is shorn of his strength and energy, amidst the bustle and confusion of striking and pitching his tent, arranging and disarranging his little, but needful accompaniments, to use a homely expression very prevalent among the Oreeahs, 'It will *not* come.' I am enjoying some leisure at Khundittur, (if indeed I do enjoy it in preference to being among the people;) but it is partly from necessity, for the people in some parts near this place will *not* hear. I was almost as much amused as grieved yesterday, when we went forth to try to collect a congregation, but without success. The people resembled the snail, the hedge hog, and the tortoise: they fairly, and almost to a man, drew in their horns and their heads, and betook themselves on our approach to their houses. As we passed down, their doors, ere we reached them, went bang, bang, bang! and the bolts were fastened inside. A few we found sitting before their doors, enjoying the afternoon's breeze, and we addressed ourselves to them. This however was equally unavailing, for not a word could we get from them on any subject; and not a look; they had become clean deaf. We at last fell in with one of Juggernaut's pundas, and he had no backwardness in talking; but then he felt himself secure from the position he had taken, and which he immediately made known to us, namely, that whether He who dwelt in the heavens were Lord of the world, or he who dwelt in the log of wood at Pooree, he neither knew nor cared; the people regarded the latter, and he filled his belly by propagating his worship, and *therefore* he should think of no other. The old fellow was very merry—chewed his pawn, and laughed, and declared that his was a better trade than ours, and then walked off to prosecute his vocation. The first village we entered was a village of brahmins; but we could not get them to argue, or even to listen; and one of them, pointing to the road, very politely said, 'Sir, that is the way; you had better be going.' The fact is, that as listening to us and arguing with us lets in light and awakens conviction, the whole of the people here have been warned to flee to their houses on our approach; and should they be spoken to, in no wise to answer. This alternative has been adopted in consequence of a conversion to christianity having occurred in this village of Khundittur, the conversion of one of the

most respectable and influential men in the place. Our native brethren have to-day visited another part, whence several of our converts have come; but in three or four villages not a soul appeared. At length about ten persons were found, who told them that, when they saw them rise to heaven to obtain salvation, they would catch hold upon their tails, and be carried up with them. This being the state of mind in the immediate neighbourhood, I have determined to let myself and the people rest for a few days, and write to you, dear brother, my long deferred letter.

You inquire how my health is, and express a kind concern for its continuance. My general health, perhaps, never was better; and as it respects my liver complaint, I seem to have lived over the worst. I am not troubled with the pain in my right side near so much as in former years; though I occasionally get a twinge, and require mercurial treatment for a few days. Though I am thus favoured with general health, I feel a rapidly-increasing weakness, the result of advanced years, and a long residence in a hot climate. My eyes are weaker, and I am obliged to have recourse to glasses; my breath is shorter, and I am not able to make those strong physical efforts I have gone through with tolerable ease in former years. Yet, considering the travelling and labour I have been enabled to do in the present cold season, I will not complain. I understand the intimations of growing feebleness, and hope I shall improve them; while my remaining strength and energy shall, by the aid of Divine grace, be devoted to the furtherance of my Master's cause—to the salvation of the poor degraded Oreahs—to the downfall of idolatry, and the establishment and extension of the Redeemer's kingdom.

I think you inquire about my children. Out of a family of ten, I have three left. Carey, the eldest, now sixteen years of age, has finished his education at Serampore, and came home last Christmas. He is a fine healthy youth, about an inch taller than myself. The next, Ward, is now a little more than ten. He was born in England. And last of all—Harriet, a little girl of near nine years. She is strong and healthy, and appears as though she would live in this climate. However, this country is very unfavourable for European children, and they are required to be held with a loose hand.

I must advert to our labours, our hopes, and our fears—as to their results. The past has been a year of trouble; but it has been a year of labour and encouragement—of encouragement not so much in the number which have been baptized, though probably we never had more in one year; but from the evident intimations which it has afforded that the general progress of truth is more

striking, and its evidences more decided. It is pleasing after a long dark night to see, by the first dawning of the early morn, the long dark shadows of the distant landscape; but anon this pleasure yields to the increased joy which the distinct appearance of nature's beauties give, and especially to recognize the effects distinctly of the warming and vivifying influence of the lord of day. Such is the moral aspect which is presented to my view. I knew this field

When not a glimpse of light appear'd,  
Amidst the gloomy scene.

But the day of glory has commenced to dawn; and more, the veil of darkness has been so far removed that the agents of ignorance and sin begin to feel themselves uneasy; and the progress of conviction has widely and powerfully set in; so much so that the object is, not now to withstand our doctrines, but to prevent, to stop the progress of their results. Every intimation we hail with pleasure. No power can stay the progress of morning light, and prevent the day; and with more certainty I contemplate the progress and triumph of truth. My encouragements are—the faithful promises and prophecies of the Divine word; the evident commencement of their accomplishment, by the usual and appointed means, in this part of the world; the extensive acknowledgement of the first and grand truths of revealed religion; the wide-spread inquiry after christianity: the great numbers who have read, and are now reading, our tracts and books; the increasing general conformity of the christian natives to the character of Christ, and the influence which is going forth from them, in an increasing degree; increasing usefulness of our native brethren, and their general improved efficacy in their ministrations. These are the intimations which I recognize; and there are many more minor to these. In a bazaar twenty-five miles from Cuttack, I heard a warm disagreement between a pundah of Juggernaut and a soodra. The brahmin was demanding three pice of the soodra, which the latter had paid to the pundah's mother. When the brahmin could not succeed, he cursed the soodra; but his curses fell lightly on his ear; and he told the poitered divinity in language which I know is christian in its origin, that he was a worthless fellow, for whose absence the world would be the better—that he lived by extortion and lies, and more resembled a child of the devil than a worshipper of Bramha! The pampered brahmin went away ashamed, and all the people joined in acclamation at his defeat. Thus it is beginning to be with the brahmins; and they have generally forsaken the defence of their idols, and are now employed in grinning with malice, and spitting forth their indignation at the attempts which are being made.

But the people understand the reason, and are affected none otherwise than by a disposition to laugh heartily at their chagrin.

There is one special difficulty under which we labour, and which is a source of great discouragement. I refer to the destitute condition of the natives when they embrace christianity; and their utter inability, as christians, to embark in any way of business for their own support. Hindoo society is, in a peculiar sense, a system of mutual support. A man has no means independent of society by which he can support himself and family; that is, he has no money, no ready cash. In the great majority of cases, he draws his daily rice, and every other article of living, according to some custom or appointment or other, from his neighbours, his mahajun,\* or his caste: his property consists in the *privilege of these arrangements*; and when he loses caste he becomes utterly destitute. He not only forfeits his employment, and the usages and privileges of society, but he is execrated. Every convert, therefore, becomes a source of keen anxiety. 'How is he to live?' 'How is he and his family to be supported?' are questions which immediately occur to the mind. We have had some employment or other for many of our converts hitherto; but now all our situations are filled up. I have induced some twenty families to start in the cultivation of land; and they have set themselves up in that line of life. Many of them, however, have started by renting the means thereof from some mahajun at an interest of fifty per cent. To this mahajun they are indebted, and are ever likely to be. No sooner is their little harvest reaped, than he sweeps a large part of it away for the interest of his rice or his rupees. The christians are superior to the heathen in management and industry;† but then they have many other disabilities which more than counterbalance those advantages. My difficulty, however, is not with those who *have* started, but with those who have broken the bonds of caste, and require to make a commencement as christians. They want a house to live in; they want at least

\* Or usurer.

† The following extract from a paper written by the late Government Commissioner, A. M. Mills, Esq., and left for the information and guidance of his successor, will illustrate and confirm my general statements about the superior industry of our people, and about their grievous disabilities; and at the same time will show how hopeless their circumstances are as to any reformation in the Jungly Estates, of which Athgur is one:—

EXTRACT.

'The Baptist Missionary Society have planted a colony of christians in this killah. It is located at the village of Choga, where land is abundant and cheap; and already have this industrious class brought large tracts under crop. They are

one bullock to work their bit of land; they want a little seed corn; and a little rice to eat till their harvest is ripe. When they come forth, their bodies and their souls—with a coarse cloth for the former, in most instances, are all they could bring with them. Under these circumstances it is difficult to see them starve, but beyond our ability to help them. In this respect our cause lies under great difficulty, and will continue to do so till native christian society is sufficiently large to afford support, employment, and protection to new converts. At present it cannot do this; as, with the exception of six or eight individuals, our people are all poor as it respects this world's good. We have at this moment fourteen persons in this uncertain and destitute condition, waiting till by some opening of Providence they obtain some little means to enable them to take a little land and provide, by cultivating it, for their own and families' support. Till then they employ themselves in casual labour among ourselves or the native christians, for a little daily rice. I am well aware that the present is the time of our greatest difficulty as to the temporal support of native converts. As each start and gain strength the difficulty will decrease. The perplexity arising from the increase of ordinary converts is greatly increased by the dismissal from our school and asylum of a considerable number of young men who are turned upon the christian community without a knowledge of any trade or employment whatever, by which to gain their own support. Of these lads we have eight or nine at the present time. They have been brought up in the school till they are fifteen, sixteen, or eighteen years of age, in habits comparatively idle and easy, and are both indisposed and unable in any way to stir themselves for their own support. They can read the scriptures it is true, but this will not fill their stomachs; and several of them, thrown loose upon society without the knowledge of any means whereby to support themselves, have become idle—thieves and vagabonds. Systems of boarding schools and asylums for indigent chil-

of course an object of hatred to their neighbours, and the more so because they not only endeavour to induce them to become proselytes, but claim for their converts a right to the property they possessed at the time they change their religion. This claim is resisted by the rajah as opposed to the Hindoo law and the custom of his country; and as the regulation of 1832 does not extend to the tributary estates, I have deemed it neither expedient nor politic to sanction its admission. It could not fail to be most irritating to the feelings of a rude and uncivilized people like those in the tributary estates.'

P. S. This is not of course a public document, but deserves nevertheless to be made public. So then our people are to be stript of their all when they worship God, because for them to retain their rights would be irritating to a rude and uncivilized people!!—C. L.



dren, unless therein they are taught some trade, or are put to some employment, will effectually swamp the morals of any christian community in this land. Unless they are taught some trade, they must become menial servants, or labourers, and for these employments their easy habits contracted at school will generally unfit them. To obviate this evil our schools and asylums should have attached to them an institution to teach the boys those trades by which they might obtain their bread; if this be not done, they had better remain with their friends or parents, where at least they would learn to farm, and acquire habits of industry.

(To be continued.)

#### DEATH OF MRS. MARSHMAN.

MRS. MARSHMAN, widow of the Rev. Dr. Marshman, died at Serampore, March 5th, in her eightieth year. She was the last of that noble and honoured band whose names will ever be conspicuous in the annals of Indian missions. The writer of this brief notice had not the pleasure of being acquainted with this excellent woman, but he has heard his brethren and sisters, some of whom have been indebted to her christian kindness, speak of her as a mother in Israel. She came to India at a comparatively advanced period of life, being more than thirty years of age; but she was permitted by the Supreme Disposer of events, to labour for a much longer period than is usually allotted to his servants. Prior to leaving England, she was a member of the church at Broadmead, Bristol, then under the pastoral superintendance of Dr. Ryland: and when her husband decided on becoming a missionary, she was at first reluctant. We cannot wonder at this; for she was the mother of two children, and missionaries had then to encounter various difficulties to which their successors are happily strangers. But after serious deliberation and prayer for Divine guidance, she cheerfully acquiesced and gave herself to the work with undivided affection. Her companions on the voyage were—her husband, Mr. Ward, Mr. and Mrs. Grant, Mr. and Mrs. Brunson, and Miss Tidd, who was engaged to Mr. Fountain, already in India. They reached Serampore a happy and united party, at break of day, Oct. 13th, 1799. But deeply affecting reverses soon followed: Grant died in less than a month; Miss Tidd, who changed her name shortly after landing, was a weeping widow before twelve short months had rolled away; Brunson, in less than two years, finished his course. It may be added, that Mrs. Fountain subsequently became the wife of Mr. Ward; and Mrs. Grant, after remaining in the state of widowhood five or six years,

was married to the devoted Chamberlain. Eight months after marriage she died under peculiar trying circumstances. The excellent woman whose virtues are the subject of this brief memorial, had much affliction at the commencement of her missionary career; and once or twice fears were entertained of her recovery: but it pleased God, not only to raise her up, but graciously to fulfil in her the promise—'Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season.' A few of her letters are inserted in the periodical accounts, and they exhibit to a very pleasing extent, an humble mind, a cheerful disposition, and an affectionate heart. Mrs. Marshman had, for many years, the superintendance of a ladies' school at Serampore; and, as it was eminently successful, she was able to contribute largely to the support of the mission. The following description of her character and of the peaceful termination of her protracted pilgrimage is extracted from the '*Friend of India*,' a paper under the able editorial superintendance of her son, J. C. Marshman, Esq. 'Of those christian virtues which gave so bright a lustre to her character, it is scarcely possible for the writer of this article to speak in adequate terms, without appearing to transgress the bounds of modesty; and a feeling of delicacy restrains him from dwelling on that happy conjugal union which subsisted for forty-six years, with unabated confidence, and on the affectionate discharge of those maternal duties which render her memory so dear to the objects of her solicitude. Still it may be permitted us to affirm, that never has any one in this town been followed to the grave with such deep and universal regret. There were few of its inhabitants who had not grown up amidst the influence of her benevolence. In every emergency, the poor and the distressed, resorted to her, in the first instance, with the certainty of obtaining advice and relief. She appeared indeed to be intimately acquainted with the condition of every poor family in the settlement, of whom there were few who could not advance an hereditary claim on her kindness. Her time and her purse were at the command of every suitor; and the great object and delight of her life was, to promote the welfare of others. Her deep piety and unaffected humility, thus combined with the utmost activity of benevolence, exhibited the christian character in its most attractive form. In connection with these virtues, if not indeed as springing from them, she exhibited the greatest sweetness of disposition, and a perpetual smile of cheerfulness. She was blessed with the full use of her mental faculties to the very last stage of existence, and it was only within the last two months of her life that her bodily strength appeared to be seriously affected. It was then that she began to real-

ize the approach of that change for which she had been long prepared. It was then that the christian hope of immortality, through the merits of the Redeemer's sacrifice, not only sustained her mind, but enabled her to exult in the prospect of the dissolution of her mortal frame, which would unite her spirit with those who had shared in her earthly labours, and preceded her to the haven of rest. While lying on her couch, and expecting her immediate departure, she repeated without hesitation or omission, six stanzas of a sublime ode, descriptive of the triumphant feelings of the soul on the verge of eternity, which she had treasured up in her memory sixty-two years before. Thus was she enabled to close a life of extraordinary duration, activity, and usefulness, by bearing her dying testimony to the value of christian truth and the vitality of the christian's hope.' J. B.

#### MISSIONARY ANNIVERSARIES.

LONDON, *Ænon Chapel*.—On Lord's-day, April 18th, three sermons were preached on behalf of the Foreign Mission. In the morning by the Rev. J. G. Pike, of Derby; the afternoon by Rev. H. Wilkinson, missionary from Orissa; and in the evening by our esteemed pastor. The services were all well attended and liberally supported. The afternoon's discourse was principally addressed to the children of the Sabbath-school, urging them to persevere in their youthful efforts for the furtherance of the gospel. We rejoice to state respecting these juvenile collectors, that, although the past year has been a year of universal depression; yet amid all discouragements they have continued their exertions, and with God's blessing attending are enabled to add to the mission funds between fifty and sixty pounds. Still, like the busy bee, unwearied, they have recommenced to labour for another year, and are anxiously looking to their kind friends to encourage them in their work of faith and labour of love. J. G.

TICKNALL.—On Lord's-day, Feb. 28th, 1847, a sermon was preached in the Baptist chapel Ticknall, on behalf of the Foreign Mission, by the Rev. T. Gill, (late of Burnley,) and on Wednesday evening, March 3rd, a missionary meeting was held in the same place. Mr. Wood of Melbourne presided; Revs. T. Gill, J. Young, Indep., of Melbourne; J. Peggs, of Burton; and H. Wilkinson, missionary from Orissa, addressed the meeting. Collections £3. 14s. 3½d. Two little boys from Repton, (William Thorpe, aged eight years, and John, his brother, aged six,) brought their bags to the meeting; the bag of the former containing £1. 12s. 1d.,

and that belonging to the latter, 17s. 6d. On Thursday evening a meeting was held in the new Baptist chapel Hartshorne; J. Brooks presided. Revs. Gill, Peggs, and Wilkinson, addressed the meeting. Amount of collections, £2. 0s. 11¼d, making a total of £8. 4s. 10¼d. J. B.

CASTLECRE.—On Thursday evening, May 27th, a missionary meeting was held in the General Baptist chapel in this village, which was comfortably filled. Mr. John Wherry in the chair. The meeting was addressed by our beloved missionary the Rev. H. Wilkinson, and the Revs. T. Scott, of Norwich; J. C. Smith, of Magdalen; J. Love, (Wesleyan) and J. Stutterd. Collection £2.

BARNEY.—A missionary meeting was held at Barney on Wednesday, May 26th. Mr. Wilkinson preached in the afternoon, and the missionary meeting was held in the Evening. Collections £5.

CONINGSBY.—On Lord's day, April 4th, the Rev. H. Wilkinson preached two appropriate sermons on behalf of the Foreign Mission. On Monday afternoon the Rev. J. Stevenson, M. A., preached, and in the evening a crowded missionary meeting was held, which was addressed by the brethren above mentioned, assisted by the Revs. J. H. Norton, (Wesleyan) J. Watts, (Primitive Methodist) J. Starbuck, and others. Collections &c, with a legacy of £10, a little more than £30.

BIRMINGHAM.—On Lord's-day, March 21st, Mr. Wilkinson preached two excellent sermons on behalf of the mission, and gave an address to the children of the Sunday-school; and on the following Tuesday evening the public meeting was held, when Mr. Hammond commenced with prayer, Mr. Sivan presided, and effective addresses were delivered by Messrs. Sibree, Fisher, Pike, Wilkinson, and O'Neil. Subscriptions and collections for the year, £52. 5s. 4¼d.

CHATTERIS.—Our annual missionary services were held here on Sunday and Monday, June the 6th and 7th. Brother Wilkinson preached morning and afternoon at Chatteris, to large and deeply interested congregations; and in the evening at Union chapel Mepal, to a crowded and delighted audience. Our missionary meeting was held on Monday, when between sixty and seventy persons took tea in the chapel, and upwards of £4. was collected at the tables for the mission. The chair was taken by J. H. Wright, surgeon, and the meeting was addressed by the Revs. C. Williams, (Wesleyan) H. Wilkinson, E. J. Hartland, (Independent) J. Lyon, and J. H. Wright. The collections £5.

At Mepal, on Tuesday the 8th, the first

missionary meeting was held, presided over by Mr. Jewson, when addresses were delivered by the chairman, J. Lyon, the Revds. E. J. Hartland, H. Wilkinson, T. Blinkhorn, P. B. R. Newton, and W. Super, of Ely circuit. The collections at Union chapel for our mission were £3. 10s. 1½d. on Sunday, and £4. 4s. 8½d. on Tuesday. The whole of

these meetings were of a most delightful and hallowed character, and will not it be believed be soon forgotten by the crowds who attended them. The proceeds of these services, including about £8. collected by our young friends at Chatteris, was upward of £27.

J. L.

## ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

THE BAPTIST MISSIONARY SOCIETY held its fifty-fifth anniversary at Exeter Hall, on Thursday morning, the 29th of April. The weather proved very favourable, and a large concourse of the friends of the society was present. On the platform there was a considerable number of ministers and several of the principal laymen connected with the denomination. The chair was taken by Joseph Tritton, Esq. Messrs. D. Katterns, of Hackney; J. Stock, of Chatham; Birrell, of Liverpool; J. Shepherd, Esq., of Frome; J. L. Philips, Esq., of Melksbam; Fraser, of Lambeth; W. H. Bond, Esq., of Truro; and Mr. Peto, moved and seconded resolutions: Mr. J. Angus, the secretary, read the report:—It commenced by recording the death of Messrs. Burchell and Dutton, in Jamaica; of Mr. Francis, of Hayti; and of Messrs. Thompson and Hudgrow, in Africa; and also the cessation from labour, through infirmity and sickness, of some others. Mr. and Mrs. Webley have been sent to Hayti. Mrs. Lewis, who sailed in 1845 for Ceylon, has been directed to proceed to the continent of India, to strengthen the hands of the brethren there. Mr. Page, from Stepney College, is about to proceed to Madras. Another missionary has also been accepted for India, on condition that the funds of the Society will allow of his being sent out. The mission in India was reported to be in a prosperous state. A larger number of volumes of scriptures have been printed than for several previous years. 3,000 volumes of Sanscrit, 69,000 in Bengalee, and 12,000 in Hindu have been issued from the press. 79,549 tracts and 40,029 portions of the scripture have been distributed at eleven stations alone. The additions to the churches in India have amounted to 331—a larger number in one year than the mission has ever known. The total number of members in India is 1,842. The children in attendance, 4,390. The financial state of the churches is also encouraging. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. A deputation has

visited Jamaica during the year, and the expenses incurred by the visit and an additional sum of about £2,000. to aid stations absolutely requiring relief, has been guaranteed by one of the treasurers of the society—no part of the funds of the society being devoted to the object. The total number of stations is about seventy-five; of ministers, thirty; and members about 30,000—600 have been added to the churches during the past year. The Sunday-schools have an attendance of 10,000. The total number of members added to all the churches during the past year is 1,207, the total number of members in all the churches, including Jamaica, being 36,463. There are 249 stations and sub-stations, and 233 agents, not including Jamaica. The total number of day-schools is 156; of children taught in day-schools, 8,696; and of children taught in Sabbath-schools 12,481. The total receipts for all purposes are £28,223. 11s. 7d., being an increase as compared with the last year, of £1,924. 12s. 10d.: of this amount £1,000 is a special contribution for Madras, and has been invested in the funds. The expenditure, including the above investment has amounted to £26,399. 2s.; the balance has been applied towards the reduction of the debt, which now amounts to £3,711. 9s. 11d.

BAPTIST HOME MISSIONARY SOCIETY.—The annual meeting of the subscribers and friends was held at Finsbury chapel, on Monday evening, April 26. The attendance was very numerous. J. Colman, Esq., Mayor of Norwich, took the chair. Messrs. F. Tucker, of Manchester; C. E. Birt, of Wantage; J. J. Brown; J. H. Hinton; J. Bigwood, of Exeter; J. Higgs, of Sudbury; J. Low, Esq.; P. Daniel, Esq.; S. J. Davis; and Mr. Bousfield, moved and seconded resolutions. Mr. E. S. Davies read an abstract of the report. After referring to the trying circumstances in which many of the missionaries had been placed, in consequence of the distress prevailing in some of the agricultural districts, it went on to state, that their chief difficulties, however, had arisen from another source. They had been made to know that there was an

Established church in this country; that it had assumed a position of earnest antagonism to dissent; that many of its friends were wealthy, influential, and determined to promote its ascendancy at any cost of personal sacrifice; and that many more, besides possessing these or kindred advantages, were not very scrupulous in using means which every truly honourable and enlightened mind must condemn. In North Devon, the agents had laboured abundantly, and notwithstanding the discouragements arising from their peculiar position, many additions had been made to the churches. From Gloucestershire, Somersetshire, and Wiltshire, there were similar reports. In the Northern Auxiliary, the principal stations were Carlisle, Darlington, Hamsterly, Hartlepool, Middleton, Monk Wearmouth, Stockton, and Sunderland. With few exceptions, the reports from all these stations were encouraging; and the committee were thankful to be able to state, from the observation of the Secretary who visited the station in May last, that the churches, which, through the patronage of the society, had become self-sustaining, both justified their expectations, and rewarded the efforts of their agents. The Committee have employed, during the year, ninety agents, who had laboured at about as many principal, and by the valuable assistance of many 'fellow-helpers to the truth' at 223 subordinate stations. They had given assistance also, both in England and Wales, to several occasional applicants, whose statistics were not included in the report. Upwards of 500 persons had been added to the churches, not as the result of special movements, but as the fruit of the ordinary, unpretending, but often toilsome, persevering, efforts of the agents. The majority of the missionaries reported a considerable number of inquirers. Instruction had been given in 111 Sabbath-schools, by 1,196 teachers, to 7,500 scholars. Partly through the operation of causes, from which all denominational institutions had suffered, the committee had been compelled to borrow £400. This, together with £200 borrowed to meet the deficiency in 1845, left the society in debt £600. The total receipts of the society during the year amounted to £5,119 1s., the expenditure to £5,118 2s. 6d., leaving a balance in hand of 18s. 6d., which deducted from the 600 that had been borrowed, left a balance against the society of £599 1s. 6d.

**BIBLE TRANSLATION SOCIETY.**—The annual meeting of this society was held on Wednesday evening April 28th, in New Park-street chapel, Southwark. Henry Kelsall, Esq., of Rochdale, in the chair. The speakers were, Messrs. J. Sprigg, of Margate; A. M. Stalker, of Blockley; T. Winter, of Bristol; D. Gould, of Dunstable; M. Wool-

aston, of Agra, missionary; Mr. Groser; J. Mills, of Kidderminster; and Dr. Burns. The report, after adverting to the arduous though important nature of the work of biblical translation, stated that, since the death of Dr. Yates, the Calcutta translations had been carried on by the Revs. J. Wenger, A. Leslie, and C. C. Aratoon, while the *Mission Press* remained under the management of the Rev. J. Thomas. Mr. Leslie was assiduously engaged in carrying through the press a revised edition of the Hindi Testament, while Mr. Wenger was occupied with Sanscrit and Bengali. In the Hindi, the printing had advanced to John; of Matthew 8,000 copies, and Mark 4,000 had been printed, independently of former impressions. The total number of copies of the whole or parts of the word of God sent out from the Baptist mission press, since 1831, was 387,137. In connexion with these great labours, the committee acknowledged the aid afforded by the American and Foreign Bible Society, being £412. 16s., during the past year. The society had voted £50 to the Rev. J. Clarke for a translation into the Fernandian language, and £2,000 to the Baptist Missionary Society and the Calcutta translations. The total receipts for the year were £2,125. 16s. 1d., including a legacy of £213. by Mrs. Norman, of Isleham, and two donations—W. Blacklock, Esq., Colchester, £50. and D. Sinclair, Esq., Edradour, £200. In conclusion, the committee expressed a belief that the design of the society was beginning to be understood; and Dr. Steane added that one clergyman of the church of England had sent them two guineas, and another £25, intimating their intention of continuing their support, and that a missionary of the London Missionary Society was on the platform.

**BAPTIST IRISH SOCIETY.**—The annual meeting of this institution was held at Finsbury chapel, on Tuesday evening, the 27th, of April, and was respectably attended, but not so numerously as the importance of the object demands. William Vickers, Esq., of Nottingham, took the chair. The reports consisted of communications from the agents. There are ten or twelve of these—with various readers, schools, and preaching stations. The distress in Ireland had awakened the liberality of the British churches; which had excited the gratitude of those relieved. From the treasurer it appeared that the total receipts of the society for the past year amounted to £2,283. 11s. 7d.; the expenditure to £3,913 3s. 10d.; leaving a balance against the society of £1,629. 12s. 3d. Resolutions were moved and seconded by Messrs. F. Trestrail; C. Elven, Bury St. Edmunds; T. James; T. Wheeler, of Norwich; and T. F. Newman, of Shortwood.

THE  
GENERAL BAPTIST REPOSITORY.

AND

MISSIONARY OBSERVER.

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No. 104.]

AUGUST, 1847.

[NEW SERIES.

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THE ANNUAL ASSOCIATION.

THE seventy-eighth annual Association of the General Baptist churches of the New Connexion, was held at Stoney-street chapel, Nottingham, on Tuesday, June 29th, and the three following days.

Nottingham being comparatively central, both to the churches of the Midland district, and to those of the whole Connexion, and having also the advantage of railway communications, besides containing in itself a large body of members and friends, it was to be expected that this annual gathering would be unusually numerous. The ties of friendship, the well-known kindness of our Nottingham friends, as well as the interest attaching to some parts of the business of the Association, would exert their combined influence to increase the number of representatives and visitors at this annual meeting. The weather was happily propitious, and those who travelled far entered the town elated and joyful with the beauty of the scenery through which they had been rapidly whirled, and thankful to a benignant Providence for the abundance which covered the fields on every side, assured that the prospect

of a famine was thus placed at a remote distance—and therefore in the best possible disposition to unite in thanksgiving to God, as well as in cordial greetings of each other.

The proceedings of the Association commenced on Tuesday morning, at half-past ten, when the Rev. Hugh Hunter, the pastor of the church in Stoney-street, according to rule, presided. A large number of representatives and friends were present. After prayer, the states of the churches were read, and business proceeded until nearly one. The brethren re-assembled at a quarter to three, when the Association elected its officers for the present year. The Rev. Dr. Burns, of London, was appointed to be the chairman, and the Rev. E. H. Burton, of Portsea, and Mr. J. F. Winks, of Leicester, were constituted moderators. The secretaryship of the Rev. S. Wigg, of Leicester, expiring with this Association, at a subsequent period of the meeting, the Rev. W. Underwood, of London, was elected to be the secretary for the three years next ensuing. The business was proceeded with until about five, when it was adjourned until seven the follow-

ing morning. In the evening a large and animated prayer-meeting was held in the chapel, while a very considerable number of the ministers and leading brethren held the annual meeting of the committee of the General Baptist Foreign Missionary Society, when the proceedings of the year were rapidly laid before them, the report prepared by the secretary adopted, and various important questions discussed.

On Wednesday the customary business was attended to until half past eight, and at half-past nine, the names of the representatives were duly called over. At half-past ten, public worship commenced. A comprehensive prayer was offered by brother Underwood, of London, and brother J. C. Pike, of Wisbech, delivered an excellent discourse, on the nature and success of the christian warfare, from 2 Cor. x. 4. In the afternoon the annual public missionary meeting was held. Alderman Carver, Esq., of Nottingham, presided. Interesting extracts were read from the report by the revered secretary, Rev. J. G. Pike, of Derby; resolutions were moved or seconded by brethren Goadby, of Leicester, E. H. Burton, of Portsea, J. B. Pike, of Bourne, R. Kenney, of Fleet, Dr. Burns, J. Peggs, late missionary to Orissa, H. Wilkinson, returned missionary, and T. Yates, of Ashby. In the evening public worship was again attended to, when brother R. Kenney offered prayer, and brother R. Ingham, of Bradford, preached from Phil. iii. 10, 11. During the time of the evening service the annual meeting of the Academic committee was held in Broadstreet chapel, when the minutes of their proceedings for the past year were read, the report prepared by the secretary adopted, the reports of the examiners received with thanks, and four candidates for admission into the Institution, namely, Messrs. Isaac Preston, of Quorndon, Henry Wilson, of Halifax, William Gray, of Fleet,

and Dawson Burns, of London, were received on the customary probation. At this meeting it was announced that Mr. Caleb Springthorpe, of Leicester, had accepted, with the concurrence of the tutor and committee, a probationary call to serve the church at Ilkeston, Derbyshire; that Mr. W. R. Stevenson, who has pursued his studies at University College, London, had engaged to labour in the ministry in conjunction with the Rev. J. G. Pike, of Derby; that Mr. J. C. Jones, B.A., of the Glasgow University, had engaged to spend the long vacation in probationary labours at Spalding; that Mr. S. C. Sarjant, of Glasgow, was continuing his University studies; and that Mr. J. A. Jones's term of preparatory study had expired, he being open to a call from any of our churches.

On Thursday morning the business of the Association was resumed at the usual time; and, according to rule, that pertaining to the Academy was entered upon after breakfast. The deputations appointed last year to visit the churches, to augment its income, were continued, the officers were re-elected, and the resignation of the matron was referred to the committee. In the afternoon the question of a deputation\* from this Association to the Triennial Convention of the Free-will Baptist churches of the United States of America, to be held in October next, was fully discussed; and it was agreed that the Editor of this periodical, and Dr. Jabez Burns, of London, should be sent as such depu-

\* This business was deferred from the last association. The invitation for a deputation from our body was contained in a letter received from the F. W. Baptists, at our last Association, written by the Rev. Silas Curtis, on their behalf. It is couched in the following terms:—'Our denomination is organised into churches, quarterly meetings, yearly meetings, and a general conference. Several churches compose a quarterly meeting, which assemblies by delegates from the churches four times a year. A certain number of quarterly meetings con-

tation. The objects of the deputation are fourfold. 1. To obtain more full and accurate information as to the state, order, and sentiments of our Free-Will Baptist brethren across the Atlantic. 2. To promote a more perfect and extensive fraternalization and correspondence between ourselves and them. 3. To encourage and stimulate them to increased and systematic missionary exertions; and, 4. To sustain and cheer them in their righteous and holy aversion to the abominable system of slavery, as maintained in the Southern States, and too feebly reprobated by many even in the Northern States, who, alas! *call* themselves christians.\* The expenses of

this deputation are proposed to be defrayed mainly by voluntary contributions.

The following is the testimonial prepared by brother Pike, of Derby, to be taken by the deputation:—

*To the Triennial Meeting of the Freewill Baptists, assembling at Vermont, United States, in October, 1847:—*

BELOVED BRETHREN,

We have long thought it desirable to cultivate a more intimate friendship with you than we have hitherto enjoyed. Without pledging ourselves in every respect to adopt your views, we especially approve of your efforts

to substitute a yearly meeting, which convenes by delegates from the quarterly meetings every year. All the yearly meetings convene by their delegates in a general conference once in three years. Our next general conference will be held in the state of Vermont, on the first Wednesday in October, 1847. We most ardently hope, dear brethren, that we shall have the privilege of seeing one or more brethren from your body at our next general conference.

\* The following protest against this horrid and wicked system, signed by 394 ministers of the Free-will Baptists, was published on the thirtieth of June last, in their own paper, *The Morning Star*:—

‘Whereas, the system of American Slavery is not only a political curse to the States where it exists, and the Nation—increasing our taxes, threatening our peace and prosperity, injuring our reputation, and darkening our prospects; but is also a direct violation of the Law of Benevolence, and the obligations enforced by our religion; setting aside necessarily that great Fundamental Principle of equality, which is necessary to the happiness of all human society; trampling underfoot those relations on which every social privilege and enjoyment is based; sustaining and encouraging war, licentiousness, gambling, Sabbath-breaking, profanity, and almost every sin with which our land is cursed; preventing not only the influence but the preaching of the Gospel, and the promulgation of the truths of the Bible; withholding from almost one-sixth of our entire population even the instruction necessary to a knowledge of the plan of salvation;—therefore, we, the undersigned, ministers of the Free will Baptist Connexion, consider it our

duty to state definitely our views and position upon this subject, and to present before the world our solemn Protest against the continuance of this fearful outrage upon humanity.

‘Believing, as we do, that the sympathy of no holy being in the Universe can for a moment be given to this foul system, and that neither the principles of the Gospel nor indications of Providence constitute the least apology for its continuance, we wish publicly to withdraw all implied or supposed voluntary political or moral support of this enormous evil. Our necessary and involuntary connexion with the civil and social organizations now existing, which seems to give to each of us the character and reputation of the body, unless by personal public dissent from their errors and crimes we throw the responsibility exclusively upon those who support the evils of which we complain, renders it more necessary for us to announce our unwillingness to sanction the system of Slavery in any manner whatever. The view thus taken of this subject will render it perfectly inconsistent for us to give our suffrages or religious influence for the support of Slavery.

‘We therefore, by refusing to support Slavery, its principles, or its advocates, and by withholding Christian and church fellowship from all guilty of the sin of slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity.

‘Believing our principles just, and the position we occupy such as God can approve and defend, and trusting in almighty grace, we pledge for the support of these principles, and those in which they are embodied, OUR EARNEST PRAYERS, OUR COMBINED INFLUENCE, AND OUR MOST VIGOROUS EFFORTS.’

to preach the gospel to every creature; and of your exertions to break the bonds of that most wicked system of cruel slavery, which fixes a blacker stigma on America than even Barbary or Turkey bears. We now express our friendship to you by deputing two beloved brethren to visit you at your next Triennial Meeting. These brethren are our much esteemed friends, JOSEPH GOADBY, of Leicester, and JABEZ BURNS, D.D., of London. The latter is already known to many of you by his publications, and is the Chairman of our Association this year; the former is the Editor of our Monthly 'Repository,' and Secretary of our Academical Institution, and who, if less known to you, is not less worthy of your regard and affection. They both stand high in our esteem, and we recommend them to the enjoyment of the most cordial expression of your christian love, which we doubt not they will receive. They will be happy to promote in any way the interests of the cause of our beloved Lord and Saviour in their intercourse with your churches; and we earnestly wish them to endeavour to increase among you a spirit of deep compassion for heathen nations, and of pity for the hapless Africans that your country enslaves. Especially, we desire our brethren to encourage you to persevere in your honourable abolition efforts, whatever obloquy you endure, or whatever opposition you encounter. We shall be most happy to receive a deputation from your body at one of our Annual Associations.

We now commend, first to God and then to you, the beloved brethren now deputed to visit you. On behalf of the Seventy-eighth Annual Association of the New Connexion of General Baptists, holden at Nottingham, June 29th and 30th, and July 1st and 2nd, 1847.

J. G. PIKE, *Derby, Chairman, pro tem.*

E. H. BURTON, *Portsea,* }  
J. F. WINKS, *Leicester,* } *Moderators.*

S. WIGG, *Leicester, Secretary.*

The Association Letter, on the duties of deacons, prepared by the chairman, was read, approved, and ordered to be printed in the Minutes. Various other business\* was dispatched, with the customary intervals for refreshment and repose, until Friday noon, when, after prayer from the chairman, the meeting separated.

The states of the churches, though not generally presenting proof of a large increase, were not so generally sombre in their complexion, as those of the past year.†

The following statement as to the progress of the General Baptist churches of the New Connexion, was made by the chairman at this meeting.

Associations at Nottingham.	Years ago.	Members in Stoney street Church.	Members in the Connexion.
1795	... 52	..... 178	.. 2,804
1807	... 40	..... 376	... 4,766
1815	... 32	..... 414	... 6,205
1823	... 24	..... 571	... 8,615
1831	... 16	..... 779	... 10,964
1839	... 8	..... 957	... 14,377
If we add as the return of the present year,—			
1847	... ..	1238	... 18,189

we shall have a complete list of figures as to the Nottingham Associations.

The pecuniary aspect of the report of this periodical was better as to its balance in favour of the work than on

\* Among other things deserving special attention was, an alteration as to the time of holding the annual missionary meeting. It was determined to hold it in future on the evening of Wednesday, instead of the afternoon. This will be a far more agreeable season both for speakers and hearers. The annual missionary committee meeting will then be held in the afternoon of Wednesday. On this account the annual Academy committee meeting will be held on Tuesday evening; and, as heretofore, the second Association sermon will be delivered on Thursday evening.

† The church at Stoney-street, Nottingham, has had large increase by baptism last year; 165 having been baptized, and sixty candidates remaining for baptism. It has ten chapels, twenty-two preaching places, and 1238 members.



any former occasion; but as several brethren wished to have it cheapened and enlarged, and extended as to its circulation, that it might more successfully compete with those of a cheaper and more miscellaneous order that are soliciting the support of our friends, a committee was appointed to report on the question—and after their report was brought in, it was resolved that one sheet of matter be added to the work, the price remaining the same as at present; and that Dr. Burns should assist in the Editorship, and pay attention to the advertisement department; and it was hoped that with an increased sale, and such a supply of advertisements as our periodical ought to obtain, the extra outlay might be covered.

The friends at Nottingham made arrangements for a Missionary bazaar, the various articles of which were elegantly exhibited in the Exchange Rooms. Both they and the friends in various parts of the Connexion, must have exercised great assiduity in so effectively preparing for this almost essential concomitant of our Annual Association. The bazaar was much admired by the visitors, and by the benevolent and respectable portion of the inhabitants of Nottingham, who passed through the rooms. We are informed that near £170. was realized from this source for the funds of the Foreign Mission.

Provision was made by the Stoney-street friends, for breakfast and tea at the school-rooms, which were usually well attended. The attendance at the dinners provided at the Inn was scanty, especially on the

Wednesday, and led us to the fixed conviction, that in a town like Nottingham, where we have a large circle of hospitable friends, and where many from the country prefer to go to the Inns where they usually 'put up;' it would be better altogether to avoid the appointment of an Inn and public dinner.

The next Association is to be at Boston, to commence on the last Tuesday in June, 1848. Of the hospitality and kindness of the Nottingham friends, those of the Broad-street, as well as those of the Stoney-street churches, we cannot speak too highly. If we were to write as we feel personally, our terms would not be of any measured order.

One thing repeatedly affected us during the sittings of this Association, and that is, that though it is only eight years since our last meeting of this kind in Nottingham, several who were then our fathers in the ministry who were there, are now no more: Rogers, Stevenson, Goadby, R. Ingham, S. Taylor, Orton, were at the last meeting; and these, with Jarrom, J. Taylor, J. Bissil, and others, are now no more seen. The aged senior pastor of the church in Stoney-street survives, and is nearly fourscore. He is happy in the Lord. He was conducted into the meeting, to witness the proceedings, but was too feeble to take any part in them. Some other of our brethren in middle life, are also laid aside by obstinate indisposition. 'Our fathers where are they? and the prophets, do they live for ever?' 'Let us work while it is day.'

### DESULTORY THOUGHTS ON ITINERACY.

*'And they went into another village.'*—Luke ix. 56, and viii. 1.

WE are apt, in a cursory reading of the New Testament, to overlook many of its most important lessons, because

of the simplicity of diction in which those lessons are conveyed. There requires a distinct enumeration of par-

particulars, and a thoughtful recognition of the facts stated, in order to derive from scripture narratives the precious teachings therein embodied. Probably it would be difficult to find an apparently more simple and unimportant sentence than the one selected, and yet there are circumstances in missionary life, and situations in which the missionary is constantly placed, where the words come home to his heart fraught with instruction, direction, and encouragement, which whole volumes of ordinary disquisition on missionary labour fail to convey. They at once identify himself and his work with his Lord and Master: he feels as he revolves them in his mind, that he is treading in the steps of the Son of God, and pursuing a work of faith and labour of love in which the divine Saviour is his pattern and employer. O wonderful mission of mercy! O unexampled grace and condescension! Where, thou heavenly dove, shall I commence the admiration I feel? How express the wish that burns in my bosom to be somewhat like thee in this blessed work of benevolence?

Let us pause and contemplate the company here presented to our notice:—

The leader of this little band is the Lord from heaven. To him were familiar all the glories of the throne of God, and all the subordinate beauties of heaven and earth. He could at once survey the creation and final dissolution of all unintelligent things. He knew the origin and destiny of all immortal spirits. He understood with infallible certainty the tendency of all human pursuits, and of all intellectual and moral operations. He had access to all means, and could invest them with whatever efficiency he chose. And yet behold him! a plain, simple man, with a few humble disciples traversing the length and breadth of the little kingdom of Judea, as an itinerant missionary. He goes from village to village to teach the words

of eternal life. On that spot of land, and in that humble guise he intends to lay the foundation of universal spiritual dominion. There and thus he enunciates the lessons of heavenly wisdom which are to enlighten all the earth, which are to irradiate the minds of the learned and the rude of every land. His unostentatious teachings are to find access to the intellect, and the conscience, and the heart of the proudest sons of earth, overturning the chair of the philosopher, and wresting the sceptre from the rulers of the dominions of heathen wisdom and science. At his gentle voice the pilgrim is to pause in his pilgrimage, the devotee abandon his self-imposed penance, and the proud brahmin toss aside his poita as very vanity. More mighty than the tornado or the earthquake, it is to shiver the lofty fane, shatter the apparently impregnable temple, and crumble the solid pagoda to atoms. At his bidding the priest shall abandon his idols and his shastras; the still more inaccessible gooroo his claim to the worship of his blinded disciples, and the silent, sottish jogy shall tune his lips to praise. Yea, more than this, unutterably more than this: his gracious words shall effect a revolution in myriads of Jewish and Gentile hearts, so that Satan and depravity shall give place to God and to holiness. Every shade and grade of moral evil shall own that powerful voice, and leave the heart as the mists of morning roll up the mountain side before the rising sun. Peace, and love, and purity, and joy, shall find a congenial home in unnumbered regenerated souls. The earth shall smile a second paradise, and the race of Adam be born, and live, and die, only to people the kingdom of eternal glory, the regions of immortality.

Hath not God made foolish the wisdom of this world? Is not his plan diametrically opposed to the suggestions of human sagacity? Would any of the wise men of the earth who had seen the Son of God in this itine-

racy have imagined such to be the intention of infinite wisdom, or credited the declaration, that so it was, had this declaration been made? Do the sages of modern times look with any such feelings or convictions at the object and tendency of missionary labours now? Nay, verily, then as now, and now as then, the work of Christ and the work of his servants are foolishness to them. They would choose the spacious theatre, the crowded hall, the pompous diction, and the gifted tongue; the style of the learned and the robes of honour. They would at least insist on the show of superiority and the trappings of respectability, so called; and as proofs of success there must be the applause of the learned and the patronage of the great. There must be nothing like coming down and sitting in the dust, or anything that would not comport with the silk and the satin, the pride and the grace of conventional society. Now there was the reverse of all this in the ministry of the Son of God. He has in this respect stained the pride of all human glorying. He selected neither the *prestige* of birth, or property, or human learning. He needed no adventitious recommendation for his message, and he preferred the absence of all that might mar the simplicity of his character, his appearance, or ministrations. Excepting that he occasionally employed a boat, and for special purpose rode on an ass's foal, he had not even an animal to ride, or a conveyance of any kind to aid him in his journeyings. He could sit on the side of a public well to refresh his weary feet, (blessed Saviour!) or retire to the grove or the mountain for meditation and prayer. He was ready to welcome an invitation from Zaccheus, the publican, or Simon, the pharisee, or be indebted to the grateful donations of his disciples, even to the Mary's and Martha's, for his coat and his other personal requisitions. He could stand to preach on the vessel's side, in the temple porch,

or at the festal board. His words of grace and truth were listened to by crowds on the mountain side, or on Jordan's banks. The text reminds us that he taught in the villages of Galilee, and all along the road in his journey through Samaria and Judea. Ah! yes, he who voluntarily laid aside his uncreated glory, and took upon himself the form of man, most nobly vindicated his claim of brotherhood. It was not unmeaningly he called himself the son of man. Every step in his journey, and every act of his life was a justification of the language of his apostle; 'We have not a high priest who cannot be touched with a feeling of our infirmities.' He knew what labour, and toil, and fatigue, and hunger, and thirst, and poverty, and watchings, and fastings, and temptations, and persecutions, in all forms and all degrees of intensity, mean. Yea far more than this. He knew what it was to be refused the common rites of humanity. As our text implies, he knew what it was to be misunderstood, misrepresented, vilified, blasphemed, rejected, accused of confederation with Satan, and being himself possessed by a devil. He came to his own, and his own received him not. The friends of his youth, and the recipients of his bounty, those who wondered at his gracious words and beheld his miracles, were offended in him. They would cast him down from their native mountain headlong, and wreak their enmity to truth and goodness, personified in him, on his blessed head. What wonder, then, that we find these Samaritan villagers refusing to receive him? The Jews had no dealings with them. Nor when they saw he was travelling towards Jerusalem were they willing to have any dealings with the Jews.

How aptly for our especial instruction are we reminded that the malignant influence of caste is not confined to India. So senseless and wicked is its constitution that it shut the door

in the face of the Son of God, and deemed the Lord of heaven unworthy of entertainment by the creatures of his bounty, and the daily recipients of his blessings. Alas! in how many ways is it true that sin alienates man from God, and man from man. It is of its very nature to create suspicion, alienation, enmity, fightings, and destruction. The poor Hindoo is not alone in his selfishness and isolation of heart: he does but express his own peculiar modification of depravity, and the pernicious teachings of the wisdom which is from beneath.

Let us not, however, overlook the circumstances, thus particularly related, as though some strange thing happened to us. If the Hindoo has no dealings with the Christian, neither had the Jew with the Samaritan. We often experience the consequence of this spirit, and should be prepared to meet it better than did the immediate disciples of Christ. Who could have thought that the serious James and the affectionate John, could have ever been so bitter and so rash? They would have called down fire from heaven to revenge this insult, as they deemed it; and doubtless thought this was the way to do honour to their Lord. But they knew not what spirit they were of. To save and not to destroy, was the mission of Christ; to subdue by meekness, grace, and love was his blessed work. And in this is the omnipotence of the gospel.

How many have mistaken it in every age, and have deemed the fiery zeal of these first christian persecutors the fittest example for their imitation. Be it ours to avoid their error, and profit by the rebuke here administered by our master and theirs. Delightfully and wonderfully did his grace regenerate their hearts and change their bitter spirit. That grace may be ours, and we like them go forth to conquer by meekness, and win souls by the all-subduing spirit of love. They went to another village, and

these Samaritans were left to the sad consequence of their inhospitable conduct. How great was their loss! how fearful this negative punishment of their folly! They would not entertain Christ and his disciples—but they knew not what they did.

Doubtless the compassionate Saviour grieved over their wilfulness, while he forgot the inconvenience himself and his disciples experienced. And should not a similar feeling of regret fill our hearts when we are treated as the offscouring of all things, and our message rejected, as well as our persons insulted? The bitter sarcasm, the biting jest, and the rude uproar we too often meet with, injure us but little, while the consequences are sad indeed to those who thus misbehave themselves. O we have need of self-recollection and self-control, and the silent lifting up of our hearts to him who giveth more grace, that we do not betray our cause by the ebullitions of our own evil natures, and the gratification of a vindictive spirit. This never did good, but often has done harm. It is the antipodes of that heaping coals of fire upon their heads, which the scripture recommends. If there be a people on the face of the earth who would deem such recrimination the manifestation of 'a proper pride,' or a 'just spirit of independence,'—the Hindoos are not that people. They doubtless err in their criterion of saintship; but they err on the better side. At all events it is with such a people we have to do, and to win them by all proper means is our duty and our object. It is more than enough when we are refused a hearing, and we are obliged to go to another village. It then only remains for us to retire in a way that may induce a reflection that they have persecuted the innocent, and peradventure dispose them to receive with a better spirit ourselves or our successors in a subsequent visit.

'And they went to another village.'  
They had learned that although some

reject them, others would receive them. Yea, there were those even among the Samaritans who 'besought him that he would tarry with them.' We then must not give up all for labour in vain, though oft defeated in our object. What though we should be repeatedly told the Hindoos will never believe; we know that the bigoted and the prejudiced are not the truest prophets. The results of patient labour have abundantly proved the fallacy of such predictions, and show us that the gospel is the power of God unto every one that believeth. It is only when we distrust it that it seems not mighty to save.

But we must close these desultory reflections, though were time and circumstances favourable we might yet dilate upon the silent but mighty operations of Divine truth. We might contemplate the various members of this band of itinerants in their future course. What though but little is known of their individual labours, yet the aggregate result is their blessed memorial. We might dilate upon the lesson in true magnanimity here set before us; we might here learn how to appreciate the gospel and the privilege of spreading it; we might illustrate the true dignity of missionary labour, and point out in what its crowning excellence consists; and finally, we might administer a rebuke to many who ought to engage

in missionary labours, but say, 'I pray thee have me excused.'

Such topics, however, I must leave for the reader to reflect upon. Happy should I be if my hints lead any brother in the field to think more highly of his work, to prosecute it more believingly and efficiently, or induce a train of thought that may in any measure serve the all-important cause of missionary itineracy.

My own little excursion is ended, and with it I must pen a parting reflection on the course of the Divine Redeemer. How infinitely diverse from modern itineracies! Wherever he went he went about doing good. How delightfully do his works of mercy and his lessons of love distinguish his track! here a miracle, there a precious lesson; anon a devout season of prayer is recorded. The scenes he visited are all consecrated by some wondrous act of grace. Galilee and Bethany, Olivet and Sychar, Nazareth and Emmaus, seem fragrant with his name. His teaching by night with Nicodemus, or by day with the thronging multitude, all savour of heaven, and sweetness, and wisdom, and love.

'Dispensing good in every place  
The labours of thy life were love;  
Jesus bestow thy heavenly grace,  
The sacred lesson to improve.'

*Banki Chatskie, Feb. 14th, 1847.*

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#### DEATH-BED SCENES.

'Her God sustained her in the final hour;  
Her final hour brought glory to her God.'

'As the planet reflects a more pure and brilliant radiance when it draws nearest to the fountain of light, so will the last hours of the believer be gilded, if sense and strength be allowed him, with more enlarged communications of the love of God shed abroad in the heart by the Holy Ghost given to him.' All who

have frequently visited the chamber of sickness and death could furnish some pleasing illustrations of the truth of this elegant remark: but it has appeared to the writer that young christians have often met the last enemy with greater confidence and triumph than many of their aged and experienced brethren. It was probably owing to this that the author of the Pilgrim's Progress—whose matchless allegory displays a profounder acquaintance with the operations of human depravity and of Divine grace

\* See G. B. R., August 1846, p. 262.

than any uninspired production—describes the younger pilgrim as encouraging his more experienced brother when they were together crossing the deep river of death. Christian had many fears that he should never see the face of Him whom he loved; and it was the encouragement administered by Hopeful—a younger disciple—that animated his sinking spirits, and sustained his drooping faith. Although it is no part of our present design to account for this fact,—for such, with many admitted exceptions, we cannot but deem it—yet an observation or two in reference to it may not be improper. Allowing that the sovereignty of God is, within certain limits, to be reverently acknowledged in the vouchsafement of comfort to his saints, it may be asked, Do not the increased self-knowledge which aged christians have acquired; the habitual sense they entertain of daily deficiency, and the much more extended experience they have had of the tremendous hostility of Satan, an hostility that ceases not till the believer is safely landed in heaven, greatly chasten the transporting enjoyments they realized at the time of their ‘first love?’ Their joys are more steady and solid, though less rapturous than those of young believers.

The following narrative of the happy removal of one who remembered her Creator and loved her Redeemer in the days of her youth, is especially submitted to the thoughtful perusal of the youthful readers of this periodical.

It may be necessary to say in reference to the subject of this brief account, that she lived for near twenty years without God in the world; but she found, as every trifler with religion does, that ‘the way of transgressors is hard.’ The gospel applied by the Divine Spirit reached her heart; and as a condemned sinner she sought and found mercy at the cross of our Lord Jesus Christ. Having furnished satisfactory evidence of being the subject of a gracious change, she was baptized and added to the church of Christ, on a bright summer’s Sabbath, some eight or nine years ago. Ere twelve short months had rolled away, it was evident that pale consumption, ‘that foe to British youth,’ had marked her as its victim. Her first feelings doubtless were, that if it had been the Lord’s will, life would have been preferred; but assured that his

will was wisest and best, she could calmly say, ‘Not my will, but thine be done.’ Her experience was enviable. She had uninterrupted tranquility. The enemy was never permitted to distress her with fears as to the safety of her state. She was perfectly happy. I use her own words. So graciously did the Lord deal with her. Passing over several pleasing, and to myself, soul-refreshing visits, I will describe one that was paid a few days before her death. I found her rallying after a seizure that it was feared would have been fatal. The paleness of death was on the cheek, but the full-tide of joy was rolling in upon her soul, and the inward tranquility was sweetly expressed in her countenance. With great feeling, she said at intervals as strength permitted, ‘I am going fast. It will soon be over; but I am happy. My foundation is a good one. What should I do without it now? God is the strength of my heart. I have always found him faithful. He never leaves me—never forsakes me. He will be with me unto the end.

‘The soul that on Jesus hath lean’d for repose  
I will not, I will not desert to its foes;  
That soul, though all hell should endeavour  
to shake,  
I’ll never, no never, no never forsake.’

The tone and manner in which this was said were very impressive; especially was this the case with the line, ‘That soul, though all hell shall endeavour to shake.’ It seemed as if there was a lively perception of the power and malice of Satan and his angels, coupled with an assurance of their being unable to shake the soul that rested on Jesu’s love. The scene was one on which memory lingers with delight. I could say with Jacob, ‘This is the gate of heaven.’ I wish I could convey to the reader the emotions of which my own mind were then the seat. Looking down from that elevation of holy feeling, how worthless the things of the world appeared! But how precious was the doctrine of the cross! how unspeakably valuable was a hope of heaven! Separate spirits, doubtless, wonder that the trifles of time should have so deeply absorbed their attention when they were upon earth; and a feeling akin to this possessed my own breast at this never-to-be-forgotten hour! I retired from this deeply-impressive scene to the house

of God. It was my lecture evening, and the text which came in order for the service was Psa. xxvii. 14, 'Wait on the Lord. Be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord.'

Could I have had a better preparation for discoursing from such a text than the scene I had witnessed and the sentiments I had heard.

I had not the happiness of being present at the last scene; but it was full of glory. The dying words of this young disciple were, 'My flesh and my heart faileth; but God is the strength of my heart, and——.' Here nature sunk. The sentence was left unfinished, and the spirit departed. We need not tell our readers that the remaining words of the verse, 'My portion for ever,' are full of important meaning. Pause, christian reader, and meditate a little on these precious words. Labour to realize the value of the blessing which is here described. What wondrous grace that a worm of the earth, a child of dust, a guilty, hell-deserving sinner should be permitted to say of the infinite God, he is 'My portion!' But this is not all: 'My portion for ever!' This makes the bliss complete. What heart but bounds with gratitude and burns with love at sounds like these! Saints in glory, and none but they, can fully tell the sweetness of these few words.

From what has been written the reader may learn:—

1. How great is the support which the believer in prospect of eternity derives from the promises of God. 'He hath said, "I will never leave thee, nor forsake thee."\* From this precious promise the young christian, whose dying experience has been narrated, derived great consolation. It may not be improper to add, that excellent as this text is in our invaluable translation of the scriptures, it is still more forcibly expressed in the original. The negative particle, or rather particles, for there is more than one, being repeated five times

\* This promise, which was made to Joshua, was thrice repeated. See Deut. xxxi. 6, 8, Joshua i. 5. In the Septuagint Deut. xxxi. 6, is somewhat more forcibly expressed than the other two places; and it is this text that the inspired writer, changing the person, quotes.

over. The line of the verse that was quoted happily expresses the emphasis of the original;—

'I'll never, no never, no never forsake.'

The following rendering would not be unfaithful: 'I will not, I will not leave thee. I will never, never, never forsake thee.'

Christian reader, rest on the promises of him who cannot lie. They are all confirmed by the blood of Christ, and they will all be ultimately accomplished. 'Not one thing of the all the good things which the Lord your God has spoken shall fail.' All will come to pass.

2. If the happiness of the dying christian be sometimes so great, how much greater must be the happiness of those who are with the Lord. A christian once said, 'While I live, Christ is with me: when I die, I shall be with him.' And so indeed it is. Christ is with us on earth—we shall be with him in heaven. 'So shall we ever be with the Lord.' 'To be with the Lord,' as the seraphic Pearce said, 'for a week, for a day, for an hour, how sweetly must the moments pass! But to be for ever with the Lord—that enstamps salvation with perfection; that gives an energy to our hopes, and a dignity to our joy, so as to render it joy "unspeakable, and full of glory."'

'For ever with the Lord.

Amen! so let it be!

Life from the dead is in that word,

'Tis immortality.'

3. Let the reader see the importance of early religion. Many young persons who are not decidedly pious may read these lines. Be assured, beloved young friends, that one who loves your souls is now addressing you. Listen to the voice of mercy that is saying, 'Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?' Seek religion now: seek it with all your heart; and you cannot seek it in vain. You need religion to instruct you how to live, as well as to teach you how to die. Possessed of true piety, life will be usefully spent. Blessed yourself, you will be made a blessing to others. Death will be a messenger of peace, come when or where he may; and eternity will be welcome. O choose the good part which shall not be taken away from you. J. B.

## CHRISTIAN ACTIVITY.

How very numerous and hearty are the invitations of the gospel to perishing sinners; but how few and cold, comparatively, are the invitations of professing christians to their ungodly neighbours. O, where is that fervent spirit of love to be found in the church of Christ which ever reigned in him? that spirit of boundless love and affection which brought the Saviour from the skies, to suffer, to bleed, and to die; that guilty ruined man might be restored to holiness and heaven? O, with what earnestness did he invite the weary and heavy laden to come unto him, that they might find rest. But, alas! we can see them sinking into hell—I had almost said without giving them a single warning, or a single invitation to the way of life—to the means of grace—to the blessed Redeemer of the world, that they might be saved. Thousands upon thousands are perishing for the lack of knowledge on every hand; they are going down to the chambers of death with their minds as much blinded to the real, vital, and saving truths of the glorious gospel, as the heathen themselves. Now what have we done to remedy this appalling evil? Have we endeavoured in real earnest to bring

them to a knowledge of the truth; to bring them out of nature's darkness into his marvellous light? O, let us stir up ourselves, and give the wicked no rest until they shall turn from their sins unto the only living and true God. What numbers we see from time to time profaning God's holy Sabbath, and living in the total neglect of those means which Infinite Wisdom has appointed for the enlightenment and salvation of the soul. But let us not be at ease while so much is to be done, and our time is so short. Let us seek to entwine around their precious souls a holy bond of indissoluble love and affection, that we may sweetly influence and powerfully draw their souls to Christ. If we are Christ's witnesses in the earth, and are to act in his stead, O let us with equal zeal and love press upon their souls the importance of religion; and with equal watchfulness and prayer, exemplify and adorn it in our lives. Brethren, our time is short, our opportunities for usefulness will soon be over; let us begin with fresh zeal to serve our God, to labour while it is called to day, seeing that the night cometh when no man can work. J. T.

## CHINESE MISSIONS:

*A Circular sent by the Rev. W. Jarrom, prepared by the Presbyterian Missionaries.*

*(Continued from page 202.)*

THE topic of greatest interest to the missionary, and the friends of missions, is the religion of the people. To delineate this would of course require volumes. We shall but attempt to throw together, in what follows, a few of the most prominent features of the religious feeling generally prevalent.

It has been common to rank the followers of Confucius as a religious sect. Confucius however was a religious teacher no further than the science of ethics is connected with religion. He exhorted to the practice of virtue, and taught a moral code of a purity which must command admiration; but his instructions related chiefly to the science

of political economy. He did not extend his researches to those subjects which are connected with our relation to deity, nor to our state beyond the present life.

Lao-tze, the founder of the Taoist sect, was a contemporary of Confucius. His doctrine differed from that of the great philosopher in the distinctness and fulness with which he spoke of spirits. As it fell in more with the felt necessities of our nature, it obtained numerous adherents. At present however the temples of this sect are not numerous, and its priests, as compared with the Buddhists, are few in number. The religion of Buddha seems to have



reached the Chinese heart to a greater extent than any other. It may be because Buddha is supposed to be able to confer greater benefits than the gods of other sects; or more probably because Buddhism addresses itself more directly to the religious feelings of the people, looking more beyond the present life, and promising both present blessings and future happiness. The temples of this sect are found in every street and every village: they adorn every romantic valley, and form a part of the scene in almost every landscape. The priests, distinguished by the cut of their robes, and by the head being shaven entirely bare, are also very numerous; and being mere idle drones, are a great tax upon the community. This sect was introduced into China in the first century of the christian era.

These sects may be considered as forming the basis of the religion of China; but the impression which their creeds have made respectively upon the popular mind is not distinctly marked. There are Buddhist priests, and priests of Tao, but the people do not by any means rank themselves under them as leaders. They do not write themselves Buddhists, or Taoists, or Confucianists, for these distinctions are regarded as matters with which the common people have nothing to do. Among those who can boast of a literary degree, there are some indeed who affect to laugh at the absurdities of the popular belief, but in general the doctrines of all the sects, in whole or in part, are received as equally worthy of belief. Even when they are denied or ridiculed, they commonly exert their influence upon the mind, and mould its religious conceptions so far as it has any. The learning of the learned is not of a kind to elevate them above the influence of absurdities so generally received by the multitudes around them. The intense darkness which broods over the intellect of China, is not relieved even by the glimmerings which might be reflected from a few minds enlightened by science and philosophy. The prince upon his throne, and the beggar in his rags, are shrouded in a darkness differing but by a few degrees in intensity. It is the darkness of Egypt, which envelopes alike the palace and the cottage.

There is no written standard of religious belief in China to fix the popular

creed. The Taoist and Buddhist priests—especially the latter—understand but little even of their own religious books, and others of course are ignorant of their contents. The vulgar superstitions float at random upon the popular mind, and are handed down by tradition from generation to generation. The writings of the philosophers treat to some extent of the principles of morality, but their religion, if it may be called such, embraces only the present life. As to the great problems of human existence and human destiny—the end for which we were brought into being, and the future state which awaits us—they are silent. The foundation of their system is the original purity, and the perfectibility of human nature. The highest virtue is attainable by the unassisted efforts of the moral faculties; and the attainment is urged only because it secures present happiness. If there be any regard to the favour of heaven, or the Supreme Ruler, it has reference to that favour chiefly, if not entirely, as experienced in this world. The foundation of this morality is humanity, not deity. Humanity therefore is exalted into deity. This principle extends through all grades of society. That most men sometimes do wrong cannot be denied, but the depravity of our nature is an idea so opposed to all the notions of the Chinese, that it cannot be even understood. Few will admit their own hearts to be wicked. The aged will commonly acknowledge that in youth they have committed indiscretions, but an appeal to a white beard is considered a sufficient guarantee that the heart is pure from sin. The necessity of an atonement therefore is not dreamed of, and the doctrine will of course be received with contempt.

The worship of ancestors, which indeed is made almost the whole of religion, is but a deification of human nature. The same principal may perhaps account in part for the very general prevalence of hero worship, and the great number of deified men. Of the numerous temples which meet the eye in every direction, a large proportion consists of those which have been erected by families or individuals in honour of their own immediate ancestors, or by the people of the district, in honour of men who for eminent services to the country have been elevated to the rank of gods. These temples are but little

frequented, and are commonly closed except on the special occasions on which the god receives his appointed honours. An instance of such a deification is of recent occurrence. The streets of Shanghai are now adorned by a temple, dedicated to the worship of a distinguished commander, who fell near that city, in an engagement with the English troops, during the late war. It is a little singular, that while countless names of lesser note are honoured with the title of deity, Confucius is never spoken of as such, though in every district a temple is erected to his memory.

The gods of the Chinese pantheon for the most part bear a *national* character. But a small part can be considered as the exclusive property of either of the religious sects. Every district has its gods of the land and grain, of the hills and valleys, of the springs and fountains of water; and every city, its tutelary deity, known as 'the god of the city wall and ditch.' The prominent objects in nature, are regarded as proper objects of worship. It is no uncommon sight to see an aged man placing a stick of burning incense at the door of his dwelling, and then bow reverently toward the four points of the compass, in worship of the material heavens, and the earth. A generally prevalent notion is, that if a man is faithful in the worship of the Chinese trinity, of heaven, earth, and ancestors, it is not of much importance whether he worship any other god or not. In ordinary conversation, the sun and the moon are commonly spoken of as Ta Yang poussa, and Ta Ying poussa—or the great male and female deities. At the period of the winter solstice, there is a general thanksgiving in each family, to the god of Fire, for preservation from the ravages of the terrible element during the year. An expression of thanks, printed on a slip of paper, is pasted over the door of each house for several days. The god of thunder is feared on account of his powers of destruction, and is supposed to visit merited vengeance upon those, who, having been guilty of high crimes, have been able to escape punishment from men. Thus as in every land where man has been left to grope in the dimness of the light of nature, God is forgotten, and the creature is honoured more than the Creator.

But the god who of all others is most

worshipped in China, as every where else, is *Mammon*. The Chinese are emphatically a worldly people. To the world they give the real homage of their hearts. They live *avowedly* for the present life. What is to be their state after death they know not, nor do they care. The doctrine of the metempsychosis is very commonly received, but there are few, if any, who entertain any fixed or definite views. It is a prevalent notion that man is possessed of three souls, of which at death one enters the place of departed spirits, another enters the tomb with the body, and the third remains with the tablet of the deceased which is worshipped. Accordingly when a death takes place at a distance from the family, priests are employed to call back the wandering spirit to the family abode, and the tablet of the dead. Yet there is a general belief in some kind of future rewards and punishments, and when a death occurs, priests are almost always called in to offer prayers for the soul of the departed. If the certainty concerning those things which lie beyond the grave, which is enjoyed by those who live under the light of revelation, fails in so many instances to arouse the heart from its natural apathy and indifference, we cannot look for any thing better among those whose views are shrouded in obscurity and uncertainty. Occasionally indeed, some are found among the more aged, who, as they become sensible of their declining strength, manifest some solicitude to secure happiness after death; but in general the approach of death is regarded with utter indifference. It is not surprising therefore, that the crime of suicide should prevail, as it does, to a fearful extent. There is nothing to restrain from its commission but the natural love of life. When trials and hardships render life a burden; or when anger, or despair, takes possession of the mind; or even when a family brawl, or harassing creditors, or impending disgrace, cast a cloud over the pathway of life, death is readily embraced as a protecting friend. The instrument of self-destruction, in almost all cases, is the poisonous drug which is gnawing upon the vitals of China herself. Opium secures an easy and a bloodless death, and those who would not have courage to resort to more violent means, gladly avail themselves of

its aid, to rid themselves of the sorrows of life.

From this brief and very imperfect sketch, it will be seen that there is very little religious feeling among the people, that deserves the name. The Christian cannot but rejoice, that the idolatry of so large a portion of the human family, is, to so great a degree, free from the most abominable features which have characterized it in almost every other pagan land. Yet the nation is as deeply sunk in error—as effectually shut out from the light of life—as certainly sinking down to eternal death, as though they were barbarians of the most savage mould. Feeble indeed are the instru-

ments, to whom it has been committed in trust, to bring to them that gospel which has brought life and immortality to light, and long they may labour, to all appearance, in vain. But they shall not spend their strength for nought. The God who has sent us forth, is the same God who said,—‘Let there be light;’ and there was light. When that command goes forth which shall illuminate the Chinese mind by the rays of the Sun of Righteousness, then the Lord’s elect shall be gathered in—a nation shall be born in a day, and China will bow the knee to Jesus. The word of the Lord must accomplish that whereunto he has sent it. It cannot return unto him void.

## REVIEW.

MEMOIR OF W. YATES, D.D., of Calcutta. With an Abridgement of his Life of W. H. Pearce. By JAMES HOBY, D.D., London. 8vo. pp. 480.

MEMOIR OF WILLIAM KNIBB, Missionary in Jamaica. By JOHN HOWARD HINTON, M.A., London. 8vo. pp. 562.

KNIBB and Yates formed a striking contrast to each other in almost everything but one—their devotedness to the great cause in which they were engaged. Yates was gentle and retiring—Knibb was bold and fearless: ready whenever occasion required to enter into resolute conflict with the most determined and powerful foes. Yates was profoundly learned, and eminently a man of books—Knibb’s attainments were limited, not extending beyond the common routine of literature; indeed his literary taste was by no means great. Yates loved the solitude of his study—Knibb was most at home amid the bustle of life. Yates was no orator—Knibb could speak with overwhelming power and pathos. They differed as much, too, in their persons, as they did in their mental conformation. Yates was pale and feeble in his appearance—Knibb was strong and athletic, capable of enduring much labour and fatigue. Both were eminently qualified for the spheres allotted them by Divine Providence. Yates will occupy a prominent and distinguished position in the future annals of the East—Knibb will live in the grateful remembrance of millions of our race in the islands of the West.

It yields us great pleasure to direct the attention of our readers to the memoirs of these excellent men. The lives of departed missionaries are of incalculable service to the Christian church. They are eminently adapted to stimulate, enlarge, and strengthen its aggressive spirit. Who can attentively peruse the memoirs of Brainerd, Martyn, Ward, Fisk, Chamberlain, and Williams, without feeling ashamed of his supineness, and being determined to exert his powers more vigorously for the Saviour’s cause?

The tendency of the memoirs of Yates and Knibb is equally beneficial, and it is our earnest prayer, that they may be the means, not only of augmenting our zeal for the Lord of Hosts, but of bringing into the missionary field many a youthful ‘hero,’ ready to consecrate himself body and soul to the service of his Divine Master. It is not our intention to furnish many extracts from these volumes, as we hope every one who is able to procure them will do so. The contents are thus stated by the writers: Dr. Yates; chap. I.—Birth, early life, education. Chap. II.—Engagement as a missionary. Chap. III.—Ordination, voyage, marriage, Serampore. IV.—Removal to Calcutta, formation of the Calcutta union. V.—Residence and labours in Calcutta, return to Europe. VI.—Visit to America and Europe. VII.—Return to India, death of Mrs. Yates. VIII.—Resignation of the pastoral office, translator, death.’ Knibb; ‘His early life to the sailing of his brother Thomas for Jamaica—his early life to the death

of his brother Thomas—from his brother's death to his own arrival in Jamaica—his public life in Kingston—his private life—revival of hostility to missions in Jamaica—from his settlement at Savanna-la-mar to his removal to Falmouth—from his settlement at Falmouth to the insurrection—the insurrection—from his arrival in England in June 1832, to his return to Jamaica in August 1834—the state of the church at Falmouth from the insurrection until his return in 1834—from his return to Jamaica in 1834 to the era of freedom—from the era of freedom to his second voyage to England in 1840—his second visit to England—from his arrival in Jamaica in January 1841, to his third visit to England—his third visit to England—his labours in Jamaica from 1842 to 1845—his fourth visit to England—from his return to Jamaica to his death—estimate of his character and labours.'

We well remember the time when William Knibb visited England in 1832, and shall never forget the powerful impression which he produced. The great object of his visit had repeatedly occupied the anxious attention of the committee, and many fears were indulged. We then questioned the wisdom of the proceedings of this grave body, and events have shown that we were right. Millions of our species will, in ages to come, recur with grateful emotions, to the bold and intrepid conduct of Knibb as soon as he appeared before the British public after the insurrection in Jamaica. His fathers in the ministry counselled him to be moderate—the venerable secretary of the society hoped he would take care not to go too far. The great luminaries of the committee looked unutterable things. Ah! there were deep thoughts revolving in their deep bosoms. But Knibb, heedless of all diplomacy, great in the might of his manliness and the majesty of his cause, conscious of unsullied integrity, and relying on infinite power, stood forth, and in a voice of thunder denounced the enemy of the slave. The timid and time-serving quailed, but England responded to his voice—and the poor, oppressed, forlorn African was set free.

There is in Mr. Hinton's volume a good deal of indirect evidence of very equivocal conduct on the part of one or two, if not more individuals, and though we have seen something like special

pleading in a contemporary, with the view of removing the impression thus produced—we are convinced that many acquainted with all the circumstances will feel that the parties to whom we have referred cannot wholly be exonerated from blame. We have no wish to make any allusion to the dead, but there are those living who were prominent agents in connection with all that transpired from 1830 to 1832, and they are not so exalted as to be above the necessity of learning a useful lesson.

We very cordially recommend these two volumes to our readers. They will find them full of important and interesting details. We shall close our remarks by introducing Mr. Hinton's very just estimate of Knibb's character.

'If there is one reflection which, more than others, presses itself on my mind in concluding this sketch, it is this:—of how few, and of what simple elements may an eminently useful character be formed! Knibb is now regarded as one of the great men of his age. But what was he? Let the reader invert this question, and ask how many things he *was not*? He was not a man of original genius. He was not a man of lofty intellect. He was not a man of literary taste. He was not a man of finished education. He was not a man of scientific attainments. He was not a metaphysician—not a philosopher—not a poet—not even a theologian. So many things that he was not, again I ask, What *was* he? He was kind, just, firm, active, and fearless. He had good sense, strong nerves, simple speech, a warm heart, and lively piety. What commonplace qualities are these! Yet they made an extraordinary man. They made a man who by active sympathy with its griefs, has left the world better than he found it; while too often men of genius and profundity, soaring listlessly above it, have after a passing look of pity or contempt, left it as it was. The latter may perhaps be compared to meteors, which beautify the night; while Knibb, and the class to which he belongs, may be said to resemble the sun which cheers and animates the day. Happily for our race, for one who possesses the loftier qualities, there are a thousand who possess the more useful; and the example of Knibb will have been exhibited in vain, if it do not at once suggest and encourage imitation.'

A VOICE FROM INDIA. *The present state of British Connection with Idolatry and Mahomedanism, particularly the Government Grant to the Temple of Juggernaut, and numerous other Temples in India; A Letter to the Right Hon. Sir J. C. Hobhouse, Bart. M P., President of the India Board. By the REV. JAMES PEGGS, late Missionary at Cuttack, Orissa. Author of 'India's Cries to British humanity,' &c., &c. John Snow, 35, Paternoster Row.*

OUR good and indefatigable friend Mr. Peggs is still at work. He was deputed, with some others, from the committee of the General Baptist Missionary Society, to wait on the president of the India board, in relation to the grant of the government of India to the temple of Juggernaut. The deputation were very kindly received, and Sir J. C. Hobhouse presented Mr. Peggs with the last parliamentary papers, on the separation of the christian authorities in India from the management of lands and revenues connected with Hindoo and Mahomedan worship. These papers, with a variety of other documents, constitute the basis of the present pamphlet.

The connection of the British government with Juggernaut, and various other idolatrous shrines in the East, is a great and crying evil. The payments which are made from the government funds for the support of the priesthood, and the splendour of the idols, and to Mahomedans, give a stability to the idolatry which it otherwise could not acquire. And beyond this, the common people, ever prone to superstitious reverence for 'the gods of their ancestors,' are thus assured that the powerful government of the British, honours them, recognizes their deity, and in fact sustains its position by the aid of the Hindoo gods.

In taking leave of this pamphlet, we cannot refrain from the utterance of at least two wishes. One is, that our brother, the writer of the pamphlet before us, may not relinquish his praise-worthy and christian exertions until the abomination of British connection with Hindoo idolatry shall be entirely abolished; and we shall be most happy to congratulate him on the success of his efforts. The other is, that he would digest his materials more perfectly, and in his publications render it possible, without wading through an almost interminable series of quotations and extracts, for the reader to lay hold of the main points of his argument. This would give him more trouble, and would very materially abridge the pamphlets, but it would secure that they should be more extensively read.

CHRISTIAN BAPTISM. *A Pastor's Letter to the Young People of his Flock. By JOSEPH CARLOW MEANS. Pastor of the General Baptist church at Chatham. Chapman, 121, Newgate street.*

WE have perused this tract of twenty pages  
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with pleasure. The spirit it breathes and the sentiments it inculcates, commend themselves to the heart of every christian. The writer belongs to the 'Old Connexion,' but there are not wanting indications in even this pamphlet, either that the Old Connexion is reviving, and returning to the acknowledgement of him who is 'Lord of all;' or that the writer himself is more in sympathy with the Evangelical than with the Unitarian Baptists.

GUIDE TO THE SAVIOUR. *For the Young. Tract Society. 18mo pp. 96.*

SIMPLE, clear, interesting, and adapted for its important purpose.

THE LIFE OF LADY RUSSELL. *Monthly Series. Tract Society.*

THE name of Russell is honoured in the annals of our country, and has been endeared to the lovers of civil and religious freedom. Whether the noble lord, now at the head of Her Majesty's government, will transmit the name to posterity with honour or ignominy, is at present a doubtful question. With considerable talents, and capacity for public business, he has for many years displayed such a tendency to centralization, or in other words, to bring all local affairs, hitherto managed by parishes and townships, under the direct control of the government; and such a propensity to bow before the bishops, and pay homage to the episcopacy, as well as to insult and offend his old supporters, the non-conformists, that many begin to regard him as a person whose whole policy is most dangerous to public liberty. Be it so: that ought not to deprive a noble ancestor of the praise due to his patriotism, nor the extraordinary and pious lady whose interesting memoirs are here given, of that admiration which her piety, magnanimity, and many other virtues, demand at our hands. The present number of the monthly series sustains its interest and value.

SACRED MUSIC: *Consisting of Original Psalm and Hymn Tunes, Anthems, and Choruses, &c., Composed and Arranged for Four Voices, with an Accompaniment on the Organ or Piano Forte. By ISAAC BARACLOUGH, Derby. Chaloner, Sheffield.*

FORTY-FIVE TUNES, chants, and choruses, for three shillings and sixpence, on good paper, cannot be regarded as extravagantly high. The work is indeed decidedly cheap; and the tunes, &c., are, we judge, a valuable addition to our psalmody.

PORTRAIT OF REV. JABEZ BURNS, D.D.

THIS last and largest portrait of our friend and future coadjutor, does not strike us as being the very best in its execution. Viewed at the distance, that it is usual such portraits are, the parts of the work which on a close survey seem objectionable, disappear. The likeness is striking, but too sombre.

## OBITUARY.

Mrs. SMITH, the beloved wife of Mr. H. Smith, of Coalville, was called to exchange time for eternity on Friday, June 18th, 1847, aged 34. Her remains were deposited in the new graveyard adjoining the General Baptist chapel at Coalville, on Wednesday, June 23rd, when a suitable address was delivered by Mr. Abel, of Bardon. On the following Sunday evening, a funeral sermon was preached, from Jer. vi. 16, to a numerous congregation, by the writer, who is requested to record the following for the edification of the numerous friends of the deceased.

Mrs. Smith was born at Loughborough, in the county of Leicester, Dec. 28th 1813. Her parents were connected with the established church. Her childhood seems to have presented no incidents beyond what usually engage the attention at this period of life. In her youth she was providentially connected with various dissenting families, where her mind was gradually informed on Divine things; and in her fifteenth year it pleased God to lay her aside by a severe affliction, when, feeling her need of a Saviour, she was enabled to lay the hand of faith upon the cross, and to secure a personal interest in Jesus Christ. On her recovery, she offered herself to the General Baptist church at Loughborough, as a candidate for baptism, and was baptized, April 1832. As a member of the church, she was much esteemed by her brethren and sisters in Jesus for her cheerful piety, while she was very useful, both in the choir and in the Sabbath-school. She was married April 3rd, 1839, and removed with her husband to London in the year 1841, where, with growing pleasure and profit, they had fellowship with the General Baptist church assembling in Boro' Road.

For some time Mr. and Mrs. Smith had cherished an ardent desire to be employed in spreading the gospel among the heathen, and in the year 1843 they were constrained to offer themselves as candidates for that great and glorious work. Their application was kindly entertained by the committee, as appears from the Repository, No. 48, p. 219, 'At a committee meeting held at Broad Street chapel, Nottingham, on Wednesday, August 9th, it was resolved to accept Mr. Smith as a candidate for missionary labour. It was determined that he go out next May. In the mean time he and Mrs. Smith will be receiving preparatory instructions at Derby, for their great work.' Accordingly they removed to Derby, eager in the prospect of speedily sailing for India; but during the winter Mrs. Smith's health so failed, that having taken superior medical advice the

committee were compelled to resolve that it would not be prudent to send her to India. As might be expected, she and her husband felt very deeply, while they respectfully bowed to the decision of the committee.

From Derby Mrs. Smith removed with her husband to Measham, to take charge of the day-school belonging to the General Baptist chapel, where they were universally esteemed; and to adopt their own language, 'spent two as happy years as affliction would admit of, being warmly attached both to the pastor and to the people.'

Urged by a sense of duty, Mr. Smith accepted a call from the Hugglescote church to assist Mr. Lindley in the ministry; and Mrs. Smith removed with her husband to Coalville, April 17th, 1846. At first a change of air seemed to operate favourably, but the claims of a large school were too much for her enfeebled constitution. Towards the close of the summer she was taken seriously ill, and though she seemed to rally a little, it was but too evident that consumption had gained a strong hold on her constitution. She was only able to attend the chapel a few times during the winter, but continued to get down stairs till within a week of her death. Her affliction was borne with exemplary patience and fortitude. She conversed on the subject of death with the utmost composure, and gave utterance to sentiments which warrant us in believing that her soul is now at rest with Jesus. On one occasion she said to her husband, 'My dear, I have had a severe struggle to-day, but the cloud is now breaking. My Jesus will not bring me thus far, and then leave me to sink.' At another time she said, 'I have no raptures, but I have no fear of death.' Referring to her funeral sermon, she said, 'I wish not much to be said about me.' The day before her departure, she said, 'I have a great work to do.' Her husband observed, 'You mean dying work, do you not?' 'Yes,' she replied. 'Are you afraid of dying?' he continued. 'No,' she replied, 'I think my Jesus will not leave me.' She then fell into a doze—moaned much till within a short time of her death; but at length expired without a struggle. O what a treasure is personal religion! It accompanies the possessor through all the changes of life, is a solace in adversity, a support in affliction and in death, and finally introduces the disembodied spirit to the realms of endless day. May we all secure this inestimable treasure, and be able to sing the song of victory over death and the grave,—'O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to

God which giveth us the victory through our Lord Jesus Christ.

*Measham,*

G. STAPLES.

SARAH HARRIS, of Sibley, died Sep. 1st, 1846. She had been favoured with Sabbath-school instruction in one of the branches of the Hugglescote church. She, with her husband, removed to the above village on account of employ, during the formation of some railway lines in that neighbourhood; and attended at our place of worship, where those impressions made in early life were deepened, and she obtained satisfactory evidence of the work of grace being in operation in her soul. She believed through grace; and was admitted to the ordinances of the Lord, with some others, June 16th, 1844. Her age at death was thirty-seven years. Her church membership was of short duration, and that short period was attended by several months' affliction. She had great trials to bear, but was divinely supported, and her end was peaceful. May her removal be sanctified to her partner and child—ren whom she has left behind.

MR. JAMES HUTCHINSON, of Sibley, died Nov. 23rd, 1846, aged seventy-five years. He was generally respected, both in the church and by the inhabitants of the village in which nearly his whole life was spent. He did not possess those advantages in early life, either of a religious or secular kind, which the Lord's-day school now offers to our youth; and consequently spent the greater portion of his life in the pursuit of worldly pleasures and in Satan's service. The patience of God waited not in vain: at length the moral man became concerned about eternal things. Former companions were forsaken, and a new selection made; pursuits till now pleasing were given up; and the man approaching three-score years sought to know the way of peace, nor sought in vain; darkness yielded to light, fear to hope; and the Saviour long neglected appeared the fairest of ten thousand, the altogether lovely. His all now was concentrated in the cross of Christ; and his servant for the future he publicly avowed himself, by forming, with his now bereaved partner, a part of ten persons who were baptized, June 27th, 1830, by Mr. Stephen Taylor, then the minister of Rothley and Sibley. Our departed friend was rather the regular, consistent, well-wisher of the cause of Christ, than the active, gifted, and influential leader in the engagements of the church; nor could more be expected at his hands, considering his years and bodily infirmities. He knew however whom he had believed, and would often tell those who visited him during his wearisome affliction of several months duration, that he was persuaded Christ would never forsake him; and when

breathing his last said, 'I am going to heaven.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

KITTY COLLINS, of Rothley, was awfully suddenly called to her account, being found dead in bed, on the morning of Dec. 3rd, 1846, aged thirty years. She had been in an ailing state of health for a long time preceding her decease, but was to appearance rather improved; and her friends, especially Mr. and Mrs. Sewell, (with whom she had been brought up as their own daughter, and by whose removal they feel to have sustained an irreparable loss,) were hoping her life might be prolonged, and with care her health might be yet further improved. But He whose ways are higher than our ways and whose thoughts are higher than our thoughts, saw good to disappoint those fondly-cherished hopes, and raised expectations, and to take her immortal spirit to himself during the silent watches of the night, and left nought but cold, lifeless clay, for relatives and friends to gaze upon when they should pay her the first morning visit. So unexpected was her arrest! We hope not too soon for her. Her early years were spent as a scholar in the General Baptist Sunday-school; from which she was honourably dismissed, but continued to worship at the above place with her friends. She subsequently became a teacher in the school where she had been taught; and then a member of the church where she had received her religious impressions, and had been pointed to Christ as her Saviour. Having obtained peace through believing, she, with nine other candidates, passed through the flood, and partook of the common emblems of the Saviour's death, June 25, 1837. Her attendance on the means of grace being regular, and her moral conduct exemplary before her membership, no visible change could be expected in her deportment; and therefore fruits of piety must appear in other forms. And if obliging manners, unostentatious but deep sympathy for the distressed followers of her Lord, with cheerful and ardent anxiety to minister to the servants of God who themselves ministered in holy things, be tokens of piety, then such tokens were not wanting, as many can bear testimony who have been witnesses of her affability and desire to refresh them by her kind attentions. Her death was deeply felt by many persons, and was improved by a discourse at the time of her interment, from Isa. xxxviii. 1,—"Set thine house in order," &c.; and on the following Lord's-day evening by a sermon to the young, from 1 Chron. xxviii. 9. May a divine blessing accompany the solemn occurrence.

SARAH DAYKIN, of Sibley, daughter-in-law to the Mr. Hutchinson before named, being naturally of a feeble constitution, sank under a protracted illness, which she bore with christian patience, April 2nd, 1847, aged 55. She was made the subject of divine mercy only a few years before her call to her reward. Her connection with the church of Christ took place June 16th, 1844. Many and severe were the trials through which she was called to pass; but it is hoped they were sanctified trials, and tended to work out for her a far more exceeding and eternal weight of glory; and also that they tended to form her for the enjoyment of that glory. Her mind in prospect of dissolution was calm, free from embarrassment and fear. She felt the preciousness of her Redeemer—knew he was her Saviour, and was ready to leave the world at his bidding. She has left a bereaved mother to lament her double loss of husband and daughter, and who feels acutely the circumstances into which her heavenly Father has plunged her; but is cheered with the hope of joining them, ere long, to separate no more. May she be divinely aided, and her hope fully realized.

MARY SHUTTLEWOOD, of Sibley, was the fourth daughter of Mr. Taylor, formerly minister of that place, late of Duffield. Her death took place April 9th, 1847. Her end was quite unexpected: she was confined of her first child three days before, and was doing well to all appearance. Her many friends were pleased and grateful, as well as hopeful respecting her, when symptoms less favourable, though not alarming, appeared. Every hour increased the fearfulness of their aspect, and life soon fled, to the consternation of her affectionate and deeply afflicted partner, her widowed mother, and her numerous brothers and sisters, all of whom were in attendance when her mortal remains were borne to their silent lodgings. Her sun went down while it was yet day. It is matter for rejoicing that it was a sun going down, and that it shone so resplendently ere it did go down. In her, the church of God below has lost a bright ornament, and an attached friend. Her course on earth was not without its trials, but divine grace sustained her in their midst; and where many would have given up she persevered; where others would have censured, she endured as seeing him who is invisible. Her piety was of no mean standard, and she gave satisfactory proof that she was an eminent christian. Her natural habits were retiring; and while her demeanour was elevated, blended with genuine humility, her friendship was sincere and her general deportment grave, prudent, and conscientious; yet free from heaviness, especially to intimates. She loved the house of God, and the place where his honour dwelleth.

She had won the affectionate esteem of many beyond the limits of her own christian circle, and many feel they have in her removal lost a sincere friend. Her relations, and the church, feel they have suffered a great loss, but sorrow not as having no hope. All concur in the hope she was ripe for glory, and that she is gone to glory, and that death to her is eternal gain. On the Lord's-day after her interment, a funeral sermon was preached to a large number of friends and neighbours, from Luke viii. 52. May these very loud, and often repeated calls, be heard and prayerfully improved. Man dies at all ages, under all circumstances, and sometimes when prospects of continuance are apparently most favourable. O may these facts prompt many who are made acquainted with them, to inquire their true state, and by faith in an almighty and most gracious Redeemer, work out their salvation with fear and trembling; and especially may the relatives of those whose deaths are here recorded, become more active and devoted servants of the Saviour; or if not yet found in his employ, may the providence and grace of God concur in begetting that state of mind, that shall bring them as penitent sinners to rest alone on the hope furnished in the gospel, and secured by believing.

Mrs. SIGNAL, of Parson Drove, a member of the G. B. Church Godney Hill, died Dec. 1. 1846, aged forty-seven. She was baptized by the late Mr. Rogers, of Fleet, 1821, and continued a worthy and consistent member of the church of Christ till the time of her death, a period of rather more than 25 years. The affliction which terminated her state of probation, was painful and severe; but the hope the gospel gives was the anchor of her soul, sure and steadfast. When visited by the writer she said, 'I have a good God to go to—a precious Saviour to confide in.' 'Do you feel him precious to you now,' was asked. 'O yes, O yes,' she replied, 'bless the Lord, O my soul, and forget not all his benefits.' She was evidently fast sinking in the arms of death, but feared no evil, for life's great Lord was there to support the dying saint. It is truly said, 'The righteous hath hope in his death.' She relied on Christ alone for acceptance with God.

Mrs SPINKS, of Sutton St. Edmunds, a member of the same church, died May 12, 1847. The period of her affliction was short: her friends, nor her medical adviser, were at all apprehensive of danger; and when they expressed a hope, that she would soon get better, she said, 'No, I think not; I know how I feel; I feel sinking, but Christ supports me.' She was very anxious to know when there was going to be a hap-



tism, as her daughter was an approved candidate. When informed the next Lord's-day was the time appointed, she said, 'Bless the Lord,' and breathed a fervent prayer that she might be faithful unto death. But our friend was not permitted to see the day when her daughter was to put on Christ by baptism; for that was the day when the mortal part of our dear sister was conveyed to the place appointed for all living, there to rest in hope till the resurrection of the just. The solemn event was improved from Luke xvi. 22.

J. E.

MR. W. STOREN, of Istock, finished his earthly course April 27th, in the seventy-fifth year of his age. He had been a very consistent member of the Hugglescote church for upwards of forty years; and ever since the erection of the Istock chapel, had taken the charge of it, and after the purchase of the burial ground, filled the office of sexton. He was enabled, till within a few days of his death, to discharge those duties. A few months before his death he had a somewhat severe attack of fever, but appeared to have rallied, though in a weaker condition. No one apprehended that he was so near his end. He was out of doors the last hour of his life, but appeared on entering the house to have been struck with death, and expired in a few minutes after without a struggle. His end was peace. Our departed brother was a man of but few words: but his life spoke volumes. Harmless, peaceable, and

consistent, he was highly respected by his brethren and neighbours. He was a regular attender at the prayer-meeting. He has left behind an afflicted widow and several affectionate children, who though they mourn his loss, sorrow not as those that have no hope. Most, if not all of them, have a good prospect of meeting him in a better world. His death was improved by Mr. Smith, on Lord's day, May 2nd, from Acts xxi. 16, 'An old disciple.' May this event be sanctified to the bereaved family, and to the church of which he was so long a worthy member.

HANNAH STORER, relict of the above, followed her husband to the 'city which hath foundations' on the 7th of June, in the sixty-eighth year of her age. She had been forty-seven years a member of the Hugglescote church. She was the second wife of our departed brother, with whom she had been united for more than forty years. [Till the death of his first wife our departed brother had been connected with the Established Church.] She was a consistent member of the church, but the subject of great affliction. Her complaint was asthma, and she was so severely afflicted as to be unable to attend at the interment of her husband. I conversed with her that evening, and found her resting alone on Christ. She talked like one who knew religion and felt its sustaining influence. She sank rapidly after her husband's death. Her end was peaceful.

H. S. C.

## INTELLIGENCE.

### ANNIVERSARIES.

RIPLY.—On the last Lord's-day in June, (27th) we held the first anniversary of our beautiful chapel, Ripley. Rev. G. W. Pegg, of London, preached two very impressive sermons. The congregations were good. On Monday afternoon, Dr. Burns delivered a sermon on christian unity, which will long be remembered for its liberal spirit and gospel eloquence. In the evening we had a numerous-attended tea-meeting, in Mr. J. Turton's Malt room. The tables were furnished by the friends gratis. After tea, a public meeting was held in the chapel, which was addressed by Messrs. Burns, Leighton, (Indep.) and others. It was truly delightful to see carried out the spirit of christian unity in the presence and aid of Baptists, Independents, Wesleyans, &c. Thus we thank God and take courage. The proceeds of the tea, collections, &c., was about £50.

sermons were preached, in the morning and evening, on behalf of the Sabbath-schools connected with this place of worship, by our highly esteemed pastor. In the afternoon the children were catechetically examined by their minister, and several repeated appropriate pieces. The services during the day were enlivened by their infantile voices singing suitable hymns and pieces. The sanctuary was densely crowded during the day, and we rejoice to say the collections exceeded those of last year. At the close of the afternoon service, eight of the elder girls of the school received from the hand of their pastor, a beautiful copy of the sacred scriptures as a token of affection on their being received into the church. We devoutly trust that a lasting impression was made on the minds of the parents, teachers, and friends. May their prayer be, that the God of heaven will continue to prosper and bless our Sabbath-school.

J. G.

LONDON, *Ænon chapel*.—On Lord's-day, June 2nd, 1877, a beautiful and edifying

HUGGLESCOTE.—On Lord's day, May 9th, two sermons were preached in the General

Baptist chapel in this village, by the Rev. J. Staddon, of Quorndon, on behalf of the Sabbath school. Collections, £17. 4s.

COALVILLE.—On Lord's-day, May 23rd, two sermons were preached in the Baptist chapel, Coalville, by the Rev. J. Lewitt, of Coventry, when collections were made towards defraying the expenses incurred by the erection of a wall enclosing a grave-yard, painting the chapel, &c. On the following day a spirited tea-meeting was held, when animated addresses were delivered by the chairman, Mr. W. Stenson, jun., Revds. J. Lewitt, G. Staples, T. Yates, and the minister of the place. Suitable pieces were performed by the choir, and the meeting was one of the best ever held in the village. Total proceeds, £20.

IBSTOCK.—On Lord's-day, June 13th, two sermons were preached in the Baptist chapel, Ibstock, by Mr. T. W. Marshall, of Loughborough, when collections were made for the Sabbath-school. Notwithstanding the very unfavourable state of the weather, the sum of £10. 4s. was collected. H. S. C.

#### BAPTISMS.

LOUGHBOROUGH, *Wood Gate*.—On Lord's-day Feb. 21st, the first addition by baptism was made to this newly-formed church, and on the first Sabbath in July four more professed their allegiance to the Saviour in the same ordinance. Two others were prevented by affliction. And in the hearts of several of the congregation we hope there is some good thing toward the Lord God of Israel.

T. W. M.

LEAKE.—On Lord's-day, July 4th, five persons made a profession of faith in Jesus Christ in the ordinance of baptism. Our excellent pastor preached, and afterwards baptized the candidates. In the afternoon he delivered an appropriate address at the Lord's-table and welcomed, the newly-baptized into the church by giving them the right hand of fellowship. W. C.

MALTBY.—On the afternoon of Lord's day, the 6th of June, after an appropriate discourse by the pastor, Mr. Kiddall, from the narrative found, Acts xvi, 25—34, two females were added to this little hill of Zion by the ordinance of baptism. The right hand of fellowship was subsequently given to the newly-baptized, and they joined with the other members of the church in celebrating the dying love of the Saviour. B.

LOUTH.—The gloom at present overspreading us, arising from the almost unexampled number of deaths which has taken place amongst us during the present year, and from other circumstances, too painfully felt by all to require enumeration, was a little relieved

by the addition to our number of two friends, who put on the Lord Jesus Christ by baptism on the evening of Thursday the 10th of June. Mr. Pike, of Halifax, being on a visit, preached, from 'One faith, one baptism,' and Mr. Kiddall officiated in the administration of the ordinance. B.

ASTERBY AND DONINGTON, *near Louth*.—On Lord's-day, June 20th, the ordinance of christian baptism was administered in the latter village to three persons, one male and two females. On the following Lord's-day the Lord's supper was administered at Asterby, when the newly-baptized were recognized by the right-hand of fellowship. B.

LEICESTER, *Friar Lane*.—On the first Lord's-day in June, six persons were baptized in the Friar Lane chapel by the senior deacon, in the presence of a large and attentive congregation, after an animated sermon by our beloved pastor. In the afternoon there was a large attendance of members at the Lord's-table, when the newly-baptized were received into the church, by the pastor giving to each the right-hand of fellowship. On this occasion there was an unusual number of spectators in the galleries, many of whom were deeply affected. In the evening our pastor preached an eloquent and animated sermon to a crowded congregation, from Isaiah lii. 1, 'Awake, awake; put on thy strength. O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.' Most found it good to be there. May many such hallowed seasons be granted to us after so long a period of gloom and trouble. T. M.

TARPORLEY.—On Lord's day, July 4th, four persons were baptized in the name of the holy Trinity; it was a very interesting occasion. We feel grateful for the success which has already crowned the labours of our dear pastor, and pray that many more may be awakened, and soon be led to follow Christ.

CONGLETON.—On Lord's day, June 6th, four persons put on Christ by baptism, and one July 4th. We have some candidates. C. C.

GEDNEY HILL.—On Lord's day, May 23, 1847, the ordinance of believers' baptism was administered to three persons, in a pond near the residence of one of the candidates. Mr. Easom, of Long Sutton, preached from Acts x. 47, after which he administered the sacred rite in the midst of a large concourse of spectators. It is pleasing to add, one of the candidates was a scholar in our Sabbath-school, and daughter of the friend who only a few days before left this world of toil and labour for the rest that remaineth for the

people of God. 'Instead of the fathers shall come up the children.'

## MISCELLANEOUS.

WIMESWOLD. *Opening of School-rooms.*—The opening services of our new school-rooms were held on June 27th and 28th. On Lord's-day, 27th, Dr. Burns, of London, preached in the morning 'on the duty of christian activity and co-operation for the propagation of Divine truth,' from 3 John 8; in the afternoon, 'on the doctrine of reconciliation by Jesus Christ,' 2 Cor. v. 19; and in the evening, 'on the ground, the nature, and the desirableness of christian union,' from 2 Chron. v. 14, 15. The congregations were overflowing, and the sermons highly fitted for usefulness. We trust that the impressions produced will be long retained. On Monday evening a tea-meeting was held, provided gratuitously by a number of friends, at which about 170 sat down. At half-past six o'clock the worthy tutor of Leicester College, in a most affecting manner, dwelt on 'the nature, objects, and supreme excellency of christian love.' His text was, 1 Cor. xiii. 13, 'The-greatest of these is love.' It was a season of refreshing. The proceeds of the opening services, together with private subscriptions, amounted to upwards of £60. The entire cost of the School-rooms will be about £160.

LEICESTER, *Friar Lane.*—On the afternoon of June 20th, the Rev. S. Wigg, pastor of the above place of worship, delivered an excellent and appropriate address, from Gen. viii. 22, 'Winter and summer,' to the children of the school, and to a numerous congregation, at the close of which the superintendents presented a copy of the Holy Scriptures to sixteen scholars who were dismissed from the school. T. M.

THE ACADEMY.—In consequence of the resignation of the late matron of the G. B. Academical Institution, Spa place, and the various changes consequent thereon, the committee assembled at Spa place, July 15th, and 22nd. Among other important arrangements, it may be observed that the entire

rules for the conduct of the house, &c, underwent revision, and several new regulations were adopted. Compensation was unanimously agreed to be allowed the tutor for the loss of various privileges connected with his residence on the premises. A large room was agreed to be devoted to his future use, and for the reception of visitors. Miss Susannah Goadby was appointed to be the future matron; and the proceedings of the institution are expected to commence at the usual time, the beginning of September. The present arrangements are expected to involve only a small increase in the current expenditure of the institution.

THE DEPUTATION TO THE FREE-WILL BAPTISTS IN AMERICA.—It is now arranged, (July 23,) that the deputation of brethren Jos. Goadby of Leicester, and Jabez Burns, D.D., of London, will leave England by the *Cambria Steamer*, which sets out from Liverpool on Wednesday August 4, and is expected to arrive at Boston, MS., about the 18th. It is supposed that they may return, D. V., by a Liner about the end of November. The prayers of the brethren and friends for their safety, and for the success of their mission, are earnestly solicited.

At a meeting of the Foreign Mission committee, held at Spa place, July 22, the addresses from the committee to the committee of the American Tract Society, and to that of the American and Foreign Bible Society, prepared by the secretary, Rev. J. G. Pike, were agreed to. They contain a severe and just denunciation of American Slavery, as being sustained by the so called christian communities of the Southern States.

THE ELECTIONS.—The whole country is now about to be agitated with the proceedings of a general election. Let our friends beware how they give their suffrages. Rather stand aloof, and not vote at all, and let the whigs sink, than give a vote to men who, like Lord John Russell, pretend to be liberals, while they are insulting their old supporters, and undermining the entire principles of freedom—professing to do that for the people, which will always be best done by their own efforts.

## POETRY.

## LINES

*Composed on the death of a daughter of  
Mr. Timothy Noble, of Queenshead,  
by her Brother.*

Oh death, that reigns in every part!  
Thou hast been lately here;  
And, by the swiftness of thy dart,  
Cut off a mother dear.  
Her children now are left behind,  
Without a mother's care;

May they in God a father find,  
And of his goodness share.

O may their father ever show,  
By strict example here,  
The way his children ought to go,  
And teach them God to fear.

And at the last, may all be found  
Seated at God's right hand;  
Father and Mother, children too,  
Among the glorious band.

[DEAR SIR,—I think the following lines of playful gravity, penned by the excellent John Newton, of St. Mary, Woolnoth, London, may be interesting to many of your readers. They were presented to me in 1824, by the late Mrs. Dawson, of Lancaster, the lady to whom they were originally addressed; and who enjoined me not to give a copy of them while she lived, as she would not like to see them in all the Magazines. I have never given a copy till now,

Yours respectfully,  
T. W. MATHEWS.]

TO MISS FLOWER, ON HER BIRTH-DAY  
AGED 21.

SAVIOUR, on dear Miss Flower  
Thy choicest blessings shower;  
Support her with thy power,  
And be her shield and tower,  
In every trying hour;  
Nearness in prayer allow her,  
To thine appointments bow her,  
And sweeten every sour.  
Shine when the creatures lour;  
At death, for thine avow her.

What more is in my power,  
To ask for dear Miss Flower?

Long as her name is Jane,  
Preserve her soul from stain;  
The tempter's power restrain,  
And hold him in a chain.  
May she resolved remain,  
To count each loss a gain,—  
A pleasure every pain,—  
So she may but attain  
A place among thy train,  
Who sought thee not in vain.

This prayer may serve for twain—  
For me, and dear Miss Jane.

J. N., aged 55, (in 1780.)

LET US LABOUR FOR CHRIST ON  
EARTH.

'I retire from you with the motto, and I give it to you as a leading star—Let us work for Christ on earth, till we rest with Christ in heaven! Farewell.—*Rev. W. Knibb's farewell address at Finsbury chapel, July 1st, 1845.*

'LET us labour for Christ on earth,'  
Was the missionary's cry  
When leaving the land of his birth,  
And many a kindred tie;  
To preach a Saviour's matchless worth,  
And pardon from on high.

'Twas the farewell advice he gave,  
His parting words to all—  
The motto of a warrior brave,  
Who nobly woke the call  
Of Freedom, to release the slave  
From dark and cruel thrall.

He is gone to his rest above—  
Has left this world of pain;  
But his works of christian love,  
And words of truth remain;  
They live as monuments to prove,  
To work for Christ is gain.

'Let us labour for Christ,' we owe  
A debt of love to him;  
He came and suffer'd pain and woe,  
Man, guilty, to redeem,  
That pardon to mankind might flow  
In one continued stream.

Let us labour while yet we may,  
In life's meridian light;  
Soon will be clos'd our earthly day,  
Soon will arrive death's night;  
For strength increas'd then let us pray  
To gird us to the fight.

O God, we pray for steadfast zeal—  
Thy Spirit's quick'ning leaven;  
May we its power and influence feel,  
Till life's last tie is riven;  
And grant when death our work shall seal,  
That we may rest in heaven!

Falmouth, Cornwall. P. H. GUTHERIDGE

THE CHRISTIAN MAN'S SPIRITUAL  
RIDDLE.

STRANGE and mysterious is my case,  
'Twixt grief and joy, nature and grace;  
In me are two contrary, such,  
I wish all souls to see as much.

I dwell in safety, yet oppress'd;  
Have constant trouble, yet have rest;  
My comforts are begot by pain;  
My losses do increase my gain.

I have much reason to be sad,  
But more occasion to be glad;  
I'm both deliver'd and involv'd;  
By law condemn'd, by grace absolv'd.

'Tis true I nothing am but sin,  
But yet I'm perfect, pure, and clean;  
Nay, what is more, I'm surely led,  
But yet I live in Christ my head.

The bread I eat is flesh indeed,  
But yet my flesh on it can't feed;  
I'm always strong, yet very weak;  
I all things want, yet am complete.

The work is great I'm call'd unto,  
But yet I nothing have to do;  
I often toil, yet take no pain;  
I nothing have, yet all have gain'd.

Faith in my Christ doth all secure,  
Although I helpless am and poor:  
Poor in myself, and nothing less,  
But yet in Christ I all possess.

Through faith I now have all I need,  
Since Christ for all my sins did bleed,  
And though to work I do not know,  
In me Christ works to will and do.

FROM AN OLD POET.  
*Sent by the late Mr. James Smith, of  
Nottingham.*

## MISSIONARY OBSERVER.

### GENERAL BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the Society was held on Wednesday afternoon, June 30th, at the Stoney-street chapel. The spacious chapel was crowded. Alderman Carver, of Nottingham, presided. As the Editor of this periodical was suffering from indisposition at the time when the meeting was held, and he procured no friend to take notes for him, and as a lengthened account of the Association proceedings is given at the commencement of this Number, it is hoped our friends will excuse a more complete account of the meeting. The speakers are mentioned in the article referred to; and a brief analysis of the Report is proposed to be inserted in the Observer, after its due publication.

#### THE BAZAAR.

THE friends of our Foreign Mission will be glad to learn, that the bazaar which was opened in Nottingham during the late Association, has realized a clear amount of upwards of £165, when all the expenses connected with it are paid. This sum will be paid into the hands of the Treasurer of the Mission, as soon as the accounts can be made up.

The committee in Nottingham through this medium, beg to tender their thanks to the various churches who responded to their appeal, and co-operated with them; and also to all those friends individually who contributed. The great variety of articles both useful and ornamental, as well as the taste displayed in the selection of materials and making them up, the effect of which was heightened by the noble room in which the bazaar was held, insured universal commendation from all who saw it. Such

a display has been but very seldom witnessed in Nottingham, and we trust that this will be as the beginning of good things, and that the mission funds may receive many such contributions. E. BARWICK.

### INDIA.

#### LETTER FROM MRS. STUBBINS TO MRS. WILKINSON.

MY VERY DEAR SISTER.—Many thanks for your last kind note from Nottingham. It found us about the 14th of January, at Mooncla Marie, a place with which you are familiar. We have been out about a month, and are accompanied by brethren Bailey, Balagee, Bunna Malli, and sister Juggernaut Ma; the latter assists me in visiting three or four families every morning and evening. She is zealous and earnest, and while she is speaking to the poor women, I have an opportunity to rest a little, and in this way I am able to stay out longer than I otherwise could do; it also does good in another way: the heathen have before them a practical illustration of the effects of the gospel on their own country women: a living epistle of the Lord Jesus whom we daily recommend. We find, as you know from experience, some of the women hardened and indifferent. Some that we can only weep over, but there are many whose fixed attention, earnest inquiries, and subdued manner, lead us to hope the word has reached their hearts; they understand and fully admit the truth they hear. What they need is the Spirit's aid, to enable them to embrace Christ. If christians are earnest in prayer, this blessing surely will not be withheld. I cannot imagine any situation more favourable than ours to the full and free acknowledgement of this doctrine. Ah! I have wept when I have seen how thoroughly some of these poor women have been convinced of the truth of all we say, but have acknowledged the disposition to act upon it is wanting. When we meet with intelligent and interesting females, we usually visit them three times; sometimes we find them less interested when curiosity has subsided, but on other occasions their interest deepens, and we are led to hope that the seed sown will spring up. Surely it is not too much to hope that

amongst these interesting but degraded females, there are some Lydias. When at Sera Girda the other evening, I thought I saw something of this kind. While hesitating whether to return to our tent or make one more attempt, a woman who stood at some distance saw us, and invited us to go with her to her dwelling. We followed her to a neat clean looking house in a retired spot; when seated she said to an inmate of the same house, 'Come and let us both hear the lady's words.' While pointing out in simple language the errors of her own system, and the only true refuge, her attention was riveted; once or twice she turned her head, but it was only to beg her child would remain perfectly quiet. We were pleased from her observations to find our remarks were thoroughly understood. When about to take our leave, for it was becoming dark, she said, 'What a pity you have been here three days, and I have not before seen you.' We were sorry we had to depart on the morrow, but we promised to visit her should we again pass the village.

I am happy to say my dear husband, brother Bailey, and myself, are well; we have had colds, but are now free, or nearly so. Brother Bailey is strong, vigorous, and cheerful; he enters into missionary work with all his heart, and is getting on nicely with the language; he is able to give a short address in the village or bazaar, once and sometimes twice a day. He not only studies, but talks with almost every one whom he meets. Considering the short time he has spoken Oreah, his pronunciation is excellent.

Our worthy brother Buckley and two native preachers, are out in another direction, but as he is writing I need only say we are altogether a happy nited band, too happy I fear long to continue in a land where removals, sickness, &c., are perpetually occurring. We are however looking forward to your return with pleasure—that return will probably involve the trial of leaving your dear children; need I assure you of our prayers and sympathies. You request me to give my thoughts freely on this subject: my decided and unwavering conviction is, that we have done quite right in leaving our own dear ones; the confidence we feel in those dear friends to whom we have confided them, and the frequency with which we hear of them, greatly alleviates the sorrow we felt on leaving them. In ordinary circumstances I think, 'parents are the only proper guardians of their children,' and it is no small privilege to train them for immortality; but we, dear friend, have felt it our duty to live and labour in a land inimical to the health and morals of our children. I will imagine we had brought them. To watch over their health, to instruct

them entirely, and to endeavour hourly to preserve them from the contaminating influence of the natives, would require much, very much of my time and energy, and little would be left for missionary work; and after all we could not expect them to be equally healthy, nor would they possess the same amount of information or energy of character as if brought up in England. After some years it is true, Carey might have been sent to Calcutta, but under what disadvantages would he have laboured, and how seldom could we have met. Looking at the subject in all its bearings, we may imagine their being taken away without our being permitted to soothe their last pang; this would be trying; but to me not so trying as to see them droop and die in this country, for then the bitter thought might have occurred, had I been more self-denying they might have been spared. I am aware others may view the matter differently; but I am inclined to think your views will be much the same; I firmly believe that whatever we leave from love to Christ will be returned even in this world a hundred fold into our own bosoms. Juggernaut Ma sends many *namaskurs*. Brother B. unites in love.

Yours very affectionately,  
E. STUBBINS.

#### LETTER FROM REV. C. LACEY.

(Concluded from page 221.)

I HAVE made you acquainted with some of our difficulties, and must tell you ere I close, a little of what we are doing to give strength and extension to the cause. I know that dear brother Buckley has given you the most interesting information about our Conference at Berhampore, else I might have entered into a few details; I shall therefore confine myself chiefly to my own labours. Our journey to the Conference was, strictly speaking, a missionary journey, though the population of the districts through which we passed was not great. Before we started, we had been joined by brother Millar, and ere we left Cuttack he made his first essay at public preaching in Oreah; and he succeeded very well, though with some fear and trembling. Since that time he has continued to persevere, and has now become an efficient Oreah speaker. He feels his subject, or 'finds his inspiration in his theme;' and his affectionate manner, I can perceive, has a very favourable impression on the minds of his hearers. We made known the gospel through Khurda, a large district of the southern division of Pooree. After the Conference, we returned by way of the sea, or, between the Chilka Lake, and the bay of Bengal. There is in that dreary region a very thin population

till we reached Pooree, and there more especially our work commenced, and we buckled on our armour. The Pooree people spit out their venom of course, but some heard with attention, and seed was sown which will spring up in places far and wide of Pooree, as it has done in times long since past. At Subadee the attendance was good, and the attention encouraging, though there was a sprinkling of Pooree spirits in our congregations. We passed on to Bhoobuneswara, where a large festival was held. Here we all preached the gospel, and disproved the doctrines of idolatry, as well as distributed many tracts and books. In the neighbourhood of Piplee, also, we visited a market, and amidst the crowd of people proclaimed the life giving doctrines of the cross, and distributed some tracts.

The most useful and extensive tour of the year, however, has been to the eastward, almost as far as the sea. We started on the 28th of January, and reached home again on the 5th of March. Brother Millar, myself, Sebo Patra, and Purasuarhaut, opened our commission at Paga, ten miles from Cuttack, amidst 1000 people; from thence we proceeded towards the coast in a direct line, till we reached Alle, a place on the banks of the Khursua River, about fifty six miles from Cuttack. We found large collections of people every day, among whom we preached, disputed—and distributed the word of God, in the shape of tracts and books. Sometimes we had on the same day more than one market, and then we divided our forces into two parts and visited them. To most of these markets I have often been before, sometimes entirely alone, and at others accompanied by one or more of the native preachers. Our entering in among the market people caused some stir and excitement, and the people rushed together to hear of Yesu Khris, and to obtain a tract. Those persons who were unable to leave their stalls of merchandise, took the opportunity of running to us, ere we left the place, to obtain a tract. Almost without exception the attendance was good, and the people listened encouragingly to the messages of truth. I was much delighted at the market of Baalea, at bearing a man inquire, after he had heard of the sufferings and death of Christ for sinful men, whether Jesus Christ was indeed able to bear the sins of all?

We were necessitated to endure a good deal of privation. The markets ordinarily commence about eleven o'clock. We took breakfast, and had our morning devotions, so as to start about ten o'clock. We had to ride or walk, therefore, in the heat of the sun to the market, which might be four or six miles from our tent. When there, till the afternoon about three o'clock, we preach-

ed and disputed, and rested at the root of some friendly banyan or other shady tree. I have some enjoyment of this romantic sort of life, but sometimes felt a little too much of tropic grilling—hunger and thirst—ere we again reached the little tent in the evening. However, we sometimes provided ourselves with a bottle of water and a piece of sweet bread to moderate the two latter evils. The mere travelling part of our work was to me very pleasant. We had to pass through many parts where nature remained in all her untouched and wild luxuriance; where the gaudy peacock and the ruddy wild fowl roamed at pleasure without the fear of man. We traversed the banks of several serpentine wandering rivers, on whose sandy bed basked the enormous alligator and monstrous crocodile; or flocks of wild geese slept securely with their heads under their wings, fearing the intrusion of no hostile feet. We traced vast plains of rice or bana grass, without a tree or a hillock, and gazed with terror on flocks of wild buffalos and wilder antelopes. The terrific stare of the former, at a distance of half a mile, induces a disposition to look out for a friendly tree, or to make the best possible haste from their terrific gaze. They are monsters of size and strength, and could with ease thread with their horns the bodies of six persons, and walk away with them. Should a person be so unfortunate as to be treaded by the horns of a wild buffalo he is never released more except by the gradual process of decay, but remains a terrible and frightful ornament on the head of the mighty and majestic animal—the king of the swampy plains.

At Alle we took up our abode for three days at the house of R. Howard, Esq., salt contractor, and thence visited the markets below, as far as we could reach by our days journey. From Alle also we attended a large festival at a place called Aradaswara. Near 40,000 pilgrims collected, among whom the gospel was made known, and about 3,000 tracts distributed. Aradaswara is a god of some notoriety. The people believe that within his influence and territories the bite of a serpent, however deadly, will not be fatal. I told the people I thought this was true, because Aradaswara had in fact neither power nor territory. They laughed, and said they would not like to make the trial. Alle is so far down, the country is so low, and the fog from a great surface of mud left by the returning tide, so thick and offensive, that we did not think it prudent to proceed any lower; besides, there are no roads except by river, which are infested with such enormous and voracious alligators and crocodiles, that we judged it prudent to turn our faces upwards. Accordingly we hired two boats which had come down with a float of wood, and went on board, sending our horses and

bullocks overland. To Khunditta we had to make by the river about fifty miles. Our accommodations on the boat were very miserable, the breadth being two feet wanting to permit us to sleep at length, not to mention the stench from the filthy bilge water and swarms of large and voracious musquitos, which seemed as though they had been keeping a seven days fast, and had just concluded it when we arrived at our different resting places. To sleep at night was out of the question; but we must make the best of our circumstances. The banks of the river in most places were very romantic and picturesque, and crowded with villages. Fields of tobacco lined the slope of the banks on each side, and the aspect was fertile and almost enchanting. We were cut off from our ordinary supplies on this river, but picked up a few wild geese and brahminee ducks. They proved, however, very hard and dry fare. But what could be done? better have them than starve. We could not collect any number of people sailing up the river: The villages consisted of very small hamlets, belonging to cultivators, who were all out in their fields, and the females would not stay for our approach. In three days and a half we arrived at Khundittur.

The bitter spirit infused into the minds of the heathen, where the effects of the gospel have been exhibited, evinced itself at a place called Ghoolpoor, about a mile from Khundittur. The people got to know who we were, and when one of our people went for a little milk in the evening, he paid rather dear for his connection with us, and we came in for a tolerable share of abuse. 'O,' said one of the villagers, 'you want some milk, do you? here, then, take it;' and with that the lad received a good pummelling, and was sent away with an order to swallow his two pice. \* \* \* We sipped our cup of tea without milk, and did not enter the village. Next morning, or rather the forenoon of the next day, we arrived at Khundittur. The different reception and behaviour we met with from our dear native christian band was very pleasant and very comfortable. My little bungalow was nicely swept and cleaned—mats were brought and spread on the floor; one ran for milk, and another for water. Several came with bunches of melloo, or vegetable plantains, and large yams. Many, both men, women, and children, by their smiling faces, seemed to bid us welcome, and express the pleasure they felt at seeing us again among them; every little want was anticipated, or if beyond their anticipation, a hint was enough, and off they ran to attend to our requirements. We soon were washed, feasted, and refreshed; and when we had attended to these little duties, we set out to visit the 'little fertile spot,' the christian village. The little gar-

dens are filled with plantain trees, which are themselves luxuriant, with their broad long leaves unfolding to the sun; but down the centre of the village stands a row of fine cocoa nuts. These beautiful trees have now grown up so much as to exhibit their graceful and magnificent leaves above the surrounding plantains, and impart to the little spot an appearance of the richest and most graceful character. But the moral and spiritual vegetation of this little interesting spot was still more pleasing, and soon evinced itself when we got among the people. House after house, as we entered, exhibited a tidy and cleanly appearance. The persons of the native sisters were set off with their Sunday *saris*; in some instances as they took my hand, the tear of christian sympathy and love was soon seen overflowing the watery eye, as they told of their sorrows and their joys. One female, very poor in this world, but rich in prospect, related the sermons she had heard since I last preached to them, and closed by saying, on this I have been living since you were here. Of brother Stubbins sermon, which he preached to them as he passed down more than a year ago, she gave a very particular and correct analysis, and then with a full burst of grief related a temptation to which she had been exposed, but which she had successfully resisted. You will not, dear brother, need to be told that these circumstances, these tokens of a divine blessing, made me forget all my past years of toil, and filled my heart with gratitude, and my eyes with tears. 'Instead of the thorn, shall come up the fir tree, and instead of the brier, shall come up the myrtle tree.'

I must tell you a little more about Khundittur. Last year, when I visited this place, I set agoing a day-school for the christian children, about twelve in number, girls and boys, besides some little ones who are not yet able to do much, and some heathen children. They have now learned to read very well, and repeat their christian catechism, sing their pieces, and read verse after verse in the New Testament. To day these little ones came and placed themselves beside us, and sung with beautiful but wild simplicity, that pretty hymn,

'Thou friend of the friendless, and ocean of mercy,  
O Jesus attired in love.'

This school has been conducted through the year by a person of the Mahantee caste. He is a respectable man, and has much knowledge and reading. He entered on his engagement with some unwillingness, for he was mobbed and persecuted for engaging to teach a christian school; but he ventured, and has persevered. Before six months were up, his mind had received much christian knowledge, and his conscience began to be awake. Several times I have been to visit him, and



have endeavoured to encourage his inquiries. His progress has been very encouraging, and he now avows himself a disciple of Christ. A sermon I preached on the first Sabbath I arrived here, (this visit,) on 'the foundation stone laid in Zion,' arrested his attention, awakened his feelings, and corrected many of his misconceptions. On the next Sabbath, while we were conducting the baptismal services of a christian female at the ford of the Khursua river, surrounded by my little christian band, and about 500 heathen, he came forward, broke off his religious *mala*, the last and only token of his attachment to idolatry, and declared himself a worshipper of God, a disciple of Christ. Next day, he and his wife and son all came out and joined the christian community at Khundit-tur. I hope he and his wife will be baptized in a few weeks. Our baptismal service, besides that it was attended by the renunciation of caste and heathenism by the schoolmaster, was a season of great pleasure. We had worship under the shade of a friendly banyan, which stood very convenient for our purpose. The addresses made to the people were keenly felt; and I am certain many went away with deeper impressions. These were the people who would not come out of their houses when we went into their villages: however, they heard by the river what I apprehend they will not soon or easily forget. O may the Lord bless and prosper his word a hundred fold, and all the glory shall be his. Dear brother, yours in the love of Christ, C. LACEY.

## LETTER FROM MR. BUCKLEY.

*Berhampore, April 13th, 1847.*

MY BELOVED BROTHER.—You tell us that sketches of tours and descriptions of disputes with brahmins and others will always be acceptable. I therefore send you the following account of a conversation I had sometime since with a native of rank, from the Goomsur district. He was remaining at Berhampore a few days, and as I had seen him on one of my missionary tours with brother Wilkinson, he called to pay his respects. The conversation, I should add, was carried on in English, with which he is better acquainted, I believe, than any native in the district. After the usual compliments I began by saying, 'You profess to believe there is one God, and but one.' He had expressed this as his belief at our former interview. He replied, 'Yes; I know there is only one God, and with my mind I worship him, and no other.' 'But why have you those idolatrous marks on your forehead, if you repudiate idolatry?' 'Why should I wish people to make a fuss about my belief,

or to think me singular in my opinions? In my own mind I believe there is one God, and that is enough. I make these marks, not to say that I am an idolater, but that the people may know that I am one of themselves. Your missionary, Mr. Bampton, dressed as the people in this country do, because he wished to show himself familiar with them.' 'I perfectly understand you, Tahsildar;\* you mean to say, that while you believe there is one God, you have not the courage to act out your convictions; that while you know that idols are nothing, you had rather be reckoned as an idolater, than suffer persecution and reproach for boldly avowing your belief. You refer to Mr. Bampton; but he never deceived any one by adopting the native dress, as you do by wearing the marks of idolatry. All the people knew that he preached against idolatry.' I then went on to ask—'Do you believe that all men are sinners?' 'Yes.' 'What do you think about Jesus Christ, and about believing on him?' 'I believe there was such a person, and that he did many wonderful things. I have no doubt he was a nice gentleman, and very kind to the people.' 'But do you believe that he died to make an atonement for sin—that he is the Mediator between God and man?' 'No. I do not believe this: nor can I see any necessity for a Mediator. Could not the Almighty God pardon his guilty creatures without a Mediator? Could not the Queen forgive a person condemned to die without her ministers?' 'The Queen would not do so. She would not admit the condemned prisoner into her presence; he could only send his petition, and receive the Queen's answer through her ministers. In like manner, God will not pardon or accept of us, except for Christ's sake. We must go to God through Christ, or we shall not be accepted. But this is no dishonour to the Almighty, as you seem to think: so far from this, it is the way of His own appointment—"The Father sent the Son to be the Saviour of the world."' 'After all, I cannot see any necessity for a Mediator. God is Almighty, and could pardon without.' 'I will try to show you the necessity for an atonement. All men are sinners; this you fully admit. In God's holy laws it is written, that "the soul that sinneth shall die." Now if God pardon the sinner without an atonement, how can he maintain the authority of his own law? How can the *justice* and *holiness* of the law be made to appear, if the penalty can be so easily remitted? Besides, on your principle how can the *truth* of God be made manifest? He has said, "that the transgressor of his

\* This was his official name. I cannot define the duties of a *Tahsildar*, but they pertain to the Revenue department.

law shall die;" and if the sentence be not executed on the sinner, does it not prove that God has appointed a law and annexed a penalty to its violation, and after all the threatening is not executed! On the gospel plan all is simple and easy to be understood. An expedient is devised, not contrary to law, but above it. The stripes that we deserved, Christ bore; and for his sake we are forgiven. But I am afraid you have not seen the evil of sin. If you had, you would have discovered the necessity for such a sacrifice as Christ offered. None ever despised the mediation of Christ that had learned the malignity of sin.' 'But how can a person like me be supposed to know which is the right way, when there are as many as eighteen or twenty different sects among christians?' 'Read the Bible, and pray for Divine teaching, and you will be preserved from fatal error. All real christians are one in the main: the things about which they disagree are comparatively little things; while the doctrines in which they agree are of essential importance.' 'But what do you make of the Socinians or Unitarians?' They are not christians: that is what I make of them. All real christians believe in the depravity of the heart; the way of salvation through the death of Christ; the renewal of the heart by the Holy Spirit; and in holiness of heart and life being the fruit of receiving the gospel.' 'You christians believe in three Gods—I believe in only one God.' 'And I believe quite as firmly as you do that there is but one God. I cannot explain to you how the Father, the Son, and the Holy Spirit are one God, because I do not understand it; but there are many things which I believe and know, that I cannot understand; and how is it likely that I should be able to fathom the deep things of God.' 'How do you account for such a clever man as Hume rejecting the Bible?' 'Very easily. They hate the Bible, because it denounces sin. They shut their eyes against the evidence of its truth, and then say that there is no evidence, or that it is not sufficient. A person might shut his eyes and say the sun did not shine. You mentioned Hume. There is a book on that shelf, (pointing to "Campbell on Miracles,") that Hume never answered.' He then begged permission, which was readily granted, to look over my books; and having done this, he requested the loan of 'Young's Night Thoughts.' It was of course cheerfully lent. After a few weeks he returned the book, and expressed his acknowledgements for the loan of it in rhyme. I give you the first verse:—

'REV. SIR,

'The "thoughts" of Young, a divine of his time,  
I have read in leisure hours of mine;  
And now with thanks a thousand I return,  
The book to Buckley—a christian stern.'

He afterwards wrote requesting me to give him an English Bible, which I was of course very happy to do. I recommended him to read it with prayer for Divine teaching, and he promised to do so. As to the rest, the day must declare it; but we know that the entrance of God's word giveth light. Yours as ever,  
J. BUCKLEY.

#### SUGGESTIONS AS TO A LOAN FOR THE HELP OF NATIVE CHRISTIANS.

To the Editor of the Missionary Observer.

London, July 8th, 1847.

DEAR BROTHER,—Our friend Lacey tells us in a letter, part of which you gave us in the last number of the Repository, that natives of India who become christians are subject to severe trials through entire loss of property, and the difficulty, in their circumstances, of beginning the world again. Few in England are aware of the scarcity of capital in the remote villages of India, or of the most extravagant rates of interest, and the grievous power of the money lender, which result from that scarcity: A poor man with nothing on earth to rely on for food, but the opportunity of cultivating a bit of land, is dependent, most slavishly dependent, on the man who can and will lend him seed, food and money. Any rate of interest which is exacted he must pay, any cheatery practised against him he must submit to, and any usage to which he may be subjected he must bear; and all under penalty of starvation if he should rebel against it. Formidable disturbances arose in Western India a few years since, entirely from the wretchedness to which this state of things had reduced large classes of the population, and the hatred it had brought on the class of village money lenders.

Brother Lacey says, that the rate for money borrowed of the village hunna or money lender, is in Orissa often 50 per cent; in other parts of India it is very commonly 30 per cent. This is often advanced in goods at the lender's own price, and is secured on the crop which is also taken at the lender's price. The deficiency of interest is added each year to the principal, so that the operation is that of compound interest.

Now if a man begin the world with money borrowed at 50, or even 30 per cent, with compound interest on the annual arrears of interest, what chance can he have of ever being out of debt; and if this be the case even when in subjection to an honest and considerate money lender, what must it be when the tremendous power of the money lender is exercised as it often is by a rapacious and unscrupulous Hindoo. It seems to me that nothing but poverty, cunning and

servility can come of such a state of things. But this is the condition in which our Hindoo brethren are left to struggle, with all the other difficulties of a new faith.

The remedy seems not difficult. Their wants are those of capital, at moderate interest, and of fair dealing. No great amount of capital is required, for if I am not a good deal mistaken, twenty pounds, probably less, would set up a native farmer, and maintain his family till his crops came in. Fourteen such cases would require £280., say £300.; suppose this sum contributed in shares of say £10. each, and the fund placed under the management of our missionary friends, to be employed in small loans, would not all interests be served and much good be done by some such arrangement as the following.

1. Let interest be charged to the borrower at twelve per cent per annum.

2. Out of this let five per cent be paid to the lenders.

3. Let the remaining seven per cent form a fund, out of which all expences of management should be paid, and all losses of capital be replaced.

4. After the fund so formed should have accumulated sufficiently to form a guarantee against any probable loss, or the capital lent, let further accumulations be added to the capital, with the view of extending the assistance afforded.

5. Let the borrowers be at liberty and be encouraged to repay the loans by instalments, and let these repayments be re-invested in loans to others as occasion may arise.

I conceive that the money advanced would be sufficiently safe, not only by reason of the operation of the guarantee fund formed by the excess of interest, but because of the obvious fact that if a Hindoo with the disabling vices of Hindooism about him, can live by capital borrowed at fifty per cent, a christian Hindoo, if he be a christian at all, can much more than live if he pay but twelve per cent. Besides in one case he would be held down by extortion, and in the other raised and encouraged by fair and friendly dealing.

The plan has this advantage, that if it be found on trial to succeed, it can be carried to any extent without loss or even contribution; it would be merely a safe employment for capital, and yet a most effectual relief to suffering brethren.

If thirty friends, who can afford (if the plan should fail) to lose ten pounds each, were to unite for the purpose, and send out the funds to our friends in Orissa, I should be greatly surprised if they did not soon receive news inuch to their satisfaction.

I am, dear brother, yours truly,

J. C.

PRESENTATION OF THE SOCIETY'S MEMORIAL AGAINST THE GOVERNMENT GRANT TO JUGGERNAUT.

We have much pleasure in laying before our readers from the public papers the information which they supply upon this important matter. When will our country be free 'from the pollution of idols?'

A Quarterly General Court of Directors and Proprietors was held June 23rd, 1847, at the India house, Leadenhall-street. The minutes of the last meeting having been read by the secretary,

Mr. H. St. George Tucker, Chairman of the Board, laid before the Court copies of papers already presented before Parliament.

Mr Poynder then made the following motion:—

"It appearing that the continued pecuniary allowance to the temple of Juggernaut (subject only to recent modifications) proceeds upon the assumption of a pledge presumed to have been originally given upon the conquest of Cuttack, and that the late recommendation of the Bengal Government for the continuance of this money payment under another form appears to require further consideration, it be referred to the Hon. Court of Directors to review the arguments for the continuance of this annual payment, having especial reference to their own despatch of the 20th of February, 1833."

The Hon. proprietor presented to the Court a memorial from the Committee of the General Baptist Missionary Society against the payment of public money to support the worship of Juggernaut. With the notorious fact that the Court of Directors wished to discontinue that payment, there was every reason to hope that it would ere now have ceased; but so far was this from being the case, that without adverting to the protests made upon the subject by their own resident missionary, as well as by the Bishop of Calcutta, he held in his hand a description of last year's festival, given by an eye-witness, which showed that it had become a still more detestable scene of pollution and vice. He scorned and repudiated the idea that any pledge such as that alleged had been given at the conquest of Cuttack; nor could he believe that such men as the Marquis of Wellesley and his brother—men so truly great and wise—would ever give in to, or encourage the idolatry of India. He read a variety of documents to show that no such pledge had been given; and he stated that having examined every charter which existed in the Company's library, so far from finding anything of the kind there, the Company expressly claimed for themselves the right of acting as they pleased. Was the company to be sending out its own missionaries to India, and by schools and other means endeavouring to

extend there the knowledge of Christianity, while they continued such a grant of money for the purpose of idolatry?

The Chairman asked whether the hon. gentleman intended to put his motion. The Court of Directors had withdrawn as far as possible from all encouragement to the idolatry of India, but it could not be said that pecuniary obligations were not to be observed. He would, therefore, recommend the hon. gentleman to read the papers now laid before the Court, and which he had himself moved for; and, if after doing so he persisted in making such a motion, then he could only say that he would be bound to listen to what would then be said. At present he considered that the speech of the hon. member was premature, as it was putting the cart before the horse. The hon. proprietor should have waited to examine the papers before he made such a motion.

Mr Poynder, after some words of explanation, withdrew his motion, expressing a hope that in doing so he was promoting more effectually the object he had in view.

The Chairman said, that the Court of Directors had done their duty in regard to this question, and would continue to do it.

Mr. Poynder wrote to Mr. Peggs after the Court:—I made the motion, and was heard with great acceptance for above an hour, being strengthened from above. You have been very useful to me. It was thought expedient that I should withdraw it by Mr. Strachan, and so I gave way; but this is no part of my policy, as I had always rather be beaten, and be in a glorious minority of one, being then, as Knox said, "not ashamed of my company." I trust my compliance will be overruled for good. It is certain that the motion could not have been carried. On the whole I am fully satisfied with the result, if the papers do me any justice.'

## WEST INDIES.

### HAITI, OR ST. DOMINGO.

Two natives of Haiti have been baptized by Mr. Webley in the Grande Riviere, April 22nd. The following is Mr. Webley's account of the interesting transaction:—I have much pleasure in informing you, that I have administered the rite of baptism to two natives, who have long given evidence of true conversion.

This was a long looked for and happy day with us all; rendered the more happy by the prospect of a disappointment, as will appear in the sequel. On the Wednesday evening I had published the service, and as early as Friday the rumour had spread that a band of police were ordered to be on the

spot so as to prevent the baptism, as it was said that we were about to interfere with public order and thereby to break the thirty-third article of the constitution. As this information was well authenticated, I made it my business to inquire of Le General de la Ville if such measures had been taken, and if there was any impediment in the way of my baptizing. He assured me that I could not hold such a service unless I had had permission from Le Secrétaire d'Etat to do so, as he was strictly enjoined to preserve the public peace and order. I in vain remonstrated with him—of course with all due respect—and assured him that Mr. Francis had previously baptized without such permission, and that then order was preserved. His reply was, that through his not doing so the priest had written to the Secrétaire d'Etat, stating that a great uproar had been occasioned by the baptism.

With this I left him. Determined, however, not to be foiled in my attempt to gain my point, I proceeded to one of the Conseil des Notables, and made known to him my design. He told me, that I must give a written declaration of my determination, that he would sign it on behalf of the Conseil des Notables, and that would, in all probability, secure the permission of the General.

This proved to be the case, but after his permission, I had to obtain that of the General de l'Arrondissement, as well as that of the Commissarie de Police. Having succeeded with all these, I returned home in triumph to await the coming day. In the morning we were aroused, *à la bonne heure de trois heures*, by a vast concourse of persons assembled around our dwelling.

At five o'clock we held a short service in the chapel, which was crowded almost to suffocation. After this we set out for the appointed place of baptism in the Grande Riviere, followed by a multitude of people, perhaps not less than a thousand, where I held another short service, in which I implored the Divine blessing, read some parts of scripture referring to the ordinance, and gave an address explanatory of the rite, after which I proceeded to baptize. In the evening I administered the Lord's supper to the candidates, and to the two who had previously been baptized, as well as to the mission family. At this service we had a larger number than has ever been seen in our little place of worship, for withiu and without the chapel it is supposed there were more than three hundred people. This, amidst all our privations, was a hallowed season, and I have reason to believe that upon the minds of most a favourable impression was produced. Thus ended this happy day. O that this may be an earnest and a pledge of what God is about to do with us!—*Bap. Miss.*

THE  
GENERAL BAPTIST REPOSITORY.

AND

MISSIONARY OBSERVER.

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No. 105.]

SEPTEMBER, 1847.

[NEW SERIES.

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THE SUBSTANCE OF A FAREWELL ADDRESS,

DELIVERED AT THE GENERAL BAPTIST CHAPEL, DOVER STREET, LEICESTER, ON LORD'S-DAY EVENING, AUGUST 1ST, 1847, BY THE PASTOR OF THE CHURCH, PRIOR TO HIS GOING AS ONE OF A DEPUTATION, FROM THE ANNUAL ASSOCIATION TO THE FREE-WILL BAPTIST TRIENNIAL CONVENTION IN VERMONT, OF THE UNITED STATES OF AMERICA.

*'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.'—*  
Acts xx. 7.

THESE words suggest a variety of interesting coincidences not unsuitable to the present service. Paul was leaving those parts of Europe and Asia, where for several years he had promulgated the word of life; and was about to sail to Jerusalem, that he might bear to the brethren there the expressions of the good will and christian sympathy of the churches in Macedonia and Achaia. The contributions with which he was entrusted were the more valuable as they were the offerings of Gentile christians to those of the circumcision, who were apt to regard their uncircumcised brethren with some degree of jealousy and distrust. He was now at Troas, on the western coast of Minor Asia. He waited there for an opportunity of meeting the

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assembled church; and on the first day of the week, when it was customary for the disciples of our Lord to come together for holy and religious exercises, to break bread, or partake of the Lord's-supper, (a circumstance which implies the transfer of the Sabbath under the christian dispensation, from the seventh day to the first,) he enjoyed that privilege. He then not only united with them in celebrating the love of Christ by partaking of the memorials of his death, but himself engaged in offering to them such instruction and exhortation as were suited to the occasion; and which were doubtless rendered doubly impressive by the fact, that he was 'ready to depart on the morrow,' on a long and perilous voyage.

I need not now remind you in how many respects our circumstances and theirs at Troas coincide. This is the first day of the week, and we have assembled for religious worship, and have sanctified 'the Lord's day.' We

have commemorated the love of Christ, and I, your minister and pastor, who for twenty-one years have never been absent from you for four successive Sabbaths, am about 'to depart on the morrow,' on a mission of christian sympathy and affection, from our churches in these parts, to a large number of brethren across the wide Atlantic.

Points of disagreement or contrast also present themselves. The number of christians in those days was comparatively small, though the progress of the gospel had been really so rapid as to demonstrate its divine origin and power. Paul was an apostle, and was leaving a people with whom he had had but a brief fixed residence. He was deputed to visit the brethren in Jerusalem; but he also expected to meet with many and malignant foes; and though he was not in immediate prospect of death, yet he had numerous premonitions that 'bonds and afflictions awaited him,' and an assurance that he should no more visit those parts of the world. He therefore found it needful to stir up within himself those deep and holy sentiments of entire consecration to Christ and his service which only the heroic martyr can display. Hence he said on a subsequent occasion, 'And now behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' These circumstances would give a depth and intensity to their affectionate solicitude, which would be scarcely suitable on the present occasion, either on your part or on my own.

In leaving the thousands of our brethren in England, as well as the

members of our own families and churches, to visit the tens of thousands of our American brethren, we who go have little fear of encountering any who will fiercely seek our lives; nor do we apprehend that 'bonds and afflictions await us;' and therefore, though we regard it as the path of duty to accede to the wishes of our associated brethren, we do not feel the necessity of that high resolve, and the urgency of that awful self-devotement displayed by the illustrious apostle. We hope after the lapse of a few months to meet our families, our churches, and our friends here again, and to renew that intercourse and communion which we have for many years mutually enjoyed. At the same time we are sensible that it is proper for us to cherish the spirit of consecration to God in this matter: to seek his glory—to go away as not being unaware of the perils of the deep—the uncertainty of human life, and to prepare our minds for all that our Father and our Redeemer may permit to come upon us.

The object of our visit to our churches, and their Convention in the United States, is one of *christian brotherhood*. There are in the Northern States of America, nearly a thousand christian churches, holding in the main our sentiments, who are united together in connexional bonds, and are happily the decided and unflinching opponents of the crying sin of professed American christians—slavery: and who have already been induced, (through the instrumentality of brother Sutton,) to aid us in our missionary operations in the province of Orissa. With these brethren in their associated capacity, we have held, as a Connexion, some occasional correspondence. But we have never seen them. We have never sent one over to visit them, or to speak to them on our behalf. They have requested that a deputation be sent by our body to meet them at their next triennial convention, when

nearly all the churches in their union will assemble by their delegates. And as the living voice is always more expressive than any epistle, we go that we may see them for ourselves and for our brethren, that we may behold their order, and the steadfastness of their faith in Christ; that we may give them the right-hand of christian fellowship; that we may assure them of our brotherly affection; of our pleasure in their labours and prosperity; and that we may encourage and stimulate them in the great work of evangelizing the heathen, and cheer them by our testimony as to the delight which their brethren in England feel in their friendship for the oppressed negro, and their determined hostility to slavery and its aggravated abominations. If our visit shall afford their churches joy; if it shall increase their love to God and zeal for his cause; if it shall animate them in works of mercy and justice; and awaken and enkindle christian love—we shall not have visited that land in vain: our own happiness and theirs, and our union and true brotherhood will be promoted, and God glorified. A large portion of our happiness as christians on earth arises from christian union and love, and from the interchange of mutual kind offices and affections; and as the circle is extended the joy is increased. This is also a characteristic of heaven, where 'the whole family of God' are obviously one, and 'all the air is love.'

The appointment of the deputation is obviously *scriptural*. Our Lord prayed that his disciples 'might all be one.' Some attempt was made last year by many christians of different countries and sections, to obtain a general recognition of true believers in all nations: but the awful sin of slavery, as persisted in by many so-called American churches, not being duly reprobated, and regarded as totally disqualifying all involved in it for such an union, that 'Alliance'

which might have presented a beautiful and edifying spectacle, was for the present marred and spoiled. It may, however, yet right itself. But in our case, we recognize our union with those who hold our views; who are as free from this abomination as ourselves; and thus form an 'Alliance' about which we shall have no reason to be ashamed, but for which we shall give praise to God. An alliance, I may add, which while it gives visibility to the power and excellence of christian principle, will carry out in some measure the spirit of our Lord's prayer, 'that they all may be one,'—that infidelity may be confounded, and 'the world may believe' in the divine mission, character, and grace of Christ.

Distant visits and deputations were not uncommon in the apostolic age. Paul and Barnabas proposed to visit the churches, to see 'how they did;' and Paul and Silas were especially 'recommended by the brethren,' at Antioch, 'to the grace of God,' when they set out on this mission. How anxious, too, was Paul to visit and encourage those churches that he had not seen: 'For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me,' (Rom. i. 11, 12;) 'For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ,' (Col. ii, 1, 2.) And when he was sent by the church at Antioch to Jerusalem, he and his companions passed through the intervening countries for the purpose of promoting cordial and christian fraternization. 'And being brought on their way by the

church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them,' (Acts xv. 3, 4.) In return the brethren sent a deputation with them :—

'Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: "The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation.'—See Acts xv. 23—33.

These were mainly visits of fraternization and brotherhood, to promote mutual recognition and christian harmony and love. This is an obvious fact. But the instance to which reference is made in the text, was still more in point. What was the object for which Paul and his

companions were deputed to Jerusalem? To bear expressions of christian love from churches in Europe and Western Asia. It was to take the contributions of the churches in Macedonia and Achaia; and also the assurances of their good will and brotherhood.

Now the money in all probability might have been sent by some conveyance, and the expressions of good will have been written, and forwarded in the same way. Paul and his companions, by journeying to so great a distance would inevitably involve considerable expence, which might thus have been saved. Navigation was then a very imperfect art; and there would be exposure to the perils of the deep, as well as the fury of Paul's foes at Jerusalem; all this might have been avoided by his not going. Yet in the face of all these difficulties and dangers, it was determined they should go. And why? That they might *speak* to the brethren, and tell them with their own lips of the christian affection, and zeal, and love which were cherished towards them by their brethren in distant lands, and thus enlarge their sympathies, and increase their joy and love. This was felt to be of an importance that warranted the sacrifice. It reconciled Paul to the work, and the people to the loss of his presence.

So it is still. In the absence of the knowledge of each other, there can be none of the enjoyment of christian love: correspondence by letter awakens the existence of what may be called the form and shadow of christian fraternization, but the presence of a living deputation invests it with reality and power. Through this medium distant churches, as it were, come near, see, and embrace each other. Questions may be asked, information given and elicited, which a multitudinous correspondence could not secure. Union is thus realized which administers consolation, inspires zeal, strengthens



confidence in our common Lord, and leads us to give thanks to his name. On this principle it was that Paul not only wrote to the Ephesians and Colossians, but sent Tychicus as his messenger. 'But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts,' (Eph. vi. 21, 22;) 'All my state shall Tychicus declare unto you, who is a beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here,' (Col. iv. 7—9.)

It is worthy of remark that something analogous to this obtained in the early christian churches, after the apostolic times. A beautiful letter is preserved in Eusebius, written in the second century, from the churches at Lyons and Vienna, in France, to brethren in Asia Minor, seeking their sympathy, and giving them an account of their severe persecutions. It commences thus: 'The servants of Christ sojourning in Vienna and Lyons, in France, to the brethren in Asia Proper, and Phrygia, who have the same faith and hope of redemption with us; peace, and grace, and glory from God the Father, and Jesus Christ our Lord.\* 'The churches,' says a modern writer, 'not only of the same city, or the same district or province, but in the most remote regions, preserved union, and maintained intercommunication.† And we are assured by an historian, not to be suspected of any christian kindness,

\* Jones's 'Waldenses.'

that while the primitive churches were 'separate and independent,' 'they were united by faith and charity; that the most distant churches maintained mutual as well as friendly intercourse of letters and deputations.‡ So that the idea of such deputations is not modern nor without the sanction of the highest authority.

Friendly and fraternal deputations between England and America, and elsewhere, in our own time, have been repeatedly sent by different denominations of christians for these general and edifying objects. The Baptists, the Congregationalists, the Presbyterians, the Wesleyans, and the Episcopalians, have all had their deputations. They have exercised on their respective bodies a useful influence. It was felt by *our* brethren, therefore, that the power of christian love, and the spirit of the times, required that some proceeding of this kind should be adopted amongst ourselves—unless we wished it to be known that we were the only people who had neither the public spirit, the power of self-sacrifice, the liberality, or the enlarged christian charity requisite for such an undertaking—a sentiment which in itself would be a severe reflection upon us.

The appointment of deputations for the pure purposes of affection and brotherhood is peculiar to christianity. Idolatry knows nothing of it: the worshippers of Juggernaut in modern times, and those of Jupiter in ages past, have never been conscious of affection for each other, and for those far away on account of their gods. Infidelity—cold, cruel, and selfish—knows nothing of them. It supplies nothing to elevate the character, or to warm the heart, or to awaken affection in man for his brotherman. The most atrocious ferocities and murders, the most gigantic vices and cruelty that were ever displayed in Europe by man towards his fellow,

† Wood's 'History of the General Baptists.'

‡ Gibbon's, 'Decline and Fall, &c.'

was when infidelity triumphed, and seized the reigns of power in a neighbouring state. It is christianity alone that inspires love to God and love to man; that teaches its disciples to love one another; that gives them confidence in each other on account of their love to Christ; that knows no distinction of rank or nation, of colour or condition, and that is destined to unite all nations and tribes in the bonds of holy brotherhood and love; to give peace on earth and good will amongst men.

It is proposed also by this deputation to acknowledge the obligations under which our Missionary Society, and through it ourselves, is laid to one or two important Institutions in the United States. The American and Foreign Bible Society has for several years afforded liberal aid to assist our missionary operations. The American Tract Society has also been in like manner munificent. These important favours it is proposed personally to acknowledge; and at the same time to call upon those societies to be more decided in their opposition to the slave system, acquainting them with our sentiments in relation to that mighty sin. Other churches than our own may also be visited, and the basis of christian love be extended. It is hoped, on the whole, that the deputation, by promoting union between our own denomination in England and the brethren in America, may be the means of promoting, in some degree, the spiritual welfare and activity of the churches in both lands; and by strengthening the union that shall in future subsist between us, add at least one thread to the cord which shall bind the two great nations together in peaceful relations, so that henceforth it may become more difficult for godless and quarrelsome legislators to involve them in the fearful evils of war. The prevalence of christian union between large communities of professors on each side of the Atlantic will ever

tend, with free and popular governments like our own, to promote amicable relations, repress hostile feelings, and advance mutual prosperity.

And now, beloved brethren, permit me to state, that as the ministers and representatives at our annual Association have deemed it advisable to send a deputation to the Free-will Baptist Convention of America, and have conferred the distinguished honour upon your minister and pastor, to appoint him as one of that deputation, I have considered it a duty I owe to the Connexion and to our common christianity, not to object to their appointment; a duty, in the discharge of which I hope to recruit my shattered health and spirits,—I have only to add, that it affords me sincere satisfaction to acknowledge the kindness with which you have relinquished me for a season for this service; kindness that is augmented by the fact that in so doing, some whom I highly esteem, have deferred their own private opinion to the wishes of the associated brethren, and to my own judgment. May I ask of you all an especial interest in your prayers, and for such acts of christian kindness and attention to my beloved family as shall in some measure compensate for my absence from my home. ‘Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me;’ that I may be delivered from all evil; ‘that the service’ I have for America, ‘may be accepted of the saints;’ and that I may return ‘unto you with joy, by the will of God, and may with you be refreshed.’\*

Paul preached to his brethren for a long time, ‘ready to depart on the morrow.’ What were the precise topics of his long discourse we are not informed; doubtless they would be selected for their suitability and importance. I feel myself unable, if it

\* Rom. xv. 30—32.

were prudent, to give a very lengthened address. Suffer me, however, beloved brethren and friends, to offer a very few words of exhortation. We know not what may happen to any of us during the next four months. We may possibly never meet again. I may be called away; or being permitted to return, may be told that one or another friend or brother is no more. We part, then, appropriately in the house of God, and as before him who is our father in heaven, and our eternal friend.

Let me entreat you all to be attentive to the great business of religion, the service of God, and preparation for eternity. Live nigh to God—live by faith in the Lord Jesus—look for the aid of the Holy Spirit—and seek to ‘glorify God in your body and spirit which are his.’

Let those who bear office in the church be especially solicitous for the order, prosperity, and peace of the church, and for the efficient conduct of the public services of the sanctuary. More responsibility than usual will necessarily devolve upon you; and on your regard to the public and private means, your example, your patient and prayerful zeal and prudence, much will depend. Be united: be zealous: be affectionate and devoted. ‘Take heed to yourselves, and to all the flock,’ and God will honour and bless you.

Let the younger members, and those who discharge various useful duties be attentive to them. ‘Be ye all of one mind.’ Be attentive to the public means of grace, to prayer-meetings, and encourage such as are seeking after God. The Lord be with you.

Let all, both young and aged, continue and increase in their regard to the means of grace, and avoid the indulgence at this season of a roving disposition. ‘Consider one another to provoke unto love and good works.’ ‘Forsake not the assembling of yourselves together, as the manner of some is.’ ‘Mark them which cause

divisions, and avoid them.’ Be as one family, and ‘stand fast in one spirit, striving together for the faith of the gospel.’ ‘Be steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know your labour is not in vain in the Lord.’

I trust that such arrangements will be made, my respected hearers, for the efficient ministration of ‘the gospel of our salvation,’ as shall conduce to the edification of the church, and the salvation of them that hear. May I exhort you to continue regular in your attendance in this place? and indulge the hope that in hearing the gospel from other lips than those whose accents are now become so familiar to you, you will so ‘hear that your souls may live.’ I have called, but I fear some of you have refused: I have exhibited, to the best of my ability, the attractions of the cross, and the claims and excellency of ‘the grace that is in Christ Jesus;’ but I fear some of you have not received the Lord as your Saviour, nor cast yourselves on his grace as your resting-place. O that this indecision may be removed; that your hearts may be affected and renewed; and that you may become the sincere and devoted disciples of the Son of God! I take you to record this day, that with earnestness, fidelity, and affection I have proclaimed to you the everlasting gospel. O do not longer hesitate. Be decided. Believe, and live. Reflect, O reflect on those solemn appeals of Christ and his servants:—‘What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’ ‘How shall we escape if we neglect so great salvation?’

May I indulge the hope that even my separation from you for a season, my beloved brethren, shall be the means of good to you. This will be the case if each one awakens himself afresh to a sense of his forgotten or neglected duties; of the importance

of his fulfilling his baptismal vows, and of living, not to himself, but to him that died for us and rose again. Be daily preparing for heaven, and remember how slender is the tenure by which you hold all things on earth. Let us mutually prepare for a future state: and then if we do not meet again on earth, we may indulge the pleasing hope of greeting each other in

that bright world where 'adieu and farewells are a sound unknown.'

'Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

### ON FULFILLING THE MINISTRY.

As we look back on those who in different generations and ages of the world have constituted the ministry of the true religion, we are struck with two things which pre-eminently characterized them: one is, that those of them who have fulfilled their ministry have been *earnest men*. If we speak of Moses, we have in him a powerful example of earnestness. The faithful prophets were eminently earnest men; it is like the sudden sound of a trumpet to meet the names of Elijah, Samuel, and Daniel; while the lives and sufferings, or the unequalled utterances of the other men of God in the Old Testament, and the histories of the apostles, make this great impression on the mind, that each of them felt he had his special work to do; and how was he straitened till it was accomplished! The tide that was set in motion by the apostles, imparted its vigor to the early christians, till it lost itself in the great sea of human philosophy, and became for a time only one of the cross currents in the ocean of human thought. But witness the Reformers of the sixteenth century, French, German, and English, of any one of whom Satan might have started, and said as Herod did of Christ, 'It is John the Baptist whom I beheaded' The pilgrim fathers were emphatically earnest men; many of the English puritans were haptized with fire. Wherever we find a ministry exerting a decided influence upon the age, we behold men of strong impulses, consecrating themselves wholly to their work.

With this earnestness, we notice another peculiarity. The thoughts and labours of a faithful and able ministry are always identified with the peculiarities of the age in which they live.

We do not see them absorbed in religious, philosophical, literary speculations and labours. Their learning is employed in practical efforts for the welfare of mankind. We may select any able and faithful minister of Jesus Christ, in any land or age, and the history of his mind, his studies, his labours, is a part of the history of the times in which he lived.

It becomes an interesting question for every minister of the gospel, What does my ministry in this generation and age require of me?

In fulfilling the ministry we must be earnestly devoted to its private duties and labours.

A man who undertakes abstractly to live for the world, as some do, never makes his influence turn to any good account. Give us a practical man; a man who has tested his opinions by their practical effect, who has derived new views of truth by observing human nature, and seen the power of his appeals and illustrations in his intercourse with the common mind. Whatever attainments such a person possesses are like the ore which is smelted and moulded, and comes to us in forms for practical use.

But in the nature of things every able and faithful minister of the New Testament is a man of public spirit. While his first and direct efforts are to instruct and save the people committed to his charge, and he makes this his profession, he wishes to live for the world for which Christ died; and he feels that there is here a reflux influence which cannot but most powerfully tell on his more private duties and labours. The people to whom he ministers are affected in their character and feelings

by the character and tendencies of the times. Unless his own mind is affected, he cannot meet their wants and sympathies, and can exert no controlling, guiding influence even in his private sphere. Now the question which every one should put to himself, who wishes to fulfil his ministry, should be, How shall I exercise the ministry among my flock so as to serve my generation and the world? In answer to this question several things may be mentioned.

In order to fulfil his ministry in its influence upon the age, a minister must be a scholar. The preparation and delivery of mere exhortations addressed to the feelings of men, forms but a part of his high office. The great truths of natural and revealed religion and of christian morals demand of him that study and investigation to define, expound, and illustrate them which will enable him to add something to the general stock of knowledge. His sermons may never indeed be published, much less be formed into a system of theology, but he may be the means of instructing his hearers in theology, so that through them the world may sensibly be advanced in sacred knowledge. Many ministers are the sons of farmers or mechanics, whose views in theological science were made distinct and clear through the instructions of able ministers who lived and died, obscurely it may be, in the country village; but to those parents they are indebted for their correct impressions in sacred truth, through the prayers at the family altar, incidental instructions on some of the deep things of God, and especially by some theological books which the preaching and conversation of the pastor led the parents to purchase for the family library; and which, before the children could fully understand them, they had perused, or at least become acquainted with, to a degree which laid the foundation for their present doctrinal views, generated in them a taste for theology, and perhaps inclined them in early life to think of the christian ministry as their future profession.

It was because their pastor was a scholar, that their father, (or which is quite as likely, their mother,) became a sound theologian, and these men, able ministers of the New Testament. They now occupy places in relation to other parents and their children such as he

filled. It depends on their studies, and on their character as scholars and divines, how much the world shall be profited in the same way in which that man of God has blessed the world, in being indirectly the means of their consecration and qualification for the sacred office. Many things exist against studious habits in ministers. We have encouraged the taste among the people for frequent exhortations — preaching has partaken more of the mere hortatory style than in former years. While engaged in such efforts, much study is necessarily a weariness to the flesh. The time and strength which should be spent in preparing the discourses for the Lord's-day have been in too great a degree given to the unnatural and destructive effort to maintain two or three services in the week and three on the Sabbath. The effect of so many services is apt to create mental dissipation, and utterly to disqualify for any thing like consecutive study. These remarks refer more especially to men occupying important positions. In small places the evil of which we are complaining cannot be well avoided, and perhaps a great amount of preparation is not requisite. Still we say that even such positions should so far as practicable have men of disciplined intellects. Persons of small attainments are not likely to make much permanent impression any where in our day. Village churches too should beware not to tax their minister's time too much.

As a general thing a pastor who has the care of a congregation in a compact place, cannot do better than rest during the afternoon of the Sabbath. His mind and all his sensibilities are alive to the great work in which he is engaged, and if he can withdraw himself from excitement for a while, his thoughts and feelings will revert to their proper channel, and he will find himself replenished and prepared for his evening labour. It seems to many people a light thing for a minister to deliver a short address on a Sabbath afternoon; 'a few remarks will suffice,' but those few remarks are the straws by the addition of which to his load, the camel-driver broke the back of his camel. Let rival congregations crowd one meeting on another, and even draw some of our people away, the best way to compete with them is, by the character of our

stated labours. In the end the pastor who commends himself to the consciences, to the understandings, and to the healthy tastes of men, will have more influence, and build up a better congregation than he who seeks to gratify the morbid feelings of people in those meetings which to him cannot but prove like the fearful night-sweats of a consumptive patient.\* There is one view in which this suggestion is of great practical importance. As preachers, the age and the world demand that we be something more than mere exhorters, and therefore that we give more time and strength to our sermons. Far distant be the time when we shall know anything supremely in our calling but Jesus Christ, and him crucified, or be anything more or less than ambassadors for Christ; but we see men in our profession, eminent in scholarship and taste, of an enviable reputation as preachers and writers, who are just as faithful, practical, ardent men, and who can be as hortatory, as zealous in promoting personal religion as those who think that scholarship is to christian zeal only like oxidation to iron. We cannot promote the highest interests of the souls of men, much less of the churches, unless in addition to personal religion we cultivate our intellectual and literary qualities. Creative genius in this age of improvement is crying to the various competitors in the arts of life, as the helmsman in the Trojan boat-race did to his oarsmen,—‘Nunc, nunc, insurgite remis.’ Shall the pulpit be inferior in the standard of its productions to the work-bench and the looms? Shall every man magnify his office except the preacher? The statement and illustration and the enforcement of christian truth, must be made in ways adapted to the various

\* ‘The demands of such congregations as expect three sermons on the Lord’s day are preposterously absurd. They make a demand which no man can adequately meet. An attempt is made to satisfy it. The result very shortly is, the congregation begins to complain of the exercises of the pulpit as being crude and insipid. *Hurried and frequent preaching upon the affecting and important doctrines of salvation, seriously injures and impoverishes the mind, exhausts the power of feeling, dries up the dew of a man’s sensibility, and leaves the soul to chill in the coldness of apathy.*—*Robert Hall.*

susceptibilities of man’s nature; for even he who came not with the excellency of speech, declaring the gospel of God, was a preacher able and worthy to stand on Mars’ Hill, while a mere canting tyro could not have uttered words as he did, to be a model of address as well as faithfulness in preaching. The Bible has as much genius and talent, as well as of other excellence; let our sermons imitate the Bible. So shall our influence endure when we are dead. In order to this we must be careful not to waste our intellectual and physical strength.

In fulfilling his ministry in its effects upon the age, a minister is bound to promote the great objects of benevolent effort in his day.

Some are afraid to urge benevolent efforts and contributions. But this displays a most pusillanimous spirit. The claims of the gospel should be clearly set forth, and the covetousness of men denounced in the fearful language of truth. Our admonitions may be unheeded; they may even excite hostility: but we shall discharge our duty before God.

In fulfilling the ministry we must resolutely withstand prevailing errors, and maintain the opposite truths. The study of ecclesiastical history is one of the best means of peace of mind and of intelligent preparation in the controversies of the age. The human mind is running the round of follies and lies from age to age, and that which hath been, is, or shall be. As there is said to be nothing on land which has not its resemblance and counterpart in something in the sea, so we shall find in the history of human opinions a correspondent error in past ages to the error of to-day. We have little else to do in this age of the world, with regard to errors, than to learn their history, and see their end, and so be ready to meet them as they re-appear. This will prevent our being dismayed at them, and warn us against spending too much time and strength upon them, as we are always tempted of Satan to do.

The age and the world require of men in fulfilling their ministry, to be living examples of godliness. The fire of devotion must ever be kept burning on the altar. The names of many good men in former times, associated in our minds with great moral excellence, are all that remain of them.

Their works, if published, have gone into oblivion; their histories are seldom read; but tradition delivers their names from one age to another as charmed words. As we see and know nothing of the hills, and woods, and seas in the distant star, that keeps its overlasting station on the bosom of the night, but its simple and beautiful brightness constitutes its character and value in our eyes, so the good name of many a good man is all that lives after him, and takes its place for ever in the firmament of human history. The influence exerted by such men was not gained by them in a day, or a year; they gained it by walking with God, as Enoch did his present influence on the world, whose name and brief history in the genealogy of holy men stands forth like a white obelisk among the wind-rows of sand. They gained it by their firmness in opposing the errors and follies of the day; by their meekness under trials; their christian spirit when provoked and wounded; by their continuous, steady performance of common duties to the best of their ability. Now though heaven may have withheld from us splendid talents; the power of goodness does not depend on them, and he who endeavours to be all which the influence of his profession and the gospel which he preaches ought to make him, may, in the highest sense, fulfil his ministry in its effect on the age and the world. An earnest desire to fulfil the ministry as now suggested, will promote ministerial contentment and the permanence of the pastoral relation. To a man intent on self-improvement, engaged in profitable studies, with resources of learning, and a cultivated mind, the trials and vexations of his situation are less annoying, and are more easily borne. Some ministers and churches are sometimes disturbed by troublesome members: for example,—by a man, or a number of men, whose rough, uncultivated natures make them insensible to the influences of truth and goodness. They are animal in their religion, as they are pre-eminently in their constitution. To flee from such men, even from Ahab and from Jezebel, is questionable policy, and has not unfrequently resulted in finding only a juniper-tree for a resting-place, and in being reproved by the still small voice of the Lord God.

If we were more impressed with the duty of self-improvement in every kind of excellence, as a means of usefulness in our age, ambition also would less frequently make us aspire to places of apparently greater usefulness. This temptation among pastors is a great and mischievous folly. The operation and result of it are sometimes illustrated by the fable of a bottle, in which fermentation was going on, and made the vessel feel that could it but have greater scope for its pent-up energies, it would fill immensity;—it burst, and was 'like water spilled on the ground, which could not be gathered up.'

There is a cause of changes in the ministry which the piety and scholarship of the best of men find it difficult to withstand, and that is, the insufficiency of the salary, or the irregularity with which it is paid. The secret sorrows which are thus occasioned cannot be proclaimed; the sufferer would destroy his influence were he to speak of them; he would give occasion to enemies to exult and reproach, and so he buries his sorrows, 'darkly, at the dead of night,' as the British soldiers buried Sir John Moore for fear of the enemy.

One of the most useful men in any church or society, is a prompt, gentlemanly treasurer. Now if any man taunts ministers for loving to be paid promptly and cheerfully, they may say to him, in the words of Terrence, 'Homo sum, et nil humanum a me alienum puto;' and if he asks what that means, it might not be unkind to tell him, that if he had had a more liberal education he would both have known the English of it, and never would have uttered the reproach.

Instead, however, of sundering the pastoral relation with a spirit of impatience or retaliation, in consequence of difficulties we should look at them as a part of our personal education for greater usefulness here, and happiness hereafter. Among our losses here, we shall in heaven count the loss of an affliction our greatest calamity: for many a loss will be made up to us there; but the lost benefit of afflictions can never be repaired.

It should be remembered that to fulfil the ministry, in its highest sense, is the best preparation for a future state. We are not ministers only—we are christians, as we hope and believe.

and we have each an immortal soul. My destiny as an immortal spirit, my character as a christian, are of more intrinsic importance to me than my official, professional calling; and it becomes me to make that calling subservient to the deathless interests of my soul, in my future, endless state. As ministers, we have all the means of preparation for it which others enjoy, and not a few in addition. We are necessarily led to study spiritual things. To qualify us for this work, God bestows upon us special gifts—the whole church prays for us. What therefore can have a greater tendency to elevate and sanctify the affections?

Look also at the ministers as having been the means of saving many from destruction. Will not this enhance our bliss? But there is another consideration which ought still more powerfully to affect us. When we meet Christ, we shall find that he has had his opinion of us, and entertains certain feelings towards us in regard to the spirit in which

we have been doing our work. O, then, let us be faithful.

Our pulpits and our pastoral walks are not only determining our influence in the world, but they are to be the objects of vivid recollections in eternity. 'My pulpit.' What words are these to every pastor! What associations will cluster round the remembrance of that place in my mind for ever and ever! A minister is standing in eternity by the side of one who is looking back on an earthly throne, a monarch on whose realms the sun never set, and the minister is looking back to his pulpit. On the king's realms the sun has at last set for ever, but on the subjects of a successful ministry the Sun of Righteousness arises for ever with healing on his wings. That king can never bless God for his kingdom and throne with the feelings with which a minister will say, 'And I thank Christ Jesus my Lord in that he counted me faithful, putting me into the ministry.' 'My pulpit!' The character and history of its ministrations will determine my future crown and throne.

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#### JOHN BUNYAN.

Who has not read Pilgrim's Progress? Who has not, in childhood, followed the wandering Christian on his way to the Celestial City? Who has not laid at night his young head on the pillow, to paint on the walls of darkness, pictures of the Wicket Gate and the Archers, the Hill of Difficulty, the Lions and Giants, Doubting Castle and Vanity Fair, the sunny Delectable Mountains and the Shepherds, the Black River and the wonderful glory beyond it, and at last fallen asleep, to dream over the strange story; to hear the sweet welcomings of the sisters at the house Beautiful, and the song of the birds from the window of that 'upper chamber which opened towards the sunrising?'

And who, that has re-perused the story of the Pilgrim at a maturer age, and felt the plummet of its truth sounding in the deep places of the soul, has not reason to bless the author for some timely warning or grateful encouragement? Where is the scholar, the poet, the man of taste and feeling, who does not, with Cowper,

'Even in transitory life's late day,  
Revere the man where PILGRIM marks the road,  
And guides the PROGRESS of the soul to God?'

We have just been reading with no slight degree of interest, that simple but wonderful piece of autobiography entitled, 'GRACE ABOUNDING TO THE CHIEF OF SINNERS,' from the pen of the author of Pilgrim's Progress. It is the record of a journey more terrible than that of the ideal Pilgrim; 'truth stranger than fiction;' the painful upward struggling of a spirit from the blackness of despair and blasphemy, into the high, pure air of hope and faith. More earnest words were never written. It is the entire unveiling of a human heart; the tearing off of the fig-leaf covering of its sin. The voice which speaks to us from these old pages seems not so much that of a denizen of the world in which we live, as of a soul at the last solemn confessional. Shorn of all ornament, simple and direct as the contrition and prayer of childhood, when for the first time the Spectre of Sin stands by his bedside; the style is that of a man dead to self-gratification, careless of the world's opinion, and only desirous to convey to others, in all truthfulness and sincerity, the lesson of his inward trials, temptations, sins, weaknesses, and dan-



gers; and to give glory to Him who had mercifully led him through all, and enabled him, like his own Pilgrim, to leave behind the Valley of the Shadow of Death, the snares of the Enchanted Ground, and the terrors of Doubting Castle, and to reach the land of Beulah, where the air was sweet and pleasant, and the birds sang and the flowers sprang up around him, and the Shining Ones walked in the brightness of the not-distant heaven.

This book, as well as 'Pilgrim's Progress,' was written in Bedford prison, and was designed especially for the comfort and edification of his 'children, whom God had counted him worthy to beget in faith by his ministry.' In his introduction, he tells them that, although taken from them, and tied up, 'sticking, as it were, between the teeth of the lions of the wilderness,' he once again, as before, from the top of Shemer and Hermon, so now, from the lion's den and the mountain of leopards, would look after them with fatherly cares and desires for their everlasting welfare. 'If' said he, 'you have sinned against light; if you are tempted to blaspheme; if you are drowned in despair; if you think that God fights against you; or if heaven is hidden from your eyes, remember it was so with your father. But out of all the Lord delivered me.'

He gives no dates; he affords scarcely a clew to his localities; of the man, as he worked, and ate, and drank, and lodged, of his neighbours and contemporaries, of all he saw and heard of the world about him, we have only an occasional glimpse, here and there, in his narrative. It is the story of his inward life only that he relates. What had time and place to do with one who trembled always with the awful consciousness of an immortal nature, and about whom fell alternately the shadows of hell and the splendours of heaven? We gather, indeed, from his record, that he was not an idle on-looker in the time of England's great struggle for freedom, but a soldier of the Parliament in his young years, among the praying swordsmen and psalm-singing pikemen, the Grenthearts and Holdfasts whom he has immortalized in his allegory; but the only allusion which he makes to this portion of his experience is by way of illustration of the goodness of God in preserving him on occasion of peril.

He was born at Elstow, in Bedfordshire, in 1628; and, to use his own words, 'his father's house was of that rank which is the meanest and most despised of all the families of the land.'

Truly, but a poor beginning for a pious life was the youth of John Bunyan. As might have been expected, he was a wild, reckless boy, as his father doubtless was before him. 'It was my delight,' says he, 'to be taken captive by the devil.'

At an early age he appears to have married. His wife was as poor as himself, for he tells us that they had not so much as a dish or spoon between them: but she brought with her two books on religious subjects, the reading of which seems to have had no slight degree of influence on his mind. He went to church regularly, adored the priest, and all things pertaining to his office, being, as he says, 'overrun with superstition.' On one occasion, a sermon was preached against the breach of the Sabbath by sports or labour, which struck him at the moment as especially designed for himself; but by the time he had finished his dinner, he was prepared to 'shake it out of his mind, and return to his sports and gaming.'

'But the same day,' he continues, 'as I was in the midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this, I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus look down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for those and other ungodly practices.'

'I had no sooner thus conceived in my mind, but suddenly this conclusion fastened on my spirit, (for the former hint did set my sins again before my face,) that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive nor pardon my transgressions. Then, while I was thinking of it, and fearing lest it should be so, I felt my heart sink in despair, concluding

it was too late; and therefore I resolved in my mind to go on in sin; for, thought I, if the case be thus, my state is surely miserable—miserable if I leave my sins, and but miserable if I follow them; I can but be damned; and if I must be so, I had as good be damned for many sins as for few.'

The reader of Pilgrim's Progress cannot fail here to call to mind the wicked suggestions of the Giant to Christian, in the dangers of Doubting Castle.

'I returned,' he says, 'desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think; wherefore, I found within me great desire to take my fill of sin, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God, I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart my desires. The good Lord, whose mercy is unsearchable, forgive my transgressions.'

Soon after, he had one of those visions which foreshowed the wonderful dream of his Pilgrim's Progress. He saw some holy people of Bedford on the sunny side of a high mountain, refreshing themselves in the pleasant air and sunlight, while he was shivering in cold and darkness, amidst snows and never-melting ices, like the victims of the Scandinavian hell. A wall compassed the mountain, separating him from the blessed, with one small gap or door-way, through which, with great pain and effort, he was at last enabled to work his way into the sunshine, and sit down with the saints, in the light and warmth thereof.

But now a new trouble assailed him. Like Milton's fallen spirits in Pandemonium, who sat apart,

'And reasoned of foreknowledge, will, and fate,'

he grappled with one of these great questions which have always perplexed and baffled human inquiry, and upon which much has been written to little purpose. He was tortured with an anxiety to know whether, according to the

Westminster formula, he was elected to salvation or damnation. His old adversary vexed his soul with evil suggestions, and even quoted scripture to enforce them. 'It may be you are not elected,' said the Tempter, and the poor tinker thought the supposition too probable. 'Why, then,' said Satan, 'you had as good leave off, and strive no further; for if, indeed, you should not be elected and chosen of God, there is no hope of your being saved; for 'it is neither in him that willeth nor in him that runneth, but in God who showeth mercy.' At length when, as he says, he was about giving up the ghost of all his hopes, this passage fell with weight upon his spirit: 'Look at the generations of old, and see; did any ever trust in God, and were confounded?' Comforted by these words, he opened his Bible to note them, but the most diligent search and inquiry of his neighbours failed to discover them. At length he found them in the Apocryphal book of Ecclesiasticus, chap. ii. ver. 10. This, he says, somewhat doubted him at first, as the book was not canonical; but in the end he took courage and comfort from the passage. 'I bless God,' he says, 'for that word; it was good for me. That word doth still oftentimes shine before my face.'

A long and wearied struggle was now before him. 'I cannot,' he says, 'express with what longings and breathings of my soul I cried unto Christ to call me. Gold! could it have been gotten by gold, what would I have given for it. Had I a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.....How lovely now was every one in my eyes, that I thought to be converted men and women. They shone, they walked like a people who carried the broad seal of heaven upon them.'

With what force and intensity of language does he portray in the following passage the reality and earnestness of his agonizing experience:—

'While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was, when I saw old people hunting after the things of this life, as if they should live here always; the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, or

child. Lord, thought I, what seeking after carnal things by some, and what grief in others for the loss of them! If they so much labour after and shed so many tears for the things of this present life, how am I to be bemoaned, tied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water! I should count those but small afflictions, and should bear them as little burdens. "A wounded spirit who can bear!"

He looked with envy, as he wandered through the country, upon the birds in the trees, and the fishes in the streams. They were bappy in their brief existence, and their death was but a sleep. He felt himself alienated from God, a discord in the harmonies of the universe. The very rooks which fluttered round the old church spire seemed more worthy of the Creator's love and care than himself. A vision of the infernal fire, like that glimpse of hell which was afforded to Christian by the Shepherds, was continually before him. His vivid but disturbed imagination lent new terrors to the awful figures by which the sacred writers conveyed the idea of future retribution. Bunyan's world of Woe, if it lacked the colossal architecture and solemn vastness of Milton's Pandemonium, was more clearly defined: its agonies were within the pale of human comprehension; its victims were men and women, with the same keen sense of corporeal suffering which they possessed in life; and who, to use his own terrible description, had 'all the loathed variety of hell to grapple with—fire unquenchable, a lake of choking brimstone, eternal chains, darkness more black than night, the everlasting gnawing of the worm, the sight of devils, and the yells and outeries of the damned.'

For two years and a half, as he informs us, that awful Scripture sounded in his ears like the knell of a lost soul,—'O profane person, as Esau, who, for one morsel of meat, sold his birthright,' &c. He believed that he had committed the unpardonable sin. His mental anguish was united with bodily illness and suffering. His nervous system became fearfully deranged; his limbs trembled; and he supposed this visible tremulousness and agitation to be the mark of Cain. He was like his own Man in the Cage at

the House of the Interpreter, shut out from the promises, and looking forward to certain judgment. 'Methought,' he says, 'the very sun that shineth in heaven did grudge to give me light.' And still the dreadful words: 'He found no place for repentance, though he sought it carefully with tears,' sounded in the depths of his soul. They were, he says, like fetters of brass to his legs, and their continual clanking followed him for months. Regarding himself elected and predestined for damnation, he thought that all things worked for his damage and eternal overbrow; while all things wrought for the best, and to do good to the elect and called of God unto salvation. God and all his universe had, he thought, conspired against him: the green earth, the bright waters, the sky itself, were written over with his irrevocable curse.

Well was it said by Bunyan's contemporary, the excellent Cudworth, in his eloquent sermon before the Long Parliament, that 'we are nowhere commanded to pry into the secrets of God, but the wholesome advice given us is this: "To *make* our calling and election sure." We have no warrant from scripture to peep into the hidden rolls of eternity, to spell out our names among the stars.'

One day he tells us a sudden rushing sound, as of wind or the wings of angels, came to him through the window, wonderfully sweet and pleasant; and it was as if a voice spoke to him from heaven words of encouragement and hope, which, to use his language, commanded for the time 'a silence in his heart of all those tumultuous thoughts that before did rise, like masterless hell-hounds, to roar and bellow, and make a hideous noise within him.' About this time, also, some comforting passages of scripture were called to mind; but he remarks, that whenever he strove to apply them to his case, Satan would thrust the case of Esau in his face, and wrest the good word from him. The blessed promise, 'Him that cometh to me, I will in no wise cast out,' was the chief instrumentality in restoring his lost peace. He says of it: 'If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other—oh, what work we made! It was for this in John, I say, that we did so tug and strive: he pulled, and I

pulled, but, God be praised! I overcame him; I got sweetness from it. Oh! many a pull hath my heart had with Satan for this blessed sixth chapter of John!

Who does not here call to mind the struggle between Christian and Apollyon in the valley? That was no fancy sketch; it was the narrative of the author's own grapple with the Spirit of Evil. Like his ideal Christian, he conquered 'through Him that loved him.' Love wrought the victory: the scripture of forgiveness overcame that of hatred.

He never afterwards relapsed into that state of religious melancholy from which he so hardly escaped. He speaks of his deliverance, as the waking out of a troublesome dream. His painful experience was not lost upon him; for it gave him, ever after, a tender sympathy for the weak, the sinful, the ignorant, and desponding. In some measure, he had been 'touched with the feeling of their infirmities.' He could feel for those in the bonds of sin and despair, as bound with them. Hence his power as a preacher; hence the wonderful adaptation of his great allegory to all the variety of spiritual conditions. Like Fearing, he had lain a month in the Slough of Despond, and had played, like him, the long melancholy bass of spiritual heaviness. With Feeble-mind, he had fallen into the hands of Slaygood, of the nation of Man-eaters; and had limped along his difficult way upon the crutches of Ready-to-halt. Who better than himself could describe the condition of Despondency, and his daughter Much-afraid, in the dungeon of Doubting Castle? Had he not also fallen among thieves, like Little-faith?

His account of his entering upon the solemn duties of a preacher of the gospel is at once curious and instructive. He deals honestly with himself, exposing all his various moods, weakness, doubts, and temptations. 'I preached,' he says, 'what I felt; for the terrors of the law and the guilt of transgression lay heavy on my conscience. I have been as one sent to them from the dead. I went, myself in chains, to preach to them in chains; and carried that fire in my conscience which I persuaded them to beware of.' At times, when he stood up to preach, blasphemies and evil doubts rushed into his mind, and he felt a strong desire to utter them aloud

to his congregation; and at other seasons, when he was about to apply to the sinner some searching and fearful text of scripture, he was tempted to withhold it, on the ground that it condemned himself also; but withstanding the suggestion of the Tempter, to use his own simile, he bowed himself like Samson to condemn sin wherever he found it, though he brought guilt and condemnation upon himself thereby, choosing rather to die with the Philistines than to deny the truth.

Soon after he was incarcerated in Bedford jail. Here, shut out from the world, with no other books than the Bible and Fox's Martyrs, he penned that great work which has attained a wider and more stable popularity than any other book in the English tongue. It is alike the favourite of the nursery and the study. Many experienced christians hold it only second to the Bible; the infidel himself would not willingly let it die. Men of all sects read it with delight, as in the main a truthful representation of the christian pilgrimage.

Little did the short-sighted persecutors of Bunyan dream, when they closed upon him the door of Bedford jail, that God would overrule their poor spite and envy, to his own glory and the worldwide renown of their victim. In the solitude of his prison, the ideal forms of beauty and sublimity, which had long flitted before him vaguely, like the vision of the Temanite, took shape and colouring; and he was endowed with power to reduce them to order, and arrange them in harmonious groupings. His powerful imagination, no longer self-tormenting, but under the direction of reason and grace, expanded his narrow cell into a vast theatre, lighted up for the display of its wonders. To this creative faculty of his mind might have been aptly applied the language which George Wither, a contemporary prisoner, addressed to his nurse:

'The dull loneliness, the black shade  
Which these hanging vaults have made,  
The rude portals that give light  
More to terror than delight;  
This my chamber of neglect,  
Wall'd about with disrespect—  
From all these, and this dull air,  
A fit object for despair,  
She hath taught me, by her might,  
To draw comfort and delight.'

That stony cell of his was to him like

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What were bars and bolts and prison walls to him, whose eyes were anointed to see, and whose ears opened to hear, the glory and the rejoicing of the City of God, when the pilgrims were conducted to its golden gates, from the black and bitter river, with the sounding trumpeters, the sweet voices of angels, the welcoming peal of bells in the holy city, the transfigured harpers with their crowns of gold, and the songs of the redeemed ones? In reading the concluding pages of the first part of the Pilgrim's Progress, we feel as if the mysterious glory of the Beatific Vision was unveiled before us. We are dazzled with the excess of light. We are entranced with the mighty melody—overwhelmed by the great anthem of rejoic-

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pulled, but, God be praised! I overcame him; I got sweetness from it. Oh! many a pull hath my heart had with Satan for this blessed sixth chapter of John!

Who does not here call to mind the struggle between Christian and Apollyon in the valley? That was no fancy sketch; it was the narrative of the author's own grapple with the Spirit of Evil. Like his ideal Christian, he conquered 'through Him that loved him.' Love wrought the victory: the scripture of forgiveness overcame that of hatred.

He never afterwards relapsed into that state of religious melancholy from which he so hardly escaped. He speaks of his deliverance, as the waking out of a troublesome dream. His painful experience was not lost upon him; for it gave him, ever after, a tender sympathy for the weak, the sinful, the ignorant, and desponding. In some measure, he had been 'touched with the feeling of their infirmities.' He could feel for those in the bonds of sin and despair, as bound with them. Hence his power as a preacher; hence the wonderful adaptation of his great allegory to all the variety of spiritual conditions. Like Fearing, he had lain a month in the Slough of Despond, and had played, like him, the long melancholy bass of spiritual heaviness. With feeble-mind, he had fallen into the hands of Slaygood, of the nation of Man-eaters; and had limped along his difficult way upon the crutches of Ready-to-halt. Who better than himself could describe the condition of Despondency, and his daughter Much-afraid, in the dungeon of Doubting Castle? Had he not also fallen among thieves, like Little-faith?

His account of his entering upon the solemn duties of a preacher of the gospel is at once curious and instructive. He deals honestly with himself, exposing all his various moods, weakness, doubts, and temptations. 'I preached,' he says, 'what I felt; for the terrors of the law and the guilt of transgression lay heavy on my conscience. I have been as one sent to them from the dead. I went, myself in chains, to preach to them in chains; and carried that fire in my conscience which I persuaded them to beware of.' At times, when he stood up to preach, blasphemies and evil doubts rushed into his mind, and he felt a strong desire to utter them aloud

to his congregation; and at other seasons, when he was about to apply to the sinner some searching and fearful text of scripture, he was tempted to withhold it, on the ground that it condemned himself also; but withstanding the suggestion of the Tempter, to use his own simile, he bowed himself like Samson to condemn sin wherever he found it, though he brought guilt and condemnation upon himself thereby, choosing rather to die with the Philistines than to deny the truth.

Soon after he was incarcerated in Bedford jail. Here, shut out from the world, with no other books than the Bible and Fox's Martyrs, he penned that great work which has attained a wider and more stable popularity than any other book in the English tongue. It is alike the favourite of the nursery and the study. Many experienced christians hold it only second to the Bible; the infidel himself would not willingly let it die. Men of all sects read it with delight, as in the main a truthful representation of the christian pilgrimage.

Little did the short-sighted persecutors of Bunyan dream, when they closed upon him the door of Bedford jail, that God would overrule their poor spite and envy, to his own glory and the world-wide renown of their victim. In the solitude of his prison, the ideal forms of beauty and sublimity, which had long flitted before him vaguely, like the vision of the Temanite, took shape and colouring; and he was endowed with power to reduce them to order, and arrange them in harmonious groupings. His powerful imagination, no longer self-tormenting, but under the direction of reason and grace, expanded his narrow cell into a vast theatre, lighted up for the display of its wonders. To this creative faculty of his mind might have been aptly applied the language which George Wither, a contemporary prisoner, addressed to his nurse:

'The dull loneliness, the black shade  
Which these hanging vaults have made,  
The rude portals that give light  
More to terror than delight;  
This my chamber of neglect,  
Wall'd about with disrespect—  
From all these, and this dull air,  
A fit object for despair,  
She hath taught me, by her might,  
To draw comfort and delight.'

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the rock of Padan-aram to the wandering patriarch. He saw angels ascending and descending. The house Beautiful rose up before him, and its holy sisterhood welcomed him. He looked with his Pilgrim, from the Chamber of Peace. The Valley of Humiliation lay stretched out beneath his eye, and he heard 'the curious melodious note of the country birds, who sing all the day long in the spring time, when the flowers appear, and the sun shines warm, and make the woods and groves and solitary places glad.' Side by side with the good Christiana and the loving Mercy, he walked through the green and lowly valley, 'fruitful as any the crow flies over,' through 'meadows beautiful with lilies,' the song of the poor but fresh-faced shepherd boy, who lived a merry life, and wore the herb *heart's ease* in his bosom, sounded through his cell :

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'There were giants in those days.' And foremost amidst that band of liberty-loving and God-fearing men, stands the subject of our sketch, the Tinker of Elstow. Of his high merit as an author there is no longer any question. The

Edinburgh Review expressed the common sentiment of the literary world, when it declared that the two great creative minds of the seventeenth century were those which produced *Paradise Lost* and the *PILGRIM'S PROGRESS*.

### THE EGYPTIAN MAGICIANS.

THERE are few intelligent readers of the book of Exodus, who are not led to inquire into the nature of the wonders performed by the magicians, who for a time so successfully withstood the miracles which Moses and Aaron wrought by Divine commission.

A cursory perusal of the narrative will generally leave the impression, that by some means or other supernatural effects were produced,—that is, their rods became serpents as really as that of Aaron—Exodus vii. 12. In support of such an idea, it may be said that various passages in the scriptures give countenance to the supposition that malignant beings, possessed of power greater than that of man, have been able to produce effects which cannot be explained on any of the known laws of human agency, and that they have been permitted also to impart this power in some degree to their votaries, for the purpose of establishing their own dominion over our fallen race.

In Deut. xviii. 9, 10, the practice of witchcraft, divination, and the various species of magical art, is expressly forbidden to the Israelites; no witch was to be suffered to live; and the gospels abundantly evince the popular notion of the Jews to be, that Satan had power which at times he was permitted both to exercise and communicate.

To deny or to disprove this would be very difficult, and if it should be alleged that as all this power, (if such there be,) must be exercised by permission of the Almighty, we cannot suppose that he would grant it for the purpose of opposing his own servants in the execution of their commission. On the other hand it may be said that it is not inconsistent with his dealings to suffer those who forsake him to be deceived, and thus to punish them for their obduracy and unbelief. Thus, in 2 Thess. ii. 9—12, those who 'receive not the love of the

truth, that they might be saved,' are said to be 'given over to strong delusion, that they should believe a lie,'—'the working of Satan with all power, and signs, and lying wonders.'

But while it would be difficult to disprove the possession and impartation of supernatural power, by malignant beings, a careful examination of the Mosaic narrative, of the terms employed, and the object the magicians had in view, will lead us to the conclusion that all they did was to counterfeit the miracles of Moses, by jugglery or sleight of hand.

The first miracle of Moses was wrought to vindicate the supremacy of the God of Israel, and his own authority, as the messenger of Jehovah. The object of the magicians was, to prove that he (who was professedly skilled in the literature and arts of Egypt,) was merely a clever magician like themselves, and an imposter when thus he laid claim to supernatural power. The narrative does not lead to infer that they pretended to this, and the original terms used by Moses to designate them, merely denote men skilled in natural science, literature, and legerdemain. The word חֲכָמִים is rendered by the Septuagint σοφοί, and simply means men versed in curious arts superior to the multitude. The מְכַשְׁפִּים, from the Arabic *chashapha*, to discover or reveal, and rendered by the Septuagint φαρμακοί, were properly pretenders to the discovery of things secret or future by the application of drugs; while if we derive חֲכָמִים from חָרַט, a pen or graving tool, it seems to indicate those who drew, or perhaps deciphered hieroglyphics. It is said that they performed their wonders by לְהַטִּיחַ, 'their enchantments,' from לָהֵט, 'he burned'; most probably by burning some drugs, the smoke of which would obscure the atmosphere or confuse the senses of the spectators.

Nothing in these words, therefore, in-



dicates supernatural power or skill. It is also to be noticed, that when they failed to produce lice, they at once said, 'This is the finger of God.' They acknowledged the presence and interference of the Almighty, nor does it appear that they attempted again to compete with Moses.

On these grounds we may safely come to the conclusion, that whether malignant beings have, or have not, the power in some cases to perform wonders unaccountable by the known laws of human agency, in this case nothing was attempted but jugglery or sleight of hand, for the purpose of lowering the messengers of the Almighty in the eyes of the Egyptian king.

Though on the whole we agree with the preceding remarks, it may not perhaps be uninteresting to present the reader with another opinion. It is taken from E. F. C. Rosenmüller's '*Scholia in Vetus Testamentum*.'—

'Commentators ask, what did the magicians do? were their miracles true ones, or different from those of Moses? and many, especially of the earlier ages, did not doubt but that these were true miracles, performed by the aid of the devil, or of evil spirits. Later commentators, on the other hand, commonly suppose that these Egyptians deceived by mere sleights of hand the eyes of Pharaoh and his people. This is also the opinion of the Mahometan interpreters of the Koran, who say that the magicians imitated the serpents and their movements by staves or ropes filled with quicksilver. J. D. Michaelis, in his German version of Exodus, conjectures that the magicians made use of serpents, which, when they remained motionless, had the appearance of a rod; and that when they went before Pharaoh,

they carried these, and when they cast them down they moved about. This may seem the less improbable, since even at the present day, in Egypt and India, there are found men skilled in the art of exercising and training serpents for exhibition. Eichhorn, in his Commentary, contends that not only the magicians, but likewise Moses, by means of this art, performed what we read here. But if the miracles performed by the magicians were mere deceptions of the eye, it is wonderful that Moses should never have given the least hint of it, since it much concerned the glory of the God of Israel, that his readers should at least have been incidentally informed that the miracles of the Egyptians were nothing but mere sleights of hand, and had no reality whatever in them, but only a mere appearance. On the contrary, Moses speaks of them here, and verse 22, and viii. 7, as though precisely the same thing was done by the magicians as by himself; and it certainly appears from Deut. xiii. 2, that Moses did not doubt but that true miracles might be performed by, or in favour of, false prophets. And it was the opinion of the Jews, even in later times, that signs and wonders could be done by the aid of demons. Thus the Pharisees accused Christ of performing his miracles by Beelzebub the prince of the devils; nor does the Saviour confute them by denying that miracles could be performed by evil spirits. What is more—he himself says that false prophets would come, who should show great signs and wonders! Matt. xxiv. 24; and these are called by Paul, 2 Thess. ii 9. '*lying wonders*,' by which (as Grotius well remarks) are signified, not false miracles, but those which are done in support of false doctrine.'

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## REVIEW.

COMPENDIUM OF THE HISTORY OF DOCTRINES. By K. R. HAGENBACH, *Doctor and Professor of Theology in the University of Basle*. Two Vols. Translated by C. W. BUCH. *Edinburgh, T. and I. Clark, 38, George-street.* 1846-7.

THIS is a work of great erudition, and likely to prove of essential service to theological students. The history of doctrines is a

branch of study to which but little attention has hitherto been directed in this country; and those who have been anxious to arrive at anything like a correct idea of the views which have been held in different ages respecting the principles of revealed religion, have been necessitated to have recourse to long and tedious research.

The human mind is ever running the same round of follies. The errors of former ages

are perpetually re-appearing, and claiming the faith and homage of the world. This fact at once shows the importance of being acquainted with the origin and history of such errors. It is absolutely impossible effectually to combat them without the qualifications derived from this knowledge. There are also many other collateral advantages which cannot but arise from a careful and impartial study of ancient opinions. The mode of thinking prevalent among the primitive fathers: the views entertained by men of undoubted piety and colossal intellects; the conflicts between truth and error; the hermeneutics of other climes and former days, must aid us in our theological researches, and throw light on the pages of inspiration.

Dr. Hagenbach divides his work into five periods. The first period embraces from the apostolic age to the death of Origen, or from the year 80 to 254. This was the age of apologetics. In connection with this branch of the subject, we have discussed,—the views of the apostles, heresies, Judaism and Ethnicism, Montanism and Monarchianism, the theology of the fathers, canon of the scriptures, the peculiar developments of the doctrine of God, anthropology, Christology, the church and her means of grace, the doctrine of the last things, (eschatology.) The second period embraces from the death of Origen to John Damascenus, namely, from 254 to 730. This was the age of polemics, when Augustine, Lactantius, Sabellius, Paul of Samosata, Arius, Marcellus and Photinus appeared. Many and strange were the principles which were now introduced. The third period extends from John Damascenus to the age of the Reformation, or from 730 to 1517. This was the age of systematic theology, when scholasticism and mysticism overspread the whole of Christendom. The fourth period reaches from the Reformation to the abolition of the *formula consensus* in Reformed Switzerland, and the rise of the Wolfian philosophy in Germany, that is, to the year 1729. The last period is designated, the age of criticism, of speculation, and of antithesis between faith and knowledge, philosophy and christianity, reason and revelation. This period extends from 1720 to the present day.

The reader will at once discover that this is a production of no ordinary comprehensiveness, and we can assure him that it is well worth a careful perusal. Perhaps we cannot do better in furnishing a specimen of the work, than give a few brief extracts from Dr. Hagenbach's account of the ordinance of baptism during the primitive ages. 'The doctrine of the church stands in immediate connection with the doctrine of baptism. Some of the fathers, especially Irenæus, Tertullian, and Cyprian, in treating of this subject, often indulge in exaggerated language, in fanciful and absurd allegories,

and in symbolical interpretations; while Origen draws a more distinct line, between the external sign and the internal thing which it is meant to teach. Infant baptism had not come into general use prior to the time of Tertullian. Though a strenuous advocate of the doctrine of original sin, he nevertheless opposed pædobaptism. . . . The passages from scripture which are thought to intimate that infant baptism had come into use in the primitive church are doubtful, and prove nothing—Mark x. 14, Mat. xviii, 4—6, Acts ii. 38, 39. Nor does the earliest passage occurring in the writings of the Fathers, (Iren. adv. hæres. ii. 2, 4,) afford any decisive proof. It only expresses the beautiful idea that Jesus was Redeemer in every stage of life and for every stage of life; but it does not say that he redeemed children by the *water of baptism*, unless the term *renasci* be interpreted by the most absurd *petitio principii* to refer to baptism.' This is important testimony, though it is evident that Hagenbach vacillates between the conflicting and equivocal statements of some of the Fathers.

Many of the notes in these volumes are not translated, and perhaps some will regard this as a drawback. We think, however, that as the work is more especially designed for theological students, it will in this state furnish those who are not tolerably acquainted with Latin and Greek, and are seldom led to peruse works in those languages, with a useful and healthy exercise. The statements of Dr. Hagenbach cannot at all be studied without a careful perusal of the notes.

THE BIBLE NOT OF MAN, or the *Argument for the Divine origin of the Sacred Scriptures, drawn from the Scriptures themselves.* By GARDINER SPRING, D.D., of New York. London, Religious Tract Society.

THIS is a very useful book, written in a correct and pleasing style. It contains essays on the following important topics: 'The fitness of the time selected by Divine providence for the introduction of the christian dispensation—the Bible above the invention of the human intellect—the spirit of the Bible a superhuman spirit—the moral rectitude of the Bible—the peculiar doctrines of the Bible—the religion of the Bible a proof of its Divine origin—the unity of the scriptures—adaptation of the scripture to the character and wants of man—the Divine origin of the scriptures attested by christian experience—the Bible accordant with human reason.' We very cordially commend the work.

THE SUNDAY SCHOOL. *An Essay in three parts.* By LOUISA DAVIDS. London, Sunday school Union, 60, Paternoster Row. 1847.

WE have read this essay with great pleasure,

and feel persuaded that it contains instructions of vital importance. It displays deep anxiety for the temporal and spiritual welfare of the rising race, and describes to those engaged in the work of teaching them, in clear and forcible language, the duties to which they ought to attend. Sabbath-school teachers will do well to procure and study this volume.

A VOICE FROM HEAVEN, *Concerning the Dead who die in the Lord; with some account of the late Mrs. John Sands, who departed this life Jan. 25th, 1847.* By PHILIP CATER, Minister of Alfred-place chapel, Brompton. Glasgow: James Maclehose. London: Jackson and Walford.

Mrs. SANDS was evidently a lady of deep piety. Her experience and correspondence as contained in this small volume may be read with advantage. Mr. Cater's remarks are pertinent and useful.

REMARKS ON THE SCRIPTURAL QUALIFICATIONS REQUIRED FOR THE PASTORAL OFFICE. By AN ELDER. London: W. Foster, 6, Amen Corner, Paternoster Row, 1847.

THERE is nothing very extraordinary in these 'Remarks,' and why they were published we are scarcely able to say. The writer, (as all writers of this class do,) manifests a great deal of self-importance and arro-

gance. He should remember that persons as well qualified to judge as he is, and perhaps better, if we can form an opinion from his style, and the character of his reasoning, have come to somewhat different conclusions respecting the passages which he adduces.

OUR DOMESTIC FOWLS. *Religious Tract Society.*

A HIGHLY interesting volume, which may be profitably read by all classes.

Mr. PEGGS informs us that his favourite tract, Berridge's 'Great Error Detected,' has been translated into French and Dutch, and he thinks into German and Polish; and that now a gentleman at Gibraltar, formerly a monk, but at present a clergyman of the church of England, is translating it into Spanish. Our esteemed brother would be thankful if any of our friends could render a little assistance towards printing it. Certain we are that the above tract cannot fail of being productive of good in any country, and especially in Spain, which is cursed with so much superstition, formality, and hypocrisy.

QUERY.

WILL some friend, in the next number of your valuable work, show the benefits arising from teaching Sunday-school children to sing? C. B. B.

OBITUARY.

**REV. JOHN LINDLEY.**

REV. JOHN LINDLEY late pastor of the General Baptist church at Hugglescote, died July 22nd, 1847, of typhus fever, at Manchester. W. L. S.

SARAH BRIDGFOOT died in the faith of Christ, March 12th, 1846, in the twenty-sixth year of her age. She was a silent, steady, and consistent member of the church of Christ at Gedney Hill. When young she was admitted a scholar in the Sabbath-school, and afterwards became a teacher. The instructions she received in the school, combined with the preaching of the word under Mr. Birch's ministry, was the power of God to the salvation of her soul. She having found peace and pardon through faith in the Lord Jesus Christ, offered herself as a candidate for baptism and fellowship, and was baptized and added to the church, Sep. 1840. By divine grace our sister not only maintained a steady, but very consistent conduct, both at home and abroad; in the

church of which she was a member, and also in the world. She suffered much persecution from those of her own household. During the period of her affliction the soul of our young friend did indeed rejoice in God her Saviour, who regarded the low estate of his handmaid. She conversed freely with her parents, as well as her brothers and sisters, and exhorted them to return again to Jesus as their Redeemer, and give their hearts to him. To her christian brethren also she declared the love of God to her soul; nor were her simple, warm, and earnest exhortations in vain; her parents, her brothers, and also two of her sisters, have since joined the church of Christ. Her end was peace, perfect peace. The death of our young friend was improved by Mr. J. Easom, Long Sutton, from Isaiah lvii. 1. 'The righteous is taken away from the evil to come.'

EMILY BRIDGFOOT.—The subject of this short and hasty sketch was brought to rely more fully on the death of Christ for salva-

tion through the instruction imparted by her late beloved sister. She became a scholar in the Sabbath-school at Gedney Hill at an early age, and was very attentive to her books, and dutiful to her parents. But it was not till she saw and witnessed so much of the patience and submission of her sister to the will of God in her affliction that she was enabled to give her heart to the dear Redeemer; then indeed she found joy and peace through faith in Christ Jesus. Shortly after she had given her heart to God she gave her hand to his people, and witnessed a good profession before many witnesses, on Lord's-day, August 23rd, 1846. It soon became painfully evident that the same insidious complaint which had carried her sister to the place appointed for all living was making rapid progress on her hitherto weak and delicate constitution; but she was enabled to look to him who has said, 'They that seek me early shall find me.' The last time of her attendance on the public means of grace closed with the year. During her illness she was visited by many friends, with whom she conversed freely, even beyond her strength, on the great salvation. The address to four of her companions, who came to see her when fast sinking in the arms of Israel's kind and gentle shepherd, will not soon be forgotten. How affectionately she warned them to flee from the wrath to come, to seek the Lord, to love the Saviour,—'Though you are young, you may soon die; and O remember, you must die. Then prepare to meet your God. Look at me, a poor sinner, a dying creature; and this may soon be your condition. But I can bless the Lord he is my Saviour. Make him yours. Now is the time, now is the accepted time, now is the day of salvation.

"Your youth and strength will not avail,  
To save you in that hour."

On the Wednesday evening previous to her death, it was thought by all then present, she had gently breathed her last; but she revived a great deal, and was enabled to talk of the Saviour's love. She wished to see her father once more, (he being from home) but said, 'Not my will, but Thine be done.' Some time was spent in prayer in behalf of the afflicted, in which our young friend heartily joined her Amen, and also exclaimed with the poet,

'If our fellowship below  
In Jesus be so sweet,  
What heights of rapture shall we know  
When round his throne we meet.'

The desires of our friend were granted; for contrary to the expectations of all present, she continued till her father came home on

Saturday night, when she saw him a few hours before she entered into the joy of her Lord,—aged fifteen years.

REBECCA BRINGFOOT was called to resign her fleeting breath within the short space of one month after her sister Emily, in the twenty-seventh year of her age. They were sisters, not only by natural but gracious ties; both of them brought to the saving knowledge of Christ as their Saviour by the pious conversation of their sister Sarah; both of them baptized in the Saviour's name on the same day; united to the church of Christ at the same period; and both of them trusted in the Lord, who is 'mighty to save.' Rebecca was soon led away from the paths of piety in which she had been instructed in the Sabbath-school; but happily for her, she returned to Jesus the shepherd and bishop of her soul. Her repentance and godly sorrow for sin was such as needed not to be repented of, but that which worketh salvation. Her faith in Christ was lively and firm, and her hope in the Saviour was sure and steadfast: it stayed her soul in the hour of death. When the writer last saw her, and conversed with her, after reading the xxiii Psalm, he said, 'Is the Lord your shepherd?' 'Yes.' 'Do you feel Christ precious now?' 'Yes, bless the Lord, I do.' On Lord's-day, March 28th, her happy spirit entered into the paradise of God, having been a member of the church of Christ the short period of six months and five days. J. E.

MARY TYSON, widow of John Tyson, was a much-respected member of the General Baptist church, Killingholme. She left this vale of tears for the mansions of eternal joy on the 24th day of August, 1846, in the 93rd year of her age. She was baptized in early life, and was called to sustain many severe conflicts with the world, with Satan, and the corruptions of human nature. Our sister's last days, it is believed, were some of her best days. Her soul breathed after God. The precious atonement was the sole ground of her hope. We remember, with peculiar pleasure, the joy she expressed when she understood it was the intention of her pastor and some brethren to celebrate with her the dying love of the Redeemer. It was a feast of fat things to the believers present, and especially to the deceased, who, by infirmities and afflictions had long been prevented from enjoying the public communion of the church of Christ. The death of our friend, which was peaceful and happy, was improved by a discourse on the words, 'I will walk through the valley of the shadow of death,' &c. G. S.

## INTELLIGENCE.

**VALEDICTORY SERVICES, ÆNON CHAPEL, MARY-LE-BONE.**—On Monday, Aug. 2nd, a meeting was held at the above place, on the occasion of Dr. Burns taking leave of his church and congregation, preparatory to his departure for America. A numerous and deeply interested auditory was present. Several ministers attended, among whom were Revds. Dr. Hoby, W. R. Baker, G. W. Pegg. Rev. W. R. Baker offered an appropriate prayer. Mr. G. East, deacon of the church, occupied the chair, and called upon Dr Burns to state the nature and object of his mission to the United States. Dr. Burns said, 'Our present meeting is occasioned by a resolution passed at our last annual Association, that the Rev. J. Goadby, of Leicester, and myself should visit the Free-will Baptists of America. The Free-will Baptists are a body of christians holding the same general sentiments with ourselves. Benjamin Randall, a pious man, who was converted by the preaching of Whitfield, in America, devoted himself to the work of the ministry, and being eminently blessed in his labours, may be looked upon as the founder of this denomination. Randall commenced his useful career about 1780, and died triumphantly in the faith, Oct. 1808. The connexion has spread rapidly since then. From their last annual register it appears they have 1197 churches, 806 ordained pastors, 209 licensed preachers and evangelists, and 55,000 members. They have also six literary institutions, a book room, and a weekly religious newspaper—"The Morning Star." They are a plain, simple-minded, zealous people. They are among the most strenuous, decided, and constant friends of the slave in the United States. As a body they have their quarterly meetings of the elders and officers of the adjacent churches, yearly meetings of general districts, and a triennial conference of the elders and delegates of the whole body. It is to their next triennial meeting that brother Goadby and myself are deputed.' Brother Burns then stated the objects contemplated by the deputation. Dr. Hoby said, 'We live in a marvellous age; not an age of miracles, but an age of marvels.' The doctor then alluded to the strides made in modern days for expeditious travelling. 'Why should not,' continued the doctor, 'the great inventions of science be subordinated to the promotion of the grandest of all causes—the spread of christian truth, and working out the mighty problems connected with man's spiritual destiny and eternal welfare? He (Dr. Hoby) thought it important that Baptists in England and America should hold fraternal intercourse. The transatlantic population is of our blood and kindred—of that Anglo-Saxon race des-

tinued to spread abroad civilization wherever planted. While American Baptists are more wealthy, they are far behind us in the missionary spirit. You must awaken their slumbering energies.' Rev. W. R. Baker then gave some judicious advice to the church. Rev. G. W. Pegg expressed his sympathy with the church, and his cordial concurrence with the objects contemplated by the deputation. Rev. — Blake trusted that missionary efforts would be greatly helped by this deputation. Dr. Burns then gave the church some affectionate counsel. After prayers by Mr. Blake and Dr. Burns, this very interesting meeting was concluded.

**DEPARTURE OF THE DEPUTATION TO AMERICA.**—We beg to inform our readers that our beloved brethren Goadby and Burns left Liverpool on the 4th of August, by the 'Cambria.' A kind brother from Nottingham accompanied them on board. In a communication we have just received from him, he says, 'We were conveyed in a small steamer to the 'Cambria,' which was about two miles up the Mersey. It was an interesting sight to witness the various parties hastening to get on board. Some, as usual, not arriving until the last minute. Then there was the great variety amongst the passengers themselves—Englishmen, Americans, Germans, and others. The 'Cambria' is a noble steamer. The sleeping apartments are small, but in other respects the accommodation is very ample. After seeing our brethren on board and in possession of their berths—the bell rang for all persons not passengers to leave the vessel. Then came the separation; and with hearty good wishes I bade them farewell. I am happy to say that they both appeared in cheerful spirits.' Will our friends think of our brethren before a throne of grace, and commend them to the protection and guidance of heaven?

We are sorry to find that as yet only £47. 11s., exclusive of the money voted from the Association and Foreign Mission Funds, have been received towards defraying the expences of the deputation. It is very desirable to spare the mission fund as much as possible. We hope the churches will not delay sending their contributions. The treasurer is Mr. Robert Seals, Nottingham. We furnish our readers this month with the address delivered by brother Goadby on the Lord's-day evening before his departure, and an interesting account of the valedictory service held at Ænon chapel, London.

**DUDLEY. Chapel debt liquidated.**—About seven years ago a new and spacious sanctuary was erected by the Independent church and

congregation in this town. It has four capacious galleries, and will seat 1,400 persons. Under it are two school-rooms, occupied by 700 children, with a good library for their use. Its entire cost, inclusive of a large piece of ground for the cemetery, is £4,678. 12s. 2d. At the commencement of 1845 there was a heavy debt of £1,917. 4s. 2d, and being anxious for the removal of this burden and obstacle to usefulness, the friends here requested their present pastor, Rev. J. Raven, to prepare an address for the congregation on this subject, and provided a plan for its accomplishment adapted to their circumstances. Five friends promised to contribute £560, on condition that the people generally co-operated to liquidate the debt. The following list of contributions was presented at a large meeting for its approval, and was cordially adopted. Other congregations have since used it most successfully.

	Weekly Payments.		per week	Annual Results.		
	s.	d.		£.	s.	d.
100 persons contributing	0	1	21 13 4			
50 .....	0	2	21 13 4			
33 .....	0	3	21 9 0			
25 .....	0	4	21 13 4			
25 .....	0	6	32 10 9			
25 .....	1	0	65 0 0			
15 .....	2	0	78 0 0			
10 .....	3	0	78 0 0			
6 .....	4	0	62 8 0			
4 .....	5	0	52 0 0			
4 .....	10	0	104 0 0			
One annual collection			25 0 0			
One years proceeds of collecting books			25 0 0			
			£608	7	0	

Each subscriber was requested to write his name and address opposite the figure denoting the amount he was willing to give. This plan realized in two years, including the £560. given by our more wealthy friends, the noble sum of £1,571. 6s. 4d. Almost two-thirds of this was raised by the people generally. The poor as well as those in better circumstances, manifested great liberality. At the beginning of the present month, (July) the debt was reduced to £345. 17s. 10., and the removal of this was contemplated by the anniversary services and tea-meeting. On Lord's day, July 18th, Dr. Leifchild preached two excellent sermons, after which £115 were collected. On the following Wednesday afternoon, July 21st, after a very affecting sermon by Rev. J. A. James, £30. were contributed, leaving about £200 to be raised by donations after tea. A little after five o'clock, an assembly of 600 persons were provided with tea in the school-rooms; the Rev. J. Raven presided. The treasurer, Mr. J. Whitehouse, presented the financial accounts; and addresses were delivered by Revs. Dr. Leifchild, Dr. Redford, J. A. James, S. Crown, J. Boaz, of Calcutta, and D. K. Shoebottom of Kidderminster, and many other ministers of dif-

ferent denominations were present. Mr. J. Whitehouse generously offered £50 on condition that the whole debt be paid off that evening. Several deacons, and others, promised £5. each; Mr. Rogers £10, Mr. J. Wood £40., and Mr. W. Whitehouse £10. It was soon found that the money would be easily provided. One of the deacons, Mr. R. Rogers, proposed that a surplus of £50. be contributed, as an expression of gratitude and affection to their esteemed pastor, for his diligent and faithful labours. This proposition was cordially responded to, and the sum speedily supplied; several friends of other congregations cheerfully and liberally aided this object. The pastor was taken by surprise, and overwhelmed by devout emotions on beholding the generous and unanimous demonstration of love and gratitude on the part of his people towards himself. The Great Head of the church is blessing the labours of both the pastor and his flock. During the past year they have promised and given more than £120. to aid a neighbouring congregation to remove a debt of £300. from their sanctuary; and now they can rejoice in celebrating the jubilee of their own place of worship. They anticipate the pleasure of assisting and raising other congregations in their densely populated neighbourhood. It is a blessed circumstance, that while this congregation has contributed during the last two years about £1,600. for the removal of their own chapel debt, they have almost doubled their subscriptions to Foreign Missions, greatly increased that for British Missions, and every ordinary purpose; besides originating and supporting several new objects of usefulness. They have raised for religious and benevolent purposes £1,300. per annum, and also increased the salary of their pastor.—*Patriot*.

#### ANNIVERSARIES.

**NORTHALLERTON.**—Having made considerable alterations and improvements in our preaching room at Northallerton, three sermons were preached on Lord's day, Aug. 8th, 1847, by the Rev. D. Peacock, of Masham: in the morning at our preaching room Brompton, and afternoon and evening at Northallerton. A tea meeting was held on Monday evening; Mr. Dawson presided, and addresses were delivered by the Revs. D. Peacock, R. Horsfield, D. Dolamore, M. Tanfield, and our pastor. T. H.

**LEEDS.**—On Lord's day, July 18th, the Sabbath school sermons were preached in our chapel: by the Rev. R. Brewen in the afternoon, and Rev. H. Horsfield in the evening. Collections nearly £5.

**MAGDALEN.**—Three useful sermons were preached in the General Baptist chapel here on Lord's day, August 8th, by the Rev. W.

S. Harcourt, of Sutton St. James. The collections for the removal of the debt on the chapel were good. J. C. S.

**DERBY, Sacheverel-street.**—On Lord's-day, August 8th, two sermons were preached in the G. B. chapel, Sacheverel-street, by the Rev. S. Ayrton, of Chesham, when collections were made on behalf of the chapel funds. On the following evening a public tea-meeting was held for the same purpose. From both occasions a sum of about £19. was realized. We are very thankful to state that at the latter meeting, an effort was commenced towards reducing our large debt; and that at a special church meeting we have unanimously resolved to raise, during this year, not less than £250. for this purpose. Brethren, aid us in this effort by your prayers, and if possible your donations.

**BARTON, Day-school.**—The anniversary meetings of this institution were holden on Thursday, May 27th, and afforded great satisfaction and encouragement. The examination of children in the afternoon, in reading, mental arithmetic, geography, English grammar, &c., was highly creditable both to themselves and their devoted teachers. Trays for the tea were very kindly provided gratuitously, and produced with a collection at the close of an interesting public meeting in the evening, about £26. The attendance was large, and all parties were, we believe, highly interested and gratified. J. C.

#### BAPTISMS.

**LEEDS.**—In June three persons were baptized and added to the church in this town.

**BILLESDON.**—On Lord's-day morning, July 18th, three esteemed friends, who had long been halting between two opinions, publicly dedicated themselves to Christ, by following him in the ordinance of baptism. We have cause for thankfulness, and pray for continued prosperity. M. C.

**BOSTON.**—On Lord's day, May 30th, we baptized five persons; on June 27th, four; and on July 25, six more. We have still some candidates. T. W. M.

**WIRKSWORTH.**—After a suitable sermon by our minister, Mr. Nightingale, three approved candidates, two males and one female, were immersed on Lord's-day morning, July 18th, before a large and serious congregation. At the table of the Lord, in the afternoon, they were admitted to fellowship. This service was rendered peculiarly interesting to our sister because it was owing to some observation made at a former admission of members that she was induced to decide.

**MAGDALEN.**—On Sunday, August 1st, an excellent sermon was preached by Mr. J. Bormond, of York, after which one female was baptized; and on the 8th a male friend

who is to be received into the church at Magdalen, was baptized in the Baptist chapel, Downham, after a sermon by the minister, Rev. J. Bane, on the commission. J. C. S.

**MELBOURNE.**—Since we last reported twelve persons have been baptized and added to the church. Five of the candidates were from our Sabbath-school at Melbourne, and three from the branch at Ticknall. T. G.

#### MISCELLANEOUS.

**DERBY, Brook-street.**—On Lord's-day, July 18th, our respected minister, Mr. J. Lewitt, late of Coventry, commenced his ministerial labours amongst us. The attendance in the morning was very good, and an appropriate discourse was delivered from Rom. xv. 29th verse. In the evening the congregation was unusually large, and our minister preached from Col. i. 28, from which we hope good will ensue. On the following Monday evening about 150 persons took tea together in the school room. Addresses were delivered by Revds. J. G. Pike, Gawthorne, Poile, Stanion, Meeworth, and Lewitt. The unanimity of feeling and cordial sympathies cherished and expressed by all the speakers augur well for the success of the church assembling in that house of prayer, with which so many hallowed associations are connected.

**INDIVIDUAL USEFULNESS.**—Most of our readers doubtless must have heard of the Lowell Factories in one of the New England States; and of the 'Lowell Offering,' a periodical conducted by female operatives in those establishments. We have just met an instance of usefulness on the part of one of these females, which deserves, we think, this public record. A young female has, for several years, supported from the produce of her own labour a pupil in a school connected with the Nestorian mission. This pupil has now become a preacher, and his ministrations are received with favour and acceptance. The missionary bears the following testimony to his acceptance and usefulness:—'He is remarkably winning and impressive in his proclamation of the gospel. Although a mere stripling in years and in size, he is still manly in appearance and mature in character; and it is not without good reason that the rude villagers, to whom he preaches regard him with great respect, and many of them with strong affection. His audiences are often melted to tears by the pertinency and power of his discourses.'

Thus a female operative in a public factory proclaims, by an agent whom her liberality sustains, the gospel of peace. May many be induced, by this record of her benevolence, to imitate her bright example. Such conduct will produce no sorrowful reminiscences when on the verge of another world.—*Morning Star.*

## MISSIONARY OBSERVER.

A LOAN FUND FOR NATIVE  
CHRISTIANS IN INDIA.*Boston, Aug. 10th, 1847.*

To the Editor of the Missionary Observer.

DEAR SIR,—The object of the friend who suggests in your last No., page 254, a *Loan fund for native christians in India*, appears so philanthropic and reasonable, that I hope it will meet with the approbation of the missionaries themselves, of the committee, and of a sufficient number of friends in England. If it do, I shall willingly be one to venture on the loss your correspondent supposes possible, of £10; with the hope of doing something to help poor christians to a morsel of daily bread; and of perhaps contributing eventually to the extirpation of those enormous usurers, by whom the poor in most of our colonies have long been so grievously crushed.

Hoping to see this benevolent object extensively taken up,

I am, dear Sir,

Faithfully yours,

T. W. MATHEWS.

[We willingly insert Mr. Mathews' note, relative to a communication which appeared in the last number of the Repository, from Mr. J. Chapman, of London. For our own part, we can scarcely yet form an opinion on the subject. It would certainly be very pleasing if anything could be done to assist the native converts in India in their temporal circumstances; but we much fear that any advantage conferred on our brethren there, would be too much regarded in the light of a boon to induce persons to assume the mere profession of christianity. The results in such a case would be disastrous.—ED.]

## A FEW WORDS TO COLLECTORS.

BELOVED SISTERS.—My present purpose is not to communicate information, but in christian love to address to you a few words of encouragement; and perhaps I cannot begin better than by mentioning the particular circumstance that induced me to write. A few days since, in the private perusal of the Divine Word, I Samuel ii. came in course, and the incident recorded in the 19th verse arrested my attention in a way that it had not previously done. 'Moreover, his (i. e. Samuel's) mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.' To

many this may seem a small matter to be recorded in the word of God, but we know that 'whatever things were written aforetime, were written for our learning.' Trivial, however, as it may at first sight appear, does it not suggest to a reflective mind this important idea—that God notices the least things that are done for the furtherance of his own glory, and overlooks the greatest that are performed without regard to himself? Nothing is said in scripture respecting the studies of the sages, the contentions of the politicians, or the exploits of the conquerors of that age; they neglected God, and God lightly esteemed them: but 'a little coat' that a fond mother made for her firstborn son is specially mentioned. No doubt there were many mothers in Israel besides Hannah who made little coats for their little sons, but this only is recorded, the reason obviously being that it was made for Samuel when he 'ministered before the Lord.' Musing a little on this verse, and calling to mind 'your work of faith and labour of love,' I resolved to take occasion from the 'little coat,' to encourage the hundreds in our connexion who are employed as missionary collectors.

I have commenced with 'beloved sisters,' on the ground that this self-denying, but most honourable service devolves almost exclusively upon you; nevertheless, any dear brethren that may be expending their manly energies in this praiseworthy department, will regard what is written as designed also for their encouragement. And, first, I should not do justice to my own feelings—feelings which are fully entertained by all my brethren and sisters in the mission, if I did not from my 'heart of hearts' thank you for your disinterested and zealous exertions. When we tell the dear children in our asylums, and our beloved native christians how you go about to collect money to send the gospel to this wicked country, they are filled with wonder and delight; they see that the religion of Jesus Christ is a religion of holy love, and it stirs them up to give thanks and pray to God on your behalf. But, beloved friends, you have something far better than any thanks we can offer, or than the grateful sense of obligation which the converted heathen entertain. You have the testimony of a good conscience—you have the approving smile of God—you have the hope through grace of an abundant recompense at the resurrection of the just—it is your happiness to be assured that the fruits of love to Christ, unnoticed though they be by the world, and even by many in



the church, will be graciously remembered when your Lord shall come in the clouds of heaven; your names and deeds will not be written in the book of fame, but they are recorded in the book of remembrance. He who noticed and approved the little coat which was made by the mother of Israel's prophet, is not unrighteous to forget your work and labour of love. We know that you meet with discouragements, and that they are sometimes severe. It is to some of you painful that you have not more countenance and support from experienced members and office bearers in the church; but let not this unduly depress you. Many good men, and good women too, might be better than they are. Rise above all inferior considerations, and realize that you are labouring for God; you will then go to your work with a glad and grateful heart. It is a sore trial to many of you when there is a falling off in the subscriptions, but if it arise from no lack of zeal and effort on your part, (be quite sure on this point) you may comfort yourselves with the thought that 'where there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.' Men look at the result of actions, but God looks at the motive, and you are acting for Him.

I beseech you, my dear sisters, suffer the word of exhortation. Be regular in calling on your subscribers. Many cheerfully give a small sum, to whom a larger is a serious affair. Be well acquainted with missionary details. Read the letters in the Observer, the extracts in the quarterly papers, the facts in the Report, and you will always have something interesting to tell your subscribers. Be sure to appeal to sound scriptural principles in urging the claims of the mission. This is very important, but we cannot suppress our fear that it is not sufficiently regarded. We fully admit that emulation within certain limits, is lawful and virtuous, and that the reasoning of the apostle Paul in 2 Cor. viii. and ix., proves it to be so; but it is only within certain limits, and in subserviency to nobler and more important considerations that we should appeal to this principle. Take the higher grounds of duty, and impress on your subscribers, that 'whatsoever they do, they must do it heartily, as to the Lord, and not unto men.' Christ has commanded his servants to 'go into all the world and preach the gospel to every creature,' and it is clearly the duty of all his disciples to aid in carrying out his last command. How are we to urge obedience? Listen to his own blessed words in his valedictory address to the disciples, 'If ye love me,'—how tender—how forcible the plea! it touches the secret springs of action in every christian heart—'if ye love me, keep my commandments.'

Love to Christ, then, is the grand motive to exertion in the missionary cause. Sustained by this your zeal will be a pure and steady flame; your compassion will be excited for heathens at home and in China, as well as in India; your attachment to the cause in days of darkness and adversity will be marked by constancy and ardour—whoever deserts it, you will be firm—whoever declines, you will abound more and more. Seek, dear sisters, after high-principled affection to the Lord Jesus, and all will be right. Often meditate on such texts as these, 'None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.' 'Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.' 'The love of Christ constraineth us.' 'Who loved me and gave himself for me.' 'To me to live is Christ.' In presenting the claims of the mission to your friends, fill your mouth with arguments, but let them all be derived from the cross—let them all be urged in love, and be assured that such arguments, presented in such a spirit, and with a woman's winning tones and persuasive manner, can hardly be resisted. Urge your subscribers to pray as well as to give. All the wealth in the world would not enlighten one of all these millions of idolaters; the influences of the Divine Spirit are essentially necessary, and these will be obtained by prayer. O my sisters, prayer is a mighty weapon; thousands of times it has defeated the plans and routed the forces of Satan; and he fears it, as well he may, more than any thing else. Thousands of times it has done wonders for the church of God, and we believe it is destined to achieve tenfold greater. Prayer honors God, lays us low in the dust, strips us of self reliance, fits us for success, and teaches us when success is bestowed to say, 'Not unto us, O Lord, not unto us, but unto thy name give glory.'

Remember your sisters in Christ who are wearing out health and life on a far distant shore. They would not do it in any other cause, but they rejoice that they are counted worthy to do it for Christ. They have an especial claim on your sympathies and prayers, and you fully recognize the claim. Think of the deep degradation of your sex in heathen lands. How many thousands of them annually perish on pilgrimage. Be thankful that a happier lot is yours. By nature you are no better than they, Rom. iii. 9. Dwell on the honour of being employed in aiding the triumphs of such a cause. Look forward to the time of the end. Brighter days will dawn on long benighted

Orissa: her hideous idol will fall before the preaching of the cross, and she will be one of the brightest of Immanuel's many crowns. And finally when Christ who is our life shall appear, then will myriads from Orissa appear with him in glory. 'Therefore, my beloved sisters, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.'

Your affectionate brother in Christ,  
JOHN BUCKLEY.

#### LETTER FROM MR. STUBBINS.

MANY thanks, my beloved brother, for your kind and interesting letter to our dear native preachers. They were very much delighted with it, and I hope benefited by it. I translated it to them at our Thursday afternoon's service. We have lately told them more about friends at home, and the concern which is manifested by them and different ministers for their establishment in righteousness and growth in grace; and it has had a very happy influence in leading them to feel themselves more identified—more closely united in one common bond with them, and to pray for them with increased interest and fervour. They have often remembered you and our beloved secretary, with deep feeling at a throne of grace, especially when they heard that you were sick. Our dear native brother Balagi has given me a letter to translate and forward to you, which I hope may not be unacceptable. By the way, in one of your letters you express a wish that they would not address you in an adulatory strain. I can appreciate the modesty of that wish, but it should not be forgotten that an Asiatic would esteem it almost, if not quite, an insult to address a person in the same (shall I call it) phlegmatic strain, that we should. The people will be oriental in spite of all that can be done; but I am sure the language was not that of fulsome flattery. But for the letter, excepting one or two of the titles which he gives you at the beginning.

'To the minister of the Lord Jesus Christ, Goadby sahib—christian Bdlági, sending money, many loving salutations, with humility writes this epistle.

BELOVED SAHIB,—You remembering and greatly honouring us, wrote an affectionate letter, that our beloved teacher Stubbins sahib from the English language translating, its meaning made known to us in Oreah in the chapel at the time of preaching. In this way we were able to understand all its contents. How excellent, how grateful was the truth it made known to us: even that you,

for the welfare of us poor unworthy creatures, in the presence of God and of our Lord the Saviour, in private and in public praying, should supplicate on our behalf the influence of the Holy Spirit, as we know you do. You honour us by asking in what condition we Hindoo preachers formerly were, and in what condition we now are since we received the gospel. I will freely inform you concerning myself.

From my birth, even all my life long, how the Lord has preserved me! but not knowing him, how evil were my works and ways! For ten years after my birth, knowing nothing, I spent my time in a childish manner. For three years after that I attended cattle. At fourteen my father, according to the instruction of the wicked *bades*, (books occupying the same place among the Hindoos which the Bible does among christians, only all castes are forbidden to read them except the brahmins,) caused me to perform various ceremonies, and invested me with the *poita*, (brahminical thread.) From this time the people called me, my lord brahmin. I then cultivated the soil. At this time I, with three others, thought it would be well to learn to read and sing the shastras, for then all the men and women in the village surrounding and hearing us, would call us great *pundits*, (learned men.) In this way, encouraging each other and flattering ourselves with the praises we should receive, we called a teacher, and engaged to give him three rupees (six shillings) a month. I then went home and told my father and mother what I had done, but they, with my brothers and sisters gave me great abuse, saying, You have not even rice-water for your belly, where will you get three rupees a month? With labour you may get something to eat; but without, nothing. Other people, your forefathers, and your elder brother, never learned to read, and they are able to maintain their families, and do you think you are any greater than they? Many people from learning to read have become *boishnobs*, (ascetics) and fled from their homes, and you will do the same? Then sorrow arose in my mind, and I wept. I said to my companions, My people abuse me because I wish to learn to read. They said, We will read in the night and work in the day; and however difficult it may be, we will labour and gain the rupees, and not tell your father. In six months I learned to read. I afterwards read the shastras, when the people called me a brahmin—called me also 'wise in the shastras,' and were surprised that I should have learned so quickly. Then I thought in my mind I will commit to memory the *barat* and *ramayan*; when, striking together two pieces of wood in my hand and singing in the villages, I shall obtain many rupees. I took with me a com-

panion, and sung and danced, and thus obtained money for nearly four years. When I was about sixteen years old, I fell into a river, and was nearly drowned, but the Lord preserved my life. When I was seventeen years old, a bear seized me in a field of sugar-cane, and tore me almost to pieces. I was taken up and carried to my father, who seeing my wounds, died that night. (He had been ill for some days, and the sight of his son weltering in his blood, with scarcely a hope of his recovery, produced such a shock on the father's mind, that from the effects of it he died in a few hours. Balagi still bears the scars of the fearful wounds on his back, and on the upper part of his right arm. He says there is no doubt but the bear would have killed him, but that after the first attack he threw himself into a small grip, with his face downwards, and appeared dead, so that when the bear returned to make an end of him, it smelt of him, and seemed to think he was dead, and marched off. The bear will never touch a dead carcase.) When I was eighteen my mother died. Then I was employed in farming, but finding it difficult to obtain a living, I was not married till I was twenty-two years of age. I then thought it would not be proper to go singing about any longer, so engaged in trading. I went and fetched down large rafts of wood, by which I gained fifty rupees. I then thought if I should worship Mahadeb, I should get more rupees, and in another birth in the house of a rajah, or a wealthy man should be born. Thus for a year I worshipped in the temple of Seeb, and attended to penances, fastings, austerities, &c., but after that I had no more desire to worship Mahadeb, and thought I would visit shrines, perform ceremonies, &c. Then taking with me two others, I set out to go to Brindaban; but after travelling more than 100 miles, some days feasting and some days fasting, we halted at a place called Peepal. While there the man who carried my things, stole a piece of gold which I had for expenses, and started off. We went in search of him, and having found him, brought him to the police, and again obtained the gold. I then said, In the beginning of my pilgrimage this evil has happened; it would not be proper to proceed further. I will return, and by singing the Bhagabut, obtain salvation. Saying this, we turned round and went to Pooree to behold Juggernaut. Having entered the temple, a panda raised me up in his arms, and told me to behold the face of Juggernaut, saying, 'Looking in that face, declare what you will give;' while another put *maha prasad* (holy food) into my mouth. I said, I am not able to give anything. He said, If you don't give us something, we will—(here follows a piece not fit for translation,) and

take you to the police, declaring you have defiled the temple. Hearing this I became alarmed, and offered to give four annas, (sixpence.) But he replied, What, you, the son of a Maha jana, (wholesale trader,) and only give so much! There are two of you, and you must give a rupee each. (Many Europeans tell us that all the offerings to Juggernaut are voluntary. This, surely, is voluntarism with a vengeance!) I then took hold of his hand and chin, entreated, saying, I have no money; if I had, would I not give you it? &c. The sinner then let me go, and I went home. On entering my house, my brothers and sisters abused me much, and having nothing to say, I hung down my head with shame and remained silent. After that I again read various books, and among them one called the Tula Bhinna, which says pilgrimages, penances, &c., are false—the supreme worship alone is true. But 'the supreme,' I thought, what is that? I inquired of several, but none could tell me. In this way I remained confused, some years worshipping various gods of wood and stone, &c., but obtained no satisfaction. I then said, 'Let all go; what is to all the world, the same he to me!' (giving himself up to carelessness and infidelity;) but still distress prevailed in my mind. When near twenty-four years of age my wife came to live with me, (the wife of a Hindoo does not usually live with her husband immediately after marriage, but remains in the house of her parents a longer or shorter time, according to circumstances.) During the first ten months we were together we only quarrelled and abused each other. But at the end of this time Purushutam, Krussa Sindhu, and Brown sahib came to my village, and preached the gospel and distributed books. I obtained one called, 'the First Catechism,' and another called 'the Essence of the Bible.' When the preachers departed, I accompanied them a little way, and asked the sahib whether in his religion they admitted women? He said, Yes, people retain their wives, of course. I then said—God is the Creator, but who is Jesus Christ? He replied, Jesus Christ gave his life for sinners, and is the Saviour; but if you wish to hear more, you must talk with Purushutam; it is too hot for me to remain out longer. I then asked Purushutam and Krussa Sindhu about sin, holiness, &c., and they told me all. I said, I will come to your village. They then told this to the sahib, who asked when I would come. I replied, Next Sunday. After this I went home and read the books. Several asked me, Why do you read those books; they only contain the instructions of demons? I said, they are God's books; but if they were not, what harm is there in reading them? They replied, They will only lead to the eating of

outcasts' rice, and cows' flesh, &c. Hearing this I became angry, and said, Get out with you. Who called you here? Then they departed. I asked my wife whether I should leave her? She inquired why? I said, I shall embrace this religion, and all the people will call me a hardi (outcast.) She said, If you become a hardi, I will become a hardi ani, (a female outcast.) I said, Hold fast this determination. On Sunday I went to Berhampore, and in the afternoon heard preaching, and hearing that I wept; for I found that all the works I had performed and everything I had done was sinful. At night the sahib called for me, and asked wherefore I had come. I said, To understand about your religion. He asked if I had understood anything? I said, Yes. He then asked if it came to my mind, (if he approved of it.) I said, Yes; I will come and live here. He then gave me a gospel, and asked when I would come? I said, I will come after eight days. While walking on my way home, many reflections entered my mind; but I thought this must be the true religion, for instruction and prayer like those I never heard. My people eat, drink, and sleep like beasts. I then lifted up my eyes and said, 'O Lord Jesus, where art thou? I am a great sinner; what shall I do? If thou cast me into hell, who shall save me?' Saying this, extreme wailing arose in my heart; but afterwards, steadying my mind, I walked forward. To every one I met I made my namaskar, and on entering my village, I made namaskar to a bowri, (a man of low caste.) Seeing this, the people said, Behold the brahmin Balagi has become an idiot. (It is the extreme of impropriety and degradation for a brahmin to how to an inferior caste; consequently never done.) They then came to my house, and asked if the sahib had caused me to eat flesh, or what he had done to me to make me such an idiot? I said, I am not an idiot. If I were, for abuse, should I not return abuse, or flee into the jungles? You only are idiots, or you would not worship gods of wood and stone. They then gave me great abuse, and said, Why should you go away? You will disgrace your whole race—the glory of you father's and your mother's name will depart. My friends and relations all wept; but I came away, and after ten days, confessing my sins, casting away my mala, poita, and all other idolatrous signs, I received baptism in the name of the Father, Son, and Holy Ghost. Eight days after this the sahib went with me to fetch my wife. I sold my rice, and some other things which I had in the village, and paid up the rent for my ground, and brought away my wife; and now to him who died for us, even to him, we live.

In this way, beloved sahib, you and the

loving friends in England giving your money have sent the gospel by the hands of the servants of the Lord, and through them we have obtained deliverance from the slavery of Satan, even from him who caused sorrow and terror to fill our hearts—who led us in the way of evil and useless pain and weariness—and who so shut up our minds in darkness that who is God, or Christ, or the Holy Spirit, or what is heaven, what hell, what sin, or what holiness, even of all these things we knew nothing. But now, through the grace of God, having received the gospel, how changed is our condition! We have rest from the works of the devil—from sin and sorrow and the confusion of the world. For eternity we have hope in our minds; we have also peace and joy in Jesus Christ. Daily asking strength from the Lord, we war with the enemy, the devil—and the enemy in our own hearts—and the enemy in the world. In this way, the Lord helping us, we will fight till we die.

My three native preaching brethren here are all well, and join, with my wife and children, and all the brethren and sisters, in loving salutations. Our beloved ministers, too, with Stubbins mama and Buckley mama, are well. Accept my own salutation of love, and give the same to all the truly believing brothers and sisters in Christ. What more shall I write? Forgive all errors. From your feeble servant, CHRISTIAN BALAGI.

P. S. Beloved Stubbins sahib from the Oreeh into the English language will do this.

*Berhampore, May 10th, 1847.*

Such, dear brother, is the letter of one plucked as a brand out of the burning. How has the hand of the Lord been manifest in his preservation! How unsatisfactory, too, is every form of Hindooism! It could give him no rest. And how the Spirit of the Lord seems to prompt to inquiry after the truth even in heathen minds! Balagi is truly amiable in his public and private deportment, and is generally very much esteemed, both in the church and the world. His character is not very energetic, but he is really devoted to his work. He loves it, and seems as though he could travel and preach for ever; nothing scarcely puts him out of his way. He can bear as much opposition and abuse as the heathen please to manifest. He seems alike at home and comfortable in a palace, a hut, or at the foot of a tree. He preaches in Oreeh and Telinga, though the former is his native language. In every way he is a very valuable man. His wife walks with him in the fear of the Lord. O that they may be preserved faithful to the coming of our Lord Jesus Christ. Yours ever affectionately,

I. STUBBINS.

*Berhampore, May 25th, 1847.*

## GERMAN SCHOLARS.

The following account of some of the distinguished literary men in Germany, is extracted from the European correspondence of the 'Providence Journal,' and will, we doubt not, be interesting to our readers:—

'Professor Böhk is probably the greatest living philologist. His name will stand hereafter as the Wolff or the Heyne of his generation. He is the rector of the University for the present year, and though somewhat advanced in life, is still in the possession of great mental and bodily vigour. Professor Ritter is an older man than Böhk. He is undeniably the first geographer of the age or any age. The great work which he is now writing has already reached six immense volumes, and embraces only the continents of Asia and Africa. He has himself introduced many new and valuable ideas into this science, and given it a most important rank among the other natural sciences. A gentleman told me that he saw recently in Professor Ritter's study twenty big volumes of fine manuscript, containing only the names of books cited in his great geographical work. He is a large-framed man, with a high, broad forehead, deeply indented in the centre, and a hale, florid, and benevolent aspect. Professor Encke, the astronomer, who discovered the comet which bears his name, and which is so important to the world of science as strengthening, if not confirming, the theory of a resisting medium in space, is a short man, with a rough-hewn and hard-favoured countenance. He is a greater mathematician than brilliant theorizer; and deep mathematical lines, traverses, sines, and cosines plough every square and corner of his visage.

'Dr. Neander, the most distinguished theological professor of the university, is a reformed Jew, and his name, chosen by himself, after the manner of the old scholars, from the Greek, as reference to this change of sentiment. He is now engaged in writing a Church History, of great labour and learning, and has already completed ten volumes. He has also published a 'History of the Apostolic Age,' and the 'Life of Jesus,' the latter having been called forth by that published by David Strauss. Professor Neander, though one of the most amiable, kind-hearted, and excellent of men, is however quite eccentric in his appearance and manners. It is a singular sight for a stranger to behold him for the first time at his desk in the lecture-room. He is rather an undersized man, and wears a long black surtout, and high boots reaching to his knees. His complexion is swarthy; his hair black and thick, coming down over his forehead; and his shaggy eyebrows wholly conceal his eyes from view. He always stands when he lec-

tures, fastens his eyes upon the floor, and leaning his arms on the desk above his head, he pulls to pieces a quill which is invariably provided for him, and which seems to be necessary to secure for him an easy flow of thought. He speaks with a strong voice, in measured and almost evenly-timed sentences. When more than usually excited by his subject, he wheels off from the desk, and turns his back to the audience, his face all the while working, and his mouth open, as if his ideas came to him in spasms. But the unfavourable or undignified impression which this odd manner may at first excite, soon wears off, when one has listened for a short time to the beautiful, flowing, and scholastic language, the noble and original style of thought, and the sincere, suggestive, and impressive teachings of this truly learned and great theologian. Professor Ranke, the historian of the popes, holds at present the office of Royal Historiographer. He is still in his prime; and though he has already accomplished much, much more is expected from him. Though small in stature, he has a high, commanding, intellectual forehead. His manners in the lecture-room, like those of Neander, are exceedingly eccentric, and his style of delivery to the last degree unpleasant and incoherent.'

## MISSIONARY ANNIVERSARIES.

ISLEHAM. — On Lord's-day, July 25th, 1847, two sermons were preached by the Rev. H. Wilkinson, our estimable missionary brother; and on Monday evening a very interesting missionary meeting was held, when addresses were delivered by the Revs. H. Wilkinson, E. Stenson, W. Slater, and Phillips. The attendance was very good on the Sabbath, and on the following evening the chapel was crowded. Collections and subscriptions £10. 7s. 4d. J. S.

BROUGHTON SULNEY, Notts. — On the 15th of June, the annual sermons in aid of the General Baptist missions, were held at the above place. Mr. H. Wilkinson preached an instructive sermon in the afternoon, from John iii. 14. At the public meeting in the evening, Mr. Stocks, the minister of the place, presided, and effective addresses were delivered by Mr. T. Hoe, late of Spalding; Mr. E. Bott, of Wimeswold; Mr. S. Allen, (Wesleyan); Mr. J. G. Pike, of Derby; and Mr. H. Wilkinson. The collections and subscriptions for the year, including £2. from Rev. G. W. Sawyer, of Old Dalby, amounted to £11. 10s. 1½d.

HOSE. — June 16th, similar services were held in the Baptist chapel, Hose. Mr. Pike delivered a searching discourse in the afternoon, from Solomon's Songs v. 9. In the evening, Mr. Hoe supplicated the divine presence. Mr. Stocks presided, and with Messrs.

Bott, Wilkinson, and Pike, addressed the audience. The weather was unfavourable, consequently the congregations were smaller than usual. The collections and subscriptions, including £2. 10s. from Mrs. Hoe for an orphan, amounted to £11. 17s. 2d.

LONG CLAWSON.—The second annual services in support of the missions, were held here August 4th, 1847, Mr. Pike preached in the afternoon from Gen. viii. 21. In the evening Mr. Stocks presided and briefly addressed the meeting, and was ably followed by Mr. Thomas Hoe, of Hose Lodge; Mr. S. Allen, late a Wesleyan missionary in Ceylon; and Mr. Pike. The attendance was good, and collections nearly double what they were last year, amounting to £4. 7s. 3d. Adding

together the sums contributed in connection with these three small village congregations in aid of the cause of missions, and we have the handsome amount of £27. 14s. 6½d.

KNIPTON.—The annual missionary services were held in the Baptist chapel, Knipton, June 17th, Mr. Pike preached in the afternoon with great acceptance. The public meeting in the evening was well attended, and addresses were delivered by Messrs. W. Hatton, minister of the place, T. Hoe, and J. G. Pike. The subscriptions and donations amounted to £10. 11s. 5½d. Knipton is a church of about eight members, yet such is the hold the cause of missions has on those members, their families and neighbours, that the annual services produce the above sum.

## POETRY.

### 'THE DEAD MUST NOT ARISE.'

Rev. Mr. Moffat preached before Makaba, king of the Bauangketsi. The king and the people heard him with indifference till he spoke of a resurrection; when the king exclaimed, 'The words of a resurrection are too great to be heard. The dead cannot arise!—the dead must not arise!—the dead must not arise!' The missionary enquired why he should refuse to hear of a resurrection. Rising and stretching out his arm which had been strong in battle, he exclaimed, 'I have slain my thousands, and shall they arise?'

THE sun looks down from his throne on high  
On a parched and snitry plain,  
Where the hurning rays from his glowing eye,  
Fall like a fiery rain;  
Drying the bed of the mountain stream,  
And withering the unripe grain.

Around are the tents of savage men,  
A nation wild and rude,  
Who follow their foes with bended bows,  
And smile in the midst of blood;  
More fierce are they than the beasts of prey,  
Which roam in their native wood.

But a son of peace has sought their land,  
With a message from above,  
And lo! he stands, with outstretched hands,  
To tell them of heavenly love,—  
That love which moulds the savage heart,  
To the meekness of the dove.

Strange words are those upon his lips,—  
Strange words to a savage ear;  
He tells then of the mighty God,  
Whose awful voice they hear,  
When the lurid lightning rends the clouds,  
And the thunder shakes the sphere.

He tells them, too, of the Holy One,  
Who left his throne on high,

To dwell with man, to share his woes,  
And for his sins to die,  
That he might raise the ruined race,  
To a home beyond the sky.

The melting story of Jesus' love,  
Unmov'd the savage hears;  
The mercy of God inspires no joy,  
His wrath awakes no fears;  
And the stranger's words, like an idle tale,  
Fall on his listless ears.

But see, they start; and each sable face  
Is upturned with anxious eye;  
He is telling them now of that awful day,  
When the dead who slumbering lie,  
Shall leave their graves, and the mighty Judge  
Shall descend from the parting sky.

'What words are those,' the chief exclaims,  
'I would hear those words no more;  
For they pierce my heart with a pang of fear,  
Which it never felt before.  
Say not that the dead will leave their graves,  
When the days of earth are o'er.

My arm is strong, and many a foe  
Have I pierced on the battle plain;  
They sleep secure in their desert graves,  
And they must not rise again;  
For how shall I stand with my bloody hand,  
'Mid those whom I have slain?

Oh! would the warrior but pause and think,  
In the midst of the bloody fray,  
Of that terrible Judge, before whose face  
The heavens shall flee away,  
He would fear to stand with his bloody hand,  
In that great and dreadful day.

THE  
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

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No. 105.]

OCTOBER, 1847.

[NEW SERIES.

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MEMOIR OF THE LATE MR. JAMES SMITH.

It is affirmed by the highest authority, that the righteous shall be had in everlasting remembrance, and that the memory of the just is blessed. These inspired testimonies combined, furnish us with the conclusion, that the principles and character of a good man will be embalmed in the affectionate remembrance of posterity; and that after the most matured reflection, he will be pronounced happy by succeeding generations. This appears to be the ordination of heaven, and a part of the reward of the righteous. The church of God in all ages has had her sacred annals, in which she has recorded the names and holy achievements of many of her distinguished sons, the contents of which reach back to the remotest antiquity, and will be unfolded in eternity. A considerable portion of this religious biography is contained in the holy scriptures. The pencil of inspiration has depicted with inimitable simplicity and perfect fidelity the faith of an Abraham, the meekness of a Moses, the devotion of a David, the firm integrity of a Daniel, the ardent zeal of

a Peter, the indomitable fortitude of a Paul, and the celestial love of a John : exhibiting religion to the view of mankind, not in the dulness of abstract principles, and the coldness of didactic morality, but in all the warmth and interest of actual life, and thus enabling us to contemplate the subject as attained and practised by men of like passions with ourselves.

Since the completion of the sacred canon, the church of Christ, in conformity to these inspired memories of the sainted dead, has, through successive periods preserved from oblivion and transmitted to her children in an interesting series of biography, the character and labours of multitudes who through faith and patience inherit the promises. The share which has been contributed to this comprehensive groupe of modern worthies by our own Connexion, though not so extensive as that of some other denominations, is not inferior to any in true originality, unaffected simplicity, christian humility, and evangelical usefulness. Our fathers could not boast of illustrious descent, collegiate

erudition, or literary embellishment; but, for scriptural piety, sound morality, and laborious exertions to diffuse the gospel, they have been excelled by few. Our Taylors, Deacons, Donisthorps, Pollards, Grimleys, Pickerings, and Smiths, are worthy to be ranked among the excellent of the earth, and the revivers of primitive christianity in this land. Contemporary with the first preachers of the Connexion were a number of distinguished deacons, who by their sterling integrity of character, and the faithful discharge of their duties, purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus. It must be conceded, however, that some of them formed exaggerated views of their office, and manifested too much of the spirit of Diotrephes in their treatment of their pastors: but impartial reflection constrains us to acknowledge that they possessed solid and substantial excellencies which are worthy of the study and imitation of their brethren who have been called to fill their places. Mr. Adam Taylor, of London, Messrs. Elliot, Seals, Sully, and Radford, of Nottingham, were ornaments to the Connexion, and their names will long be remembered with the highest esteem. To the list of those who have filled the office of deacon well, but whom death has removed from the honourable and useful position which they occupied amongst us, it is now our painful duty to add the name of another well-known and long-trying friend and brother, Mr. James Smith, of Nottingham.

Mr. Smith was the fifth child of Mr. Francis Smith, of Melbourn, Derbyshire, who was the worthy minister of the General Baptist church in that village for about forty-five years. He was much beloved by his people, highly esteemed by the inhabitants of the place, and useful in his ministry. On the 20th of August, 1753, he married Elizabeth Poon, by whom he

had seven children. Francis, the eldest, died in Lancashire, but was removed to his native village for burial, and was interred in the G. B. burying ground, Melbourn. Thomas died at Great Bowden, Northamptonshire, and Elizabeth at Stanton, near Swarkeston Bridge, Derbyshire. Robert was apprenticed to Mr. Joseph Donisthorpe, clock maker, of Loughborough, and the General Baptist minister of that town. Mr. D. died about four months after Robert entered on his apprenticeship, and he was transferred for the completion of his time to Mr. John Chapman of the same town. At the expiration of his apprenticeship, he was employed as journeyman by Mr. Samuel Deacon, of Barton. After some time he removed to Loughborough and commenced business for himself. He was baptized and received into the church at Loughborough in 1782, in the twenty-second year of his age. He was shortly after encouraged to expound the scriptures in the prayer-meetings, and then to preach in the adjacent villages. In the year 1783, he supplied several times the General Baptist congregation at Nottingham, and his labours were so acceptable that he received an earnest invitation to become their minister. In the autumn of the same year he removed to Nottingham, and for forty-five years laboured in the town and several neighbouring villages with great acceptance and success. The number of members composing the church when he settled amongst them in 1784, was only sixty-two; and in 1816 it had increased to 450. In the same interval there were 660 added by baptism. This laborious and eminent servant of God, finished his course and entered on his eternal reward, Jan. 11th, 1829, in the sixty-eighth year of his age.\*

The subject of this memoir was

\* For the full particulars of his life and ministry, see the 'Repository' for 1829, p. 241 and 281.



born Feb. 1st, 1764. The incidents of his boyhood and youth, and the exercises of his mind on the subject of religion, up to the period of his baptism, will perhaps be best narrated in his own characteristic style. He states, 'While a child of two years old I was sent to dame Fewk's school in my native village, but was prohibited by my parents from learning that part of the church catechism which teaches that my godfather and godmother gave me my name; neither was I allowed to say, that they had promised for me that I would renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; and, that I should keep God's holy will and commandments, and walk in the same all the days of my life. Now as my parents did not provide me with godfathers and godmothers, I was never sprinkled, and some of my playmates used to say that I was on this account, a heathen, and not better than a dog. At the little village school I managed to learn to read and spell; and like other boys, I grew in stature, but I dare not say that I grew in favour with God and man. I often made resolves to be a good boy, and they were as often broken. I was fond of all kinds of sports, diversions, and exercises, and frequently excelled in them, especially in boyish mischief; so much 'sb, that my companions styled me captain. This disposition often brought me into trouble, both with my father and our neighbours. At the age of nine or ten I had an inward respect for serious christians, and a sort of veneration for my father's religion, and mostly attended the preachings. One thing mortified me extremely: if from any cause my companions were offended with me, they would point at me, and call me parson and raven. The finger of scorn I could not bear. O how often I have wished that my father were anything but a preacher; yet at the

same time I was proud of such a parent, and knew that he was respected and honoured by the principal part of the town. I believe it was a great loss to me that my mother died when I was about five years old. I never experienced those tender affectionate feelings, nor those maternal cautions and instructions which a christian mother is prompted to exercise and give. My father was frequently from home on the Sunday, preaching at Packington, Measham, &c., and then I was under no restraint. Sometimes he took me with him on his journeys, perhaps in part for company, but principally to have me under his care. About this time my father sent me with a number of other boys to school to Dan Taylor, in Yorkshire, where I continued one year. I believe that year's instruction, with the good example I saw, and the excellent precepts I received, was of great service to me. One advantage derived from this arrangement, was, that I was separated from a number of bad youths like myself, and when I returned home I did not associate with them. I was soon after apprenticed to Mr. Mason, carpenter and joiner, Melbourn. My master and mistress were both members of our church in the place. I regularly attended the preaching, and being fond of singing, united with the choir in leading that department of worship. I remember on one occasion singing with others these words:

'Rehearse his praise with awe profound,  
Let knowledge lead the song;  
Nor mock him with a solemn sound,  
Upon a thoughtless tongue.'

I immediately felt myself condemned, being assured that my praise and devotion were performed in a thoughtless manner. Whenever afterwards I saw or heard that verse, it brought to my mind the feelings which I experienced at that time, and led me to make fresh resolves and purposes of amendment; but they soon wore off. I was often affected under alarm-

ing sermons, but still went carelessly on. I recollect several young preachers came to Melbourn; and in those days they addressed their hearers more on their state as sinners against God, and the punishment to which the wicked are exposed; then, with a look of love and pity they would direct the poor sinner to the only name under heaven given among men, whereby they must be saved, and endeavour to persuade him to "behold the Lamb of God that taketh away the sin of the world." How did they entreat the sinner to come to Christ without delay, for they would repeat,

His love is as free as the light of the sun,  
He's ready to pardon the crimes you have done;  
Not the air that you breathe, nor a draught of  
your well,  
Is cheaper to you than redemption from hell.

These young preachers did not forget the Saviour's commission, but made known the gospel wherever they went. Amongst these were, Benjamin Pollard, Robert Smith, Joseph Freeston, John and Samuel Deacon, John Tarrat, and Job Burditt. The message which they delivered with such earnestness and affection seemed to me good news; but still I durst not say that Christ was my Saviour, and that my sins were pardoned. I have followed them to Ticknal, Diseworth, Donington, Sawley, &c., hoping at some opportunity I should be able to believe in Christ to the saving of my soul; for I well knew that without faith it is impossible to please God. I seemed to be looking for something which the scriptures did not warrant—something done or wrought in me, whereby I should know I was a believer, instead of relying on the promise of God to forgive and accept me through Christ Jesus, which he has given explicitly and repeatedly in his own word. I remember that myself and three other youths about my age, agreed to meet together to read the scriptures and hymns, and to endeavour to aid one another in the pursuit

of divine knowledge. Some of them soon outstripped me in their profession of religious attainments. Their high pretensions and confidence rather discouraged me. It was well, however, if some of this was not vain boasting: for running so fast, one of them soon stumbled and fell.

'In the spring of 1785, I came to live at Nottingham—it was on the day Sanardy attempted to go up in a balloon, but failed. On the first Lord's-day of my residence in Nottingham, I attended Stoney-street chapel, of which my brother Robert was minister, and was introduced to the singers. From that time I became a leader of the tenor. In consequence of my being brother to their minister, the people took special notice of me, and some conversed with me on religious subjects. I knew all they said was perfectly true, but I was afraid to say that I was a believer in Christ. I desired to be a child of God by faith in Christ Jesus, and constantly attended the means of grace; but made but little progress. I often went to see a friend named Brewin, who always spoke to me pointedly and faithfully concerning my soul's welfare; but as I made no improvement, I began to feel ashamed of calling upon him, and stayed away for a time. On coming out of the Old Tabernacle one Lord's-day morning, friend B. took hold of my hand, and said, Friend Smith, have I offended thee? I answered, No. Then, said he, how is it thou dost not come to see me now? Scarcely knowing what to reply, I said, I am almost ashamed to come, for after all your endeavours to put me in the way to heaven, I get no forwarder; and your consolation only makes me feel more uneasy. For his plain, straightforward, and honest dealing with me, I greatly esteemed and loved him. He had a remarkably simple method of explaining the way of salvation; and if any of the hearers were the subjects of religious concern, they were taken to him for

instruction. I continued several months in a pacific state of mind; sometimes hoping, at other times doubting and fearing. I never felt that deep distress which some persons experience on account of sin, nor that extatic joy which they profess in forgiveness. My hopes were derived from believing the record which God hath given of his Son—that he died to make an atonement for my sins, and from the credit of the invitations and promises—‘Come unto me all ye that labour, and are heavy laden, and I will give you rest;’ ‘I have blotted out thy sins as a cloud, and as a thick cloud thine iniquities, and will not remember thy sins.’ On these and many other gracious declarations of the word of God, I ventured to commit my soul—my everlasting all into the hands of the blessed Saviour, and on his sufferings unto death I have since constantly rested.

‘Here rest my faith, and ne'er remove,  
Here let repentance rise,  
While I behold his bleeding love,  
His dying agonies.’

‘In the year 1786, there was a great religious excitement in our congregations—a shaking among the dry bones, and many professed to believe in the Lord Jesus Christ. Considerable numbers applied for fellowship with the church; and on July 30th, of the same year, my brother, Mr. R. Smith, baptized thirty-two persons in the river Trent, on a profession of their faith in Christ. It was thought there were from eight to ten thousand spectators by the water-side. Such a scene was never before witnessed in Nottingham.’ This was the memorable time, when our departed brother witnessed a good confession before many witnesses, and was added to the church.

The substance of the continuation of this biographical sketch is furnished by his youngest daughter, who for a number of years has devoted her time and her attention to minister to

his comfort, and to smoothen his passage to the grave.

On the 12th of October, 1788, Mr. S. married Mary, second daughter of Mr. R. Booth, of Kirby Woodhouse, Nottinghamshire, and niece of the Rev. Abraham Booth, London. She was of a most mild and amiable disposition, of superior mind and sincere piety. He was blessed with her companionship until Dec. 11th, 1812, when after some years of weakness and suffering, she entered into the rest which remains to the people of God. Her last words were employed in earnest prayer to God that all her children might follow her to glory. Her loss was deeply deplored by her husband, and to the end of his life he spoke of her with the tenderest feelings. His eldest daughter having entered the marriage state, he formed a second union with Maria, widow of the Rev. Edmund Whitaker, of Melbourne, and sister to the late Mr. John Earp, of the same place, on the 14th of Nov., 1817. She filled her station in a christian and efficient manner, and proved herself eminently worthy to be called mother by his children, and as such she was esteemed and beloved by them. It was her anxious desire to communicate those sentiments and principles which would make them good members of society—pious and useful in this life, and happy in that which is to come. They still cherish a grateful remembrance of her excellencies, and her assiduous endeavours to bring them up in the nurture and admonition of the Lord. The duty of nightly attendance on her for several months devolved on the youngest daughter, and in this she regards herself to have been highly favoured. The chamber of affliction frequently seemed as the house of God, and the gate of heaven. She departed this life, May 28th, 1829. Thus Mr. Smith was again left with his children. His eldest unmarried daughter, who greatly resembled her mother in mildness of temper and de-

licacy of health, died, July 11th, 1834, and entered into the joy of her Lord. Since that time the youngest has earnestly desired and endeavoured to supply, as far as possible, the losses which he had sustained by the above bereavements. The natural constitution of Mr. S. was very vigorous and robust, and he enjoyed a long life of extraordinary good health, which may be attributed, in a great degree, to his active habits, and his regular and temperate mode of living. It was not till a few years before his death, that his strength and energy began to fail. He was always asthmatical in winter and on taking cold, but when the immediate affection was removed he was as well as ever. For the last three years, however, a gradual sick-

ing and decay were evident. Any exertion or excitement became too much for him, and the company of friends, more than he could bear, except for a short time. Formerly his house was always open to the ministers of the Connexion. He considered it a pleasure and privilege to entertain the servants of God, and few have practised it more or with a more grateful heart. From this delightful duty, however, he was obliged, by his increasing infirmity, gradually to withdraw; and as his old friends one after another were removed by death, he left the entertainment of the young preachers to some other Gaius. He knew personally all the old ministers of the denomination but three, who were before his time.

(To be continued.)

#### FOUNDATIONS OF CONFIDENCE IN THE DIVINE ADMINISTRATION.—No. 1.

'If the foundations be destroyed, what can the righteous do?'—is an expression, the import of which is not unfrequently realized by the true believer, while passing through the ever-varying and often-darkening scenes of his earthly pilgrimage. In the imperfection which attaches to this world in its fallen condition, it would be seeking 'grapes of thorns, and figs of thistles,' to expect from depraved man an unflinching continuance in the exercise of the highest degree of faith in God, and of love to him, and to all his commands and proceedings; for it is the design of the discipline through which the christian passes to lead him to the possession of these graces; and until they are attained, the very necessity of his circumstances compels a perpetual alternation between his hopes and fears, his sorrows and joys.

Now it is true that all the promises of God are 'yea and amen in Christ Jesus;' and also that those, at least, which contain an assurance of heavenly favour and protection in the present life, and of salvation in the life to come, belong to each individual, specifically, of Christ's family on earth, as really as they belong to the church generally; and hence it is also true that christians

should not hesitate to apply them to their condition, as they find them to be applicable. What God has promised cannot be too strongly confided in, for he always meant to promise just what he has promised, and we cannot honour him more than by reposing the most implicit reliance in his declarations.\* And further; it is likewise true, that it is not only the duty, but the privilege of every one thus to confide in these 'great and precious promises,' who truly sets before him all God's word as the rule of his faith and life, taking the precepts and approved examples as his guide, and applying the threatenings to drive him nearer to Christ. No self-deceiver or hypocrite can make such a use of the Bible as this; and the soul that does thus employ it, is entitled to the promises. It is his privilege through Christ, to apply any one of them to his own case that will suit his circumstances, however sorrowful and afflictive those circumstances may be. He may, with perfect confidence, plead that promise at the throne of grace, as he would present its own genuine bill to the bank that had issued it; and he never need fear

\* Rom. iv. 19—21.

that the demand will be unanswered. Ho may in the fullest manner believe that 'all things work together for good to them that love God;' and that consequently they shall so work together for his good.

All this is confessedly true; and yet the reflecting mind is, often seriously perplexed, while scanning or merely noticing the order of events which obtains in this world. This perplexity the pious Psalmist felt, and all experimental christians, (as well as all other reflecting minds) more or less realize. In our present state of temptation and sin, our fears and apprehensions will be often excited; and doubts will arise which strike at the foundation of the believer's hopes. Witness the case of Asaph, Psa. vii. 3, and of Halyburton and Payson, and of that almost inspired man, John Bunyan. It is more easy to say, that all such apprehensions and doubts should be at once silenced, than it is to close up the mind against them. Still, a calm consideration of the whole subject, without transcending the proper limits of human investigation, will evince that, in the strange and awful phenomena which we witness in this state of being, there is nothing to justify either the cavils of a sceptical philosophy, professedly founded upon them, or to shake the ground of a christian's confidence in the perfect goodness of His government who administers the affairs of this fallen world.

When Aristotle remarked, that 'no man alone is a whole man' (by which he means that no one is capable of contemplating a subject in all its aspects,) he uttered a sentiment which the writer feels to be pre-eminently true in his own case. The subject is, however, of transcendent importance at the present time, when by mistaken friends, not less than by secret and open enemies, so many efforts are made to lessen our confidence in the statements of God's word.

1. In relation to the whole subject, I would remark, that most of the difficulties which present themselves, press the unbeliever as severely as they do the christian. The sceptic, if not an atheist, is as much bound as the believer, to tell how, for instance, natural and moral evil entered the universe; why so much disorder prevails; why the innocent often suffer for the guilty; why genius is often bestowed, and then passes away without developing a title of its tra-

dures, &c. The disciples of Paine, and other infidels who recognised the doctrine of a particular providence, are required, equally with us, to meet these difficulties.

Nor can those who deny a particular providence, obtain the least relief by so doing. They too must account for the seeming disorders in this world. Has God created the world in its present state of wretchedness and misery? Or was it originally created good, and then when it became sinful and wretched, did he entirely abandon it? And are the innocent offspring of those who first offended, thus forsaken by their Creator, without the remotest possibility of their obtaining relief? Will the sceptic assert this, and then have the assurance to sneer at christianity? Let him first reconcile these disorders with his own scheme, before he ventures to pretend that they afford ground of objection against the Bible, unless he would become the object of compassion to all reflecting minds. Nor will atheism itself—the doctrine that chance or contingency rules the destinies of mankind—afford its adherents even a momentary relief; for how can contingency be at the head of affairs, when, in relation to the very phenomena referred to, we behold such unvarying uniformity—when we behold mankind without exception miserable, and invariably sinful, and death the invariable portion of all? If chance could give an existence of a century's duration, might it not sometimes at least, by 'haphazard,' give one of a hundred or a thousand centuries, or of unending duration? It is not the character of contingency to be thus uniform in its operations.

In order to illustrate the power of sceptical philosophy to afford relief to those who, having rejected the Bible, have fled to scepticism for relief, we shall furnish an instance or two.

David Hume, referring to some of the phenomena above-named, says, 'I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad, I foresee on every side dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return?' I am confounded with

these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness.\*

The case of Voltaire furnishes an equally striking instance. In a passage which has often been quoted from his works, he says:—"Who can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it abounds also with victims. It is a vast field of carnage and contagion. Every species is, without pity, pursued and torn to pieces, through the earth, the air, and the water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. He spends the transient moments of his existence in diffusing the miseries which he suffers: cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcases than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and I wish I never had been born."

1. As to 'the Gordian knot,' as it has been called, of theology and philosophy—the introduction of moral evil into the universe, it makes no more against christianity than it does against theism; and while scepticism, therefore, can fur-

\* *Treatise on Human Nature*, vol. i., p. 458. Poor Hume! the foregoing presents a true portrait of his state of mind, living and dying. He had rejected the Bible, and the great Achillean argument of Epicurus was too much for him. It is thus stated by Lactantius:—"Deus aut vult tollere mala, et non potest; aut potest, et non vult; aut neque vult, neque potest; aut et vult et potest. Si vult, et non potest, imbecillis est; quod in Deum non cadit. Si potest et non vult, invidus; quod æque alienum a Deo. Si neque vult neque potest, et invidus, et imbecillis est; ideoque neque Deus. Si et vult, et potest, quod solum Deo convenit; unde sunt mala? aut cur illa non tollit?"—*Vide Lib. de Tra. Dei*, cap. 13. It is a singular fact, that this argument embodies the sum total of what Hume calls 'my philosophy.'

nish no relief from the pressing difficulty, its advocates are obliged to confess that the difficulty itself affords no justification of their unbelief, and no ground of impeachment of the claims of revelation. But with the Bible open we can furnish a reasonable and satisfactory solution. I have no discoveries to announce; no theories to establish; and no metaphysical speculations to intrude upon the reader. An appeal to the practical sense of mankind, with the Bible before us, will make the matter sufficiently plain.

Now it is admitted, and the Bible announces the fact, that man at his creation was endowed with perfect freedom of will. By perfect freedom of will, I mean, not that he was independent of, or above law, (which would be grossly absurd, and lead to a denial of the existence of what all allow—laws of nature,) nor that God could not control all his mental, as easily as his physical operations, (which would be no less absurd); but I mean that while man was wholly dependent upon God for the endowment and continuance of all his powers and faculties; and for rendering them fit and apt for their most natural movements and operations, he was not dependent upon him for his volitions: that is, he could and did act without being impelled or determined thereto efficiently and unavoidably, by a direct act of the Divine will.

It is obviously true, that God can create and uphold in existence a moral agent, whose mental actions shall be no more determined or irresistibly swayed by an act of the Divine will, than they would be were the universe, after having been fashioned and established, left entirely to itself. Nor does the assertion involve any contradiction. It is also equally obvious that all men are conscious of being no more swayed, or irresistibly determined by a Divine influence, in their mental operations or volitions, than in their physical operations. So far is this from being contrary to the word of God, that it is plain upon every page of it. I suppose it will scarcely be denied, that our first parents were thus created free.

Man being thus free when created, it is clear, that so far as justice and equity are concerned, God was in no sense required, as the moral Governor of the universe, to secure his obedience, any

further than law, as a motive, was calculated to influence him. This is too obvious to need illustration. Even the sceptic will not venture to object to it. No one will be so absurd as to say that man was under no law when created; for if, for the sake of the argument, we yield this, in reference to a revealed moral law; what are termed 'laws of nature,' and laws of our being, will, by the concession of all men, still remain, and they are sufficient for illustration of the subject.

These laws have penalties annexed to them;—if a man persists in abstaining from food, he must die. The design of these penalties, (for laws without a design no man of sense can dream of) is to prevent or to deter *in general* from transgression, and specifically, to deter the offender from a reiteration of his offence; and also to deter others by means of the sufferings which the transgressor is called to endure. It would be absurd to say that the design is only to deter the offender from a repetition of the offence; for how could this be, in the case of one who had starved himself to death—or leaped over a mighty precipice—or severed the aorta—the penalty of either of which is loss of life? It is, therefore, clearly right and proper that wilful transgressors should suffer; and it is right, also, that their sufferings should be a means to deter others from transgression, or themselves from a reiteration of the offence. And if this be right in respect to what are termed 'the laws of nature,' it is also right in respect to just moral laws.

And now, as respects the query whether God could not have secured the obedience of all his creatures, and so have saved them from suffering—we answer, that undoubtedly he might have done so in any supposed case whatever, so far as his almighty power is concerned. He could have stretched forth his hand and prevented any act of transgression whatever, and so have prevented all incurring of penalty. 'Therefore he ought to have done it,' says the objector. But stay; let us see whither this will lead.

The intelligent creature, as we have seen, must, in the necessity of the case, be subject to laws; and in the case of mankind this is admitted by all. According to the objection, therefore, God is bound, after he enacts laws, to pre-

vent any and every violation of them. Man has the power to violate the laws under which he is placed, but God is bound to see that he does not thus employ that power. Now it would be sheer nonsense to attempt to reconcile such an idea with the admitted fact of man's freedom of will; for one or the other is necessarily subverted. Either the laws referred to are rendered wholly useless, or liberty exists only in name, and man is but a machine.

Common sense teaches, that a test of obedience should be exacted of all intelligent beings, before they can be approved, or pass into a state of conformation, as the holy angels and the spirits of the redeemed have done. Such a test was exacted of our first parents. God could have secured their obedience; but other worlds were to be influenced by what was here done; other orders of intelligent beings were to be called into existence through the ages of eternity, and whose obedience was also to be tested. This test, of course, allows full choice to disobey or obey. For the purpose, therefore, of furnishing an illustration of the consequences of disobedience, God suffers a part of the angelic host to sin, and our world also. And this illustration derived from two orders of beings of different natures, evinces to all worlds and to all orders of intelligences throughout eternity, the awful results of the least deviation from the holy requirements of God.

Further: If, in disregard of the laws of my nature and being, I thrust my hand in the fire, it is proper that I suffer the penalty of being burnt. If I wantonly sever an artery, it is right that I should be in like manner left to suffer the penalty of death. And it is perfectly consistent with equity and benevolence, and all the Divine perfections, that I should be left to endure this penalty, in order to deter others from a similar course. No one will deny this. And why, then, is it not equally consistent with the Divine benevolence, that a rational creature, who, upon being subjected to the test of obedience, prefers to transgress, and so to put himself from under the favour and gracious protection of God, should be suffered to endure the consequences, in order to deter others? It is as proper in one case as in the other, and such has been the course pursued in relation to the fallen

angels, and to mankind. Where, then, is there any ground for impeaching the Divine attributes in this whole procedure? There is not the shadow of such ground.

2. But we proceed to the consideration of some of the other difficulties adverted to.

The fact that wicked men are permitted to live long on earth, and every day to add to the catalogue of their iniquities, while the virtuous few are not unfrequently trampled in the dust, is easily and satisfactorily explained by a reference to the Bible, without impeaching either the power, justice, or goodness of God. For, first, it is not his intention to distribute exact justice in this world, or in our present state of being; for he has appointed a day in which he will render to every one according to his deeds. And further, our Saviour informs us that the destruction of all sinners now would be prejudicial to the best interests of his kingdom on earth; and that hence they are spared. This is distinctly made known and elucidated in Matt. xiii. 24—30, and 37—43; and then again, God is determined to punish transgression to the utmost; and therefore intends to justify himself in the estimation of all intelligent beings, from the imputation of undue severity, by granting the transgressor full time and opportunity for repentance. And finally, another principle of the Divine government, is, that God allots to every one a certain portion of time to prepare for eternity; and hence, until the expiration of that time, he permits the sinner to take his course. These considerations alone, (and many others could easily be suggested) abundantly obviate the supposed difficulty; and evince that this arrangement, so far from leading us to question his goodness and wisdom, is but calculated to lead us to admire them the more.

3. In relation to the frequent triumph of vice, and depression of virtue, much the same considerations may be urged.

4. The only other specific case that I shall here pause to notice, is that of the prevalence of corruption in the heart after regeneration.

In relation to this, however, we are to bear in mind, that while regeneration is a moral change, ascribable to the efficient operation of the Spirit of God, we possess a nature which is, in consequence

of the fall, constitutionally biased to evil. Sinful indulgence is our native element. Hence, while regeneration infers at present only a subjugation of the will to heaven, and not a destruction of our constitutional propensities, there must be of necessity a perpetual conflict between nature and grace, so long as things remain on earth as they have been since the fall. This life, as already remarked, is to the good man a state of discipline for heaven; and one method by which God disciplines and prepares his people, is by a trial of their faith: nor can this in any manner be more effectually tried, so as at once to teach us our utter helplessness and consequent need of divine assistance, than by thus permitting our corruptions, to a limited extent, to accompany us through life. Thus we become heartily sick of sin, and long for the hour of our happy deliverance.

The same result is also accomplished by another branch of the discipline which the believer is here called to undergo; and which will of itself, also, explain why he is frequently annoyed by the presentation to his mind, of impure and defiling images, and temptations to sensual indulgence. We are necessitated to 'wrestle against wicked spirits;' τὰ πνευματικὰ τῆς πονηρίας. Satan, the 'prince' and 'god of this world' is our grand enemy; whose master-piece of deception and cunning is, that impression which he has wrought upon the mind of the church and the world, in the present age, that he has little or nothing to do in the affairs of men. He exercises a far more powerful influence over our nature than we are always willing to believe. He stirs up our corruptions; especially when we are endeavouring to 'press forward,' to 'fight the good fight of faith, and lay hold of eternal life.' God permits it, in order that we may discover our own weakness; and to make us more earnest in our endeavours to grow in grace. And thus is it that 'we must through much tribulation enter the kingdom of God.'

Such trials, therefore, are necessary for God's people in this disciplinary state. The moral corruption which attaches to them must be subdued; and not by physical but by moral means. Pride must be abased; passion humbled; and evil habits, formed in the days of our impenitence, and now



constituting our besetting sins, must be entirely overcome. The unhallowed love of the world—its pleasures, honours, emoluments, &c., must be removed from the soul, before we can enjoy the happiness of heaven. This explains the reason for many of the losses of God's people; and for many of their sore afflictions. This is why their property is oftentimes taken away; and why beloved companions, or children, are by death relentlessly torn from their arms; for if we permit our heartstrings to entwine around earthly objects, our Father, who is the husbandman, must cut the tendrils, or we should remain creeping along the ground, and never aspire heavenward. Nothing is so well calculated to promote our ultimate happiness, as these trials of life. The happiest and most salutary attainments of God's people have been acquired in the school of adversity. Thence their souls have often derived their richest blessings. When all other means have failed to wean them from an undue attachment to earth, this discipline has succeeded in arousing them to the conviction that true and permanent happiness is vainly sought on this side of the river of death; and to lead them, as a consequence, to prepare for

a mansion in the skies. Here the believer is taught *velle quod vult Deus*, the great secret of being always satisfied with the allotments of heaven. In this school he is likewise practically taught compassion for his fellow men, while he is trained to fortitude; and forms habits of devotional intercourse with his Father, his Redeemer, and Sanctifier. He is moving on towards a holy and happy state; and must learn to endure the conflict with fortitude, if he would be crowned as conqueror. Here he learns thus to endure it; and being thus taught, he patiently passes through the furnace of affliction, until his soul, being purified and brightened, is at length fitted for the society of heaven.\*

\* The following sweet passage is from an old writer:—'Schola crucis est schola justitiæ. Discipuli Dei sumus, qui exercet nos, et informat ad amorem justitiæ. Arbores Dei sumus, quas ille purgat stolouibus lascivientibus, ut fructum justitiæ feramus, et sic arbores justitiæ fiamus. Castigatio quâ Deus utitur in nobis corrigendis est gymnasium in quo nos Deus erudit et instituit ad justitiam. Crux gignit in nobis contemptum et fastidium præsentis vitæ.' See Polanus *De Consolatione Christiana*.

## CHRIST PREACHING UNTO THE SPIRITS IN PRISON.

OF the many interpretations of this passage, it is our design to notice only two: two antagonist interpretations; for the most part held by two different classes of professing christians; and which might be called, for convenience' sake, the 'extraordinary,' and the 'common.'

The *common* interpretation regards the passage in question, as meaning nothing more, than that Christ, by his Spirit, or by the Holy Spirit, in Noah, a preacher of righteousness before the flood, preached salvation to the disobedient; who in consequence of their continued and perverse disobedience, are now confined in prison; by *prison* being meant the hell of the lost, where their worm dieth not, and their fire is not quenched.

The antagonist, or *extraordinary* interpretation, supposes that Christ, after the crucifixion, while his body yet lay

in the tomb, made his way in spirit to the regions of the departed, and preached the gospel to the imprisoned; since they had died without having heard it: the disobedient in the days of Noah being mentioned on account of the great multitude who shared in that sudden destruction.

To this main idea of the extraordinary theory, are attached many other points of importance; points of implication and consequence, which deserve, by virtue of their enormity, a special notice.

The strong points of the interpretation extraordinary, seem to be mainly three:—

1. That there is strict antithesis in the 18th verse, between *θανατωθεις µεν σαρκι* 'being put to death as to his flesh,' and *ζωοποιηθεις δε τω πνευµατι*, (not 'quickened by the Spirit,' but) 'maintained alive as to his spirit;' in

which, i. e. in which *spiritual state* of existence, he went and preached unto the spirits in prison.

2. That if Christ preached only through Noah, the words 'he went' and preached, are redundant.

3. That this version is sanctioned by numerous passages in the Bible containing allusions to a time when the mediatorial kingdom shall be completed, and all things shall be made new in *restitution*; and when things from all worlds, above and beneath, shall be subdued to righteousness, that God may be 'all in all.'

Concerning this last argument, and which is the main pillar indeed of the extraordinary theory, it is sufficient here to say, that it is built on much that is doubtful and beclouded, and even purely imaginative. Its foundations, to say the least, are uncertain. Its most prominent points, it plainly assumes. It *assumes* that the final restitution of all things, spoken of in the scriptures, includes the restoration of all fallen and lost men to the blessings and holiness of 'sons of God,' and, of course, the restoration of the cast-out angels also. It *assumes* that God cannot close up the mediatorial reign, cannot subdue all things to himself, and be 'all in all,' without opening with the arm of sovereign mercy, and with the sound of redemption, the gates of the eternal prison. No man can say that these are not points of unequivocal assumption. Have not the majority of the learned and pious world, of all known ages, been against them? Does not the same majority now, while it receives the scriptural intimations that the mediatorial reign is one day to close, at the same time reject the annexed condition of universal and indiscriminate ransom, as a point of mere conjecture or fancy; to say the least, a point of extreme uncertainty? If so, then this argument is of no positive account at all in support of the alleged truth of the extraordinary exposition of this passage.

Upon the second argument, the alleged redundancy of the phrase, 'he went' and preached, it may be simply remarked, that it is a mere matter of taste. Perhaps as many readers would regard Peter as designing to convey nothing special by it, as the contrary. Another apostle might have left out

the words 'he went,' and simply have said, 'by which also *he preached*.' And then again, a third might have written with Peter, 'by which also *he went* and preached.'

The remaining argument of the extraordinary theory, is based upon the proposed rendering of the phrase ζωνοποιεῖς, δὲ τῷ πνεύματι, by which it would have these words convey the meaning of *kept alive in spirit*; or the like.

But where can any thing be found to countenance this? Ζωνοποιέω is defined, in the lexicons, as meaning to *give life*, to *re-animate*, etc. In various tenses, it is used in the New Testament *twelve* times. *Once* it refers to God, as he who *giveth life* to all creatures; 1 Tim. vi. 13. *Thrice* it refers to the *life giving* power, spiritually, of the Holy Ghost, or of the doctrines of the Gospel; John vi. 68, 2 Cor. iii. 9, Gal. iii. 21. *Seven* times it is used with direct reference to the *raising of the dead*; John v. 28, Rom. iv. 17, viii. 11, 1 Cor. xv. 22, 36, 45. The only remaining occurrence of the word, is in the passage before us; the meaning of which we have been in quest of, but which must now be regarded as decided, by the undivided testimony of the New Testament writers, to be *giving life*, physically or morally, and *raising from the dead*. To put upon it, as used in the text, a different meaning from this, *raising from the dead*, is a procedure of mere gratuity; it is pure conjecture; it is making the obvious sense bend to a pre-formed and a favourite theory. The translators were but using a definition which the New Testament penmen themselves had given them, when they wrote, 'quickened by the Spirit.'

Moreover, if ζωνοποιεῖς refers not to Christ's rising from the dead, then no mention of this event occurs at all in the passage; which would be so extraordinary, as of itself to refute the disputed supposition. The verses 19, 20, and 21, are without doubt parenthetical; so that the mention of the resurrection of Christ in verse 21, belongs to the parenthesis. Verses 18 and 22 belong consecutively together; and if so, where on the conjecture above, is mention of Christ's rising from the dead? Peter carries Christ through his sufferings, and through *death in the flesh*, and then to the submundane prison, and then, whither? To heaven. No

mention of his victory over death, his conquest over the grave; no mention of that which, if it be not true, 'then your faith is vain; ye are yet in your sins; then also they that have fallen asleep in Christ have perished!' It is enough to ask, if this is the way in which apostles treated the great sealing fact of the gospel, Christ's death. Did Peter thus *forget* the resurrection?

Should it be inquired why the *Spirit* is mentioned, in connection with the resurrection of him who said, 'I lay down my life of myself, and I take it again;' I answer, that it is the testimony of the scriptures, that he was, at his resurrection, 'quicken'd by the Spirit.' It is said, in Heb. ix. 14 that he offered himself for us *through the eternal Spirit*. And in Romans i. 4, it is said that he was 'declared to be the Son of God with power, according to the Spirit of holiness.' Parallel to these passages, is the expression of Peter, 'quicken'd by the Spirit.'

How Christ could have preached in the days of Noah, is plain if the Holy Spirit is the spirit referred to. And not less plain, if his *own* spirit be the spirit. For it is enough that the Son of God was before Noah; and that the apostles so received him. He was the spiritual rock in the wilderness, from which the godly among the tribes drank. It was *His* Spirit, also, says Peter, i. 10, which was in the prophets. So that it was but in keeping with the idea stated in the 10th verse of his first chapter, to mention, as he has done, in the 19th and 20th verses of his third chapter, that Christ, the very crucified and risen Christ, in the days of God's long suffering with the antediluvians, preached the gospel of life to those self-same disobedient ones that are now bound fast in the fetters of an eternal prison.

What I have further to offer upon this passage, and upon the extraordinary interpretation of it, will be presented in promiscuous paragraphs.

1. It is admitted by all, that the disobedient antediluvians passed immediately from this life into a state of positive punishment. This would be evident even from the expression 'in prison,' used by the apostle.

2. How remarkable is it, that this alleged mission of Christ to the prison-house of the dead, so wonderful in its nature, should not be spoken of by any other of the apostles; and by this one,

hinted at only in such a manner that many cannot tell what he meaneth! How remarkable, that Paul, in 1 Tim. iii. 16, detailing minutely the successive steps in the history of our Lord, should, when come to this most amazing of the flights of mercy, pass it in silence! 'God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' No mention of the visit to the prison. Did they not 'believe on' him there?

3. Right contrary to the supposition of this extraordinary interpretation, are the explicit words of Peter in the 21st verse, the verse immediately following the passage under consideration. For, what saves men? And when are they saved? Peter says 'baptism' saves us; the token significant of our *reception of Christ by faith*; our reception of him in *this world*, where baptism is performed; a reception of him in *this world by faith*, and not a reception of him by *sight*, in the world to come, where 'faith and hope' and all things pass away, but 'charity.' Surely, Peter must not be made to teach *two* different periods and methods of salvation, in one short passage.

4. Peter speaks of the disobedient antediluvians as *still* in prison. He says nothing of their release. He does not mention any *effect* of the visit of the Redeemer. For aught he tells us, the 'disobedient' prisoners may have turned to the Lord of life and glory a deaf ear; may, in their fearful abode, have treated him as they did God before the flood, and 'vexed his Holy Spirit;' and thus this visit of the Redeemer, so far from having released them, may have heightened their guilt and increased their condemnation a thousand-fold. Concerning a despatch of the divine mercy, so extraordinary in the extreme, if Peter mentioned it at all, would he not have added something more?

5. There seems no good reason, why these men, of all others, should be thus singled out and specially blessed or noticed. Why this *partial* regard for the blasphemous and hardened antediluvians? Where in the scriptures are we taught that *these* should become inheritors of such lenity as this? Advocates of the extraordinary theory, to such questions as these might answer, that this generation of men was particu-

larized, since it was overwhelmed in so extraordinary a destruction; so sudden, and so extensive. But the spoils of that destruction were (to use a homely phrase) only *one* worldful: and have not *thousands* of such worldfuls perished since? True, they were deprived of life, all of them, in a short and sudden moment: but their *spiritual* destruction, which alone is to be considered, was no greater than though they had perished by tens, or by hundreds, or each man singly; nor than though it had required a century, instead of a day, to remove them. There can be brought no satisfactory reason for the limitation, on the supposition of the surprising interference of mercy, of its benefits to the wretched victims of the flood.

6. Hear Peter's own unequivocal opinion of the character and state of the sinful antediluvians, in his 2nd Epistle, ii. 4—7. He unhesitatingly ranks them with 'the angels that sinned,' whom God 'spared not,' but cast down to hell, and delivered over to chains of darkness, to be reserved unto judgment. He associates them also with the Sodomites, and with the inhabitants of Gomorrah, and calls them 'ungodly.' In verse 9, he says, 'The Lord knoweth how to reserve the unjust unto the day of judgment to be punished.' This was his *doctrine*. He was taught it by the Spirit. Or, he derived it from his knowledge of God, taken in connection with three great undisputed events; viz., the casting out of the angels, the conflagration of Sodom, and the destruction of the old world, was one of his proofs. And if he could put their case to such an use, could any thing have been further from his thoughts than the publishment of the gospel, 'good news,' 'glad tidings of great things,' to them in their prison? And are those who interpret this passage after the extraordinary method, better judges of the character, deserts, state, and prospects of the wicked antediluvians than Peter himself? After the same pattern, also, is our Lord's expressed estimation of them. Every one must see, how directly this forced interpretation is in opposition to the sayings of the very divine preacher before whom the supposition in question opens the doors of the prison. Who, reading Christ's description of these

men in Luke xvii., would imagine that he had it in contemplation, within a twelvemonth or so, to visit their prison-house with the words of life and deliverance?

7. If the extraordinary interpretation of this passage be true, then the antediluvians had two seasons of probation. But if they enjoyed two periods of trial, then in equity did the Sodomites; and, then, why not the fallen angels too? But Peter in his second epistle ii. 3—7, puts them all together in one dark category, saying of them that they are 'reserved unto judgment.' Further: if the antediluvians had two periods of probation, then in equity also have all bad men, of whatever age. All rejecters of the truth may live on in sure hopes that, in the clement dealings of the great Father, they shall have like opportunity of repentance in the world of spirits! Eternity is not a world of doom; but of hope; of bright hope to the most reckless among men! Let the ministry contend no longer against the strong odds of nature's tendencies, and God's designs! Let us give way at once to the love of pleasureable sin, which reigns in the human bosom; let us no more disturb the little comfort which men can snatch from life, as they hurry along; let us leave the pulpit, handle no more the sword of the spirit, forget the Bible, and, all together, 'eat and drink, for to-morrow we die!'

8. If it be asked, why, in case Peter designed no allusion to a mission of Christ to the imprisoned spirits, this digression concerning the years and events of the deluge was introduced; it might be answered, that an attentive reader would find but little difficulty on this point. The mind of the apostle most naturally lighted on that memorable time and event,—as aptly illustrating the position and danger of men at the day of his own preaching. The modern world had wandered, as the old world did. God had planned a great redemption, of which the ark built by Noah was a type. While the vast multitudes, Greeks and Jews, to whom Christ was either a 'stumbling-block,' or else 'foolishness,' would be destroyed by an overwhelming spiritual destruction, salvation would prove an ark of safety to a few. The same spirit which preached unto the antediluvians, was

preaching in the days of Peter. Likewise, 'The end was at hand.' 1 Pet. iv. 7. And while Christians should not hesitate to 'suffer' for Christ, in imitation of him, the wicked should make haste to safety; for the spirit, while it might through the 'long-suffering of God,' 'bear long with them,' yet as then, so now, it would not always strive; and God's swift vengeance upon the ungodly was at hand, even as in the days of Noah.

Finally. All due account should be made of the apparent benevolence, the 'love to beings in general,' shown by the extraordinary interpreters of this passage. Charity, however must not shelter perversions. Wherever else in the sacred volume, they fancy their favourite ultimate restitution is to be found, they should not persist in finding it here. They must not wrest, at least, this scripture.

There may be much that is pleasing to certain minds, in the thought, that in

some fullness of time, all created intelligences are to be brought back into allegiance to the great Supreme, however egregiously they have sinned, or however extended may have been the time of their punishment. But, in truth, it must be granted, that such a theory finds but a scanty support in the Bible. Scripture evidence is against it. To arrive at it, we must needs be wise above and beyond what is written. The Bible speaks of but one probation; that is life. The Bible speaks of but two future states; those are founded on the pillars of eternity itself. If we travel our moral journey by the aid of the Bible, we must believe that 'after death comes the judgment;' when the righteous will be publicly acquitted and acknowledged; and when the wicked, under just condemnation, shall go away into everlasting punishment, 'where is weeping, and wailing, and gnashing of teeth,' where 'their worm dieth not, and their fire is not quenched.'

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#### A GLANCE AT THE DEPUTATION.

It is a delightful thought, that across the Atlantic there are about sixty thousand brethren and sisters in Jesus, holding substantially the same views on Divine truth as we do, engaged out and out in denouncing slavery as a masterpiece, infringing on the dearest rights of man, and usurping the prerogative of God, and sustaining a mission alongside our own in India, to diffuse the blessed gospel among the benighted heathen. Nor is the thought less inspiring, that this noble host, wishing to be on terms of more perfect and extensive fraternization, have expressed a desire for us to send a deputation to be present at their forth-coming convention. No wonder the question of sending a deputation was so amicably discussed in our Association, and that a resolution to send forth two honoured brethren was so unanimously adopted. Speedily arrangements were made for their departure, valedictory services were held alike in London and in Leicester; while many fervent prayers, both public and private, were offered in every part of the Connexion, that He who has in charge the winds and the waves, would vouchsafe

to his servants a favourable voyage, and take their mission under his divine patronage, guidance, and blessing. Having reached Columbia's land in safety, they are now engaged in visiting the principal churches of the Free Will Baptists, receiving, we doubt not, every expression of christian love; and this month they are to attend the triennial convention. We are reminded by this deputation of Paul and Barnabas, who were sent forth by the church at Jerusalem to visit the Gentile churches, and during the absence of our brethren we can hardly forbear glancing at some of the results which will probably crown their visit.

It is presumed this deputation is a step in the right direction towards effecting a union of abiding friendship between England and America. For many reasons these two great nations should be visibly united. America sprang from England, and no small resemblance subsists between us. We are one in language, one in literature, one in commerce, and one in religion. Let but England and America, so tenderly related, and so much alike, only

act under the influence of such ties, by entering into an agreement that every dispute which may arise shall be settled by arbitration, and not by the sword, that they shall combine and concentrate their energies for the common weal of the human race, and no mind can measure the amount of good which would ensue. We ourselves as nations would be immense gainers by it—in our peace, our commerce, and our religion. Every nation under heaven would behold us with admiration, and the gospel would more speedily achieve its full and final triumph. Surely these are reasons why England and America should not stand aloof from each other, but should consider themselves as essentially one, and act in concert. Among the means to bring about this desirable confederation it is presumed deputations from religious societies on both sides the Atlantic, or the frequent interchange of visits would be highly successful. In this light we behold the deputation. It is a link, however small, in the chain of means for the formation of a union of abiding friendship. Nor is this the only view to be taken of the subject.

The deputation will sustain the Free Will Baptists in their holy aversion to slavery, and encourage them in their efforts for its entire abolition. Beyond all doubt, slavery is the reproach of America, its weakness and its curse. Passing strange it is that that land of boasted liberty should hold in its iron grasp three million slaves. And it is not less anomalous that religious communities should set themselves up as the apologists of this enormous evil, and retain within their bosom the frightful number of ten thousand slaveholders. Verily such communities are a dishonour to the name of religion, and are enough to swamp the nation with infidelity. But to these communities the Free-Will Baptists form a noble exception. They are in America what the Baptists were in Jamaica—the well known friends of the slave. Their ear is open to his cries, and their hand is outstretched for his emancipation. For this they have no revolutionary plans. Their plan is argument, persuasion, entreaty, and prayer; and as might be expected, they encounter no small obloquy and opposition in their efforts. Notwithstanding, the abolition cause will triumph. Slavery is not American. It is no neces-

sary part of the constitution. It is not an element of republicanism. It is an accident, a foul accident, and must be removed. The hour is coming when the truth shall speed through the land with Divine power—that man cannot hold property in man; and the planter will find that it is alike his duty and interest to abolish the system.

Well known are the sentiments of our honoured brethren, Goadby and Burns, on the subject of slavery, and the fullest confidence is reposed in their fidelity. Everywhere they will denounce the system as an unnatural blot on the nation, making it the reproach of Europe, and exposing it to the malediction of heaven. Their presence and addresses cannot fail to sustain and cheer the Free-Will Baptists in their righteous aversion to this vile atrocity, and to inspire them with renewed zeal for its entire and speedy overthrow. In this way the deputation will subserve the Godlike cause of abolition, as well as contribute to the formation of an alliance of perpetual friendship between England and America. Beyond these things an important service will be rendered to the cause of missions. We may confidently expect a large increase of missionary effort. Let the deputation lay the subject of missions before our transatlantic brethren in all its length and breadth, with something of the energy which the all-inspiring theme is fitted to awaken—by appealing to the plain testimony of holy scripture; to their profession of love to God; to their fraternal relation to man, however remote his situation; and to the dictates of common sentiment—and we have no fear of the issue.

The band of missionaries in India will be augmented, and the feeble hands of our dear brethren in China will be strengthened. So that among the blissful results of this deputation, 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'

And it is material to observe, that the influence of this deputation will be seen and felt and enjoyed by the denomination at home. We shall acquire fuller and more complete information as to the state, order, and sentiments of our brethren in America; and shall become better acquainted with the localities of their churches. By this means those dear friends who in the providence of

God may be called to emigrate to America, will be guided in their settlement so as to reap the precious advantage of fellowship with churches of their own views and order. We shall be brought into closer and more perfect fraternization with our transatlantic brethren; and shall be made to feel that an important accession is made to our spiritual brotherhood. And should a deputation be sent from their convention to our Association, we anticipate their presence will invest our meetings with additional interest. 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

These are among the probable results of the American deputation. Should that deputation in any measure contribute to these results, its propriety and importance will be universally admitted. Ample compensation will be made for the time consumed, the danger risked, the money spent, and the toil endured. May the Lord be with our dear brethren during their absence from their native land, return them in safety to their families and churches, and crown their visit with his smile and blessing.

*Measham,*

G. S.

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### ONE OF A TOO NUMEROUS CLASS. ANOTHER DIOTREPHESES.

WE are not, dear reader, about to inflict upon you a long biography of the distinguished personage whose name is so conspicuously paraded before you at the head of this article; for, to own the truth, our personal acquaintance with the individual has been next to nothing.

When we first knew Diotrephe he lived in Charleston, S. C., and was a member of an orthodox church, in good standing. Suffering his own garden to be overrun with weeds, he spent much time in weeding the gardens of his brethren. He was so pure and godly (in his own estimation,) that all others were, in his sight, amazingly deficient as regarded all essential qualities, and qualifications for the kingdom of God. But his chief business was, to keep his minister in the straight and narrow path of duty. By virtue of his admirable skill in fault finding, he could detect, in an instant, defects in a sermon, or a prayer, which other people had not the wit, nor the wisdom to discover. As he was always in the right, and his brethren always in the wrong, he was always, from moral necessity, opposed to whatever the majority were in favour of; and as he was of course always in the minority, because 'broad is the road that leads to death, and thousands walk together there; while wisdom shows a narrower path with here and there a traveller'—he was compelled to resort to intrigue, and mischief-making, in order to carry his points, and secure his

end: This kept the church to which he belonged in a continual turmoil, and rendered the life of his poor minister, one of continued anxiety and wretchedness. The Rev. M. Psalter, for such we must call him, worn out with his labour and trial, and tormented by the vexatious intrusions, and importunities of brother Diotrephe, asked, and obtained leave of absence for a few months, for the purpose of taking a long breath; being determined to go, if possible, where he could enjoy exemption from the evil which had well nigh worn out his patience, and rendered life a burden. Keeping his determination to himself, not daring to tell his wife and children of it, lest Diotrephe should get hold of it and prevent his going, he started on his journey, and arrived safe and sound in the good city of Philadelphia. Intent upon the object he had in view, he lost no time in calling upon a ministering brother, to whom he related his troubles. What was his surprise to learn, that the good brother to whom he had gone for sympathy, was in a like predicament; 'Alas,' he exclaimed, 'you have come to the wrong place for relief; for in my society I have a man, one of the most officious of my communicants, who exactly answers the description of your Diotrephe, and he keeps the church in such an uproar all the while, that I have been praying for a call.' Losing no time by delay, Mr. Psalter took passage for New York, and made the acquaint-

ance of several of his brethren there. Great was his grief at finding that each had a Diotrephes in his church. He went to Boston, and diligently inquired into the state of things there, thinking that in the metropolis of New England he would find at least one religious society that had no Diotrephes in it. In this he was disappointed; and making all convenient haste, he went to Salem, hoping that the race of the Diotrephes had been exterminated where the puritans had driven off the Baptists and Quakers, and hung the witches. Calling on the venerable Dr. Worcester, then alive, and preaching there, Mr.

Psalter told his pitiful story, and repeated his earnest inquiry for a religious society without a Diotrephes in it. 'Go back, said the Doctor, and make the best you can of the evils of your condition; for, in all my long experience, I have never known a church without one of the Diotrephes family in it!'

It is hoped that the society of our faith are seldom, if ever troubled in like manner. But if any are thus afflicted, they will do well to resort to the summary process of excommunication. May the Lord deliver our churches and societies from the influence of so great an evil as Diotrephes.—*Western Evangelist.*

## REVIEW.

TRAVELS IN THE EAST. By CONSTANTINE TISCHENDORF, *Editor of the 'Codex Ephræmi Rescriptus,' 'Codex Friderico-Augustanus,' &c. Translated from the German, by W. E. SHUCKARD. London: printed for Longman, Brown, Green, and Longmans, Paternoster Row, 1847.*

TISCHENDORF, the author of this volume, is a distinguished German. His researches in relation to the Greek of the New Testament are likely to prove of eminent service to biblical scholars, and his great object in visiting the East was, to inspect manuscripts which might throw further light on his favourite science. The results of his labours in this department are soon to appear in another work.

The volume before us contains much that is interesting, if not new. Several descriptions of localities are peculiarly graphic and beautiful. Our author, we perceive, differs in many points from Dr. Robinson; nor are we at all disposed to wonder that such is the case. Palestine has undergone innumerable changes. There is not a country on the face of the globe which has been so torn up by the ruthless hand of violence. Everywhere the eye meets with the most solemn fulfilment of ancient prophecy. 'The Lord hath swallowed up all the habitations of Jacob, and hath not pitied. He hath thrown down in his wrath the strongholds of the daughter of Judah; he hath brought them down to the ground.' Such is emphatically the case with the city of Jerusalem. What, under these circumstances, can the most exact topographical researches accomplish? Doubts, of course, must present themselves, and a variety of interesting questions remain unsolved.

Tischendorf left Leghorn on the 14th of March, 1844, and reached Malta on the 19th.

'This island,' he says, 'is remarkable for its soil, the peculiarities of its inhabitants, and its history. The palm grows nobly by the side of the olive, and its oranges are of singularly delicate flavour. The climate is considered very salubrious. The population comprises a variety of different elements. British influence is unlimited. The truly splendid period of Malta's history still dwells in the memory of all—I refer to the time of the Knights of St. John of Jerusalem. Originally a colony of Carthaginians; then belonging first to Rome, and next to Byzantium, and subsequently wrested from the hands of the Goths by Belisarius, in the ninth century, under the dominion of the Saracens, who were driven thence by the valiant Norman, Roger, in the eleventh, whereby it became annexed to Sicily—Malta was presented by Charles V., in the sixteenth, to the Knights of St. John, when Rhodes was taken from them by Solymán II. Shortly afterwards these noble Knights maintained, under La Vallette, their war of defence against Mustapha. Twenty years later they built the magnificent church of St. John, which by its marble splendours, its tombs of the grand masters, and its conquered standards and flags, still exhibits to the eye the glory of the past.'

On the 3rd of April, Tischendorf arrived at Alexandria, and proceeded thence to Cairo. His description of Egypt is minute, and highly interesting. The peculiarities of the extraordinary man who now occupies the throne of that country are very correctly portrayed. Passing through the wilderness, our author visited Sinai, and several other important localities.

Our limits forbid our following him on his journey; we must therefore content ourselves with giving brief extracts from his account of



the present city of Jerusalem. 'Jerusalem, like Rome, is upon hills, or as we may most simply state, it is supported by two billy eminences, one in the east and the other in the west, but both are united by a deep valley, which with them takes a course from north to south. Zion, in the west, extends far towards the south; that which I call its northern half—it is indeed a separated half—it has been customary to call by the name of Akra. Opposite Zion, in the east, lies Moriah, the hill of the temple, and which extends to the south by its promontory Ophla, and to the north Bezetha. The position of Jerusalem at present is, without doubt, upon the whole, the same as that which it occupied eighteen hundred years ago, and still earlier, only that Zion's most southern part is now occupied with the castle of David, and a few other buildings, outside the walls, whereas in the days of David, as well as in those of Christ, it bore the chief buildings of the city; and to the north a wide district now lies waste and empty, which was enclosed by a wall, that had been built during the first twenty years after Christ. Jerusalem presents its most unchangeable features towards the east: there Moriah falls almost precipitously into the valley Jehoshaphat, with the brook Kidron, whilst opposite to it the Mount of Olives rises, towering above the city and the vicinity. Equally unchanged must the features of the south, and the west have also remained. In the south there rises, as a neighbour to the Mount of Olives, 'the mountain of corruption,' thus called from Solomon having built temples to the heathen deities. At its foot lies, exactly opposite, Ophla, which strictly speaking forms but one whole with Moriah. The very ancient village of Siloam, close beneath which the valley of Jehoshaphat becomes narrowest, where close to the celebrated well Rogel, the valley Hinnom adjoins the valley Jehoshaphat at a sharp angle. The whole southern portion of Jerusalem, namely Mount Zion, descends into the valley of Hinnom. This also, in conjunction with the commencement of the valley of Gihon, forms in the west a necessary limitation to the city, which presents here in the Hippicus, which is now enclosed within the present fortress at the Jaffa Gate, a most important central point for the recognition of the lines which enclosed the city in the time of Christ, and antecedently. . . . Pilgrims from all climates acknowledge now, as for centuries, that a profound and mysterious trace of sorrow hangs over the holy city with inexpressible sadness, and fills both the heart and eye. . . . There is assuredly no city in the world whose surface, with its stones and ruins, offers at this moment to the strictest historical investigation, so many characteristics of the past as Jerusalem. Yet this has not sufficed for the desires of leisure

minds: for they have recklessly ventured upon discoveries which range far into the domains of the incredible. . . The *Via Dolorosa*—who does not know it from its many representations in Catholic countries? . . . Close to it, in a ruinous condition, is seen Pilate's dark judgment hall, and upon the first story is the balcony whence Pilate uttered the *Ecce homo* to the people. About the middle of the *Via Dolorosa* is the house of the rich man, at whose door Lazarns lay. . . . Near the temple, the spot is identified where Christ absolved the adulteress. On Mount Zion a church has been built where Jesus laid the clay upon the eyes of the blind man. . . . The house of Zebedee is as well known as that of the Pharisee where Mary Magdalene anointed the feet of our Lord. Even the very spot where the cock stood when it crowed, and where Peter stood when he heard it, as also the identical one where he wept so bitterly—all this can be pointed out. . . . But the boldest dive into antiquity marks the spot where Abraham and Melchisedeck met—the scene of the intended sacrifice of Isaac—and lastly, the tomb of the great parent Adam.'

These are indeed great demands on our faith, and, feeble must be the intellect which can for a moment give them credence.

In reading through this volume the thought has occasionally struck us, that even the author on several points manifests too much credulity. He endeavours, it is true, to steer a middle course; but he is not always sufficiently cautious. While we think that Robinson is sometimes too sceptical, and carries his criticisms too far, it must be acknowledged that Tischendorf yields too readily to mere tradition. The great themes which ought to absorb human attention are, the incarnation and death of the Son of God. It matters little where he was born, or where he died, but it is of infinite moment that we have redemption through his blood, even the forgiveness of sins.

THE ANNALS OF THE ENGLISH BIBLE. By CHRISTOPHER ANDERSON. Two volumes, 8vo. London: Pickering.

This work must have cost Mr. Anderson much labour and research, and we are sure that he deserves the hearty thanks of all lovers of ecclesiastical history and biblical literature. It is impossible in this brief notice to advert to even a tithe of the valuable facts contained in these volumes.

In January 1526, the English New Testament, which had been printed on the Continent, was brought to England. The first who encouraged its circulation, were, 'Simon Fysh, of Gray's Inn, London; George Hermon, a Dutchman; and Garret,' curate of All Hallows. A storm of persecution arose. Every effort was made to place under arrest all who promoted the reading of the Scriptures. At

Cambridge the New Testament of Erasmus, containing the Greek and Latin in parallel columns, was proscribed. Meanwhile, Tyndal was proceeding with the Old Testament. Fryth, his devoted friend and son in the faith, joined him in the autumn of 1526. Tyndal's entire character is one in fact on which the eye loves to linger. A single sentence expresses his views on the greatest subject which can engage the thought of fallen man. 'When the gospel is preached unto us, we believe the mercy of God, and in believing we receive the spirit, which is the earnest of eternal life, and we are in eternal life already, and feel already in our hearts the sweetness thereof, and are overcome with the kindness of God in Christ, and therefore love the *will* of God, and of love are ready to work freely, and not to *obtain* that which is given us freely, and whereof we are heirs already.' Justification by faith alone was his doctrine. His zeal was mingled with prudence, and his eminent spirituality, communing with heavenly things, inspired courage and independence truly heroic. Great in the singleness of his aim, he courted no Elector or Landgrave; he allowed his course to be regulated by no Diet or Council.

The advantages of Marburgh, Upper Hesse, attracted Tyndal and Fryth, and we find their publications of 1528 issuing from that city. The reader will find a sketch of Fryth's history in Vol. I. p. 168.

Sir Thomas More endeavoured to write Tyndal down, but this attempt proved utterly abortive. Tunstal felt no disposition to engage in a paper war, and proceeded at once to burn every copy of the sacred Scriptures on which he could lay his hands. This, however, inflamed the public mind, and the New Testament was reprinted in a manner more worthy of acceptance, and the copies came, as Foxe says, 'Thick and threefold over into England.' More was elevated to the chancellorship. Few circumstances in English history have been considered more monitory and impressive than Wolsey's fall. Instead of gaining the tiara, for which he had so long sighed, he lost everything he held dear. Never did ambition's sun set in denser clouds. Efforts were soon after made to arrest Tyndal. His powerful reply to Sir Thomas More had excited feelings of bitter hostility. In the year 1535 the translator was apprehended at Antwerp, and taken to the Castle of Vilerode. Amid the commotions and troubles of England at this and several later dates, the student of history will scarcely fail to trace clear marks of retribution. The fiction of Nemesis, which throws a warning light over the pages of Greek tragedy, often finds its reality here. We tremble indeed to pursue this remark. Bishop Fisher, who had been selected by Henry to preach the first sermon at the burning of the books,

and recantation of Barnes, was now charged with treason, and beheaded amid circumstances of frightful barbarity; and Sir Thomas More soon followed him to the grave by the same ignominious route—implicated in the very charge which he had endeavoured to fix on Tyndal. But editions of Tyndal's New Testament were multiplying, while the translator languished in bonds, unpitied, unvindicated. During his imprisonment, which continued more than a year and a half, the jailer and his family were converted to Christ. But though graced with virtues which all were constrained to admire, the man who had not only translated the New Testament, but also defended the doctrine of justification by faith, had committed a crime inexpiable. Two countries at least so judged. But his work was done, and he fell unspotted and victorious. Having reached the fatal spot, the noble martyr was fastened to the stake—upon which 'crying with fervent zeal, and a loud voice, "Lord! open the eyes of the king of England," he fell asleep in Jesus.'

We have no space to pursue these historical details further, and must therefore recommend our readers to a careful perusal of Mr. Anderson's very interesting and valuable work.

**THE CLAIMS OF THE GOSPEL ON THE YOUNG.** By the REV. JOEL PARKER, D.D. of Philadelphia. *The Religious Tract Society, 56, Paternoster Row.*

THIS little volume contains many salutary truths. It presents for imitation the example of Josiah, then treats on the influence of sinful associates, directs special attention to the effect which religion has on the peace and comfort of the youthful mind, portrays the dangers of what are termed innocent enjoyments, and urges the powerful claim which Christ has on the young. 'I call upon you,' says the author, 'to look to Christ, and to yield yourself to the solicitations which he has made to your affections. Think of his condescension in coming to you from the heavenly world, in standing at your door and knocking for admission. Think of the gentleness of his calls, and how he beckons you to come to him, that you may enter into his joy. Turn your eyes away from the absorbing cares and pleasures of the world. Gaze upon the Son of God: as you think of him, you shall be changed by the spirit of God into his image.'

**THE SABBATH.** By the REV. JOHN JORDAN, Vicar of Enstone, Oxon. *A Tract for the Times. S. and T. Dunn, Printers, Prince's Square, Glasgow.*

A valuable tract, on the traces and indications of the primitive Sabbath in many of the institutions and observances of the ancient world. We are happy to find that a series of tracts on the Sabbath by some of the most

prominent ministers of the day has just been issued. The desecration of the Lord's day is fearful, aye, and by many, (tell it {not in Gath}) who call themselves christians.

**BLASPHEMY, IDOLATRY, AND SUPERSTITION OF THE ROMAN CATHOLIC CHURCH.** *Correspondence between Sir Culling F. Eardley, Bart., and Mr. Matthews Dunn, a Roman Catholic Layman, of Newcastle-upon Tyne. W. and J. Bell, Newcastle.*

At a meeting of the Evangelical Alliance, held at Newcastle-upon-Tyne, on the 7th of June last, Sir Culling Eardley stated that the following prayer to the Virgin Mary was widely circulated on the continent under the authority of the Catholic priest:—'OUR MOTHER who art in heaven, let your NAME be blessed for ever, let your love come to all hearts, let your desires be accomplished on earth as in heaven, give us this day grace, and mercy, give us the pardon of our sins as our hope is from your goodness without end; and leave us no more to fall into temptation, but deliver us from evil. Amen.' Mr. Dunn, a Roman Catholic layman, contradicted Sir Culling's statement, and in conjunction with his priest wrote to Paris, to the parties who had been mentioned as the publishers of the prayer. An equivocal reply was sent, but couched in such terms as to lead a careless reader to the conclusion that they were utterly ignorant of the matter. Sir Culling, however, received such clear and tangible proofs from persons in France and Belgium, as to render a denial utterly impossible. Let the prayer be carefully perused, and what honest man can say

that popery does not encourage and sanction the vilest blasphemy?

**A MANUAL OF THE BAPTIST DENOMINATION for the year 1847.** *By the Committee of the Baptist Union of Great Britain and Ireland. To which is added, an Appendix containing an account of the thirty-fifth Annual Session of that body. London: Houlston & Stoneman, 65, Paternoster-row.*

THE Manual this year, we regret to say, is exceedingly meagre. The usual statistical information is not given, and we have only a tabular view of the general state of the Associations. We are certain that an entire change must be effected in the Baptist Union, or it cannot long exist. Its annual meetings are become mere district meetings, and the resolutions generally passed at them involve no more than what nearly all the Associations pass at their annual assemblies. Yet the expense of this Union is considerable, and for what purpose? We seriously advise the committee to turn their attention to the imperative necessity of making some immediate alteration.

**TRUTH, AND OTHER POEMS.** *By WILLIAM COWPER, Esq. Tract Society.*

**THE LIVES OF THE CÆSARS, or the Juvenile Plutarch.** *By CATHERINE SINCLAIR. Tract Society.*

**THE LIFE OF MAHOMET.** *Tract Society.*

ALL highly useful and interesting. We cordially commend them to the perusal of our young friends.

## CORRESPONDENCE.

### LETTER FROM REV. J. GOADBY.

[It is with great pleasure we announce that our beloved brethren Goadby and Burns have arrived at their destination. Hitherto the blessing of God has rested upon them. May their visit prove of eminent service to the American churches; and may the Disposer of all events permit them to return in safety. The following letter from Mr. Goadby will be read with interest.]

*Boston, Mass., Aug. 20th, 1847.*

DEAR BROTHER OWEN.—I promised to write from hence; and though the 'Cambria' will not take the mail until the 1st of Sep., I now begin my note, that I may embrace various intervals to fill up a sheet for you.

Our voyage was in many respects interesting. We set out Aug. 4th, at half-past two p.m. We took the north passage, and saw the north of Ireland, and Cantire in Scot-

land. For some days afterwards the wind was opposed to us—the weather cold and sea rough. Of 140 passengers I have counted only twenty at breakfast. Most were sick. I was very ill on Friday, August 6th, and had pains and sickness so as to require the attendance of the surgeon. Though jaundiced on the Saturday, I gradually recovered, and have had no return of the troublesome and dangerous complaint that has afflicted and shattered my frame for the last ten months. I am now, through mercy, in excellent health, and am full of hope that the voyage and journeying will be of lasting benefit to me, and probably may prolong my life and labours. For some days we had beautiful weather, and our noble vessel—which moved steadily against the wind, and kept her westerly course in a straight line—now began to pass on at the rate of from ten to thirteen miles per hour. Church and state

prevail on board the mail steamers: we had a clergyman on board, who performed Divine service in the saloon. The sailors and passengers made a congregation of 150 persons, or more. After service I conversed with the clergyman about the doctrine of his sermon. He is not very evangelical. I proposed to have singing on the next Sabbath. When it came, we sung the 100th Psalm, and as there were some professional singers, and others on board who could sing well, the singing part was very delightfully performed. All seemed pleased, and many declared they had never heard the Old Psalm sung better. The sermon on this day was less satisfactory to the religious part of the company. Brother Burns proposed to have a second service in the lower state room in the evening, and several ladies and others were all agreed to attend. But the captain told him that 'his orders were, to have but one service,' and therefore we were disappointed. Living on board has many inconveniences. We could have no privacy—no private apartment. It was literally living in a crowd. I and my brother both became weary of such a life.

We landed at Halifax, N. S., on the 17th of August, at four a.m., and went on shore in the dark to find Dr. Felcher. But though we found his chapel, which is not finished, we failed to find him. The port of Halifax is beautiful beyond description. Hills rising on each side, with deep water to their foot, and themselves studded with villas and plantations, reminding us of the valley of Hebdon, or the Peak of Derbyshire. Lying in the port was the French steamer, the 'Missouri,' bound for New York, with the French mail, and about 100 passengers. By bad management she was in distress. They had consumed sixty-five tons of coals per day, and having exhausted 1100 tons, and then burnt up spare masts, benches, tables, &c., they would in all probability have been lost but for the accidental help of a coal brig, off Sable Island. We took their mail and agent, and two or three passengers on board. Monsieur does not seem able to compete with the English in steam navigation. The tales of our new passengers made us the better pleased with our captain, engineers, and crew.

We left Halifax about seven a.m., and the next day at half-past five p.m. arrived at Boston. We anxiously looked over the ship's side to the wharf, to see if we could recognize any of our American brethren; and, from brother Wilkinson's description of the tallness of brother Eli Noyes, we soon pointed him out. He, with brethren Silas Curtis, of Lowell, and Fairfield, of Roxbury, came on board; and when we had passed the custom-house, rode with us to brother Eli Noyes' house, No. 9, Haymarket-place,

Avery-street.\* The large warehouses; the lofty, many-windowed granite and brick buildings, with green venetian shutters; the new and clean appearance of the houses, narrow, crooked, and noisy streets; struck us exceedingly. When we arrived at brother Noyes, we were delighted to meet my dear brother John, who had travelled from Albany, some 120 miles, to greet us on our landing. Boston is a good city. There is in it and its circumjacent cities, Roxbury, Charlestown, Cambridge, &c., no appearance of meanness, nor of exceedingly superfluous wealth. The idea of general comfort and temporal good seems to be the only one suggested by the appearance both of the people and their habitations. I begin to be in danger of becoming a Yankee; here are seen no lords and no beggars.

By the help of our brethren here, we have made out our routes until the end of our stay. We have already visited Auburn, Harvard College, and various persons and places, and have met with the most brotherly, cordial, and cheering reception.

We preached on Lord's-day, August 22nd, at the 'dedication' of a large and beautiful Hall which our friends here have hired for a chapel at 800 dollars or £150. per annum rent for the Sabbaths in a year. It is superb—forty-five feet by ninety, and nicely fitted up. We propose to visit Lowell, Dover, and Great Falls, next week. Then we go to Albany, and separate. I stay a few days with brother John, at Burnt Hills, and brother Burns goes to the seminary at Whitestown, N. Y. After which we meet in New York. We stay there a few days, and brother Burns passes to Philadelphia, Baltimore, Washington, Pittsburg, Oberlin, (Ohio) Detroit, &c., so as to meet me at Buffalo on the 30th of Sep. I go to various stations in Rhode Island, and then again to my brother's, and to Whitestown, and several other churches in New York State, before the same date. We then pass on the St. Lawrence to Montreal, and through the State of Vermont to Sutton, where the 'conference' will be held on the 6th of October. This may continue ten days. We then go through Maine and New Hampshire, so as to be at Boston by the end of October, and we purpose to sail thence by the 'Cambria,' November 1st. We may therefore be expected home to England, if all be well, by the 14th or 15th of November. It might have been advantageous if we could have spent more time in Maine, where we have large and wealthy churches; but as we do not wish to be too far in the winter, we must refrain. We have laid out as much travelling and work as we can well perform

\* All letters sent to us should have this address—'Care of Rev. Eli Noyes, 9, Haymarket-place, Avery-street, Boston, Mass., U. S.

If we are well; and, I am extremely thankful to say, that present indications are such as to give the very best promise for health. Our friends seem almost all, if not all, teetotallers. I do not know if I shall not be one, or nearly so, myself; at least hitherto I have felt little difficulty in conforming to their customs.

I am exceedingly gratified with the places of worship we have already seen. We have visited one of our own body (Aug. 20th) at Roxbury—a beautiful building. Most have steeples. All look in good order—neat, clean, spacious.

Aug. 24th.—We are now at Lowell, and expect to go to Dover to-day. We had a good time at the opening or dedication of the Hall at Boston on Lord's-day. I preached morning and evening, and Dr. Burns in the afternoon. The congregations were large—from 600 to 1000. Our friends were all apparently gratified. On the day previous we visited Charlestown, and went up the monument at Banker's Hill—visited and went through the state prison, and found the prisoners at work at their various trades. It was like a series of large work-shops.

We were both somewhat affected with a complaint which is rather prevalent here during the summer, but not so as to be disabled on Lord's-day. Yesterday we came to Lowell—the city of spindles, which is

celebrated by Chambers, and which is indeed a wonder both as to the rapidity of its erection, the extent and beauty of its factories and boarding houses, and the order, respectability, and intelligence of its operatives. Twenty-five years ago there were two houses here—now there are 30,000 inhabitants.

We expected to preach here; but notice was given that there were to be anti-slavery addresses. Some 700 people assembled, and heard us with patient attention.

We were at Dover on the 24th, and further on at Great Falls on the 25th. In each place we had meetings. Dover has a large brick chapel, seventy feet by eighty, with a steeple. Here is the publishing office of the 'Morning Star.' We have been pleased with our reception in both places, and have held well attended meetings.

We return to Boston to-morrow, some seventy miles, and go on to Springfield the same day, some seventy miles more. We hope to be at Burnt Hills, the residence of brother John, on the following day.

But I must conclude. We are sensible of being the subjects of many mercies, which daily excite our gratitude to God. May we solicit an interest in your prayers; and may our visits to the churches here be attended with the divine blessing. I am, dear brother,

Very affectionately yours,

JOS. GOADBY.

OBITUARY.

**REV. F. CAMERON:**

It is with melancholy feelings that we record the death of one of the most distinguished champions of the faith in the Connection: we refer to that venerable servant of God, the Rev. F. Cameron, of Louth. This eminently useful and able minister of the gospel put off his earthly tabernacle to mingle with 'the spirits of just men made perfect,' on Lord's day Aug. 29th, at the age of sixty-five, after preaching the gospel for upwards of forty years, thirty-four of which he had been pastor of the church at Louth. We do no more at present, than announce his death, hoping on an early day to present our readers with a more extended account of his life and labours. His remains were interred in the General Baptist chapel at Louth, on the morning of Saturday, Sep. 4th, when his intimate friend and companion, the Rev. James Kiddall, pastor of the General Baptist church at Maltby, improved the sad event, by preaching from Psa. xxxvii. 37, 'Mark the perfect man, and behold the

upright; for the end of that man is peace.' This event was also improved at Maltby, from Psa. ciii. 5, 16. B. B.

MR. GEORGE STUBBS.—Death is an event of frequent occurrence; and when faith sustains and comforts the dying christian, the record ought not to be suppressed, but published, to strengthen the confidence of others in the economy of redeeming grace. Religion never appears more beautiful than when enjoyed, practised, and recommended by the young; and its sovereign, saving, consoling power is never more pleasingly manifested to others than when it is seen smoothing the pillow on the death bed of a young disciple, and cheering his heart in the near prospect of nature's dissolution. Under these impressions I think it right to send a short account of the life and death of George Stubbs, late a student in the General Baptist Academy, Leicester, for insertion in the Repository. Our young friend was born at Wimeswold, in the county of Leicester, on the 2nd day of March, 1824. He was, if not a direct descendant, yet a collateral one of some of the renowned nonconformists,

namely, Raynor, Barrat, and Crompton. Mr. Barrat was ejected from St. Peter's church, Nottingham. Mr. Crompton first exercised his ministry at All Saints, Derby; then at Brailsford, near Derby; and finally was ejected from the church at Arnold, in Nottinghamshire. He died in 1669, and was buried at West Hallam. But what was of far greater importance was, that the parents of the subject of this brief obituary were decided and consistent christians. Mr. William Stubbs, his father, was a deacon of the church at Wimeswold, when the late Mr. Thomas Hoe efficiently preached among the people there the unsearchable riches of Christ. It may be encouraging to teachers to know, that our young friend was early sent to the Sabbath-school; and that there he not only received the first rudiments of learning, but his first religious impressions. These impressions were so deep and abiding that though he removed from Wimeswold to Hose, in the Vale of Belvoir, when under thirteen years of age, they accompanied and remained with him. It was principally owing to this circumstance that his early youth was in a great measure free from the follies and sins which commonly mark that thoughtless period of human life. His early conviction of the evil of sin, and the necessity and importance of religion, induced a strong attachment to the house of God, and peculiar eagerness to attend its services wherever might be his place of residence, or whatever might be the nature of his employment. In the early part of the year 1840, our young friend was apprenticed to Mr. John Morris, shoemaker, Long Clawson. At that time the writer of this memoir preached once a month in Mr. Morris' house, there being then no Baptist chapel at Clawson. Among the auditors there on these occasions, was a timid, diffident young man, about sixteen years of age, with serious thoughtfulness deeply depicted on his countenance. That young man was George Stubbs. He had recently come to a new residence, and had entered upon a new pursuit. He had brought with him a consciousness of sin, and an anxious desire to be saved. The text at one of these opportunities was, 'Lord, to whom shall we go? thou hast the words of eternal life.' George heard, understood, and believed. He obtained peace to his troubled mind. He found Jesus as the giver of salvation: on him he rested, as on his only foundation. He never afterward turned away from Jesus, and Jesus never left nor forsook him. Having found the object of his anxious search—peace and joy in believing; feeling a grateful love to his Saviour, a warm attachment to the people and cause of God, our departed friend, after mature deliberation and prayer for direction, offered himself as a candidate for bap-

tism and fellowship to the church at Broughton and Hose. He was cordially accepted, and baptized at Broughton, by the minister of the place, on the 20th of Dec. 1840. Having thus publicly professed his faith in Christ, his love to his Lord, and to his people, our young brother maintained a spirituality of mind, and a consistency of conduct, conducive to his own comfort and promotive of good to the church of Christ. The cause at Clawson was only just then commencing, and George Stubbs was very useful in carrying on social prayer-meetings, at private houses in the village, along with a few others, like himself, but newly found in Christ. His friends early perceiving the buddings of promising talent in George, and that he made rapid advances in knowledge, and ability of utterance—diffident as he was, they urged till they prevailed upon him to deliver an address at their social prayer-meeting. This was repeated, to the no small gratification and comfort of his simple hearted auditors. After our departed brother had spent some months at Mr. Morris', and not succeeding in learning his trade, on account of his master turning his attention more to agricultural pursuits, he was removed from thence to Mr. John Locktons, of the same place and calling, and withal, a Wesleyan local preacher. Persons who watch the progress of the work of God in those servants of his whom he is raising up for the work of the ministry, will observe the speedy transition from exhorting in the prayer-meeting to preaching in the pulpit. This was the case with George Stubbs; an apprentice, scarcely eighteen years old, and closely confined to his business, and yet a preacher—a promising preacher of the everlasting gospel. He discharged his duties to his master with the utmost fidelity and conscientiousness. His master threw no obstacles in the way of the spiritual and mental progress of his apprentice; but on the contrary, such was the good understanding and kindly feeling which subsisted between them that in a case of emergency, the apprentice, a Baptist, would go to supply the pulpit of a Methodist chapel instead of his master. Such were the blamelessness of his conduct, the spirituality of his conversation, and the acceptability of his preaching, that he soon became so known and esteemed that he was received among his own friends and in neighbouring churches with the utmost cordiality. So powerful at length, and general, became the impression that the Lord had called him to preach the word, that in the latter end of the year 1844 the church to which he was united agreed to recommend him as a fit person to enjoy the advantages of an Academical education for the ministry. This recommendation proving successful, our young friend entered

upon his studies under Mr. Wallis, of Leicester, after the Midsummer recess, 1845, being then a few months over twenty-one years of age. He was diligent and anxious in the acquisition of useful learning, in which he made respectable progress; and above all anxious to become a good minister of Jesus Christ. And with such success were his endeavours crowned, that his profiting appeared to all who heard him. On his re-appearance among his friends at the Christmas vacation, they were thankful to see him so improved in personal appearance, and in the attainments which formed the object of his academical studies; and it was fondly hoped that he would live long, and labour acceptably and successfully in his Master's vineyard. But 'all flesh is grass, and all the goodness thereof is as the flower of the field.' This statement of the inspired volume was almost literally verified in the speedy termination of the promising career of George Stubbs. He visited his friends in the Vale of Belvoir, and his father's house, at Midsummer, 1846. But, Oh! how changed! There were the sunken eye, the night perspirations, and the hollow cough. His minister having with great concern observed this decline in his health, and being apprehensive of pulmonary consumption—that disease which has slain so many young ministers of the gospel—enquired of him respecting his religious state. The following is the reply, as nearly as can be recollected, 'It is possible I may die; but if so, the Lord's will be done. I have nothing that particularly binds me to earth, and no particular anxiety to live. I have a firm trust in Christ, that if I am called away I shall be admitted to heaven, to be with him for ever.' After remaining about two months among his friends he rallied a little, and with some difficulty preached a few times. He was heard with affection and sympathy, and with the painful apprehension that in all probability his work was nearly done. He, however, so far improved in health that he returned to the Academy;

and earnestly as heretofore pursued his studies. He persisted in this course till his already enfeebled constitution and emaciated frame completely yielded. In the month of November he left Leicester, returned to his father's house—Hose Lodge cottage—with the solemn impression that in all probability his day of labour was nearly ended. After his return home he sunk rapidly, and his end hastened apace; but he looked forward with calmness and hope. His language was, 'I know whom I have believed. My feet are upon the rock Christ Jesus. I am perfectly calm and resigned. There is no cloud. I have no doubt or fear. I trust I am going to rest.' At length, early in the morning of the first day of January, 1847, one of the family asking him if he would have anything, he said, (being perfectly sensible and collected at the time,) in his usual mild and humble strain, 'No, thank you; I am going home to breakfast at my Father's house.' And just as that first day of the new year began to dawn, the redeemed and released spirit of George Stubbs took its upward flight to enter upon the enjoyments of the heavenly world. He was in the twenty-third year of his age; had been an useful and honourable member of the church at Broughton and Hose six years and ten days; and four years a preacher of the gospel. Our departed friend owed his all to the gospel of Christ. He believed its saving truths; he loved its glorious Author; he found it to be substantial and all-sufficient. It was sincere, humble, and heartfelt faith in Christ that afforded him peace in life, and calmness and hope in death. His remains were interred in the Baptist burying ground at Hose, on the 5th of January, 1847. The minister of the place delivered a discourse on the occasion, from *Psa. xxxvii. 37.* 'Mark the perfect man, and behold the upright, for the end of that man is peace.' On a subsequent evening Mr. Hoe improved the event from *Job i. 22,* 'In all this Job sinned not, nor charged God foolishly.'

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## INTELLIGENCE.

### ANNIVERSARIES.

**FLECKNEY.**—On Monday, Aug. 30, a tea-meeting was held in the General Baptist chapel at this place, when sixty-four persons sat down to tea. A public meeting was held in the evening, and addresses were delivered by the Revds. T. Stevenson, of Leicester, J. Davis, (P. B.) of Arnsby, J. Blackburn, of Foxton, (P. B.) and a young friend from Leicester. We are happy to say that by the proceeds of the tea and subscriptions, we

have been enabled to pay off the debt of our school-room. We thank God and take courage.

G. C.

**COVENTRY.**—Our Sabbath school anniversary sermons were preached this year by our former minister, Mr. Peggs. We copy the report of the school:—Girls, 76; boys, 84. We have presented six of our eldest girls in the past year with a copy of the Scriptures, which we hope will be made a blessing to their souls. Our school is not in so prosperous a condition as we could wish, but we

take encouragement from the fact, that if we are not 'weary in well doing, in due time we shall reap.' Mr. Peggs preached in the afternoon from 'Is the young man Absalom safe;' and in the evening from the overwhelming, important word, 'eternity.' The chapel was crowded. Collections £7. 2s. 7d. We hope the committee appointed by the Association will speedily attend to our case, and that the Lord will send us a pastor after his own heart.

A FRIEND.

#### BAPTISMS.

**BURTON-ON-TRENT.**—On Lord's day, Aug. 1st, we had a baptism. Mr. Peggs preached from 'What mean ye by this service?' and Mr. Norton of Cauldwell baptized, after delivering an address. In the evening the text was, 'If any man love not the Lord Jesus Christ, let him be *anathema maranatha.*' It was a good day to many.

**MACCLESFIELD.**—On Tuesday Aug. 24th, the ordinance of believers' baptism was administered to one person; and on the 5th of September to three more. J. O. M.

**CAULDWELL.**—On Lord's-day, Sep. 12th, the ordinance of baptism was administered in this village; and being a fine day, many persons assembled. Mr. Peggs preached in the afternoon from, 'If ye love me, keep my commandments;' and in the evening from, 'This do ye in remembrance of me.' Some tracts were distributed, which were eagerly received. A brother of Mr. Hudson, our missionary in China, supplied for Mr. Peggs. B.

**RIPLEY.**—On Lord's-day, Sep. 5th, 1847, a sermon on believers' baptism was preached by our pastor, after which four persons were immersed. The chapel was filled with people from other denominations. God is with us. We little thought four months ago that we should be blessed with what our eyes see from Sabbath to Sabbath. To God be all the praise.

**UNION PLACE, Longford.**—On Lord's day, June 6th, after a sermon delivered on believers' baptism, from Acts viii. 36, two males and one female were baptized and received into the fellowship of the church.

**BURNLEY.**—A sermon was preached to a crowded audience in our chapel, on Sunday morning, September the 5th, by our beloved minister, Mr. Batey, when seven persons were baptized, one male and six females. W. J.

**BOSTON.**—On Lord's-day, September 5th, one person was baptized—a captain of a merchant vessel, a teetotaller, and lately a member of the New Connexion of Methodists. J. N.

**FRIAR LANE, Leicester.**—On Sabbath-day,

Sep. 5th, an attentive congregation assembled in this place of worship to witness the administration of the ordinance of believers' baptism. The following scripture was the foundation of the discourse:—'Thus saith the Lord of Hosts, in those days shall it come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you,' and its appropriateness was rendered more striking by the number therein mentioned, (ten) corresponding to the number of persons immersed.

**CONGLETON.**—On the 24th of August, four persons were baptized, on a profession of their faith in Jesus Christ. Three of them were from our Sabbath-school, and the other was formerly carried away by those who say, 'Lo! here; lo! there;' but has been led, by Divine grace, to the only hope set before us in the gospel. C. C.

**LONDON, Commercial Road.**—Since we last reported we have twice added to our number by baptism. On Lord's-day, May 30th, we baptized six; and on July 29th, eleven more. We feel much encouragement by these additions, especially as several of our recently baptized friends are likely to be extensively useful among us. We have now ten or twelve candidates. P.

#### MISCELLANEOUS.

**FRIAR LANE, Leicester.**—The church and congregation assembling in the above place observed Lord's day Sep. 12th, as a day of thanksgiving to Almighty God for the late abundant harvest. The chapel was crowded with an attentive congregation. The text selected by the pastor for the occasion, was the promise of God to Noah, Gen. viii. 22. At the close of the public services, the spacious school-room was filled to overflowing, when another hour was spent in prayer and praise to the Giver of every good and perfect gift.

**CHATTERIS BAZAAR, for the removal of the Chapel debt.**—Our friends at a distance will be glad to learn that the said bazaar which was held in a large booth in the front of our chapel, on Tuesday and Wednesday the 26th and 27th of July last, more than realized our expectations. When the few things left unsold, and those received and promised, since the holding of the bazaar are disposed of, we hope that £45. will have been obtained from this source towards our object. We beg, through this medium, gratefully to acknowledge the kindness of those individuals, who so cheerfully co-operated with us, and liberally contributed their useful and ornamental articles, as to enable us to make a very attractive exhibition.



## MISSIONARY OBSERVER.

## A LETTER TO THE MISSIONARIES IN ORISSA.

WRITTEN BY APPOINTMENT OF THE ASSOCIATION.

BELOVED BRETHREN,—At the Association lately held in Nottingham it was felt that the affectionate and copious epistle sent by you to the churches of our denomination in England, and printed in the *Repository* for May and June of the present year, demanded a grateful acknowledgment and a fraternal reply. The production and transmission of such a document was assigned to me: and in conformity with the decision of the assembled representatives, I now and thus address you.

That which seems to have awakened your sympathies and solitudes on our behalf, and to have prompted you to tender us your counsel, was the information you had received respecting the languishing state of religion in many of our churches, and the few additions made to our numbers. As eye-witnesses of this unhappy state of things, many of us have been painfully affected by it. We have mourned to see the 'daughter of Zion covered with a cloud, and the beauty of Israel cast down to the earth, and the footstool of the Lord unremembered.'

On the day which the Association of 1846 advised to be set apart for humiliation and prayer, our attention was particularly directed to what were thought to be the causes of this gloom and depression. Our own guiltiness in the matter made us feel that we ought to 'gird ourselves with sackcloth, and hang down our heads to the earth.' The Lord—he against whom we had sinned—was tremulously asked whether his soul had loathed Zion; whether he had utterly rejected Judah. His return to us 'with mercies' was implored by many pleading tongues, and purposes to

walk more unblameably before him, to come more frequently to his throne, to sacrifice more freely on his altar, and to labour more assiduously in his service, were formed in many hearts. Yet we cannot say that this course of procedure was universally adopted by all our people; nor that it has since been steadily pursued by those who did adopt it. The descriptive reports and numerical returns sent to the Association of the present year show that while a few of the churches have been revived and enlarged, the majority of them are far from being prosperous. Their internal condition urgently requires amendment. If as pastors we were to speak of the spiritual character of our people, truth would compel us to say concerning many, that we do not 'find them such as we would.' We bewail some that have sinned—that walk as men—or as the enemies of the cross of Christ. Some 'have condemnation, because they have cast off their first faith.' We stand in doubt of others, because they have become unsettled in doctrine, and unstable in fellowship; and because they appear to have declined in their esteem for the knowledge of Christ Jesus the Lord; in their affection for his character; in their confidence in his mediation; and in their conformity to his example.

It is much to be regretted that more is not being done to multiply the number of our sanctuaries; to liquidate the debts of some that have long been erected; to enlarge others that are of too limited dimensions; and to fill up the vacant seats of those whose size is more proportionate to the extent of the surrounding population. 'By whom shall Jacob arise?'

The state of the ministry among us demands attention, and loudly calls for improvement. Its intellectual and literary characteristics are not sufficiently elevated and commanding. But until our candidates for the sacred office are led through a wider range and a longer term of study, and until our brethren in actual service are better provided with means, in the shape of incomes, of procuring books, and of gaining access to the sources of knowledge, the hope of literary superiority among us will be unreasonable, and the demand for it unjust. Cheap and plentiful as the aids to mental improvement now are, they cannot be obtained to a proper extent by our ministers generally without abridging their supply of the necessaries of life. Many, nay, most of them have not salaries adequate to supply their *larders*; how then can they be expected to stock their *libraries*? Some are obliged to make their own hands 'minister to their necessities, and 'cannot give themselves wholly' to their work: how, then, is it possible for such to attain intellectual eminence? It would be well if our leading laymen, who wish to see the ministry of our denomination equal in talent and learning to that of other religious bodies, would exert their influence in providing for our students a more complete education, and in procuring for their pastors more liberal stipends. Abhorred be the cruelty which required of the Israelites the 'full tale of bricks,' but which said to them, 'Go ye, get your straw where you can find it.' As a matter of necessity, the bitter-lived bondmen 'gathered *stubble* instead of *straw*!'

But the grand desideratum in the ministry is doubtless, a *better state of heart*—a more earnest and single-eyed pursuit of the great objects for which the office was appointed by Christ, and for which it is supported—however inadequately—by the church. We want more 'pureness' as well as

more knowledge. Our graces need increasing as much as our gifts. Elevation in worldly circumstances would be a trifling advantage compared with that which would result from moral progress. Better instructed minds, and more accomplished manners—though highly desirable—do not necessarily lead to greater heed-taking to the ministry, that it may be fulfilled.

May every ambassador for Christ be as a preacher of the word, 'a workman that needeth not to be ashamed;' as a pastor, may each behave holily, justly, and unblameably among them who believe; and as a man of piety, may he 'bear a good report of them that are without.' May those who believe through our word and through grace, be our hope, and joy, and crown of rejoicing; our fellow-workers unto the kingdom of God on earth; and our joint-inheritors of the glory that shall be revealed.

And now, beloved brethren, we apply our thoughts more pointedly to you. As the messengers of our churches to the heathen, you are often and affectionately inquired of. The knowledge we have of your persons; the esteem in which we hold your characters; the anxiety we feel for the success of your labours; the communications we receive from your pens; and the appeals we make and respond to in support of your claims—all contribute to place you in a conspicuous position before our mental eye. Your names are our household words. Your features are fresh in our remembrance. Your correspondence is eagerly perused at our fire-sides, and sometimes read or related in our sanctuaries. Your privations excite our sympathy. Your dangers awaken our fears. Your difficulties call forth our intercessions; and your achievements enkindle our gratitude to Him who 'causeth you to triumph in Christ, and who maketh manifest the savour of his knowledge by you.' We can never desert you while we 'cleave to

the Lord,' nor lose our attachment to you while we mutually love him; nor forget you or your work while we remember Zion, and wish her to be made a praise in the earth. Never can we think lightly of your mission to the unsaved millions around you while we believe that the redemption of their souls is precious; that the blood of Christ was shed for their ransom; and that his 'unsearchable riches' were designed to be preached among them. And never can we fail to aid you in your arduous enterprise, till we become ashamed of the gospel of Christ, and despair of its divine potency as the instrument of human salvation.

We regard you, honoured brethren, as engaged in the greatest and most important work which can be undertaken and performed by mortals. You have to open eyes which the god of this world hath blinded. You have to undeceive minds which are trusting in 'lying vanities;' and to gain their belief in the sublime verities revealed by the only true God. You have to turn unto Him those who are 'carried away unto dumb idols, even as they are led.' You have to administer a sovereign antidote to those who have 'no healing medicines,' and whose infected souls if left to themselves, and to their 'physicians of no value,' will perish in their own corruption. You have to raise to the dignity of intelligent men those who are sunk to the level of 'natural brute beasts, made to be taken and destroyed.' You have to invest with the beauty of holiness some of the most loathsome specimens of moral deformity. You have to transform the children of Belial into the sons and daughters of the Lord Almighty. As servants of the Most High God, you are showing to the lost the way of salvation. As heralds of him who hath on his vesture and on his thigh the title to universal sovereignty, you are blowing 'the great trumpet,' and saying among the heathen, 'The Lord

reigneth!' The name which you are bearing far hence is above every name: it is a name which shall be continued as long as the sun; a name at which every knee shall bow; and through which even demons were once made subject to such as you. We employ no extravagant diction of our own devising when we tell you that you are gone to the vast empire of the East to make the mountains sing and the valleys rejoice, and all the trees of the field to clap their hands; to cause the fir-tree to supplant the stunted thorn, and the myrtle-tree to come up instead of the brier; to set the glory of Lebanon in the unwooded wilderness; to overspread the unsightly desert with the beautiful verdure of Carmel; and to perfume the fetid atmosphere of moral evil with the balmy fragrance of Sharon's rose.

This is not a picture painted by the hand of a florid fancy, and fit only for the diversion of wondering childhood. Its outline and its colouring are taken from the 'sure word of prophecy.' Its accuracy therefore may not be doubted. You have that sure prophetic word with you,—Gaze on its luminous pages, brethren, when darkness broods over the scene of your daily trials. And when your faith staggers, and your hope sinks, and your zeal grows cold or fitful, read again for yourselves, and remind each other of what the mouth of the Lord hath spoken concerning the ages to come, and of what his hand hath wrought in past times, and by other instruments, to 'make the Gentiles obedient.' He hath showed his people the power of his works, that he may give them the heritage of the heathen. May his hand be with you. May his beauty be upon you. May his work appear unto you, and his glory unto your children.

May we be allowed, in conclusion, to request that you will 'take good heed to yourselves.' See that the relaxing heat of the climate, while tending to produce lassitude of body,

does not occasion habitual torpidity. See that the works of darkness, which are openly done around you, do not by their frequency and commonness diminish your abhorrence of that iniquity which God's soul hateth. And see that the irritating conduct of the people to whom Christ hath sent you, does not so operate upon your temper as to provoke you to speak unadvisedly with your lips. 'Hear, now, ye rebels,' was a petulant outburst which did no good to the obstinate Jews, but which brought much ill to their characteristically meek commander.

As a little band of missionary brethren, we would advise you to be mutually affectionate, courteous, respectful, and confiding. The difference there is in your ages—in your mental endowments—in your actual experience—in the extent of your acquired knowledge—and in your qualifications for the several departments of your labour, may be expected on some occasions, and on some subjects, to give rise to inharmonious counsels and to conflicting judgments. Yet it is incumbent on you to let nothing be done through strife or vain glory. Do not depreciate each other's excellencies. Do not dwell uncharitably on each other's failings. Do not needlessly oppose each other's wishes. And do not overlook each other's claims to deference, to confidence, to forbearance. Let the grace of God be seen in its benign influence on your individual dispositions, and on your united proceedings.

And may the Fount of every blessing give health to your bodies, and peace to your souls; energy to your efforts, and answers to your prayers. May the measure of your days be large. May your protracted courses be fulfilled with honour, and finished with joy! And when Christ who is our life shall appear, may you also appear with him in glory.

On behalf of the Association,

I remain, beloved brethren,

Yours affectionately,

London.

W. UNDERWOOD.

## MISSIONARY TRIP TO SINGHA NATH.

[An extract from Mr. Sutton's Journal.]

We left Cuttack for a week's missionary excursion in the Western division of our missionary field, on Wednesday, Feb 10th, 1847. The main purpose of our trip was to attend a festival at the above-named place, about forty miles up the Mehanuddi. As there is still water enough in the river to admit of our going by boat, I embraced the opportunity of taking Mrs. Sutton, thinking it would be the only vacation she would be able to secure this season. Our party, then, consists of myself, Mrs. S., and six students, a lad to cook, and another to run on errands. Our boat has a small house or tilt, made of the tall leaf; and thus with three boatmen we form a pretty good boatful. It was near noon before we could start, and then slowly proceeded against the stream with our uncouth boat till dark, when we found ourselves about five miles from Cuttack. Here our people prepared to cook on the banks of the river. Fortunately for them, some of the Sabara tribe, who fetch wood from the jungle, had stacked up a number of loads close by, ready for the morning, and had put a piece of broken earthen pot in each load to prevent any one taking them away. As our people had no scruples of caste, they helped themselves to a couple of bunôles and set about their culinary operations.

*Feb. 11th.*—All day slowly tracking up the stream—enormous alligators and crocodiles were basking on many a rock and sandbank, and occasionally a pea fowl was seen coming down to the stream to drink; numbers of snipes, the ruddy goose, and other aquatic birds lined the banks, while the towering mountains and dense jungles made up the rural aspect of the scenery.

*Feb. 12th.*—It is time for us to work, and purpose to-day threading the jungle in quest of villages. Got a hasty breakfast, and started with three of my companions, and intended to return in a couple of hours, as they had not eaten. The Hindoos prefer eating their first meal later than we do. Expected to find a village called Patbpoor, but we missed it, and kept walking on till noon through the wild forests of Dompara. At length we surprised a few villagers in a jungle near Ghassi-phoot (Anglican budding-grass.) They put us in the right track, and furnished my companions with some cold rice and a kind of savoury pickle. A few others collected, and while we were preaching to them, a messenger from the boat, whom Mrs. Sutton had sent in search of us, found us out. My companions returned, and I got half an hour's rest under a mango tree when the others from the boat joined me, and we resumed our journey. We

visited in succession three villages called Ashiya, Kurbar, and Simlea, where myself and young associates delivered our testimony. Toward dusk found our way to the river's bank, and perceived we had overwalked the boat a couple of miles, so had to retrace our steps over the sand, now and then getting in the dark into a quicksand. However, my careful wife sent a lantern and a couple of boatmen, who carried me over a stream or two, so that we got in all safe and well by eight o'clock. I had walked the whole day in the sun, and was weary and hungry enough. I have been pleased and encouraged by the addresses of my young brethren, and feel that they will make good workmen. The speakers to-day have been Juggernaut, Shunu, Komboo, and Mikunda. We are now on the borders of the Banki territory, in which I feel an especial interest.

*Saturday, Feb. 13th.*—We all got an early meal, and started this morning, excepting one left at home to prepare for dinner. Juggernaut, Shunu, and Mikunda, went to Hurriharpore, a large village inhabited chiefly by cultivating brahmins. They give a good report of their reception. Kemboo Dar and myself went to Chockapara, where we each delivered an address. Before we had done speaking, our companions joined us, and we turned off to the left, through plantations of sugar-cane, and went to Sisooa. Here we all spoke to an attentive gathering of villagers. After we had done, the head men of the village pleasantly presented my companions with some parched rice and juice of the sugar-cane mixed with water. This is the second instance of a friendly reception we have experienced, and feel pleased with it. The country, since leaving Dompara, is beautifully open, well cultivated, pleasant, dry and healthy; while the villagers receive us with respect and attention. We are all delighted with our trip, and some of my young folks are for securing this field in which to spend the two months of itineraery agreed upon by the conference.

We are drawing towards Chatskie Bunky, where we hope to spend the remainder of the day, as we find that there are two Singha Naths, and the one we expected to visit, ten or twelve miles farther on, had its festival last month, while there is another within a short distance of us where the festival is held to night. We started off Somnath and Sununtann, (our native schoolmaster) a week before we left, and hoped to meet with them in our route, or at Chatskie, but are disappointed. They have gone some other way, or will probably attend Kopilas festival. We reached Chatskie about two o'clock, and found a small mud bungalow empty, which afforded us an agreeable shade, here we shall rest and refresh ourselves for the evening

campaign. We are on the banks of the river; the scenery is grand all around; the relaxation from home and its many duties is very agreeable, and both myself and dear wife enjoy this little excursion. It is seldom, and then with difficulty, that we can leave our large establishment; but on this occasion we trust Miss Collins and Mary will manage, and justify our leaving them again.

#### A LEAF FROM REV. T. HUDSON'S JOURNAL.

*Lord's day, Jan. 3rd, 1847.*—To day we had two good congregations in our preaching room. In the afternoon the place was full. A Taouist priest was present nearly all the time, and paid some attention to what was said, occasionally smiling and looking at the people. At the close, a book was given to him, which he was requested to read, as it contained sound doctrine, and was calculated to do him good. The priests and mandarins of Ghina will not be the first among the converts to the christian faith. The people must be converted—the masses must be moved, and then the lords and priests of the land will be brought to reflection and repentance. The poor have the gospel preached to them; and the poor in almost every land are among the first to be rich in faith, and heirs of the kingdom of God.

*Jan. 7th.*—To-day a most interesting occurrence took place. Joseph and our teacher visited two small vessels from *Chaou-Sëen*, or *Corea*, having on board fifteen men who had come to Ningpo for the purposes of trade. Their dialect is different to ours, and but little could be said to them; but they could read, and some of them could write. Some portions of Scripture, and a considerable number of tracts were given to them, with which they seemed pleased. Their heads were not shaved, like the Chinese, nor did they wear the '*p'en-tsze*;' or the long tail of the Chinaman. Their dress was white, and they appeared a hardy and active race of men. Thus we hope that the words of truth and righteousness will be carried by these men far to the north, and instruct some in the way of salvation who may never see a messenger of Jesus. May the Lord give his blessing.

*Lord's-day, Jan. 10th.*—In the morning at the Chinese service we had about thirty-persons, besides comers and goers during the service. Several went away in the early part of the address; but those who remained listened with considerable attention. In the afternoon the place was quite full, though the congregation was not quite so steady as usual. In addition to myself and teacher, who explained the parable of the pharisee

and publican, Joseph and Mr. Jarrom said a few words. Dr. McCarter came in during the service, whom I requested to address the people. He is a good Chinese speaker, and is frequently engaged in preaching. It was an interesting day. Gave away a goodly number of books, which were eagerly received.

*Lord's-day, Jan. 17th.*—A very wet day. We had but few in the morning, and in the afternoon only one besides ourselves and the school-children. As the Rev. Mr. Lowrie had none at his place, arising from the same cause, he came to our place. We had a service at which I gave a short address to the children. Mr. Lowrie did the same, and asked the children a number of questions, to which they replied with a propriety of which I had imagined them scarcely capable. I feel encouraged with our feeble and imperfect efforts to instruct the rising race.

#### THE SONTARS, NEAR THE HIMALAYAH MOUNTAINS.

MY DEAR SIR,—It has been well observed, 'We are really what we are relatively.' This applies to the value of our Foreign Mission with peculiar propriety. Our English Missionary Society was instrumental in the formation of the American Mission, in Orissa, and all the good it achieves is a subject of much gratulation to our friends. A recent letter from Monghyr, shows that the influence of the Orissa Mission is extended from the Bay of Bengal, to the borders of a part of the Himalayah mountains.\* The Rev. J. Phillips of Jellessore, has studied the dialect of the Sontars, a hill people, and his publication has been carried to the base of the 'everlasting hills' that separate India from China. Some particulars may be acceptable to our people.

The Rev. J. Parsons, of Monghyr, writes, 'Our little party set out January 7th, 1847. I reached Bhagulpore on the third day. We found Masa, the hill man, who had taught us the language, who readily consented to accompany us. About ten or twelve koss off we began to meet with the Sontars, in which we feel a deeper interest as our own brother Hunter, aided by the labours of brother Phillips of Jellessore, has acquired a little knowledge of their language, and is still studying it. We had several opportunities of comparing the language here with brother Phillips' tract, and found it to correspond, with few exceptions. There must be a large population of them round the hill. Their worship appears very simple. Their

only temples are pretty round clumps of trees, in which they worship the god of the forests. This is their principal festival, and takes place twice a year. We found some few individuals capable of being interested in a conversation, and brother Hunter read the 'Religious Instruction' from brother Phillips' tract, to many groups, who were highly amused at finding him able to speak their "farsi." We remained eight days on the hills. We rejoice in the opportunities we have had, but feel that the greatest work has yet to be done in watering the seed by prayer and future effort.\* How important is the press in every land, but especially in India and China. It is said, 'a good book is a silent preacher.' When circulated in India, and especially in China, where one printed language prevails, a well written book, multiplied by thousands, may be of the greatest value. An American writer very justly observes, 'Writing is now the mightiest instrument upon earth. Through this the mind has acquired a kind of omnipresence. To superior minds which may act through this, we look for the impulses by which their country is to be carried forward. We would teach them that they are the depositories of the highest powers on earth, and that on them the best hopes of society rest.' I am yours in Christ,

J. PEGGS.

#### JUGGERNAUT CHEATED BY THE HORSE-WHIP.

ABOUT a mile below Serampore there is a large pagoda, held in extreme veneration. The principal idol is brought out once a year on a car like that of Juggernaut, to visit some of his neighbours. An immense concourse is always collected on these occasions, and here, as at Juggernaut, the poor wretches throw themselves under the wheels of the car to be crushed to death. Mr. Pakenham, Lord William Bentinck's private secretary, happened to be passing through the place on horseback last year, at the time of the ceremony. He saw a Hindoo throw himself down in the way of the car; the wheels were near upon him, when Mr. Pakenham galloped up and belaboured the martyr with his horsewhip. The poor fellow jumped up and ran as fast as his legs would carry him into the jungle, shouting murder! He was quite prepared to endure a most horrible death, but a horsewhipping was a thing that had never entered into his calculations. What a capricious principle is courage! Timid and spiritless as these people are, there are forms under which death seems to them a matter perfectly indifferent.—*Voyage dans l'Inde par Victor Jacquemont.*

\* The ministry of the Rev. J. Beddy, at Patna, is very interesting in this view. He was converted in Cuttack.

\* See Baptist Magazine 1847, p. 525, 526.

THE  
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

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NOVEMBER, 1847.

[NEW SERIES.

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MEMOIR OF THE LATE MR. JAMES SMITH.

THE decided preference of Mr. S. for the General Baptist Connexion is well known, and was manifest in his conversation and in the deep interest which he took in the prosperity of its churches and its public institutions. He sincerely and firmly believed its distinctive doctrines, and derived great encouragement and consolation from them. He held its ordinances to be of divine appointment, and therefore not to be displaced nor mutilated by human inventions; and though perhaps to some this denominational attachment might appear too sectarian and exclusive, yet there is no doubt in the minds of those who knew him best, that he was truly conscientious. He was always ready to promote its interest by his services and support, when convinced that the object proposed to be accomplished was good, and to be obtained by the use of prudent and scriptural means. At the death of Mr. Samuel Heard, in 1811, he was appointed general treasurer for the Wisbech Academy, which office he honourably filled till the death of its excellent tutor, Rev. J. Jarrom;

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and then, as he began to feel the attendance at the Association, (which he considered imperative while he held the office, however distant,) too laborious for him, he resigned. The office of treasurer for the same institution for the Broad-street church, he held till his death, as well as that of the Foreign Mission, to which he was chosen at the commencement of the society. He took a warm interest in the mission. His house was called the Mission House, and his attendance on its committee-meetings was a principle with him while he was competent to the effort. All the public institutions of the body shared his pecuniary support. To the church of which he was a member he rendered valuable service. He loved the house of God, and made it a rule not to be absent when its doors were open, and never allowed business to keep him from week-night services, prayer, church, or committee meetings; he said, if he did, he might always stay away. Formerly much of the business of the church devolved upon him, but when he felt himself declining,

he endeavoured to relieve himself by giving up some offices and engagements to younger hands. He felt great sympathy for the poor of the church, especially the aged widows. For thirty-four years he invited a number of them to his house to an annual entertainment. It was truly delightful to witness the enjoyment of these aged christians on these occasions, and to listen to their rehearsal of their mercies and trials, and the dealings of God with them in the house of their pilgrimage. At a seasonable hour, after prayer and a small benefaction, the party separated, happier far than they who assemble in the halls of fashion and gaiety. The writer for six years had the pleasure of being present as the pastor of these aged pilgrims at their yearly treats, and never did he experience purer social enjoyment than on such occasions. Mr. S. was formerly often engaged as a local preacher. He called his addresses 'talking to the people,' and would not allow them to be denominated 'preaching;' but by whatever name his attempts to proclaim the gospel are to be designated, they were exerted in no less than thirty-six different places, and he was frequently made the instrument of awakening the conscience of the sinner, and leading the seeking soul to Christ.

For about forty-one years our departed brother filled the office of deacon in the church to which he belonged, and in the discharge of its duties maintained great uprightness and fidelity. He managed the temporal affairs of the cause with the utmost exactness.

That our brother showed piety at home, the pleasing fact that all his children have grown up in the fear of the Lord, and in early life united with the church of Christ, is satisfactory proof. He very frequently read the scriptures and pious books to his family, and one of his daughters attributes her early reverence for the

word of God to his serious and solemn reading of it in the domestic circle. This practice had a salutary effect on the minds of his children. And when he presented his household before God, and implored blessings upon them, each felt, 'My Father prays for me.' His prayers were very reverential and impressive, and indicated deep humility on account of his own defilement and sinfulness, and at the same time filial confidence in the condescension and love of his heavenly Father. He was once prevailed on to engage at a series of revival services, held in Nottingham, and a person who was present on the occasion remarked, 'I would walk five miles to hear such another prayer.'

In his secular engagements and transactions, Mr. S. was distinguished by firm integrity, faithfulness, and punctuality. He was especially careful not to contract obligations which he was not in a position to meet, and was very particular in discharging them whenever incurred. He endeavoured to exemplify the apostle's maxim, 'Owe no man anything,' and to maintain a conscience void of offence toward God and toward man. In order to accomplish this, he did not live beyond his income; but in his personal and domestic habits he was temperate, economical, and frugal, approaching, it might be, in the view of some, to singularity and parsimony, but always acting, it is believed, with a desire to maintain the honour of his christian profession, to provide for the wants of his family, and to aid the cause of Christ. This feature of his character was prominent, marked, and uniform, and is well worthy of the imitation of all professing christians. How grievously is religion dishonoured in the present day by a lamentable want of the fundamental elements of moral character—sincerity, honesty, and uprightness. Costly dress and furniture, and an expensive style of living, are often kept up, at the sacrifice of principle and the honour of the



cause of Christ. O that the prayer of the Psalmist were more generally illustrated in practice, 'Let integrity and uprightness preserve me.'

After many years diligence and perseverance in business Mr. S. was enabled to retire from it, and to live on the fruits of his industry and economy; but the natural activity of his mind would not permit him to be unemployed. He gave the benefit of his long and sound experience in business to his friends and the cause of the Redeemer—by drawing plans for the erection or alteration of chapels; and as long as he was able, took pleasure in doing any little thing for the different members of his family. He possessed an extraordinary degree of mental and physical energy, and resolutely employed it, both in his temporal and spiritual pursuits.

As a citizen, in the conscientious exercise of his civil rights and immunities, brother Smith has left the world with a name unsullied, and a character uncontaminated. Amidst the almost unparalleled bribery and corruption which have disgraced the municipal and parliamentary elections of the town of Nottingham, he was one amongst the few, who have not defiled their hands with filthy lucre, nor debased their character through the fear of man. Always in the use of his suffrage on the side of justice and liberty, he maintained his principles so firmly, and exercised them so uncompromisingly, that for many years before his death he was never tempted with the accursed thing. It was well known that not only would the temptation have been resisted and spurned, but that the tempter himself would have been covered with confusion and shame by his righteous indignation. The man who had dared thus to insult his judgment, and to attempt to defile his conscience, would have met with the rebuke of our Lord to Peter, 'Get thee behind me, Satan; thou art an offence to me: for thou savourest not

of the things that be of God, but those that be of men.' No idea of advantage in business ever induced him to conceal or compromise his political principles. Some who would be considered good customers ceased to employ him on account of his voting at the elections for the liberal candidates; and more than once was his life in peril from the violent and cowardly attacks of the Tories. On one occasion he had to effect his escape from a party who were about to seize and suffocate him in a large sewer, into which at that time there was access in Peter's Square. On another, he encountered great danger in a desperate and successful attempt to rescue an aged neighbour from a mob of people, who were dragging him by the hair of his head up the gutter of the street where he resided. Such exhibitions of party spirit and brutal violence were not uncommon in the glorious days of high Toryism, and furnish unmistakable proof of its *animus*.

The closing scene of Mr. S.'s life was in harmony with his previous course. Having for the extraordinary period of about three-score years maintained a consistent and honourable profession of religion, and lived in the belief and enjoyment of the glorious gospel—the prospect of his approaching dissolution did not excite any alarm in his mind. He had set his house in order, and was waiting for the coming of his Lord. He spoke of death with composure, and evidently regarded him as a vanquished enemy, whose sting is extracted through the redemption which is in Christ Jesus. In the winter of 1845, he began to be subject to sudden cessations of the circulation of the blood, owing to the ossification of the aortal valves; and several times fell into a state of perfect insensibility. His life was thus in hourly danger, but his mind was perfectly tranquil. 'I trust,' he said, if I were instantaneously called away, I

should go to heaven.' 'I have a good hope through grace.' He had very humble views of himself. Christ and his cross were all his theme; and the nearer he approached eternity, the more simple and entire did this reliance on his Redeemer appear. In a letter written February, the 1st, 1846, he remarks, 'O what a promise is that, "I will never leave thee, nor forsake thee;" and that, "As thy day is, so shall thy strength be." I do believe, when the Lord intends me to die, he will give me dying strength; so I am not anxious. I leave this poor body in his hands. I pray for stronger faith, and brighter prospects; though I know I am sure Jesus Christ loved me and gave himself for me; so I leave both body and soul in his hands. "None but Jesus, can do helpless sinners good." Your kind letter came the day I was eighty-two years old. I have nearly laid aside all that I have been accustomed to attend to; but when I am at chapel they wont be contented unless I give out the hymns;\* so I did this morning.' Nov. 12th, 1846, he had a very alarming attack, and although after prompt and persevering applications, circulation and animation were restored, his system was so exhausted that it seemed doubtful whether he could ultimately recover. But his fine constitution was in his favour, and in a few weeks he again attended public worship. For many months he had rarely walked thither, but rode in a fly; and ultimately ascending the meeting-house steps and walking up the aisle, were as much as he could bear.

March 14th, 1847, he determined to try once more to fill his office at the Lord's-table. It would, he said, be the last time; and so it proved. He succeeded, by supporting himself on the pews, to carry the bread

round; but on attempting to take the wine he was unable to proceed beyond two or three pews, and was obliged to give the cup into other hands, and return to his seat. It was an affecting sight to view him with his venerable form and silver locks, retiring from his work in the very house of his Lord. Many wept at the scene, and at the close of the service came to speak to him. The excitement was too much; and on reaching home, prompt measures were necessary to ward off another attack. He scarcely went out of his house afterwards; the disease at his heart gradually increased, and on the 2nd of May he entered eternal rest. He was mercifully spared much pain until within a few days of his death; but suffered great distress from difficulty in breathing. He could not lie down in bed, and for a long time had not been left in the night, lest he should die suddenly. The morning he expired, he sat leaning forward in bed some time, that being an easy posture for him. His daughter who was sitting by his side perceiving his breath stop, immediately raised his head, and plainly saw his spirit was departing. She hastily summoned the members of the family who were in the house, who had only just time to see him before life was extinct. There was not a struggle, not a single distortion of countenance; but calmly as an infant in a mother's arms he fell asleep in Jesus, aged eighty-three, having been a member of the church of Christ nearly sixty-one years. The expressions which he dropped at different intervals during his affliction, clearly indicated the basis of his confidence and the spiritual bias of his mind. He would frequently remark, 'I have no doubt of the ability and willingness of Christ to save to the uttermost; but I sometimes fear because of my unworthiness and sins.' In conversation with his daughter, he said, 'I want *always* to trust.' She replied,

\* Some few inaccuracies of pronunciation excepted, Mr. S. was the most correct, clear, and impressive reader of hymns I ever heard.  
—J. F.

'And so you do, when you reflect; but your system is so agitated with your complaint that you cannot constantly feel the mind calmly fixed.' 'Aye,' he answered, 'the poor body! but Jesus Christ is the same yesterday, and to-day, and for ever. Let patience have her perfect work. Bless the Lord, O my soul, who has kept me more than four-score years without affliction. Bless the Lord, O my soul. Poor tenement! the breaches dreadfully foretel the building soon will fall!' And then, as though his mind turned to the condition of the unconverted, he shortly added—'No foundation! poor souls!' Afterwards he said in prayer, 'I lift my heart toward heaven and look up; a poor, unworthy, sinful creature, pardon and forgive, Lord! pardon and forgive. Blessed Jesus, remember me. Lord, when it pleases thee, remove me from these afflictions. And

"Place me in those everlasting gardens  
Where angels walk and seraphs are the wardens."

"O if my Lord would come and meet,  
My soul would spread her wings in haste,  
Fly swiftly through Death's iron gate,  
Nor feel the terrors as she passed."

He was an ardent admirer of sacred poetry, and often repeated portions of a hymn in Mr. R. Smith's supplement, addressed as by a dying child to its mother, especially this verse:

'There, my mother, pleasures centre;  
Weeping, parting, pain, and woe,  
Ne'er our Father's house can enter:  
Morn advances—*let me go!*'

One night, shortly before his death, he seemed completely absorbed in meditation on the work of Christ, and gave utterance to these broken and characteristic expressions, 'None but Jesus, none but the bleeding Lamb. Nay, nay, that will never do: that is making the sinner pay for it. The grace of God has redeemed the sinner. It won't do—it must be a Saviour—a complete Saviour—one who saves to the uttermost.' These were the last clear and audible words

which he uttered. His soul, however, afterwards communed with his Saviour: his moving lips and raised hands plainly indicated the devotional employment of his mind. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

In this narrative of the principal circumstances and incidents in the life of Mr. S., and the christian course which he pursued, most of the leading points of his character have passed in review before us, so that it is superfluous to attempt any distinct delineation of them. Suffice it to observe in general, that the qualities by which he was most distinguished, and which by their strength and intensity gave some degree of peculiarity to his whole conduct, were of the genuine, solid, and enduring kind; and that his deficiencies lay in the mild, gentle, and conciliating graces of character. A full and faithful portrait would present to our view, an erect and venerable form, of firm and compact structure; a set and stern countenance, softened with an expression of benignity; and a look which would wither the hopes of the vain and designing, and inspire confidence in the humble and sincere. Grace, ornament, and finish might be wanting; but the essentials of a christian likeness would be prominently manifest. His entire confidence in the Redeemer; his uprightness and integrity of life; the uniformity of his profession of religion in all circumstances and society; his steadfast adherence to the cause of Christ in his conduct and support; and the tranquillity and composure of his mind in the prospect of death, have been obviously brought out in this memoir; and had they been accompanied with more catholicity of spirit, and gentleness and urbanity of manners, and greater consideration for the judgment and feelings of his fellow-christians, we should have had before us, one of the brightest as well as one of the most genuine and en-

during specimens of the work of Divine grace. Sufficient, however, has been deduced to fix the fullest conviction in our minds of the vitality and energy of our departed friend's piety,

and to furnish, in the most important respects, an example for imitation in a day of light and superficial religion.

'Behold the awful portrait and admire,  
Nor stop at wonder—imitate and live.'

#### THE TESTIMONY OF THE PRIMITIVE FATHERS.

THE manner in which the works of the early writers of the church have been treated by almost all classes of their readers, is peculiarly cruel and unfair; and in this instance, as in all other cases of injustice, the perpetrators of the injury have not failed ultimately to suffer for it themselves. By expecting more from the works of those who have been called the Fathers of the christian church than could reasonably be required of them, the valuable contribution which their pages would supply to the cause of true religion has been overlooked or despised. When they have been exalted to a position which they have no pretension to occupy, because their incompetency to exercise a commanding authority has been exposed, the proper and important place which is their station in the long line of religious authors has been refused to them. If their compositions are found to be below the extravagant praises which they have received from some blind or prejudiced admirers, they are not unfrequently consigned to obscurity and neglect as altogether unworthy of notice. And when some modern innovation in ecclesiastical discipline or christian doctrine has claimed for its support a passage in patristical lore, which has been shown to be either an error or an interpolation, the student has been tempted to abandon the whole subject of church antiquity as unlikely to repay his labours. If the conduct of some of the primitive professors of the cross, in their intercourse with the Pagans whom they had left, or in the prospect of the martyrdom which rewarded their firmness and their faith, has

in some respects appeared extraordinary to men of a distant period, and living in a very different state of social life, the convenient terms of fanaticism and extravagance have been liberally bestowed upon them; and the patient endurance of the most excruciating torments, which in a Heathen would have been styled sublime heroism, has been resolved into the effect of a wild enthusiasm and a disordered imagination. Or in this latter point, the credibility of all historical record has been shaken, rather than the truth and reality of such instances of cheerful sacrifice of life and all things to the cause of Christ should be admitted.

To the theological student, however, notwithstanding, or rather, among other reasons, because of, the abuse to which the patristical literature has been subjected, it must ever form an indispensable branch of laborious study. The christian preacher who is not familiar with the histories, the modes of thought and expression, and the attainments of the first advocates and witnesses of the Gospel, as well as with the character of the philosophy of the days in which they lived, and the relation in which they stood to their opponents, is destitute of one of the prime qualifications requisite in him who would undertake, from an enlarged observation of the working of true christianity, to recommend it to the educated and refined.

The philosophical history—if the term may be allowed—of the progress of the religion of Christ divides itself into three great periods. They are defined and separated by the relation in which christianity is found ex-

isting in them respectively to the external world. The first is the time from the apostles to the days of Constantine; the second, from his reign to the bursting forth of the Reformation; the third, from that day to this.

Each of these intervals required, in the true disciples of the cross, a specific spiritual development of the common vital influence adapted to the distinct character of each. A thoroughly instructed minister of the truth—and in this day, and among us, all who enter on the ministerial office should be such—will investigate and meditate upon them all separately, and in combined connexion with their effect upon the final result of the introduction of christianity into this ruined world. But not only the professed and official teachers of religion are concerned in this subject; it is full of interest to the ordinary members of the church, and for their sake more particularly this paper is written. Indeed, the increased number of highly educated and learned hearers of the preachers of the gospel is one of the distinguishing signs of the day. This fact should stimulate the latter to the attainment of an intellectual style of preaching, which may be profound without being obscure, and learned while free from pedantry. The state of the public mind calls for this; the cause of the Redeemer will be wronged if the call is not obeyed; or, to speak more correctly, it will vindicate itself by employing a new order of instrumentalities. It was a profound train of thought that led the historian of the Council of Trent to trace up the abuses of ecclesiastical arrangements to the exclusive application of the term 'church' to the members of the clerical society; and although the same monopoly lingers, in some form, in all our communions, the expansive power of spiritual liberty must expel it from all of them which are destined to survive.

The peculiar developments of the

vital principle of christianity in the church, in the second and third periods of christianity, are sufficiently obvious; but my object is concerned with that which was characteristic of the first.

The spirit, then, that distinguished the writers, and the leaders, and the ordinary members of the church, in the age immediately succeeding that of the apostles, was the spirit of witness.

But to what do they bear their testimony? In confirmation of what truths would we summon and examine such men as Clement and Ignatius, Polycarp and Justin Martyr? An important, but a very partial reply it would be, to say,—To the historical truth of the gospel narratives. While, indeed, their writings last, the attempts of unbelievers of all classes, from the direct assailant of the early existence of the christian scriptures, to the dreaming visionary, who pretends to believe in a mystic christianity, to invalidate the authenticity of the writings of Matthew, and John, and Paul, will be in vain. But this, by no means embraces the whole of their testimony.

Neither, when we have added their suffrages to the truth of certain essential doctrines of the New Testament, shall we have exhausted the whole of their evidence; nor, we believe, have touched upon the most momentous and interesting portion of it. In one respect, indeed, they were very incompetent witnesses to christian doctrine, in the modern sense of that word. In their day, christianity had not been submitted to the processes necessary to form theological systems. The time had not arrived when the subtle metaphysician, and the skilful master of logic, should demonstrate that the philosophy of the doctrine of the cross is as complete and harmonious, as its moral power and spiritual influence are convincing and triumphant. Every one conversant with ecclesiastical history is well aware

that from their education, and the state of intellectual culture prevailing at the period when they lived, as well as for other reasons, the early Fathers (and with them we are now concerned) could not be qualified to pronounce—we do not say, authoritatively, for in relation to them that term ought to be religiously eschewed, but even—decisively, on many subjects to which we are in the habit, perhaps not without reason, of attaching almost essential importance.

The first attempt, it must not be forgotten, to subject the truth of revelation to the laws of scholastic wisdom, was signally unfortunate. Although it was made at a period long subsequent to that of which I am now writing, its failure proved that they who undertook it were entirely unsuited, by their want of discipline of mind, and enlarged acquaintance with the nice distinctions of thought, to give the law to the christian intellect. The Homoiousians hated and persecuted the Homoiousians, because they could not convince them; and the latter, in their turn, dealt the same measure back to their adversaries: the mournful spectacle of this alternation of triumph and defeat was exhibited for centuries; and all the while it might have been evident to one standing, as we do, at a distance from the conflict, that the disputants, so far from understanding each other, did not understand themselves.

These remarks are in no way intended to disparage the importance of dogmatic theology. In its proper place its value is incalculable; in its own time it has rendered invaluable aid to the cause of religion. But that place was not the sphere which the apostolical fathers were called to occupy; theirs was not the time in which christianity was to be presented in the form of a science. Besides other deficiencies under which they laboured, theirs was not that full acquaintance with the whole of the inspired canon, of both Testaments,

which we possess; nor that accurate acquaintance with the languages in which they were written which we now enjoy.

This latter statement might be easily substantiated by numerous specific quotations. The brevity to which these remarks must be confined, renders the introduction of such citations now impracticable: they shall be forthcoming if their appearance shall hereafter be deemed necessary. All that is meant by the allegation, at present, is that the fathers, in the early time, were not peculiarly WITNESSES to the sense or interpretation of the inspired writings.

It is not denied, but earnestly contended for, that these holy men did bear testimony to the great essential truths of the revelation of mercy from God in Christ Jesus. The divinity of the incarnate Son of God, the necessity of the influence of the Holy Spirit, the efficacy of a living faith in the atoning blood, and the indispensable condition, for future happiness and present peace, of personal holiness, might be shown, from their pages, to be inseparable from their religious belief. The inspired authority, likewise, on which they proclaimed these vital truths, is always unequivocally asserted. And although it is not in this sense that they stand out, pre-eminently, as witnesses, yet, as the preceding remarks are to be illustrated by a passage from one of their number, who was in all senses a martyr,—Ignatius, the venerable bishop of Antioch,—it seems impossible not to cite a passage in which the father of ecclesiastical history, Eusebius, bears testimony to his conduct.

The testimony to these simple doctrines, and to authority on which they rested, is no more than testimony to matters of fact; and, if their writings be genuine, can be set aside by no ingenuity. 'To suppose that they did not now whether Peter, or Paul, or John, believed Jesus Christ to be essentially God, or a mere mortal man,

seems as improbable, nay, I would say, as impossible, as to suppose that they did not know whether the apostles believed Jesus Christ to have been actually nailed to the cross. If Clement and Ignatius did know what was the belief of the apostles concerning the divinity or humanity of Jesus, it necessarily follows, that they held the same belief themselves; and though the writings which they have left are extremely few, it is highly probable that some traces of their belief upon this subject would appear in their own works: at all events it becomes very important that their writings should be examined, that we may see whether such traces exist or no.'

That such traces do exist has been abundantly proved. But there is a fact, of the reality of which there are more than traces in the writings of these early professors of the christian faith. Their works, as well as their lives, and their deaths, are a continued testimony that faith works by love. The surname borne by Ignatius, in the sense in which the Western church understood it, admirably describes their character, and, we had almost said, their office. God was in their hearts. The childish tradition that, after the martyrdom of the venerable bishop, the divine name was found inscribed in letters of gold on his heart, corroborates the opinion that he had been called Theophorus on account of the zeal and love which he manifested in the cause of his divine Redeemer. That he, himself, regarded this title, thus interpreted, as the most honourable which a Christian could bear, appears from the use he makes of it in his Epistles, more than once; and, especially, when writing to the Ephesians.

The peculiar province then occupied in the history of Christianity by its early professors, so far as their influence bears upon its divine origin, is that of witnesses to the power of the religion of the cross over the

moral constitution of man. Whatever they wanted, they were not deficient in personal spirituality; their very errors arise, many of them, from their unhesitating surrender of all their powers to the dominion of the new principle; and, if their zeal led them sometimes to acts of extravagance, it at the same time demonstrated the intensity of their love, and the simplicity of their faith.

The services which they thus rendered to the cause of the Gospel, will be appreciated most highly by those who are best acquainted with the nature of the human mind. Deep is the wrong inflicted upon the memory of these holy men by others, who, in claiming for them distinctions which they themselves would have been the first to disown, and ascribing to them attainments which they had never made, cause their real excellence to be overlooked, or even derided, in the resistance to such vain pretensions.

In confirmation of these remarks, abundant evidence might be adduced from the remains of the primitive Christian authors. The reader's attention is, however, drawn only to one. He will find it in the Epistle of Ignatius to the Romans. He is entreated to remember, while he peruses it, that the spirit which it breathes is characteristic of the tenor of the martyr's Epistles; and that while a lofty tone of spiritual piety is claimed for him and his contemporaries, as their characteristic feature, their other excellencies are not denied.

Ignatius was on his way to Rome, to be delivered to wild beasts, escorted and rudely treated by a band of soldiers; and, in one of the places where he was suffered to rest for a time, he thus writes to the believers in the imperial city;—'The Prince of this world desires to tear me in pieces, and to destroy my determination towards my God. Let no one of you then, when you are in my presence, assist him; rather be ye on my side

that is on the side of God. Talk not about Jesus Christ, while you desire the world. Let no malignant disposition dwell within you : not even, if, when I am present with you, I solicit you, be persuaded by me ; be persuaded rather by these things which I am now writing to you : I write unto you living, longing to die. My love is crucified, and there is not in me any flame loving earthly fuel, but the water living, and speaking from within to me, saying, 'Up hither unto the Father.' I have no delight in corruptible food, nor in the pleasures of this life. I long after the bread of God, the heavenly bread, the bread of life which is the flesh of Jesus Christ, the Son of God, who was born after the flesh of the seed of David and Abraham ; and I long after the cup of God, his blood, which is incorruptible love, and everlasting life.'

The testimony in this passage to the divinity of Jesus Christ is so strong, and similar expressions are so frequent in the Epistles of Ignatius,

that Dr. Priestley himself was compelled to admire their unequivocal character. But the testimony to the power of simple Christian truth on the affections of the writer, is yet more prominent. And it was in illustration of this that the quotation was made. There is no necessity to dwell at length, even were there space, on the unaffected humility, the cautious self-distrust, which the language exhibits ; nor on the deadness to the world, and the ardent longing for the joys of the heavenly state, which it demonstrates. If the phraseology is strong, and partakes of the colouring which the Syrian temperament and habits of its author would be expected to impart to it, it is nevertheless natural, and bears the impress of reality. It is neither fanciful nor artificial ; and its strongest expressions may be vindicated by the words of inspiration, of which it breathes the spirit, without being a literal copy, or a servile imitation.

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### SLEEPING IN JESUS.

'If we believe that Jesus died and rose again, even so them also that *sleep in Jesus* will God bring with him.\* Before proceeding to cite a historical illustration of the clause of this beautiful sentiment which we have put in italics, we would add a remark or two on the language of our Lord respecting Lazarus, 'I go that I may awake him out of sleep.' Our Lord, by changing death into a sleep, kindled a cheering light in the very valley of the shadow of death. 'The system of heathenism,' says Tholuck, 'represents this life as the death, the life to come as night ; but the christian scheme represents this life as the night, and the life to come as the day. The heathen, accordingly, performed their funeral obsequies by night ; mourning women went before the corpse ; the ashes were collected into an urn, deposited in a solitary place, &c. On the

other hand, the early christians buried their dead at sunrise ; the day of their death was called *dies natalis* : they were clothed in white apparel as they accompanied a deceased friend to his resting-place ; they sung psalms on their way, and strewed flowers over his grave. The corporeal frame-work they consigned to its mother earth ; and, as the faithful had established with one another a communion in life, so they were assembled together by death into one place, and that was the spot which surrounded the house of God. The dead were accordingly always united with the living who came to the place for prayer. Hence, the burial-ground was called "the church-yard," and also "the Lord's ground." The word *κοιμητήριον*, which had signified a dormitory, came to denote a cemetery, where all was peace. Among the old pious Germans, the burial-ground was called "the field of God, the peace-court."

\* 1 Thess. iv. 14.



Common cemeteries were introduced by christianity. The heathen Romans had sepulchres appropriated either to a single body, or to all the members of one family: as the tomb of the Scipios, of the Nasones, and many others. The 'common sepulchre,' in which the bodies of the dregs of the people were heaped together, is spoken of by Horace with contempt. And if we look back through the history of the world, says Dr. Maitland, we find everywhere the disposition to build tombs for the exclusive use of individual families. The mummy-pits of Egypt were constructed on this principle. 'He was buried with his fathers,' is the frequent conclusion of the history of a Jewish patriarch. It was reserved for christianity first to deposit side by side the bodies of every class whose only bond of connexion was their common profession of the gospel. The religion which is destined to unite mankind into one brotherhood, which actually occasioned a community of goods among its earliest members, as far, at least, 'as every one had need,' and which held forth the hope of a common resurrection, would suggest the idea of continuing the relationship between the members of the church after their death.

The verse which is placed at the head of these remarks contemplates death not merely as a sleep; it views that sleep in its relation to Christ, by whom the grand change is effected. Now, how did the early christians express the idea of a departed believer sleeping in Christ? In the following ways:—by a monogram of our Saviour's name. This was composed of the first two letters of *Christ*, in Greek, X and ρ. We ourselves retain a vestige of this monogram in writing Xmas, and Xtian, for Christmas and Christian; a practice which can be explained only by supposing the first letter to stand for the Greek X, *chi*. Sometimes this monogram was *prefixed* to the inscription on the tomb; thus—'*In Christ*. Alexander is not dead, but lives beyond the stars, and his body rests in this tomb.' Sometimes it was preceded by the preposition *in*; as,—'*Aselus sleeps in Christ*.' And sometimes the words, '*in Christ*,' were *written* in an abbreviated form, and placed at the close of the epitaph; as in the following—'*Here lies Paulina, in the place of the blessed; Pacata, to whom she was nurse, buried her; an amiable and holy person—In Christ*.'

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#### LIFE OF THE APOSTLE PAUL.—No. VI.

PAUL was now about fifty years old. His stay at Antioch had been considerable. Old ties had been renewed and strengthened, but now must they be broken for the last time. He bade a final adieu to the place endeared to him by many pleasing recollections; and soon the shades of night, or the lofty brow Amanus, concealed it from his view. From thence he went over the country of Galatia and Phrygia in order. In these places his ministry produced the most happy effects. All the disciples were strengthened. While in Galatia he exhorted the christians, and gave them directions how to make collections for the poor saints at Jerusalem—1 Cor. xvi. 1—2.

Leaving Phrygia, he came, according to promise, to Ephesus. Here stood one of the seven wonders of the world—the temple of the great goddess Diana. From this place the most distant nations were supplied with miniature represen-

tations of this heathen deity. Idolatry was rampant. It was a stronghold of the prince of darkness. His throne, however, Paul was determined to overthrow.

He had not been long at Ephesus when he found twelve men, disciples of John the Baptist. These men not having received christian baptism, submitted to that ordinance, after which Paul laid his hands on them and they received the Holy Ghost, and spake with tongues, and prophesied. Here, as elsewhere, to the Jews Paul first offered the words of eternal life; but they scornfully rejecting it, he turned to the Gentiles, and, for the space of two years, disputed daily in the school of one Tyrannus. During this time he probably made excursions into the adjacent parts, and his ministry being accompanied by the working of special miracles, his success was great. 'All they who dwelt in Asia heard the word

of the Lord Jesus, both Jews and Greeks.'

Ephesus, among other things, was the seat of heathen magic; and some, practising this wicked art, suspecting that Paul was only a more successful magician than they, adopted his *formula*, and attempted to cast out evil spirits in the name of Jesus. Their temerity, however, was followed by as terrible a defeat as was that of the opponents of Moses and Aaron. The consequence was, that fear fell on all that heard of their defeat, the name of Jesus was magnified, and many of the magicians themselves were converted to the christian faith, giving evidence of their sincerity by bringing their books—worth immense sums—and burning them before the assembled multitude, 'so mightily grew the word of the Lord and prevailed.'

After this, the apostle intended to go through Macedonia and Achaia, from thence to Jerusalem, and from thence to Rome. To further his design and expedite his journey he sent Timothy and Erastus before him, to exhort the churches speedily to complete their collections for the Judean saints. Paul tarried behind because 'a great door and effectual was opened unto him,'—1 Cor. xvi. 8, 9. About the same time there arose no small stir about the christian religion. The uproar itself—the occasion of it—the principal actor in it—and the result, are all related in Acts xix.

While the apostle was at Ephesus he appears to have received a letter from the church at Corinth, 1 Cor. vii. 1. In answer to this letter he wrote the first epistle to the Corinthians. After the uproar occasioned by Demetrius had ceased, Paul determined to leave Ephesus, and prosecute his journey. To this end he called the disciples together—affectionately embraced them, and departed for Macedonia.

So far as the public preaching of the gospel is concerned, Paul's work is now nearly done. But little for the future, excepting bonds, persecutions, and imprisonments, awaited him. It is with a melancholy interest that we witness his departure from Ephesus. All now will appear hurry and excitement. His journey from Ephesus to Macedonia is summed up in one verse,—Acts xx. 2. Elsewhere, however, we learn some-

thing more of his route—his engagements—and the exercises of his mind. The apostle was anxious to get to Corinth; a false teacher had been preaching there, and had been trying to prove that Paul was not an apostle; corruptions had crept into the church, and a letter had been written by Paul to expose and correct them—and he was therefore anxious to know the effect of his communications. At Troas, whither he proceeded from Ephesus, he expected to meet with Titus, who had been to Corinth, and from him to learn the real state of the church there—2 Cor. ii. 12, 13. But although at Troas a door was opened to him of the Lord; and his success was so great that he was instrumental in the establishment of a church there—Acts xx. 7—yet such was his restlessness of spirit to know the state of the Corinthian church, that he could not wait until the arrival of Titus; he therefore left Troas and went to Macedonia. The state of his mind at this time is thus described,—2 Cor. vii. 5, 'Our flesh had no rest, but we were troubled on every side: without were fightings, within were fears.' In Macedonia, however, Titus met Paul, and the report brought respecting Corinth, dispersed his fears and filled him with joy. From Philippi the apostle probably wrote his second epistle to the Corinthians, and sending it by Titus, he soon followed it himself; for, having visited and exhorted the churches of Macedonia, he came into Greece. Here he spent three months, the greater part of them probably at Corinth. From this city at this time he is supposed to have written his epistle to the Romans. Paul intended to go from Corinth to Jerusalem, to take with him the money which had been collected for the poor saints. His design was frustrated by the evil intentions of the Jews. He therefore, with several friends, returned by Macedonia. At Philippi Paul's party separated, some going on to Troas, others waiting at Philippi. At Troas, however, they were united again, and the whole party abode there seven days.

This was an interesting week for the christians at Troas. They had a man among them of no ordinary character. He was getting into years. He had fought some of the most desperate battles in the cause of truth. Boldly and successfully had he confronted 'a frown-

ing world.' He was by far the most successful preacher of the gospel of any of the apostles of Christ. His stay at Troas would be short, and there was no probability of their seeing or hearing him again. All these circumstances account for what took place during his stay.

From Troas Paul and his companions proceeded to Assos. Paul went by land, the rest part by sea. We are not told why Paul went by land in preference to sea. We can, however, easily surmise. The apostle and the Trojan christians would be naturally anxious to spend as much time as possible together. Their separation would be like that of an affectionate father parting from his dear children. As the distance to Assos by land was much shorter than by sea, we conceive that Paul took this route that their intercourse might be prolonged as much as possible.

At Assos Paul joined his companions, and from thence they proceeded to Mitylene, Chios, Samos, Trogyllium, and Miletus. From Miletus he sent to Ephesus, and called to him the elders of the church. They came. The interview was one of the most affecting. What Paul said was dictated by the conviction that he should see their face no more. It was like a dying testimony and admonition. At the close of it he commended them to God, and to the word of his grace. He then kneeled

down and prayed with them all. It was *Bochim*, a place of tears. 'They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.' The scene was peculiarly touching.

He went from thence to Coos, Rhodes, Patara, and Tyre. At Tyre a scene took place similar to that at Miletus. Paul was well known to the Tyrian brethren, and they, having a presentiment of his future sufferings, advised him to proceed no farther. But determining to go, men, women, and children accompanied him to the ship; and, having on the beach poured out their full hearts before God, they separated.

After this they stayed one day at Ptolemais, and from thence proceeded to Cæsarea. Here another affecting scene took place. The disciples wept, and Paul's heart was well nigh broken.

This was a sorrowful journey: almost every breeze was laden with sighs. He was looked upon as destined for martyrdom. And he possessed a martyr's heart, 'for he was ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'

From Cæsarea they were accompanied to Jerusalem by 'Mnason, of Cyprus, an old disciple;' and proceeding to his house they were soon joined by other christian brethren, from whom they met with a favourable reception.

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### THE GRAVES OF THE SAINTED DEAD.

STRANGE and mysterious is the influence of the departed! Like the gush of a bursting fountain, or the blast of a fitful zephyr, its invisible power breaks over the spirit, binding its every thought in a spell of profound enchantment. Even the most insensible, will, at times, feel an almost supernatural influence pass into his soul, which will awake a strong sympathy between the spiritual natures of himself and those of another world.

In vain may the materialist advance his hypotheses,—in vain may the Stoic shroud his sensibilities in an icy mantle—the experience of the former conclusively teaches him that there is a part in man which is distinct from matter—

purely intellectual, capable of communing with incorporeal existences; while the latter, though he may be unwilling to acknowledge its force, yet the mysterious voice of the departed, which at times penetrates his heart through and through, is sufficient to convince him that, however austere his mind, it is yet subject to the keenest emotions, which may be awakened even by the recollection of those who have passed this vale of tears.

It is not necessary to believe that our departed friends are present with us, in order to feel their influence. They may exercise a power over us independent of present localities from the incomprehensible connection of their past lives,

and the knowledge of their disembodied spirits being somewhere in the universe, free from mortality. And is it unnatural to suppose that they may be sometimes sent as ministering angels, to the frail creatures they have left behind? At least, while no sin can be attached to such an opinion, and while it yields so much enjoyment, it certainly may be indulged to a proper extent.

How pleasant and grateful is the memory of the loved departed—it seems, indeed, but a rapid vibration of the mystic cord which binds the living and the dead; and as it imperceptibly draws us more closely to the objects of the spirit-land, we feel a deeper consciousness of our own connection with them, and a more vivid understanding of the relation we sustain to another world. There is a peculiar beauty in dwelling upon the departed—the mysterious disunion of matter and spirit, is, in itself, infinitely sublime and awful; and, to the reflecting mind, there is a sweet pleasure in contemplating the work of such a separation. It must be a person of false notions and perverted sensibilities, who could not love to behold the beautiful casket when divested of its immortal gem. Is it not the same eye that used to gleam with joy and hope? Is it not the same cheek that used to glow with animation? Are they not the same lips which used to whisper love and tenderness? Are they not the same hands which used to administer comfort? What, though a marble paleness supersede the eloquent hues of health—what though an unearthly stillness hush all the functions of life—are they less dear for having practised the great lesson of mortality?

The Philosopher may preach of decomposition, and the Naturalist of dust and ashes, yet every true heart will retain a peculiar regard for the tangible remains of departed friends. And it is right that it should be so. It disrobes death of its terrors, and clothes it with a solemn pleasantness. A right view of this subject is calculated to subdue fearful and turbulent sensations, and inspire a devotional joy, rather than gloom. We should accustom ourselves to regard death merely as the opening of the cage-door, that the singing bird may go free. Does the caterpillar fear the chrysalis, when about to become a beautiful butterfly? No more should

the Christian fear death, when about to become a beautiful angel.

Owing to a wrong cultivation of the imaginative powers, many persons can never think of the dead without a thousand associations of darkness and horror. For my own part, I would rather never receive such impressions, and it always gives me pain to hear them thus spoken of.

I always enjoy a kind of pleasure in dwelling upon the departed, because I fancy them quietly sleeping in their little homes, the same as when I last saw them. They have escaped from the turmoil of life and are now before the throne; and O how sweet, how loud their songs of praise; how 'bright their crowns of glory.'

I love to see flowers planted around the dead. I am aware that many regard it as a sort of sacrilege to embellish the grave; and, indeed, where the embellishment assumes the appearance of pride or pomp it is exceedingly futile. But there is a beautiful adaptedness of flowers, to the place of rest—there is a purity and innocence about them, which always reminds one of heaven, and it seems that the wise Architect had a design that these beautiful specimens should elevate our thoughts above the common concerns of life. They certainly partake largely of a transcendent nature. Such ineffable grace! They seem to reflect the smile of their Maker, and to have caught their colour from his bow of promise; the fragrant dew of heaven is their nourishment, and their breath is a 'sweet [smelling savour],' sending up its grateful incense to the skies. From all the Floral kingdom I prefer the rosemary for the grave. Sweet little comforter—it seems like a messenger of love. And to sweeten the bitter frosts of winter, it blossoms in January, when 'all its loved companions are faded and gone.'

'Tis the darling offspring of adversity—its very nature is solitude, and 'I'm left alone,' is the plaintive song it sends out on the fitful breeze. The violet and the lily are also peculiarly adapted to the tomb. The former is calculated to remind one of the humility to which we must all be brought, and the latter to the purity which we may attain. There is a singular harmony between flowers and the grave. Their mysterious development and delicate fragility accu-

rately represent life—their blight and decay are strikingly emblematical of death—and their reproduction in the spring bears a beautiful similitude to the final resurrection.

In connection with flowers, the rich wavy cypress lends a thoughtful melancholy—and, indeed a profusion of primordial trees would add much to the solemnity of the grave-yard. There is a striking beauty in the following lines of Mrs. Ramsey:—

‘When I shall lay me down to sleep,  
Beneath the cypress’ shade,  
I want no sculptur’d marble o’er  
The place where I am laid.  
But let the friend who loves me best,  
Plant roses round my bed,  
And watch each opening bud which breathes  
Its incense o’er the dead.’

Truly may it be said that the grave is a place of rest. Though the joyous birds may carol their sweet notes of love amid the branches which overshadow it; though the playful zephyrs sport with the frail blossoms which shed their fragrance over it; yet no sounds can penetrate its dark bosom, no murmur can escape its quietness. Silence is the subterranean queen, and she administers unbroken repose to all her pale children. No morning ray casts its gleams of sunny light athwart the dusty chambers; but a perpetual midnight reigns throughout her dominions. No harsh rebuke provokes to anger—no gentle whisper excites to love—no burning tear starts forth in sorrow—

no loving smile lights up in joy—no pinnacle of fame allures the ambitious—no fleeting hours admonish the slothful—no witty repartee excites to mirth—no unjust censure disposes to grief. No cankering cares, no restless pain, can break the calm repose. There the sweet babe sleeps beside its peaceful mother, and the care-worn pilgrim takes his long, long rest.

How wisely God has ordered all things. As if it were necessary that our mortal bodies should take rest from the turmoils of this world before entering upon the important era of being clothed with immortality, he has placed the grave between us and the resurrection. To the wicked, the darkness of the tomb may seem preferable to this glorious awakening; but to the Christian it is one of the sweetest and most sublime subjects in the universe. There we shall recognize our departed friends.

O! who can contemplate this subject without feeling a glowing fervour kindling on the altar of his heart, and a fountain of joy springing up in his bosom, sending its little streams e’en to the portals of heaven. O! who does not rejoice in the doctrines of Christ! Who will not embrace his precious cause! Who will not bear his bleeding cross! *Such* will receive a crown of life. Of *such* will be the kingdom of heaven, and *such* will hear the sweet invitation, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’

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### PARENTAL RESPONSIBILITY.

To the Christian parents and guardians of the rising generation, is committed to a great extent, the destiny of the world. It is admitted that the rising generation may do more, and if rightly directed will, towards the world’s conversion than any preceding one. Mighty barriers which have long stood in the way of this work, are being removed, and the signs of the times portend great good to our race. It now devolves upon Christian parents to say what part they will do in moving the wire work of the great machinery which shall move the world. The training of the youth devolves upon parents and guardians. Their tender

minds—their early affections are by them developed in certain directions. Now Christian parents often say, that they are not going to take the responsibility of saying what occupation or calling their children shall follow: their children must select for themselves. But in nine cases of ten these very parents do select for their children, and their children abide the choice. Often it is enough for the child to merely know the wishes of the parent on this point. Now I am not finding fault with the parent doing this, only that the right choice is made—for God seems to have thrown this responsibility upon

them. Now, who does not know, from his own experience, how hard it is to rid himself of impressions early stamped upon his inner being? Shrewd observers of men and things, and diligent students of human nature, have understood this, and much better, too, than parents generally. Therefore they have said, give us the training of the youth, and we will shape the destiny of the nation and the church too. The Catholics—the Jesuits—have understood this, when they have offered to educate Protestant children gratuitously. The Carthaginian Hamilcar acted upon this principal when he made his son Hannibal, at the age of nine years, swear to his god that he would never be at peace with the Romans. Now Christian parents, do you take your sons and daughters too into the temple of God, and there teach them to pledge themselves to God, never to rest till the world is converted—never to be at peace with the kingdom of darkness! O! were the children of professedly pious parents thus pledged to this great work, what a mighty host would soon be marshalled and going forward to conquer the world, with their motto emblazoned upon their standards, '*Victory or Death!*' There would be no want of faithful missionaries, and means of sustaining them. Let children instead of being trained up to be farmers, mechanics, or merchants, be trained up to be missionaries, or to live for God and the good of the world in any sphere. And then, if their calling chances to be that of a farmer, mechanic, merchant, clerk, barrister, they will be prepared to serve God in that sphere.

And if, instead of their being trained up to get rich, with this motto: 'Keep

what you have got, and get what you can,' they were trained up to use what they have for the good of the world, with this motto, '*It is more blessed to give than receive*'—what a change would soon be witnessed! In most cases the origin of that covetous, miserly, penurious spirit, so often witnessed among *professed* Christians, may be traced to their early training. Said a wealthy man, 'I was brought up from my infancy to love the world, and make money my god.'

With many parents—and professed Christians too—their conversation and manner of living seem designed to make this impression, that they regard the world as their supreme good. Now this being the case, is it wonderful that their children should be guilty of fraud, theft, robbery, piracy, and selfishness under every abominable form?

Parents often, under the impression of duty to train their children to habits of industry, overlook the counterpart to this—to cultivate in them the spirit of benevolence. What is life worth only as it is devoted to doing good? For what is money valuable only as it is used for the glory of God! That one places the highest estimate on life and money who uses them best. Now children may do much towards converting the world, if their energies are properly directed. Three or four years since, it is said, that the children belonging to the Methodist society, brought in nearly *two millions* of pennies, nearly ten thousand pounds to send the gospel to the heathen. And who does not know that children trained up to feel for the wants of the world, are much easier reached by the gospel and saved?

**MAN SHOULD HAVE AN OBJECT.**—No man should live without having a worthy end in view, which it is his constant, unflinching purpose to attain. Yet many do. Some have none at all before their minds. They shoot at random into the vacant air. They act from passion or phrenzy, without any general principles to direct them; and, like the vane—'With every changing breeze they turn.'

They labour with uncertainty and dissatisfaction. Others have a certain mark at which they shoot, but it is an

improper one. And others, though they are not very numerous, aim at a proper object, but they miss the mark. To live without an object is folly. To live for a wrong one is hypocrisy and defeat. The truly persevering Christian has a proper end in view, and with all wisdom he aims to secure it. If he fail in some of his means, he is steady to his purpose, and by change of effort, he still brings about the desired end. Thus the prudent man lives not in vain, but accomplishes the object of life, which he will never have occasion to regret.

## REVIEW.

RELIGION IN AMERICA: *or, an Account of the Origin, Progress, Relation to the State and Present Condition of the Evangelical Churches in the United States. With Notices of the Unevangelical Denominations.* By ROBERT BAIRD, Author of '*L'Union de l'Eglise avec l'état dans la Nouvelle Angleterre.*' New York: Harper and Brothers.

THE object of this volume is to furnish information with respect to the religious condition of the United States. We know of few Americans better qualified than Dr. Baird to throw light on this interesting subject. His personal acquaintance with almost every part of the Union; his well-known accuracy and patience of investigation; his ready appreciation of character, and skill in selecting the right sources of information; his calm, sound, practical judgment; his candid and catholic spirit; his scholar-like habits and cultivated taste, render him admirably qualified for the department of labour he has undertaken. We understand that editions of this work have appeared in the French and German languages. A distinguished writer, in communication with some of the leading men in America and on the Continent of Europe, has informed us that a hundred copies in the French language have been sent to eminent personages in France and other continental countries, including several crowned heads; and that letters have been received by the author from the King of Prussia, the King of Wirtemberg, and M. Guizot, tendering him thanks for the seasonable information derived from his book. It is a pleasing fact, that men occupying such positions can appreciate the value of a religious work.

There are two points of view in which we deem this work peculiarly valuable. First, it furnishes a more full and accurate idea of the religious character of the founders of the different colonies than can be obtained from any other book with which we are acquainted. And, secondly, it presents an authentic account of the different denominations of Christians, and their plans for acting on the public mind.

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It is impossible at present to survey the condition of America without experiencing various and conflicting emotions. There are lines of light bordered by the deepest darkness. While we seem to hear encouraging voices, there are other sounds which whisper that danger is nigh. As we are reading the plain language on one leaf of God's providence, another is turned whose hieroglyphic we cannot decipher. It is somewhat like standing on an eminence a few miles from a great city. We can catch the hum of its mighty population; but the murmur is distant and indistinct. It may be labour, awaking to its daily toil, the tokens of a peaceful and prosperous commerce; or it may be that hurrying to and fro which precedes some deciding battle, some anticipated dire calamity.

Americans not unfrequently refer with exultation to the vastness of their territory, as extending from sea to sea. But pass from east to west, and gaze on the poor remnants of once powerful tribes, far away from the graves of their fathers, and now congregated together, as if to come more surely within the grasp of the Shylocks around them. Allusion may be made to thirteen feeble colonies grown into twenty-eight sovereign states, extending across the temperate zone, and embracing the products of almost every clime. But may not all this be inherent weakness, presaging that the country, like Rome, will fall by its own weight? The federal constitution, simple in its forms, admirably adjusted in its various provisions, may be viewed with sentiments of high admiration, yet does not the history of the Union furnish innumerable proofs with what ease its most important regulations may be nullified. Those who boast of liberty are a bye-word and a hissing in most of the civilized countries of the earth. Light, it may be asserted, is breaking in upon that dark cloud which has so long enveloped the nation. Through the operation of certain powerful causes, the day of deliverance is supposed to be drawing near. But are not multitudes eager to spread the accursed thing over wide and fair regions, yet comparatively free? Reference is often made to the revivals of religion which have again

and again gladdened the American churches. We are by no means disposed to say, that good has not resulted from these seasons of excitement. But have they not been associated with much evil?

Still, let America be faithful to her trust, and before many years have rolled away, she will become the wonder of the world. She has the sovereign remedy—a cause which is adequate to the production of any moral effect—a power which has been tested on the largest scale. It scattered to the winds the elaborate mythology of Greece—it overturned the thrones of the Cæsars; before it, in the sixteenth century, demons fled like the mists of the morning; it has made Britain, from being the worshipper of a misletoe, the mistress of the world—of course we refer to the truth, the truth as it is in Jesus.

America has noble institutions. Her seats of learning are rapidly rising in importance, and are adorned with men of extensive acquirements. We need only refer to Wayland, Robinson, Wood, Park, Sears, and Stuart. Her missionary operations extend to the farthest verge of the globe. China, India, Burmah, the Holy Land, several parts of Central Asia, and the islands of the Southern Ocean, hear the glad tidings of salvation from the lips of her sons. Her theology is rich with the productions of the noblest intellects. The fathers of the American pulpit sprang from the highest point of civilization, learning, and piety which had been reached by the human race. They were not merely Protestants, but reformers of Protestants. Their aim was, to advance the Protestant interest, not merely in simplicity of form, but purity of faith and power of life. The noble sentiment of one of them in his address to the pilgrims, when about to embark, is worthy of high admiration. 'The reformation is not yet complete. The Lord has more truth yet to break forth out of his Holy Word.' 'I cannot sufficiently bewail,' adds he, 'the condition of the reformed churches, which are come to a period in religion, and will go no further. The instruments of this reformation, Luther and Calvin, were great and shining lights in their times, yet they penetrated not into the whole counsels of God. I beseech you remember it, 'tis an article of your church covenant, that

you be ready to hear whatever truths shall be made known to you from the written word of God.'

But we must close. We have no space to refer to the multifarious contents of this volume, and can only recommend it, as containing matters of great interest and importance.

A TREATISE ON THE PHYSICAL CAUSE OF THE DEATH OF CHRIST, and its Relation to the Principles and Practice of Christianity. By WILLIAM STROUD, M.D. London: Hamilton & Adams. 8vo pp. 496.

THIS subject has attracted the attention of two distinguished Germans—the Gruners, father and son—and certainly there is much in it which is deeply mysterious. If physical science can throw any light on the peculiarly solemn details of holy writ, every enlightened mind will readily welcome its aid. The Gruners differ in some points from Dr. Stroud; the latter, however, advances several powerful arguments in favour of his hypothesis. There are difficulties on both sides, and difficulties, we think, which no human power can fully solve.

There are several facts connected with the death of our Lord which must be regarded as extraordinary. The first is, the early period at which his sufferings terminated. He had been but six hours on the cross when his death took place. Now it is well known that the death of crucifixion was exceedingly lingering. A healthy adult would frequently live forty-eight hours. What, then, could have caused Christ to expire so soon? The general reply has been, that he had been brought into a state of great exhaustion by the overwhelming agonies of the previous night, and the indignities heaped upon him when arraigned before Pilate and Herod; but Dr. Stroud observes, that 'the scourging, mockery, and labour of carrying the cross, were not in themselves more distressing to Jesus than to the malefactors who accompanied him—his fasting and watching had not, at furthest, continued longer than from the preceding evening—heat of climate could not have been very oppressive in Jerusalem at the vernal equinox, to a native of the country, more especially when it is considered that during the last three hours of his life, from the sixth to the ninth hour, the sun was obscured; and that in the much



hotter climate of Central Africa crucified persons usually live three days on the cross.' It may be noticed also that Pilate, who was fully acquainted with all the outrages to which the Saviour had been exposed, expressed his surprise at his early death. Some have said, that his early death was an act of his own volition. We readily grant that he died voluntarily; but we cannot think that he would thus exert his supernatural power to escape from pain. Besides, his death is never represented as self-inflicted, but 'penal and vicarious.' On no occasion had he interposed his almightiness to mitigate the hardships and sorrows of his life. Dr. Stroud thinks that 'his death was the result of causes operating upon the human frame, to the experience of which he had graciously consented beforehand.' In other words, he attempts to prove that the Redeemer's early death was caused by the rupture of the heart, produced by deep mental agony, that is, a sudden and violent contraction of one of the ventricles. This is a peculiarly affecting view of the matter. It is indeed difficult to assert anything positively on a theme so mysterious and awful. Still Dr. Stroud reasons with great power and cogency on the subject.

It is further stated by the sacred historians, that as soon as the Saviour entered the garden he was seized with fearful consternation and grief. 'Being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. Or, as Dr. Stroud translates, 'His sweat became as it were clots of blood, dropping to the ground.' Medical science shows that a bloody perspiration may be the result of mental anguish. The cases, however, in which it has occurred have been rare, and have always been associated with extreme terror. 'An Italian officer who commanded at Montemaro, a fortress of Piedmont, during the warfare in 1552, between Henry II. of France, and the emperor Charles V., was treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place—his agitation was so great at the prospect of an ignominious death, that he sweated blood from every part of his body.' 'In his commentaries on the four gospels, Maldonato refers to a robust and healthy man at Paris, who, on

hearing the sentence of death passed on him, was covered with a bloody sweat.' Tissot states that a 'sailor, during a storm, was so alarmed that he fell down, and his face sweated blood, which during the whole continuance of the storm returned like ordinary sweat, as fast as it was wiped away.' Dr. Stroud introduces several other similar cases, and remarks, 'that to advance the Divine glory, to magnify the law, and to accomplish the redemption of mankind, Christ voluntarily consented to bear in his own person the retribution due to human depravity, and in that capacity to lose for a time all sense of God's friendship, and all enjoyment of his communion, although conscious that the misery thence arising would occasion his death;'.. 'that the scene at Gethsemane was a wise and necessary prelude to that at Calvary, a foretaste or trial which prepared him for the last awful conflict.'

Another extraordinary fact is stated by the evangelists. 'When they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout, blood and water.' This is a peculiar statement, as neither water, nor any fluid having the appearance of water, is usually found in the body after death. But Dr. Stroud has brought together a number of cases, in which water, or *serum*, in large quantities has been found in the *pericardium*, when death had been caused by a broken heart. 'The Commentaries of the Academy of Bologna, for 1757, contain an account by Galeati of a man, who, after having long enjoyed good health, and taken much equestrian and other exercise, adopted a sedentary mode of life, in consequence of which he laboured for more than thirty years under various pains and ailments, and at length died suddenly. Besides several other *lesions* observed in the body, a small rupture was found in the left ventricle of the heart; and the *pericardium* was so distended as to occupy a third part of the cavity of the chest. On opening it a large quantity of *serum* was discharged, and two pounds of clotted blood was seen adhering at the bottom.' Dr. Stroud's treatise is one of great excellence, whatever opinion may be entertained respecting his hypothesis. It

deserves the careful perusal of every student of the sacred volume. We have only to say, that this theory seems to us to accord better with the narrative of the evangelists than any other which we have seen. It throws fresh light on the rapidity of our Saviour's death. The rupture probably of the *left* ventricle opened a passage to the blood into the *pericardium*: *confined there*, it stopped the circulation, by compressing the heart from without, and induced almost instantaneous death. It accounts for the flow of the blood, separated into its blood and water, from the wound of the spear; for the blood while retained within the body, but not within its proper vessels, and therefore no longer acted on by the coats which are natural to it, will coagulate in the same way as it does when drawn from the body into a basin. And lastly, it enables us to account for the quantity of blood and water implied by the narrative. In one case of instantaneous death from effusion of blood into the *pericardium*, from the rupture of a diseased aorta, the *pericardium* contained about a quart of blood and water, or of blood separated, though indistinctly, into *serum* and *crassamentum*. In the latter part of the treatise, Dr. Stroud applies his views to the elucidation of the doctrine of the atonement.

**THE HOLY SPIRIT: His Personality, Divinity, Office, and Agency in the Regeneration and Sanctification of Man.** By D. DEWAR, D.D. LL.D., *Principal of Marischal College and University, Aberdeen, Professor of Ecclesiastical History in the said University.* London: Ward and Co., 27, Paternoster Row.

THOUGH we cannot subscribe to every sentiment contained in this volume, it abounds with many excellent remarks. The topics discussed are:—'The personality and divinity of the Holy Spirit;' 'the office of the Holy Spirit with respect to Christ;' 'general observations on the influences of the Holy Spirit in conversion;' 'the author, nature, and unscriptural character of Pelagianism;' 'on the administration of the Spirit;' 'effectual calling;' 'regeneration;' 'sanctification;' 'the Holy Spirit a comforter;' 'the anointing, the sealing, and the earnest of the Holy Spirit;' 'grieving and quenching the Spirit;' 'the

agency of the Spirit in prayer;' 'the witness of the Spirit, ordinary and extraordinary.' Dr. Dewar's observations on the personality and divinity of the Spirit, we think quite scriptural. His agency in conversion and sanctification is also treated with great power and effect. But the peculiarities of the doctor's school of theology not unfrequently intrude themselves in connection with several points which come under discussion. On the whole the work may be profitably read.

**THE NECESSITY OF REFORMING THE CHURCH.** Presented to the Imperial Diet at Spire, 1544, pp. 291. Translated by H. BEVERIDGE, Esq., *Advocate.* Dalton.

THE papacy is attacked in this work with great force of argument. It is from the pen of John Calvin, and is decidedly one of his most learned and powerful productions. Its appearance at the present time is very opportune.

**THE POWER OF THE PRESS: Is it rightly employed? Facts, enquiries, and suggestions, addressed to members of Christian churches.** London: Partridge and Oakey, 1847.

THIS is a very important pamphlet. We quite agree with the author, that the press is not in every respect rightly employed. A daily paper as he proposes, conducted on thoroughly Christian principles, would be a great blessing to the community.

**THE SABBATH.** By REV. ANDREW THOMSON, B.A. *A Tract for the times. The Sabbath not a mere Judaical appointment, with examination of the more prevalent fallacies by which it has been attempted to show that the Sabbath law has been abolished or relaxed.*

A POWERFUL tract. Read and study it. We would recommend all our wealthy friends to distribute it in their different localities.

**REMINISCENCES OF T. S. COLERIDGE AND ROBERT SOUTHY.** By JOSEPH COTTLE. London.

A WONDERFULLY amusing and instructive book. Coleridge was an intellectual giant, but shorn of his strength by indulgence, indolence, and procrastination. His entire history teaches a solemn lesson. Southy on the contrary, by perseverance, integrity, and good morals attained a high eminence, enjoyed the comforts of a peaceful home, and died regretted by a large circle of sincerely attached friends.

## CORRESPONDENCE

## SACHEVEREL STREET, DERBY.

To the Editor of the General Baptist Repository.

DEAR SIR,—Perhaps you will allow me a small space in your columns to present our case to Christian friends. Your readers were informed in the September number, that the Sacheverel street brethren have resolved to reduced their debt, during this year, not less than £250. This resolution we are now carrying into effect: more than £100. is promised by our own friends. We purpose having a bazaar, and are now, with the cordial recommendation of the Midland Conference held at Melbourn, Sep. 20th, making an appeal to the denomination. The sum we are endeavouring to obtain may appear disproportionate to the efforts we are making; but we beg to inform the friends that we wish to do what we have resolved, and shall need as much more as can be realized. The brethren who began our cause were few and poor; they purchased a large eligible site, built a commodious chapel and school-room, costing more than £1,500.; have never sought nor received aid from the Home mission, although they have contributed occasionally to its funds, and have only once partially presented their cause to their Christian friends. It is not, therefore, sur-

prising that they should now have a debt of £1,150. The cause at present is in a very hopeful state. There are many devoted young friends in the church, a large increasing Sabbath-school, a good chapel in a pleasant, populous, and rapidly increasing part of Derby. The payment, however, of more than £150. per annum in current expenses, of which above £50. is interest of debt, is painful to us, seriously interferes with a proper regard to spiritual duties, is a formidable obstruction to the general welfare of our cause, and allows us to do little for our public institutions. Brethren, we earnestly solicit your liberal aid in order to diminish these difficulties. We are a section of your own church, therefore you would not wish us to remain embarrassed, but to be capable of vigorously promulgating what we believe to be the truth, the whole truth, and nothing but the truth. We fear we shall not be able to hold our bazaar before Easter. We shall be very grateful, if the brethren will aid us by contributing articles for it, or money donations, as they may think proper, the promise or donation of which may be transmitted to me, 60, Sacheverel street, or Mr. Bazon, St. Peter street. On behalf of the Sacheverel friends.

Derby.

R. STANION, pastor.

## OBITUARY.

REV. ADAM SMITH.

REV. ADAM SMITH, late minister of Vine street, Leicester, died at Quorndon, on Thursday the 16th of September, 1847. For several weeks previous to the fearful event, his health was rapidly declining, and his mind was eminently preparing for the solemn exchange of worlds. On the 23rd of September all that was mortal of him was committed to the grave in the burial ground of the General Baptist chapel Quorndon, amidst the affections and tears of many who were assembled on the mournful occasion. Mr. Staddon performed the funeral service, and on the following Sabbath evening a funeral discourse was preached in the chapel, where, for ten years, he administered the word of life, by the Rev. T. Stevenson, of Leicester, from Heb. xiii. 7, 8, 'Remember them which have the rule over you.' On Sabbath day, Oct. 3rd, the painful event was improved at Vine street, by Mr. Staddon, of Quorndon, from Nehemiah vii. 2.

'He was a faithful man and feared God above many.' The congregations on both of these occasions were overflowing. As a memoir of Mr. Smith will appear, we refrain from saying more. Our departed brother has left a deeply afflicted widow and eight children to mourn their unspeakable loss.

SAMUEL LANE, of Tattershall Thorpe, near Coningsby, was born December 23rd, 1768, of pious and respectable parents, who were members of the General Baptist church at Coningsby, so that from his childhood he had been, in some respect, connected with the denomination to which he so many years belonged. The child of professing parents, in his youth he was moral and becoming in his deportment. From a boy he was taken to the chapel, and regularly attended the ministry of the venerable Gilbert Boyce, but it was not till he had attained his twenty-second year that he was united by baptism with the church.

He became much interested in the prosperity of religion, and made some efforts to promote it. The church at Coningsby, of

which the deceased was a member more than fifty-seven years, has had many trials; and at times has been the subject of commotions, from various causes, but which are happily removed; in all which he stood as her steady, faithful friend. His purpose once formed was not soon altered. The friends of the cause were his friends, and he esteemed men very highly for their work's sake. He remained firmly attached to the cause in its deepest trials, and at all risks adhered to what he considered right, though sometimes unjustly censured and unkindly spoken of by others. He was accustomed to say, 'We must endure hardness and bear persecution for the right.'

When the church was in difficulties of a pecuniary kind with the trust, he offered to advance the sum that might be required to free it from embarrassment. When there was occasion for a new chapel, he headed the subscription with the sum of fifty pounds. When the church, after a lapse of years, had contracted a debt with him as its deacon, of between forty and fifty pounds, to effect a settlement with the acting trustees of the property, he forgave it the debt. When it was determined to commence a day-school in connection with our place of worship, he headed the list of subscribers with £5. per year, which he continued till his death took place. He appropriated by a deed of gift, the sum of £100. to the day school, and £50. to the Sunday-school. Besides these, other instances of his attachment to the Redeemer's cause might be given. Let it suffice to say, he was to the end of life, one of the warmest and most faithful friends of the church.

No one in the church, the writer believes, more anxiously desired the success of the Redeemer's cause, than he did, nor endeavoured more to cheer those who laboured in it. In connection with this feature of his character, we may mention another, nearly allied to the former, I mean his personal attachment to the house of God, and the means of grace. Let the season or weather be almost what it might, his place was seldom or ever empty, either on the Sabbath or week-day opportunities. In this respect he was worthy of imitation by every member of the church to which he belonged, and those of other churches.

Perhaps in general, it is better to look at men's actions than their creeds; but we may be allowed a brief remark on that head. It was true that there was a difference between himself and some of his friends on some of the doctrines of religion; yet he held most of the fundamental doctrines of the gospel with a firm grasp. He was a most unflinching nonconformist. His attachment to the cause of dissent and christian truth generally was strong. He possessed some talent for use-

fulness, and might have used it more than he did, had he not buried it. He was naturally of a sound mind and good understanding, both in the ordinary affairs of life, and in matters of religion. The judgment with which he presided for many years at the Court of Requests, and the manner in which he assisted in the affairs of the church, abundantly testify this. For more than forty years he sustained the honourable office of deacon in the church, and while he was always free to confess that there were some things connected with that office left undone by him, yet many duties were faithfully and successfully discharged. One thing ought to be said of him as a deacon, he was the minister's true friend, such at least the writer and others found him. His straightforwardness, honesty, and promptitude, in the faithful discharge of all duties, were conspicuous to all who had dealings with him. 'He was a faithful man, and feared God above many.'

Notwithstanding what has been said, our estimable friend had his failings, and, like many more of us, these were by far too numerous, which he deeply deplored, and which were a source of uncomfortableness to him.

The circumstances under which our friend died were not, on the whole, favourable to the clear exhibition of the state of his soul and its future prospects. From his first attack, an entire breaking up of his constitution appeared, and his mind evidently gave way with his bodily powers. Some opportunities were afforded of seeing him, but very few of these were favourable to conversation of any length on religious subjects. On one occasion when asked the ground of his confidence and future prospects, he said, 'All my hope is entirely in the death of Christ for sinners. I do not doubt the truth of God's promises to the christian, but a deep sense of my unworthiness keeps me from rejoicing as I could wish.' His disease made rapid progress, and soon centred in the head, which particularly effected his mind. Few were his lucid moments from the beginning of his affliction to the end of it. When visited by his fellow deacon, he said, 'We have laboured long together in time, and I hope we shall meet in heaven.'

He had an instinctive dread of death, and often observed, his dread was not of what was beyond death, but of death itself. When he had been ill a few days, and a friend was conversing with him, he said, 'The thing I feared has come upon me. O that the conflict was over, when I hope to be at rest. I long to die the death of the righteous, and I hope I shall.' His natural dread of death caused him to be very anxious to be gone, when to him there ap-

peared to be no hope of life. When some bade him farewell at leaving, he several times said with emphasis, 'Farewell, farewell. I think I shall never more see you on earth. I want to be with my Lord where all my treasure is. Where should the members be, but with the living head? I am willing to go any time to be with Christ.' On another occasion he said, 'When I think on the love of God, I am lost in wonder, love, and praise.' Frequently he prayed very fervently, quite regardless of those who were around him, and talked much with himself about religion.

After much suffering, he began rapidly to sink. The last words the writer ever heard him utter, (for his memory and speech had nearly failed,) were, 'Come, Lord Jesus,' &c. Thus, after enduring a hard struggle with the king of terrors, our esteemed and valued friend, became absent from the body and present with the Lord.

On the following Sabbath, his death was improved to a very large and attentive congregation from, 'And the inhabitants shall not say, I am sick.'

Coningsby.

G. J.

SARAH WARNER became a disciple of Christ, and was baptized and united to the General Baptist church, Longford, in the year 1797. She 'endured hardness as a good soldier of Christ,' cheerfully submitting to the Divine will for about fifty years. Her last days were full of joy and heavenly peace. On August 31st, 1847, she fell asleep in Jesus. Her death was improved by her pastor, to a large and attentive congregation, from Isaiah xxxiii. 17.

CAROLINE COLLEDGE died near Longford, April 15th, 1847, aged seventeen years. She was the daughter of Charles and Jane Colledge. This young disciple had been brought up in the General Baptist Sabbath-school, Union place, and was the subject of religious impressions at an early age; she did not however yield her heart to God until June 1845, under a sermon delivered by Mr. Shaw, from 2 Cor. v. 20, 'Now then we are ambassadors for Christ,' &c. Afterwards she attended the inquirers' meeting, and gave evidence by a consistent life that Christ had possession of her soul. Nov. 9th, in the same year, she was baptized and received into the fellowship of the church. Her course however was short, but not without satanic conflicts, which, by Divine assistance, she happily overcame. Her end was peace. By request her pastor improved her death from 1 Cor. xv. 57, to an attentive congregation.

MRS. ANN ROGERS died at Longford, March 3rd, 1847, aged thirty years. She

had been brought up in the General Baptist Sabbath-school, Union place, in which also she became a devoted teacher. And on Lord's-day, August 6th, 1837, she was baptized and received into church fellowship. February, 1843, she was dismissed to the church worshipping in Sacheverel-street, Derby; and returned to her old friends at Union place in November of the same year; where she remained an orderly and peaceful member, until called to unite with the church above. In her protracted affliction she enjoyed uninterrupted peace through faith in the atonement of Jesus Christ; and cheerfully resigned her child, her husband, relatives and friends, to be with her Saviour in heaven. Her death was improved by the minister of the place from Psalm xxxix. 4.

MRS. SARAH BARNETT died near Longford, July 5th, 1847, aged seventy-two years. Our departed sister was baptized and united to the General Baptist church, Union-place, July 30th, 1830, and continued a consistent member until summoned to enter upon her eternal reward. The Saviour in whom she believed, stood by her in all the trials she was called to pass through, and graciously sustained and comforted her with peace and joy in her last affliction and in the hour of death. Her death was improved by the minister of the place to an attentive congregation from Psalm cxvi. 15.

HENRY COLLEDGE died near Longford, January 9th, 1847, aged twenty-one years. He was the eldest son of Charles and Jane Colledge. Our young friend had been brought up in the General Baptist Sabbath-school, and after receiving an honourable dismission as a scholar, he became a zealous and devoted teacher, which office he sustained so long as circumstances would permit. About ten months before his death, it was judged that Providence had designed him to become a regular schoolmaster, and for this purpose he became a student in the Borough road institution, London, where he pursued his studies until ill health compelled him to return home, and to battle with the last enemy. He was baptized and united to the church, with eleven others, on Lord's day, June 4th, 1843. These were some of the first fruits of Mr. Shaw's ministry at Longford. Our young friend was an honourable and useful member of the church, and worthily respected. During his illness his mind was kept in peace, and his end was triumphant. His death was improved by the pastor of the church to a large congregation, from Psalm xxxvii. 37, 'Mark the perfect man, and behold the upright; for the end of that man is peace.'

## INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE assembled at Wolvey, on Tuesday, Sep. 14th, 1847. The morning service was opened with reading and prayer by Mr. Verow, of Hinckley, and Mr. Shaw, of Longford, preached from Phil. iii. 8.

The Conference met for business at two o'clock in the afternoon. Mr. Knight, the minister of the place, presided. Verbal or written reports were received from the following churches:—Austrey, Chapel-house-street Birmingham, Coventry, Longford, Union-place, Longford, Nuneaton, Wolverhampton, and Wolvey. From Cradley Heath, Lombard-street, Birmingham, Netherton, and Walsall no report was received.

From the statistical accounts it appeared that twelve had been baptized since the last Conference, and eight remained as candidates.

Brother Chapman announced that the period for which he was elected secretary of the Conference had terminated. The thanks of the brethren were unanimously given to him for his services, and W. Crofts, of Wolvey, was chosen secretary for the ensuing year.

The friends at Chapel-house-street, Birmingham reported that they had purchased an eligible piece of freehold land, rather more than half a mile from Lombard-street chapel, at a cost £150. with a view to erect thereon a second General Baptist chapel in that large and populous town; that they had paid nearly one hundred pounds of the purchase-money, besides the charge for trust-deeds, &c.; yet do not feel themselves justified in proceeding further in consequence of not receiving encouragement in their efforts from the Connexion, and also being invited to unite with other Baptists in establishing a new cause in Bradford-street. It was resolved, That we recommend the friends in Chapel-house-street, to suspend all thoughts of uniting with another people until they have learned the decision of the Association, particularly as by the terms of their trust-deeds the land which they have purchased must be first offered to the General Baptist Connexion in Association assembled.

That we deeply sympathize with brother Burrows and his friends at Wolverhampton, in the peculiar and distressing condition in which they are placed. Hoping that some means may be devised to assist them in their trying condition.

That the next Conference be held at Warton, on the second Tuesday in January, 1848, and that brother Chapman be the preacher; subject, 'primitive and modern christianity contrasted,' especially with reference to our own denomination.

The day was fine, and the attendance at this Conference was encouraging, and a pleasing degree of seriousness and christian feeling pervaded the meeting. In the evening Mr. J. A. Jones, late of Leicester College, read the scriptures and prayed, and Mr. Barnes, of Austrey, preached from 2 Peter i. 10, 11. W. CROFTS, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Boston, September 23rd, 1847.

Brother Chamberlain opened the morning service with reading and prayer, and brother J. B. Pike preached from Eph. iii. 20, 21. The statistics showed that since the last Conference fourteen persons had been baptized. At the meeting in the afternoon it was resolved,—

That this Conference renews its expression of disapprobation of the unchristian and unjust impost called church rates; and recommends to all protestant dissenters in general, and to the members of our denomination in particular, a strenuous and continued resolution not to submit to the payment of this tax.

That it is inconsistent to delay the baptism of approved candidates for that ordinance beyond the next convenient opportunity.

An inquiry having been presented to the meeting respecting the course proper to be pursued by a considerable minority in a church which feels dissatisfied with the pastor and the majority of the church, and cannot therefore commune or worship with them, &c. It was replied, That, trusting these persons are pious and devout, we recommend them to meet for christian worship.

That we deem it desirable to have the Conference sermon in future in the evening, instead of the morning; but that we leave the churches to make their own arrangements respecting it.

An Home missionary meeting was held in the evening.

The next Conference will be held at Wisbech, on Thursday, December 23rd, 1847. Brother Penney to preach.

RICHARD KENNEY, Sec.

THE MIDLAND CONFERENCE\* was held at Melbourn, on Tuesday, Sep. 21. Brother Ferneyhough, of Nottingham, preached in the morning on 'preparation for and observance of the christian Sabbath,' the subject appointed at the previous Conference.

In the afternoon brother Staddon, of Quorn-don, engaged in prayer, after which verbal

\* We feel sorry this report did not arrive in time for the last 'Repository.' As it appears thus late, we have thought it unnecessary to print the resolution passed at the Conference, in reference to the thanksgiving day.

reports from the churches were given, from which it appeared that since the last Conference 144 persons had been baptized, and 110 remained as candidates. The minutes of the last Conference were read, and the following resolutions adopted:—

That the report of the Nottingham committee be received and printed along with the minutes of this Conference, and the subject be further considered at the next Conference.

*'To the Conference assembled at Melbourn.*

DEAR BRETHREN,—The Committee appointed at the Beeston Conference, met at Nottingham, Sep. 6th, 1847, and after some conversation on the uncomfortable state of some of our churches, and the divisions which have taken place in others, they thought it desirable that some plan should be adopted to restore harmony where it had been broken; and where divisions have actually taken place, or may in future take place, that such secessions should be organized and formed into distinct churches in an orderly manner. The whole plan to be considered as an affectionate and earnest recommendation on the part of the Conference, so that there may be no infringement on the independence of the churches.

1. It is considered by your Committee to be improper for any number of members to be formed into a separate church, until they have regularly withdrawn from the church with which they have been in fellowship.

2. That when a number of members wish to be formed into a separate church, they be requested to invite, to assist in the services, two or three ministers of our own denomination, who may reside in the same Conference district with themselves, and these ministers are requested to make suitable inquiries as to the propriety of forming them into a church.

3. It is advised that a committee be appointed by the Conference consisting of seven, three of whom shall form a quorum, to receive applications from churches wishing to be admitted into the Conference, which application shall be made to the committee six weeks before the Conference assembles; and this committee are to make inquiry into the merits of each application. If the applicants are seceders, and the separation was not a friendly one, the committee should endeavour to bring about a reconciliation—and a reunion, if they think it advisable—after which, if this committee be of opinion that the application for admission should be favourably received they should sign a recommendation to the Conference; but if the majority of those investigating the case are not willing to sign this testimonial, your committee think the Conference would act wisely in refusing the application until a better recommendation can be obtained.

H. HUNTER, *Sec.'*

That we approve of what the committee have done in the Ceventry case, and thank them for the report with which they have favoured us.

That a committee be appointed to give the best advice they can to the Quorndon church, with a view to settle the dispute respecting the property at Mountsorrel. That the following brethren be requested to form the committee, and that they meet as early as possible:—R. Pegg, Derby; B. Gray, Loughborough; J. W. Keetley, Derby; J. Noble, Belgrave; T. Stevenson, J. F. Winks, Leicester; and B. Walker, of Nottingham.

That the Conference cordially recommend the case of the church assembling in Sacheverel-street, Derby, to the churches in the Connexion, and to the religious public generally.

That the churches be reminded that their collections towards the American Deputation Fund have not been forwarded to the treasurer, and that they be earnestly requested to forward them without delay.

That brethren Winks and Peggs be requested to visit Wolverhampton to inquire into the state of the church there, and to do the best they can for it, and that we guarantee the payment of their expenses, but recommend that they be paid out of the Association Fund.

Brother Chapman, of Longford, preached in the evening.

The next Conference to be held at Loughborough, in the Baxter-gate chapel, on the last Tuesday in December, and brother Pike is requested to preach on 'the zeal and spirit of the apostle Paul, in reference to the diffusion of the gospel, an example to ministers and private christians.'

G. STAPLES, *Sec.*

THE YORKSHIRE CONFERENCE assembled at Clayton, August 10th, 1847. Mr. Josiah Pike, of Halifax, opened the public worship, by reading the scriptures and prayer; and Mr. R. Hardy, of Queenshead, preached from Prov. ix. 2.

The church at Todmorden made application for pecuniary assistance from the funds of the Home Mission. As the claims on the Home Mission are greater than can be met, it was agreed to make a collection for this church at the next Conference; and it was also recommended to the Yorkshire churches to collect for this object, and bring the amounts to the next Conference.

The friends at Ovenden presented a letter to the Conference expressing their gratitude for ministerial supplies, also naming the supplies for next quarter, and lamenting over the disappointment of not being admitted into connexion with the annual Association. The list of supplies was approved; and it was recommended to the ensuing Association to

admit the church at Ovenden into the Connexion, that it may participate in its privileges.

The report of the Home Mission was read, adopted, and ordered to be printed.

A request was made by the church, meeting at Oak street, Manchester, to be admitted into the Yorkshire Conference. The following is the reply:—Agreed, That we wish it to be certified that their admission will not be disagreeable to the Lancashire and Cheshire Conference.

The arrangements to collect for the Foreign Mission were referred to the financial committee.

*Statistics.*—At Bradford there is no perceptible change. The minister at Allerton is indisposed. The finances of the church at Clayton are so low that they cannot support their minister. They have a few inquirers at Queenshead and Ovenden. At Halifax they have a few candidates for baptism. No change at Birchcliff. At Heptonstall Slack the minister is laid up: the church is peaceable but not so prosperous as is desired. They have baptized four at Lineholm, and the aspect is encouraging. At Todmorden they have two candidates. A few inquirers at Shore. At Burnley they have seven candidates, and appearances are gratifying.

In the evening Mr. R. Horsfield, of Leeds, preached.

The next conference to be held at Heptonstall Slack, on Sunday, the 28th of December, 1847. Mr. Josiah Pike to preach.

JAS. HODGSON, *Sec.*

#### ANNIVERSARIES.

PACKINGTON.—On Sabbath day, July 25th, 1847, two sermons were preached in the G. B. chapel Packington, by Mr. Yates, and £10. were collected towards the reduction of the chapel debt. On Monday afternoon, Sep. 6th, 1847, a tea meeting was held in the same place of worship. The trays were furnished gratuitously. The attendance was very large, and the entire proceeds—which considerably exceeded our expectations—were all applied to the chapel debt funds. Suitable addresses were delivered after tea by brethren Staples, James Salisbury, Bullivant and Dickinson, (Wesleyans,) Sowler, (Independent,) and Yates.

ILKESTON.—Mr. C. Springthorpe commenced his ministerial labours, on Lord's-day, August 8th, 1847, by preaching the chapel anniversary sermons. The following day, about 150 persons took tea together. Several ministers of the town, in conjunction with Mr. Springthorpe, delivered appropriate addresses. A spirit of love and union pervaded the meeting. W.

THURLASTON.—On Lord's day, Sep. 19th, two sermons were preached by our highly esteemed brother Derry, of Barton; and on

Monday afternoon a tea-meeting was held in the chapel. With the collections and the tea, £9. were realized. Suitable addresses were delivered after tea by brethren from Leicester. W. D. S.

MACCLESFIELD.—On Lord's-day, Sep. 26, two sermons were preached on behalf of the G. B. Sabbath-school, in the afternoon by Rev. S. Bowen, and in the evening by the Rev. G. Barrow. Collections, £10. 17s.

LEICESTER, *Friar Lane.*—The anniversary services of this place were held on Sabbath-day, Sep. 19th, when two sermons were preached by Mr. T. W. Mathews, of Boston; and on the following Wednesday, about 300 persons took tea together. After tea, the pastor took the chair, by whom, as well by Messrs. Mathews and Marshall, interesting addresses were delivered. The amount raised by these services and by subscriptions, was upwards of £63., which, taking into consideration the almost unprecedented high price of provisions and scarcity of work, may be considered a very generous sum. At this meeting collecting cards for the forthcoming year, to the amount of between £30. and £40. were taken by the friends.

#### BAPTISMS.

ILKESTON.—On Lord's-day, Oct. 3, 1847, believers' baptism was administered to seven candidates. Our minister, Mr. Springthorpe, preached from the commission. Our prospects are cheering. Several are anxiously inquiring what they must do to be saved.

H. H. W.

BELPER.—Sep. 26th, 1847, seven persons were baptized. Mr. Felkin, our pastor, delivered an impressive discourse from Luke xii. 50. The place was crowded, and the people attentive. We are looking from the watch-towers of Zion with great joy on others who have their faces thitherwards.

THURLASTON.—On the second Sabbath in September five persons were buried with Christ by baptism. They had long lingered on the borders of Immanuel's camp, but have now joined themselves to it. May they be good soldiers of the cross.

WENDOVER.—On Lords' day, Sep. 12th, two young men were added to us by baptism. In the afternoon they were received into the church, and the Lord's-supper was administered. A. S.

CASTLEACRE, *Norfolk.*—The ordinance of believers' baptism was administered in the General Baptist chapel on Lord's-day, Oct. 3rd, to two persons. Our pastor, Mr. Jabez Stutterd, preached from Rom. iv. 3. The chapel was comfortably filled. One of the candidates had been for twenty-six years a local preacher among the Methodists.



He delivered a spirit-stirring address at the water side, which caused many to weep tears of joy. We thank God and take courage.

J. B.

LEEDS, *Byron street*.—On Lord's-day evening Oct. 3rd, the ordinance of baptism was administered, on which occasion the chapel was nearly full of people. In the afternoon our much esteemed friend, Mr. Wilkinson, addressed the children in the school, with whom they were much interested. Altogether we consider the cause never was more encouraging than at present.

PACKINGTON.—On Sabbath-day, Sep. 5th, 1847, six individuals were baptized in the G. B. chapel, by Mr. Yates, after an impressive sermon by brother Wood, of Melbourne. The day was much enjoyed. May we be favoured soon with others equally interesting and profitable.

T. Y.

CONGLETON.—On the first Sabbath in Oct. six persons were baptized. Good is being done in this place. May it increase ten-fold.

#### MISCELLANEOUS.

BOSTON CASE.—At the last Association, held at Nottingham, it was agreed that the following resolutions in reference to this case be inserted in the Repository:—

'A meeting having been convened of the committee appointed in the case of brother Mathews, three members only being present, not one of whose names was appended to the document presented to the Association—it appeared that the views entertained by Mr. Mathews of the spirit and design of the interview are quite different from those of the brethren appointed: he regarding himself, (and as the brethren present think not entirely without reason,) as appearing in the character of an individual already accused, and brought up as a culprit for trial; and they, repudiating any desire or intention to occupy the position in which his views would place them. On these grounds the brethren present declined to pursue the investigation.

JOSEPH WALLIS,  
JOHN JONES,  
JOHN STEVENSON.'

'Though the deputation were constrained to come to the above resolution, they afterwards entered into brotherly communication with Mr. Mathews; and the following is the statement which they have unanimously adopted:—

'We have had considerable and free conversation with Mr. M. as to his doctrine and sentiments as exhibited in his publications; and while we are sensible that in many passages his language is ambiguous and therefore liable to be misunderstood, and to convey to general readers impressions not cherished by the writer; we are satisfied, on the whole, with the correctness of his sentiments on those

great doctrines of the gospel to which our attention has been directed. Mr. M. has also admitted the force of many of the suggestions and criticisms advanced by us, and will give the whole subject of our conversation, and especially of his peculiar phraseology, a careful revision.'

JOSEPH WALLIS,  
JOHN JONES,  
JOHN STEVENSON,  
JOSEPH GOADBY.'

AMERICAN BAPTIST MISSION IN GERMANY.—We are again permitted to report abundant manifestations of Divine favour to this rapidly growing mission. At Hamburg seventy three were added by baptism last year, and the church now contains upwards of 286 members. New converts have also been added to the little bands gathered at Elmshorn, Pinneberg, Wilhelmsburg, and other out-stations. A delightful progress has been made at Berlin and its associate stations. Ten have been baptized at Memel, the eastern extremity of the Baltic. At Marburg twelve have been buried with Christ, and at various places in the duchy of Nassau, in Baden-Baden, Baden see, and in Hessa. New churches have been constituted in Breslau, Stettin, Eastfriesland, Westphalia, and Elsass. The church at Aalborg, in Denmark, has had accessions; but that at Copenhagen has been in difficulty. We regret that the principles of religious liberty are but in the infancy of their development in Protestant Germany. Our brethren are still subjected, at various points, to restrictions enforced by fines and imprisonment. Messrs. Lehmann and Hinrichs, at Berlin; Mr. Sander, at Oberlingen; Mr. Steinhoff, at Marburg; and Mr. Oncken, at Königsberg and Elbing, not to mention other and severer cases, have been made to feel by privation, the value of the rights of conscience, and of freedom to worship God. Bible and tract operations have been carried forward with their wonted energy: 387,405 tracts have been issued in German, Danish, Dutch, and Polish; and 5,649 copies of the scriptures.

#### MISSIONARY ANNIVERSARY.

LONGFORD, *Union Place*.—October 5th, 1847, the Rev. J. G. Pike preached an excellent sermon, in the afternoon, from Ephesians iii. 19. The missionary meeting commenced at half-past six o'clock, when Mr. Shaw, minister of the place, took the chair. After a hymn had been sung, Mr. Weigham engaged in prayer. The meeting was then addressed by the chairman, Revds. Hillyard, Peggs, Pike, Chapman, Franklin, (P. B.) and Mr. Weigham. It was a good meeting, and well attended. The collections, subscriptions, and donations, amounted to £8. 11s. 2½d.

J. S.

## MISSIONARY OBSERVER.

## LETTER FROM REV. J. GOADBY.

[It gives us pleasure to be able to furnish our readers with another letter from Mr. Goadby. We insert it here, as it refers more especially to matters which have occupied the attention of the Deputation, through the presentation of documents with which they were entrusted by the Mission committee, and drawn up by the esteemed secretary.]

*Boston, Sep. 28th, 1847.*

MY DEAR BROTHER OWEN,—I have but little time to give you a line or two to-day; as however I purpose travelling to-morrow, and the steamer leaves on the 1st of October, I must write now or not at all.

I have visited New York, and conversed a good deal with persons in that city and state about the question of American slavery, and I am really grieved to tell you that I very much disapprove of the coldness and apathy evinced in almost all quarters of this city and state on the slavery of the South. Many are the apologies that are offered for it: many the nice and subtle distinctions that are made to palliate slave-holding, and great and deep is the antipathy to colour which pervades all ranks and classes. In New York, circumstances seem as if they were specially arranged to drive the poor, industrious negro out of the city and state. He can be there only as a menial. He is permitted to keep a store only as a privilege. In short, his black skin is a crime. I had a long conversation with a pious negro female servant, in the family of a relative in the city, and her statements astounded me. The negroes have their own chapels, that they may not be subject to the indignities they suffer in other congregations. Now it is not so, or at least to that degree, in New England. In Providence, Rhode Island, while I was preaching in Roger Williams's church, I observed black and white intermingled. And after service I was introduced to a negro brother, the pastor of a Free-Will Baptist congregation, which he told me was mixed, consisting of more whites than blacks. I should have rejoiced to have preached for him, but I was afterwards so affected with one of their summer complaints as to be unable to do so while I stayed there. In Providence, R. I., and in Boston, Mass., you will very frequently meet with well dressed negroes in the streets, and see them in their shops and stores, but I did not find it so in New York. You may talk to the New Yorkers. 'We can do

nothing, or very little. The South has all power,' is their reply. Indeed they think and care very little about emancipation generally. There are, however, some choice, and bright exceptions.

Well: brother Burns and I visited New York, and presented the documents intrusted to us by our Foreign Missionary committee, to the officials we found on the spot. We took them on Thursday, September the 2nd. I engaged to preach for a P. B. brother, Davis, of Cameron-street church, on the Lord's day. Brother Burns preached at two places. In the evening we went to Brooklyn, to the farewell service of two missionaries. The chapel was large and well filled. The service was not very animated; but to me it was peculiarly interesting. Mr. Jones, seventeen years a missionary in Burmah, was returning to Bangkok. His statements were very impressive and affecting. Mr. Johnson, the other, is going to Ningpo. I spoke to each, and wrote a note for brethren Hudson and Jarrom, to go by the latter. We saw, too, a brother from Montreal in Canada. But to return to our deputation. We were sent for to meet such of the committees of the American and Foreign Bible Society, and the Tract Society as could be called together, on Monday morning, Sep. the 6th. We went to the Bible Society first. There I met among others, the good brother for whom I had preached on the preceding day. One of the secretaries entered into a full reply to our document, which he had evidently read with care. He 'gave the lie' to the accusation brought against them, if intended against them, by the Anti-slavery Society of England. He spoke very calmly, and with the utmost frankness. He assured us there was every disposition to circulate the scriptures among the blacks; that very much was doing in that way; and that there was no inclination to overlook the oppressed, injured, and degraded slave. We assured him that this explanation would give the committee delight; that we regarded slavery as a sin that in no shape admitted an apology; and considered it as being very materially sustained by men calling themselves Christians; that it lay at the door of the professed church, &c., &c. They informed us that they had applications for help from our missionaries in India and China, and should be happy to assist them. We then visited the Tract Society. Here a large number of gentlemen were present: Episcopalians, Presbyterians, and Baptists. They did not appear to have read our docu-

ment; at any rate they made no allusion to it. They treated us very courteously, and told us they had applications just received from Orissa and Ningpo for help to our missionaries; that they should be glad to assist us; that we laboured very commendably in the cause of missions, &c. We requested them to forward to our F. M. committee, (as we had done the other society,) an official reply to our document, and retired.

Afterwards, in the course of the day we met one of the brethren, a Baptist minister, in the street, and he stopped to tell us they had been reading our document. He looked full of amazement, and said, 'What a letter it is! Well, you must not complain of us if we cannot do all you wish. *It is but little we can do.*'

I am pleased, as far as I have seen the Free Will Baptist friends, that they are all thoroughly sound on this question. There are no Free-Will Baptist slave-holders. Frederick Douglass was incorrect. The documents we took, are copied for the '*Morning Star*,' where they will be inserted in due time.

I hope to be at the Conference the greater part of the time of its sittings. It is to commence next week.

I must now conclude. With christian love,  
Yours affectionately,  
JOS. GOADBY.

#### LETTER FROM REV. J. BURNS, D.D. TO HIS CHURCH AND CONGREGATION.

[We are glad to be able also to publish a communication, (just received) from Dr. Burns. We feel persuaded it will be read with much pleasure. Our brethren at the time of our writing are, we expect, attending the Triennial Conference held at Sutton, in the State of Vermont. This meeting commenced on Oct. 6th, and was, we understand, to continue for ten days.]

DEAREST FRIENDS,—I have now been absent from you for eight weeks, and have voyaged over 3,000 miles of sea, and travelled about 1,600 miles in this country. Through God's rich and unceasing goodness I have been able every day to attend the public engagements made for me, and have been preserved from all suffering and peril. I have been able to preach twice or three times every Lord's day, and to address large congregations on temperance, peace, and slavery. I have met with unvarying kindness, and have enjoyed much sweet communion with God's people. Christian love and unity have been my chief themes, and religion in this, as in every land, comprises the great elements of supreme love to God,

and unfeigned love to all the disciples of the Lord Jesus Christ.

My heart has been greatly cheered by the tidings I have received of the regular, good attendance on the means of grace, and the place I have always in your affectionate remembrance and prayers. My soul daily and with much earnestness is poured out in applications to God for you. I am ever with you in spirit: when you meet and separate on Lord's-days, and week-evenings I am with you; and my journeys in this distant land become sweeter and lighter as the period draws near for my return to your midst; and I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ. I entreat you, beloved friends in Christ Jesus, to honour God, by an early, regular, and devout attention on all the services of his house. Expect a blessing to accompany the word preached, and pray that God by his good spirit may bless you with all the rich mercies of the New Covenant.

Death, that fell destroyer, has been amongst you since I left. May these loud warnings be especially useful to us, in reminding us of the instability of all earthly things, and the necessity of living for a better land. In a day or two after I write this I expect to be in Canada, and from the 6th to the 14th of October to be attending the sittings of the Triennial Conference of our brethren in this land. On the 1st of November I hope to begin my homeward voyage, in the same splendid steamer, the '*Cambria*,' in which we came to this country, and from the 12th to the 15th we may be expected to reach our native land, the most highly-favoured of all lands under heaven. I shall return with admiration for this country, but with increased love for my own.

May heaven's rich and sacred dews descend upon you, and make you fruitful in every good word and work. May peace be with you all, and good hope, increasing joy and grace for every time of need. Ever your affectionate pastor, in ardent and devoted christian esteem and love.

J. BURNS.

*Buffalo, New York, Sep, 27th, 1847.*

#### REV. T. HUDSON'S JOURNAL.

(An Extract.)

*Monday, Feb. the 22nd, 1847.*

In visiting some parts of the city to-day, I imagined it was the turn for females to go and worship, for I saw but few men, as on previous days, going to the temples. In giving a book to a good looking man, I asked him to allow me to see what he had in the paper, which he carried so

carefully in his hand. He in the most friendly manner opened it, and it contained six small candles, and a considerable number of incense sticks, which he was carrying to the temple, to perform his ceremonies before a block of wood, or lump of clay. I told him it was of no use, and exhorted him to read the tract. I saw many females going in small companies, each with a small basket in her hand, or a servant boy to carry it, containing what would be needful. In a temple which I visited, I saw one man and several females worshipping. In our native land, males and females with their families go together to the house of prayer, at regular and stated times to worship the true God, and hold communion with the Father of Spirits; but here they have no Lord's-day, the temples are generally open, and you may go when you please. Without either priest or levite you may do all that the gods require, though there is frequently a man to light the candles, and render aid, if required. At holiday times, or special days, and festival occasions, the temples are frequently crowded, and the '*O-me-too-fûhs*' of the worshippers, the gongs, drums, and cymbals of the musicians, and the chantings of the priests make you anxious to retire. Such scenes I have frequently seen—my soul has melted within me, and my bowels have yearned over dying men. We come to bring them out of darkness into light, and from the power of Satan unto God. The Saviour came to destroy the works of the devil; and we pray that the Sun of Righteousness may arise in all his meridian splendour upon this benighted land, and remove the moral woes of this ancient and venerable people!

A circumstance has occurred to day which deserves a special record. Our teacher has renounced the worship of his ancestors, which seems to have created considerable excitement among his friends. When it becomes generally known, he will be regarded as having committed a crime of no ordinary magnitude. We trust he has been guided to this conclusion by the influence of christian truth, and will stand fast in the day of trial. He is a respectable Chinese teacher, and was a most devoted Confucianist. He has endured much hatred in consequence of his connexion with foreigners, and now in their estimation, has completed his apostasy by refusing to prepare the ancestral rites, and bow before the ancestral altar. It requires no small degree of moral courage in China to rebel against a whole line of ancestry; to oppose a whole community in what is to them as dear almost as life, and resolve to embrace the religion of Jesus, so much opposed to the religion of the whole land, and designed to destroy every vestige of idolatry and superstition to which the hearts of millions are at-

tached. To-day a small written paper was pasted upon our yard door, over the one which states the times of our services on Lord's-day, in which the writer speaks of us as foreign dogs, declares that the teacher deserves to be classed among animals for renouncing the worship of his ancestors, and exhorts him to immediate repentance and virtuous conduct. I remember years ago reading the memoirs of one of the early Wesleyan preachers, who bore much persecution and did much good, and he said, he could do no good in a certain place, because the people were never moved, but always consented to what he said, and would have it that all was right. We have something of this spirit in China. You may preach, and circulate books, and the Chinaman, whatever he may think, smiles, bows, and says, '*Haou, huou,*' 'good, good;' but when the truth begins to reach the heart of some of his countrymen, of a teacher who belongs to the highest class of society in China, and he too practically renounces one of the dearest rites in the land, then he feels a blow is struck, and rages under the wounds which are inflicted. Then we become 'foreign dogs,' and our disciples 'domestic beasts.' 'Let the man,' said our teacher, 'tell me of my sins, and I will depart from them and rejoice; but I do not fear his anger.'

#### THE SNANU AND RUT JATRA OF JUGGERNAUT.\*

At early dawn, on the day of the full moon, in the month Joisht-hu (June), the brahmins are seen wending their way to the temple of Juggernaut. When they arrive at the temple door, a shrill blast is blown from the *Shuaka*,† which wakes the god from his slumbers. When he has recovered himself from the effects of sleep, the announcement is given with all becoming reverence by the officiating priest, 'To-day is the day appointed for your bathing. Give the order, and we will remove you from your throne to the place prepared for the ceremony.' The god condescendingly gives a nod of assent; ten brahmins take hold of the stumps of his arms and legs, and lift him from his throne, and place him upon the floor of the temple. They then fasten a long piece of wood, well bound with a rope, to the back of the lord of the world, which assists them in moving him from one place to another, for, be it remembered, the god being of solid wood is very heavy, and consequently very difficult to move. He is brought out

\* 'Snanu,' bathing; 'rut,' car; 'jatra,' festival; 'Juggernaut,' is derived from two Sanscrit words—'jugut,' the world, and 'nat'hu,' lord.

† A large shell.

into the open air, and placed upon an eminence in the immediate vicinity of the temple; a large earthen vessel is placed by his side, containing sea and Ganges-water, which, after various incantations have been repeated, is poured upon him, which causes his painted glory to disappear. A quantity of pounded sandal-wood is then placed upon his face; afterwards, a piece of cloth, made in the form of an elephant's head and trunk, which changes Juggernaut to Gunesha, the god of wisdom. He remains in this form during the day, when his devoted worshippers come and bow themselves before him, presenting evergreens, flowers, fruit, and money; however gratified the brahmins may be to see the three former, they without exception prefer the latter. One of them, (my pundit) told me that he frequently reserved large quantities of fruit, which, after offering to the idol, he sold to make sweatmeats. On the morning after the festival he told me that he had received many cocoa nuts and plantains. On another occasion, referring to the same subject, he said he knew he deceived the people, but it was his interest to do so; if he did not deceive them, how could he live? As the shades of evening approach, the people retire, and the brahmins remove the god to the temple, and place him upon a cot, which is prepared for him; a curtain is drawn to hide him from public view, and a flat stone laid against the curtain for the people to worship. The reason is, after bathing he becomes unwell, is seized with a violent fever, and you hear the people on every hand saying that 'Juggernaut, my great lord, is very ill.' During his illness he takes medicine three times a day, made of ten different kinds of roots, brought from the jungle. Fifteen days after the Snanu Jatra, on the first day of the new moon, in the month Asalha, (July) is the *Natra Utsabha*.\* On this day Juggernaut gradually improves in health. His affliction ceases, for the painter comes, and by smearing him all over with paint, he restores to him his former glory. He is then girt with a new cloth from the weaver, and the brahmins congregating together, exclaim, 'Behold the glory of our great lord! Look at his tender eyes, beautiful as the lotus-flower.' Incense is offered before him, and after repeating various incantations, among which is the life-giving *muntra*, the gloom which overspread his face gradually disappears, and a gentle smile beams forth upon his countenance. On the following morning is the great car festival, when Juggernaut condescends to welcome and bless his assembled and infatuated worshippers.

As the commencement of the Rut Jatra at Berhampore is comparatively small, I, bro-

ther Stubbins, and our four beloved native preachers, journeyed to Degapundi. We left Berhampore about half-past eleven, on Tuesday evening, July 13th, and we reached our destination shortly after sun-rise on the following morning. When we entered the town our attention was arrested by the immense car which the carpenters were busily preparing for the festivities of the day. It was an immense height, much higher than any of the houses or temples in the town, and covered with obscene figures of far too base a character to be described in this letter. As we passed down the main street, a whole host of children came running after us, shouting 'These are the people that worship the uncreated.' Our bearers conducted us to the banks of a large pond, where were hundreds of both sexes performing their morning oblations. We found our servant blowing away, (with his mouth, of course. There are no bellows in India) at a handful of fire, in a small piece of earthen pot at the foot of a tree; but the sticks being wet, the fire would not burn very rapidly. However, after exercising a little patience we procured a cup of coffee and a slice of dry toast, which satisfied our sharpened appetites for a season. Crowds came flocking around us, and, as is generally the case, proposed many questions, some of them, as you will naturally suppose, of a very puerile character. But as soon as we could turn their attention from things of a trifling nature, we introduced the all-important fact for heathens to learn, that all men are sinners; and that Christ is the only Saviour. I am sure it will be interesting to friends in our fatherland to learn that to us all ground is consecrated, and that whenever and wherever we can gather a congregation, there we preach Christ to the heightened and perishing heathen.

After breakfast we went in search of our native brethren, and found them at the foot of a tree. Denabundoo was preaching to a number of bystanders; Balaji and Damoodar were resting themselves upon a piece of wood, and Bonamalla was busily engaged pecking a hole in the ground with an iron ladle, preparatory to making a pin for working their morning meal. We stayed with them a short time, and passed on to obtain, if possible, a hovel, as a shadow in the day-time from the heat, and as a covert from the storm and from the rain. We went all round the town, but no such place could we procure. We therefore took our station with our native friends under a tree by the way-side. We found it very hot and uncomfortable being thus exposed to the piercing rays of a tropical sun.

During the day we spent the greater part of our time in conversing with the people. About half past three, p.m., we went into

\* The painting of Juggernaut's eyes.

the town and took our stand near the car, when an attentive throng soon gathered around us; but the sun bursting forth from behind a cloud, it became fearfully hot, so that I was compelled to leave our friends for a season, and take refuge in a blacksmith's shop on the opposite side. I was followed by a goodly number. The blacksmiths went on with their hammering, and I continued my preaching. My hearers appeared much interested, and made several inquiries about the christians and their village at Berhampore, but more especially about our new friend, Sarthi Maharun. Sarthi's case appears to be known through the length and breadth of this district. When it became somewhat cooler, I ventured out again. The signal was now given that all things were ready for the appearance of the gods, we therefore moved on, and took our stand near the rajah's fort, close by where the idols were brought out to be placed upon the car. We opened a heavy fire upon the battery of the enemy, and apparently with considerable effect. We showed no quarter to idolatry and idolaters; but while we laboured with all our mental and physical energies to destroy this wicked system, we did not forget to tell its deluded votaries that we wished to introduce another system, devised by their Creator, completed by their Redeemer, which if received, would make them happy in life, and would eventually conduct their immortal spirits to happier and brighter scenes. After we had spoken all round, Shu Chadra, Juggernaut's sister, made her appearance; then Balaram, Juggernaut's elder brother, followed; and then the lord of the world. We were very much surprised that the people paid so little respect to the idols when they came out of the temple. But few hands were raised, and but few shouts of acclamation were heard. True, a few poor ignorant women appeared delighted as they lifted their children, saying, 'See you! there's our great lord.' These three heavy blocks of wood were borne on in succession to the car by a number of brahmins. Over each of these idols was held a large umbrella, lest they should sustain any injury from the rays of the sun, and before each were two or three brahmins, waving large *punkas*, (fans) two others were waving two cow's tails brought from Tartary, lest the gods should be at all troubled with the heat or with the flies in their march from the temple to the car. After the blowing of horns and the beating of drums and cymbals had in some measure subsided, brother Stubbins arose, and after securing the attention of the crowd, pointing to the idols, he exclaimed, 'Judge for yourselves. Look! don't you see that they are nothing but dried wood?

How long is it since they grew in the forest— were hewn down by the axe of the woodman, and were drawn to your village by a pair of oxen? The branches you burned in the fire, but the trunks you made into gods. I beseech you as men to consider for yourselves, Are they not dried nimb wood, covered over with paint? See you! there they are; and as they are destitute of strength, they are made to go hopping along by those deceitful brahmins. Let me advise you to take a crow-bar, and split them to splinters— take the splinters and cook your rice with them, and declare that you will never worship images any more.' The people could hold no longer: they clapped their hands, and gave a loud huzza, meaning by this that they assented to the preacher's statements. When the idols had been taken three times round the car, they were dragged up the steps by a heavy rope, and placed in order upon their seats. They were then tied firmly to a piece of wood, lest they should fall by the shaking of the car ere they had completed their journey. So long as our voices allowed us to preach, we obtained by far the largest audience. The rajah's son came out of the fort; but instead of joining in the foolish ceremonies of the day, he took his stand by our side and heard the gospel of Jesus.

But I must not forget to tell you that the brahmins had great difficulty in getting the people to drag the car to its destination. Signals were given time after time by the charioteer, but all in vain. However, there was a more effectual plan in reserve than giving signals. A considerable number of brahmins dispersed themselves in the crowd and abused the people most shamefully. But abusive language did not suffice, for they beat them with canes without mercy. I said to one of them, 'What have the people done that they are to be abused in this way?' 'Why, the rascals wont touch the ropes; and were we not to beat them we should never get the car on.' Another said, 'O, the reason that the car does not move is this, Juggernaut has no wish to go.' 'Very well,' I replied, 'then lay aside your abuse, and let him remain where he is.' Through the assistance of ten or twelve native constables, the car was eventually dragged to the temple, and without one burst of applause. The people immediately returned to their homes.

Your ever affectionate brother,

W. BAILEY.

P. S. Last Saturday we baptized an interesting young man. Our friends will be happy to learn that the health of our devoted sister Buckley is in an improving state.

THE  
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

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No. 108.]

DECEMBER, 1847.

[NEW SERIES.

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MEMOIR OF REV. J. WILDERS.

MR. JOHN WILDERS was a son of Mr. W. Wilders, late pastor of the church at Kegworth. He was born at Sutton Bonington, Nottinghamshire, December 22nd, 1807. His somewhat more than usual gravity in childhood seemed to bespeak the thoughtfulness of future years. When a boy he was peculiarly fond of reading. Nor did his taste forsake him as he advanced in life. It was a common practice with him to rise at three or four o'clock in summer time, and spend two or three hours in the field with his book.

When about fourteen years of age, he began to manifest a strong attachment to the study of languages. He commenced with Latin, which he studied with great diligence and perseverance. He then turned his attention to the French, with which, considering the disadvantages under which he laboured, he obtained a tolerably correct acquaintance. After this he pursued the study of the Greek language, and read several important authors. He felt a strong desire to read the Old Testament in its original languages; for this pur-

pose he strove to familiarize himself with the Hebrew and Chaldee.

Having proceeded thus far, he found the acquisition of other languages comparatively easy. Not a long time elapsed before he acquired a sufficient knowledge of the Italian to read Tasso's 'Gerusalemme Liberata,' ('Jerusalem Delivered,') with several other works. His attention was also directed to the German. He was studying Eichorn, Michaelis, and other eminent German critics, when his career was terminated by death. Besides these, he had a slight knowledge of the Syriac and Spanish. It cannot, of course, be expected that Mr. Wilders, under the circumstances in which he was placed, had a thoroughly critical acquaintance with these languages; but most certainly his attainments were highly respectable.

He possessed a strong thirst for knowledge, and the reason, as he often stated, why he directed so much time and attention to such pursuits was, that a door might be opened to ancient and foreign literature.

In his youth he was fond of botany,

which he carefully studied. After he was grown up to manhood he studied algebra, geometry, and trigonometry.

But man being appointed for an immortal existence, no acquisitions which do not prepare him for that existence can satisfy the desires of the soul. The subject of this memoir was deeply conscious of this. The particulars of his conversion cannot now be recollected; but there is reason to believe that his first impressions arose from the pious instructions of his departed mother. All that is remembered is, that he offered himself to the church at Sutton Bonington in the spring of 1827, and in the summer of that year he was cordially received into fellowship.

As he was known to possess considerable information, it was soon thought that he might impart instruction to others. Always somewhat diffident, it was not without great anxiety that he entered upon the engagements of the pulpit; and such a fact ought to teach many self-confident tyros, who have but a modicum of knowledge and experience, a salutary lesson.

In the year 1831, his father removed to Kegworth, and John, among the rest, removed with him. Here he was more frequently engaged in speaking; and after some time he was requested by the church to preach as often as opportunities offered. It is not unfair to remark that he was the first who collected a good congregation at Kegworth on Lord's-day evenings. Considerable as were some of his attainments in learning, he thought that if he could enjoy some academical instruction, it might in many respects, prove of great service to him. He accordingly expressed a wish to enter the Academy at Wisbech, and the church coinciding in his views, recommended him to the committee of that institution. Having obtained the approbation of the committee, in the spring of 1837 he left the paternal roof and went to

Wisbech. After continuing at the Academy till the summer of 1838, he returned to Kegworth. It was then he received an invitation from the G. B. church at Hinckley to go and supply them for a time. After remaining there for six months, he left, to the deep regret of many, who, by a handsome present, showed their warm attachment.

The church at Smalley being destitute of a minister, the Rev. J. Goadby, of Leicester, requested them to apply to Mr. Wilders. They accordingly invited him, and after hearing him a few times, gave him a cordial invitation to become their pastor. The state of religion in the church was low at the time he settled; but by the co-operation of minister and people, the cause gradually improved. Being thus settled among a people by whom he was greatly respected, he entered into the marriage state with Miss Sarah Barker, of Kegworth, in the beginning of the year 1840; and now his prospects appeared in almost every sense pleasing. But how uncertain are all earthly enjoyments! Having lived together about twenty weeks, his beloved partner began to manifest evident symptoms of consumption. She returned to Kegworth for her health, where she languished a few months, and expired. At this event he appeared for a time inconsolable, and it seemed to have given a shock to his feeble frame, from which he never thoroughly recovered. He, however, returned to Smalley, where the sympathy of affectionate friends, and the consolations of religion, did all that could be done to support him in this mournful condition. He now began to feel the effects of close application of mind. The last part of his life was a period of great debility, yet he generally continued his public labours.

In the year in which he died, he twice took a few weeks relaxation; but to little advantage. At the beginning of the year he spent a few



weeks at Kegworth, and about two months before his death, he made an excursion to London and France, but the improvement was trifling. About a fortnight before his death he took cold, through being overtaken in a shower of rain, which brought him very low. He however preached on Lord's-days as usual, and his friends thought his last Lord's-day services unusually energetic.

His death, which took place on Aug. 20th, 1844, was sudden. While attending to the lessons of a young person, who was learning the languages, he was taken with a violent coughing, ruptured a blood vessel, and in a quarter of an hour was a corpse. Thus at once, in the thirty-seventh year of his age, his career was ended.

Mr. Wilders was a man of no ordinary talents. Being, however, naturally diffident, but few were able to ascertain the full extent of his mental wealth. There are not many themes to which he had not devoted considerable attention. He was a careful student of the sacred volume. He made its geography, antiquities, poetry, prophecies, doctrines, promises, miracles, history, and its languages, the subjects of his daily investigation. As a preacher he was thoroughly

evangelical, and his sermons invariably abounded with excellent matter. But there were certain physical defects which not a little interfered with the effect his discourses were calculated to produce. His enunciation was peculiar; his strength was feeble, so as to preclude the possibility of much energy. Still there were times when by the mere excellence of his statements, he was able to make powerful impressions. His friends at Smalley highly appreciated his ministry: they knew the man, and felt grateful to the Head of the church that his lot was cast among them. His moral character was unimpeachable; even the enemies of religion were constrained to acknowledge that he was a truly good man. Those who knew him best revered and loved him most. Though dead, he will long live in the affections of his people. He had to labour for some time with little apparent success; but for several months before his death, there were evident indications that God was about to arise and have mercy upon Zion; and after his decease the fruits of his faithful admonitions became still more visible. 'Precious in the sight of the Lord is the death of his saints.' 'Mark the perfect man, and behold the upright; for the end of that man is peace.'

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### THE BIBLE AND SCIENCE.

THERE is no physical error in the word of God. If there were, the Bible could not be of Divine origin. 'God is not man that he should lie,' nor a son of man that he should be mistaken. He must undoubtedly stoop to our weakness in order to be understood, but he cannot participate in it. This remark is more important than it appears at first sight. Examine the false theologies of both ancients and moderns: read in Homer and Hesiod the religious

code of the Greeks; ponder that of Budhists, Brahmans, or Mahomedans, and you will there find not only revolting systems, as respects the Divinity, but the grossest errors relative to the natural world. Their theology would doubtless shock, but their natural philosophy and astronomy — also always associated with their religion — involve notions the most absurd.

What might not have been justly said against the Scriptures, if they

had spoken of the phenomena of nature, as all the ancient sages have spoken of them? If they had resolved everything to four elements, as was done for so long a period? If they, like Philolaüs, of Crotona, had made the stars crystal bodies? And if, like Empedocles, they had lighted with two suns the two hemispheres of our globe? If they had said, with Leucippus, that the fixed stars, kindled by the velocity of their diurnal rotation about the earth, illuminated the sun with their fires? If they had formed the heavens and earth, like Diodorus, of Sicily, and all the sages of Egypt, by the motion of the air and the upward course of flame? Or if they had said, like Philolaüs, that the sun has only a borrowed light, and that it is merely a mirror which reflects the splendour of the celestial spheres? If like Anaxagoras, they had made of this luminary a mass of iron larger than the Peloponnesus; and of the earth—a mountain, whose foundation extended to infinity?

But open the Bible: examine the fifty sacred authors, from Moses, who wrote four hundred years before the siege of Troy—to the fisherman-son of Zebedee, who wrote fifteen hundred years later in Ephesus and Patmos, under the reign of Domitian, and none of those mistakes which the science of every century detects in the books of preceding generations—none of those absurdities which modern astronomy brings to light in the writings of the ancients, can be found. Nothing there contradicts anything that the investigations of the learned world during so many ages have been able to disclose, both as to the nature of our globe and of ethereal elements. Carefully go through the sacred volume from Genesis to Revelation in search of such faults, and as you proceed, remember that it is a book which treats of everything: which describes nature, recounts its wonders, records its creation; tells us of the formation of

the heavens, the light, the waters, the air, the mountains, animals and plants; that it is a book which acquaints us with the first revolutions of the world, and which foretells also its last; that it is a book which describes them with circumstantial details, invests them with sublime poetry, and chants them in fervent melodies; that it is a book replete with eastern imagery, full of majesty, variety, and boldness; that it is a book written variously in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the rustic schools of the prophets of Bethel and Jericho, in the magnificent palaces of Babylon, and on the idolatrous banks of the Chebar, among polytheism and its idols, and as it were in the bosom of pantheism and its foolish philosophy; that it is a book whose first writer was, during forty years, brought up among the magicians of Egypt, who regarded the sun, planets, and elements as endowed with intelligence, reacting upon and governing our world by their continual evaporation: that it is a book whose first pages preceded by more than nine hundred years the most ancient philosophers of Greece and Asia—Thales, Pythagoras, Zaleucus, Xenophon, and Confucius; that it is a book which carries its records into the scenes of the invisible world, the hierarchy of angels, the latest periods of futurity, and the glorious consummation of all things! Well, search in its fifty authors, search in its sixty-six books, search in its 1,189 chapters and its 31,173 verses, search for a single line of the thousand errors with which ancient and modern authors abound, when they speak of heaven or of earth, of their revolutions or their elements, and you will fail to find it.

Its language is unconstrained, and without reserve; it speaks of every thing and in every form of words; it is the prototype, it is the inimitable model; it has inspired all that poetry has produced in its most elevated

character. Ask Milton, the two Racines, or Young and Klopstock—they will tell you, that its divine strains are by far the most harmonious, commanding, and sublime; it rides upon a cherub and walks upon the wings of the wind! And yet this book never does violence to facts, nor to the principles of sound natural philosophy. Never in one single sentence will you find it in opposition to the just ideas which science has given us regarding the form of our globe, its magnitude and its geology; or respecting the void and vast expanse, or the inert and obedient materiality of all the stars, or the planets, their masses, courses, dimensions, and influences; or the suns which illumine the depths of space—their number, nature, and immensity. In like manner, in speaking of the invisible world, and on the new, unknown and difficult subject of angels, this book, in the whole course of the 1560 years which have been occupied in producing it, has never varied in the character of love, humility, fervour, and purity which belongs to these exalted beings. In detailing, also, the relations of the celestial world to God never has one of the fifty inspired writers, either in the Old or New Testament, advanced a single word favourable to the continued pantheism which has characterized the philosophy of the Gentiles. There is not one who, like Plato, makes the world an intelligent being; not one who has spoken of the mountains like Mohammed; or of the antipodes, like Lucretius, Plutarch, Pliny, Lactantius, and pope Zacharias;—not one who reduces all earthly things to the four physical elements of the ancients, and not one who says, like Tacitus and De Thou, ‘That the stars have dominion and power, not only upon our lives, and the state of our fortunes, but even upon our inclinations, speech, and will.’

But we are able to proceed still further, and we assert without fear of

contradiction, that not only has the Bible admitted no false sentence or principle, but it has allowed the insertion of words which enable us to discern, beyond the possibility of misapprehension, the knowledge of the Supreme Intelligence. The great aim of the Deity, without doubt, was to reveal to us the eternal glories of the invisible world; not the barren secrets of that which is about to perish. Nevertheless, it often happens, that an attentive ear discovers in His language a science which he seeks not to teach, but of which he whose judgments are a great deep, cannot be ignorant. Not only does the Bible never tell us anything false, but you will even often discover words which betray the voice of the Creator of the world. Continually you will recognize a wisdom, a foreknowledge, and an exactness which former ages could not *question*, but which only the discoveries of the telescope, mathematics, and science have enabled the moderns to appreciate; so that its language bears in these features the indelible characters of the fullest inspiration. The wisdom and choiceness of its expressions; the nature of certain accounts, whose perfect propriety and Divine accordance with the facts were not revealed until three thousand years afterwards, all these signs bespeak the Wise One, the Ancient of Days. When the scriptures speak of the form of our earth, they term it a *globe*. When they refer to its position in the midst of the universe, it is *suspended upon nothing*. When they speak of its age, not only do they put its creation, as well as that of the heavens, *at the beginning*, that is to say, before ages, which are not numbered—but they are careful to place before the arranging of chaos and the creation of man, that of angels, principalities, and powers. When afterwards they speak of the origin of our continents, and of the later creation of plants, animals, and men, they then give to this new world and to our proud race so recent an exist-

ence, that in every age, and among all nations, and even in our modern schools, there have been those who have daringly rebelled against it; but nevertheless the period thus settled has been satisfactorily authenticated by the labours of the most approved geologists, De Luc, Cuvier, and Buckland. When they allude to the heavens, they employ, to designate and define them, the most sublime and philosophical expressions — expressions which the Greeks in the Septuagint, the Latins in the Vulgate, and all the Fathers in their sermons have pretended to improve, but which they have distorted, because they appeared to them opposed to the science of their times. The heavens in the Bible are the *expanse*. It is the void, the ether or boundless space, and not the *firmamentum* of Jerome, nor the *σφαιρωμα* of the Alexandrine interpreters, nor the firm, solid, crystalline, and incorruptible *eighth heaven* of Aristotle and all the ancients. When they mention light, it is presented as an element, independent of the sun, and as anterior by three distinct periods to that in which this glorious luminary was lighted up, anticipating thus the systems of moderns, which lead us to suppose with the great Newton, that the universe contains an ether, perfectly subtle, highly elastic, existing everywhere, whose contractions and dilations produce, not only the varied phenomena of light, but even those of gravitation. When they speak of the creation of plants, they exhibit them vegetating, increasing, and bearing seed, before the appearance of the sun, and under conditions of light, heat, and moisture, which differ much from those which sustain vegetation in the present day; and it is thus that they reveal, many thousands of years since, an order of things which fossil-botany has in later times established as incontestable, the necessity of which is attested by the gigantic vegetable remains which have recently been discovered in Canada and

Baffin's Bay. When they speak of our atmosphere, and of 'the waters which are above,' an importance is assigned to them which modern science alone could establish, since, according to its calculations, the force which nature annually employs in the formation of clouds is equal to a work which the whole human race could not accomplish in less than two hundred thousand years. When they describe the human race, they give them one origin, which science has at length been constrained to acknowledge. When they speak of the internal state of our globe, they declare two great facts of which learned men were long ignorant, but which have been rendered incontestable by their late discoveries — one relative to its solid crust, and the other, to the abyss of waters which it encloses. When they refer to its solid covering, they inform us that if its surface yields us bread, yet beneath, the earth is *on fire*: that, moreover, it is reserved for the fire, and that at the last day, 'the earth, and the works that are therein shall be burned up.' And when they speak of the waters which our globe contains, they render the sole explanation, at least in this relation of the immense overflowings under which, (upon the evidence of scientific men themselves) it has at various periods been long and completely submerged. When they speak of the flood, they suppose inundations and disorder such as infidels of former times have ever considered too mighty for belief, and yet in the present day geologists rather feel them to be insufficient to account for all the devastation they find in examining the earth. When they recount the circumstances and progress of this immense submersion, they reveal facts which science cannot contradict: — an internal fire, which, by increasing the temperature of the mighty waters, would, on the one hand, cause an excessive evaporation and impetuous rains, as if the barriers

of heaven were removed; and on the other, an irresistible rarefaction which not only raised the waters from their retreat, broke up the fountains of the *great deep*, and swelled the overwhelming waves to the level of the highest mountains, but which caused immense deposits of chalk, under the double action of excessive heat and of a pressure equal to 8,000 atmospheres. When they arrest the course of the sun, that is to say, the earth's rotation, they are careful to stay the moon also, in the same proportion and by the same cause, which as Chaubard shows, no astronomer ignorant of our diurnal motion, could have imagined. When they speak of the number of the stars, instead of supposing a thousand, like the catalogue of Hipparchus, they compare them, as Herschel has done, to the sand of the sea. When they speak of space, hear with what profound wisdom and sublimity it is portrayed: 'The heavens declare the glory of God, and the *expanse* showeth his handywork.' When they speak of the relations which the stars bear to this sublunary world, instead of supposing them animated as did the ancients, instead of attributing to them any influence upon human affairs, as was so long persisted in in France and

Italy, they tell us that they are inert matter, luminous indeed, but arranged and dependent; the heavens, even the heaven of heavens proceed with order, with the oneness and unity of an army which advances to the conflict. 'Lift up your eyes on high, and behold who hath created all these things? He who bringeth out their host by order, and calleth them all by their names: not one faileth.' And when they have thus dwelt upon these visible glories, they tell us further, 'Lo, these are but parts of His ways! How little the portion that is known of him.'

Such are the excellencies of the Holy Scriptures, even in one department; and then we find only the reflection of heavenly radiance where some have thought to discover a stain. If with a calm and reverential hand you draw aside the veil which appears sometimes to shroud these truths from your view, you will discover a majestic splendour; for the Bible, like Moses, descends from the holy mount, hearing to us the tables of testimony. Where you have dreaded obscurity, there you find light; where there has been raised an objection, God converts it into a witness; where there has been a doubt, there rests an assurance.

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#### BIBLICAL NOTES.

'*By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion.*'—The rivers of Babylon must mean either the Euphrates and Tigris, or the Euphrates and its canals and tributaries. It is a conjecture of Chrysostom that the Jews at the beginning of their captivity were distributed along the several streams of the country, and not suffered to dwell in Babylon. It is supposed by some that they were employed in draining the marshy parts of the country. Chaldea was once celebrated for an extensive and elaborate system of canals and aqueducts. It must therefore be evident that vast hordes of men must have been employed in their construction, and in keeping

them in order; and as the Hebrews were not eminent in arts and manufactures, it is by no means improbable that they were constrained to engage in such works and field labour, which in that country was always connected with irrigation from the rivers and canals.

'*We hanged our harps upon the willows in the midst thereof.*'—On the banks of the Babylonian rivers, (say the Euphrates and Tigris.) There are no woods or forests, nor any considerable trees, besides the cultivated date-palm. But these rivers are in some parts rather extensively lined with a growth of tall shrubs and bushes, interspersed with the willow.

'*If I forget thee, O Jerusalem, let my*

*right hand forget her cunning.*—There is a striking and appropriate point in this verse which has been overlooked. It is, that as it is customary for people in the East to swear by their possessions, so one who is poor and destitute, and has nothing of recognized value, swears by his right hand, which is his sole stake in society, and by the ‘cunning’ of which he earns his daily bread. The words ‘her cunning,’ are supplied by the translators, in whose time cunning (from the Saxon *connan*, and German *kennen*, to know,) meant skill, and a cunning man was what we should call now a skilful man. In the present case, the skill indicated is doubtless that of playing on the harp, in which particular sense it occurs so late as Prior:—

‘When Pedro does the lute command,  
She guides the cunning artist’s hand.’

Modern translators usually substitute skill; but perhaps a term still more general would be better, such as ‘may my right hand lose its power.’

‘Do thy diligence to come before winter.’ ‘The cloak that I left at Troas with Carpus, when thou comest, bring with thee.’ 2 Tim. iv. 13, 21.—These are peculiarly interesting and affecting words. The apostle had lost everything. In his youth he was great among men: favoured by princes—admired of all; but he left all for Christ. During thirty years and upwards he had been poor: in labours more abundant than others, in stripes above measure, and in prisons more frequent; of the Jews he had five times received forty stripes save one, thrice he had been beaten with rods, once he had been stoned, three times he had suffered shipwreck; in journeyings often; in perils of waters, in perils in the cities, in perils in deserts, in perils by sea; oft in watchings, in hunger, in thirst, and nakedness. These are his own words. Let us hear him further. He is Paul the aged—in his last prison at Rome—expecting sentence of death. He has fought the good fight—he has finished his course—he has kept the faith; but he is suffering from cold as winter sets in, and wants clothing. Thrust into a dungeon of the Mamertine prisons, he was so forsaken that on his first arraignment no man stood with him. Ten years before this period, when a prisoner at Rome, and loaded with chains, he had at least received some relief from the Philippians, who, knowing his condition, had, not-

withstanding their own need, laid themselves under restraint in order to minister to his wants; but now he is altogether friendless. Luke only is with him. All others had left. The winter approaches, and he would need a cloak; but he had left his own with Carpus, at Troas, two hundred leagues away, (600 miles,) and there was no one in the chilly dungeons of Rome to lend him one. Had he not joyfully quitted all for Jesus? Had he not counted all the honour of the world but dung that he might win Christ? ‘We were,’ says a distinguished writer, not long since in Rome at the commencement of November. The weather was rainy, and with what vivid reality, under the influence of the evening cold, could we imagine the apostle Paul down in the deep dungeons of the Capitol, dictating the last of his letters, regretting the absence of his cloak, and hugging Timothy to bring it before winter.’ Who is there that would remove from the inspired epistles so striking and touching a feature? Does not the Holy Ghost thereby introduce us into Paul’s prison, to catch a glimpse of his affecting self-denial and his poverty? Just as he enables us to see, as it were, with our own eyes, his earnest love, when, a short time previously writing to the Philippians, he says, ‘For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ.’ Do we not feel as if we beheld him in the prison, bound with his chain, his tears falling upon the parchment whilst thus writing? Can we not see his poor body—to-day ill-clad, suffering and benumbed, to-morrow beheaded and perhaps floating down the Tiber, awaiting the day when the earth shall yield her dead, and the sea shall give up the dead which are in it, and Christ shall transform our vile body, and make it like unto his own glorious body? And if these details are attractive, are they not also useful? May they not comfort the weeping and sorrowful christian? It is thus that Paul, by these words, thrown as it were negligently among the closing commissions of a familiar epistle, sheds a glancing light upon his ministry, and in a passing remark enables us to see the character of his whole apostolical life; as a flash of lightning will sometimes in the darkness irradiate the summit of the Alps, or like some persons who utter their whole soul in a single look.

GROUNDS OF CONFIDENCE IN THE DIVINE  
ADMINISTRATION.—No. 2.

IN addition to the remarks already made, it may be observed, that we should never permit ourselves to lose sight of the fact, that all the proceedings of the Supreme Intelligence in regard to this world are regulated by the consideration, that we are fallen beings. In the very necessity of the case, when human nature was lowered from its position in the persons of our first parents, all subsequent partakers of that nature became lowered also. When, therefore a holy disposition is kindled within the soul by the Spirit of God, and the man, thus changed, labours to serve his Maker, he finds the entire current of the world against him. His course is unpopular with a race of selfish and depraved creatures; hence virtue and piety are oppressed, and vice maintains its ascendancy. Hence, also, when God permits, (or in the course of his providence raises up) a Tamerlane or a Napoleon to scourge the nations for their sins, there is no need of any divine influence to quicken him in the work of destruction; the gratification of his own depraved desires and selfishness is all the stimulus he requires.

In like manner we can discover the necessity and propriety of those chastisements which our Heavenly Father finds it requisite to administer to his people, in order to wean them from an undue attachment to this world, and to break the power of their corruptions; of setting before them examples of severity, and of every other species of dealing with them that is calculated to operate as a motive to lead them to prepare for a higher and holier state.

This leads us to another principle closely connected with the foregoing, namely:—the miseries and afflictions of mankind are the natural or penal effects of sin or moral evil. There is implanted in human nature a consciousness of this truth, and hence arises the terror of conscience, of which no form of scepticism has any power wholly to relieve the mind. What are war, murder, robbery, and all other crimes, but the natural fruits of the depraved passions of the heart?

It should also be remembered that God is in this world exhibiting to us, and

other portions of his empire, the true nature of sin. He has not, as many divines have dreamed, merely suffered man to fall into sin, that he might display to the universe his power, and wisdom, and goodness, in rescuing a portion of the race from the consequences of sin. But as we have voluntarily and wantonly rebelled, he is permitting sin to develop its results in this once fair and glorious habitation, that other worlds may have practical illustration of these results.

Another principle ever to be borne in mind in considering this subject is, it is necessary that the future should be concealed from view, in order that the present may be the scene of our duty. Complete information of the designs of God in his proceedings, could not but operate so as to frustrate their accomplishment, so far as human agency is concerned. Many things are strange and incomprehensible to us only from this circumstance, and many mysteries which now envelop us would, if the future were unveiled, entirely disappear. How mysterious to himself must have appeared the cruel persecution of Joseph by his brethren? Yet by the good providence of God it eventuated in their salvation. Who could have comprehended the design of God in permitting the Puritans of the sixteenth and seventeenth centuries to be relentlessly driven from their homes and native land? Time has evinced the design in peopling a new continent with a nation possessed of all the light of gospel truth. The application of this principle to many other events is sufficiently obvious, and cannot but result in soothing our unfounded apprehensions. One man is removed from the earth in the midst of a career of usefulness, just in season to avoid the evils and dangers which were about to burst upon him. Friendships, too, are dissolved, when God perceives that their longer continuance would prove injurious. The loss, too, of a beloved and affectionate parent leaves a family helpless and disconsolate; but by this very step Providence is preparing it for great and unexpected blessings.

It is also to be remembered that while in this world we are in the infancy of our existence, and our knowledge must

of necessity be proportionate to our state and capacity. 'Here we know in part.' God's plan of procedure comprehends at once many generations of men. How inadequate, therefore, are we to the task of understanding the affairs of a government so vast! We know nothing of the nature of God, or of his existence. We can form no conception whatever of his eternity—his omniscience. As to his works of creation, of their nature and essence we know comparatively nothing; and we can form no idea as to how the universe was created out of nothing, or how form and feature were impressed on external objects. We know nothing of the mode of our existence, or the manner in which spirit operates upon matter.

Our proneness to be deceived in this mere infancy of our existence may well lead us to suspect the influences which would induce apprehension and despondency in relation to any of the mysterious proceedings of God. Sin has made fearful havock of our powers. It may also be stated that we are now wholly incapable of understanding why God acts, even if the reasons were declared to us. Let us not, therefore, presume to explore the vast designs of the Almighty; it is not our province; and much more, let us never presume to indulge repining thoughts respecting them.

But it is time to reverse the picture, that we may contemplate its brighter side. What we have hitherto offered on the subject goes only to show that the apparent disorders which we witness, afford no real ground of objection to the truth, that the government of the universe is administered by a Being who is consummately wise and good. The difficulties to which reference has been made, we have shown to be difficulties arising from our incapacity to judge of the proceedings and designs of the Almighty. Now let us take a brief survey of the positive grounds of a believer's confidence in the providence of God. Nothing is so well calculated to relieve the Christian from those desponding fears and anxieties which not unfrequently beset him, as a prayerful contemplation of the attributes of God as they are presented in his word. Nothing can frustrate the purposes of him who possesses these attributes, and nothing can come to pass without his knowledge and permission. Let us briefly refer to a few of his attributes.

1. His wisdom. God alone possesses wisdom in perfection. He 'only is wise,' 1 Tim. i. 17. And if this attribute, as applied to the conduct of an intelligent being, denotes the selection of good ends, and of the best means for their attainment, how full and striking are the exemplifications of Divine wisdom throughout the universe! How striking the display of it afforded by the heavens! The psalmist frequently appeals to this proof of it. So, too, the revolution of the seasons, the vicissitudes of day and night, the provision made for the wants of men and animals, afford, with ten thousand other things easily enumerated, demonstrations of the same perfection. Now this is the Being who is at the helm of universal nature. Let us, therefore, learn humbly to acquiesce in all he does.

2. His power or independence is also equally apparent from reason. Now, he who created all things, and this too by the mere fiat of his will, who governs and upholds all things, is plainly able to do all his pleasure.

3. In regard to his goodness or benevolence, the proof of its existence is also direct and positive. He has formed the human mind in such a manner that it necessarily regards benevolence as a high excellence of character. He has placed within our reach unnumbered sources of enjoyment. He directs us how to proceed in order to obtain perfect and eternal happiness—represents sin as odious to himself and ruinous to our best interests, and requires us to recognize him as infinitely good. This truth should banish all undue anxiety on our part, when called to endure the trials and afflictions of life.

4. The love of God, as exhibited to our world, affords also the truest ground of consolation to the believer. A single illustration of this, is all that is necessary. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.' Greater love than this it is impossible to conceive. Such is the love he still bears to our guilty race, and in an especial manner to those who have fled to him through Christ. 'Here then is firm footing—here is solid rock.'

5. Omitting reference to the other attributes, the last that we shall specify is, the immutability of God. If he is im-



mutable, he is the same still as when he gave his Son, uttered the promises, sustained, cheered, and protected his people through all past ages. As an illustration of this truth, it is worthy of remark also, that the Supreme Being has implanted within our very souls a disposition to calculate upon the unvarying uniformity of nature. The psalmist advances an argument and comment on this subject which are well calculated to evince the solidity of the ground on which our faith may rest with the surest confidence in the goodness of God. 'For ever, O God, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thy ordinances, for all are thy servants.'

Now if our Heavenly Father is thus constant in the operations of nature, if he never disappoints that reasonable expectation which he hath implanted within us, will he disappoint the confidence which we repose in his declarations? The very idea is monstrous.

Finally, the uncontrollable authority of Jesus Christ furnishes also a delightful ground of assurance. All power is his. He exercises perfect dominion over all creatures and all events, and by an apostle he has assured us, 'that all things work together for the good of them that love God, for them who are called according to his

purpose.' Whatever else we cannot understand, this we *can* understand. What! would this all-powerful Redeemer permit anything in the dark and mysterious events of this world to shut us out of his love? Never! At his mercy-seat the child of God will find an unfailling source of consolation. Seeing then that the power of Jesus Christ is without limits, and his authority uncontrolled, what has his church to apprehend from anything that can befall it? What has the feeblest of all his flock to fear? The terms *accident, fortune, luck, chance, and casualty*, are without meaning as respects our state on earth; or if they have a meaning it can only be as names for the unknown operations of a superintending Providence. God determines the direction of every event. In his sight that mass of confusion and disorder which the chaos of human affairs perpetually presents to our view, is all regularity and order. He is superintending and directing all, and will fulfill all his pleasure. Thus sustained and comforted, the child of God can flee to his bosom, when anxious, afflicted, or oppressed. Follower of Jesus, be content there to abide: 'For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah, who hath mercy upon thee.'

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## THE CHAMBER OF TORTURE.

In the midst of a spacious rotunda, in a deep cave, lighted by two dim torches, four men in masks surrounded another man, sad and feeble, who sustained himself with difficulty, and whose enfeebled vision the gloomy light of the sepulchral place, pained and wearied. A humid and thick atmosphere extended like a pestilential fog throughout the subterraneous regions, from which a fetid odour was exhaled. In this sort of grotto, all around the uneven walls, which glistened with the water oozing through the soft stone, instruments of torture were seen suspended. There were racks, nails of enormous size, ropes of every thickness, and in a corner, by the side of a rack, a pan of coals, which darted its red and blue flames in the recess. It was terrible to behold.

The descent into this infernal place was by numerous winding stairs, whose humid steps were covered with mouldiness, and upon which it was impossible to walk without slipping. The former governor of Seville had suffered himself to be led, or rather, closing his eyes, in order not to see the road over which they hurried him; but the executioners had stopped in the midst of *the chamber of torture*—thus this gloomy den was called. The accused opened his eyes again, cast round him an anxious look, and he observed nothing but the veiled figures of the sinister creatures who in this terrestrial hell filled the office of demons, and who were called tormentors. When he had counted one after another the horrible instruments of torture which surrounded him, his imagi-

nation, enfeebled by fasting and imprisonment, became the prey of a strange hallucination. He believed he had left the world, and had arrived at the place of which the gospel speaks, where 'is weeping and gnashing of teeth.' The president, Pierre Arbues, at length arrived, followed by a second inquisitor, and the apostolic notary. The accused was standing in the midst of the chamber of torture. At the sight of his judge he was recalled to the sad feeling of reality; and raising his eyes towards heaven, as if to supplicate it, he perceived that above his head, in the vault, a strong pulley had been fixed, through which passed a solid rope of hemp, which hung to his feet. The four masked men stood silently by his side. Pierre Arbues, and the inquisitors who accompanied him, sat down upon seats to assist at the mournful scene, conformably to the eighteenth article of the code of the Inquisition. Manuel Argoso, for such was the name of the late governor, though he had the courage of strong minds, could not divest himself of terror. He thought of his daughter, who would perhaps be obliged to undergo the same trials, and all his courage forsook him.

At a signal from the grand inquisitor, the tormentors stripped the accused of his clothing. Then Pierre Arbues, moved towards him. 'My son,' said he, with angelic sweetness, 'my son, confess your crimes, and grieve not our souls by persisting in error.' Manuel Argoso made no reply, but cast upon the inquisitor a fixed, cold, piercing look, which defied torture. 'Avow and confess,' resumed Pierre Arbues, with incredible perseverance, but still with a voice full of unction and gentleness. 'We are your fathers in God, and are actuated solely by a desire to save your soul.' 'I cannot confess a crime which has no existence,' replied the governor. 'My son, I am grieved at your impenitence. Pray with me that God may have pity on you.' At the same time Arbues, kneeling on the ground by the sufferer, muttered in a low voice an unintelligible prayer, with a sanctimonious and affected air. Then he made one after another several rapid signs of the cross. At length he rose up: 'Unhappy slave of

the devil,' said he, 'has God vouchsafed to hear my prayers, and open your eyes, sealed against the brightness of our faith?' 'My faith is still the same,' replied Argoso: 'it has never varied a single instant.' 'God is my witness, that is not my fault,' said the judge, raising his eyes to heaven. 'Go,' he continued, looking at the tormentors, 'apply the torture of the cord.' At these words the accused shut his eyes—a dull buzzing sounded in his ears, a cold sweat ran down his limbs, and he shuddered in every fibre. The tormentors drew towards them the cable which hung from the vault. 'You will continue to torture until we judge it expedient to suspend it,' continued the inquisitor. Instantly the four masked men seized the governor, and tied his hands behind his back with one of the ends of the cord which hung above his head; then, seizing the other end by the aid of a pulley, they raised the sufferer to the height of the ceiling, and let him fall rapidly till within a foot from the ground. The unhappy man almost fainted at this terrible shock. The tormentors waited a few minutes until he recovered, and immediately when he re-opened his eyes, re-commenced this cruel ascension, and suffered him to fall as violently as before. This punishment lasted for an hour. The unfortunate governor had not uttered a complaint, only his panting and suffocated breast emitted a hoarse and restrained respiration, which resembled the death-rattle. His heavy eyes, glazed like those of the dying, seemed to have nothing more to do than to close in their last sleep. The cord which enclosed his wrists had cut so deeply that the blood of the tortured trickled all over his body; his shirt, the only clothing which they had left him, was soiled with bloody mire. It is a harrowing and horrid spectacle to see this strong man, tall, robust, and still in the vigour of age, annihilated by cruel torture, and punished before he had been tried. 'Take this man back to his prison,' said Pierre Arbues, with an air of pity; 'that will do for to-day.' Manuel Argoso no longer gave any sign of life.

## LETTER FROM THE REV. JOHN FOSTER.

[The following letter from the late John Foster, to our esteemed friend and brother Jas. Hodgson, Esq., is highly interesting, and quite accords with our views respecting some matters on which we should have felt considerable delicacy to have expressed our opinions.]

Stapleton, Sep. 23, 1837.

DEAR SIR,—Unless I could make some better apology than the best that I can make for the long delay in acknowledging your letter, I shall perhaps do better not to attempt any. The little matters I might allege would not appear of any sufficient weight.

What you mention of my father and mother could not fail to interest me; and it suggests the consideration, how far better acquainted you were with them than I was myself, remote from them as I was, excepting a short interval or two, during so long a course of years; and having never revisited the neighbourhood since their decease, or heard more than the most brief and general account of their latter years, otherwise than as given in a few letters from my father.

Looking back now, in thought, to that neighbourhood, and to the times long past, what an altered scene I imagine it, and know it to be! Even its *local* aspects, in many parts, if I were there to look for them, would appear to me new and strange, instead of being the same; as I learn from conversations with Mr. and Mrs. Jackson, now in Bath, and from the comparison of present with former things, as made to me last summer by my old friend Greaves, who has kept the process of change in sight by his regular visits to the old native region. And then as to the *inhabitants*! In a letter to Mr. Fawcett, of a date which I little thought was to be within a very few weeks the same as that of his decease, I was conjecturing whether I should personally recognize *by sight*, and before being informed who it was, *one* individual, and whether there would be more than four or five that I should in any way or sense recognize as of my acquaintance. Those who were of middle age in my youth are, of course, all gone; and nearly all my coevals with whom I was in any social habits. Till lately their remained my only brother and

Mr. Fawcett, the only persons with whom I had maintained any correspondence; and now where are they? On hearing of the lamented decease of the latter, I pensively felt that my last point of communication with the place of my nativity and its inhabitants was taken away, for my occasional writing to one of my brother's sons is writing to a total stranger.

But I must briefly advert to one or two suggestions in your letter. As to writing any account of my father, it is now far too late, if it were not also on all other accounts out of the question. My *knowledge* of him would not be at all competent. By the time that my life was advanced beyond the merest childhood, half a century of *his* life had passed away. And he never, with the smallest possible exception, related any thing of his history, so that I am totally ignorant of it. And then, going away to a great distance at about the age of twenty, I never afterwards spent more than, I think, a few months in his society. Besides all this, I have the utmost dislike and disapprobation of the practice of multiplying biographical memoirs.

For the late Mr. Fawcett, one of the few friends and companions for a while of my youth, I have retained unalterably during nearly forty years of entire absence, a most sincere regard—a sentiment preserved by the recollections of a society so far gone into the past, and aided by letters received from him at long intervals, (which would not have been so long if I were not the worst of correspondents.) But here again, my personal communications with him were limited to the few years, interesting for remembrance, which I passed in his father's house, and two or three brief spaces of time within the immediately subsequent years. So that while cherishing the faithful sentiments of a *friend*, I have been practically and personally a *stranger*, during the vastly greater portion of our lives—the portion containing, of course, the main substance of what makes up the account of experience, changes, habits, opinions, domestic history, and personal character. Under such circumstances no man is qualified to be a biographer, when the record is to be, not that of public tran-

sactions and notoriety, but of private and personal history.

But, putting myself wholly out of the question, as to the present case, I cannot forbear to express again my strongest aversion to what has in recent times grown to a violent excess—the *making a book* of every respectable and valuable man after his removal from the world. For many years I have constantly protested against this in such particular instances as have come in my way, and sometimes generally, in print. Volume after volume, to a prodigious amount, has called for public attention, when the writers and the prompters to the writing of them had done far more wisely to let it alone. In the greater number of instances it is a sad miscalculation of relations and friends, under the excitement, partly of their affection, and partly of their vanity—often of the latter—they are desirous of gaining some distinction *for themselves*, in setting forth the merits of an ancestor, or other relation; and they fondly and mistakenly imagine that what is called ‘the public’ will take a share in the interest in which *they* have so many reasons for feeling, which the public cannot have; and when, besides, the thickening crowd, and rapid succession of public affairs and literary varieties leave no room for subjects comparatively private—except men’s *own* private interests. There are many persons highly valuable and useful in their own peculiar sphere, who were not, and never sought to be, of that kind of note which attracts what may be called public attention; men who, while their ‘record is on high,’ are sure of a long and affectionate remembrance among those to whom they have been known and been useful; but have no desire of an extensive notoriety, and would deprecate, in anticipation, the officious endeavour of friends to obtain it for them; knowing, besides, that such endeavours would be but very partially successful.

Something like this is what I have said in various instances in which I have happened to be more or less con-

sulted on biographical projects, and have alleged, together with divers other reasons, for declining any co-operation. In venturing to dissuade altogether, I have said as for myself, that it would be strongly against all my wishes while alive that any, even the very briefest thing of the nature of memoir, should be written about me when I am dead.

If I may advert to the case of the late Mr. Hall, (who, however, *was* a person that very extensively interested the public,) it was with the utmost reluctance, and not till I began to feel that some unfavourable interpretation would be put on my persisting to refuse, that I yielded to take a share in the biography of him. And I wish, (but I had little responsibility or control) that the biography and works had not been so much loaded and overdone with letters and scraps of every sort.

From what I have thus attempted to say, you will see, both that I am obliged to decline for myself, the office which you suggest, and that any opinion I could venture to intimate would be against such a thing being done at all. Surely I need not asseverate the cordial regard I have always felt for my early and excellent friend; and shall, the little time I may survive him, have for his memory, together with most friendly wishes for his family. But I think that on consideration you will agree with me that his position, and the long unvaried tenour of his life, not including striking incidents, nor admitting remarkable displays and prominences of action, cannot form a record to excite extensive inquisitiveness and interest, in a season when all the passion is for novelty, variety, and strong stimulus.

What you say of my other old friend Greaves, makes me fear that he has felt those ‘infirmities of age’ more sensibly than when I saw him, and was highly gratified in spending a day with him last summer. To write to him has long been among my procrastinated purposes. I am, dear sir, yours with good wishes,  
J. FOSTER.

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#### LIFE OF THE APOSTLE PAUL.—No. VII.

THE subsequent events of Paul’s life are so fully narrated in the Acts of the Apostles, that a bare reference to them is

all that is required—(see chapters xxi.—xxiv.)

In the twenty-sixth chapter we read

his eloquent and thrilling defence before king Agrippa; and in chapters twenty-seven and twenty-eight his journey to Rome, and the manner in which he employed himself during the two years of his confinement there, arrest the attention. Here, then, we see Paul in Rome. To this place he had long wished to come. Rome was at that time the metropolis of the world. In her Pantheon were collected gods from all nations; and the apostle seemed anxious to stand at the door of that edifice, and with the gospel in his hand, to denounce the whole mass of their gods, and direct their idolatrous worshippers to the only refuge from the wrath to come. He longed to tell them that the gospel, and the gospel only, is the power of God unto salvation. The sphere of his labour was, however, contracted. He was confined to his own hired house. Here indeed he received all that came to him, preached to them the kingdom of God, and taught them those things which concern the Lord Jesus, no man forbidding him.

Here the sacred historian closes his account respecting Paul, and what transpired in his history afterward is very uncertain. He is supposed during his imprisonment to have written several of his epistles, and it is the concurrent testimony of antiquity, that he had his liberty for ten years, and preached the gospel in several parts of Europe and Asia. Whatever was his subsequent career it is almost certain that he ended his days in Rome as a martyr. If the words in 2 Tim. iv. 6—8, were uttered by him a short time before his departure from this world, we have a vivid idea of the thoughts which occupied the mind of this great and good man at the period of his death. He reviewed the past: he summoned before him every event of his life. One scene after another passes before his mind—the most trying, as well as the most pleasant. Each one he examines with the scrutiny of a dying man, but he is able deliberately to come to the conclusion, 'I have fought

the good fight; I have finished my course; I have kept the faith.'

He examined his present position. It was a solemn hour. The time of his departure was at hand. Was anything wanting? No. 'I am now ready to be offered.'

He looked forward to the future. What was his prospect? 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day.' How insignificant would appear, while contemplating such a reward, all the trials through which he had passed!

In closing our notice of the life of this eminent preacher, apostle, and christian, we would do so by commending his example to the imitation of the readers of this periodical. Perhaps some are at once ready to say, 'His excellencies, both in kind and degree, are beyond our reach. We can and do admire, but shall ever despair of resembling him.' Was Paul, then, more than mortal? If your more intimate acquaintance with him terminates only in a greater admiration of him, the writer will consider that he has laboured in vain. You may, however, and ought to imitate him. You may not possess his strength of intellect, nor his high attainments; but may you not imitate him in his faith, and love, and unwearied zeal for God? There were some in his day that imitated him. 'Ye became followers, (or imitators,) of us, and of the Lord.' What was the consequence? 'So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to Godward is spread abroad; so that we need not to speak anything.' 1 Thess. i. 6—8. Our earnest prayer is, that all our pastors and ministers may resemble Paul, and that all our churches may resemble the Thessalonian church. The church would then occupy its true position, and exert its proper influence.

Longford.

W. CHAPMAN.

## REVIEW.

AN EARNEST MINISTRY, *the Want of the Times*. By JOHN ANGELL JAMES. *Third Edition*. London: Hamilton, Adams, & Co., Paternoster Row.

THIS work is the expansion of a sermon preached by Mr. James before the professors and committee of Cheshunt College at their last anniversary. Mr. James seldom writes

without introducing a considerable amount of excellent and useful matter. The topics discussed in the present volume are:—‘the character of the apostolic ministry—the nature of earnestness—specimens of earnestness—earnestness in the pastorate—motives to earnestness—and the means of obtaining an earnest ministry.’ ‘Perhaps,’ says the author, ‘there is scarcely one single phrase more frequently employed in the sphere of human activity, or better understood, than this—“*BE IN EARNEST.*” What distinctness of aim, what fixedness of purpose, what resoluteness of will, what diligence, patience, and perseverance of action are implied, or expressed in these three words. He who would stimulate indolence, quicken activity, and inspire hope; he who would breathe his own soul into the soul of another, and kindle the enthusiasm which glows in his own bosom, says to his fellow, ‘*Be in earnest!*’ and that short sentence, uttered by his lips, has often been like a scintillation flying off from his own ardent mind, which, lighting upon the spirit of the individual whom he was anxious to move to some great enterprise, has lighted up the flames of enthusiasm there also. And what else, or what less does Jesus Christ say to every one whom he sends into the work of the christian ministry, than—‘*Be in earnest.*’ ‘There is something in the aspect and power of earnestness, whatever be its object, that is expressive and commanding. Earnestness implies, the selection of some one object of special pursuit, and a vivid perception of its value and importance. It is next to impossible for the mind to be intently employed, or the heart very deeply engaged, on a multiplicity of objects at once. Our feelings, to run with force, must flow pretty much in one channel: the attention must be concentrated, the purpose settled, the action directed to one thing, or there can be no efficiency. We are now prepared to understand what is the nature of real earnestness in a minister of Christ;—a distinct, explicit, practical, recognition of his duty to labour for the salvation of souls as the end of his office. Such a man has settled with himself, that this is his vocation and business. He has looked at every thing else which could be presented to his mind—has weighed the claims of all, and with intelligence and firmness has said, and is prepared to stand by his affirmation, “*I watch for souls.*” Earnestness implies also, that the subject has not only been selected, but that it has taken full possession of the mind, and has kindled towards it an intense desire of the heart—it is accompanied with the studious invention and diligent use of all appropriate means to accomplish the selected object, and subordinates everything it meets with, or engages in, to its attainment.’

Mr. James refers to earnestness in matter and manner, and makes several appropriate and excellent remarks. In reference to the

latter he says:—‘It is true that a good voice is necessary to good speaking, but not always to earnest speaking. Nature must do much to make a graceful and finished orator; but still, in the absence of this, an ardent mind, burning for the salvation of immortal souls, can, by an impressive earnestness of manner, be a more intense and effective speaker, notwithstanding naturally weak and unimpressive organs of speech, than the possessor of the finest voice who is destitute of a vivacious and ardent enunciation; just as an exquisite performer can bring better music out of a bad instrument, than a bad musician can out of a good one. What may be done, when the mind is resolutely bent upon accomplishing it, for supplying deficiencies and correcting faults in elocution, Demosthenes has taught us.’ ‘It is impossible not to observe how much the popularity of some preachers depends upon their manner; they do not say better or more striking things than other men, but they say them in a better and more striking manner. There is a pathos in their tones—a power in their looks—a gracefulness in their gestures—which other men have never studied, and therefore have never acquired. This was eminently the case with Whitfield, the greatest of preachers. Much of the wondrous power of that extraordinary man lay in his voice and action. What oratory must that have been which extorted from the sceptical and fastidious Hume the confession, that it was worth going twenty miles to hear it;—which interested the infidel Bolingbroke—and once warmed the cold and cautious Franklin into enthusiasm?’

‘In those discourses which roused a slumbering nation from the torpor of lukewarmness, and breathed new life into its dying piety, you will find no profound speculation, no subtle reasoning, no metaphysical disquisition—for these never formed, and never can form, the staple of pulpit eloquence—but you will find thoughts that breathe and words that burn, and which when enunciated with the magic of his wondrous voice, spoke, by the blessing of God, life into thousands dead in trespasses and sins.’

The means to obtain an earnest ministry are thus enumerated by Mr. James:—‘1. It is imperative to have the truth deeply engraven upon all hearts, that *the church* is the conservator of the christian ministry, and that it is her business, to see that she discharge well her duty in this momentous affair. 2. Let the subject be thoroughly considered and universally admitted, that this is the ministry we want and must have. 3. There must be much earnest prayer presented to God for such a blessing. 4. A revived state of the church would produce a ministry such as that which has been described. 5. We should, as pastors of the churches, look round our respective flocks, and see what devoted youths of ardent piety and competent abilities, **w**

have within our circle, who are likely to be useful as ministers of Christ, and should call them out to the work, without waiting for the first impulse to come from themselves. 6. Much depends on the professors of our colleges. 7. Churches must provide the means for the education of our young ministers.'

We feel convinced that on the whole, there has been no class of ministers since the apostolic age more efficient and useful, than the pastors of the dissenting churches at the present moment. Great and distinguished men as many of the nonconformist fathers were, a mere glance at their labours in contrast with those now sustained by the ministry, will at once evince the truth of this remark. A similar observation may be made in reference to our immediate predecessors. If sterling good sense, if high attainments, if pointed and pungent addresses, if conversions to God, if devotedness to the best of causes be any criteria by which to form an opinion, most assuredly the balance turns in favour of our contemporaries. We are not referring to individuals—we embrace the entire body of the ministry. And if reference were made to *individuals*, these are those in our day, who, on many accounts, may be put side by side with any uninspired man. Still, we are far from thinking that ministers are as efficient as they might be. There are, we are persuaded, powerful causes in operation which seriously interfere with their usefulness, and causes which many of the churches might easily remove, were they more influenced by love to God. Consider the poor, miserable pittance in the shape of salaries which the majority have doled out to them. We talk about the efficiency of the voluntary principle; why the very salaries of our pastors ought at present, at least, to close our mouths. Many a warehouse clerk, a man just able to write a fair hand, with a modicum of common sense, receives more for the support and comfort of his family than the greatest number of our ministers, though endowed with piety, talents, and learning—and in not a few instances of high order too. What is the result of this state of things? Some are necessitated to have recourse to school teaching, or shopkeeping, others depend on a little private fortune, and perhaps annually are constrained to spend a portion even of the capital. The mind is thus harassed, the attention becomes divided, and the efficiency of the ministry lessened. This does not arise from poverty. We know churches containing members worth their thousands, whose ministers could not possibly live if they had no other resource than their annual stipends. Is it possible that God can view such covetousness with complacency? We write with shame and grief. Let these facts, however, be seriously pondered.

There is another matter which this volume  
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suggests. It relates to the visiting department of a minister's labours. There is scarcely any subject on which such undefined and vague notions are entertained. We know of but few men who are efficient preachers, and pay proper attention to mental cultivation, who do not lie under the reproach of 'not visiting their people.' If indeed by visiting be understood, running from house to house, and door to door, weekly or fortnightly, to remind persons of the prayer-meeting, or lecture, and keep them in good humour, the class of men to whom we are referring, are probably guilty; but if by visiting we are to understand proper attention to the sick, calling on the friends as often as due regard to other important duties renders it at all possible, to enquire after their spiritual welfare—they are not guilty. And are they not always ready to give admission to members or inquirers to the privacy of their studies, and converse with them on divine realities? We are perfectly convinced of two things:—first, that no man can be an earnest minister who squanders his time in gossiping from house to house. He may indeed wonderfully please certain parties for a while, but he is sure ultimately to descend as rapidly as he ascended. The entire history of our churches abundantly proves this. Secondly, the parties thus courted, have actually in many instances seemed as though they were conferring a favor by attending the means of grace. Religious duties have not been regarded as requiring our undivided attention, and arising from our solemn engagements to God. These things have contributed not a little towards bringing the churches into their present languishing condition.

If some men had their will, the pulpit would soon become a byword, and ministers' heads and hearts as barren as the sandy desert. Besides, if many are so anxious to see their pastors, why not more frequently invite them to their houses, and collect their families together, that they may derive some instruction from the observations and prayers which might be offered. Ah! there are many parties formed, but the minister is seldom thought of.

Having made these remarks to the churches, we shall conclude our review by recommending to our brethren in the ministry a careful and prayerful perusal of Mr. James' volume. We are sure they cannot read it without great pleasure and profit.

THE BENEFIT OF CHRIST'S DEATH, *or the glorious riches of God's free grace which every true believer receives by Jesus Christ and him crucified. Originally written in Italian, by Aonio Paleario; and now reprinted from an ancient English translation; with an introduction by the Rev. John Ayre, M. A., Minister of St. John's*

*Chapel, Hampstead, and Domestic Chapel, to the Earl of Roden. London: the Religious Tract Society.*

THERE are several interesting and affecting circumstances connected with the history of this book. Antonio dalla Paglia, or as he is more generally called, Aonio Paleario, was born about the year 1500, at Veroli, in the Campagna di Roma. He studied under eminent masters, and was soon noticed as an accomplished scholar. He acquired the friendship of many of the learned of his age, and also of those dignified ecclesiastics whose religious views were esteemed the most moderate. Among these may be mentioned, the cardinals Sadolet and Pole, who were thought, especially the latter, to favour the Reformation. After passing several years in Rome, Paleario removed to Sienna, where he was appointed professor of Greek and Latin, as well as of Philosophy and the *belles-lettres*. His diligent study of the scriptures, imbued his instructions with a spirit very different from the lectures of his colleagues. His conduct was therefore watched, and every stratagem employed to fasten the crime of heresy upon him. The charges against him were brought to a point by the publication in 1543, of the present treatise, 'the Benefit of Christ's death.' The vast reputation in which the work was held, and the eagerness with which it was read, increased the virulence of his opponents. He defended himself with such strength of argument before the senate of Sienna, that his enemies were for the time foiled. From Sienna he removed to Lucca, and from there to Milan. Here, he was seized by the inquisitor, Angelo di Cremona, conveyed to Rome, and committed a close prisoner to the Torre Nona. After three years incarceration, he was condemned to be suspended on a gibbet, and his body to be committed to the flames. Many of the works of Aonio Paleario are extant, but this treatise was thought for some years to have been lost. Macaulay in a paper in the Edinburgh Review says, 'It was not on moral influence alone that the Catholic church relied. In Spain and Italy the civil sword was unsparingly employed in her support. Whoever was suspected of heresy, whatever his rank, his learning, or his reputation, was to purge himself to the satisfaction of a severe and vigilant tribunal, or to die by fire. Heretical books were sought out and destroyed with unsparing rigour. One book in particular, entitled, the 'Benefit of the death of Christ, was proscribed, and is now as utterly lost as the second decade of Livy.' Such was the general opinion for a considerable time, but ultimately a translation of it from the French made by Arthur Golding during the reign of Queen Elizabeth, was found, and the present volume is a reprint of this translation. The

work well deserves a perusal. It abounds with striking and important truths, and contains a clear exposition of the doctrine of justification by faith.

A BRIEF SKETCH OF THE LIFE OF THE LATE SARAH MARTIN, of Great Yarmouth; with extracts from her writings and prison journals. A new edition, with additions.

London: Tract Society.

MISS MARTIN was an extraordinary woman. Her self-denying and unwearied labours on behalf of prisoners were eminently blessed, and her memory will ever be held in high esteem. This sketch of her life will, we are persuaded, be read with much interest.

THE HOLY BIBLE, according to the authorized version, arranged in paragraphs and parallelisms; with an entirely new selection of copious references to parallel and illustrative passages, prefaces to the several books, and numerous notes. Job to Malachi. London: Tract Society.

THIS Bible is beautifully printed. The references and notes are very valuable. The division into chapters and verses which disfigures our common Bibles is here laid aside, and the whole is arranged in paragraphs. The chapters and verses, however, may be easily ascertained by the small figures in the margin. The poetical portions of the inspired word have, as ought to be the case, by the arrangement here adopted, a poetical appearance.

A BRIEF MEMOIR OF MISS SARAH SAUNDERS, with Nine Letters Addressed to her During her last Illness. By JOHN FOSTER. London: Tract Society.

MIND attracts mind. We have an interesting instance of this fact in the memoir before us. Miss Saunders was a young lady of strong intellect, and great quickness of perception. At an early period she attracted the attention of the late eminent John Foster, and we have reason to believe that the friendship of this excellent man led to results in her history for which she will ever have to adore the Author of all good. The letters are in Foster's usual style—replete with powerful argumentation, solid and stirring advice, and brilliant conceptions relative to the future destiny of man. May our young friends solemnly ponder the contents of this small volume. Miss Saunders' last words are worthy of their special notice. 'Within a short time of her death she requested her aunt to enforce it as from her on her younger sisters, "That they should apply themselves to the great concern while,—"' Here she was stopped by cough and extreme difficulty of breathing, and her aunt finished the sentence for her by saying, "while in their youth." As soon as she recovered the power of speak-



ing, she said very pointedly, "No; while in their health;" signifying, that that was a more uncertain, and might be a much more transient thing than even their youth.'

**THE GREAT THEME OF THE CHRISTIAN MINISTRY;** *the Substance of a Sermon, preached before the Triennial Conference of the Free-Will Baptists, at Sutton, Vermont, Oct. 10th, 1847, and published by their request. By JABEZ BURNS, D.D., Author of the 'Pulpit Cyclopædia,' &c. &c. Houlston & Stoneman, Paternoster Row.*

THE introduction to this discourse on 1 Cor. ii. 2, consists of a series of remarks on scriptural statements, designed to show that the apostle was eminently a man of one subject, a disciple and preacher of Jesus Christ. In the first division an exposition is given of the apostle's declaration. His resolve was not, it is justly observed, to exclude from his preaching the rich variety of topics included in revealed truth; but to make the crucified Redeemer his leading theme, and to render other subjects subordinate to its effective and varied exhibition. It is obvious that the thoughts and manner of the preacher became impassioned as he drew near the end of this part of his sermon. In the second part, the avowal of the apostle with regard to preaching Christ crucified is vindicated on the ground of its presenting a true system of religion, in opposition to the multifarious schemes of earthly philosophy; of its containing the body and reality of the Jewish ceremonial, and of its being the great moral attraction of our perishing species. It concludes with a pertinent application, directing ministers to dwell much on the doctrine of the cross in their public ministrations.

They who reflect on the intense earnestness of Dr. Burns in delivering his thoughts will be assured that when he preached this dis-

course he produced a deep impression on his audience. Its expression is often forcible; its matter always solid, evangelical, and useful in its tendency. Some parts of it are too much in the style of a sketch; several of the sentences not containing even a single proposition. This we consider to be a faulty feature, because the author has omitted to announce it as a sketch. We cordially recommend the perusal of it. The occasion on which it was delivered was an extraordinary one; and our friends will be glad to perceive that the preacher gave a faithful exhibition of the evangelical principles to which our denomination is attached.

**CHRISTIANITY IN ITS POWER; or piety exemplified in the heart—the family—the church—and the world.** By JOHN MORISON, D.D., LL. D. London; Ward and Co., 27, Paternoster-Row.

THE object of this volume is to exhibit vital christianity in full action, and to trace its influence, first, in a single human heart, and then to mark its appropriate development in the domestic circle, in the communion of saints, and in the intercourse and duty of every day life. Dr. Morison in all his writings aims at usefulness. We very cordially commend his present work to the perusal of our readers—it is eminently adapted to promote their present and eternal welfare.

**THE FRENCH REVOLUTION.** *Tract Society.*

A THRILLING account of by far the most fearful atrocities of modern times.

**THE PROTESTANT DISSENTERS' ALMANACK, for 1848.** London: John Snow, 35, Paternoster Row.

THIS is a useful almanack: besides the usual information contained in such productions, it presents several valuable statistical facts.

## INTELLIGENCE.

**ARRIVAL OF THE DEPUTATION FROM THE UNITED STATES.**—It is with sincere pleasure, and devout gratitude to God, that we announce to our readers our safe arrival on the shores of Old England. The noble steam ship, the *Cumbria*, the vessel in which we left this country, came opposite Holy Head about eleven o'clock on Monday morning, the 15th of November. Our approach to the destined haven was telegraphed to Liverpool, and the news was transmitted by telegraph and express to London by about five o'clock the same afternoon: and the same intelligence was also obtained in Leicester by railway telegraph about the same hour.

We came to anchor opposite Liverpool about the same period, and the mails and dispatches were presently conveyed ashore. The passengers (in number about eighty) landed soon after six; and all those who for the previous fortnight had been companions in travel, were presently dispersed—many of them never more to meet on earth. We left Boston, Mass., on Monday, Nov. 1st, entered Halifax harbour, Nova Scotia, on the third, in a dense fog, and cleared out early on the following morning. Our passage was rather rough, through contrary winds and rain. We were also delayed for six hours on Sunday the 7th, by the breaking of a part of the en-

gine. We made the whole passage, however, (2,500 miles) in fourteen days, the time occupied in our passage out. Dr. Burns suffered slightly by sea sickness during the voyage. His companion was not only exempt from that malady, but also improved in health and vigour. We both landed in good health, and proceeded the following day to our friends and homes.

Our visits to the churches, and the general conference of the F. W. Baptists, were delightful and cheering; and it is with pleasure we add, that the conference appointed two of their brethren, Rev. Messrs. Woodman and Noyes, to be their deputation to our next annual Association at Boston. These brethren are expected to be in London during the 'May Meetings,' then to visit some of the Midland and Yorkshire churches; afterwards to attend the Association, and visit the Lincolnshire churches on their return.

In our new series we propose to give some account of the F. W. Baptists, their conference, &c., &c.

We had originally proposed to leave New York by a liner for England: our feelings, therefore, when we heard at Liverpool of the loss of the *Stephen Whitney*, from that place, may be more easily conceived than described.

THE DERBYSHIRE CONFERENCE assembled at Crich, August 2nd, at half-past two o'clock, P. M. After singing and prayer, a verbal account was given of the state of the churches in this district, from which it appeared that only eight had been baptized, and there were seven candidates waiting for that ordinance; but as no representative was present from Ilkeston, or report sent, we cannot furnish a correct report. In some of the churches it appeared that there was much to lament over, and in others a pleasing indication of future prosperity. Three of the churches had engaged stated ministers since the last Conference, namely, Ilkeston, brother Springthorpe; Ripley, brother Bilson; and Belper, brother Felkin; the latter of whom resigned his pastoral oversight of the church at Smalley in January last, purely on account of financial difficulties in the church, over which he had no control. The greater part of the time of the Conference was occupied respecting the financial matters relating to our late Home Mission at Chesterfield, with a view to their final adjustment. It is hoped that all the churches which have not done so already will come prepared to the Christmas Conference, so that brother Ward may have his claims discharged. No other business of public interest came before the meeting. In the evening a public service was conducted in the chapel, and two excellent and appropriate addresses were delivered, the one by brother Bilson, to declining, lukewarm professors; and the other by brother Nightingale, to the young.

The next Conference to be held at Belper, on the 25th of December; to commence at two o'clock, P. M. J. FELKIN.

#### ANNIVERSARIES.

SHEFFIELD.—Having just erected a new and very commodious gallery in our chapel, the services connected with its opening commenced on Wednesday, Oct. 20th, when two excellent and impressive sermons were preached by the Rev. J. G. Pike, of Derby; and on Lord's-day, 24th, Rev. J. J. Owen, of Castle Donington, preached two sound and practical sermons, morning and evening. The afternoon service was conducted by Rev. Thos. Horsfield, pastor of the church, in his usually emphatic and impressive manner. On Monday evening a social tea-meeting was held, which was numerously attended. Animated and enlivening addresses were delivered by Revds. J. J. Owen, C. Larom, S. Jackson, J. Clarkson, T. Horsfield, and Messrs. Brown, Orton, and Lowther. The trays were furnished gratuitously. In looking back upon our history, we have great reason to thank God and take courage. It will be very gratifying to those friends at a distance who have assisted us, to learn that their efforts have not been in vain. The chapel has only been erected five years, and it has been found necessary to erect a gallery, which will give increased accommodation to 250 people. The services throughout were well sustained, and the spirit of holy love, peace and joy animated each heart. The proceeds of the various services amounted to the handsome sum, (considering the present depression) of £25. 1s.

COVENTRY.—On Monday, Oct. 4th, a very interesting tea-meeting was held in our chapel in this city. Brethren Peggs and Winks having finished their Conference business at Wolverhampton, arrived in time for the public meeting. Our liberal friend, Mr. Walker, of Nottingham, was also present, and very much promoted the object of the meeting. Addresses were delivered by Messrs. Chapman, Shaw, Peggs, Walker, and Winks. It was arranged that efforts be made by brethren Peggs and Crofts to raise the entire arrears of interest. These friends have visited Wolvey, Hinckley, Longford, Leicester, Barton, Austrey, Nottingham, and Derby; and in every place above mentioned they have been kindly received and aided in their efforts.

#### BAPTISMS.

CONINGSBY.—On Lord's-day afternoon, Sep. 26th, our pastor administered the ordinance of believers' baptism to two females. On the following Lord's-day afternoon they were received into the church by prayer and laying on of hands. The gallery was almost filled with spectators; and from the tears shed on the occasion, we hope many found it good to be there. J. F.

RIPLEY.—On Lord's-day, Nov. the 7th, 1847, four females and two males were baptized. It was indeed a most delightful sight to witness the husband and wife buried in the Saviour's baptismal grave. In the afternoon an address was given by our pastor, to the children and parents of the Sabbath-school, and in the evening an appropriate sermon was preached on the ordinance of the Lord's-supper, after which the newly baptized were received into the church. T. W.

MISCELLANEOUS.

CHATTERIS.—Our friends at this place are still endeavouring to remove their burdensome chapel debt. A public meeting was held on Oct. 19th, for the purpose of redeeming the pledges given on Nov. 2nd, 1846. Upwards of sixty persons sat down to tea. The treasurer having read over his accounts, it was ascertained that, from their bazaar, the contributions of christian churches, and the collecting cards, more than £200. of the £300. had been raised. It was unanimously resolved that the thanks of the meeting be given to Mr. Sears, for having travelled some hundreds of miles on their account, and to those of their friends, at home and abroad, who had prepared articles for the bazaar; also to those young friends through whose labours and liberality the cards had been so productive. At their approaching anniversary, the friends hope entirely to liquidate their debt—about £40. The life and interest of the meeting were greatly promoted by the presence and excellent address of their warm hearted and attached friend and brother, Mr. J. Leigh, surgeon, of St. Ives. J. L.

THE REV. R. INGHAM, of Bradford, has accepted an invitation to become pastor of the church at Louth. We are sorry we are not able this month to publish our excellent brother Hodgson's letter of advice to the church at Bradford.

STATISTICAL INFORMATION.—*The Wesleyan Methodist Connexion.*—From the minutes of the One Hundred and Fourth Annual Conference of the Methodist Ministers, it appears that their number of members stands thus:—

	Members.	Relative State.
Great Britain	339,379.	Decrease 2,089
Ireland	24,633.	Decrease 2,913
Europe	1,809.	Decrease 55

The total number of members under the care of the British and Irish Conferences, including the missionary stations, is 464, 315; decrease during the year 4,749. The number of ministers, including the super-numeraries, is as follows:—in Great Britain, 1,185; in Ireland, 164; on foreign stations, 386. The funds of this religious body are very large; they have been estimated at

upwards of one million sterling, per annum.

*The Methodist New Connexion.*—Chapels in England, 277; Ireland, 15; Canada, 35; total, 327. Circuit preachers, 79; Ireland missionaries, 12; Canada, 35. Members, England, 15,236; Ireland, 852; Canada, 3,201. Funds of the Connexion: yearly collections for relieving distressed circuits, £1,671. 13s. 9½d. Parental fund, for children, £1,602. 19s. 10¾d. For superannuated preachers, widows, and orphans, £2,479. 9s. 10½d. Mission fund, £3,324. 6s. 2d. Chapel fund, £1,788. 8s. 10d. Book Room account, £2,933. 5s. 4d. Besides which, there appears to have been an extraordinary effort made during the year under the name of the Jubilee fund, by which £20,000. was raised.

Let the influential members of our churches ponder these items. Here is a body of christians not numbering as many members as we do, yet raising towards the support of aged ministers, the education of ministers' children, and the assistance of distressed circuits, and chapel funds, between seven and eight thousand pounds annually. In addition to this, between three and four thousand pounds are raised towards missionary operations; and during the last year an extraordinary fund of £20,000. was realized. What are we doing? It cannot be said that we are so exceedingly liberal to our ministers, as to render it impossible for us to do more. Who would wish to see our ministers' salaries published? The solemn but painful truth is, that the majority of our members have never been taught to aid the cause of God as they ought to do. What numbers of them there are who never think it their duty to give even a fraction at the Lord's table for the assistance of the poor.

*Primitive Methodist Connexion.*—Number of members, including home and foreign stations, 86,795; preachers, 502.

*Bible Christian Connexion.*—Members, 13,553; ministers, 125.

*The Baptist Denomination.* (*General and Particular*)—Churches, 1881; of these 1092 are united in thirty associations. The gross number of members in each church is about 112.

	Incomes.	£.	s.	d.
Baptist Missionary Society	28,223	11	7	
Home Missionary Society	5,119	1	0	
Irish Society	2,283	11	7	
Relief Fund	5,333	10	1	
General Baptist Mission	2,689	3	7	
Bible Translation Society	3,024	6	9	

*Collegiate Institutions.*—Accrington, Bristol, Haverfordwest, Horton, Leicester, Pontypool, and Stepney. Besides a theological society.

The number of Independent churches we have no means of knowing.

## MISSIONARY OBSERVER.

LETTER TO THE AMERICAN AND FOREIGN BIBLE SOCIETY FROM  
THE GENERAL BAPTIST MISSIONARY COMMITTEE.

*To the Committee of the American and Foreign Bible Society, from the Committee of the General Baptist Missionary Society.*

*Leicester, July 22nd, 1847.*

RESPECTED BRETHREN IN CHRIST.—Our valued and beloved friends, Jabez Burns, D.D., pastor of the Baptist church, Ænon chapel, London; and Joseph Goadby, pastor of the Baptist church, Dover-street, Leicester, are about to visit the United States. They come as a deputation from the Annual Association of the New Connexion of General Baptists, to the Triennial Convention of the Freewill Baptists, about to be held in Vermont. They are influential members of our missionary committee, and before they return to their native land, we wish them to wait upon you, and to present this fraternal epistle. They may then tell you how much we feel interested in your labours of love; and how much union of heart subsists between us, and those among you, who as the friends of undone men, love and imitate our compassionate God and Saviour, Jesus Christ.

Doubtless, like all others, our Freewill brethren have their defects. We are not partial to the name they bear. But whatever be their defects we regard their opposition to slavery, and their abolition efforts as truly honourable. Our deputation is directed to encourage them to persevere in these efforts whatever reproach they suffer, and whatever enmity they encounter. We consider no stain on America so dark, and no national crime so heinous and so provoking of the wrath of God, as the support which, what is termed the church, gives to the crimes and cruelties of slavery.

Some of the missionaries of our society, on different occasions, beheld the burning funeral piles that consumed the hapless widows of India. They saw those fires, which the Marquis of Hastings, then Governor General, was implored to put out as fires 'which hell's own flame had kindled there.' In common with other christians we struggled against that murderous superstition, till by God's blessing we saw it fall; but we cannot be insensible to the appalling fact that the terrible system of American slavery, breaks hearts by far more countless, and murders victims immensely more numerous than did the fires of India. And what we learn from the word of your God

and ours, fully convinces us that its author is he 'who was a murderer from the beginning.' Nor is a system that has Satan for its parent made less wicked, or less worthy of its author, though among its supporters should be found some that profess to be christian ministers instead of heathen brahmins.

In addressing you, respected friends, as brethren in Christ, brethren that we hope to meet in heaven, we take it for granted that you are not supporters of that fearful system of sin and misery. Duty to ourselves and to the christian church, requires us candidly to declare that we could not address you as christians, if we supposed you to uphold the slavery that your country most inconsistently and wickedly maintains. No professing christians, especially no ministers of the gospel, that openly or tacitly sanction the atrocious slave system, could we acknowledge as christian brethren. With such men we have no sympathy. We have no desire for any communion with them while in this world. At our Lord's table we would not meet them. Nor can we expect to meet in heaven those, who by upholding a system of oppression, cruelty, and injustice, are such recreants to the whole mind of Christ, and to the whole spirit of his gospel—a gospel that teaches us to honour all men, to defraud none, but to do unto others all that we would they should do unto us—the Saviour's golden precept—yet one which no supporter of slavery can possibly obey. Our country was long disgraced and laden with guilt, by tolerating slavery; but even then the churches and ministers of Jesus were its implacable foes, and God helping them, they were ultimately the virtual destroyers of the monster. British christians regarded it as no palliation of the atrocities of West Indian slavery, that their countrymen were the perpetrators of its murders and its other crimes. Yet abhorred as was the conduct of those countrymen, it would have been the object of more intense abhorrence, if they had professed to be ministers of christian churches and disciples of Jesus. We apprehend that in your favoured country, those christians only act worthy of the christian name, who indulge a spirit and pursue a course of uncompromising hostility to slavery.

Our self-denying and laborious brethren

in India, have been on various occasions materially assisted by your liberal grants. You have helped them greatly in circulating the most precious part of the volume of heavenly truth. The British and Foreign Bible Society, has willingly and liberally assisted them in preparing and circulating the Old Testament Scriptures; but the intolerant resolution, by which that in many respects excellent society, would have compelled our brethren to hide in darkness a christian ordinance, has prevented their receiving help for the circulation of the New Testament. The Bible Translation Society in this country, has furnished them with a little help, but so little that it has seemed to be granted with a very sparing hand. Their principal assistance for preparing and circulating that invaluable treasure, has been derived from your society. Hitherto, excepting by letter, we have had no opportunity of thanking you. Now permit us, by these valued brethren, to acknowledge your christian liberality, and to tender you our cordial thanks. Though as a section of the Baptist Denomination, our numbers are not very large, yet weighty reasons rendered it imperative on our churches to act distinctly from the Baptist Missionary Society. The course we deliberately adopted appears to have had the sanction of the Lord. He has blessed our exertions, and made you on various occasions, instrumental in helping them. We thank you, respected brethren, in the kingdom and patience of Jesus Christ. While our missionaries in India have been gathering fruit unto life eternal, you have been fellow-workers with them in their labours of love; and when the great harvest is gathered into the garner of the Lord, they who sow, and they who reap, though they may have toiled in different lands, shall meet and rejoice together. The pleasure of greeting you, and holding communion with you, may be enjoyed by our deputation; most of us have no prospect of ever meeting you in this sublunary world, but we hope when 'days and years are passed,' to meet you in our Father's house.

We would not, respected brethren, merely tender our thanks for your past help, but would express our desires for your growing prosperity. We congratulate you also on the progress your society has made—so much greater than that of the Bible Translation Society in our native land; and we rejoice in knowing that hundreds of thousands in the United States, regard the leading principles of the Baptist Denomination as the dictates of the New Testament. Long may this reception of scriptural truth prevail, and may the exertions of your society to circulate the blessed book of God, through your own and other lands, be still

more liberally supported, and more extensively blessed. For you we pray, 'Lord send prosperity.'

Respected brethren, there is one other topic on which you must allow us as lovers of the New Testament, as disciples of Him who came to seek and save the lost, to offer a few remarks. A statement has appeared in the Patriot, a highly respectable and influential nonconformist newspaper, from the Secretary of the Antislavery League, accusing the American Bible Societies generally, with entire neglect of the cruelly injured slaves. The accusation against the American Bible Society is astounding. He asserts that 'not one cent of the funds of that association is spent for the benefit of the slaves; in other words, not a copy of the scriptures is circulated by that society among a portion of the people (which is designedly omitted) amounting to three millions in number.' He remarks of its public meeting, that in vain does the eye wander over long and eloquent speeches to discover 'something like an expression, however remote, of sympathy with the slave, or a recognition of his right to have the scriptures—it is not to be found.' Your society is not distinctly named, so that we are allowed to hope that the accusation brought in general terms against American Bible Societies, may not apply to yours. We should rejoice to learn that yours, as a Baptist Institution, presented a perfect contrast to the conduct of the American Bible Society: nor are we surprised that a society so intolerant and persecuting as that has been towards yourselves, should neglect the down-trodden and deeply injured slaves.

But if, respected brethren, the accusation apply in any measure to your society, bear with our offering a word of expostulation. You send the sacred volume (next to the Saviour, God's best gift to man) into many countries; you scatter those leaves which are for the healing of the nations, in Europe, in Asia, on different parts of your own continent and elsewhere; and should three millions born on the same soil with you, die in darkness, because they are the wretched victims of wicked and cruel oppression? Because they are bought and sold, and spoiled and robbed of every human and christian right, and because the perpetrators of these enormities would keep them in ignorance, though they perish for ever—should christians so gratify these oppressors as to neglect their miserable and helpless prey? Christian brethren, far be it from us to charge you with this neglect; but if the general accusation against American Bible Societies, in any respect apply to you, we then beg you to consider in what light this must be viewed by Him, who is no respecter of persons; who pities with equal com-

passion the black man and the white; who gave himself a ransom for all, and who has commanded that his gospel should be preached to every perishing sinner.

We have been much helped by your kind aid; and permit us to add, it will be welcome still. We want no slaveholder's polluted gain to help our objects; but money to aid our Indian or Chinese missionaries from American christians, will always be acceptable, and will have a double value because of the good it will do, and because of the friendship it expresses. Our brethren in China much need assistance. The scriptures, and even parts of the scriptures, are exceedingly scarce. They obtain no adequate supplies. In the proposed convention for producing a revised version, from which the American Baptist missionaries in China have withdrawn, they declined uniting, because they perceived that a faithful version on the points in dispute with the Pædo-baptists could not thus be obtained. An edition of the New Testament, grounded chiefly on Dr. Marshman's version, would be to them an invaluable treasure; but they have not the means of printing such an edition. We know not whether Mr. Hudson, our senior missionary in China, may not have written to you on this subject; if he should have done so, allow us to assure you that there are few missionaries so indefatigable as he, and so devoted to the one great object.

We now bid you farewell. May the blessing of our great God and Saviour be richly enjoyed by you, and crown with glorious success your benevolent efforts.

Respected brethren,

In behalf of the Committee,

Yours, &c.

JOHN HEARD, *Chairman,*

J. G. PIKE, *Secretary,*

ROBERT PEGG, *Treasurer.*

#### AN EXTRACT OF A PRIVATE LETTER FROM REV. DR. BURNS.

*Sutton, Vermont, U. S., Oct. 13, 1847.*

ON Tuesday, Sep. 28th, I left Buffalo by steamer, on Lake Erie, for Niagara Falls. About twelve o'clock I saw the towering clouds of spray ascending from them; and shortly after, they burst upon my astonished and bewildered vision. Description is impossible. The rolling volumes of water—the dashing, bounding, precipitate rush over the ledge into the foaming abyss below—the loud and sublime roar, louder than all earth's

artillery together—the silent scenes around—spell-bound me, and compelled me to exclaim, “Marvellous! overwhelming! how great and glorious are thy works, Lord God Almighty.” I saw the Falls at noon, at evening, at eleven by moonlight, and by sunrise. I visited also the whirlpool, four miles below, which is similar to the celebrated Maëlstrom of Norway. At six o'clock next morning, Sep. 29th, I was on my way to Montreal, nearly 500 miles, down lake Ontario, and the St. Lawrence river and rapids. Some of these scenes were magnificent. I passed by Toronto, Kingston, &c., and reached Montreal on Friday forenoon, Oct. 1st, and met with a most English and christian reception from Mr. Cramp, President of the Baptist College, by whom I was hospitably entertained during my stay in Montreal. Montreal is most beautifully situated, and contains several excellent streets, and splendid buildings, including a massive Roman Catholic cathedral, 150 feet wide and 300 long, holding 800 sittings. On Lord's-day, Oct. 3rd, I preached in the forenoon in the Baptist chapel, from Matt. xxvi. 52, 53; and in the evening, from I Cor. ii. 2, to 2400 persons in the Wesleyan chapel, the largest I ever spoke in.

Monday noon, I left for Sutton, going by steamer to La Prairie, by rail to St. Johns, by steamer on Lake Champlain, to Burlington. Next day by coach, at three o'clock in the morning, to Montpellier; by private conveyance to Danville; and next day, Oct. 6th, reached Sutton. I was introduced to the Conference about four p. m., when all the assembly arose; and after a kind introductory speech from the moderator, I replied in a speech which melted down both myself and the assembly. Brother Goadby has been dangerously ill, and was not present at the opening of the Conference—but I expect him before we break up. In the commodiousness and comfort of their chapels, the Americans are decidedly before us: in singing, much behind us. Their tone and style of preaching are different to ours; of course I think ours best. Of their cities, Boston is first, mentally and morally; New York, with its bay and rivers, for beauty of situation; Philadelphia, for regular good streets; Baltimore, for elevated position; Washington, for its rural, picturesque scenery; Buffalo, for its seat on the crescent side of the noble Lake Erie, and for its activity; but Montreal (in British North America), for its substantial buildings, and mixed English and French society and manners. The verdant hills of Vermont surpass all I ever saw; but Vermont has no large cities—it is quite a grazing state.